

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

ESTABLISHED 1865.

CIIICAGO, NOV. 26, 1892.

NEW SERIES-VOL. 3, NO. 27.

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

TOPICS OF THE TIMES.

At the 124th annual dinner of the New York Chamber of Commerce held at Delmonico's on the 15th, Mr. Cleveland being the guest, Chauncey Depew, in responding to one of the toasts said with his characteristic good nature: "I expected to be here tonight attending the obsequies of a distinguished friend of mine and I will add, had prepared a eulogy which would be satisfactory to the deceased. I discover, however, that I have been listening to a democratic ratification meeting. I find that the places are changed. I am the corpse."

PROF. EDWARD S. HOLDEN. Director of the Lick Observatory, tells in the November number of the Forum precisely what we know about the planet Mars, giving a scientific explanation of the results not only of the recent scientific observations, but of all the preceding ones. M. Flammarion, he says, the French astronomer, regards it as very probable that the dark areas of Mars are water and the bright ones land. Professor Schaeberle's observations with the greatest telescope in the world (the Lick), under the best possible conditions, lead him to precisely opposite conclusions. Mr. Brett (the English artist-astronomer) doubts if land and water exist on Mars at all, and gives good reasons for deciding that the planet is in | This is the miracle which has occupied, and still a heated state—as we suppose Jupiter to be, for example. Telescopic observations show that the planet Venus appears to a distant observer far more nearly like the earth than does Mars. When we come to an examination of the particularities of Mars' surface we find dissimilarity and not likeness to details of the earth's. Under these circumstances, and so long as such widely divergent views can be advocated by competent observers, it appears to me that the wise course is to reserve judgment and to strive for more light. I feel certain that when a satisfactory explanation is finally reached, the Lick Observatory will be found to have contributed its share to the solution.

est of others to make it appear that he is a man who has been greatly wronged, and thereby to regain the favor of Spiritualists. The official and documentary evidence of all that was stated in THE JOURNAL in regard to Colby is still accessible, and his defenders and apologists will act wisely if they go no farther in their attempts to reinstate a man whose identification with Spiritualism, or any other good cause, can only bring reproach upon it.

To those who have a taste for intellectual weights and measures, the knotted skein of human motives, good and bad, with their delicate distinctions, constitutes one of the chief attractions of humanity, writes Walter Blackburn Harte, in an attempt to prove the relation of fiction and metaphysics, in the New England Magazine. The mere fact that we have the power to hide our crude desires, and that civilization is built upon numberless compromises, beneath which the brute lies hidden in all but the darkest cor ners of civilization's own making --half-hidden almost everywhere, but dominating the whole social polity. through its multiform and manifold refinements. codes, creeds and compromises-this stupendous miracle, the accompaniment of the evolution of a corporate conscience in humanity, of the modification of the man in the Brute, to the brute in the Man, should alone satisfy the ambition of any novelist, who delights in the complexity of the materials of his art. occupies, the greatest intellects the world has produced. Every man is an imperfect amalgam of divinity and gunpowder. One need scarcely invent another world to provide one's self with more delicate and difficult material. WILLIAM CRANE, Corporal, Company E, 1st Mass. heavy artillery, writes: Do soldiers have premonitions of their death before going into battle? Yes, I think that they do, and numerous cases have been cited truthfully that occurred during the late civil war. I will relate the following incident, which came under my personal observation, and which seems a clear case of premonition that soldiers are impressed with a strong foreboding that they are to meet death in battle, and invariably it has proved true. My regiment during the afternoon of May 19, 1864, moved across the Fredericksburg and Spottsylvania turnpike and through the gap in the stone wall on to the historical Harris Farm, taking position upon a rolling interval of ground south of the Harris Mansion. Here the regiment formed in line and rested for a short time, the 1st battalion resting on the right, with the 3d battalion resting on the left, near a strip of woods. The boys were laughing and joking, there being no signs of a battle, or that there would be one. Soon the scene changed, however, as I saw Cos. D and F enter the woods in our front, and listened to the continuous roar of musketry that followed; for they had struck Rodes' Division, of Ewell's Corps. and there was sharp business ahead for the boys. I stood under the colors, and as I looked down the long line of blue I saw many faces that wore expressions of calmness, and others of determination, and some were pale and anxious. As I stood there with Old Glory flapping against my face, 1 shall never forget

the pale f eatures and anxious look of Capt.Wm. G Thompson, who, laying his hand upon my arm, remarked: "Well, Corporal, how do you feel about going into battle?" "Captain," I answered, "this looks like business, and some of us have come to stay; but I am going to trust in Providence, and think that I will come out all right." He remarked, "I am going to be killed, and I cannot help feeling so." The Captain's words were verified, for within twenty minutes after the regiment went into action Capt. Wm. G. Thompson, as brave a man as ever drew a sword, was carried to the rear mortally wounded.

PROFESSOR BROFFERION a notice of whose work "Per LoSpiritismo" (For Spiritism) was given—taken from La Revue Spirite—in a recent number of THE JOURNAL, according to The Sfinge, closes his book with the following observation: "Withal I do not mean to say that the medianimic phenomena are all and always spiritic: I do not deny but there are some which can be explained outside of Spiritism and in fact some which are difficult to be explained with Spiritism. Spiritism is true, but it is not all the truth, but an instance of a very general law which we are not as yet able to explain. It may be as my friend says, that we are doing as Columbus did, who searched for a way to India and discovered America. But in every

On the strength of certain certificates which it publishes, Aleyone says of the notorious W. R. Colby: "Mr. Colby should no longer be subjected to the ignominy which is associated with Parson Raines who years ago was convicted of robbing the mails." In THE JOURNAL of August 4, 1888, was given an extended sketch of this man Colby, with the overwhelming proofs of the truth of the accusations which had been made against him and of his identity with J. W. Raines. These proofs are of a character to leave no room whatever for doubt on the subject. Mr. Bundy made the career of Colby a matter of careful and conscientious investigation, verifying every important point, before he published the facts; and then he thoroughly exposed the fellow and announced that if he came to Chicago, he would have him in jail in less than twenty-four hours. Why did Colby (or Raines) not attempt to meet THE JOURNAL's charges by publishing certified statements before Mr. Bundy's departure? He knew that Mr. Bundy would expose his deception and lies at once. Now he hopes by hoodwinking some editors and appealing to the self-intercase we gain a acknowledge that the world, and the experimental world is larger than the doctors of Salamance supposed and larger than the doctors of other places still believe."

AT a meeting of the members and friends of the London Spiritualist Alliance held in St. James Hall, London, October 26th, Mr. Stewart Ross ("Saladin") the talented editor of the Agnostic Journal, said that he never could understand—and the longer he lived. the more mysterious it seemed to him-how anyone could believe that death forever extinguished a man with all his powers and aspirations at the end of three score years and ten! Such a doctrine always seemed to him more difficult of credence than a belief in spiritual phenomena, and his object had always been to stand between the opposing claims of atheism and materialism on the one hand, and of Spiritualism on the other. But that was not the time and place for him to explain his position on these questions, and he only rose, as an outsider, to pay his tribute to the memory of the late Mr. Stainton Moses. He had had only a slight personal acquaintance with him, but he knew him intimately through his writings, and could not but regard him as an honest man, and one who loved the truth for the truth's own sake. He had had a good bit of correspondence with him, and his letters he should ever cherish. They did not see eye to eye, but there was a common bond of brotherhood between them, though they never attempted a reconciliation of their differences. Mr. Moses never tried to make a convert of him, and he despaired of ever making a convert of Mr. Moses. He and Mr. Moses were differently trained, had different mental organizations, different temperaments, and what seemed true to one did not always seem true to the other. Their friend had gone now into the higher life, and his spiritual elevation involved more potentialities for usefulness than here. This was their consolation.

NOV. 26, 1892.

RELIGION IN THE LIGHT OF EVOLUTION.

Before evolution was understood and applied to religion, religion was regarded by the great majority of people as a supernatural revelation, as a specially inspired system of truth. Its standard was found in an objective book revelation. Its teachings were supposed to be confined to that book. Its forms, its ceremonies, its ritualism were supposed to have a superhuman origin and authority. The conception of religion as having any validity unaccompanied by miracles and underived from a special supernatural source was scarcely entertained, or if it were, it was regarded as extremely heterodox.

On the other hand, thousands who were in an attitude of opposition to supernaturalism, regarded re ligion as an invention, as a "cunningly devised fable," as a fabrication of priesteraft and kingeraft combined for the purpose of hoodwinking and enslaving the people. To such the idea of religion being natural and at the same time not implying the truth of the popular dogmas of theology, was unknown. Their opposition to religion was without qualification. Religion with them meant the dogmas which they were accustomed to hear taught as religion and which theologians claimed were the only true religion. All this in the light of modern thought is inadequate. If there is one fact more indisputable than another in regard to the subject of religion, it is this, that religion in its essential nature is a part of man's being, as much so as any other capacity or faculty of his soul. The general element of religion is found existing everywhere. The special elements of religion vary in accordance with the intellectual and moral condition that co-exist with it. The whole history of mankind tends to show that religion has been subject to the same evolutionary process to which everything else pertaining to man has been subject. In the lower races, religion is an element that is combined with the lower qualities of human nature. Among the enlightened nations, it is associated with the conceptions of virtue and goodness.

Primarily religion is emotion and its manifestations are of an emotional character. Undoubtedly among the lowest men, fear is the most prominent trait as shown in their religious service. Religion properly defined is a recognition of man's relation to the Uni-

ments and emotions to replace it, without positive loss to the individual, and hence a period of criticism and of the decay of the old systems and institutions is liable to be a period of more or less demoralization. Only when better systems are somewhat understood and old conceptions and feelings are readjusted to these later systems, does order emerge out of the chaos produced by the general disintegration. The spirit of this age is not a spirit of iconoclasm, but of intelligent criticism and at the same time of reconstruction and re-adjustment. They, therefore, who put themselves in an attitude of unqualified opposition to existing religious heliefs and institutions and to religion itself, are themselves like the dogmas which they oppose, survivals. They represent a period like the methods which they use. They are not freethinkers or reformers in the best sense of the word. They are under the influence of the past to such an extent that it is veritably an anthority for them, almost as much as the Bible is an authority for the orthodox Christian. One who is guided by the methods of eighteenth century critics of theology and cannot rise to the high ground of modern criticism. lacks mental flexibility and the progressive spirit.

"WHAT IS DEATH?"

The Rev. W. H. Epworth, of St. Louis, recently said:

"I have stood by the deathbed of men who told me they were going to hell, and saw them pass peacefully to their long sleep. I have looked at their dead faces a few minutes later and saw thereon a took of fear, of horror, that was not visible when the heart gave its last faint throb and then stood still. I have had others tell me almost with their last breath that they were going to heaven. They passed away with wan, weary faces that were pitiful to contemplate, but before they became rigid a smile sweet as an angel's dream overspread the pallid features. The deep lines of suffering facled out, and the aged looked almost youthful, the weary and worn became radiant. What causes this change, which every physician has noticed? When does death occur? We say when the animal machinery stops, when the breath and pulse cease. That is what the doctor calls death, but it may not really be death after all. The spirit may not leave the body, may not take its departure from earth with the last breath, the last faint heart beat. If may cling for some moments to its shattered tenement before it takes flight. before it faces those terrors or enters into those transcendent glories which the poet has painted. The death of the body, with which doctors only ded, may be but the prelude to a more important act, the departure of the spirit. Science has gone far, but it has not yet lifted the veil of mystery which the Almighty has hung over the couch of death.'

pared for death by a weakening of the vital forces. The circulation of impure blood in the brain, the obtainding of the nerves and the patient's temperament have much to do with the case; but the pain of death is more anticipatory than real. The educated, philosophical man meets death most easily.

Dr. Cyrus Edson is of the opinion that death is pleasant, that the suffering always precedes death, which after the agony is passed is painless. The subject of death haunts some people until their superstition makes them miserable. This is why some people are so foolishly sensitive on the subject of death.

Dr. G. W. Jarman says that when molecular death takes place, there can be no longer any mental influence through the muscles of the expression of the mind. The spirit has departed. It cannot cling to its earthly tenement because molecular vitality has ceased. The expression such as Mr. Epworth describes may be due to the increasing rigidity or relaxation of the muscles, also to the mental condition of the patient existing immediately before the final loss of consciousness. If the patient believes that he is going to heaven, it is but natural that the muscles should assume a pleasant, peaceful expression. It is otherwise if he believes that his evil deeds will launch him somewhere else. Mr. Epworth's statement that there comes over the features an expression not there when death actually takes place cannot be true, because that would imply a change of facial expression after the departure of the spirit.

Dr. George De Forest Smith declares that Mr. Epworth's remarks are purely sentimental. He says that in all his experience he never observed any such conditions as those described, that it is impossible for the features to change after death and the expressions discerned by the reverend gentlemen were due probably to the smoothing out of the features, as the patient on the eve of departure was relieved of pain.

Dr. J. Arthur Booth says that one's mode of life has much to do with the moulding and expression of the face, but a distorted expression of horror, as Mr. Epworth pictures, is not attributable to the causes he suggests.

One of the physicians attached to the New York Hospital says that to carry out Mr. Epworth's posi-

versal Power, in which he moves and lives and has his being, on which he is dependent, from which he is derived, to which he returns—the Universal Power immanent in all things. As man grows out of savagery, fear as a part of religious worship becomes more and more subordinate, until finally the higher sentiments, admiration, respect, affection, love-all these become a part of the religion of the developed and enlightened mind. Therefore, in opposing dogmas, such as that of propitiatory sacrifice and substitutionary righteousness, one need not oppose religion ---the element which runs through all systems of worship-for such opposition is as foolish as it is useless. Religion can no more be extirpated from the mind than any other of the human sentiments or passions.

What the religious reformer needs to do is to help eliminate from religious belief and religious service that which is unessential, that which is irrational, that which has been outgrown and is no longer suited to the intellectual and moral wants of the people.

Religions are very liable to become fixed, hardened into dogmas and to persist long after the conditions which originated them have been outgrown. They thus become survivals, representing the dead past and not the living present. They are fossils, so to speak, showing what has been rather than what is, but when the reverence and devotion are abnormally developed and concentrated upon these forms representing the past, the human mind is hindered in its development, is stunted in its growth, and social and moral advancement is thereby retarded. Hence the necessity of continual criticism of formulated forms of faith in the shape of creeds and ccremonies, and hence too, the importance of opposing them by presenting more advanced and rational conceptions, to serve as a substitute for them. The mind cannot be at once divested of an old faith without some adequate ideas, senti-

Several physicians have in reply to questions expressed their opinions of the elergyman's statement. THE JOURNAL gives the substance of some of these opinions which were recently published in the New York Press.

Dr. George F. Shrady said that theologians were apt to consider death in one light and physicians in another. He was satisfied, speaking from the standpoint of a physician, that when a man dies his body instantly ceases to feel or to be capable of expressiveness and he did not believe it was possible for the face to denote satisfaction or dissatisfaction at what the soul discovered when it crossed the border line. The condition described by Mr. Epworth, a certain change of expression on a dying man's face, is only what is very familiar to physicians, especially to those whose practice takes them into hospitals where deaths are of almost hourly occurrence. The expressions that come to the face can be traced to the physical condition of the patient. There are different sets of facial museles, which are affected by the diseases of different organs of the body and these muscles will remain rigid or will relax after denth, as the case may be. This explains the facial contortions which Mr. Epworth speaks of. It does not follow because a patient apparently suffers greatly that he is really undergoing acute mental or physical torture. Men apparently suffering from great agony upon resusitation have declared that they had experienced no pain whatever. Death is not always, and probably rarely, if ever, attended by great pain. The system is always pre-

tion, a condition can be assumed which is physically impossible. If as he asserts, he has observed a look of horror, which was not visible when the heart ceased to beat, he means that the spirit had left the body and experienced the tortures of purgatory, returned to the body and gave to the features their agonized expression. The spirit could not have experienced the conditions he assumes unless it had severed its corporeal existence or penetrated the other side. In physiology, the subject was dead the very instant the heart ceased to beat. How then could molecular facial action take place except by a re-incarnation of the soul for a moment of time, a condition which bears with it its own absurdity?

Dr. Charles D. Quimby had found that people in their last illness, as a rule, did not realize that death was upon them. This is generally true of consumptives. While they realize that their end is near they always put it ahead a few days and then drop off suddenly. A person's emotions affect the countenance always and a dying person is subject to emotions as well as anybody else.

The general conclusion was that Mr. Epworth's observations were superficial and inaccurate and that there is really no foundation for the theological conclusions to which he arrived based upon his observations.

EVIDENCE OF SPIRIT.

A materialistic friend asks: "What evidence is there of spirit? What is spirit? Will you please reply in THE JOURSAL?"

By the word spirit is meant that which is conscious, that which possesses the capacity to think, to realize its existence. Nobody who thinks doubts the fact of his or her consciousness, which is deeper than demonstration. Nobody who thinks doubts his own existence. Descartes said "Cogitorgo sum." I

RELIGIO-PHILOSOPHICAL JOURNAL.

(8) 419

think, therefore I am. What is the I. It is that which has the power to feel, to perceive, to reflect, to reason, the power to think about its thoughts and to reason about its reason. This in distinction to matter is called spirit. Spirit is that the distinguishing attribute of which is consciousness. This is the attribute of the I which is therefore a spirit according to the terms of the accepted and only definition of spirit. In the consciousness of being thinking beings, we are conscious of being spirits, the proof of which is the most immediate and the most indubitable possible.

CT 27 1 CONTRACTOR OF A CONTRACT

If it be affirmed that it is matter and not spirit that thinks, it is sufficient to reply that no science includes thought among the attributes of matter; that it is inconceivable that material particles, without thought, can by uniting give rise to thought, and that there is no proof, no indication of the truth of any such fanciful hypothesis.

When matter is moulded and formed by the vitalizing power of spirit it serves as the organ of spirit, obeying the executive power of the will and the directive power of thought.

One who can believe that atoms of matter undirected by intelligence come together and form a brain and nervous system and constitute an individual capable of thinking about his origin and destiny, cannot be deficient in credulity. Such an hypothesis is as shallow as it is simple and no really philosophic mind can find rest or satisfaction in it. Since matter does not possess the attributes of consciousness and thought, it must have its underlying basis in that which is not material; and by general consent to that something is applied the term spirit.

If our materialistic friend will take the pains to acquaint himself with modern psychology he will not have gone far in his studies before he discovers the weakness of materialism as a system or theory. I is doubtful whether any person who has read and understood Herbert Spencer's Psychology, has there after remained a materialist. The acceptance of Spiritualism or materialism may not be the only al ternative, but when one has come to understand that matter is but a phenomenal manifestation of a deeper reality, his difference with those who take a spiritual as opposed to materialistic view of the world and of man, must be more of a difference in terms than in essential thought. Mr. Spencer's "substance o mind" belongs to the noumenal, not to the phenom enal order. Since it is this substance of mind which possesses fundamentally the capacity to produce consciousness and thought it must be spiritual or psychical in its nature.

Dr. Cyriax further illustrates the matter by the case of a young doctor of medicine who declared at a meeting where a medium went into the trance condition, "We learned men recognize this as a case of simulation." A case of a person in his own family passing into a trance condition afterwards undeceived the over-wise young man. After considering the worthlessness of expert testimony from physicians in matters concerning hypnotism and the like, he says that these men of learning will do themselves and their friends an injury when a more thorough examination shall have convinced them of their mistakes, as producing a distrust of science and of all opinions of scientific men. Thus the reporter of the séances mentioned declares: "By all soberly thinking men who are unprejudiced. Eusapia is regarded as one of most expert swindlers of all times!"

Dr. Cyriax well says that the swindle, if perpetrated, must have been done by the two professors who held the medium and yet permitted her to do the extraordinary things detailed or that the phenomena were produced by spirits.

Perhaps the doctor did not think of the theory of the sub-conscions or other self of the medium—at any rate of some as yet, unexplored occult force in the medium to do the wonderful performances detailed to which the learned who will mot give in to spirits" are compelled to resort.

PSYCHICAL SCIENCE CONGRESS NOTES.

Interest in the Congress has grown so steadily and so rapidly that it would now be difficult to find any one of the learned professions unrepresented in its Councils. By the "learned professions" is not meant simply the three-Medicine, Law and Divinity-usually so styled, but all classes and guilds of those who lead the intellectual life, and whose mental equipment fits them to ponder problems of thought. The legal profession is one that deals with some of the most subtle and perplexing phases of human nature; and one department of the profession of law-namely, the medico-legal-is specially and ostensibly concerned in questions of psychical research. A particular prominence has of late been given to this branch of the law through the appearance in court of eases which seem to turn upon hypnotism or mesmerism, and the introduction in statute-books of decisions respecting the use and abuse of hypnosis. In short, this aspect of psychical research has passed its purely scientific stage, and become a matter involving legal technicalities. The Executive Committee have therefore deemed it important that the legal profession should be well represented on their Advisory Council. The two following letters from eminent jurists of Chicago, will be read with interest:

iliary of the World's Columbian Exposition; and in which you also express the desire to have him prepare a thesis upon one of the topics which will occupy the attention of the Congress, I beg leave to say, that I shall take pleasure in communicating your wishes to Professor Motora through His Excellency the Minister of Education. I have the honor to be, sir,

Your obedient servant, Gozo TATENO.

SAYS Light: Some can see a difference in the sunlight according to the way the wind is blowing. The sunlight of the east wind is a different thing to these people from the sunlight of the north-west. And there is, apparently, no limit to the ever widening field of sensitiveness. What is there more reasonable than to suppose that with certain curiously organized individuals the contact of a hazel twig may start an unaccustomed, but well-understood, set of nerve vibrations when in the near presence of water? The thing is quite credible on the face of it. But the divining-rod is only the exponent, so to speak, of a large set of phenomena, the study of which, perhaps, may eventually lead to a better understanding of the present obscure subject of psychometry. The words "electricity" and "magnetism" have been so abused that one besitates to use them, and the word "influence," which was used very frequently in the earlier days of the study of elictricity, may fairly be substituted. It does not, then, seem an impossible thing that an influence analogous to that produced by the lines of force round a current of electricity may be present round about the hazel rod in the presence of water; that indeed the lines of force round about the water current may go through the hazel twig when that hazel twig is properly arranged in the hands of the sensitive operator. In like manner it is not impossible that an influence in the nature of a charge may be left about the lock of hair, letter, or glove of a person, which would convey a peculiar and distinctive sensation to another kind of sensitive when that sensitive touches the "magnetized" property of the person with whom he feels himself en rapport. We are only on the threshold of the meaning of things, and there is no reason to suppose that we are at all near the finality of our knowledge even as to the subtler phenomena of the class called physical; much more, then, are we not near the end of our knowledge as to matters called psychical. We are on the common borderland of both, and because that is so we are forced to accept as true, things which, looked at from the purely physical or psychical standpoint, seem eminently ridiculous. The "dowser" and his congeners are coming to the front after all. I'me Century for November thus states editorially. what George William Curtis stood for: In American citizenship Curtis stood for the theory-as little disputed as it is rarely acted upon by those in powerthat government, city, state, national, must not be for a ring, or a faction, but truly and absolutely for the people. He believed that in a political contest there were no "victors" in the barbaric sense; and that, therefore, there were no "spoils" to divide, but only duties to distribute, policies to be carried out, and always the people to be served. The death of Curtis should not carry dismay into the ranks of his comrades and followers in the great cause of good 'government in which his brilliant abilities and pure fame were so completely enlisted. It shuold rather give new sacredness to that cause; it should enlist larger numbers in the warfare: and be the occasion of greater and still more effective zeal. His ideal of the public service was not a vain and chimerical one. It was practical in the truest sense; it is attainable; and upon its accomplishment depends the very life of the republie. Reference and a second sec Reference second sec

DR. CYRIAX AND SEANCES.

en andre en benege a general pour a color de la co A color de la c

DR. CYRIAX in discussing the reports of the scances with the celebrated medium, Eusapia Palladino at Milan taking as a text the statement of the author of "The Confessions of a Medium," "Give me learned men as participants in my sittings; for they are the easiest of all persons to swindle, since by their preconceived opinions they are in no condition to recognize the truth," says that in the article regarding the séance mention is made that the most distinguished men of learning in the Italian Universities took part in it, among others the physicists, Professors Georga, Brofferio and Schiaparelli; that the phenomena produced partly in the light and partly in darkness came while the medium was firmly held by two professors and finally wound up with placing all the chairs to. gether on the table, amid a frightful din in which the clapping of hands was heard repeatedly in the air.

Professor Schiaparelli the most incredulous of the learned men present concedes that spiritism and hypnotism should not be condemned a priori, although only a few weeks ago he condemned mesmerism, hypnotism and spiritism as pure folly and a swindle. Stiffnecked scientific men have been in the habit of declaring that outside of the laws of nature, as now known, or of science everything is a swindle, and in this they resemble the Mohemmedans who declare: "In the Koran is all truth, consequently everything which is not in the Koran is a lie, deception and swindle." CRIMINAL COURT OF COOK COUNTY, ILL., / CHICAGO, NOVEMBER 10, 1892.

ELLIOTT COUES, Esg., MY DEAR SIR: Your kind note of date 7th inst., is just received. I regret that I could not have further conversation than our brief one when you were here. I shall be glad to aid in all ways in my power the objects and purposes of the Congress. I have no doubt that much good and profit will arise from the meeting of so many min⁴. With much respect, I am; Yours, etc.,

M. F. TULEY.

APPELLATE COURT ROOMS, / CHICAGO, NOVEMBER 10, 1892. 4

ELLIGIT COUES, ESQ., —DEAR SIR: I am willing to be of such assistance as I can to the Committee on Psychical Science, and will serve upon the Council, but cannot give much time to the matter, I am,

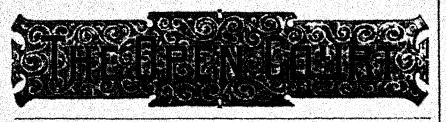
> Very truly yours, A. N. WATERMAN.

LEGATION OF JAPAN, / WASHINGTON, NOVEMBER, 8, 1892. 4

PROFESSOR ELLIOTT COUES. CHICAGO, ILL.,—SIR: In reply to your communication of yesterday's date, in which you extend to Professor Yujiro Motora an invitation to become a Member of the Advisory Couneil of the Psychical Science Congress, which is to be held in connection with the World's Congress Aux-

THE Spiritualists of Italy mourn the loss of Signore Borselli, a distinguished Italian Senator who has done much in the way of investigation of the phenomena of Spiritualism, having also written some brochures on the subjects—in fact he was a pioneer in the cause in his country.

NOV. 26, 1892.



420

.4

PSYCHICAL PHILOSOPHY. BY THOMAS POWERS.

There are two great problems which appear to have confronted humanity from its earliest stages of intellectual and moral evolution, and which have failed to find a solution commensurate with their importance and bearing on the destinies of the race.

In the Christian Records these two great problems are relegated to the category of mysteries, for which no hope is given of the probable forthcoming of enlightenment, and hence they are referred to as "the great mystery of Godliness"---or Godlikeness---and the "mystery of iniquity", and at the close of this the nineteenth century of the Christian era we have the past brought forward in the re-iteration of the questions: "What is man?" and "How are we to account for the so-called evils arising from the inequalities of human sociology and life."

Will the now incoming age bring with it a solution of these momentous questions and such a solution as will bear the crucial test of scientific thought and commend itself to the intellectual and spiritual perceptions of advanced humanity? That the desire for such knowledge is paramount the eagerness with which such questions are now propounded is of itself sufficient evidence; and who can say but that in the present advanced states of human embodied mentality, a satisfactory response may be given to this craving for the light of certitude upon these and kindred subjects, so pregnant with importance to the past, present and future of universal man?

At this juncture another question arises which is of equal importance, viz.: "Can such knowledges as these, which relate to the spiritual domain of thought and the outworkings of the great Ubiquitous Life in the psychic degree, be obtained by those in physical conditions otherwise than by revelation?"

nature and their efforts have been amply rewarded, for they have been made the custodians of many of the so-called secrets of nature, which, until recent times, had been buried in oblivion. But have they discovered the seat of the soul of man and things? Have they found any clue to the nature and destiny of man? They may and can define for us the nature and composition of the external organism of man; but can they define the man encased within the physical organism? Can they tell us with certitude, ...If a man die, shall he live again?" If so where, and in what conditions? Can they tell us the why and wherefore of the inequalities of human sociology and life? Nay! On all these important subjects they are as silent as the grave, and why is this? Why have their scientific researches been confined to the domain of the physical, and why silent as to the great questions which relate to the psychical outworkings of life? Because such interior truths can be made known to those in physical conditions of life only by revelation. The solution of these problems must await the introduction into the drama of human life of the scientists of spirit who in their domain will be able to speak from knowledges gained under the tuition of those unseen, majestic revelators whose knowledges of life-laws empower them "to speak with anthority and not as the scribes."

and character of the being called God, there appears to be underlying all ideals this thought, viz., That such an One is the great first cause of all.

This of itself is a broad basis of agreement, and starting with such a foundation is it impossible to conceive that the incoming age may have formulated by revelation a system of thought, and science of life that shall supercede the erude and conflicting ideas and ideals of the past?

And what if even now revelators from the most interior states of life are seeking to impart of their knowledges gained by experience in spiritual, angelic and other realms of self-conscious life and being, in order that men may be illumined with their light concerning many great truths heretofore hidden from those in mortal conditions? How much of truth has been in our possession for ages, existing, yet unknown, veiled in allegory and illustrated only by symbol, the key to the right understanding of which has long been lost?

But what if it could be proved that that which was lost is now found? These revelators have come upon the scene and they assert that the first cause of all is the One Grand Infinite and Ubiquitous Life Power, which is one and the same in all worlds, spheres and universes; in and of itself unknown and unknownable, yet cognizible everywhere and known in and by its multitudinous manifestations in forms of life, subconscious, conscious, and self-conscious. The selfconscious manifestations in form of the grand ubiquitous life—as far as our limited conceptions can grasp -are the deitic, angelic, spiritual and the human, as we know it. And in all these is found that specific principle or quality of the Grand Life which we designate the Human, for it is that and that alone in the finite which is invested with the glorious possibilities of self-consciousness—as we understand the term.

These revelators confirm the teaching formulated in the writings of Emanuel Swedenborg, "That all angels were once men or women like ourselves." As to the oft repeated question: "What is man?" these angelic scientists thus present the truth as viewed from their vantage ground, viz.: Man is the offspring-in germ-of angelic so-Our scientific savants have, in their respective cieties. A differentiated atom drawn from the great branches of research, penetrated the domain of outer | fluidic ocean of life-though undifferentiated as to the life itself-which, by virtue of passing through the angelic form, becomes clothed upon with the angelic principle or quality of life, and is sent forth to traverse a circle of experiences. for the evolution of its own self-consciousness. In mundanc conditions of life it reaches the nadir state, and the manifestation is a duality--the masculine and feminine forms, once and forever afterwards differentiated as such. Immersed in these external states of life, oblivious of a past and unconscious of a future, the present becomes to him or her the all important, and they partake to the full of the fruit of the tree of the knowledge of good and evil and developes the self-consciousness of a personality, and without these experiences of so-called good and evil such a self-consciousness would be unattainable. When the purposes of the great Infinite Will have been accomplished in time conditions, the influx to the external degree is suspended and the human atom is indrawn, reclothed upon in form suited to its then conditions of life, and enters upon its perigrinations through other states and spheres in the ascending scale of spiritual conditions, until it reaches the zenith, the home from which it was projected in germ state, having gained a full self-consciousness all its own by virtue of the changing states and conditions through which it has passed. Again. These revelators present us with enlarged conceptions concerning another aspect of the problem [of life-which is, that this grand ubiquitous life cannot be con-centered and made manifest in one specific form of self-conscious life; but that all who possess the self-conscious principle, whether angels or men, are in their specific states manifestations of the God quality of the one grand life. It therefore follows that every man and woman in embodied conditions of life on a mundane earth is a manifestation of God in flesh or a finite expression of the self-consciousness of the Infinite Onc.

The summary is this. Within every external human organism is a finite portion of the Self-Conscious principle of the One Great Life; clothed upon in germ state with the deific and angelie life qualities, thus constituting the interior embodied man a microcosm of all forms of life above himself, and as to the external organism whose composite parts are drawn from the animal, vegetable and mineral kingdoms, he is a microcosm of all forms of life below and extraneous to himself; and herein is found the great mystery of Godlikeness-God made manifest in flesh, and embodied man-woman, becomes the objective presentation of the central miracle of the universe.

MANCHESTER, ENGLAND.

AN ETCHING-THE GLOAMING. BY S. W. DEAN.

Grandfather sat alone. The dusky night had fallen, and with its merciful curtain shut out the sadness and poverty so pronounced by day.

The room was old, and faintly illumined by the fitful flashes of the open fire whose ruddy glow flashed upon the oaken settle and for a moment freshened the faded colors of the chintz-covered chair.

Garndfather was old and poor, and his hair, once brown and wavy, was white and pure as new-fallen snow.

His eyes were dim, and in a dreamy state he thought of his beloved Mary, his sweetheart, first love. wife, -- now gone before.

It seemed but yesterday that she sat by his side; and she had left him years ago for that celestial land where error cometh not and poverty is unknown.

How fair she was! How lovable and kind!

He dozed; and in his soul appeared a brighter, sweeter light than ere appeared before. The firelight disappeared, and in its place the golden radiance of a perfect heaven had melted in, and overawed and lifted up his soul.

Bright clouds of varied hues, sweet harmonies of perfect union, and love freed from all earthly stain made earth a heaven.

His Mary's face appeared. Each feature radiant with a spiritual bliss, and in his ear in tones as soft as an acolian harp he heard, "Father, husband, come!

Let us for a moment examine the first of the problems to which we have referred, and which we find introduced into the Christian Records thus-"And without controversy great is the mystery of Godliness which was manifested in flesh." This appears to be the mystery of the God life made manifest in a fleshly form.

Our first great difficulty has been to gain a definite knowledge of what is implied in that mighty word of three letters-God. Yet however diverse may be the general conceptions of humanity respecting the nature

'In my Father's house are many mansions' and ours is now prepared. Lay down your tenement of earthly clay, take up the life celestial and again through the gateway of a minor change take up the life, the joy, the unending, the undying progress of the world to come."

He listened in amaze, but his love, perfected by a round of years, reached out in rapture for his other soul, his mate, and grandfather was no more.

They found him in his chair, and on his face a smile, sweet with the reflection of a hallowed life, which fell upon them as a benediction.

*

THE NATURAL SIDE OF THE SPIRITUAL WORLD. Br C. H. HINTON. (Concluded.) III.

If we in our turn want to form a geometrical conception of the higher space existence we must suppose to begin with, that we are thin in the unknown direction and are moving against a vast solid, always in contact with it.

We must suppose a new direction, and by one side of us we are in contact with this solid while the other side is free. In all our space movements we slip on this solid never leaving contact with it. The side of which we touch it and the opposite side are unknown to us.

We shall afterwards abandon this conception but it is the most useful one for forming our first ideas.

Just as the plane-being to determine the direction perpendicular to his plane must get a new sense, so to determine the direction at present unknown to us we must get a new sense.

But our familiarity with the properties of this higher space and the bodies in it is independent of obtaining this sense. By supposing these higher bodies to move transverse, to our space, by bringing

in motion and time we can catalogue all the properties of such bodies.

The description of such bodies is difficult to attempt on paper. The process of transference from a two-dimensional diagram to a four-dimensional solid demands too great a leap.

But with models there is no difficulty, our solid figures are to these higher solids, like diagrams on paper are to the solid bodies they represent.

Can this sense be obtained? As to this no one can answer for more than himself. After a certain amount of trial my own conclusion is negative. But there very well may be obscure elements in our consciousness which correspond to such an apprehension.

Let us now proceed to make a scheme of the world as it should be thought of in four-dimensional space. In doing this we will avoid bringing in any of the new notions which we ought to acquire. We will simply state as much as can be expressed working with those space notions we have, and using the analogy of a plane-being's experience of a space world.

Our course is made definite for us in a certain manner by the following considerations:

We do not find in nature any two dimensional beings-every existence we know has as many dimensions as we know. Hence if there are four dimensions, we are four-dimensional beings living in a four-dimensional world. The question then comes to be-how is it that our consciousness is limited to a three-dimensional space.

The analogous question is this: How can we imagine a three-dimensional being living in a threedimensional world be to be so limited in consciousness as to have in all his conscious experience knowledge only of a two-dimensional world. The answer is as follows: "If a pole is passed perpendicularly down into a pool of water it makes a hole in the surface of the water, and that hole is stationary.

Now-considering only the surface of the watersuppose the pole to be slanting, and, held in this slanting position, to be moved perpendicularly downwards. The hole in the surface will move. As successive portions of the pole come in contact with the surface of the water the hole moves along.

the wire shape already traversed and the anticipation of that portion about to come would be a partial beginning of consciousness of the wire shape as a whole.

Let us call a wire shape a continued body and suppose an indefinite number of films to traverse itthen we should have a succession of conscious lives in the totality of which the life of the continued body, the gradual changing of its wires in their complete series of alterations would be realized.

Now take a figure in any one film. It would reason about itself as if that concatenation of moving points was its all. It would look on the traversing of that one film as all its life. It would not conceive of its life as a trace in a space of consciousness of a lasting whole. It would not conceive that the life it traced out was as a whole capable of development. If it had any notion of such a permanence it would probably invent the notion of its having a non-corporeal part which went somewhere to continue its development.

It would moreover confound all movements together; those which were the result of the movement of the film and the relatively slight movements caused by the gradual alteration of the disposition of the wires themselves would all seem to be real movements original, the same, and independent.

It would project all that which was simply the trace of its continued body in the film of consciousness as if it was a real movement of points and along with this, with more reason, it would class that modification which was due to the change in the disposition of the wires. Such a supposition may be called consciokinetic in which instead of supposing the consciousness—which is practically the plane with all that is determinable in it—to be fixed and motion to take place in it we suppose there to be bodies to be relatively fixed and the consciousness to move.

Admitting now the existence of four-dimensional space we can look on our three-dimensional space merely as a space of consciousness traversing continued bodies. We can suppose all material bodies to be indefinitely long in the unknown direction. Instead of an atom we suppose an atom filament the direction of whose length makes an angle with our

wanted is a close and deep acquaintance with the facts of higher space. They intend of an artificial washing out of the ground as is put down so hastily here, we shall obtain a real survey, getting to know the higher world and our place in it.

VOLUNTARY MOTHERHOOD.

BY MRS. STANTON-BLATCH.

(CONCLUED.)

III.

"The truth is we are in the midst of such terrible errors on the subect of woman and her veritable rights that it is frightful to think of " Tolstol's "Kreutzer Sonata."

Frances Galton says: "It seems to me most essential to the well-being of future generations that the average standard of ability of the present time should be raised. We are in crying want of a greater fund of ability in all stations of life; for neither the classes of statesmen, philosophers, artisans, nor laborers are up to the modern complexity of their several professions. Our race is over-weighted, and appears likely to be dragged into degeneracy by demands that exceed its powers." (Hereditary Genius. Chapter 20.) The need is that the race be lifted up. But how is a species raised? Always by lengthening the period of infancy. And at whose expense must this be done? At the mother's; more and more of her thought, more and more of her time must be given to the period of immaturity in her offspring; later and later should the child be brought into contact with the practical demands of life. This work requires as its first condition voluntary maternity; for the unwelcome child is mentally and physically below the average; and it is a direct drag upon the mother in the efficient performance of already assumed maternal duties. The evolution of humanity and enforced maternity are antagonistic.

A second condition of race-improvement is a broader education for women. It is amazing that the nineteenth century holds that any sort of education is good enough for girls. It indicates, too, how low an opinion we have of motherhood; that when a woman does receive superior training it is considered lost, unless she enters upon a competitive career. In a recent speech before a girls' school, Mr. Gladstone, commenting on the success women had achieved in education, said that as a result places of work would have to be thrown open to them; that "of course they could not be given the training, and then be debarred from the use of that training." But surely, is it not equally a matter of course that even if women were debarred from public life, they would not be debarred a very important use for all the knowledge of the universe in their sphere of race-builders? The fact is, few women and fewer men regard maternity in its true light; traced down to finalities, the birth cf most human beings is a sexual accident. Of course, the person playing the chief role in this game of haphazard is neither self-respecting nor respected; for a matter of chance is never held as holy, however much poets and philosophers, popes and bishops may declare the reverse. A third condition of race progress is that women should divide with no other person authority over the child. When the work of race-building is left wholly to women, we may look for better results; for then the ambition of the best mothers will find a congenial field for action in their so-called "sphere." As the human being is always of more real value than the work, so to rear an astronomer is perchance a higher labor than to discover a comet. Who would not rather know the work of old Frau Goethe, viz., Goethe himself-than the child of his brain-Faust? If nature had intended women for a special career, the way to defeat the object is to limit their responsibility and authority so completely that they turn to freer fields of work. May the time come when women, fully educated, will be left free to use their creative powers as a lever for raising humanity to a nobler type.

Suppose now instead of the water a film of liquid, having the same properties as the surface of the water -a flat film like that of a soap bubble.

And imagine instead of the pole, an object, say a corkscrew. Then suppose the film to move along the corkscrew. We get in the film a point of section, where the corkscrew cuts it, and this point moves in a circle. If the corkserew slopes with regard to the film we get a point whose motion may be described by saying that it moves in a circle and the circle moves on.

Again instead of the corkserew suppose a complicated figure made of wires, beginning first with a few wires, then other wires, coming in from elsewhere and forming a more complicated figure, and finally passing off with other figures. We should have as the film passed along such a figure a number of points -a few at first, afterwards increasing in number having varying movements among themselves according to the disposition of the wires, and the whole figure of points would move according to the way in which the figure sloped with regard to the tilm.

Now suppose finally that consciousness came in there when the film and the wires mct. We should have a conscious being-conscious of consisting of a number of moving points-conscious of moving as a whole, conscious of increasing and diminishing, and by analogy with other such figures, aware that it began and ended.

The geometry of such a being would be entirely limited to the film. It would only conceive two dimensional movements, taking place in the plane of the film. The film with all that it could determine in it, past and present and predicted, would be its space of consciousness. Two such films passing in succession along such a wire system would trace out two identical lives for each figure in the system.

If, however, the wires themselves were undergoing a change in their arrangement there would be a slight difference between the two lives. The memory of | what existence there is.

space. All that is determinable in space at any moment is one glimpse of the continued existence of all things. And each life is one of an indefinite series each differing slightly from the last the totality of them making the life of the continued body.

Thus, applying the Copernican theory, the old image of the course of the sun in the heavens from a birth in the East to its death in the West becomes accurate to this new conception of a life.

'For the movement of the sun across the heavens is conscio-kinetic not auto-kinetic. Thus from the rising to the setting of the body all is a movement of consciousness not a real movement.

And yet as the sun has its proper motion visible amidst the apparent motions due to the rotating earth, so too in life there are differences which show the changing of the continued self.

It is singular in this respect that the universal fact in all movements, the dissipation of energy, is resenbling a gradual death. Is there any movement of the space of consciousness which would give rise to this appearance?

To eliminate what is arbitrary in the foregoing we have remaining:

1st. That we live, higher space beings, in a higher space world.

2d. That our consciousness is limited to a three-dimensional space.

3d. Hence some movements must be the realization in consciousness of the higher space existences-for it is not likely that consciousness would remain fixed in only one section of the higher existences—and any transference must give the appearance of change.

With regard to the consciousness it may be remarked that it is the assemblage of the sense functions; and as the eye for instance gives when educated a plane picture, and only when more educated a solid space apprehension, so the consciousness as a whole

functionizes in giving us a three-dimensional view of To conclude; what is

The first steps towards making maternity voluntary, is to secure for all women financial independence. There are those who think this can be done by women entering the world of competitive work. Now there

ALL TO THE REPORT OF ALL THE PARTY OF

NOV. 26, 1892.

is no doubt that the female of the human race could win her way, if free of artificial hindrances. The female among the lower animals_supports herself and her offspring, she is competent both as bread winner and mother. Under present sex relations women have been enfeebled in two ways: they have lost the mental training gained in bread-winning, and have been physically depleted by playing the double role of mother and mistress. But undoubtedly in freedom women could again be self-supporting and efficient mothers, just as they were in the time of the matriarchate; but we may well doubt whether in our dire need for the elevation of our species, it would be economy to make the mothers of the race enter the tield of competition to gain their bread and cheese. However, if the choice lies between this and the financial dependence of one woman upon one man, then every well-wisher to the race must say, let the woman be self-supporting. But educated thought upon this subject will desire to make better terms with civilization. Undoubtedly the tendency at present is to seek independence by undertaking competitive work, rather than to demand that work done in the home shall be recognized and command money return. Just where this tendency is to lead is not plain; but if with self-support should come an increasing neglect of maternal duties, the result will be race decadence; but if self-support leads women to the conditions in some cooperative form of life in the time of the Mutterecht, human improvement may be carried to a high point of perfection. But the field of race production is so fundamental in its importance, so broad in its possibilities, it opens an arena so wide for the play of the loftiest ambitions, and of the most varied talents, that time and leisure to be secured, on honorable terms, to those cultivating this field, seems but justice the most meagre, and wisdom the most evident.

The solution most often offered for our social difficulties is divorce. But it is a solution which does not touch the real source of the trouble, and its agitation diverts attention from more vital questions. It is because divorce merely shifts the disease from one home to another, because it in no way lessens our trouble—the financial dependence of women, and enforced maternity-that the carrying of legislation upon the lines of easier dissolution of the marriage contract proves but a barren victory. Any one visiting the States of the American Union where the freest divorce laws have been passed, will be forced to the conclusion that in Indiana and in Illinois people suffer from the same social evils as in England. for there, as here, no solution of the knotty problem of the money independence of women has been attempted, and the child of the West as seldom as in Europe receives its birthright of a hearty welcome to the world. Divorce does not overcome these two difficulties, difficulties which, until they are met and overcome, will destroy peace in domestic relations, and progress in race development. As public opinion grows upon our two great needs, legislation will probably take more the line of securing to the woman her fair share of the family income, and giving her absolute right to her children. What the final relation of man and woman may be. it is futile to prophesy; but we may be sure if there is an ideal relation, it is to be reached by honesty, not by pretence. As a race we talk much of monogamy, and practice it very little. Monogamy implies one marriage and no more. And that means no prostitution, no divorce, no second marriage. A second sexrelation is just as promiscuous, physiologically speaking, whether the first partner is literally buried in the graveyard or only figuratively so in the far West of America. But yet every Christian church sanctions second marriage, most civilized States grant divorce for some cause, and in every nation society winks at prostitution. It would be becoming in us then, to claim to be no more than agnostics in the philosophy of the true relation of the sexes. But while we hesitate to foretell finalities, we must take cognizance of the undeniable fact that each day is adding to the number of thoughtful men and women who see the discrepancy between our theories and human needs

and practices; each day the birth rate of girls is rising in England upon that of boys, (Fifty-first Annual Report of the Registrar General, p. 8.) and already the number of women exceed that of the men by one million, and yet each day adds to the number of free, self-supporting women, women too who have lost none of their strong maternal instinct. We need not stop to prophesy the sex-relation of the future, we can only hope that an enlightened humanity may see that we must be true

"To higher allegiance, higher than our love,"

and that we could have no more inspiring religious motto than the words of Frogbel,

"Let us live for our children."

PROMOTION OF PSYCHICAL RESEARCH.

The following article which appeared as an editorial in THE JOUR-NAL of October 25, 1884, is reprinted for the valuable suggestions it contains. It shows too, how far advanced Mr. Bundy was, eight years ago, in regard to the true methods and the important work of psychical research. - ED.:

Specialists, after equipping themselves with the most thorough training attainable, are in different countries devoting their lives to the study of the mind. As a result, each year brings valuable additions to the world's stock of psychological knowledge. But none of these specialists are giving to the phenomena of Spiritualism the attention they deserve. If perchance now and then one dabbles with Spiritualism, be it ever so gingerly, he is forthwith pounced upon by his brother scientists, and soon gives over the effort. This need not be so. There are competent men who will gladly devote their time and talent to the work when assured of proper backing.

The very scant allusions incidentally made in the editorial columns of THE JOURNAL and by its editor during his summer travels, concerning a society or institution for Psychical Research have been widely noticed and treated in a most friendly way in various non-Spiritualist quarters. A number of papers have quoted what has been said or published and seconded the suggestion; quite a number of scientific and liter-

ary people, together with many progressive men in the ministry, have written the editor or approached him in person upon the subject. The very general encouragement of the plan is indicative of the universal interest in the matter involved and the readiness with which hearty cooperation will be forthcoming and powerful allies obtained in quarters most influential and desirable. B. F. Underwood, widely known as one of the ablest thinkers of the Agnostic school, and editor of the Boston Index, devotes nearly a column of his paper to the suggestions made by THE JOURNAL for a Psychical Research Society. He says: "..., We should be pleased to see such an organization effected for the thorough study of psychology in general, and for the close, honest and impartial examination of alleged spiritual manifestations in particular....We should be glad to unite with the editor of THE JOURNAL and all other honest Spiritualists in bringing the least questioned and the least doubtful phenomena alleged to be spiritual to the test of a rigid scrutiny, with a view to ascertaining the exact value of claims that are boldly made as to matters of fact, and the legitimacy of the conclusions which are by many intelligent and honest minds drawn from these alleged facts." A leading Unitarian minister, whose genial face and hopeful, cheery words are familiar to the liberal people of two continents, when a project including as one of its chief activities a Psychical Research Department was broached to him, said with great enthusiasm: "Tell Mr., the demonstration of a life hereafter and the return of spirit friends, in such a way as to meet general acceptance, will be the greatest achievement of the ninetcenth century." Another Unitarian preacher, whose strong, brave words along the line of advanced thought have made for him a national reputation, writes us expressing the deepest personal interest in the successful inauguration of a Psychical Research Institution. A talented Methodist elergyman has expressed the keenest interest in the work, and voluntarily offers to leave his little fortune to further its interests. A newspaper man of wide experience on the secular press, and a zealous

Spiritualist makes the same offer; and these are only isolated instances selected at random from quite a number who have written us. One of the most thoroughly accomplished and painstaking essayists and lecturers of New England wrote us immediately after seeing Mr. Underwood's editorial in The Index of the 9th inst., as follows:

The second second second second second

"I do not, as you doubtless know, have much confidence in the Spiritualist hypothesis as one likely to be of service in explaining the various phenomena which it is sought to explain by it; but I am glad to see it tested reverently by every sincere person to whom it does commend itself. And permit to say in simple frankness, that I know of no one else who is working in that direction with spirit and method so commendable and so interesting as your own. I am glad to see you favor the establishment in this country of a Society for Psychical Research, like the English Society. I should heartily welcome such a society as that, and I sincerely wish that Stanley Hall and some other of our psychologists would take to it."

Very many representative Spiritualists, as well as people of wealth and prominence who, while believing in Spiritualism, have refrained from identifying themselves publicly with it, together with the body of acute, critical and fearless Spiritualists and investigators constituting the bulk of The JOURNAL'S constituency, deeply feel the need of more thorough scientific effort and the imminent importance of constructive work; which, thoroughly grounded upon a scientific basis shall steadily lead onward and upward, dealing more and more with the higher aspects of Spiritualism. It will be seen that in the movement for a Psychical Research Institution there is a community of interests among those who, while widely differing in many respects, are all equally anxious and ready to find the truth. The benefit of an Institution for Psychical Research will be realized as much by those already Spiritualists, as by the world at large; indeed, the intelligent Spiritualist will say that Spiritualism as a distinctive movement will be the greatest gainer.

The average man is prone to assumption and the empirical method in his treatment of whatever comes before him; every party or sect has a majority of

such people, Spiritualism being no exception. Spiritualists and liberals are much given to criticising the beliefs of their evangelical neighbors, yet are themselves equally guilty of dealing in dogmatic assertion and predicating views upon assumptions, which are too often but the assumptions of ignorance. This is plain talk, but it is just; and to whom should one talk candidly if not to those of his own household?

The class who steadily oppose THE JOURNAL'S demand for test conditions and accuracy of observation and statement, will no doubt sneer at a Psychical Research Institution and raise the stock ery, othe spirits won't be dictated to." Those who raise this hue are such as once believed in the literal truth of all the allegories contained in the Bible, and who are now loud in their denunciations of those who cannot see their way clear to accept Spiritualism upon the evidence so far brought to their attention. Such people are ever ready to fortify their positions when questioned, by quoting Professor Crookes and other scientists in favor of the reality of the phenomena, yet these men they so love to quote are all sticklers for scientific methods; and because of this, and because their researches were conducted with scientific skill, are the results weighty when brought forward by those who at other times sneer at and discourage scientific methods. Professor Crookes, in writing of the phenomena, says: "We must not mix up the exact and the inexact. The supremacy of accuracy must be absolute..... No observations are of much use to the student of science unless they are truthful and made under test conditions; and here I find the great mass of Spiritualistic evidence to fail." On the same page he gives such a perfect description of some who oppose THE JOURNAL, that our subscribers will be able to readily name them. Here is his picture: "The pseudo-scientific Spiritualist professes to know everything; no calculations trouble his serenity, no hard experiments, no long laborious readings, no

423 (7)

weary attempts to make clear in words that which has rejoiced the heart and elevated the mind. He talks glibly of all sciences and arts, overwhelming the inquirer with a mere play upon words, showing ignorance rather than understanding."

To match the all-believing, superstitious, incompetent observers who are always in a state of impassioned anticipation when witnessing manifestations, are those who loudly declare these phenomena never occur; that they are all tricks of the so-called medium, or delusions of the narrator. These two classes, though arrayed one against the other on the subject of Spiritualism, are both on the same intellectual level; both so completely dominated by preconceived opinions that supervening facts find no place in their minds upon which to impinge, no ingress even possible. Fortunately the promotion of Psychical Research depends on neither of these classes, and will be carried forward regardless of both.

Rational Spiritualists owe it to themselves, to the cause and to the world, to take the initiative in psychical investigation and furnish the necessary means for its continuous and successful prosecution. There is no lack of wealth, and no good reason why the work should not be speedily begun. We can name off-hand twenty Spiritualists whose aggregate wealth exceeds \$60,000,000, and we can supplement the list with hundreds worth from \$10,000 to \$100,000 each. If the scheme is irangurated with the money of Spiritualists, it is to be expected the Institution will start out with the assumption that a portion of the phenomena now generally acknowledged as occurring, are the manifestations of spirits once in mortal form. Naturally this would be assumed as a working hypothesis; but it would not restrict the most rigid scrutiny and thoroughly scientific methods. The patrons of the Institution would heartily cooperate, and follow the truth as fast as developed. To more fully set forth to the public our views concerning such an Institution, a portion of a private letter written several months ago to one deeply interested may with propriety be published in this connection. It reads as follows:

In compliance with your request that I embody my

manifestations began at Hydesville, and thousands of mediums have been developed to a greater or less-generally less-degree, and hundreds of tons of paper used in recording the observations and opinions of witnesses, yel beyond the one fact that spirit manifestations do take place, but little comparatively is known with sufficient certainty to cause general agreement, even among Spiritualists.

In order that the intercourse between the two worlds may continue uninterrupted and yield the largest amount of good to all, it is essential that it be reduced to a science. Already we have a "Scientific Basis," as has been most conveniently shown through experiments supervised by scientific experts, and most cogently set forth by Epes Sargent and other writers. It is folly, worse than folly, in my opinion, for us to sit supinely watching phenomena and never reflecting upon or studying the canse, or endeavoring to utilize the power to its fullest extent. It has been truly said that "those who observe phenomena without reflection become superstitious," and we need not go outside the ranks of Spiritualists to prove the truth of this. The Spiritualism of to-day is to that of the future what ancient alchemy is to modern chemistry.

Spiritualism in both its narrow and broad definitions is here; it is a fact. How can its notencies be best developed. how can we learn more ourselves and at the same time present the subject to an anxiously inquiring world so as to give it as clear and pure and effective as possible, how can we make it a leading factor in hastening the millennial dav?....

1. "An Experimental School of Psychical Research," s the primary step.

Essential requisites for work of this school are:

(A) A sum of money adequate to secure the services of mediums and sensitives, to pay rent of permanent rooms if necessary, and for such material as may be needed in experimenting; salary to a competent secretary whose duth's would be to carefully record the working experiments and prepare the accounts for publication, and also to attend to the large correspondence which would inevitably grow up in connection with the work; and for incidental expenses. The amount used would, of course, depend upon the supply, but in my opinion at least \$5,000 could be profitably expended the first year and pessibly more-yet even less would give some valuable data for use in generalization.

(B) Competent Experimentors. And in selecting these great caution and sound judgment must be exercised. The corps of experimenters must as a whole combine a quite thorough knowledge of Chemistry, Mathematics, Mechanics, Anatomy, Physiology, Electricity, Mesmerism, Psychology, Biology, etc. Each member of the corps or committee must be a fair-minded investigator who approaches the subject in the truly scientific spirit, to find the fruth and not to confirm pre-conceived opinions; and be must have the courage to stand by the record of experiments and youch for their accuracy to the world, when published. It is not essential that the members reach a unanimous conclusion as to the cause of one or all of the phenomena, but it is important that the observers of each experiment shall agree as to the methods used and the manifestations witnessed. This corps of experimenters should be made up partly of experienced Spiritualists. The general supervision and management of this experimental school should be in the hands of a Spiritualist widely known and one in whose judgment and honesty the intelligent, reflecting class of Spiritualists has confidence, and who also has the respectful attention and confidence of the general public. These experiments need not of necessity be confined to a single city or to one set of investigators, but if conducted in different localities, they should all be under one management....

the many who do not-why do we not revise our ideals of attainment and set our effort to the key of a new standard? The Divine Word propounds a very pertinent question when it asks what it shall profit a man to gain the whole world and lose his soul? Now we are too much accustomed to contemplate that as a postmortem possibility, whereas our souls are the most immediate and practical of concerns. If we are to be saved at all it must be now, to-day, not in some vague, indefinite future. If we are to go on stifling and dwarfing our souls with selfish and sordid aim, starving intellect and heart, denying every generous impulse its fulfilment, indeed-what quality of a soul will there be left to save?

There is a kingdom which offers freely to all who will partake, luxuries that are infinite in resource, unfailing, whatever the demands, and which are absolutely satisfying; but it is a kingdom which is not of this world. There is an atmosphere which is one of happiness, even of ecstacy, but it is not the atmosphere of the market-place.

It is entered through the gates of flawless integrity and spiritual aspirations. A flawless integrity in all relations with men is that which keep its bills promptly paid; which does not indulge in anything at other people's expense; which has always something overwith which to help another; which is strong in justice, and crystalline in truth, and overflowing and abounding in generous good will. And on this very practical basis spiritual aspiration builds its superstructure, and reflects and radiates the love of God ---the vital principle of every manifestation. In intellectual interests that grow more and more absorbing as pursued; in spiritual aspiration which links the soul to God, and permits it to receive and transmit His eternal energy-with this happiness does the invisible, kingdom abound, and all who enter in partake thereof, till one shall find---

> An azure depth, a worldless tune. Transcending eestacy,

Instead of competition and conflict for things that, when attained, are hardly worth the holding, the world needs revised ideals of life-the metaphysics that could help our physics"---the completer poetry to adjust our daily wants until we gain-

> "The heaven that unexpected came To lives that thought their worshipping A too presumptuous psalm.

views of a general plan for the proposed combination of activities....I now do so, though of necessity what I may say will be incomplete, somewhat crude, and needing modification and clarifying: as, even competent for the entire task, which I am not, the pressure upon my time forbids that undivided attention so essential to thorough work.

.....Spiritualism-that is the return and manifestation of those once living on earth-proves the continuity of life beyond the grave. This knowledge is working a tremendous revolution in the religious world; and, indeed. affects man's entire environment, his social, political, business, and religious life. Spiritualism has been, by one of its most astute students, aptly called, "The Philosophy of Life," so all-embracing is its larger scope. In its narrower, technical meaning it may be defined as a "synthesis of well attested facts." The use to be made of these facts depends upon the individual receiving them: they may be the source wherefrom he will derive such grand lessons, and imbibe such high and pure inspiration as shall make him an exemplar of all that is noble and good, a benefit to this world and a wise and radiant denizen of the next, when his work on earth is done; or, he may prostitute them to evil purposes, use them to advance his selfish interests, to pander to his animal passions, thereby increasing his power for evil-doing and his deleterious influence over those about him. The world needs to know the facts; it needs still more to study this "Philosophy of Life"; for the potencies of temporal as well as spiritual happiness lie therein. The mere knowledge of the continuity of life and of spirit return does not. of itself alone, necessarily make men better, and often does make them worse, by removing theological beliefs which have before held them within bounds of seeming propriety, and opening the flood gates to a tide of wild vagaries, crude, illogical views, and vitiating laxness of sentiment as to morals and religion.

Potent with beneficence and happiness, Spiritualism, following a universal law, is equally potent for maleficence and unhappiness. Hence the imperative importance of its being carefully studied and more fully comprehended by those accepting it.

Although thirty-six years have passed since the modern

SPIRITUAL RICHES.

Is there nothing better in the years than to transmute them into a scramble for gain and greed? To compass possessions that when possessed are not only of little consequence, but which yield little, even if any, happiness? That prove but the

------False fairy gold That leaves in one's hands only dust, dross and mold.

It will easily be conceded that when life degenerates into a scramble it is not worth the living. But is there not a better way? Surely, it is not true that,---

The bread of man indeed makes all his life.

Instead of this scramble for competition--in which the few who succeed are no nearer satisfaction than Paris for seances.

A MEDITATIVE LIFE

A margin of silence and repose is the constant necessity of every thoughtful mind and every fruitful career. An active, creative man must be in the world, but can never be of it: he must keep it at a distance, and resist its approach as if it were a deadly enemy. To draw one's inspiration from those deep springs which feed the soul in silent and hidden places, and then to give this inspiration to men through all the powers of activity and self-expression, is to live a whole, sound life; to attempt to draw one's strength from the world is to run dry, and become a dusty. arid channel instead of a living stream.

Many active, earnest men and women, in their eagerness to serve and achieve, violate this fundamental law of deep living, and surrender to the world that which is not theirs to give. A margin of silence, repose and solitude must protect every life that steadfastly grows and expands: to live without it is to violate one of the sanctities of our nature..... An hour of quiet, silence and solitude every day would save many a man from intellectual bankruptcy, and many a woman from nervous wreek. The physical need of repose is as great as the intellectual and spiritual need. The body craves its quiet hour no less than the mind and the soul; if the senses are always on the alert and the tension is never broken the nerves succumb, and the harmony of a noble instrument is turned into a discord full of misery. The greater one's work and power the deeper one's need of privacy. The eloquent voice that has not the springs of a rich, meditative life behind it soon becomes "sounding brass and a tinkling cymbal;" the indefatigable teacher who does not take time to dip into the running streams of knowledge soon becomes dry and mechanical; the devoted mother who does not refresh and nourish herself by hours resolutely kept intact from the invasion of childish voices, misses the unbroken and beautiful service which, rendered first to the body, becomes a perpetual ministry to the mind and spirit. He who would greatly enrich his fellows and Fis time must first enrich himself.-Christian Union.

An effort is being made according to La Revue Spirite to procure the attendance of Eusapia Palladino at 424 (8)

RELIGIO-PHILOSOPHICAL JOURNAL.

٢,

NOV. 26, 1892



GOD'S JUSTICE.

Thank God that God shall judge my soul, not man! I marvel when they say "Think of that awful day No pitying fellow-sinner's eye shall sean With tolerance thy soul, But his who knows the whole, The God whom all own is "wholly just." Hold thou that last word dear And live untouched by fear. He knows with what strange fires he mixed this dust. The heritage of race, The circumstance and place Which makes us what we are, were from his hand, That left us, faint of voice, Small margin for a choice. He gave, I took: Shall I not fearless stand? Hereditary bent That hedges in intent He knows, be sure, the God who shaped thy brain. He loves the souls he made; He knows his own hand laid On each the mark of some ancestral stain. Not souls severely white But grouping for more light, Are what eternal justice here demands. Fear not: He made thee dust. Cling to that sweet word, "just," All's well with thee, if thou art in just hands.

-ANNE REEVES ALDRICH.

BUSINESS VS. SENTIMENT.

There is among women of a certain temperament a confusion of ideas as to womanliness and sentimentality. They seem to be under the impression that real womanliness indulges publicly in lavish use of terms of endearment and in that outward display of affection which the world will always regard coldly or sneeringly. Those qualities which radically distinguish women from men are qualities of character, of minds, of soul. They are matters of inheritance, very frequently, and in any event are traits improved by cultivation, by self-control, and by the self-control, and by the unceasing vigilance and discipline of life. Affection, with its tender manifestations, its own peculiar should be forever guarded from the eyes of the scoffing and censorious multitude. It is no more intended for the platform, for the routine of the public meeting, for interpolation in the minutes of the session of a convention, than the silks and jewels of festal array are meant to be dragged through the dust of the highways, worn in the ordinary avocations and in the garish light of noon. The private individual and the public official are two separate and distinct individuals. The women who stands upon the platform, or who speaks from the floor of a convention, is the representative of a principle or an idea, and she is nothing more. It is of paramount importance to her audience and to the presiding officer that her enunciation should be distinct; that her views be strongly. clearly, and concisely presented; that her rhetoric and her grammar should attain the highest standard of established usage. But her private idiosyncrases, her physical infirmities, her tending to emotion or hysteria, bear no rightful place or consideration in any phase of the proceedings of a deliberative body. It is not worth while to resort to spectacular effects or melodramatic methods for the purpose of emphasizing and making apparent distinctions of sex. No well-bred, well-dressed woman who speaks and conducts herself with dignity and modesty will ever be mistaken for other than she is.

rapid advance that has been made by women in their ability to consider public business, there is no doubt that this slight fault will be amended, and that degree of perfection attained which can be reached with no loss of kindliness or friendship,--M. H. K. in the Inter Ocean.

LAST Monday Miss Frances Willard and Lady Somerset were given a farewell at Willard Hall, this city, the occasion being the leave taking of these ladies for a long crusade in England in the interests of the Women's Christian Temperance Union. The audience was composed for the most part of women, largely drawn from the ranks of the Women's Christian Temperance Union, but also a good sprinkling of outsiders from churches and other religious agencies, and a few male well-wishers of the movement. The hall was packed and standing room was at a premium even on the balcony, notwithstanding the fact that the latter was strewn with lumber and pieces of broken mortar, among which the carpenters had been working only a few minutes before. Addresses were made by leaders of the White Ribbon movemeni. of which Miss Willard gave a brief sketch from its inception eighteen years ago. Lady Somerset said: "In England some time ago I surprised the people by telling them of what is being done in America, and there was a feeling expressed on their faces that I was making too much of American methods. They said by their looks, 'We in England surely understand something about temperance, because we know some thing of what is being done to stay the evil." But when I described the Women's Temple in Chicago, they said that the faith that could build such a structure could do something. I trust the time will come when in London we may be able to transplant some of the American methods for lifting the fallen." Mrs. Carse in a few touching words tendered the good wishes of the women of America to Lady Henry Somerset, "not because she was a titled English woman, but because she showed the spirit of Christ in her walk and conversation." Miss Willard and Lady Henry Somerset left in the afternoon for New York, where they sailed last week for England.

THE ladies of Kentucky, not content with having the praises of their beauty sung in every land, now claim the honor of being the most active in World's Fair vernacular, is something so sacred that it matters. Notwithstanding the fact that a European rivals. decision was recently rendered by the Su preme Court of the State in favor of the payment of the appropriation made at the last session of the Kentucky Legislature. the funds are not yet available. This is a serious drawback, but the ladies would not be discouraged. They proceeded with their work of organization. They have succeeded in raising the funds for the furnishing of a Kentucky room in the woman's building. Just at present Columbian clubs are being organized in every town of any importance in the State. The ladies are all very enthusiastic and have already assured the officials in Chicago that they will have a very complete exhibit at the Fair. At a recent meeting of the Colum bian Club of Louisville there were present seventy-five of the ladies most active in the best society of the city. An initiation fee of \$1 was assessed and every lady present promptly responded. A number of interesting exhibits were promised, and before the meeting adjourned each member of the club had promised to make a special effort to advance the interests of the work. Miss Ida Elmore Symmes, of Louisville, secretary of the woman's executive board of the State, has been most active in the work of organizing Columbian clubs. She has charge of one-third of the State, Louisville and surrounding towns. Mrs. Suc Phillips Brown, of Owensboro, and Miss Lucy Lee Hill, of Lexington, are in charge of the work in the remainder of the State

as would be required to pass title to a square foot of land, and without witnesses, must necessarily create confusion. And this confusion begets serious consequences. It involves the reputation of men and women, it threatens the validity of subsequent public marriages regularly performed it places the reputation of wives in jeopardy and the legitimacy of children at the mercy, it may be, of reckless women without character and without shame, and involves the title to property by inheritance. For it is almost exclusively against the rich or well-to-do that these claims are made. The genuineness of these common law marriages is generally questioned from the widespread belief that no proper woman would restcontent with a marriage so difficult to establish.

AGNES REPPLIER, whose Addisonian ssays in the Atlantic show virility of thought and style, lives in Philadelphia. She is a quiet and demure little woman, who talks in the same smooth and wellbalanced sentences that characterize her essays. Her favorite pets are cats.

I SHOULD like to call attention, says Prof. Edward S. Holden in the Forum, to the fact that the history of the great telescopes at Mount Hamilton and at Washington will serve to lay away finally a widely published opinion which we used to hear repeated every few weeks-namely, that great telescopes are of little use. The work of these two great telescopes (not to speak of many others) has conclusively shown their great superiority over less powerful instruments in every field of astronomy, in the observations of planets, nebulæ, stars, comets, satellites, in spectroscopy, and also in those departments of astronomical photography for which they are adapted. Smaller instruments have their appropriate fields, and in some of these they will always be more convenient than larger ones. But the great telescope, when properly used, is and will always be preëminent. The proof is easy to give, and I trust that we shall not hear any more idle detraction of the work of our great instrument makers, the Clarks, or of their

well to do. It does not take hold of passionate humanity. It has not a warm. expansive, capacious heart. It has not the conscience that goes to the spiritual roots of life. It denotes a reaction from an exaggerated over-strained spiritual condition, and is rather marked by fatigue than energy. This is the reason probably why Unitarianism does not and cannot spread, because it is a local and incidental not a human reaction. Rationalism, on the other hand, is a human reaction, and rationalism has its roots, too, in morality. It grounds itself upon principle.-O. B. Frothingham.

GLEASON, the celebrated horse-tamer, like all true horse-lovers, thinks the horse as made by the Creator is about as perfect in form as is possible to make him, says the Humane Journal. At one of his exhibitions a plump muscular horse was turned into the ring. It was a pretty animal, all but the tail, which had been bobbed off after the style so much affected by brainless dandies. Pointing his finger pityingly at the animal, the professor said: "There is as pretty an animal of his class as can be found-if he was all there. I hope there will come a time when the legisla-, ture of the State of New York, and, for that matter, of every State in the union, will pass a law making it a penal offense for any one to disfigure his horse in this most brutal way. It pleases, perhaps, about a couple of hundred Anglomaniacs who drive in Central Park, and displeases the humane and patriotic sentiment of 60,000,000 of the American people."

S. R. LISK writes from Peoria III.: Nearly forty years ago I attended a course of lectures given by Joel Tiffany in New York City. Since then his name has been familiar to me, but there have been years at a time during which I have not seen his name in print nor heard sught of him. I was glad to see his picture and some of his writings again in THE JOURNAL. I can see resemblance in the picture as I remembered him, but perhaps 1 should not have recognized him had his name not been given.

What the average woman most needs in her public capacity is composure and dignity. However amiable and affectionate it may seem between friends and kindred, "my dear" is not a proper appellation to use in a National convention, or in a massmeeting called in the interests of order and reform. Nothing is gained by it in any way, and it undeniably gives an impression of weakness and inefficiency.

Where a convention is in session for days together, where all the business is transacted intelligently and methodically, where there is displayed profound knowledge of parliamentary law, and where the debate is all that it should be, sentimentalizing rings like a false note, out of keeping and out of har mony with all that is admirable and praiseworthy. This small bit of censure will be permitted, for, in view of the

TRULY women should help look after the marriage laws of New York State. Judge Roger A. Pryor of the New York court of common pleas uses strong language in regard to "common law marriages." He says the state of affairs that exists is a reproach to the Empire State. It is worse than Mormonism, for that is sanctioned by the religion which the Mormons profess, whilst the practice in New York is directly in antagonism to all religion. It affords opportunity to blackmailers, and the courts are full of cases where assaults are made upon the property and reputation of dead men. A law which permits a marriage which it regards as a simple civil contract. unsupported by one scintilla of documentary evidence, without as much ceremony | ligion of the "proper sort," the placid and | has made the subject one of special study.

The Prison Trusty is the name of a paper published at the State penitentiary, Lansing, Kansas. Its motto is "The Pen is mightier than the Sword." It contains articles written mostly by inmates of the prison on a number of subjects, such as Sunday at the World's Fair, Tennyson Dead, etc. It shows considerable literary ability and its views are progressive. There are no doubt many persons in Lansing penitentiary higher intellectually and morally than a great number outside of all prisons. Anyhow this little paper is worthy of encouragement. The price is \$1.00 a year. Trusty Publishing Co., Lansing, Kansas.

THE American Ornithologists' Union a its last Congress held in Washington this month unanimously elected Dr. Elliott Coues (one of its founders in 1883 and Vice-president 1883-1889) President to succeed Dr. D. G. Elliott who retired from the office with the gratifying knowledge he said, that the Union was in a most excellent condition. Dr. Coues won distinction years ago by his thorough and admirable works on ornithology, such as "Key to American Birds," "Field Onithology," "Birds of the Colorado Valley," "Ornithological Bibliography," "New England Bird Life," etc., etc. The honors of science come only by patient and laborious work and they are richly deserved by those who receive them.

UNITARIANISM is a "system of pale negations," as Emerson calls it, the characteristic of which is good-behavior, respectability, decency, a calm propriety. It is the religion of the "best people," the re-

LIGHT (London) for November 5th is a memorial number which contains portraits of W. Stainton Moses with appropriate articles including letters from Mrs. Stanhope Speer, Charlton Templeton Speer, F. W. Percival, Mrs. A. J. Penny and others with full reports of speeches by E. Dawson Rogers, A. A. Watts, Rev. J. Page Hopps, W. Stewart Ross ("Saladin"), William Pace and others. It is an extremely interesting number,

MRS. E. T. STANSELL has removed from 1470 Michigan avenue to Room 622, Sherman House. She will be pleased to see her friends. She has had excellent success in healing the sick and in psycometric readings since she came to Chicago.

MRS. EMMA NICKERSON WARNE is now located at 1355 Wabash avenue, 2nd flat, where she is devoting her time to magnetic and psychometric work and will be pleased to see her friends.

CHARLES BONNET, a Swiss naturalist (1720-93), wrote, "I believe that science will one day discover the spirit-body probably formed of elements of ether and light."

CHAVEE, a French chemist, said, "We contravene no known law of chemistry or physics in admitting the existence of an ethereal or electro-luminous organization."

THE JOURNAL will soon publish a series of valuable papers giving a critical history of hypnotism by Arthur Howton, who

RELIGIO-PHILOSOPHICAL JOURNAL.



DR. FRED L. H. WILLIS IN CHICAGO.

To THE EDITOR: Dr. Fred L. H. Willis was so well pleased with Chicago and the friends he met here last winter that he has signified his willingness to make another and a longer visit commencing with the first Sunday in January '93.

Those having the matter in charge are more pleased with the Doctor and his utterances than he can possibly be with them, or with Chicago, and it is their wish to establish a grand free meeting with Dr. Willis as speaker for an indifinite time, at such place and hour as may be decided upon by those financially interested in these meetings. We wish a guarantyfund for the expenses so that there will be no admission fee at the door, and I would ask all friends of the Doctor to write me how much they are willing to subscribe towards defraying the expenses of those meetings for the month of January '93.

Dr. Willis has no superior on the spiritual rostrum to-day, he is not very strong physically, and cannot be with us long, let us hear him while we can. Drop a line saying how much you are interested, to

A. WELDON, Sec'y pro tem, Box 381, Chicago.

FROM PORTLAND, OREGON.

To THE EDITOR: The First Spiritual Society of this city holds meetings three times each week in the G. A. R. hall, corner First and Taylor streets. The Sunday morning meeting consists of short talks on subjects pertaining to the cause. by members of the audience. At the Sunday evening meeting Mr. S. B. Hendee speaks under trance on such subjects as may be presented. Last Sunday evening the subject was "The Union of Church and State." He took us back in an eloquent manner to the time of Constantine | vidual consciousnesses in the universal conand Theodosius, showed government and | sciousness realized at the end of the cosmic religion as they were then, and from that | evolution. "God," he tells us, "does not as reasoned to what would now happen if | yet exist; he is being created, he is laborithe Church had the power. During the ously created out of our tears, our efforts, latter part of the evening Mrs. Addie R. | our progress, in knowledge and goodness. Smith gave tests from the platform. This In this defined God will survive all those lady has been on the rostrum only a short time but shows remarkable ability. On Thursday evening the Society gives a short literary programme after which the audience forms into small circles which are presided over by the different mediums.

say "our ego" is able to perceive an object without seeing it with our eyes.

I can for instance see the house and surroundings where I lived forty years ago (although it is about 3,000 miles distant) just as distinctly as any object before my eyes, which forms an optical image on the retina and is thus perceived by my mind cr consciousness, ego, which is exactly the same that sees also the house where I lived. although it does perhaps not exist any more in reality, but which under no cucumstances does or can by volition impress my mind in order that I may see it.

Consequently it is necessary for a spiril in order to become a real ghost to render himself 'substantial, either by way of etherialization or teleplasticity of surrounding matter, etc. Otherwise it can only be called a product of the volitive mind i. e., an imagination and has as such nothing common with a real ghost, i. e., a spirit phenomena. HERMANN HANDRICH.

CONDITIONAL IMMORTALITY.

The following, translated for THE JOUR-NAL from Le Temps will interest our readers as a contribution to current discussion on the subject of the future destiny of men:

A Sabatier writes as follows in review of a work, "Le Probleme de Immortalité," The Problem of Immortality by Petavel-Olliff-published last year in Paris.

These two words will sound to many ears like a paradox. We readily conceive, usually that in philosophy, the traditional doctrine of the immortality of the soul is affirmed or denied. But between this affirmation and this denial is there room for an intermediate doctrine? M. Renau intended, it is true, to drop a hint of it when, thirty years ago, the great scandal of philanthropists and advocates of the equality of men he launched his famous sally: "For myself, I see no reason why the soul of a Papuan (of New Zealand) should be immortal." From that time thoroughly repudiating the classic doctrine of the spirit ualistic philosophy, he never ceased to admit the possibility of a resurrection of indiwho shall in some measure have contributed to his perfection. There will be none lost at the final reckoning except those who shall have shown themselves hostile or useless to him." Is this not a sort of conditional immortality? Remarking that it is in England and America in non-conformist churches where piety is most active and fervent, that this doctrine has arisen, says: "It is in the name of the Christian faith that they deny the essential immortality of the soul, in the name of the gospel and of the Bible that they attack the dogma of an eternal painishment." This is for us Frenchmen a subject of wonder. In France religion and science are two compartments of the human soul separated by a sort of water-tight partition, There is neither communication nor per-Nothing would surprise us more than a modification of a dogma of the church. brought about by a scientific discovery or the appearance of some new philosophy. It is not so in England or America or Germany. There does not exist in those countries in reality any separation between philosophy and theology, between the sacred and profane. When any revolution is produced in the general ideas of a nation, the entire moral world, religious faith included, is more or less renovated. A system of philosophy never springs up without the form of beliefs undergoing a contre-comp. It is in this way that it is easy to comprehend the intimate relationship between the religious theory of conditional immortality and the Darwinian theory of the development of life in nature. What is this conditional immortality but a form of the Darwinian law of selection transported from nature into moral life, in other words. the survival of the fittest? Nothing responds better to the essentially positive genus of the Auglo-Saxon race than a theology in scientific styles and forms.

ful, too, in perfect harmony with the man- is not of Hebrew or Christian origin, but ner in which the Englishman comprehends of Paganism. Eternal punishments are and carries on his existence, with that in- | designed only for beings essentially imstinct combativeness which changes for mortal. him the world and universe into an immense battle field.

If it is so on earth, why should it be otherwise after death? Why should not the principle of the continuation of forces or of evolution have its application elsewhere and in other forms of existence?... Rad beings are like leaves which detach themselves from the tree of life and enter into nothingness. The good survive because they have in themselves a divine principle of immortality: they acquire the life eternal, and, in this double fashion. there is worked out for both a renumeration which comes organically out of their works and their being, and satisfies the moral conscience without shocking the heart or the reason. Is it not true that vice consumes, depresses and destroys the vicious? Death becomes the punishment of sin because it is the fruit of it.

The excitement which the new theory has provoked in the bosom of English Protestantism has gained the continent. In Germany, in Switzerland, in France, it is discussed with passion and it does not cease to win adherents in the theological faculties and among the clergy.

Philosophical criticism has become very subtle and very sure. It applies to traditional ideas a kind of chemical analysis which immediately decomposes them, recognizing the several elements composing the last twenty years is mentional to show them and determines without difficulty their nature and production. This is what has come to dogmatic Christianity—which the Church preserves and professes. It is a sort of historic exion: verified during the last twenty years by all investigations made in the theology and philosophy of the Fathers of the Church, that the Christian dogma is the result of an amalgam proceeding, some elements from the Greek philosophy, others from the Hebraic or Palestinian tradition. Nowhere is this mixture more apparent than in the Christian belief touching future things. We see here in juxtaposition, but not blended, the Platonic dogma of the essential immortrility of the soul, and the Pharisaic conception of the resurrection of the body In the origin one of these hopes rendered the other useless. The Greeks who saw in the body a prison, in death a deliverance and the commencement for the soul of a full and happy life, could not wish to see the soul re-enter this prison. The Platonic dogma of the immortality of the soul logically excluded the resurrection of the hody. On the other hand, if the Hebrews have imagined the latter, it is because they believed neither in the substantiality of the soul nor the native immortality o the soul. They reached the idea of future life, which at first they did not have, through Messianism, and as this Messianic renumeration was to be obtained on earth by the triumph of Jerusalem and its king, they thought they coald have no share in it unless their bodies rose from the tomb. Thus the doctrine of the resurrection of the body, on its side, not less logically excluded the immortality of the soul.

If death, on the contrary, is the fruit of evil; if to do evil is to begin to die, it is clear that absolute evil is equivalent to perfect annihilation, just as the excess of disease ends in the destruction of the patient. In this state of impenitence or final perversity the sinner could be kept in life only by a special act, a miracle. And why should God cause the sinner to live? What interest would be have in rendering his punishment infinite, since in this way he would make evil eternal in his works?"

Calvinism has said: The eternal pains of hell glorify the power of God quite as much as the infinite joys of the elect. A hypothesis, says M. Secretan, which has made God "supremely hateful." He observes that the Old Testament contains not the least trace of the doctrine of an eternal hell; that the apostle Paul teaches the auhihilation of the wicked, that the hell of the middle ages is nothing but the Tartarus of ancient Greek mythology adopted, without great change, by the Christian imagination: citing Dante's Inferno as proof.

The danger of denial of an eternal punishment to morals, as taking away a powerful restraint or wrong doing, is not with the suggestion that dread of final extinetion would be quite as powerful. The significant fact that an eternal punishment is seldom preached now nor has been for that it has lost its force.

"To sum up: to do good, to hate evil, to sanc ify oneself, to love, is to live. Christ has realized justice and love and it is for this he has manifested the life eternal.

Moral perfection and life eternal are in fact one and the same thing. To attain the one is to possess the other. This is what they propose to us under the name of conditional immortality; it is really the unmortality to be acquired."

The initiatives of this religious movement says M. Petavel-Olliff, believe that the scientific method which they have just applied to beliefs in regard to future life must equally transform all other dogmas. Meanwhile it is certain that it is overturning them. Considered from the point of view of universal evolution Christianity becomes quite another thing from what it has been supposed to be up to this time. Not only the dogmas concerning heaven, purgatory and hell are being modified, but those of the creation, the fall of man, the explatory redemption are losing their absolute signification. They represent hardly anything more than successive and relative moments of the evolution of life. Can we stop here? Does not Christianity itself run the risk of being dragged into the current in its turn and of appearing instead of the sole revelation as a moment in a universal revelation? Yes, if it is not the perfect revelation of eternal life.

There is also in conjunction with this Society a young peoples' meeting, known as The Young Peoples' Progressive Society; their programmes are interesting and instructive.

A. H. BUCKMAN. PORTLAND, OREGON.

"SUCH STUFF AS DREAMS."

TO THE EDITOR: When I was a lad of twelve years, living in northwestern Maine, I dreamed of standing with a little group of friends at the death-bed of my mother | misability from one to the other. in Boston, in which city and vicinity she was at the time visiting. Thirty-three years thereafter the dream, including minor circumstances, was fulfilled.

A few months later I was sitting with Mrs. Maude Lord in one of her dark circles, when I felt the soft impact of lips on my forehead. Almost at the same moment the medium said: "Mr. H., an old lady with lace on her head stands by you."

At the close of the scance I asked the medium if she could more particularly describe the object of her clairvoyance, and after a moment's reflection she did so in a way which seemed a complete identification of the "old lady" with my mother, whom Mrs. Lord had never seen.

Z. T. H.

WINTHROP. ME.

ONE WHO IS NOT SATISFIED.

TO THE EDITOR: Philos says in his article, "The Ghost of Major Poole," in number 24 of The Religio-Philosophical JOURNAL:

"It is only necessary for a spirit to impress the mind of a person, in order that such person may understand;" (i. e., see the ghost.)

Does Philos mean to say mentally, or by means of the physical organ of sight? I am fully aware that "we," that is to

Darwinism, at its outcome, with its struggle for life, the triumph of the best provided and strongest, the progress realized by deploying all the intensive energies of life, is a splendid hypothesis, use-

The writer further observes, that the two dogmas have been added to, so that dogmatics suffer from an embarras de richesses. In place of one solution there are two contradictory ones. Such is the dualism which the partisans of the new theory of constitutional immortality have at last perceived and exposed to a full light. Now this dualism does not exist in the New Testament where the Hebraic inspiration still reigns supreme.

Supporting themselves, on one side upon the argument of modern psysiology and psycholgy and, on the other, on the monistic conception of ancient Hebraism, they have squarely denied that the human soul is immortal, The metaphysical proofs which Plato gave no longer have any weight in the scale of experimental sciences, "Why," already ecclesiastes asked, "Should man have a different destiny from the animal?" To this question our savants see no answer. All things which have a beginning must have an ending. If the soul was of immortal essence it would be eternal. From the moment God created it he could destroy it. We have no hope of a future life ex-

cept in the will of God. He alone can save us from death. Such is the point of view at which our new theologians have arrived and it is nearer the flospel of Jesus than the traditional dogma.

They believe they approach it. The Gospel, nearer also in destroying the dogma of an eternal hell which according to them

ANOTHER MYTH SMASHED.

Another cherished idol has been dragged from its high pedestal, and another inspiring heroine of song and story humbled in the dust of discredit and repudiation. "Jessie of Lucknow," the highland lassie who, in the sorely besieged city during the Indian mutiny, heard the pibroch of her clan afar off above the din of battle and long before any others could be made to hear of it, and who cheered her companions, just on the point of surrender, to renewed exertions by her thrilling exclamation: "The Campbells are comin'! Oh. dinna ye hear it? dinna ye year it?" is proved by the Scots themselves to be simply a pleasant myth. The matter has been thoroughly investigated and testimony from many of the survivors of the famous siege has been taken.

It is proved that there was no such person as Jessie Brown in the residency, and that, any way, it was impossible to hear the bagpipes at the distance declared, says an exchange. Nothing but the roaring of the guns could be heard anywhere in the city, and the pipes of the highlanders were only heard long after the city was practically relieved and when the pipers were nearing the Bailey guard gate. More than this, the story has been traced to its origin in a little romance written by a French governess at Jersey for the use of her pupils, and followed through its journeyings until it reached the London Times on December 12, 1857. It is sad and a shame, but Jessie has been sent to join William Tell and the other dethroned gods and goddesses, and the Scots gave her up finally and publicly a couple of weeks ago.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RE-LIGIO-PHILOSOPHICAL JOURNAL.1

"The Woman who Dares." By Ursula N. Gestefeld. New York: Lovell, Gesterfeld & Co., 125 East 23rd street, pp. 358. Price \$1.25.

This work is written by a courageous woman, one who is not afraid to present her views in defiance of all conventionalities. Her purpose is one concerning which there is no doubt. She is an advocate of woman's rights, not merely of her political rights but of her private rights. She advocates the most unqualified personal liberty and independence for women, in the marriage relation as well as out of it. She presents very clearly also the rights of children and condemns the injustice of parental tyranuv over them. There is nothing in the work which smacks of free love and there is nothing of an crotic character in it, but it is decidedly free in the discussion of certain aspects of a very delicate subject, which, however, it treats with a good deal of tact, always with refinement and taste. No one can question the justice of the writer's main plea, but she writes evidently from an ideal standpoint and very evidently from an intense personal experience. The work would seem to imply that the great majority of men are in some respects rather brutal or thoughtless or both. The work would almost convey the impression that the majority of women are exactly opposite. No doubt the tendency of the book will be educative but it is not likely that it will effect any great change while human nature remains as it is, for any great reform in the direction of which the author speaks must be accomplished by the gradual elevation not only of one sex but of both. The work shows literary ability, and the general treatment of the subject is well adapted to enforce the views which the author endeavors to inculcate.

The Adopted Daughter, By Edgar Faw-cett. Chicago: F. F. Neeley, pp. 262, paper. Price fifty cents.

The well-known author of this story takes original yet natural views of that society of which he has been for so long a keen observer and close critic. In this story of the pretty babe of Irish parentage adopted by the aristocratic mistress of the waiting maid who was its mother and who | tive." Prof. William James, of Harvard. gladly gave up all claim to the baby girl contributes an article entitled "Thought] for the little money necessary to support herself and her dissolute Irish husband, altogether new yet common sense views are brought forward in regard to the claims of heredity and blood-relationship. as opposed to the stronger ties of spiritual sympathy and esthetic affinities. It is delightful to the bored reader of the sensational fiction which is bound to roli in well-worn ruts, to find in a story like this whose plot admits much in the way of commonplaceness, a beautiful heroine who despises sentimentalism, who does not hesitate to brand her newly-rich, ignorant, vulgar father as a political demagogue of the lowest type and beneath her notice except in so far as he reformed himself, and gave up his ill-gotten wealth. The strong moral test she applies to her aristocratic yet truth-loving lover, seems rather hard at first to the sympathetic reader, but the denouement justifies her and satisfies the most sympathetic.

but for thinkers the book would have more small space to cover so large a field.

The Dignity of Sec. By Henry S. Chase, M. D. Chicago: Purdy Publishing Co. pp. 175, paper. Price fifty cents.

In this little work considerable information is given in regard to generation, motherhood, parentage, etc. Although in the treatment of the subject facts are presented with directness and plainness, it cannot fairly be objected that the work is offensive on the score of decency. The author's remarks on marriage are superficial and rather flippant. They bear no evidence of his having given this subject much careful thought and they are really the most objectionable part of the book. Those who think that facts in regard to sex are not to be taught in books designed for popular reading will, of course, condemn this work on that account; but sooner or later all knowledge which is restricted to the few must become the possession of the many and on what subject is knowledge more important than on the subject treated by this writer!

Truth, or Nature's Unveiling. A few texts. Wise to the Wise, Boston: Joseph M. Wade, 1892.

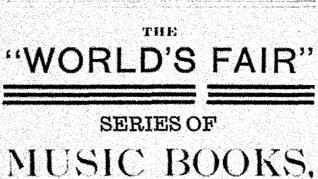
This little book which is printed in line style contains a number of aphorisms on a great variety of subjects, which show the author to be very thoughtful and to possess ability to express his thoughts in terse and expressive language. It is well worth keeping to turn to nev and they for the suggestions which it offers on subjects of current interest.

Outline Stadies in Holmes, Bryant and Whittier and other Poems," W. C. Gannett, Chicago: Charles H. Kerr & Co., 1892. This is the fifth edition of the little home. The Century Co., 33 East 17th pamphlet which contains extracts from street, New York. This is the fifth edition of the little the poets named, with conversations designed for educational purposes.

MAGAZINES.

The Philosophical Review for November is a strong number. The opening paper by John Dewey is devoted to an examina-tion of "Green's Theory of the Moral Mo-

and valuable thought to give to the world, pressed. Mr. Savage continues his articles on psychical research. This last one relates value had the writer not attempted in such 1 to the studies and theories in regard to psychics. Edwin Reed contributes a second article in regard to "Bacon and Shakespeare ... Controversy," "Asiatic Cholera," is the subject of an instructive paper, full of practical suggestions on Asiatic choiera, by Henry Sheffield, M. D. N. A. Dunning writes on the "Volume of Currency," and Henry A. Hart. M. D., on "Alcohol in its relation to the Bible." Heine Miller contributes a poem entitled, "Dawn: In San Diego," Gerald Massey has also a poem "The Poet's Prayer." Will Allen Dromgoole writes on "A Scrap of College Lore," B. O. Flower, the editor, writes thoughtfully and earnestly on "Some of Civilizations' Silent Currents," A number of books are reviewed by the editor and by Hamlin Garland. The November number of this solid and brilliant magazine is fully up to its high standard. Mr. George Edward Woodberry, in his admirable paper on John Greenleaf Whittier, has contributed to the November Atlantic perhaps the ablest critical review on Whittier's place in literature which has appeared; and as is fitting in the pages of the Atlautic, to which Whittier has been so constant a contributor, Dr. Holmes has contributed a poem in his memory. The feeling which the Autocrat shows in these verses is so real that one forgets their peotic form, and they seem but the natutal outpouring of the affection of a brother post. Elizabeth Stuart Phelps has also a touching poem on Whittier, which was written as he lay dying.-Mrs. Kate Douglas Wiggin, the well-known author of "The Birds' Christmas Carol," etc., will contribute the leading serial for St. Nichclas during the coming year. The November number opens with a three-page poem by John G. Whittier, which has in it some of the most beautiful lines the good Quaker poet has ever written, describing the visit of a party of young girls to his



NOV. 26, 1892.

WHENEVER I see Hood's Sarsaparilla I want to how and say 'Thank You.' I was badly affected with Eczema and Scrofnin Sores, covering almost the whole of one side of my face, nearly to the top of my head. Running sores discharged

from both ears. My eyes were very bad. For nearly a year I was deaf. I took **HOOD'S SARSAPARILLA** and the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAIS-LEV, 176 Lander Street, Newburgh, N. Y.

Mrs. Paisley.

HOOD'S PILLS cure all Liver Ills, jaundice, sick headacher billousness, sour stomach, nausea.



Woman and Her Relations to Humanity. Gleams of Celestial Light on the Genesis and Development of the Body, Soul and Spirit and consequent Moralization of the Human Family; offered especially to women for study and contemplation, not to the phenomena hunter but to the spiritual student and deep thinker. The True Religion, Magnetism, Materialization and Reincarnation. Boston: Colby & Rich, 9 Bosworth street.

In this volume the author discusses the spiritual philosophy the sixth sense, magnetic power, the germs of life, disease and plague caused by atmospheric germs, Jesus, the divine essence of the Creator in carnated in man, soul and spirit, the functions of each. life when incarnated, the spirit body, spiritual conditions developed by vegetable and fruit, regeneration before generation, the sin of diseased parents, means of spiritual development, guardian angels, maternity, the education of children, religion in all its various aspects, reincarnation, mind and matter, soul food, reunion of friends in the spirit spheres, spiritual children and other subjects too numerous even to enumerate even in the most general way. The writer is evidently

before Language," Henry Rutgers Marshall writes on "Pleasure, Pain and Sensation." There is a large number of book reviews consisting of notices (some of them quite extended) of philosophical works. This publication is perhaps one of the best of its kind, if not the best published in America. Ginn & Co., Boston, New York and Chicago. Edited by J. G. Schurman, of Cornell University. \$3,00 per year.—The Lyceum Banner. official organ of the Spiritualists' Lyceum Union, A monthly journal for conductors. leaders and members of the Children's Progressive Lyceums throughout the world. J. J. Morse, 96 Monmonth Read, Bayswater, London, W. This little publication is near the end of its second year and it keeps up to its standard of articles, poetry, etc., for children. The editor says it is the only paper in the world devoted to the children and young among Spiritualists and it calls upon its friends to increase its circulation.—The Christian Metaphysician for September and October opens with a continuation of a paper by Rev. Dr. Strickland, entitled "From Pulpit to Christian Science Metaphysically Considered. Dr. Jean Hazard writes on "Universal Science," There are a number of thoughtful and suggestive articles in this issue of the Christian Metaphysician. George B. Charles, Central Music Hall, Chicago,---The Esoteric for October and November has an article entitled "Health by Power of Mind," by the editor. It is full of good thought. There are a number of other articles in the line of this monthly of interest to those studying esoteric subjects, 1882 Washington street, Boston, Mass,--The Arena for November has for its frontispiece Joaquin Miller at home. May 19, 1892. The opening article is on the "Afghan Policy," by Thomas Hughes, D. D. Dr. Joseph Rodes Buchanan has an able and excellent paper on the "New Education and its Practical Application." which is replete with facts and suggestions and contains recommendations which all teachers would do well to read. Evidently Dr. Buchanan has given careful thought to this subject. Hamlin Garland writes on the "West in Literature." His paper is vigorous, bright and full of an earnest person and thinks she has new | thought finely conceived and clearly ex-

Designed in connection with the World's Fair, to show the Progress of Popular Music. The World's Fair Series shows how much of Strictly Fine Music can be obtained at the Nominal Price of \$1.00. It also Illustrates the Artistic Perfection to which Musical Typography and Bookmaking have been carried. The Verdict of the Press and the Critics is that

'No such Books have ever before been issued at the Price." The Volumes are :-

"World's Fair Piano-Music Collection."

One of the noticeable musical features of the "Connabian" year: Nocturnes, Reveries, Morceaux, etc. 31 compositions: handsome title-page in colors. Large sheet music size: 114 pages

"World's Fair March Collection," for the Piano.

This book will have a warm welcome as soon as its merits are known. It contains the popular marches of the leading composers, and stands at the head of all similar collections. **39** marches. Large sheet music size: handsome title-pare incolors: [11 pages.

"World's Fair Ballad Collection."

The song gents of the Columbian year, with hand some thile-page in colors. A vertable feast of melody from beginning to end. Such a volume has long been needed, but never carried ont until now. 38 ballads; large sheet music size; 141 pages.

"World's Fair Dance-Music

Collection."

Selected from the works of all leading composers of Dance Music; an admirable book of bright, spirit-ed, popular music; 36 dances; large sheet music size; handsome title-page in colors; 141 pages.

"World's FairSong and Chorus Collection."

A collection of songs (with four-part chorus to each from the most popular composers. The book will gratify the popular demand which has long ex-isted. It must not be classed with the many cheap publications of similar style. 44 pieces; handsome title-page in colors; 144 pages.



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 hu manity 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 legit imate under normal conditions."

"This book is an earnest effort from the standpoin of a seer, to become a help not an oracle for others, and to so unfold the law and conditions through which the spiritual conscionsness 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 treasuries, 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 JOURSAL Office



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

Buy the POSITIVES for Fevers, Coughs, Colds, Bronchiltis, Asthma, Dyspepsia, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, 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 Postrive and NEGATIVE (half and half) for Chills and Fever.

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

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

RELIGIO-PHILOSOPHICAL JOURNAL.



WHEN WE HAVE COME TO DEATH'S END OF THE WAY.

BY EDWIN R. CHAMPLIN.

When we have come to death's end of the way, How strange grows life, where we had hopes to stayl

How short the journey, and how little done? How far the hope that, like the rising sun, Seemed near, but farther, farther rose with day, And, to the heart, of all hopes nearest lay!

O can it be death makes a better end. And no sweet dream, but that doth quite transeend?

If we might hear their voices sweet and strong Who died 'ere life grew wearsonnely long, They would assure us; but every grave is still. And night-birds' voices o'er the lonely hill Are dear because we live, like them, and feel A kiaship that no far-off heavens reveal.

So, while life's blood through sunshine takes its way.

How strange seems death, when we had heped to stay.

FALL RIVER, MASS.

MARRIAGE.

Br W. A. CRAM.

The wandering ghosts of last years' dowers Wending earthward, kissed the dying rocks. Whispering sweet love-words to their crystal

atoms. Bidding them come up higher for spring time

nuntuals. So the lordly forests and lithesome resids arise,

The springing grasses, the humble herbs of healing.

And all the sug-born children of hill and mendax, In flowering marriage robes of woven sunlight,

Immortal love, binding together lower and higher In marriage of such strange diversities of matter:

Perennial onteone of God's law of helpfolmess: The infinite and strong desire of Being

In its incompleteness for life's rich fullness. The right-hand grasp of souls sex-counterpart climbing together toward infinite heights at God's perfection.

ABRAHAM LINCOLN

When leaving his home at Springfield. I.I. to be inaugurated President of the United States, made a farewell address to his old friends and neighbors, in which he said, "Neighbors give your boys a chance."

The stomach can deal with a drop when it cannot deal with a spoonful,

Scott's Emulsion is codliver oil broken up into drops invisibly small; each separate drop is wrapped in glycerine so that the taste is lost.

This is why Scott's Emulsion is the easy and effectual form of cod-liver oil.

Hypophosphites of lime and soda combine in tonic effect with the half-digested oil.

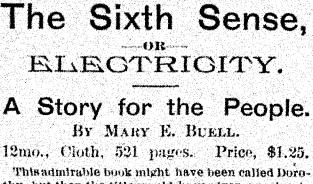
Let us send you a book on it; free.

Scorr & Bowser, Chemists, 132 South 5th Avenue, New York. Your druggist keeps Scott's Emulsion of cod-liver oil-all denggists everywhere do. \$1. 54

For Old and Young.

Tuti's Liver Pills act as kindly on the child, the delicate female or infirm

old age, as upon the vigorous man.



thy, 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 most 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 JOURNALOffice.

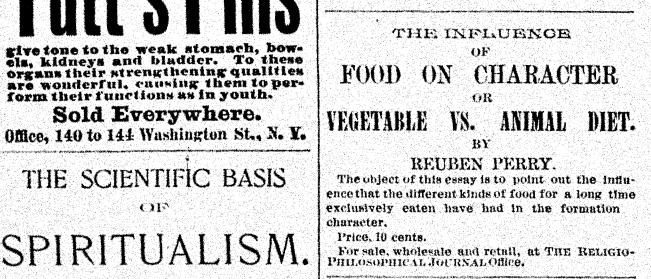
LIGHT ON THE PATH.

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 sule, wholesale and retail, at THE RELIGIO. PHILOSOPHICAL JOURNAL Office.



of Reason and Philosophy-in His unchang - ble and glorious attributes.

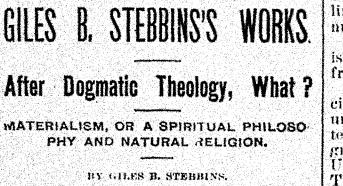
THE VOICE OF A PEBBLE delineates the individuality of Matte; and Mind, fraternal Charity and Love.

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

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-plat engraving of the author from a recent photograp. 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.



"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 as-pects of the God idea in history. The closing chapter on Intuition, gives some remarkable facts."—Detroit Post and Tribune.

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

Progress From Poverty.

A Review and Criticism of Henry George's Pro-cress 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 sizvery than is done by que ing from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually as New York Tribune.

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

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

• These words come with as much force to-day as they did thirty years ago, How give them this chance?

Un in the Northwest is a great empliwaiting for young and sturdy follows to come and develop it and "grow up with the country." All over this broad hand are the young fellows, the boys that Lincoln referred to, seeking to better their

condition and get on in life. Here is their chance!

The country referred to lies along the Northern Pacific R. R. Here you can find pretty much anything you want. - Tu Minnesota, and in the Red River Valley of North Dakota, the finest of prairie lands fitted for wheat and grain, or as well for diversified farming. In Western North Dakota, and Montana, are stock ranges limitless in extent, clothed with the most nutritions of grasses.

If a fruit farming region is wanted there is the whole State of Washington to select from.

As for scenic delights the Northern Pacific Railroad passes through a country unparalleled. In crossing the Rocky, Bitter Root and Cascade Mountains, the greatest mountain scenery to be seen in the United States from car windows is found. The wonderful bad lands, wonderful in graceful form and glowing color, are a poem, Lakes Pend d'Oreille and Court d'Alene, are alone worthy of a trans-continental trip, while they are the fisherman's Ultima Thule. The ride along Clark's Fork of the Columbia River is a daylight dream. To cap the climax this is the only way to reach the far famed Yellowstone Park.

To reach and see all this the Northern Pacific Railroad furnish trains and service of unsurpassed excellence. The most approved and comfortable Palace Sleeping cars: the best Dining cars that can be made; Pullman Tourist cars for both first and second class passengers; easy rading day coaches, with Baggage, Express, and Postal cars all drawn by powerful Baldwin locomotives, make a train lit for royally itself.

Those seeking for new homes should take this train and go and spy out the land. To be prepared, write to CHAS, S. FEE. G. P. & T. A., ST. PAUL, MINN.

BY EPES SAEGENT.

Sold Everywhere.

THE SCIENTIFIC BASIS

OF

SPIRITUALISM

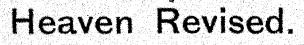
Anthor of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," Etc.

This is a large 12min, of 572 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 direetly presented in the Irresistable form of dally demonstration to any faithful investigator, therefore Spiritualism is a antural science, and all opposition to R, under the ignorant protonse that it is outside of nature, is unscientific and imphilosophical. 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 fifle page of my first book on the subject. Among intelligent observers its claims to scientific recogni-"Ion are no longer a matter of doubt."

Cloth, 12me., 352 pages. Price, \$1. postage IC co.sty

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



A Narrative of Personal Experiences After the Change Called Death.

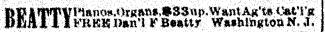
By MRS. E. B. DUFFEY.

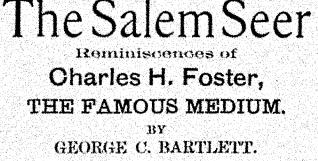
An exchange in reviewing this work truly says "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphic-ally, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense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

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

Pamphlet, 101 pp. Price 25 cents.

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

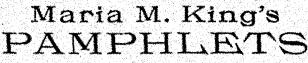




The writer of this book was associated with Mr. Foster for some years and took every advantage of testing his peculiar gifts. Urged by many who were knowing to this Mr. Bartlett finally consented, and the result is a plain statement of facts and descriptions of many seances held in all parts of the world, 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.



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

These pamphlets have been published and sold separately for several years and are now bound together in a convenient form. Price. \$1.25.

For sale, wholesale and retail, at THE RELIGIO-Philosophical JouRNALOffice.



MARY BOOLE.

Part of the object of this work is to call attention to the fact that our life is being disorganized by the monotony of our methods of teaching.

Price, \$1.00.

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

NOV. 26, 1892

THE PASSING OF TENNYSON.

We knew it, as God's prophets knew; We knew it, as mute red men know, When Mars leapt searching heaven through With flaming torch, that he must go. Then Browning, he who knew the stars, Stood forth and faced the insatiate Mars.

Then up from Cambridge rose and turned Sweet Lowell from his Druid trees-Turned where the great star blazed and burned As if his own soul might appease. Yet on and on through all the stars Still searched and searched insatiate Mars.

Then stanch Walt Whitman saw and knew; Forgetful of his "Leaves of Grass," He heard his "Drum Taps," and God drew His great soul through the shining pass, Made light, made bright by burnished stars, Made scintillant from flaming Mars.

Then soft-yoiced Whittier was heard To cease: was heard to sing no more; As you have heard some sweetest bird No more because its song is o'er. Yet brighter up the street of stars Still blazed and burned and beckoned Mars.

* *

And then the king came: king of thought, King David with his harp and erown, How wisely well the gods had wrought That these had gone and sat them down To wait and welcome 'mid the stars All silent in the sight of Mars.

All silent.....So, he lies in state..... Our redwoods drip and drip with rain..... Against our rock-locked Golden Gate We hear the great and sobbing main. But silent all He walked the stars That year the whole world turned to Mars. -JOAQUIN MILLER.

CATARRH

Generally originates in a cold, or succession of colds, combined with impure blood. Disagreeable flow from the nose, tickling in the threat, offensive breath, pain over and between the eyes, ringing and bursting noises in the ears, are the most common symptoms. Catarrh is cured by Hood's Sarsaparilla, which strikes directly at its cause by removing all impurities from the blood, building up the diseased tissues and giving healthy tone to the whole system.

Whittier is thus fitly described by Oliver Wendell Holmes in his memorial poem in the November Atlantic Monthly:

LOCAL ADMINISTRATION.

According to the Boston Transcript, Herbert Spencer was recently tendered the nomination of alderman in London, but declined it, writes Dr. Lewis G. Janes in the Evolutionist. This circumstance appears anomalous to us in America, but is far from being so in Europe. The London County Council, corresponding with our City Councils or Boards of Aldermen, has had for its President a man as eminent in science as Sir John Lubbock, and is now presided over by Lord Roseberry. It is constituted of men of known ability in business and professional life, who regard it as an obligation thus to serve their city. How can we restore this sentiment of civic pride in our American cities? How can we induce our best citizens to enter the field of municipal politics? Is "Gresham's law" operative in this field as well as in the regulation of our circulating medium?

The strength of our American political system lies in the immediate contact of the voter with the problems of local administration, as in the New-England town-meeting. Here character weighs, as well as numbers, in the determination of politics. But when the town becomes a city, the management of its affairs passes out of the hands of the people. The individual citizen no longer has a direct, personal influ-ence on its government. Its Council usually "represents" certain political cliques and "rings" rather than the masses of the people. Nominations and elections are manipulated by a small minority of the voters, usually in the interest of parties formed upon national issues which have nothing to do with the business of municipal administration.

Manifestly, the first step in municipal reform is to cultivate in all intelligent citizens the spirit, in local affairs, of independence of national politics. Mr. Fiske says: "To elect a city magistrate because he is a republican or democrat is about as sensible as to elect him because he believes. in homeopathy or has a taste for chrysanthemums." The second step is, in some way, to restore to the individual citizen the direct interest and responsibility in civic affairs which he has in the townmeeting. This can be done by dividing cities into a suitable number of wards or districts, and instituting local councils of all the citizens, where they may meet their chosen representatives and discuss the affairs of the city. These councils should be advisory only, leaving all legislation to a single representative body of responsible citizens. What American city will take the lead in this reform?

UNEQUALED

For the cure of Colds, Coughs, and the various dis-orders of the Throat and Lungs — is the universal testimony in regard to Ayer's Cherry Pectoral. A dose or two of this wonderful medicine promptly relieves even the most distressing symptoms of pulmonary consumption. It soothes the inflamed membrane, loosens the phlegm, stops coughing, and induces refreshing sleep.

AS

remedy for bronchitis, loss of voice, hoarseness, sore throat, croup, la grippe, pneumonia, whooping cough, asthma, and other disorders of the throat and lungs, Ayer's Cherry Pectoral stands in advance of all similar preparations. It has a splendid record, covering half a century and gathered from all quarters of the globe. It is endorsed by eminent physicians, and is the favorite anodyne-expectorant with singers, actors, preachers, teachers, and public speakers generally. It is agreeable to the taste, does not interfere with digestion, needs but small doses, and is the most economical remedy to be found anywhere. Children like it. Every household should have this famous

COUCH-CURE

"I was a sufferer, for a number of years, from lung disease, cough of four years' standing for attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Aver's Cherry Pectoral, and after taking four bottles was thereafter taking four bottles was thoroughly | "I know Ayer's Cherry Pectoral Clay Centre, Kans.

"For the last 25 years, I have been | "Having used Ayer's Cherry Pec-taking Ayer's Cherry Pectoral for toral in my family for many years, I lung troubles, and am assured that its use has prolonged my life. I the complaints it is claimed to cure. have recommended it to hundreds of Its sale is increasing yearly with me, sufferers. I find the most effective way of taking this medicine is in small and frequent doses."—T. M. Mathews, P. M., Sherman, Ohio,

"Ayer's Cherry Pectoral cured a

eured. I can confidently recommend is good for loss of voice, coughs, this medicine." – Franz Hofmann, and sore throat." – Λ . S. Whitten, Minneapolis, Minn.



Prompt to act. sure to cure

Peaceful thy message, yet for struggling right,

When Slavery's gauntlet in our face was flung, while timid weaklings watched the dubious

fight

No herald's challenge more diffant 'rung.

Yet was thy spirit tuned to gentle themes Sought in the haunts thy humble youth had

known.

Our stern New England's hills and vales and streams .--

Thy tuneful idyls made them all their own,

he wild flowers springing from thy native sod Lent all their charms thy new-world song to

fill.---Gave thee the mayflower and the golden-rod To match the daisy and the daffodil.

*

Best loved and saintliest of our singing train, Earth's noblest tributes to thy name belong. A lifelong record closed without a stain, A blameless memory shrined in deathless song.

FREE TICKET TO CALIFORNIA.

For conditions and full information about California, address, A. Phillips & Co., Excursion Agents, 104 S. Clark St., Chicago, Ill.

A LITTLE six-year-old boy overheard his aunt remark to his mamma that their neighbor Mrs. Smith's parlor carpet was so ugly it really made her sick to look at it. The little boy improved the first moment to visit neighbor Smith and ask to see her parlor carpet. "Certainly, Jamie, some in; this is the parlor carpet-but why do you wish to see it?" "Cause," said Jamie, "Aunt Jane said it made her sick to look at it, and I want to see if it makes me sick."

GOOD COOKING

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

Indigestion! Miserable! Take Beecham's pills.

The earth moves.-Evidence, you can buy a first-class liniment, Salvation Oil for 25 cents.

ARE THEY MONOPOLISTS?

We have been surprised several times during the past two years to read the astonishing offers made by one of our large advertising patrons, the Larkin Soap Mfg. Co., who have been before the public a long time; and who have established an enviable reputation for their liberality and fair dealing with their patrons.

Last year they offered a Brass Piano Lamp on very liberal terms, this can still be had. Next they make the offer of a Chautauqua Desk, both beautiful and useful. Now an elegant Pittsburgh Onyx Banquet Lamp made especially for them by the Pittsburgh Brass Co.

Any one of these articles and a box of Sweet Home Soap at a price within the reach of all.

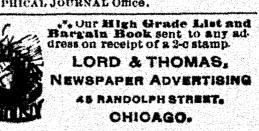
This Company have always made many homes happy at Yule-tide. This year all their previous efforts are eclipsed. They fully describe this liberal offer in their large advt. on our last page.

HOME-SEEKERS, ATTENTION!

The United States Government has decided to open Nov. 22, 1892, for settlement under the homestead law, the unearned lands of the Marquette & Little Bay Du Noquet Railroad, heretofore reserved from entry, in Northern Michigan. At the same time the right of the Ontonagon & Brule River Railroad has been denied to a large tract of land in the Upper Peninsula of Michigan. This gives an unprecedented chance to locate valuable timber and mineral lands, which are among the best in the Upper Peninsula, and are reached only over the North Star Route (Milwaukee & Northern Railroad) between Chicago and Lake Superior.

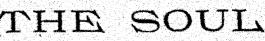
For further particulars address C. E. Rollins, Land and Immigrantion Agent, 161 La Salle street, Chicago.





Mrs. Davis has developed with rare faithfulness

For sale, wholesale and retail at THE RELIGIO-



BY ALEXANDER WILDER.

Pr mullet form, price 15 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

RELIGIO-PHILOSOPHICAL JOURNAL.



ي ال

ARKNESS®DAYLIGHT or LIGHTS AND SHADOWS OF NEW YORK LIFE. A WOMAN'S thrilling story of Gospel, Temperance, and Rescue work "In His Name" in the great under-world of New York. By Mrs. HELEN CAMPBELL. Introduction By Rev. Lyman Abbott, D.D. A wonderful book of Christian love and faith. 250 illustra-tions from Aash light Photographs of real life. 45th thousand. The fastest selling book ever published. Agents Wanted,— both Menand Women. Of We Give Credit. Extra Terms. and Pay Freights. Outlit free. Write for circulars to A. D. WORTHINGTON & OO., Hartford, Conn. Also 5.000 Lady Agents Wanted on Special Terms for

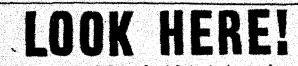
WORTHINGTON'S MAGAZINE New. Choice. splendidly Illustrated Monthly for the Family. Brimfull of good things for all.— a \$4 magazine for \$3.50. The Brightest. Purest. Best. and Cheapest out. Mary A. Livermore. Helen Campbell, Rev. Dr. Francis E. Clark. and scores of others write for it. The best chance ever offered to Lady Agents. Write for particulars now. Address as above.



Mention this paper.

ONE DOLLAR

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. II. HALLETT & CO., Box 1750 Portland, Me.



* * * * THE GOOD OF LIFE.

BY WILLIAM BRUNTON. I often wonder at my days, So commonplace and poor they seem; I walk in dreary desert ways, Like one that's lost in troubled dream: The hours go on and bring no good, While stealthily death is drawing near, E'en now, half-hid, I sensed he stood, And whispered in my startled ear!

I wish to leave some token true To men who follow where I've trod;

I wish some noble deed to do A help to them, a praise to God: Out of my care and want and woe, Some consolation I would speak,

Whereby their soul my soul might know, As bird and flower each other seek!

This is the good for which we live, Let days in darkness come and go; Glad crystal love bright rays will give When daisies o'er our dust shallgrow: Faith's watch-fires beam upon the hills That else were dark as woods at eve. So he that faith and love instills, Life's grandest gain must sure achieve

Our life is common when our hope Forgets how true is mighty love; Our life is holy when its scope Sweeps on with royal souls above: Tho' death steals on me unawares I care not, so L leave behind

Some precious thought whose virtue shares Far more than all fair diamonds find!

WHITMAN, MASS.

The day after the Corbett-Sullivan fight a teacher wishing to call the attention of 1 paring them with those of the past in respect to life her pupils to the death of Whittier, inquired at the opening of school: "How many of you have seen the morning papers?* Every hand went up. "Well, of what sad event did you read?" Instantly came the reply, "John L. got licked." As soon as she could recover from the surprise this unexpected answer produced, she added gravely, "How many of you think that a good way to get a living, to do as he has done " Promptly came the response, "Father says there isn't a minister in Springfield who earns as much money as John L. does "-Springfield Republican.

THE other morning, a very sultry one, two cows came to our gate, evidently on the lookout for something, and after being at first somewhat puzzled by their pleading looks, says a writer in the Pall Mall Gazette, I bethought myself that they might be in want of water. No sooner had this idea occurred to me than I had some water brought in a large vessel, which they took with great eagerness. The pair then sauntered contentedly away to a field near at hand. In about half an hour or so we were surprised and not a little amused by seeing our two friends marching up to the gate accompanied by two other cows. The water-tap was again called into requisition and the newcomers were in like manner helped liberally. Then with gratified and repeated "boo-oos"-a unanaimous vote of thanks-our visitors slowly marched off to their pasturage. It was quite clear to us that the first two callers, pleased with their friendly reception, had strolled down to their sister gossips and dairy companions and had informed them-how I cannot say, can you? -of their liberal entertainment and then had taken the pardonable liberty of invit ing them up to our cottage.

GUIDE-POSTS IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

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

Price 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

MEDIUMSHIP. wast A wet

CHAPTER OF EXPERIENCES.

BY MRS. MARIA M. KING.

This Paniphlet of 50 pages is a condensed statement of the laws of Medlumship 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, # per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy. For sale, wholesale and retail, at THE RELIGIO-

F.IILOSOPHICAL 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, com-

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 interestin; What is Spirkualism? Philosophy of Death; Wh lles beyond the Vell? Human Destiny. Clairvoyan and Clairaudience. What Spiritualists Believe, et

Cloth: large 12 mo., beveled boards Price, \$1.56. 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 writersof the most em-inent soliity. Ender 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.

FIRST STEPS IN PHILOSOPHY.

(Physical and Ethical.)

BY WILLIAM MACKINTIRE SALTER.

An unpretentious but serviceable and thorough An unpretentious but serviceable and thorough volume on the physical and ethical sides of philoso-phical truth. The writer, Mr. W. M. Salter, is an ethical teacher in Philadelphis and also the author of a bright volume entitled, "Ethical Religion." This volume presents an examination into two funda-mental conceptions, matter and duty. It is the fruit of the author's own thinking and is in some re-spects an outline of his ethical teachings...The work is valuable because it indicates the tendencies of the thinking of one of the clearest-headed ethiof the thinking of one of the clearest-headed ethi-calteachers and writers in the country....No stu-dent 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 JOUENAL Office.

SPECIAL IMPORTATION, Spirit Workers in the Home Circle. HANDSOME DEMY 8VO.

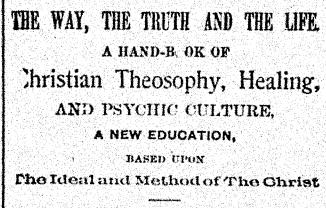
Being an Autobiographic Narrative of Psychic Phonomena in the Family Circle Spread over a Period of Nearly Twenty Yearr.

> 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 Englishbound edition can be supplied in America.

The book is a large '2mo, of 310 pages, handsomely printed on fine heavy paper from new type with faacy initial letters and chapter ornaments. Price. \$1.50-a very low figure.

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



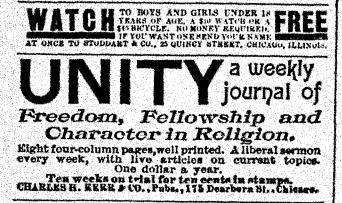
If you are **sick** and wish to test a real good remedy, I will mail you 12 days' trial treatment of the famous Australian Electro Pills FREE, or 50 days' treatment for only \$1.00. Liver, Hidney and Stomach trouble, Indigestion, Sick Headache, Pimples and Skin diseases. La Grippe and its after effects, Female complaints, etc., yield to their magical effects more rapidly than with liquid remedies. 12 days' trial FREE to all persons paming this paper.

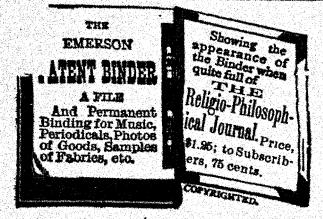
Address DR. E. J. WORST, ASHLAND, O.

WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. S12 Buys x \$65.00 Improved Oxford Binger S12 Bwing Machine: purfect working, rollable, finely finished, sdapted to light and heavy work, with soomplete set of the latest improved statechments FREE Rach machine is guaranteed for 5 years. Buy direct from our factory, and save dealers and agents prefit. FREE TRIAL and FREE CATALOGUE. OXFORD MEG CO. DECH EV24 Chicagas III OXFORD MFG. CO., DEPT. B34 Chicago, III.

UM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR.J. STEPHENS, Lebanon, Ohio. TURE A positive radical cure at home. (Sealed) Book giving full par-ticulars sent FREE. Address DR. W. S. RICE, Box 202, Smithville, Jefferson Co., N. Y. **AGENTS WANTED ON SALARY** or commission, to handle the New Patent Chemical

Ink Erasing Pencil. Agents making \$50 per week. Monroe Eraser Mf'g Co., X 401, La Crosse, Wis.





Reliable under all circumstances is Dr. Bull's Cough Syrup, the people's friend,

The smallest "cat-boil" is large enough to show that the blood needs purifyinga warning which, if unheeded, may result, not in more boils, but in something very much worse. Avert the danger in time by the use of Ayer's Sarsaparilla. Cured others, will cure you.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

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 side at this office

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, educes infiam mation, allavs pain, cures wind colic. 25 cents a Dottle

NO. S. "THE DEMON OF DARWIN." By the author of "Biogen." Now 17h1 Edition.

NO. 3. "A BUDDHIST CATECHI M. 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 Couss. A New Edition.

NO. 5. "KUTHUMI;" The True and Complete Geonomy of Human Life. A new Edition. He-written and Prefaced by Elliott Cones.

NO. 6. "A WOMAN IN THE CASE." By Professor Coues. Washington, 1887. Second Edi-tion. Now first added to the Biogen Series, with a new Introduction by Elisabeth Cavasza.

Price, 50 cents each.

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

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. Nature's Divine Revelations....

..... * 111. * The Neer. 1.50***** The Reformer. "VI. The Thinker. "V. 44 1 50 ****** ** Magic Staff-An Autoblography of A. J. Davis. Morning Lectures, Being 24 Discourses..... A Stellar Key to the Summer land..... Arabula, or Divine Guest..... Approaching Crisis, or Truth vs. The alogy..... Answers to Ever-recurring Questions..... Children's Progressive Lyceum Manual..... 1 00 1 50 Philosophy of Special Providences. Philosophy of Special Providences...... Pree Thoughts Concerning Heligion...... Penetralia, Containing Harmonial Answers... Philosophy of Spiritual Intercourse..... The Inner Life, or Spirit Mysteries Explained... "he Temple-or Diseases of the Brain and Nerves Nerves

The Fountain, with Jets of New Meanings Tale of a Physician, or Seeds and Fruits of

1.00

60

\$27 60

iews of Our Heavenly Home...... Beyond the Valley..... 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 JOPLY LOMCS.

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

BY J. H. DEWEY, M. D.

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 instruc-tion 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, Nor-mal Seership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their im mediate development and exercise, which the author claims are as normal, practical and legitimate as are the development and training of muscle, the musical or any other faculty.

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

For sale, wholesale fand retail, at THE RELIGIO-PHILOSOPHICA JOURNAL Office.



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.



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

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

14

"With these avowals of its teachings the book stands before the world, asking no favor but a reading-no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends-of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages." Price, \$2.25.

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

430 (14)

RELIGIO-PHILOSOPHICAL JOURNAL.

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 Educeation 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 N°ture. 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 comoiled by Giles B. Stebbins.

Outside the Gates and other tales and sketches by a band of spirit intelligences, hrough 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.

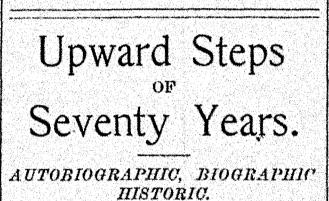
The Way, The Truth and the Life, a hand-book of Christian Theosophy; Healing and Psychic culture, a new education, based upon the idea and method of the Christ by J. H. Dewey, M. D. Also The Pathway of the Spirit. A guide to Inspiration, Illumination and Divine Realization on Earth.

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.

\$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.



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

ING REFORMS. ----BY----

GILES B. STEBBINS.

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

CONTENTS.



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

1

brought out and embellished with 29 illustrationsthree 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.

CDr. Babbitt The Philosophy of Cure, and Religion.

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

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

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

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

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

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

Space forbids further mention, but any and all books in the market can b e ordere through this office.

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

CHAPTER I.-Ancestry; Childhood; Youth; Birth

place; Springfield. Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Help.

CHAPTER II .- Old Time Good and Ill; Religious Growth; Reforms; Temperance.

CHAPTER III.-Transcendentalism: Brook Farm; Hopedale; Northampton; Samuel L. Hill; W. E. Channing; Pierpont; Theodore Parker.

CHAPTER IV .-- Anti-Slavery : Garrison; "The Fleas of Conventions;" Personal Incidents H. C. Wright; C. L. Remond: George Thompson; Gerritt Smith; Abby Kelley Foster: Abigail and Lydia Mott; Abigail P. Ela; Josephine L. Griffin.

CHAPTER V.—The Friends; Quakerism: Griffith M. Cooper; John and Hannah Cox; A Golden Wedding; Experiences of Priscilla Cadwallader; Lucretia Mott; McClintock; J. T. Hopper; Thomas Garrett: Richard Glazier; Progressive Friends Meetings.

CHAPTER VI.-The World's Helpers and Light Bringers; John D. Zimmerman; W S. Prentiss; Wm. Denton; E. B. Ward; Emily Ward; Benjamin F. Wade; H. C. Carey; Home Industry; Education, Scientific, Industrial, and Moral; "Religion of the Body;" Jugoi Arinori Mori; Peary Chand Mittra; President Grant and Sojourner Truth; John Brown; Helpful Influences; Great Awakenings.

CHAPTER VII. Spiritualism; Natural Religion; Experiences and investigations; Slate Writing Spirits Described; Plano Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit Portraits; A Michigan Pioneer's Experience; Looking Beyond; Future Life; Natural Medium-ship; Illumination; Blind Inductive Science.

THAPTER VIII .- Psychic Science Research; The Spiritual Body; Painless Surgery; Psychometry; Inspired experiences; George Ellot; Helen Hunt Jackson; Prof. Stowe; Mrs. H. B. Stowe; Savona-rola; Rev. H. W. Bellows; Dinah Mulock Craik; A Simple Michigan Malden; Lizzie Doten; Reading German Philosophy; Record of an Hour's Experience.

CHAPTER IX.-Religious Outlook; Coming Re-forms; A New Protestantism; Woman in the Pul-pit; 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, wholessie 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 o philosophic truth to which this association has ever Istened."-JOHN A. TAYLOR. Price, 10 cents.

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

able 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.

take-up. The finest work, Arrasene, Embroidery,

Etching, or any work done on any other machine,

can easily be accomplished on this one. It is adjust-

Attachments Accompanying Each Machine ARE AS FOLLOWS:

One Ruttler, with Shirrer Plate] Attachments in One Set of 4 Hemmers, bracket are all One Binder. interchangeable One Presser Foot. into foot on presser bar. One Hemmer and Feller, One Braider Foot. Six Bobbins. One Tucker. Seven Needles,)ne Quilter. One Large Screw Driver, One Small Screw Driver, One Plate Gauge. One Slide for Braider, One Oll Can (with Oll), One Wrench, One Instruction Book. One Thread Cutter,

WARRANTY.

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

TERMS.

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

TT.

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

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 "Sulri 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

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 casted 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

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

CVital 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 extraordnarius of Psychology and Natureh-pllosophy in the University of Lemburg. With a preface by Charles Richet. Translated from the French by J. Fitzgerald M. A. 363 octavo pages. Paper covers \$1.20. Cloth \$2.00

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

PLANOHETTE. 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 mor tals. Planchette offers a wide and never ending field for speculation and experiment.

Price, 75 cents. Sent by mail packed in strawboard box free of postage.

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

NOV. 26 1392.

KELIGIO PHILOSOPHICAL JUORNAL

MPORTED EDITION.

and Shadows Lights OF SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS.

Part First.

ANCIEN'I SPIRITUALISM.

CHAPTER I. THE FAITHS OF ANCIENT PEOPLES Spiritualism as old as our planet. Lights and shad ws of Pagan times.

OWS OF Fragm times. FHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA, "Chalden's seers are good." The Proph-ecy of Alexander's death. Spiritualim in the shadow of the pyramids. Setho and Psammetleus Prophecies regarding Cyrus. The "Golden Star" of Persia

of Persia. Of Persia. CHAPTER HL, INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Laotse and Confuc"'s. Present corruption of the Chinese CHAPTER 7. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between CHAPTER 4. South the communication between world and world three thousand years ago. The Delphian Oracle. Pausanias and the Byzanthu Captive. "Great Pan is dead." Socrates and hi-attendant spirit. Vespasian at Alexandria A paunted house at Athens. Valens and the Greek Theorgists. The days of the Cæsars.

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS

CHAPTER I. THE SPIRITUALISM OF THE BIBLE Science versus Kellgion. Similarity of modern and ancient phenomena. The siege of derusalem. "The Light of the World." Unseen armies who alded in

Light of the World." Unseen armies who alded in the triumph of the Cross. CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the day. of the Fathers. Martyrdom of Polycarp. The re-turn of Evagrins after death. Augustine's faith The philosophy of Alexandria. CHAPTER III. SPIRITUALISM IN CATHOLIC AGES The counterfetting of miracles. St. Bernard. The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation Prophecy of the death of Ganganelli.

CHAPTER IV. THE SHADOW OF CATHOLIC SPIR ITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urbar Grandler.

CHAPTER V. THE SPIRITUALISM OF THE WAL DENSES AND CAMISARDS. The Israel of the Alps. Ten centuries of Persecution. Arnaud's march.

Ten centuries of rersecution. Arnand s march. The deeds of Laporte and Cavaller. The ordeal of fire. End of the Cevennols War. JHAPTER VI. PROTESTANT SPIRITUALISM. Pre-cursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witchcraft. Fa-mon^{*} accounts of apparitie s. Bunyan. Fox and Washar Wesley

Wesley UHAPTER VII. THE SPLATUALISM OF CERTAIN GHEAT SEERS. "The Reveries of Jacob Behmen." Swedenborg's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His unconquerable faith, and the providences accorded him. Zschokke, Oberlin, and the Seeress of Pre-VOSL.

Part Third.

EVISED



Eletron Participation REVISEN

(15)

ucation

4.01

MODERN SPIRITUALISM.

- HAPTER I. INTRODUCTORY, SHAPRER II. DELUSIONS. American false proph ets. Two ex-reverends claim to be witnesses fore told by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the at tainment of earthly immortality. CHAPTER III. DELUSIONS (continued). The re
- vival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Failacies of Kardecism. The Theosophical Society. Its vain quest for sylphs and gnomes. Chemical processes for the manufacture of spirits. A magician wanted. CHAPTER IV. Mental diseases little understood CHAPTER V. "PEOPLE FROM THE OTHER WORLD."
- A pseudo investigator. Gropings in the dark. The spirit whose name was Yusef. Strange logic and
- strange theories. CHAPTER VI. SEEPTICS AND TESTS. Mistaker Spiritualists. Libels on the Spirit world. The hitewashing of Ethlopians,
- CHAPTER VII. ABSURDITIES. "When Gree's meets Greek." The spirit-costume of Oliver Crom-well. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The lieus of a homicide concerning his or i execution An exceedingly gifted medium. The Crystal Pai aces of Jupiter. Re-incarnative literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.
- CHAPTER VIII. TRICKERY AND ITS EXPOSUR Dark seances. A letter from Serjeant Cox. T. concealment of "spirit-drapery." Rope tying ap handcuffs. Narrative of exposed imposture rious modes of fraud.
- CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through mat-ter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery "Spirit Photography." Moulds of ghostly hand and feet. Baron Kirkup's experience. The rea-

ing of sealed letters. HAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seamer in Geneva

HAPTER XI. "OUR FATHER." "HAPTER XII. THE HIGHER ASPECT OF SPIRIT! "ALISM (continued). "Stella."

APPENDIX,

This covers eight pages and was not included in the American edition. It is devoted to a brief ac count of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given The appendix is in interesting and most fitting conclusion of a valuble book.

This is the English edition originally published a, \$4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of it. time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet guide and adviser in a field to which his labor, gift. and noble character have given lustre.

Svo., 412 pages. Price, \$2.00. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

ting wire and and the set and the set of the set of the set of the set of the set

Y SPECIAL arrangement with the publishers of that greatest of all reference Libraries, the NEW REVISED ENCYCLO P.EDIA BRITANNICA, we are able to place that great work within easy reach of our readers. The edition we offer is not a reprint but a new edition. It is published in 20 large Octavo Volumes of over 7,000 pages, 14,000 columns, and 8,000,000 words. It contains 96 maps printed in colors, showing every country of the world and separate maps of every State in the Union. It contains every topic in the original Edinburg Edition, and biographies of over 4,000 noted people, living and dead not contained in any other edition.

Without paralle! in the history of educational enterprise stands the offer of the RELIGIO-PHILOSOPHICAL JOURNAL, to its thousands of friends and readers. Such an offer has never been made before, and should have your careful consideration. Every reader of the RELIGIO-PHILOSOPHICAL JOURNAL, therefore, is earnestly solicited to give the attention to this offer that its importance and liberality deserves, as it is open for a limited time only. It means that the best and most expensive Encyclopædia is within easy reach of even the boys and girls. Parents encourage, your children in habits of economy for that noblest of all purposes - economy for the sake of an education. Just think of it. A saving of

ORNTS A DA

for the short period of 90 days, will seeure to you the REVISED ENCYCLOP.EDIA BRITANNICA in 20 large octavo volumes, which covers every department of knowledge known to mankind. No man needs any other library-no man can have a better one.

READ OUR PROPOSITION:

'On receipt of only ONE DOLLAR we will forward to you, charges prepaid, the entire set of 20 volumes, the remaining \$9.00 to be paid at the rate of 10 cents a day (to be remitted monthly.) A beautiful dime savings/bank will be

CUT THIS OUT AND SEND TO THE RELIGIO-PHILOSOPHICAL JOURNAL.

SELIGIO-PHILOSOPHICAL JOURNAL:

Please deliver to me lucentire set of 20 volumes of Revised Encyclopatha Britannica, as above described, together with your Dime Savings Bank, for which Lendose One Dollar, and further agree to remit 10 cents a day (remitting the same monthly) until the remaining \$9,00 is fully paid.

sent with the books, in which the dime may be deposited each day. This edition is printed from new, large type on a fine quality of paper, and is strongly bound in heavy manilla paper eovers, which with proper care will last a lifetime. Bear in mind that the entire 20 volumes are delivered to your address, with all charges paid to any part of the United States. Mexico and Canada.

This special offer is made only to the readers of the RELIGIO-PHILOSOPHI-CAL JOURNAL, and will remein open for a limited time only.



Mail Matter.

have it continued.

CONTENTS.

FIRST PAGE.-Topics of the Times.

ness vs. Sentiment.

Smashed.

Conditional Immortality.

Miscellaneous Advertisements.

New York.

tion.

RELIGIO-PHILOSOPHICAL JOURNAL

NOV. 26, 1892.





A GREAT WORK! A GREATER OPPOR-**TUNITY !!**

The Revised Encyclopedia Britannica which we offer to our readers at the unheard-of rate of only ten cents a day for ninety days, is a unique and splendid work. It has no peer among Encyclopedias. There is but one Bible for Christians; one Talmud for Hebrews; one Koran for Mohammedans, and there is but one Encyclopedia. Britannica for the people who speak and read the English language and who turn to it as to the one comprehensive, all-inclusive and authoritative epitome of human knowledge in all its branches.

To possess this matchless work is to own whole library and have access to information on every subject within the domain of human experience, study or inquiry. The extraordinary terms announced on another page upon which the Revised Encyclopedia Britannica will be supplied to readers, are only for such readers.

and Combination Box, and if

Remember this fact.

It is an exclusive privilege.

A few days ago the complete edition of the Encyclopedia Britainnica cost nearly \$200, thus preventing any but the wealthy from purchasing it. We are now able to offer a later, a better and more complete edition in 20 volumes, comprising a total of 7,000 pages, with 96 colored maps.

We have confidence in it and we know our readers will be benefited by having

this great work to consult. We are willthe entire 20 volumes with all charges preyou to pay the balance at the rate of 10 cents a day, the same being remitted monthly for a period of 90 days.

Lasting.

EST

Over

Can we do any more?

There is now no further excuse for not Take advantage of the offer now. Do not delay. The offer is made for a short time only.

DR. MORRIS GIBBS, in analyzing the causes of the decrease in the numbers, or the absolute estinction, of certain of our birds, says that the lighthouses of our great lakes and coasts sacrifice many thousand each year, and possibly hundreds of ¹ tric light have been greatly exaggerated.

thousands, the birds killing themselves by ing to trust you. In proof of this we send | dashing against the lights when migrating seasonally. He doubts whether there paid on receipt of only \$1.00, and allow exists an invention, with the exception of the gun, more deadly to birds than the electric light. Another indictment is brought against the headlight of the locomotive, and also against the telegraph and other wires which form a network through owning this great Reference Library. the country. All these causes inquestionably contribute in a greater or less degree to the destruction of birds, but it has been conclusively proved that when the number of birds destroyed at any particular place by any of these agencies has been carefully determined by, a series of daily records the result has inevitably been such as to lead to the belief that the accounts

,25

.30

\$21,00

generally given of the aggregate destruction of birds by various forms of the elec-

ISHED 1876.

FACTORIES:

Seneca, Heacock, and Carroll Sts.

Preserves the teeth, hardens the gums, sweetens the breath.

Price of Articles if Bought Separately --- \$11.00

DESK or Lamp if Bought of Dealer 10,00

CAPITAL, \$500,000.00.

Larkin Soap Mfg. Co.

FIFTY THOUSAND SHARES AT \$10.00 EACH.

Ten Thousand persons who have used "SWEET HOME " Soap for several years have become Stockholders in our Company.

YOU GET THE

DESK

GRATIS.

INCORPORATED 1892.

One Packet Clove Pink Sachet Powder, Refined.

One Stick Napoleon Shaving Soap