

RELIGIO THE PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, JUNE 4, 1892.

NEW SERIES—VOL. 3, NO. 2.

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

TOPICS OF THE TIMES.

A FAITH-CURE physician of this city held responsible by a coroner's jury for the death of a sick person thus treated, has been let off by a grand jury which decided that if anybody wanted to submit to this cure or make a test of Christian science it was nobody's business but his own. It is hard to find any flaws in that conclusion.

As a reward or recognition of the work of St. George Mivart, some Catholic University in England has made him one of its professors. Mivart recognizes that which science has demonstrated, the law of evolution, and claims that the Catholic church is the only place for the agnostic. And why? Because in the Catholic church, in its ritual, in its forms, in its presentation of the symbolism of the Christian faith, the agnostic can appreciate the unknowable through the senses. Verily "the world do move."

A DISPATCH from Fort Worth, Texas, says: A freak of nature has come to light in the county jail. His name is Jesse Lee, aged 18 years. Turn the boy's face so that a strong light may shine into his eyes and a phenomenon is seen. Around the pupils of the eye, in the iris, are the twenty-six letters of the alphabet, arranged symmetrically. There are thirteen letters in each eye, those up to "M" being in the left eye and the remaining ones in the right. Lee says his father and four brothers are similarly affected.

HITHERTO June has been the month in which coal began a series of descents in price, says a Chicago daily. This year it is the time of the beginning of a series of ascents. Heretofore June has been the month in which prudent householders made contracts for their winter coal. This year they are holding off in hope that the Federal authorities may be able to crush "the combine," and are painfully figuring upon the smallest amount of fuel that can sustain vital heat if the authorities fail to crush the usurping tax-collector.

THE following statement has been published in the Philadelphia papers: Martin McInerny, engineer of a locomotive employed in the construction of the Roxborough reservoir here, was thrown from the foot-plate of his engine while rounding a curve recently and fatally crushed by the truck behind. Early in the morning McInerny told a workman that he had received a premonition in a dream that his life would be ended before sunset. During the period which followed after he had made this statement until he met the accident he exercised the greatest care in attending to his duties and so remarked to his assistant.

UNDER the Mosaic dispensation a culprit might receive forty stripes, and no greater number was permissible for the worst crimes. But in Christian Russia a man may be scourged to death. The following is related: A soldier on duty at the powder magazine of the fortress of Kalish, in western Russia, had fallen asleep and was sentenced to receive 200 strokes with the knout. The place and time of the execution was

fixed and the officers' wives and daughters of the garrison were invited to witness the spectacle, and they did not fail to be present in full numbers. At the fiftieth stroke the poor victim commenced groaning piteously, but soon ceased again, and before half the number of strokes was given the body lay motionless, stiff as if dead. A soldier who poured water over the victim's face was reprimanded by the executioner. The body when taken to the hospital was like a corpse. The poor fellow leaves a wife and children.

ONE whose business it has been to find persons suited for vocalists says he never loses his time looking for a fine voice in a country where fish or meat diet prevails, says Musical Millions. Vocal capacity disappears in families as they grow rich, because they eat more meat. Those Italians who eat the most fish (those of Naples and Genoa) have few fine singers among them. The sweet voices are found in Irish women of the country, and not of the towns. Norway is not a country of singers, because they eat too much fish; but Sweden is a country of grain and song. The carnivorous birds croak; grain eating birds sing.

WHEN the other day the United States Senate was taking a vote on a question involving the free coinage of silver, an issue of greatest importance to the people of every State of the Union, Senator David B. Hill, of New York, darted from his seat and disappeared with the agility of a bunco steer. A spectator who witnessed the performance says "Hill came out of the door with a flying start, nearly fell down the stairs, and slid into a seat at a table behind a big stone pillar." Hill did not wish to commit himself on the silver question and thereby lessen possibly his nomination for the presidency. As a paper of the Empire State says: The people of the State of New York, the State of Maryland, of Seward, of Conkling and Evarts, may well be ashamed of this latest exhibition of cowardice and unscrupulousness by the Artful Dodger of politics.

REFERRING to the lock-out of the granite cutters of New England with the resultant strikes in the building trades the New Nation says: "Various ill-formed newspapers have referred to the crisis as resulting from unreasonable demands by the men upon their employers. This is entirely wrong. The situation results from the justifiable refusal of the men to yield to an unreasonable demand by the employers. The case is this: It has been the custom hitherto in the granite-cutters trade for the scale of wages to be fixed by conference of the employers and the unions in May for the entire year around to the next May. The lock-out has resulted from the demand of the employers that the scale should be fixed from January to January instead of from May to May. The men objected that work in their trade is extremely dull in winter and the number of the unemployed very great, and that the consequent eagerness of the men to procure work at any price would lead them to consent to an unreasonably low scale for the year if it were to be fixed at that time; while, on the other hand, in May, when the season of stone work is opening, and there is a demand for their labor, they are in a position to obtain fair terms. They therefore refused to consent to the change of date, and were locked out in conse-

quence. In forcing the issue at this time the employers have moreover broken an explicit agreement to maintain the present system until May, 1893, and then give three months' notice of a change. This is a controversy in which the men seem decidedly in the right, and we wish them success." If the main difference is in regard to the time for fixing the scale of wages, it would seem that the basis of an agreement could be reached by arbitration. Sooner or later some such method as exists in France for the settlement of difficulties between employers and employes will have to be adopted in this country.

FOR the first time it is now broadly and unmistakably stated from the chair of St. Peter that it is the duty of the church to recognize and work in harmony with any government, be it monarchical or republican, which has been established and which is maintained by the will of the people. Hitherto republics have been tolerated rather than approved, as in the more southern parts of this continent, and as until now in Europe. The divine right of kings has for a long time been inseparably connected with the Catholic church. The anointing oil had its virtue from Rome, and where the Lord's anointed was not it was a schismatic government. This latest Papal manifesto really vests the sovereign power in the popular will. Whatever may be our individual views of the Papal system, this latest action of the Curia, with the Pope at its head, is to be regarded as a magnificent victory for the active and progressive forces of later times. It is no extravagance to say that Pope Leo will be remembered in the future as one of the great successors of St. Peter. One of the immediate results of this new policy will be largely to relieve France from the inconveniences and dangers inseparable from the intrigues of Royalists and Imperialists.

REFERRING to the amendment adopted by the House of Representatives last Wednesday, which provides that appropriations shall fail if the World's Fair is opened on Sunday, the Chicago Inter Ocean says: It is expected that during the time of the Fair there will be daily in the city of Chicago from one hundred thousand to five hundred thousand visitors. To those who have studied the question the shutting of the doors of the Fair against this multitude of strangers in our midst on Sunday would be to give encouragement to vice and debauchery. It has been said, and doubtless with truth, that the saloon-keepers and brewers of Chicago would willingly pay a large sum to the managers of the Fair if they could have the gates securely closed against visitors on Sunday. Without doubt the other amusement managers here would also pay well. It would certainly add largely to the profits of saloon-keepers and amusement managers generally to have this vast multitude of strangers without any definite place to go to when Sunday came. It seems strange that any person with a sound knowledge of human nature and practical information as to the temptations of a great city would for one moment advocate Sunday closing under such circumstances. With the vicious elements thus given full sway, it will certainly be a question at the close of the Fair whether the good accomplished has overbalanced the evil incident to the calling the millions to this great city.

KNOWLEDGE AND BELIEF.

Many people make no distinction between knowledge and belief, but the distinction is one which it is important to bear in mind, especially in controversy. Some persons think that they know a great deal because they believe a great deal, and such persons imagine others know less than they do, because they assert only what they know, being reserved in regard to what they do not know.

One may believe much and know but little and one may know a great deal and have a very long creed. The man of large experience and knowledge is cautious and discriminating in accepting unverified statements. The ignorant man is less capable of calculating probabilities and is easily imposed upon by false statements. It is easier to believe as one has been taught than to doubt such teaching. It is easier to think in old ruts which have been worn deep, than it is to strike out mentally in new directions, to think along new lines. It is easier to assent to an old creed, making the authority of a name or book serve in the place of proof, than it is to examine a subject, weigh evidence and make that the basis of belief or disbelief.

It is men who wish to control others and the slaves of authority so controlled, who repeat the threat, "He that believeth not shall be damned," and demand mental submission on penalty of excommunication here and eternal torment hereafter. It is men accustomed more or less to the authority of creeds and to the idea of the preëminent importance of believing this or that dogma, who pride themselves more on what they believe than on what they know, and more on the amount of the marvellous they can swallow than on the amount of evidence they can adduce to sustain their views, or on the strength of the reasons they can give for adopting and adhering to them.

Belief may exist without any real evidence and in conflict with the truth. But what one knows, is always true. When a man says I know that I feel and think, he states a fact of consciousness which is beyond empirical proof and deeper than demonstration. When he affirms that he existed millions of years ago or that he will exist millions of years hence, he states what he believes not what he knows. That which is believed may be as true as that which is known. What is believed by one person may be known to another. The evidence for a belief may be of every degree of strength from one to ninety-nine in a scale of one hundred, zero representing no evidence and one hundred representing knowledge. When a proposition is made which the mind has the strongest reasons for believing next to the facts of consciousness, and the axioms and demonstrations of mathematics, most people say that they know that proposition is true, when strictly speaking it is one of those statements, which, while it falls short of the requirements of actual knowledge belongs to the highest or least doubtful class of beliefs, and of course for every practical purpose may have all the validity of knowledge.

A conviction is not to be treated as of no value simply because it is a belief. Beliefs move men to action; knowledge guides and corrects them. But before a rational man can ask another to accept his belief he must show that it has a good foundation, and if he fails to convince another he may have reason to suspect that the evidence is weak, or that he has not presented it clearly, or that the person he would convert is not mentally adapted to appreciate the evidence, which in time, however, may produce conviction. Theological teachers have prepared statements of what should be believed, declared disbelief and even doubtful in advance, and have then pronounced all who rejected their theological nostrums as deserving and destined to eternal suffering. Spiritualists have not done this, but too many of them perhaps attach more importance to mere belief in spiritism than they do to the need of discriminating investigation of its phenomena, with a view to establishing the claims of Spiritism upon the impregnable basis of science. Men may be urged to examine, but to urge them to believe is to treat them like children. If the evidence of any claim is good, it will sooner or later be accepted by all rational minds. Spiritualists,

confident of the truth of their system, can afford to be patient with all honest investigators.

PROSPERITY OF THE LABORER.

Mr. Edward Atkinson is a thinker of no ordinary ability. Of late years he has contributed many papers to the press of the day on current economic questions. He deals with these questions well equipped with facts and figures to sustain his statements. He belongs, in an essential sense, to the free trade thinkers and yet he can state a fact, which protectionists claim is due to our present tariff, that would seem to upset the free trade argument as ordinarily put. Here is what he says in the May Forum: "There has never been a period in the history of this or any other country when the general rate of wages was as high as it is now, or the price of goods relatively to the wages as low as they are to-day, nor a period when the workman, in the strict sense of the word, has so fully secured to his own use and enjoyment such a steady and progressively increasing proportion of a constantly increasing product. Hence, so far as our experience goes in dealing with the great flood of immigration which has poured in upon us in increasing measure during these twenty-five years, greater in the last ten years than ever before, all the facts and the conditions would tend to prove that we might invite its continuance, so far as it consists of the intelligent and the capable who constitute by far the greatest portion, rather than impose taxes to keep the intelligent and capable from coming here to improve their condition. We now have specific and absolute data in respect to manufactures, the mechanic arts, and mining, going to prove that, through the application of science and invention in these specific directions, those who do the actual work in the sense in which the workman uses that phrase—in a lessening number of hours and with less arduous effort—secure constantly advancing wages, increased purchasing power, better food and more of it, more clothing, if not quite as good on account of the obstruction to the import of wool, and also, outside of a few congested districts in cities, better shelter at lessening cost to the occupant."

In the discussion of the "Labor Problem," as it is called, some are too apt to forget that all who work, and are paid for their work, from the president of the United States down to the humblest hod-carrier, is a laborer—a wage-earner. Under the teachings of those who seek to better their condition by some round-about way, many forget or know not, that all wealth is primarily the saving from the earnings of labor. Grounland, Karl Marx, Bellamy, and the rest of the reformers cannot avoid the requirements of this stern and inflexible law. Nothing will do to better any man's or woman's condition but to save; whether from parsimony, selfishness, as Adam Smith maintained, or from altruism, duty or unselfish providing for others as our modern life is exhibiting. We cannot grow in this world's goods without economy, and economy means to save something out of our earnings. This is the hard lesson which the ordinary wage earner has to learn and until he learns it, and, better, practices it, neither free trade, a high protective tariff, the single tax on land values nor any other of the panaceas will secure to man a competence. Every dollar represented in the wealth of the world has been gained by obeying this simple law. To gain wealth by any other way is robbery. Wealth is nothing but the savings of labor hoarded for capitalization; to produce—to help labor to produce. It therefore has rights to be respected. In this country violence, wrongly called anarchism will never be countenanced for this reason. James Mill, the father of John Stuart Mill, in his little work on political economy, took the ground that capital and labor are a co-partnership, practically one and the same, that the laborer draws his share of the profits in advance of capital; that capital, therefore, is under this disadvantage—it has to wait and take its risks. The laborer is sure of his share whether capital gets anything or not. We do not endorse this position. But on the other hand it should be remembered that capital, especially when it seeks its own protection by

legislation exempting it against foreign competition, and then guards against home competition by trusts and combines, while the labor market is glutted by unrestricted immigration and by the actual importation of laborers by thousands, every year from the cheap labor countries of Europe—it should be remembered that capital under such conditions has every advantage over wage-earners, since it can take all the profits of production beyond what is needed to enable the employes to live as animals.

DEEMING THE MURDERER.

Deeming, who it is believed, was the greatest criminal of the age, though he confessed to only one act of murder, died apparently full of Christian faith and hope. In a farewell letter to the prison chaplain he said: "I am dying a fully penitent sinner and a Christian." He gave a poem to the chaplain entitled "To God I Call," and on his way to the gallows he exclaimed, "May the Lord receive my spirit." He seemed to be completely unnerved. The biography which he wrote in jail is said to be full of ribald allusions and fantastic vaporings." It is made up in part of repetitions of his previous conflicting statements. The chaplain said that Deeming was the strangest man he ever met in the course of his long experience with criminals. He declared that he was doubtful whether the murderer was a splendid actor or a lunatic, but he was inclined to the belief that he was crazy. Certainly he was malformed and monstrous mentally and morally like the Austrian ruffian executed, whose pastime was murdering servant girls. Whether Deeming was Jack the Ripper will probably never be known. Is it not possible that Deeming was the victim of a peculiar kind of insanity, that some of his worst crimes were committed in an abnormal state of mind, and that his recollection of them in his normal condition was vague, confused or in some cases absent altogether. Against this view is the careful preparation he made for the successful perpetration of his crimes and the skillful methods which he used to conceal them. Any confession he may leave will be of very little account, unless it agrees in detail with the facts already known, as Deeming has proven himself phenomenal in falsehood as well as in atrocious crime. It is said that the authorities decided not to permit an examination of the criminal's brain. This is to be regretted, as the world would have been greatly interested in the result.

INTERESTING STATISTICS.

Some interesting statistics in regard to the little lords and mistresses of creation are given in Baby, according to which a baby is born at every beat of the human heart. That is more than one for every tick of the clock. These "living jewels" (as the poet calls babies) "dropped unstained from heaven" take wings and fly back whence they came one for every minute of the day. From January 1 to December 31 between 38,000,000 and 40,000,000 living jewels are dropped into this cold world. There are more baby girls than boy babies. The proportion of female births to male births is as one hundred to ninety. So that between 2,000,000 and 3,000,000 more girls are born in the world each year than boys. There is always a surplus of women, and the extra number of girl babies keeps up the supply.

The rate of infant mortality is enormous. In round numbers 5,000,000 babies never live long enough to talk, 5,000,000 more never have a chance to walk or run, and 5,000,000 more never get old enough to go to school. If you are good at figures get out your paper and pencil and try this sum. Here is a simple problem in arithmetic: A baby is born to-day (1892). Now suppose its ancestors had married at the age of twenty-one from the time of our Lord—fifty-six generations—how many grandfathers has that baby had? The answer, in round numbers, will be three figures followed by fifteen ciphers. Professor Proctor one time figured that if from a single pair each husband and wife had married at the age of twenty-one for 5,000 years the population of the earth, if there had been

no deaths, would now be 2,199,915 followed by 144 ciphers. Suppose that each baby born this year weighed eight pounds; look at the combined weight! It would take a half dozen cradles of the size, capacity and strength of our new steel war cruisers to hold the infants. When twins arrived in Artemus Ward's family somebody called it an episode. "Yes," said Artemus, "two episodes waying about eighteen pounds jintly." In the foregoing baby figures we have allowed for episodes.

SCIENCE OF THE INVESTIGATORS.

L'Abbe de Messias in Figaro, in an article on "Les Tables Tournantes," says: Official science misunderstands them (psychiques phenomena) when it relieve itself from explaining them. Let us turn towards the science of the investigators, that science in advance whose business it is from age to age to break down the barricades of official science in the path of progress. While the academicians are still denying the reality of magnetism the science of the advance guard has shown for more than a century, not only the reality of magnetism, that is to say the action exercised through our nervous system outside of the periphery of the body, but also the magnetism of material objects, or modification of objects produced magnetically. Now, a table around which a certain number of persons form a circle, placing their hands upon it, comes in the class of magnetized objects. It is charged, or rather there is developed a current which appears to be an indispensable condition for the production of movements. However, this condition is not enough. If the energy is communicated to the table through the magnetization, the common work of the attendants, it becomes force, causing movements only when certain persons are present. These are the persons whom the Spiritualists call mediums, because they regard them as the intermediaries between the spirits and themselves. Now, a medium is distinguished from other persons only by a special peculiarity of the nervous system. According to M. A. Bue, whose competency in all magnetic matters is well known, the presence of a medium in a circle breaks the current, consequently exteriorizes the force. Hence those movements, raps made, etc., which are never produced when by reason of the nervous equilibrium of the subjects forming the circle, the current circulates regularly and without hindrance.

SOLDIER'S LIFE SAVED BY A DREAM.

Others besides Joseph have been "warned of God in a dream;" and sometimes to be forewarned has been to be forarmed against impending danger, says Light. In his "Reminiscences of the American War of 1860-64," in the Christian Advocate, Rev. L. W. Lewis relates how a dream was a means of saving a soldier's life: A man, by name Joe Williams, had told a dream to his fellow soldiers, some of whom related it to me months previous to the occurrence which I now relate. He dreamed that he crossed a river, marched over a mountain, and camped near a church located in a wood, near which a terrible battle ensued, and in a charge just as we crossed a ravine he was shot in the heart. On the ever memorable 7th of December, 1861—Battle of Prairie Grove, Northern Arkansas—as we moved at double quick to take our place in line of battle, then already hotly engaged; we passed the church, a small frame building. I was riding in the flank of the command opposite to Williams, as we came in view of the house. "That is the church I saw in my dream," said he. I made no reply, and never thought of the matter again until the evening. We had broken the enemy's lines, and were in full pursuit, when we came to a dry ravine in the wood; and Williams said, "Just on the other side of this ravine I was shot in my dream; and I'll stick my hat under my shirt." Suiting the action to the word he doubled up his hat as he ran along and crammed it into his bosom. Scarcely had he adjusted it when a minie ball knocked him out of line; jumping up quickly he pulled out his hat; waved it over his head, shouting, "I'm all right!" The ball raised a black

spot about the size of a man's hand, just over the heart, and dropped into his shoe. Here the prophecy was a long time ahead, and foretold the exact coming of a ball depending on a combination of circumstances which it would seem impossible for reason or intuition to foresee and foreknow.

UNSEEN INFLUENCES.

THE following incident, which belongs to a class of phenomena to the reality of which many persons can testify, is related by W. Probyn-Nevins, in Light: I was sitting last night in my study by myself when all of a sudden, on looking up, one of my servants, who had been over twenty years in the family, appeared a few feet from me looking down at me, she apparently being some three or four feet off the ground. At the time she was in the servants' sitting-room downstairs. She looked at me for a few seconds and then faded away. I said nothing about it to her, but this morning asked her if she was doing or thinking of anything particular about the time I mentioned. She says no, but was thinking about me. I had had a serious illness at Christmas, coupled with influenza, and she had acted as nurse under the doctors then. I am now quite well.

Is she mediumistic, or what is the rationale of this sort of thing? Some eighteen years ago I and some members of my family, when living in a country house in Hampshire, were constantly pulled about by unseen influences, and we at last got quite accustomed to it—I mean our clothes; also knocks, and the sound of water dripping on the floor. A near and dear relative of mine lost his life through a fall out of a window some years ago. At that very time the large glass of a lamp fell to pieces in my study. Another was got at once; it smashed again instantly, and at the same moment I heard a noise in the kitchen, which was below my room, and the same thing had happened there. When the news came the next day the coincidence struck me as rather curious.

IN THE ONE SPIRIT.

PROFESSOR DAVID SWING said in a recent sermon: One reason why the hundreds of religions do not destroy society and each other is because they do not possess any power to harm any body. The religious heart is affected by only three or four doctrines. All the other ideas are perfectly harmless. They may be enumerated in a printed volume but they cannot be counted in the human heart. What St. John's religion was in detail no one knows; but all know what it is to be in the spirit. This was known to Jesus, John and Paul; it was known to Fenelon and Chalmers and Pere Marquette, known to Cardinal Newman and the poet Cowper. The vital power of religion is all stored away in a few joyous or solemn thoughts. All these widely-scattered worshipers meet in the one spirit. Whatever differences of idea may exist down in the schools of theology, all men agree if only they are able to get into the upper air. If Christianity can thus unsolve itself into a spirit, then can education or culture assume the form of a mental activity and loftiness. Education ought to be the single power to climb a height. An educated city ought to imply a large collection of people who can express themselves in noble laws, who can execute those laws, persons who can make the streets respond to the demands of taste and who can elect men of honor to honorable offices.

PSYCHICAL SCIENCE CONGRESSIONAL NOTES.

Mrs. Mary S. Lockwood, of Washington, D. C., President of the Woman's Press Club, and of the Travel Club, both of that city, and a representative of various other organizations, accepts membership in the Advisory Council in terms which show the earnestness of her purpose, and which touch a chord of feeling to which many will heartily respond. Says this estimable lady:

"I thank you for the honor conferred by the invitation to become a member of the Council of the Psychical Science Congress. Most heartily I give my name to this object. It seems to me the time has come

when every scientist should put his ear close to nature and give to the world the secret messages that he alone can read. Psychical phenomena have now such hold on the public mind that they can no longer be ignored by scientific bodies. They stand on the threshold of a field of research of such magnitude and importance that a new epoch in human history seems ready to be evolved. It behooves the world's thinkers to see to it that God's laws are made manifest; every honest truth seeker is God's ambassador. The people are thinking, and thought is contagious. Let the light come that he who runs may read aright and know the truth."

The Hon. H. S. Beattie, late Street Commissioner of New York, whose firm and noble stand against political corruptions is fresh in the public mind, writes to Dr. Cones:

EQUITABLE BUILDING, 120 BROADWAY,
NEW YORK, May 20, 1892.

DEAR SIR: I am in receipt of your communication of the 11th inst., informing me of my appointment as a member of the Advisory Council of the Psychical Science Congress. I doubt that I have any other qualification for such association than that I have always taken more interest in Men than in Things. However, I accept with pleasure, the honor for which I am indebted to you, and shall have to depend on you wholly for such guidance as may tend to make me of any service. I am, with great respect,

Very sincerely yours,

H. S. BEATTIE.

The Committee is in further correspondence with their valued councillor, whose appointment seems to have given a sad shock to certain ringsters in New York, to judge from some of the press comments which have reached us.

THE venerable Refugio I. Gonzalez, editor of La Ilustracion Espirita, published in the city of Mexico, in entering on the 12th year of his paper, reviews the progress of Spiritualism, especially on the continent of Europe, instancing the works of Charcot, Beaunis, Liebant, Gibier, Wallace, and the Myers and Podmore, of the Society of Psychical Research. He declares he has invited to a discussion of Spiritualism its enemies—materialists, pantheists and freethinkers, but that they have never dared to accept the challenge to a debate, and so at this time he will not take time to notice them further, nor to notice the clergy of the church militant. Agreeing that Protestantism has progressed near to the spirit of true Christianity, still the progress of events, the discredit that positive beliefs have fallen into, the sad circumstance of supporting them on a false and adulterated tradition in an epoch in which nothing is accepted without a scrupulous examination, considering that the "monumental book," formerly considered the sacred depository of revealed truths, is now in the light of scientific criticism, regarded as an ill assorted mixture of Brahamism, Buddhism and polytheism, ought to stimulate Protestants at least to get out of the *statu quo* in which they have remained fortified for so many ages.

THE Centenary of Columbus is to be celebrated by "A Hispano-American and International Congress," according to Revista de Estudios Psicologicos, under the direction of the La Fraternidad Universal, a society of spiritists at Madrid, sometime in October or November next, to which all Spiritualists are invited. The official language of the Congress is to be Spanish, but communications in Spanish, English, French, German and Portuguese will be received. Addresses will be delivered on themes recommended, and other addresses will be made. The session is to last four days. Among themes proposed are "A Psychological Study of Columbus on the Lines of the Spiritists;" "A Collection of Communications from the Spirit of Columbus obtained in Spiritist Circles;" "The Actual Condition of Spiritualism in America;" "Necessity of the Teachings of Spiritualism in Order that may be Realized, first, the Brotherhood of Man in all Nations of Spanish origin, and then Among all the Nations of the Earth."



WAS IT HEAVEN, OR IS IT ONLY A DREAM?

By J. L. WRIGHT, M. D.

Before you pause to smile or turn away with scorn, let us reason just a moment and do the vast, progressive advances of this and past ages the high honor of considering the probable as possible and the possible as probable. The great unknown has been so rapidly yielding up its long hidden secrets to the progressive human mind of our day that it is at least dangerous for us to say "no" until after we have intelligently investigated a matter.

The principles of gravity, of electricity, of attraction, of physical and mental forces are disturbing, impressing and affecting us with so wide, so great a degree of energy that to step out of the current spirit of the times is almost like jumping off a train that is running at full speed.

It is common, it is human, it is natural, it is right for us to doubt. Doubt is a blessing in disguise when it leads to earnest, honest inquiry; a mind mirage when it leads to prejudice, malice and hatred. It is the turn-table, the pivot in life on which our mental engine is poised and on which it is turned to start on the upward or the downward career of an iron-bound destiny. It is nature's free, pure, brisk air, striking the under side of the rising kite, helping it higher and higher in the sky's blue dome, or the upper side of the falling kite, dashing it to the earth with destructive violence. Is your engine, your kite, ready? The clear response is fading away and we start on the recital of our wonderful dream.

I retired to rest at the usual time, 9 p. m., on the 9th of April last, 1891, and contrary to my ordinary habit of late years slept until morning's dawn without waking. And while asleep I dreamed that I was clothed and walking. I had gone but a short distance when very unexpectedly, suddenly I met a man whose whole appearance, attitude, mental and physical expression thrilled, electrified, filled me with mingled admiration, pleasure and delight. One of the greatest desires of my life stood out in bold but graceful, simple, sublime reality before me: "the perfect, ideal man." A single glance and I had grasped, apprehended, what a lifetime, what the brush of the artist, the pen of the poet, the pathos of the pulpit, the chisel of the sculptor, the scalpel of the anatomist by their imperfect, earthly means had failed to learn, either as pupil or preceptor.

Slightly above the usual weight and stature the outline and development of his whole structure was symmetrical and harmonious beyond mathematical calculation and mechanical precision. Matchless in form, majestic in appearance, mantled in faultless dark raiment, every attitude, every motion had the artless ease, the unstudied grace of a child. The rose and the lily wedded their richest tints of clearest scarlet and purest white in the glow of health on his face. A neatly cropped, heavy, full straight beard, perhaps three inches long, of a luxuriant dark brown color, effectually hid his lips and chin but serving well to increase and heighten his physical expression of manhood. His hat was duplicate of his clothing in its wealth of color, texture and simplicity. It was placed on his head in that firm yet easy elegance portraying an earnest, sincere, honest purity of purpose; a noble, inspiring, world-moving nature.

His face was supremely eloquent with love, affection, tenderness, generosity, kindness, happiness and harmony; radiant with intelligence, wisdom, earnestness, virtue, vigor, vitality and glory; serene with peace, grace, truth, purity, candor and calmness. Not the minutest elements of physical or mental perfection were missing in his sublime organization.

That one glance of our eyes met, asked and answered all questions so effectually that any conversation was utterly foreign to this part of the marvellous drama of this wonderful dream. We uncon-

sciously, automatically started in the same direction, he by making a gentle curve from north to west; I by making a similar one from south to west, both walking at the same easy rate; in a few moments we were side by side at the door in the end and center of an immensely large, quiet, plain white structure.

Our guide, for want of a more expressive name, without hesitation or ceremony other than a most graceful movement of his left arm and hand, touched the pearl white knob, the door at once swung ajar noiselessly, from right to left, and we passed over the threshold, our guide being to my left and in the advance about half a step. The door closed without touch or attention in the same solemn silence as we slowly walked on in a direct line from it to another in the opposite side of the room.

The striking features of this room were the enormous size, the spotless, alabaster whiteness of the ceiling and walls, the natural, wood-colored richness and the skilled, manual polish of the vast floor, the absence of windows, of ventilators, of any apparent opening to the outer world except the one door through which we had just entered, the two exquisitely carved, deep, dark brown, walnut chairs, in oil finish, to the extreme right and a combined secretary and book-case of the same native excellence of material and finish to the extreme left and lastly, the absence of any source of light; no sun, no moon, no stars, no lamp, no torch, no candle, yet all was lighter than our brightest noonday's cloudless sun without its painful brilliancy. My power of vision was increased by this new, weird light, so that I could vividly see and admire the delicate, inherent texture, grain, color and artistic finish of the furniture at the extreme parts of this colossal apartment.

Above us, beneath us, around us, all surfaces were rigidly plain, smooth and straight, successfully defying possible improvement. Silence here reigned supreme; our footsteps gave no birth to sound with which to break this death-like stillness. Neither of us paused in any part of this or any of the different apartments of this singular structure, until we had entered the last one. Both calmly, silently surveyed the surroundings, the conditions of each room with an equal degree of pleasure and interest as we advanced leisurely in a direct line across them.

Each apartment had the same form, finish and furniture as the first, except the last one, but each one differed greatly from the rest in size. The first was many times too large to have been built by human art without columns, pillars or some such means to support the spacious ceiling and was much larger than has ever been built with them, if history past or present can be relied on. The last, the seventh perhaps, was very small, about 8x10 feet. I use the number seven here as an indefinite one to express the impression left on my mind which was this: There were not more than seven nor fewer than five rooms. The great decrease in size was regular and in uniform proportion from first to last.

We entered the last room in the usual manner to find it occupied by three women in the prime of life, who were gathered around a small circular table to our right. Two of them sat facing us and the third was on the opposite side of the table and facing her companions. Each of them was holding a pen in her right hand and all appearances were suggestive that they were deeply interested in the partially finished manuscripts before them. Just at this instant the door closed behind us and in the twinkling of an eye I was utterly unable to breathe. Hastily rousing all my remaining vital energy I remarked: "This is surely a very unhealthy room as I am unable to breathe."

The guide momentarily turned scarcely enough to see my face. The three writers, who had seemed wholly unconscious of our presence until now quietly raised their heads and fixed their eyes earnestly on me for a few moments, then resumed their former attitudes. By this time we had crossed this room and our guide raised his hand to the door, when, lo! the wall separated, rolled back as a scroll both to his right hand and to his left. We passed out and they reversed and closed up with a meteor like motion. I was in a new, a beautiful world. At the first glance I

saw before, around me all the necessary outward manifestations of heaven in every varied form and feature. At the first breath I felt spring into life within me. In the twinkling of an eye, all the internal evidences that it was to me a heaven in every feeling. My earth life to me had passed, ended as a shadow, a vision, and now my dream continued as that painless, pleasant, peaceful, perfect life which all sane minded persons so earnestly desire.

What a strange, weird, wide, wonderful contrast! But a moment before I was in the smallest of rooms, suffering all the pangs, horrors, agonies of a death by suffocation; a few steps, the momentary, strange opening and sudden closing of a wall I was in a new, lovely world, unlimited in time or extent. I saw around me all the perfections and grandeur, felt within me all the placid powers of a heaven amply suited to every possible requirement of a healthy body and a well-balanced mind. Myriads of beautiful objects greeted the eye at every glance. Most enchanting melodies freighted every breeze to charm the ear. The delicate fragrance of countless varied and loveliest flowers blending with the delicious aroma of ripened fruits of all sorts and rarest excellence, gave balmy redolence to every breath. The sun was directly before us about midway from its zenith to the western horizon, brilliant but not dazzling, weakening or wearying to the eye. Its flood of light tinged the landscape and all vegetation a magnificent, golden hue.

My intense admiration perhaps somewhat affected my guide by this time, as he turned facing me in a conversational attitude and in the most winning manner and voice, which I can neither imitate nor ever forget, he said: "Do you know where you are?" "Yes, if this is heaven." Guide—"This is heaven." I—"It is entirely different from what I believed it was." Guide—"What were your ideas of heaven?" I—"From my training in early life and the expressions and conversations of those persons in the world who seemed to be trying to get to heaven in late years I was led to suppose it to be a place of religious and devotional exercises exclusively." Guide—"That would be a heaven for only one class of persons."

During this part of the conversation a large number of persons whom I had known quite well passed quietly along near us. Many of them had died in my boyhood days more than thirty years ago; many of them are yet alive on earth and well. All evidence of decay, disease, deformity, defect, debility, of old age, bent form, palsied hands, tottering footsteps, had vanished from the aged, the feeble and the infirm. The decrepit were restored back to the highest mental and physical vigor of their former woman and manhood. Every face was flushed with the rosy hue of health and wreathed with a subdued smile of blissful joy and comfort. Those who had died in youth had not grown noticeably in size or age. Those who are still alive on earth had, like the rest, undergone the same grand, mystic change. Like the strings of a well tuned harp, all was a harmony of parts and powers. Those who passed near enough greeted me with a graceful nod of recognition and an increased smile, which I responded to in each instance, with most grateful pleasure. Directing my eyes to the right I saw another group of persons, among them one who is yet living in our little village. Raising my right hand and extending the index finger I pointed towards him and asked if that was A ———, of Locust Grove.

The guide answered: "Yes, that is A ———." After a moment's hesitation, I remarked: "If he can get to heaven I feel that every body can." Guide—"Yes, everybody gets to heaven." I—"Then I fail to understand the theory of heaven." Guide—"When you knew A ——— on earth, you perhaps felt that he was a very bad man." I—"Yes, I felt sure that he was." Guide—"Did you, while on earth, ever know any person who did not have at least one redeeming quality?" After I had mentally recalled the character and history of several persons whom I considered among the worst in my personal knowledge, I replied that I did not. Guide—"The theory of heaven is this: All persons get to heaven with

whatever good qualities they possess; death robs them of all their bad qualities, bad habits, bad inclinations, bad tastes, bad desires, bad tendencies; the bad elements all die at death forever. Some persons get to heaven with a single good principle or element. To use an earthly illustration which you will readily understand, they are like a grain of corn that has just enough vitality to start the tender germ to sprout. They come to heaven with infantile minds and pursue infantile pleasures. Every one in heaven does whatever affords him the greatest pleasure. Those having but few good qualities, childlike seek and are satisfied with the simplest means of enjoyment." I—"That being the case, what is A.'s greatest enjoyment?" Guide—"He does nothing but promenade."

My eyes were as busily, eagerly engaged in admiring the beautiful things before, around me, as my mind was in learning the sublime but simple, reasonable ruling principle of heaven. Directly in front of us and but a short distance off was a large, elegantly finished machine, with polished wheels, cylinders, pulleys, and all in rapid but noiseless motion. Strong, vigorous, robust men were feeding the cylinders, others were gathering the product, which seemed to be some kind of cloth, while others were managing different parts of the great machine. Their ruddy faces were covered with sweat, which they wiped off on their handkerchiefs with apparently much satisfaction. Guide—"These men you see working at this machine are a portion of that class of persons whose greatest enjoyment is in physical labor. Over beyond those hills and dales to our right is another class of persons who are studying the sciences with the same earnestness and diligence as when on earth." I—"Will they ever become perfect?" Guide—"They will continue to learn, to progress, to increase their sphere of pleasure forever."

Machines of various forms and characters, both stationary and portable, all superbly finished, dotted the landscape in every direction. One of striking interest operated very much on the same principle as a train of cars and the track to which it was confined was remarkably like our own. I asked: "What is the mechanical motive power in heaven?" Guide—"It is similar to the life power on earth, but requires no generative forces."

Slightly to our left, but beyond the giant machine, was a small lake of crystal water. On its still surface, swan like, there floated perhaps more than a dozen monster water lilies, in each one a little maid about twelve years of age seated, dressed in light, fairy, summer habits. Their tresses of golden, dark or brown hair, hung loose to the sport of the gentle breeze. They were in a close group. The motion of their lips, the constantly varying smile on opposite faces, the merry sparkle of their eyes as they exchanged glances, and the general expressions of active mirth suggested that they were talking, though I heard no voices. Each tiny boat moved in unison with the posing of its little mariner's uplifted hand. In every way they looked to be what they were, the poesy of the human race.

I—"Does not the occupation or pursuit of pleasure of one class of persons disturb or interfere somewhat with that of other persons or classes? For instance, to our left, in the distance I now hear a band discoursing some, to me at least, grand strains of music."

Guide—"Each person's pleasure is so great within himself that he is entirely oblivious to everything else. No one hears this music except those who love it dearly." I—"Are there persons here whose greatest delight is to make money?" Guide—"Yes." I—"Of what use is money here?" Guide—"The only real use is to pay a class of persons who love to labor for gain. The money maker devotes his time and energy to the doing of that which gains him a surplus above his outlay to store up. This occasions him to employ a class of persons whose greatest enjoyment lies in being carriers of things from one place or person to another. While everything necessary to the comfort, sustenance and gratification of human life is here in abundance, to be had without money and without price, yet one thing is here, another there, other things are all in different places else-

where, so that persons have to move about to obtain them or employ carriers to bring them for a price." I—"Do the members of a family and those who have been warm friends on earth, express by action or otherwise the extreme happiness and joy, when meeting in heaven, that is usual on earth after long separation?" Guide—"Every person's pleasure is so complete that they neither feel nor express that pressure of anxious joy peculiar to them on earth." I—"What is the area or limit of heaven?" Guide—"It is without limit or bounds, and the parts you see have the general characteristics peculiar to all parts of it."

This ended the conversation between my guide and myself. I gazed over the enchanting landscape far and near; everything was grand, nothing gorgeous. An indefinably mild earnestness of pleasure and enjoyment was visibly apparent everywhere. The trees, the flowers, the grass, the hills and hillocks, the dales and dells, the rocks and rivulets, the animate and inanimate matter, all partook alike of the same spirit, the spirit of universal pleasure and everlasting peace. PEBBLES, Ohio.

THE MIDDLE WAY--REFORM AND REFORMERS.

By M. C. SEECEY.

Henry George is one of the greatest lights of the age. He is to America what Mazzini was to Italy—but more practical. He is one of the people, sympathizing with their sufferings, self-sacrificing. He has done a grand work. He has stripped political economy of many of its sophisms, and if his deductive reasoning will make it a science he has accomplished what neither Adam Smith, Ricardo, Malthus, Bastiat, to say nothing of many able American writers, have accomplished. But like all of his class, he deals too much in assumption. His wishes determine much in his conclusions. He fails to see that man is not free to choose his allotment here that this life is not the all. He fails to see that good and evil in this world have been and always will be in antagonism, and rightly so, to bring all finally into the rest where these warring principles are in equilibrium in man as in God; the only true heaven. This resultant belongs to the hereafter. We cannot transcend the law of life and the purpose of the one Supreme Power in all this varied experience. All we can do is to conform to its behests as revealed in the ordinary conditions of time, and then, as far as this co-operation can find place, to meliorate our surroundings. Take for instance his broad generalizations on the land question. Ethically, Mr. George may be correct. His plan of a single tax is certainly unique to dispossess the "robbers," as he entitles the landowners. But if he could carry out his plan would it not be "robbery" as well? It is a fact that all the valuable land of the world is possessed to a very large extent by men and women who, either themselves or others, have contributed by their labor and their savings, to make the wealth by which this property is owned. Would he not do a greater wrong if he and his following could attain their ends than by letting things alone, until a crisis comes which will make the people demand that the State shall resume possession of all land now in the possession of individuals and corporations. A proper consideration could be rendered in this case, for what has been once paid for out of earnings which labor itself has produced. This would attain justice without "robbery," under the specious plea of a "single tax," on "land values." In the meantime let the state limit the ownership of land, by individuals and corporations, to a fixed acreage. Whatever may be the injustice, this age will not tolerate agrarianism.

The taxing of incomes is more just. We tried this during and after the war, and with all its bungling defects it worked well. Under this system we reach those who exact from labor its last pittance, and labor itself is relieved from a burden it is bearing and from which the rich are exempt. Besides, this has been tried and worked no detriment to the poorer classes. Government which in this country is "of the people and for the people" would be supported by those who are now the favored ones. An income tax, if fairly collected, would strike the "monopolists" of all sorts,

and besides it would be the means of contributing to build up honesty in all the dealings of life. Mr. George's single tax on land values affronts the common sense of the world. All can see that it is an indirect method of dispossessing owners of land of, that which, in nine cases out of ten, has been fairly and honestly attained.

Besides, the principle—if it be a principle—leads to anarchy; to Proudhonism; to that paradox: "All property is robbery."

I have gone into this matter at some length to show that in attaining an ulterior good we confront a non-compensating evil which outweighs the good if it could be attained and also to show that a good man—a practical man, a sagacious man, like Mr. Henry George, may forfeit all his claims to the world's regard by reason of his failing to see both sides of truth. In other words in failing to find "the middle way," which is always the better way—meliorism.

I have used the name of Henry George as illustrative of a now growing class of workers who come from the masses. They are in touch with the great energies of the toiling millions who therefore have a large amount of sympathetic common sense, with few vagaries—just enough to show the principle I am trying to illustrate. That all individual schemes for human amelioration end in abortion for the reason that the uncalculated quantity of "evil" is not reckoned upon. It is only humanity as a whole, represented in the State, that can deal with the great wrongs which accumulate in epochs of experience. The individual must walk in the narrow path of *laissez faire* and endure the suffering which the antagonism of good and evil creates for individual advancement. This is the law of all the past and will continue the law of all the future. Meliorism is its practical factor. In claiming *laissez faire* or "let alone" as the law for governing the individual I do not mean that we shall lie silent as to wrongs endured. Here the agitation of thought is the beginning of wisdom. It is only by discussion that a consensus of opinion can be formed as to what is desired—so as to enable the state to act.

I now select another example to emphasize more fully my position. T. L. Harris, to those who have been identified with Spiritualism during the last forty years has been a psychic phenomenon to study. Since his recent sensational appearance on the stage I have been looking up his "record." I have consulted Andrew Jackson Davis' works; Mrs. Emma Hardinge Brittan, Home and lastly his own work—the "New Republic." It seems that, when Andrew Jackson Davis' "Nature's Divine Revelations" was published—creating at the time more than a nine days wonder among intellectual people—Harris had charge of a small Universalist Church in New York. He got leave of absence to go off on a lecturing tour. He embraced this privilege by preaching Davisism to the utter disgust of his flock and the infinite amusement of Davis—his director in this crusade. Davis says that he saw that the young man had to be "disciplined," so he let him have "rope to hang himself." So after this episode Harris became an anti-Davisite; in meantime losing his place in the Church. He then became a noted "medium," inspired by Paul and the Apostle John; Swedenborg, so he claimed, taking a hand in his development. Soon followed a series of poems said to be of high value. Like all of his class, however, he was filled with a great desire to "redeem the world." In other words he had a "mission." This time he had none other but the "Lord Jesus Christ" to direct him. With a few followers he repaired to the mountains of Virginia (now West Virginia) to reach the "state" preparatory to enlightening the world with the new truth. The question of cash, if not immorality, came in as a disturbing factor in the little community of which he was the principle leader. It soon disbanded and its great work indefinitely postponed. Harris took to the platform as an inspirational speaker, and had remarkable success as a defender of Spiritualism. In New York he confronted some difficulties with the Harmonial Spiritualists. So he "broke"—went off and announced himself a "Christian Spiritualist." In

this role he had quite a following. This came to an end and he organized what he termed "The Lord's New Church"—a sort of improvement on the Swedenborgian cult—he claiming that he had deeper insight into the Swedish Seer's philosophy than the "New Church" sect proper. Getting through with this the "Lord" directed him to go to England to enlighten the denizens of that wicked isle. "Perfidious Albion" was to be turned into a Paradise and the world, from that center, was to be redeemed through the instrumentality of T. L. Harris! He opened his crusade by a terrible onslaught on Spiritualism. That out of the way he commenced his pulpit efforts in teaching the "New Christian Religion"—with claimed improvement on Swedenborg. It is said by those who have read his discourses delivered at that time, that they were masterly specimens of eloquence, rigid in logical sequence, clothed with poetic beauty—rarely equaled from the modern pulpit. His work of two years done, he returned to New York, resumed his place in the pulpit, but for some reason which I have been unable to gather, his flock soon divided, finally disbanding; and Harris's career, as a preacher, came to an end. Soon after this Laurence Oliphant and his mother joined him at some country place in New York. Oliphant had the cash and Harris the brains, so they, with others, essayed the solution of the world problem. It was a movement of vast pretensions; but never "paid" and finally ended in collapse. The why and wherefore have been fully delineated in Mrs. Oliphant's "Memoirs of Laurence and Alice Oliphant." It is all a sad picture; but fully illustrates that any movement for the betterment of man, must move with, not outside of, the masses and that Reformers who look at the "good" side of life and not its "evil" invariably bring up with a crash—a disappointment, if nothing more.

Mr. Harris, after an absence from the world of fact, of about thirty years, now claims that he has passed through an experience that enables him to solve the problem of "Poverty and Progress"; and that he is now prepared to lead humanity into new realms of light and to bring joy and peace to the hearts of the "toiling millions." If his "New Republic" is his programme then I fear the "toiling millions" will beg to be excused. There seems to be but one personality in all the proposed movement and that is—T. L. Harris!

I have gone beyond my allotted space in these details. If the record I have given be true, and to verify it the reader can go to the sources from which I derived my information, then Mr. Harris stands out in the light of to-day as the best example of what the world calls "failure" that has been given by these reformers. His career is an object lesson to be studied.

"INNER LANGUAGE."

The following is from the revelations of the Seeress of Provorst, communicated by Justinus Kerner, chief physician at Weinsberg, translated from the German by Mrs. Crowe:

I must here refer, also to that inner language, which will be presently treated of in these pages. It was revealed by this lady in her sleep-waking state, and she asserted that the like was in every man. Both in writing and speaking, it bore a close resemblance to the Eastern tongues; for the reason, that in the language spoken by the children of the human family, lies the natural inner language of man; and from the same source arises the custom of reckoning by numbers and characters, which resemble theirs.

In her sleep-waking state, Mrs. H— frequently spoke in a language unknown to us, which seemed to bear some resemblance to the Eastern tongues. She said that this language was the one which Jacob spoke, and that it was natural to her and to all men. It was very sonorous; and, as she was perfectly consistent in her use of it, those who were much about her gradually grew to understand it. She said, by it only could she fully express her innermost feelings; and that, when she had to express these in German, she was obliged first to translate them from this language. It was not from her head, but from the epigastric region, that it proceeded. She knew nothing of it when she was awake. The names of things in this language, she told us, expressed their properties and quality. Philologists discovered in it a re-

semblance to the Coptic, Arabic, and Hebrew, for example, the word *Elschaddai*, which she often used for God, signifies, in Hebrew, the self-sufficient or all-powerful. The word *dalmachan* appears to be Arabic; and *hinnahli* signifies, in Hebrew, *I am sighing, or in sighs*.

Here follow a few of the words of this inner-language, and their interpretations: *Haulacali*, physician; *alantana*, lady; *chlaim*, glass; *schmulo*, moon; *nolin*, no; *nochianc*, nightingale; *hianna fina*, many colored flowers; *moy*, how; *toi*, what; *optini paga*, thou must sleep; *no li arato*, I rest, &c., &c.

The written character of this language was always connected with numbers. She said that words with numbers had a much deeper and more comprehensive significance than without. She often said, in her sleep-waking state, that the ghosts spoke this language; for although spirits could read the thoughts, the soul, to which this language belonged, took it with it when it went above; because the soul formed an ethereal body for the spirit.

SPIRITUALISTS AND CAPITAL PUNISHMENT.

[CONCLUDED.]

Does hanging prevent murder? Let the following facts assist us in an answer. During the ten years, 1879-1888 inclusive, 299 persons were convicted of "wilful murder" in England and Wales, out of 672 who were committed for trial on that charge; but, in the same time, 1,776 verdicts of "wilful murder" were returned by coroners' juries—nearly 200 murders a year, approximating to about one every day and a half. Does hanging prevent it? It scarcely seems so, does it? Why not? is our next question. Because, and most authorities agree upon it, the punishment is uncertain—for out of 299 condemned to death, as before stated, only 154 were actually hanged. Says Mr. William Tallack, of the Howard Association:—

"If the punishment of death could be inflicted with as much certainty as prolonged imprisonment, then it might be more deterrent than the latter. But, as a matter of simple fact and experience, the world over, a number of circumstances, special to this particular penalty, conspire to render its infliction uncertain in a most extraordinary degree. Even in Great Britain, where, perhaps, the law is carried out with less uncertainty than elsewhere, only about 25 per cent of convictions result from committals for trial in capital cases; and then nearly half of these convictions are finally followed by commutations. In other countries, generally, a still smaller proportion of executions results. The official statistics prove this clearly and strikingly.

"Whence comes this peculiar obstacle contributed by this one penalty to its own enforcement? From several sources. Partly because it is a fatal and irreversible punishment. Hence the highest degree of certainty in evidence is reasonably demanded by jurors and by public opinion, in murder cases, where, at the same time, there is usually less certainty of evidence procurable than with any other crime. For murders are generally committed in secret, and the only real witness, the victim, is destroyed in most instances. So that where the most direct testimony is needful, only indirect or circumstantial evidence is, in general, obtained as to the simple matter of fact."

But let us turn to our own faith, and discover, if we can, an attitude upon this question that will not only be consistent with our feelings, but with our facts as well. Surely progressive Spiritualists are as keenly alive to the interests of this life as any other people in the community? The influence of the philosophy they exhibit has been on the side of progress and reform. Questioned as it may be by those not having our knowledge, we yet possess a fund of statement concerning the life hereafter that, by its dissemination, has materially changed the tenor of clerical teaching and popular opinion, and that information, joined to our quickened perceptions as a body, impels us to deal with this question upon, it may be, unconventional lines, but in accordance, nevertheless, with principles that are fundamental. I treat the information possessed by Spiritualists as real, and the testimony of murdered and murderer as being actually obtainable. The general testimony of spirits is that the murdered is no way benefited by the execution of the murderer, and after the first feelings of fright and anger on the part of the murderer have subsided the advantage of hanging seems positively *nil*. In the case of the murderer the real suffering does not commence in either world until the moral consciousness is sufficiently aroused to appreciate the nature of the offence. Indeed, in the clearer light of the next life it may sometimes happen that the murdered discover themselves more guiltworthy than their murderers!

The Spiritualist realizes the fact that the man—the immortal spirit—must needs work through such environment as he possesses. He considers congenital inheritance, brain formation, and temperament as among the contributory causes in the formation of character, and also those other and subtler things—

the magnetic influence, for evil as well as good, that we consciously or unconsciously exercise upon each other. The blood-letting instinct makes, according to circumstances, this man a butcher, that one a soldier, another a murderer. The two first we pay to do the killing we dislike—the last we kill ourselves, by deputy, of course.

The spirits insistently protest against our killing a man in cold blood, even though we do it legally, not merely because we virtually usurp the prerogative of the divine, but because we send men and women, freighted with hatred, horror, and spiritual disease, into the Spirit-world, and often cause them, as haunting earth-bound spirits, to re-act with disastrous consequence upon the world, from which, though summarily ejected, they have still the power to annoy and injure. For two hundred years and more the abolition of this brutal penalty has been agitated, now shall we as Spiritualists make no sign, or in a satisfied sentimentality say, "It is no concern of ours"?

Where then shall we stand? With those who uphold capital punishment? Yet these are advised, in the report of the Royal Commission of 1866, to limit the death penalty to "homicides of great enormity," and it was this commission that recommended private executions. Again, during the ten years 1879 to 1888, but 154 persons were executed, which was but half the number sentenced. Are the advocates ashamed of their cause? In France, during 1887, only six persons were executed; in Austria, four per cent; in Prussia, eight per cent; in the United States, less than four per cent of convicted murderers were executed; hence, even if we should side with those who support the penalty, we should find them more inclined to-day to mercy than vengeance. How different to that time in our island's history when the gallows were used with sevenfold greater frequency for the twenty-three years preceding 1771, than for a like period preceding the year 1871.

If we elect to stand with those who desire to see capital punishment abolished we shall be ranking with Russia for ordinary murder, and for all murders with Finland, Switzerland,* Holland, Italy, and Portugal. We shall be with those who urge that crime is disease which needs curing; that murderers are the subjects of dementia and mania, to be restrained, trained, and, if and where possible, cured. With those who think that to hang a man is to put him to the worst use. Shall we unite with the advancing sentiment of the age, and instead of confessing that our resources are exhausted, take the murderer in hand as a piece of work that needs overhauling to repair the errors of its manufacture?

For our philosophy and its facts, for our faith in man's power to right our ills and wrongs, for the still further humanizing of our penal methods, there is no doubt in my mind as to the attitude we should take, viz., earnest, intelligent, and persistent agitation for the abolition of the extreme penalty in all cases.

Granting that some mode of punishment must take the place of the capital sentence, the question arises as to what it shall be? I again quote, and in the main concurrently, from Mr. Tallack's leaflet "The Penalty of Death," in which he very fairly says:

"No system whatever can be free from some difficulty or disadvantage, but there is much experimental reason to conclude that the punishment for murder which will best promote convictions, by securing the greatest attainable certainty of influences on the penal discipline of the criminal, is twenty years' imprisonment, in safe seclusion, though not in absolute solitude."

I am sanguine enough to believe that prevention is better than cure. Therefore, my opinion, for what it is worth, is that punishment, *per se*, will not eradicate the murder instinct half as rapidly, or in any degree as successfully, as will those efforts that tend to improve the physiological and physical conditions of human life.

Have the race born right, in the first instance, and right generation will destroy the need for regeneration. Education in this matter, and in the all-important matter of temperance in all things, and not only murderers, but all criminal and vicious folk, will, ultimately, be impossible. That, with our milder punishments, we are safer from murder is without doubt, for again Mr. Tallack says:

"Life and property were remarkably insecure in England when the gallows was most frequently used—in the eighteenth century. John Howard published a table of the executions, for murder only, at the Old Bailey, London, during the 23 years ending 1771. This shows that, in proportion to the population, there were then sevenfold more executions than in the corresponding period ending 1871. But in the Victorian era, life and property are immeasurably more secure than a century ago, when Londoners could not travel as far as Hounslow, or Finchley, without having their lives in danger from highwaymen.

"In those old hanging days," a judge solemnly de-

* A murderer has been executed in Switzerland quite recently—the first since the death penalty was re-enacted.

clared to a convicted horse-stealer. You are to be hung, not merely for stealing a horse, but rather that other horses may not be stolen.' Yet horse-stealing has long ceased to be punished capitally; and it has also almost disappeared as a crime in this country.

"The infliction, or the non-infliction of punishment, is only one amongst many elements influencing offenses. Religion, education, and temperance are incomparably more efficacious than penalties, necessary as the latter are, in their proper place and measure.

"It is to general preventive and detective influences, together with the enforcement of some practically certain infliction, that communities must chiefly look for the repression of murder as of other crimes."

Will I sign petitions for commutation in the case of either sex, or women in particular, or urge Spiritualists to do so? I answer, No! I will sign any number of petitions for an alteration of the law itself; but, so long as it is law, enforce it, and if it is a bad law (as I think this law is), its very badness will cause a reaction and its amendment or repeal by orderly and lawful agitation will certainly come about. But for the credit of our civilization, for the luster of our morality, for the example Britain could set the world, and for the honor of humanity, which we Spiritualists, like our fellows, profess to love and honor, ought we not, as leaders in the van of all progressive thought, to record our solemn allegiance to the effort being made to abolish the brutal and brutalizing tragedy enacted in our gaols, and which is, with all due deference to those who differ with me, a savage relic of a savage period, that in its hideousness "lags superfluous on the stage" of nineteenth century civilization and progress? I say Yes, now and always, and trust that in the name of Spiritualism you will all say Yes as well.

TWO STRANGE EXPERIENCES.

I was engaged to a young lady whom I very much loved, writes one of the contributors to this series of mystical experiences. During the early part of this engagement I visited the hall in the village, not far from the vicarage, where the young lady resided. I was in the habit of spending from Sunday to Monday at the hall. On one of these mornings of my departure I found myself standing between the two closed windows in the lady's bedroom. It was about 5 o'clock on a bright summer morning. Her room looked eastward, mine directly west, and the church stood between the two houses, which were about 500 yards apart. I have no impression whatever how I became transplanted from the house. The lady was in a camp bedstead, directly opposite to me, looking at and reaching out her arms toward me, when my disembodied spirit instantly disappeared to join the material body which it had left in some mysterious way. As I returned and was fitting in to my body on my left side, when half united I could see within me the un-united spiritual part glow like an electric light, while the other united half was hidden in total darkness, looking black as through a thunder cloud, when, like the shutting a drawer, the whole body became united and I awoke in great alarm with a belief that if any one had entered my room and moved my body from the position in which it lay on its back the returning spirit could not have joined its material case, and that death, as it is vulgarly called, would have been inevitable. In the morning at the breakfast table the young lady said she had a strange experience. She saw M. D. in her bedroom, looking at her as she sat up in bed, and that he disappeared after a short stay; but how he got there she could not say, as she was positive she had locked her bedroom door. So one experience corroborated the other.—Review of Reviews.

BOSTON BROWNINGDOM.

Boston, it seems, is not to be allowed to forget the existence of the Browning society. According to a contemporary of that city, the high proper calm of that select organization has been painfully ruffled. Hitherto the society has taken Browning under its protecting wing, and has, to a great extent, owned him. The poet has been a species of religion to the members of the society, and when they have failed to understand him they have attributed it to their own stupidity rather than to any ambiguity on the part of their idol. They have, so to speak, set patiently on the difficult Browning eggs, and tried to incubate them, and not infrequently they have had a successful hatch. The intense admiration of the society for Browning has been so deep that admiration grew almost into an instinct with the members, and it eventually extended to each other, until it was not easy to tell whether they most admired the poet or themselves. It was a peaceful organization, and its meetings were delightfully favorable to those troubled with insomnia, and anxious for refreshing sleep. However, all that has changed, unfortunately,

and now the slumberous calm of the society is no more.

The Rev. Francis Tiffany offered to the attention of the Brownings a paper in which the large humanity of the poet and his views of immortality were set glowingly forth. Everybody was charmed. Feminine Brownings were in rapture. "It was so satisfying," so "perfectly delicious," so "utterly uplifting," and all that sort of thing. Never was Boston Browningdom more satisfied with the poet and itself. At this moment of supreme bliss up starts Rev. M. J. Savage, who at once proceeded to subject all of the enthusiasm to a refrigerating process. He was within a hallowed circle in which Browning was worshipped, but that did not deter him from laying an irreverent grasp on the poet and standing him on his head, and subjecting him to other indignities. He absolutely refused to accept Browning as an authority on immortality saying that his teachings were not new and not conclusive. Here was heresy! No wonder that a painful chill came over the assemblage, and that it was dumb with amazement and indignation. When Mrs. Sarah Gamp was told by Mrs. Betsy Frig "I don't believe there's no sich person as Mrs. Harris," the astounded Sarah could find no words with which to express the throes of anger and resentment that filled her at this cruel doubt of the very existence of a long-cherished friend. So was it with the Brownings when their fetish was treated with callous disrespect.

But this is not the worst of it, for Mr. Savage afterward expressed himself in print, and asked evidently with sincerity: "Has Browning then, already become scripture, to differ from which is heresy? Does the society exist to study Browning or to worship him? Is he an authority from whom one must not differ?" This is enough to make one shudder; but when he suggests that the great poet himself would have smiled at the members of the Browning society, he reaches a point of hardihood, the effect of which on the poet's adores cannot be imagined without a flow of bitter tears. And yet Mr. Savage cannot realize that he has shocked the Boston Browning cult, and he coolly says in this connection, "Perhaps the devotees had better either get used to being shocked or else guard against it in the future by the adoption of a creed and the establishment of ecclesiastical penalties for all offenders." It is to be hoped that the society may soon recover from this harsh disturbance of its intellectual and physical equilibrium, and continue on its path of usefulness in explaining the inexplicable. It must be a source of deep gratification to the members that Browning passed away before his omniscience was called into question thus rudely.—Figaro.

MEDIUMSHIP IN NORWAY.

In a letter from Trondhjem, Norway, printed in the Church Union, George C. Bartlett writes:

Late in the afternoon I left Trollhatta for Uddevalla. After a ride of half an hour I was left at a lonely station, where the only building was a small hotel. I was to remain there three hours for the train to Uddevalla. I was afraid at first to enter the hotel, for in its door stood a brindle bull dog, one of those demon faced dogs who hang their lip over two or three of their front teeth, which give them a sort of "I don't like you" expression. Soon, however, the dog was called in, and I followed, thereby reversing the usual order. The dining room contained one solitary old man, jolly-faced and bald-headed. I asked him in pantomime, mixed with English, if I could be fed. To my astonishment he answered in broken English. Looking down on the table at which he was seated, I noticed a sheet of white paper, on which were printed with a lead pencil the letters of the alphabet, and a row of figures from one to naught; a small piece of dark paper, spear shaped, lay upon the white; he was touching the small paper with the tips of his fingers, trying to make it move, a la Planchette. He said, as he noticed me looking at the papers, "Do you know anything about these things?" I said, "What things—are you playing a game?" "Nay, nay, spirits," he said. I replied, "Spirits, ghosts, Spiritualism, medium?" "Yar, yar, yar," smiled he. It seemed singular indeed, in that insulated little corner of the earth, that the author of "The Salem Seer" should be asked if he knew "anything about such things." While at supper he told me of a servant girl, formerly in his employ, that had suddenly developed into a wonderful medium. She would touch lightly with the tips of her fingers the small spear shaped paper, and it would move about, stopping at the different letters, which, when written down and placed together, would form sentences that were considered messages from the spirits. He mentioned many surprising examples of her mediumship. As for instance, she told him one day in winter, while the river was thickly frozen, the exact time that the first ship, which would be an English vessel, would pass up the river; as the time drew near, some two months later, and the sun broke

the ice, he watched eagerly for the ship; it came, so he said, on time, as she had predicted. She left him some years ago, and he had never seen a medium since; but as I saw him at that little table, so is he often seated—waiting, hoping and believing that the mysterious power will some day come to him. I loaned him, "The Salem Seer," which he read until my departure, and he came to the conclusion that I knew very much about "such things,"—but I know that what I do not know "about such things" would fill a much larger book than "The Salem Seer."

ENGLAND'S EX-HANGMAN'S TESTIMONY.

James Berry, in a letter to the Chicago Daily News says:

"For eight and one-half years I was England's official hangman and during the holding of that most important office I have conducted executions throughout the whole length and breadth of Great Britain and Ireland and have personally supervised the largest number of executions that have been carried out for a number of years past. I have been engaged to act in 500 cases, but out of that number only 183 were hanged, so you see the number of criminals who escape through reprieves and respites and insanity is nearly double the number of those who are executed. For this and other reasons I have turned against capital punishment in England." He says further: "I have come to the conclusion, not suddenly but by degrees, that the policy of hanging is a bad one; that it is not such punishment for murder as an enlightened, Christian country ought to carry out; that it has no deterring influence in repressing crime. I consider capital punishment something in the nature of a disgrace to an age of civilization. Whenever I read now of an execution I am seized with a sickening feeling not wholly to be accounted for by the more or less revolting details before me. I cannot help being moved by the thought that I am a member of a community which allows (certainly more or less thoughtlessly) a practice to be continued that in years to come will, I feel sure, be looked upon as a relic of barbarism. I cherish the hope of living to indulge in such retrospection. My reason for resigning the office of executioner was because the poor condemned men were not always equitably treated. There were unjust discriminations. I know from experience. I am thoroughly disgusted with our English law which inflicts the extreme penalty on one criminal, while another convict, who has committed a most desperate murder, gets off with imprisonment for life. I have heard a criminal confess, after being reprieved, that he actually committed the deed. Yet two of his comrades, who were sentenced to death at the same time, were summarily hanged. In England it is a common thing for certain criminals to meet with favor at the hands of a judge or secretary of state. I refer particularly to persons in high life, who ought to be the persons to suffer most, as they are taught to know better."

REALISM AND ROMANCE.

It is a sign of "culture" in some critical quarters nowadays to depreciate Dickens and Thackeray, and exalt certain contemporary writers as the exponents of true realism, says Walter Blackburn Harte in the June New England Magazine. It is claimed that Dickens's men and women are all caricatures; but has any contemporary author created any character more real than Sidney Carton? There can be no question of Thackeray's realism. And, anyway, why should we be asked to appreciate by contraries? There are some poor benighted beings who cannot appreciate Henry James or William Dean Howells without abhorring "Don Quixote," the "Arabian Nights," and the "Hep-tameron" or Balzac's "Droll Stories of Touraine." If they express admiration for Tolstoi they feel it incumbent upon them to depreciate Dickens and Thackeray. It is not necessary in order to praise the living to execrate the dead; or *vice versa*. This lack of catholicity is absurd, it is a sign of bigotry, parochialism, and a fathomless ignorance. It is surely possible to enjoy both romance and realism? I think most of us do, for in everyday life it is hard to make a distinction between them. There are hundreds of people in almost everybody's acquaintance who would be as romantically impossible in a novel as the old "heroes" are generally thought to be outside of one. It is hard to say where realism leaves off and romance begins. Tragedies take place at little tables every day in crowded restaurants. If our humanity were not such a bundle of contradictions, such a crazy patchwork of prosaic practicality and romantic impracticality, realism itself would be impossible. The poor realist would have but one type, and every man could become his own novelist by looking into his mirror. No; the great artist recognizes the fact that real life has plenty of romance, as well as plenty of realism in it; and after all one can only guess at human nature.



THE FARMER.

The king may rule o'er land and sea,
The lord may live right royally,
The soldier ride in pomp and pride,
The sailor roam o'er ocean wide;
But this or that, whate'er befall,
The farmer he must feed them all.

The writer thinks, the poet sings,
The crafts-men fashion wondrous things,
The doctor heals, the lawyer pleads,
The miner follows the precious leads;
But this or that, whate'er befall,
The farmer he must feed them all.

The merchant he may buy and sell,
The teacher do his duty well;
But men may toil through busy days,
Or men may stroll through pleasure ways;
From king to beggar, whate'er befall,
The farmer he must feed them all.

The farmer's trade is one of worth;
He's partner with the sky and earth,
He's partner with the sun and race,
And no man loses for his gain;
And men may rise, and men may fall,
But the farmer he must feed them all.

God bless the man who sows the wheat,
Who finds us milk and fruit and meat;
May his purse be heavy, his heart be light,
His cattle and corn and all go right;
God bless the seeds his hands let fall
For the farmer he must feed us all.

—LILLIE E. BARR, IN N. Y. LEDGER.

WOMEN AS WEALTH PRODUCERS.

The above title was the subject discussed at the May meeting of the Liberty (Mich.) Farmers' Club. The report in the Michigan Farmer is partly given as follows:

The subject was opened by Mrs. B. Hill. She said: It has been said that a woman can throw out faster than a man can bring in; but those cases are rare, and women in general try to make a little go a great ways. We farmers' wives know that unless we try to save we shall have to do without many things, and when the butter and eggs are sold we try to make the money go as far as possible, knowing well that if we do not our spring hats will hang in the show window a long time. Women cannot afford two or three dollars a week for tobacco and cigars. She will wash, clean house, make soap, sew carpet rags to make a carpet, and do all such work herself to save a few dollars; while a man, if he has a few acres of corn to plant, will have the whole town out to help, and I'll warrant if the men had the spring cleaning to do, and the weekly washings, they would have all the men in the neighborhood to help. Suppose a man loses his wife, if he has one or two children he is completely floored, and immediately sets about looking up a new one, for he cannot possibly get along alone. But let a woman be left with a dozen children to care for, she will roll up her sleeves and prepare for work. Many of our great men have been widows' sons. We have women physicians, lawyers, ministers, editors and lecturers; women horticulturists, farmers and stock-breeders. Not long since a woman from Montana went to Detroit, visited the Savage & Furnum stables at Grosse Isle, selected two fine Percherons, and took them back to her ranche, where she has one thousand horses which she has managed since the death of her husband. Mrs. J. Moore, of Milford, Mich., upon the death of her husband several years ago, took charge of his finely bred herd of Shorthorns and has managed it wisely and well. Miss Mina Williams manages the engraving and plate printing department of the Methodist Book Concern at Cincinnati. Mary Walters, of New York City, discovered and patented a remedy for the intolerable noise of the elevated railroad. She received 10,000 and a perpetual royalty. In New York city is a woman who is a skilled enameler, who commands a salary of \$100 a week for her work in fashioning the delicate flower jewelry. She has no equal, and names her own price for her work. The average woman is in every way equal to the average man as regards wealth producing; is quite as intelligent, and more religious. B. Tutill—The lady portion of our population in regard to wealth-producing doesn't get a fair portion of credit. The mothers do as much towards bringing up their families as the fathers do.

Mrs. B. Tutill—A man and woman

start together in life and accumulate property; she does as much as he, yet at his death she holds the use of one-third. Where is the justice in the law, and why should she not hold as much as he would if he had been left?

Mrs. M. C. Wetherby—I fully endorse the paper and also what Mrs. Tutill has said.

Mrs. Hill—Why should not the woman be entitled to what she takes to her husband's home? Cited an instance given in the Household of a woman who was obliged to buy her silver spoons from the husband's heirs, after the husband's death, in order to keep them.

Mrs. AUBERTINE WOODWARD MOORE, of Madison, Wisconsin, who has gained prominence in the literary world by her work both as a writer and a translator, has just passed her fiftieth birthday. She is a Philadelphian by birth. She took up the study of music under the tutelage of Carl Gartner, and when but a young girl gave a number of successful piano recitals in New York and other eastern cities. Later she decided to enter a literary life and, although she still kept up her music, her best efforts were given to her writings, which appeared under the nom de plume of "Auber Forestier." In 1877 she became a resident of Madison, and there met Professor R. B. Anderson, afterwards United States Minister to Denmark, with whom she engaged in translations from the Scandinavian tongues. For twelve years she worked on an English version of Bjornstjerne Bjornson's novels and of George Brande's "Authors of the Nineteenth Century." Notable among her works of this period is "Echoes from Mist Land, or the Nibelungen Lay." With Professor Anderson she also published "The Norway Music Album," a collection of Norwegian folk songs and songs by Norwegian composers. Most of the English versions of the text are her own. "Auber Forestier's" charming little poems and short stories, which have appeared in numerous magazines as well as in the press of the country, are many in number and new ones are constantly appearing.

A NUMBER of meetings have been held in London to talk over the situation of the woman suffrage question, which is now before Parliament in the shape of two bills to be introduced, one from the conservatives and the other from the liberals, and both backed by members of all parties. At one of these meetings Mrs. Fawcett made some remarks which point out very clearly the political position of women in England and to an extent are applicable in our own country. She said that those women who had been called upon in some measure to take up active political work should feel keenly the absurdity of their present position, and they also felt keenly the absurdity of the position of the men who asked them to do various work connected with an election, yet said in effect they were not fit to quietly enter a polling booth and vote. All sides invited these women to work for them, speak for them, do hard, rough work for them, and help to find the money to conduct the political fights, but neither party as a party had yet thought fit to take up the question of the enfranchisement of women. The result was that platform women had their full share, perhaps, of political power; but the quiet and typical domestic women, to whom an appearance on the platform was distasteful, and who felt that they could not take up active political life, were entirely excluded from any influence in political affairs.

SAMUEL BUTLER is lecturing in England on the question "Was Homer a Woman?" He believes the Iliad was written by a man, but he regards the Odyssey as the product of a woman. The reasons he alleges for his belief are not complimentary to the fair sex. He says the poems show almost incredible ignorance of the detail of common, every-day matters. The author evidently knew nothing about ships, and displayed ignorance in other ways. He ventures to say that if the Odyssey were to appear anonymously for the first time now there would not be a critic who would not say it was the product of a woman.

MISS MARGARET C. SHAW, a niece of Rev. Anna H. Shaw, and a student at Michigan University, applied recently for admission to the course in civil engineering. As there have been no women in the engineering course thus far the officials demurred and reasoned with the young woman assuring her that women could not

succeed as civil engineers, but Miss Shaw persisted in her request. The faculty, after duly deliberating upon the case, has given her permission to take the course, and the class of 1894 will be the first to graduate a woman engineer from the University of Michigan.

KITTE WILKINS, of Idaho, a professional dealer in horses, is a young and pretty woman, with a profusion of golden hair. She has bred and sold stock for the past six years and visits all the large cities. She is the queen of stock dealers, both in judgment and management of horses.

EUTHANASIA.

Euthanasia is not an old word as applied to medical science but it has a meaning which of late has come to be of great importance to every one, says an exchange. Death was formerly considered a great struggle and vivid, almost shocking descriptions of the phenomena of dying were given in such exaggerated forms that none cared to think of the eventful moment when death should come to them. Euthanasia or the pleasure of dying takes the very opposite view and proclaims death to be easy and almost painless. As the important time approaches nature brings her peculiar anaesthetics and the person passes off without suffering half the agony which the sickness causing the death brought to the patient. Even men meeting a violent death in the jaws of wild beasts have a few moments of calm preparation before dying, which brings relief and a certain degree of pleasure. The great trouble in death is the sickness and pain which carries one to the door of death and it is at such moments that one suffers all of the torment and agony of a dozen deaths. So says a physician who has studied the subject.

The pleasures of dying can only be likened to those of the dreamy morphine-eater who gradually passes off into a semi-conscious state where everything seems like floating visions of bliss. The body and nerves are numb and the excited, overwrought brain, becomes quiet and unexcited. The imagination plays fancifully with blissful pictures and the whole condition of the nervous system is of pleasurable exaltation. The drowning man experiences the same relief and pleasure when the struggles are over and the cold limbs grow stiff and numb. Persons frozen in blinding snowstorms have reported their sensations accurately and they all agree that after a certain amount of suffering they enter into a blissful state from which they do not wish to be roused. Morphine, cocaine, ether and laudanum bring to the patient this same mental and nervous condition and patients resent any attempt to rouse them from their dreamy state. Nature supplies her own anaesthetic before the important moment has arrived. Before the death-rattle is heard the convulsed frame relaxes, the signs of pain and suffering on the face disappear and often a smile partly opens the lips. The whole body shows signs of a painless movement, and if the mind wanders and the tongues utter words they are all of pleasure and joy. Those who have watched at hundreds of death-beds have noted that death was easy, and officers in battle have testified that the last moments of dying soldiers were painless ones. People who have been in the jaws of wild beasts in India and have been rescued at the last moment testify that a numbing calmness was experienced after the first sharp, painful snap of the teeth upon them. In fact, the approach of every creature's fate brings with it a kindly preparation, when life is blissful and full of pleasure. The last sensation in this world is, then, one of joy and not excruciating pain.

The real knowledge of euthanasia certainly diminishes, if it does not entirely relieve, the dread of many of the last struggle, which has been made so horrible by vivid descriptions of its agony. The pleasures of dying may remove a great burden from the minds of hundreds who are inevitably approaching death. The old-fashioned notion that death would be terrible had a baleful influence upon those who were fighting insidious disease and many aggravated their complaints by feverishly dreading the pain of the last struggle. In this way a great deal of harm was done and many sufferers hastened their own end. Suicide may not be increased by a knowledge that the last moments are painless, but it is evident that many of those who contemplate violent deaths by their own hands will endeavor to make the transition as painless as possible. If the real agony is caused by getting to death's door they

will endeavor to effect this by painless methods. Suicides are now commonly effected by means of the revolver placed at the temple or by taking some soothing poisons which carry the persons off into dreamy sleeps, from which they never awake. In either case there is very little pain. The sharp, sudden explosion causes a quick shock to the system and more than this the patient knows nothing. In the case of poisoning the pain suffered is only when the system combats against the desire to yield to the influence of the drug. Sleep generally steals over the person and only dreamy pleasures caused by the poison and of dying are again experienced in this world. The greatest pain felt is that of the stomach pump, which may be applied in time to recall the suicides to life and in every case they rebel against this most emphatically. That the suffering is not so terrible may be surmised from the fact that persons who have once attempted suicide frequently make the second or third attempt. It is a fact that the pain of death is far less than the pain that accompanies diseases that are not fatal. The pain of rheumatism, for instance, is probably more severe than the usual pain of dying. So is the pain of neuralgia or the pain of toothache. There is a certain physical numbness and unconsciousness of pain which usually precedes death. Undoubtedly the knowledge of this fact, has increased the number of suicides during the last few years. In fact, a baffled suicide is never really safe and should always be watched, that a second attempt may be anticipated and frustrated.

HIGGINSON VS. DEPEW.

Hon. Chauncey M. Depew, in a recent speech conveyed the idea that the destruction of slavery in this country was brought about by the teachings of the clergy, by the influence of Christianity as represented by the pulpit.

The following extract from a speech by Col. Thomas Wentworth Higginson before the Free Religious Association in Cooper Union, New York, October 15th, 1878, may be pertinently quoted in reply to Mr. Depew: "I don't know how it is with those who hear me, but I know, for one, that the impressions, moral and physical, that I got from the school of practical reform have ground themselves into my moral nature, and if there is anything good in me, so far as man may know, it comes next to my father and mother, from Garrison. Parker and Lucretia Mott, all infidels before the Evangelical Alliance, on the anti-slavery platform. . . . I claim that I do know something of the course of reform in America during the last twenty-five years, and that inch by inch in that work of reform the men who stood out of the church have been the teachers, and the men inside the learners. I say no more than the wiser and truer among them have said of themselves. It is a confession of their own. Take the anti-slavery movement, the temperance movement, the woman suffrage movement. Step by step, in each of these movements, the church has been obliged to be driven into the work by the whips of infidels outside. How was it when Garrison began to work in Boston, and in his trusting innocence went to all the clergymen and found that none of them would follow him? So he took the whole weight of the cross himself, and came outside and planted it in the highway.

"How was it with the temperance movement. It began, as you know, here and there, with mild protests; not so much against the principles of the clergy world as against the principles of the clergy themselves in having wine at ordinations; but the first open, systematic treatise that I know of on the need of total abstinence was that preached and printed in 1819 by a prominent judge of central New York, an avowed atheist. What is the moral of all this? That there is no such thing as religion? Not at all. That there is no genuineness in professions of religion? By no means. Exclusive claims are impertinent. . . . The moment a man claims the monopoly of anything, that moment he ceases to be entitled to consideration. The leadership of none of the great reforms of the last twenty years has been in the church, nor is it possible, I believe, as churches are organized that they should take the leadership in anything which requires consecration. . . . Parade, if you will, the money spent on foreign missions, the high devotion shown—everything but the number of converts; that is seldom paraded. I rejoice rather in the humbler triumphs, if such they be, that have come to free thought by remembering those great moral movements that rose outside the churches and among men called infidels."



HYPNOTISM—BRAZEN PROFESSIONAL ASSURANCE.

TO THE EDITOR: In a late issue you published some sensible criticisms on a bill before the New York Legislature prohibiting any persons save diplomaed physicians from practicing hypnotism. If these gentlemen were learned and experienced in this matter there might be some possible pretext for such a bill, yet even then I would not approve the principle involved. But the plain fact is that the ignorance of the great majority of such physicians as to hypnotic healing is profound, and they are wholly inexperienced. More than this there is not a professor of hypnotism in any medical college in the State, no text books to be studied in their curriculum, no means in any of their schools of gaining that knowledge indispensable to make their practice anything but a hazardous blunder. Not one physician in five hundred ever saw hypnotism practiced in sickness. Up to a late date most of them despised it, under its old name of animal magnetism. Yesterday they tried to get "doctor's laws" against magnetic healers, treating the whole matter with a brutish contempt, and refusing, as those who "having eyes see not," to recognize the cures of skilled magnetizers; to-day they baptize the thing they despised with a new name, and would gain the exclusive right of trying to do what they do not know how to do. By name, not by sight, I know four letters of the Greek alphabet, and am quite as competent to be a professor of Greek in a college as are the large majority of the diplomaed doctors of that great State to practice hypnotic healing.

I doubt not there are eminent and excellent medical men doing their best to understand this psycho-physiological healing power, to such all due honor, but in the present darkness of professional ignorance this bill is only an evidence of brazen assurance and learned folly.

Yours truly,
G. B. STEBBINS.

"SIUNAR LANGUAGE."

TO THE EDITOR: In your issue of May 21st you published an article with the above title; and if not taking too much space I venture a few suggestions in regard to it.

The fact of language so different from that of the family, I do not consider as remarkable, for who has not observed in children-talk variations of speech and continued conversation where "mother tongue" was left out. I have a friend who tells me that in his childhood he too was able to speak in an unknown tongue, and so much was he in the habit of doing so, that his parents thought best not to allow him to play alone with a younger sister, because she learned this unknown speech more rapidly than she did our language. The man to-day, though over sixty years of age, can readily recall the child speech of the long ago, though he does so but rarely.

Now in respect to the cause: What was the cause? My friend is now, and has been for quite a number of years, a Spiritualist, and he tells me that one of his first experiences in Spiritualism was a control by a spirit, who spoke this language and that the "spirit" told him, he had been with him in his youth. This then may have been the cause of the "Siunar language" of the lady referred to by the writer. I leave it for your consideration.

That the unseen world, as it is called by most people, is not separated from us, I am myself well convinced, though at present I am not willing to call myself a Spiritualist and yet I would I be from denying phenomena of mind claimed by those who are Spiritualists. I do not, however, wish to intrude my own opinions upon you; facts are not opinions and a fact belongs to no one man, or body of men; so I tell you the theory drawn from a fact; if it is reasonable you will accept it—if unreasonable reject it.

In my own experience, I am brought to believe in immortality, and inspiration; that the soul of man is never alone; and by normal methods the mind of man may enter into rapport with mind not man. It is to me a demonstrated fact, and that men are inspired at times, who can doubt it? So then, I am inclined to think that one of

the unseen world of soul, taught Miss Johnson its own language. Our theory may not be right in this, but to me it is reasonable and so many instances of like characters have come under my observation, that I must say that I have no other, neither do I seek for any other. Psychological mind is not uncommon, but here I note a difference, for the hypnotized one does not connect his thought so that we may justly call it language. For instance, I know a child who was just beginning to talk, who was taken out to a little pond of water, and where she for the first time saw some ducks; the impression was very strong, so that even now, though quite a girl, she asks for water with the word "quack," associating "water" with the sound she heard.

I will not take more space with narration of personal observations, but conclude with saying that everywhere about us, intelligence is, and by habits of solitude, we become so associated with the unseen, that it is to us as well realized as a personality, as are our associates of the seen.

Respectfully,
HU-MAN.

INTERESTING EXPERIENCE—II.

TO THE EDITOR: The twentieth day of December, 1890, our little baby boy was buried. His death had been so sudden and unexpected that I was almost prostrated by the blow. When we returned from the cemetery I had to go to bed. Mr. Campbell gave the little ones some supper and put them to bed, and as the light seemed to make my head worse, he blew it out and shortly after he went to bed. Then I saw small bright lights in different parts of the room and we spoke of them. Soon I felt something like a cool breeze on my brow and what to me appeared to be a large hand on the front and back of my head pressing it like a vise, and the pain ceased; then a weight seemed pressing on my breast and I began to feel as if I were separating into two persons. One of me seemed light and ethereal, the other numb and dense; one was capable of thought and motion, the other was not. Each was the exact counterpart of the other in form, but one seemed lighter than the air. For a time there was a confusion of the two, then the lighter assumed a distinct form immediately above the other and I felt that I was dying, but the thought gave me no pain. I wondered how long it would take me to reach my little ones who had gone before and I was somewhat anxious to reach them and leave the earth life behind. I rose up and looked down and saw my body on the bed. I felt light and floated—without effort—in the air, but there seemed to be some connection between me and the form on the bed though I could not see any. At last I moved off into space; I could look down as I floated along and see fields, forests, mountains, valleys and beautiful rivers. I floated without effort and very rapidly over varying landscapes and beautiful scenery. Suddenly there seemed to be a jerk and I was brought to a halt; then I thought of my husband and little children whom I was leaving and a sorrow for them filled me and I tried to come back to them. Yes, plainly it was my duty to stay with them and I tried to come back, but the struggle was hard. Did you reader, ever observe a strong kite as it floated in the air on a windy day how it would dive and soar and jerk at the cord which held it to earth, with what strength and impatience it seemed to be endowed. Well the illustration is homely, but I can find nothing that will explain my meaning so well. At last I was back in the room where my body lay. I saw that first; then I saw the others. I tried to call my husband but he could not hear me, because I was out of my body. The struggle lasted some time, then the confusion of the two bodies which I had felt at first; then I spoke and Mr. Campbell heard me; he sprang up, struck a light and hurried back to me. I told him with some difficulty that I thought I was dying; he applied restoratives and rubbed me, but I was not restored to the normal condition for a long time. I was cold for the rest of the night. I was not frightened at all. I did not mind dying, but it was the thought of leaving my husband and children that caused me to come back to earth. I was not asleep when the experience began. I did not lose consciousness for one moment. Since then many times, I have felt as if some outside personality was trying to gain control of me; then the same feeling of two bodies; then I begin to rise in the air and float off into space—float is the word, for I move as a bunch of this-ble down moves on the breeze, without effort or even will. At times I see faces and forms; some I recognize as persons I

have known, others are strange sometimes. One face persists in staying a long time. Sometimes hideous faces will appear and sometimes they seem angelic. I cannot see them at will, no matter how hard I try, nor can I drive them away, when they choose to remain. I recognize my mother-in-law oftener than any one else.

I have often seen my husband's double when he was in another place, but on comparing notes it was always found he was thinking of home when I saw him. I will give the first instance and the rest were like unto it. I was preparing supper and was in a hurry. I looked out of the window and saw Mr. Campbell coming a short distance from the gate. I spoke to the baby and said, "papa is coming." She ran out to meet him. I turned to place the bread on the table, then I too went to meet him; the baby was on the gate and looked bewildered; no one was in sight. About five minutes later I saw him and I could not tell one bit of difference in the appearance, but this time it was a real and not an "astral" (is that the word?) body. I tried to watch after that to see if I could tell what became of the form which I saw; for sometime I watched for him, but I only saw the real; then one evening I saw him and turned to tell the baby and he was gone, to appear in the same spot and same manner as before. Several times I have heard him when he was in another place; once, four other persons heard him and each of us spoke of it at once. One of the children opened the door for him only to discover he was not there; one of the persons who heard and was sure it was Mr. Campbell was not of our family, a young woman in full possession of her senses and in good health. Could it have been imagination?

On the night of the Fourth of July, 1888, Mr. C. took the children to see the fire-works and I remained at home. I had stepped out in the yard when I heard the gate open and one of the girls said, "I wonder if mamma has gone to bed yet?" I heard her father answer, but could not understand what he said. I looked and no one was there; about ten minutes later they came, the gate gave the same sound, the child asked the same question, I heard her father reply, but could not understand what he said.

(MRS.) H. S. CAMPBELL.
MACON, MO.

REINCARNATION.

TO THE EDITOR: Reincarnation is the fundamental doctrine of the modern fad misnamed theosophy. This is the doctrine, a recent lecturer said the western nation needed to stimulate them in their progressive march towards mental emancipation from dogma and superstition. Is that so? Let us see some of its effects. Some two years ago a little woman came all the way from India to appeal to the savage-hearted philanthropists of the West to raise funds to build a college for the purpose of educating and elevating her sister woman, especially the seventy thousand child-widows under nine years of age, who are regarded as a cursed class by all grades of caste. They are shunned and isolated, never allowed in the parlor or front part of the house, and if by accident one is seen by a man as he sets out in the morning to engage in some new business, he turns back, regarding it as unlucky. She is ill treated by her own family, and hated by the parents of her betrothed or husband, though she may never have seen him. So miserable are the lives of many of them that they would prefer to die on the funeral pyre with the dead body of their husbands; this being declined them, many resort to suicide as the only escape from their troubles. The same applies to the two million adult widows in many ways. They are never allowed to re-marry, at least, not by ecclesiastical and society's consent. They must remain widows the remainder of their lives. Now why is she, especially the child, thus treated? Why regarded as a curse? Because she was a bad woman in her previous incarnation, or her husband or betrothed would not have died. His death was the working out of her karma, and she, poor innocent child, has to suffer.

Why are they married or betrothed so young, so immature? Because it is believed that there is no future life for a woman as a woman, hence the anxiety to find some father who has a son to run the risk, and who generally has to be bribed by a rich dowry. It is not always to a child she is betrothed, sometimes it is to a man in middle life. Sometimes a Brahman, who marries the child to secure the dowry,

never expecting to see her again. Why this heartlessness? Because a woman has no soul. That is what the little Hindu lady, who was in this country some two or three years ago said was the reason. She was an educated high caste woman, but she is not the only one who has stated that as the Buddhist teaching, which a few unwise men and women are trying to make the people of the progressive West believe. I will just add in evidence of the truth of her statement a word on the subject by Lady Dufferin in Scribner, Jan. 1892. In an article on marriage she said among other things: "The child-widow is a most unhappy creature. The shorn head, the plain clothes, the absence of ornaments, the abandonment of all luxuries, are but a modicum of her troubles." She also said the reason mere children (seven years of age is customary among the Hindus; it is the British who placed consent at ten years) were betrothed so young was that without such betrothal a woman is lost, as it is believed that a woman has no soul, at least there is no future life for her as woman without such marriage. A writer in the Annual Cyclopaedia for 1890, states the same as a fact of the belief in nearly all of India.

Lady Dufferin adds that the trials of the native women are very great, and they are of such a character that they affect not only a class or section of the population, but every individual household in the country. And the only remedy is not a fuller exposition of the doctrine of reincarnation and no soul in women. Her redemption can only come, she says, as education. Western education, advances enough to cease to regard her as a chattel and recognize her as a help-mate for man. And this doctrine of reincarnation, which is responsible for all the degradation, misery, wretchedness and suicides, a misguided set, weak-minded people, wish to cram into the minds of the partially emancipated women of Europe and America. Their efforts to establish a new religious hierarchy, more despotic than the one Europe is just emerging from! But, never again, can the galling yoke of a tyrannical priesthood, be it in the dress of Christian, Brahmanic, Buddhist, or so called theosophic religion, shackle the free thought of Western free men and women. J. S.

FROM LOOKOUT MOUNTAIN, TENN.

TO THE EDITOR: The directors of the Lookout Mountain Camp Meeting Association of Spiritualists have decided to hold no camp meeting this year. The stock holders will meet on July 19th, and while in session for a week or more there will be lectures delivered by Rev. Samuel Watson, A. C. Ladd, Geo. P. Colby and others. We extend a cordial invitation to Spiritualists to unite with us for mutual enjoyment.

Yours fraternally,
JERRY ROBINSON, Pres.
Lookout Mountain, Tenn., May 16.

A PICTURE.

TO THE EDITOR: I am a very staid, matter-of-fact woman and not given to fancy dreaming, but several years ago I saw a picture, whether as Paul says, in the body or out, I know not, but the picture was really beautiful—more beautiful than I can describe. It was of two worlds divided by a stream so narrow it was easy to step across seemingly. The banks were covered with beautiful flowers and the grass looked so clean and the hills that stretched away in the background seemed so restful and the sky so mildly blue, and the leaves on the trees moved with such easy grace, that one weary with the struggle of life might find rest while the other side presented a striking contrast to this most beautiful picture—for such I will call it. It was the character of a swamp, the fallen trees, the heaps of brush, the half decayed logs, the huge stones, the miry ground, the dampness, the moss covered stumps, the brambles and creeping vines which so readily trip the feet—all these were there; through the mass of fallen debris people were rushing to the river with all possible haste, each one apparently so anxious to be first that when one fell none stopped to help him up, but rather to say, "What made you do it? You are down, stay down." In all that mad rush none seemed willing to help another up. After looking at the picture for a time it dawned upon my mind that it represented this world we live in and the Spirit world across the river. This was my lesson of clarity.

(MRS.) S. R. CHALLONER.
254 State street.
CHICAGO, ILL.

BOOK REVIEWS.

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

The Dawning Day. An Exposition of the Principles and Methods of the Brotherhood of the Spirit and School of the Christ. By John Hamlin Dewey, M. D. New York: E. L. C. Dewey, 1892; pp. 80.

By the Brotherhood of the Spirit, Dr. Dewey means "a school of life, not of theology, based upon laws and principles inherent in the spiritual constitution of man as exemplified and interpreted in the life and teaching of Christ. It is the school and brotherhood of the new life, the integral and perfect life opened and made possible to men by the way of the Christ." The work seeks to explain the way by which human life can be elevated through conscious union with God, which it was the mission and work of Jesus to open up to man. Without accepting all that the author advances, we say that in this work there is much valuable thought in regard to the latent powers and possibilities of man, and in regard to the interpretation of the life and message of the Nazarene.

It Came to Pass; by Mary Farley Sanborn, author of "Sweet and Twenty." Boston: Lee & Shepard, 10 Milk street; 1892; pp. 339. Paper 50 cents.

The cordial reception given Mrs. Sanborn's first book, "Sweet and Twenty," will be extended to this new story. While not so distinctively a summer novel as the author's earlier venture, it is yet far removed from the dreary field of novels with a purpose. The thread of the story is simple; but the deepest interest attaches to Alma, with her undisciplined nature, her romantic longings, and her girlish follies. For the last, however, she "pays the price," as Kildare would say. Mrs. Martingale, the self-appointed inspector of cobwebs, and general adviser, is the most striking character; Jack, the faithful lover, calmly confident that he will win his lady, is next to Alma, the one who wins our warmest affection. Caro-ridden Lesley, practical, unromantic Delia, worldly, whimsical Mrs. Laney, and the sweet-faced loving aunt, all live for us, as if we had known and talked with them. The literary style of the book lends to the story a freshness that cannot but prove delightful to the reader.

God's Image in Man. Some Intuitive Perceptions of Truth by Henry Wood, author of "Edward Burton," etc. Boston: Lee & Shepard, 1892; pp. 258; cloth, \$1.00; (A. C. McClurg & Co., Chicago). This work consists of graphic pictures of advanced religious thought in prose form, but of poetic quality. It is a series of visions through the intuition rather than an argument. It separates the external and dogmatic from what is internal and intrinsic. The different modes of divine revelation, the universality of law, race solidarity, evolution, and the present great transition from the old to the new in spiritual and metaphysical science, are presented with a glow which is thoroughly unconventional.

MAGAZINES.

The June number of Pansy contains the full complement of short stories, sketches, poems and anecdotes, while its serial stories and regular features this month develop fresh interest, and unfold newer plans and brighter views of thought, possessing greater value to the reader, as well as showing the greater skill of the writers in the formulating and completing of whatever they undertake. Price \$1.00 a year; D. Lothrop Company, Boston.—The June number of Our Little Men and Women contains stories, poems and pictures as sunny as the month itself. "A Boy and a Girl," "Joker and His Relations," "Talks by Queer Folks," and the "Studio Bolls," regular features of this little magazine, are especially clever, while the shorter stories, poems and jingles sparkle with real life and hint at such fun and merriment as the true boy and girl diversion and sport. The pictures are in themselves a work of art. Price \$1.00 a year; ten cents a number. D. Lothrop Company.—The Westminster Review for May has a strong table of contents. Matthew Macfie writes of "The Great West of Australia," treating of Western Australia, which, he claims, is an almost unknown country even to Australians. Evelyn Fairbairn contributes a sketch of Laurence Oliphant, one of the most notable biographical studies of the month. Clement M. Bailhache presents "A Plea for Fraud Nationalization." James Oliphant considers the "Ethics of Gambling."

Frederick Dolman has an interesting literary study on "The Social Reformer in Fiction." Henry W. Wolff writes of the Wends and their customs in a paper entitled, "The Remnants of a Great Race." The fragment, "Two Early Romances," will attract considerable attention. New York: Leonard Scott Publication Co. \$1.50 per year.—The Nineteenth Century for May, a strong number, opens with a review of "Memorable Dissolutions" of Parliament during the last and present centuries, and is suggested by the approaching dissolution of the present Parliament. This is well supplemented by a forecast of Mr. Gladstone's triumph in the next Parliament by an article on "The Liberal Outlook," by T. Wemyss Reid. Prince Kropotkin contributes an interesting paper on "Recent Science," reviewing the most important progress in various fields of research. Mayo Williamson Hazeltine, the well-known literary critic of the New York Sun, has a series of "Studies of New York Society," which will attract wide attention both at home and abroad. Mrs. Mona Caird admirably replies to criticisms brought by Mrs. Lynn Linton on the "Wild Women" in an article entitled "A Defense of the So-called 'Wild Women.'" There are several other splendid articles. The number closes with a list of the subscribers to the Russian Famine Fund raised by the Review, amounting to upwards of \$11,000. New York: Leonard Scott Publication Co.

Edward G. Porter contributes a readable paper to the June New England Magazine on the discovery of Oregon by the Boston ship Columbia. It is illustrated with interesting reproductions of old drawings made by different members of the expedition, and sketches by clever pen and ink artists. Moorfield Storey writes an interesting and valuable essay on "The Government of Cities." Edwin D. Mead at his Editors' Table deals with "The Churches and Municipal Government, and Christian Endeavor and Good Citizenship," in a very instructive fashion. "General Armstrong and the Hampton Institute," by Edwin H. Start, deals with the aims and methods of the institution, and describes minutely the internal machinery of this great sociological experiment.—The May Peacemaker opens with an article on the Chinese Exclusion Bill which says: "We counsel patience, continued agitation, appeal and petition to have the act repealed. True, ten years are ten years, and yet they will soon pass away, but it is always best to labor on and overcome difficulties." Universal Peace Union, 123-125 North Fourth street, Philadelphia. \$1.00 per year.—The English Illustrated Magazine for May is a brilliant number. The frontispiece is a likeness of Prince George of Wales, which is followed by a very readable sketch, giving the characteristics of the young man. The number has several stories beautifully illustrated, beginning with "Pretty Pierre," by Gilbert Packer. "A Day in a Spice Factory," by Joseph Hatton, and "Match Box Making at Home," by Clementina, both illustrated articles, are among the interesting contributions to the May number of this excellent periodical. MacMillan & Co., 112 Fourth avenue, New York. Price 15 cents.—The June Arena opens with a paper on "The Ether and its Newly Discovered Properties," by Prof. A. E. Dolbear. M. J. Savage has an article on "The Rights of Children." "The Democracy of Darkness, or Ishmaelites of Civilization," by the editor, B. O. Flower, is a thoughtful and suggestive paper on the problem of the "Social Cellar." Rabbi Schindler writes on "A Flaw in the Public School System." David N. Holway has an excellent article on "Life and Insurance, Its Rise and Growth." B. F. Underwood contributes a paper on "Automatic Writing."

In "Harmonized Melodies," the publisher, F. Trifet, 408 Washington St., Boston, Mass., has given us a collection of songs that are worth preserving—songs that everybody with music in the soul delights to hear or sing. It is compiled with judicious care in selection, and caters to many and varied tastes. The pages are large, the typographical appearance is excellent, and the work of Mr. Charles D. Blake, the composer, who arranged the music, is above criticism also. This is not simply a book containing the words and the tune, like so many of the low-priced publications issued, but contains all the music parts complete for the four hundred selections. The publication is 60 cents, paper, \$1, boards.

The subtle mental disease known as "paranoia," which is the scientific designation of the ailment of the "cranks" who

are so unpleasantly conspicuous from time to time in the United States, is the subject of an article which Dr. H. S. Williams, Superintendent of the Randall's Island hospitals, contributes to the June number of the North American Review. The representative character of the North American Review is indicated by the symposium which is published for publication in the June number. The subject is "The Harrison Administration," and the participants in the discussion are Senator Dawes, of Massachusetts; Senator Dolph, of Oregon, and Senator Colquitt, of Georgia.

Professor A. B. Bruce of Glasgow, opens the review section of The Homiletic Review for May with a thoughtful article on "Apologetics in the Pulpit" in which he demands that the preacher become on occasion the apologete in justice both to himself and to his hearers, some of whom are apt to have doubts that need to be resolved. Under "Living Issues," the well-known layman, Erastus Wiman, Esq., John D. Crimmins, Esq., and ex-Mayor Abram S. Hewitt give their views on the subject of what the church ought to do in order to reach the masses in our great cities. The whole number is full of interest and more than ordinarily strong.

MR. ALBERT SHAW, whose valuable studies of the municipal governments of London, Paris, and Glasgow have already appeared in the The Century, will contribute to the June number of that magazine an article on "Budapest—The Rise of a New Metropolis."



William A. Lehr of Kendallville, Ind., says Hood's Hood's Sarsaparilla is

King of Medicines And His Cure Was Almost a Miracle

"C. I. Hood & Co., Lowell, Mass. 'Gentlemen: When I was 14 years of age I was confined to my bed for several months by an attack of rheumatism, and when I had partially recovered I did not have the use of my legs, so that I had to go on crutches. About a year later, **scrofula**, in the form of

White Swellings, appeared on various parts of my body, and for eleven years I was an invalid, being confined to my bed six years. In that time ten or eleven of these sores appeared and broke, causing me great pain and suffering. Several times pieces of bone worked out of the sores. Physicians did not help me and

I became Discouraged "I went to Chicago to visit a sister, as it was thought a change of air and scene might do me good. But I was confined to my bed most of the time. I was so impressed with the success of Hood's Sarsaparilla in cases similar to mine that I decided to try it. So a bottle was bought, and to my great gratification the sores soon decreased, and I began to feel better. This strengthened my faith in the medicine, and in a short time I was

Up and Out of Doors To make a long story short, I continued to take Hood's Sarsaparilla for a year, when I had become so fully released from the chains of disease that I took a position with the Flint & Walling Mfg. Co., and since that time have not lost a single day on account of sickness. I always feel well, am in good spirits and have a good appetite. I endorse

Hood's Sarsaparilla for it has been a great blessing to me, and to my friends, my recovery seems almost miraculous. I think Hood's Sarsaparilla is the king of all medicines." WILLIAM A. LEHR, No. 9 North Railroad St., Kendallville, Ind.

Hood's Pills cure Biliousness.

FOR THE TOILET

There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market. It causes the hair to grow abundantly and retain the beauty and texture of youth; prevents baldness, heals troublesome humors of the scalp and keeps it clean, cool, and healthy. Both ladies and gentlemen everywhere prefer Ayer's Hair Vigor to any other dressing for the hair. Mrs. Lydia O. Moody, E. Pitts- ton, Me., writes: "I have used Ayer's Hair Vigor for some time, and it has worked wonders for me. I was troubled with dandruff and falling hair, so that I was rapidly becoming bald; but since using the Vigor, my hair is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend the use of Ayer's Hair Vigor to any one suffering from dandruff or loss of hair." *

Ayer's Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

A Course of Lessons for Less Than Acts Per Lesson.

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

By the Author of "The Light of Egypt."

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

The Language of the Stars.

A PRIMARY COURSE OF LESSONS IN CELESTIAL DYNAMICS.

This important primary work is the first practical exposition of the Astro-Magnetic forces of nature—in their relation to man—that has yet been issued by the American press.

It contains 14 special lessons, embracing each department of human life in such plain simple language, that a child can understand the elementary principles laid down. And in addition to these lessons there is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary.

The work is illustrated with special plates.

Price, Only 50 cts., Post Free.

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

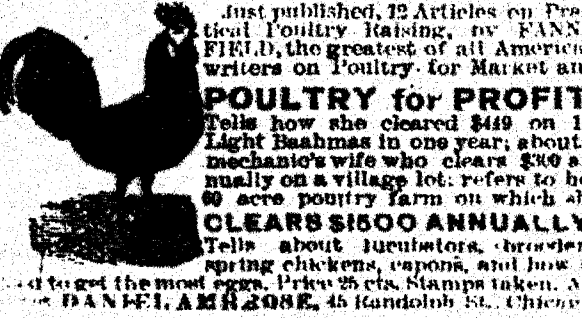
Signs of the Times

From the Standpoint of a Scientist.

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

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

CONTENTS. The Woman Question. The Naros, or Cycle of six Hundred Years. The International Congress of Women. The Opinions of a Scientist. Substantially True as Alleged Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One thing Indispensable. The Spiritualistic or Theosophic Explanation. Animal Magnetism and its dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science. The Biogen Theory. The Astral Body. The Better Way. Natural Magic. The Outlook. And an invaluable stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most EXCELLENT MISSIONARY DOCUMENT. Pamphlet. Price 15 cts! One Hundred Copies, \$10. Fifty copies, \$5. Twenty-five copies, \$2.50. Special discount on orders for five Hundred Copies. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.



Just published, 12 Articles on Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$48 on 16 Light Brahmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 50 acre poultry farm on which she CLEARS \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, ushers, and how to get the most eggs. Price 25 cts. Stamps taken. DANIEL A. MERRILL, 45 Randolph St., Chicago.

BEATTY Pianos \$175. Organs \$48. Want Ag'ts. Cat FREE. Dan'l F. Beatty, Wash., N.J.

GET MARRIED List of ladies, with photos and residences, many very pretty and rich, who want to marry. MAILED FREE. Lock Box 1051, CHICAGO, ILL.

You are a Lady,

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

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

SOUTHALL'S SANITARY TOWELS?

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

Address:

LADY MANAGER,

4 WOOSTER ST., N. Y.

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

MY CREED,*

BY ANNA MORRIS WHALEY.

I believe in God the Father Being infinite, divine; Sensed, through worlds in moving myriads, Which through boundless ether shine.

Seen, as endless realms of matter Group to form 'neath law's control— Atom calling unto atom, While eternal aeons roll.

I believe in Mother Nature Throned in all material form Pulsing on, till germs of Godhood Into two-fold being yarm.

This, the vast primordial union Waking matter into life Reaching on, till sentient being, Crowns earth's elemental strife.

This, the Trinity eternal— Mother Nature, Father God, Soul, through forms of life evolving On from planet's primal sod.

I believe in resurrection From the lifeless human mould— Of the glorious spirit body, Vibrant now with powers untold.

In a fuller soul-communion With the risen ones above, Through the earth-born powers fulfillment In the higher spheres of love.

I believe in realms of progress, Far beyond the mortal strife: Where the soul moves ever onward, Crowned with everlasting life. Amen.

BADWIN, N. Y.

* Note these lines as an "Evolution" from the "Apostle's Creed," used in service of the Episcopal Church, of which the author had been a life-long member.

EGYPT.

BY WILLIAM BRUNTON.

The mighty Pyramids and Sphinx endure; For centuries they guard the desert sand. And smiling at our changing lot, they stand Beneath the rainless skies so deep and pure: The Nile, thro' fertile vales, all slow and sure, Goes scattering blessing with a lavish hand; Great Nature holds her conquests grand, What can poor souls of all earth's spoils, secure? Ah! well! the towering stones embalm man's power, The Sphinx, our knitted brow to question time:

Eternity to hearts is but an hour; Our course of conquest sweeps sublime; All monuments of skill, even Nature's plan, Pay tribute to the royal mind of man!

DISGUISES.

From the dun cold mists the sunset cloud, From the pond's black ooze the lily's leaves, From the low, brown seed the golden sheaves Or the stately sumach, crimson proud.

From the fragile egg the lark's full song, From the lowly worm the garb of queens And the rich divan where beauty leans; From the chance-sown acorn the forest throng.

From the dull, dark chrysalis gorgeous wings, From the thwarting raindrops the brilliant bow; And the frozen earth and the drifted snow Are treasuring untold, beautiful things.

From the fleeting fancy the poem's power That thrills the soul like a prophet's word; From the grief o'erlived and the hope deferred The help for a brother's bitter hour.

From the cruel scourge and the clanking chain A new-born nation—a race set free! From war's red horror and dread decree Peace eternal—the White Crown's reign!

—HELEN T. CLARK.

NORTHUMBERLAND, PA.

"The New Church Independent" for 1892.

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

WELLER & SON, 144 37th St., Chicago, Ill.

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



One leads to the other. The "cutting" of prices leads to the substitution of worthless goods—fraudulent imitations of the genuine medicine, dilutions of it, all sorts of cheap substitutes to make a larger profit. That's the reason the makers of Dr. Pierce's medicines object to the cutting of prices—and that's the reason they prevent it, on their medicines.

To protect the public from fraud and imposition, the genuine guaranteed medicines of Dr. R. V. Pierce are now sold only through druggists regularly authorized as agents, and always at these long-established prices:

Golden Medical Discovery (for the liver, blood and lungs), \$1.00.

Favorite Prescription (for woman's weaknesses and ailments), \$1.00.

Pleasant Pellets (for the liver, stomach and bowels), 25 cents.

But they're the cheapest medicines sold, for you pay only for the good you get. The money is refunded if they don't benefit or cure. Beware of spurious imitations or substitutes at lower prices than above.

The smallest Pill in the World!
Why do you suffer
 from Dyspepsia and Sick-Headache, rendering life miserable, when the remedy is at your hand?
TUTT'S
Tiny Liver Pills
 will speedily remove all this trouble, enable you to eat and digest your food, prevent headache and impart an enjoyment of life to which you have been a stranger. Dose small. Price, 25 cents. Office, 39 Park Place, N. Y.

Upward Steps OF Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC HISTORIC.

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

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

CONTENTS.

Dedicatory Introduction.

CHAPTER I.—Ancestry; Childhood; Youth; Birth place; Springfield, Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Help.

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

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

CHAPTER IV.—Anti-Slavery; Garrison; "The Fleas of Conventions"; Personal Incidents H. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail P. Eia; 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"; Jugol Arindor Mori; Feary Chand Mittra; President Grant and Sojourner Truth; John Brown; Helpful Influences; Great Awakenings.

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

CHAPTER VIII.—Psychic Science Research; The Spiritual Body; Painless Surgery; Psychometry; Inspired Experiences; George Elliot; Helen Hunt Jackson; Prof. Stowe; Mrs. H. B. Stowe; Savannah; Rev. H. W. Bellows; Dinah Mulock Craik; A Simple Michigan Maiden; Lizzie Doten; Reading German Philosophy; Record of an Hour's Experience.

CHAPTER IX.—Religious Outlook; Coming Reforms; A New Protestantism; Woman in the Pulpit; Rev. Horace Bushnell's "Deep Matters"; Radicals; Ethical Culture; Liberal Christianity; A Better Heaven; Two Paths; Future Religion; Coming Reforms; Conclusion.

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

BAUER PIANOS

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

Highest Standard of Excellence.

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

Send for catalogue and prices to

JULIUS BAUER & CO., MFGS

226-228 Wabash Av., Chicago.



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

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

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

Eight four-column pages, well printed. A liberal sermon every week, with live articles on current topics. One dollar a year. Ten weeks on trial for ten cents in stamps.

CHARLES M. KERR, Publisher, 175 Dearborn St., Chicago.

Society for Psychic Research. American Branch.

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

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

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

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
 Secretary for America,
 5 Hoyle's on Place, Boston, Mass.

STARTLING FACTS IN MODERN SPIRITUALISM,

BEING A GRAPHIC ACCOUNT OF Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers; and every other Spirit Phenomenon that has Occurred in Europe and America since the Advent of Modern Spiritualism, March 21, 1848, to the Present Time.

BY
N. B. WOLFE, M. D.

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

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

"With these avowals of its teachings the book stands before the world, asking in 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 Peasant, all should be interested in knowing what it portends of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."

Price, \$2.25.
 For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

Daily Lake Excursions,

TO ST. JOSEPH AND BENTON HARBOR, MICH.
THE CONEY ISLAND OF THE WEST,
SIXTY MILES FROM CHICAGO,
A LAKE RIDE RETURNING
120 MILES.

By the Graham and Morton Transportation Co's
steamers, CITY OF CHICAGO and CHICORA the
largest, finest and fastest excursion steamers on
Lake Michigan. At the Summer Resorts you will
find good fishing, hotels, bathing and beautiful drives
through the famous peach orchard districts.

This is the Place to go for
A Day's Rest.

SEASON TIME TABLE:

Leave Chicago Daily at 9:30 A. M., return 8:30 P. M., round trip \$1.00. Leave Chicago daily at 11:30 P. M., single fare trip \$1.00. Leave Chicago Sundays at 10 A. M., return about 10 P. M., round trip \$1.50. Leave Chicago Saturday afternoon at 2 o'clock, round trip \$1.00, tickets good returning same night, Sunday at 6 P. M. or Monday's steamer. In all cases meals and berths extra.
The CITY OF CHICAGO, which leaves daily at 9:30 A. M., makes close connections at St. Joseph with the special fast steamboat express on the Chicago & West Michigan Ry., for Grand Rapids, Traverse City, Petoskey, Mackinac Island, Holland, Ottawa Beach, Bay City, East Saginaw, Lansing and all summer resorts and towns in Northern Michigan. This is the cheapest and quickest route from Chicago and the West. Only 7 hours to Grand Rapids by this route, single fare \$3.45.
Also connecting with the Cincinnati, Wabash & Michigan Ry. (Big 4 System), for Niles, Elkhart and Southern points.
Docks foot of Wabash Ave., or at State st. bridge, through Central Market. Telephone Main 2162.
J. H. GRAHAM, President.
G. S. WHESTER, Passenger Agent.
J. S. MORTON, Secretary & Treasurer.

5000 BOOK AGENTS WANTED FOR DARKNESS IN DAYLIGHT

LIGHTS AND SHADOWS OF NEW YORK LIFE
A WOMAN'S thrilling story of Gospel, Temperance and Rescue work in New York.
By Mrs. HELEN CAMPBELL, Introduction by Rev. Lyman Abbott, D.D.
A wonderful book of Christian love and faith. 250 remarkable illustrations from flash-light photographs of real life. 25th thousand. 5,000 more Agents Wanted.—Men and Women. \$2.00 a month. Of Experience and capital not necessary. For We Teach All. Give Credit and Extra Terms, and Free Trial. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

YOU WILL MAKE MONEY FAST WORKING FOR US

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

TRUE & CO.

Box 1250, AUGUSTA, MAINE.

The Bradbury Piano

HAS STOOD THE TEST OF FORTY YEARS.

Direct from Factory to Consumer on Easy Payments.

WRITE US TO-DAY FOR CATALOGUE or Call and See us at

The BRADBURY PIANO WAREHOUSES,
237 State and 55 Jackson Sts., Chicago.
J. M. HAWTHORST, Western Manager.

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

CHOICE GIFT BOOK.

Paper, 9d.; cloth 1s.; extra Cloth and gilt, 2s. 6d.

A CHAPLET OF AMARANTH;

(By the Authoress of "From Over the Tomb,"
and "From Soul to Soul," &c)

Being Brief Thoughts on this Life
and the Next.

"A better moral text book, or one more extensively
used to purify the life and ennoble the actions of
young and old, could not be selected for presenta-
tion."—Brighton Examiner.
J. BURNS, 15, SOUTHAMPTON ROW, LONDON,
W. C., AND OF ALL BOOKSELLERS.

A LAWYER'S VALENTINE.

This year of 1892, St. Valentine's the date,
Now this indenture witnesseth:

That of my whole estate
To her I love the best I give, to have and hold
forever
In full fee simple absolute, the true love of the
river.
But lest the grantee in this deed should ever wish
to alienate
To others, from herself, the whole, or any part of
this estate,
Unless she first shall have obtained from the said
grantor his permission.
And do the same with his consent, now, there-
fore.

This express condition
Is unto this said gift attached, That if she, any
part of this
Conveyed estate, however small, shall give away,
she owes a kiss
To the said grantor in this deed, unless the said
grantor relents;
But if he does not, he may claim the penalty for
each offense.
And the said grantor her-in named, in testimony
of his love,
Has set hereto his hand and seal, the day and year
first named above.

—JAMES G. BURNETT, IN PUCK.

DR. WILLS, an Englishman who lived
several years in Persia, says that, until
lately, it was the rule that no male person
over ten years of age should be found on
the road over which a royal wife or daugh-
ter was to pass. A violation of the rule
was punished with death. Even now, he
says, Europeans wisely avoid unpleasant-
ness by turning aside when they hear the
shouts which indicate the approach of the
"palace ladies." The late American min-
ister, Mr. Benjamin, made a great mistake
on one occasion by neglecting this precau-
tion. With true American simplicity he
was accustomed to ride through the streets
with only one servant. Meeting the pro-
cession one day he failed to turn out of its
path. The result was that his servant was
beaten and he himself was hustled into a
by-road. The next day he duly lodged
a complaint of this treatment; but he had
to put up with the apology that, natu-
rally, "the royal servants would not recog-
nize a one-horse minister." An Austrian
officer of engineers, many years in the
service of the shah, was wiser in his gen-
eration. He met the late queen-mother
and the royal ladies when he was on foot,
turned his face to the wall like a native,
and, as each carriage passed, deliberately
saluted from the back of his head. The
ladies screamed with laughter and told
the shah, who persuaded him to repeat his
novel salutes, and then congratulated him
on his discretion.

A SCOTTISH clergyman who died nearly
thirty years ago, Mr. Leishman, of Kin-
ross, used to tell that he had once been
seven years without a birthday, says a
writer in St. Nicholas. The statement puzzled
most who heard it. They could see
that, if he had been born on the 29th of
February, he would have no birthday ex-
cept in a leap-year. But leap-year comes
once in four years, and this accounts for a
gap of three years only; his first thought
would therefore naturally be that the old
man, who in fact was fond of a harmless
jest, was somehow jesting about the seven.
There was, however, no joke or trick in his
assertion. At the present time there can
be very few, if there are any, who have
this tale to tell of themselves for one who
can tell it must have been born on the 29th
of February at least ninety-six years ago.
But a similar line of missing dates is now
soon to return; and indeed there are no
doubt some readers of this page who will
have only one birthday to celebrate for
nearly twelve years to come. The solu-
tion of the puzzle is to be found in the
fact, which does not appear to be very
widely known, that the year 1800 was not
a leap-year and 1900 will not be. The
February of the present year had twenty-
nine days; but in all the seven years inter-
vening between 1896 and 1904, as well
as in the three between 1892 and 1896, that
month will have only twenty-eight.

Mr. Henry Labouchere makes the brutal
suggestion that women who will wear long
skirts should drag along after them little
wheelbarrows on which to carry the trains.
Mr. Labouchere utterly fails to understand
that a train which does not sweep the
ground has no raison d'être as a train and
is a failure.

"Mrs. Winslow's Soothing Syrup for Chil-
dren Teething," softens the gums, reduces inflam-
mation, allays pain, cures wind colic. 25 cents a
bottle

A MOST GRAPHIC STORY.

IT IS TAKEN DIRECT FROM REAL
LIFE.

A CHARMING NEW ENGLAND LADY TELLS
HER EXPERIENCE BOTH ABROAD
AND IN AMERICA.

The unwritten romances of life are more
wonderful and far more interesting than
the most vivid works of fiction. The one
we are about to relate occurred in real life,
and is both interesting and instructive.
Mrs. Jennie Ray formerly lived in Man-
chester, N. H. Her home was pleasant,
her surroundings comfortable. In the year
1880 she visited England, and while in that
country began to experience strange sensa-
tions. At first she attributed them to the
change of climate, but they continued and
increased, until finally, like many another
woman, she became utterly discouraged.
It was while in this condition that Mrs.
Ray returned to America and her home.
Thousands of women who read this story
can appreciate the condition in which Mrs.
Ray then was, and sympathize with her
suffering. Two prominent physicians were
called and endeavored to do all in their
power for her relief. In spite, however, of
their skill Mrs. Ray grew weaker and more
depressed, while the agony she endured
seemed to increase. It was at this time
that a noted physician who was called de-
clared Mrs. Ray was suffering from cancer,
said there was no help, and told her friends
she could not live more than a week at the
farthest.

And here comes the interesting part of
the story, which we will endeavor to tell in
Mrs. Ray's own words. She said:
"Unknown to all these physicians, I had
been using a preparation of which I had
heard much. I did not tell the physicians
because I feared they would ridicule me,
and perhaps order its discontinuance. Dur-
ing all the while that the physicians were
attending me the preparation was steadily
and faithfully doing its own work in its
way, and I had faith in its power. At last
the doctor said there was no use of his com-
ing, for he could do me no good. I had
suffered so much that I was quite willing
to die, but it seems I was nearer relief than
I knew. One week from the day the doc-
tor last called a false growth, as large as a
coffee cup, and which looked as though it
had been very large, left me. I sent for a
doctor, and he declared it was a fibroid
tumor, but said he had never known one
to come away of itself before. I immedi-
ately began to gain health and strength,
and I unhesitatingly declare that my rescue
from death was due solely to the marvel-
lous effects of Warner's Safe Cure, which
was the remedy I took unknown to the
physicians, and which certainly rescued
me from the grave. It is my firm belief
that many ladies who are said to die of
cancer of the womb are cases like mine,
and if they could be induced to use War-
ner's Safe Cure they, like me, might be
saved."

The above graphic account is perfectly
true in every respect. Mrs. Jennie Ray is
now living at 142 West Sixth street, South
Boston, Mass., and if any lady doubts the
above statement she can address Mrs. Ray,
who will gladly answer all questions or
grant an interview of a confidential nature
to any lady who may choose to call upon
her. It is said that "truth is stranger than
fiction," and when the thousands of suffer-
ing, helpless women who are upon the
road which physicians say leads only to
death, consider the story as above given
there is reason for hope and joy, even
although they may be now in the depths
of despondency and misery. To such lad-
ies the above truthful account is willingly
given.

SICKNESS AMONG CHILDREN,

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

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

SUMMER RESORT RHYMES.

List to the rhyme of St. Paul, Papa,
Chippewa, Chicasaw, Minnehaha;
Mani-to-ba—which used to be Mani-
tah;
Chaska, Anoka, Decorah, Dakota,
Delavan, Elkhart, Monango, Mendota,
Placid Luana and tragic Mankato,
Lakes by the hundred, so trippingly they
go,
Michigan big, and flat Winnebago—
Itasca, Kegonsa, Monona, Nashotah,
Nagowicka, the reedy, and tiny Leota;
Pewaukee, Waubesa, Okoboji, the finny,
And Pepin, the peerless, Nemahbin, the
twunny
"Minne's" galore over shallow and rock,
River or lake like Oconomowoc,
Menomonee, sinuous; Minnesota, the
clouded;
Minneiska, the clear; Minnetonka, the
crowded;
"Waus" by the dozen, and "Kaus" by the
store,
Wauconda, Waubesa, Waukon and
Waukat;
Wausau, Wauwatosa, Waucoma, Wau-
pau,
Oshkosh and Okauchee, and wide Kosh-
konong;
Winneconne, Wausaukee, Mazomanie,
Pukwana,
Maquoketa, Mosinee, Omaha, Tomah,
Ontonagon, Okoboji, Owatonna, Viroqua;
And latest of all, the old chieftain, Min-
ocqua,
(Muscodia we find, is pronounced Musco-
day);
Sabula, Savanna, Shakopee and Sioux,
Tama, Taopi and Tomahawk too.
We've made the grand tour and have tack-
led 'em all,
Via Creamy Milwaukee to busy St. Paul,
We puzzle at Wa-ba-sha—Ke-no-sha no
more.
And at Wauk-esh-a—walk ashore.—All
on the lines of the Chicago, Milwaukee &
St. Paul, and Milwaukee & Northern Rail-
roads.
Chicago city ticket office, 207 Clark St.

PLEASANT WORK FOR WOMEN.

MR. EDITOR: Last week I saw a letter in
your paper from Miss Hatton saying how
happy she was in her new business, and
how much money she was making. I saw
the advertisement too, but did not have
much confidence in it as I had been de-
ceived several times before, but I sent for
particulars anyway. I have been so well
pleased that I wish to advise other ladies
in want of employment at home to give
this a trial. You do not have to invest any
money, or do canvassing or other unpleas-
ant work, and any lady can earn real good
wages at home. I make \$8.00 per week,
sometimes \$35 and \$40 per month. Full
information can be had for a 2c stamp.
The address is Cactus Company, El Paso,
Texas.
MRS. INEZ SULLIVAN.
While this should properly go into the
advertising columns, it is inserted here in
the hope of benefiting some of our lady
readers.

THE PROPER WAY TO CLEAN AND POLISH SILVER.

Visitors to England are often struck with
the dazzling whiteness and brilliant finish
of the grand old dinner and banqueting
services, many of them centuries old, but
in appearance equal to new silver. The
English silversmiths have the advantage of
a special preparation which has been popu-
lar with them for the past seven years. It
is not altogether unknown in our country,
and considering the beautiful silver-ware
that now adorns most of the refined homes
of America, an article that will not scratch
the exquisite workmanship of valuable
silver, and prevents tarnishing, should be
as widely used as it is in the Old World.
We refer to Goddard's Plate Powder, for
which a depot has just been opened in New
York. If you would preserve your silver
ornaments and plate-ware, you should use
it regularly. With reasonable care a 25
cent packet will last for many months. If
not obtainable at your grocer's it will be
mailed free for 25 cents.
Address, 2 Wooster street, New York.

BURLINGTON ROUTE NEW SERVICE.

A through Pullman Sleeping Car Chi-
cago to San Francisco is a feature of the
Burlington's new service. This car leaves
Chicago daily on the fast train, at 1:00 p. m.,
and runs via Denver, Colorado Springs,
Leadville, Glenwood Springs, Salt Lake
City and Ogden, arriving in San Francisco
at 11:45 a. m., less than four day
en route. (5.)

GILES B. STEBBINS'S WORKS.

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to immortality." This is a thoughtful, crisp, well condensed book...

Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection of Free Trade. It would be hard to make a more effective reply...

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

HANDSOME DEMY 8VO. Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle Spread over a Period of Nearly Twenty Years.

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

A limited supply of this new and interesting book is now offered the American public. Having imprinted it in sheets we are able to offer the work at a sharp reduction in our price...

The Salem Seer

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

The writer of this book was associated with Mr. Foster for some years and took every advantage of testing his peculiar gifts. Urged by many who were knowing to this Mr. Bartlett finally consented...

THE BIOGEN SERIES

Consists of concise Essays on Living Questions of the day or of historical research in Religion, Science, and Philosophy, prepared by writers of the most eminent ability. Under the editorial direction of Dr. Elliott Coues.

Early one morning last week two 7th regiment men had adjoining posts. Instead of walking in the same direction, as they should have done, they were plodding toward and from each other.

The response was quickly given: "Get out, you damned idiot, I'm the sentinel." Then a whispered conversation was held, the result being that the matter was to go no further.

She stepped up to the editor's desk demurely and said: "Do you want any writing done?"

The weary editor looked up at her and said: "You write poetry, I suppose?" "Yes, I have written a little poetry. I have also written several short stories, a novel and a play."

Prof. David Swing of Chicago is an eloquent man, and everybody knows it. But occasionally eloquent men who really mean to say very impressive things only succeed in making very humorous utterances.

IT IS NOT WHAT WE SAY

But what Hood's Sarsaparilla does, that makes it sell, and has given it such a firm and lasting hold upon the confidence of the people.

For a dinner pill and general family cathartic we confidently recommend HOOD'S PILLS.

CAN YOU WASTE MONEY?

The "Alton" St. Louis Limited is the fastest train via the shortest line from Chicago to St. Louis. It leaves Chicago 11 a. m., arrives St. Louis 7:30 p. m., same day.

SUMMER TOURS TO COOL RETREATS

Prominent among the popular tourist lines of the country the Big Four Route on account of its superior facilities and excellent train service occupies a pre-eminent position.

When the Pie was opened



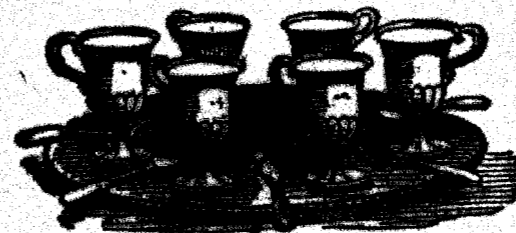
The Birds began to sing The praises of Bird's Custard Powder.

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

BIRD'S CUSTARD POWDER is now introduced into America, and will very shortly be on sale at all the principal retail stores.

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

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



be served either from a dish or in the ordinary custard glasses, and is delicious with all canned, bottled, or fresh fruits.

A remittance of one dollar to Messrs. BIRD & SON'S New York Offices, 2, WOOSTER ST., NEW YORK, will bring the sample box EXPRESSED Free of Charge.

ASK! ASK! ASK! ASK! Of all Stores! Everywhere! Every Day! For BIRD'S CUSTARD POWDER.

Maria M. King's PAMPHLETS

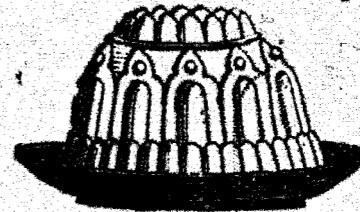
Comprising: Social Evils; God the Father, and Man the Image of God; The Brotherhood of Man and What Follows from It; What is Spiritualism! The Spiritual Philosophy vs. Diabolism; Mediumship.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

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

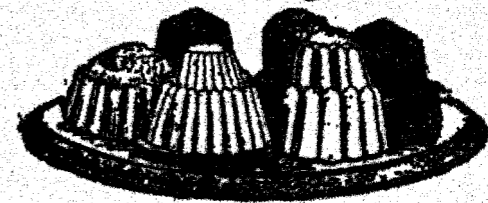
This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions...

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



tints, forming a charming dessert dish, and contributing to the decoration of the table.

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



confectionery, to which it imparts the lightness, richness, appearance and flavour of new-laid eggs.

FOURTH, a canister of BIRD'S GIANT BAKING POWDER, claimed to be the strongest and best article of the kind in the whole world.

For a fifth article the box contains a copy of "Sweet Dishes," a booklet full of practical hints and numerous original recipes of tasty dishes for the dinner and supper table.

The whole of the above are enclosed in a tastefully finished artistic Carton Box, an excellent specimen of English fancy box ware.

This Dollar Sample Box is intended solely to introduce Bird's English Specialties into American Homes, and cannot be purchased retail, and Messrs. BIRD will not be able to supply more than one sample box to each household.

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

The Open Door, OR THE SECRET OF JESUS

BY JOHN HAMLIN DEWEY, M. D.

The author dedicates this book to "Those who look, pray and work for the spiritual emancipation and transfiguration of humanity; and he believes it is a key to spiritual emancipation, illustration and mastery."

The exposition of the divine possibilities of humanity given in this book is based upon the recognition of a psychical and spiritual side to both nature and man. "In recognizing a super-sensuous and spiritual realm to which we are related," says the author, "we must reckon it as a portion of the universe to which we belong, and our relations to it and its influence upon us as perfectly natural and legitimate under normal conditions."

Price, 30 cents, postage 6 cents. For sale wholesale and retail, by JNO. C. BUNDY, 92 LaSalle St., P. O. Drawer 124, Chicago, Ill.

LOGIC TAUGHT BY LOVE.

Part of the object of this work is to call attention to the fact that our life is being disorganized by the monotony of our methods of teaching. Price, \$1.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

OUR FLAG,

OR THE EVOLUTION OF

The Stars and Stripes;

—BY—

ROBERT ALLEN CAMPBELL,

Compiler of the first Atlas of Indiana, author of "The Rebellion Record," etc.

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

The symbolic meanings of the colors and the designs of the "Star Spangled Banner" are beautifully brought out and embellished with 23 illustrations—three of them in colors showing Foreign, Colonial and United States ensigns.

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

THE SOUL

BY ALEXANDER WILDER.

Pamphlet form, price 15 cents. For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

IS DARWIN RIGHT?

—OR—

The Origin of Man.

BY WILLIAM DENTON,

Author of "Our Planet," "Soul of Things," Etc.

This is a cloth bound volume of two hundred pages, neatly and handsomely illustrated. It shows that man is not of extraneous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years. Price, \$1.00, postage, 5 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ILLUMINATED BUDDHISM

OR

THE TRUE NIRVANA.

"The book before us, aside from its mystic methods, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana. . . . but we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable, and the author shows in every chapter evidences of profound thought and a mastery of statement that is a pleasure to follow."—Exchange. Price, cloth, \$1.50; paper, 50 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

PARTURITION WITHOUT PAIN.

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

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthy regimen has been described; a constructive, reparatory and preventive training, rather than course of remedies, medications and drugs.

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

THE WAY, THE TRUTH AND THE LIFE.

A HAND-BOOK OF

Christian Theosophy, Healing, AND PSYCHIC CULTURE.

A NEW EDUCATION,

BASED UPON

The Ideal and Method of The Christ

BY J. H. DEWEY, M. D.

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

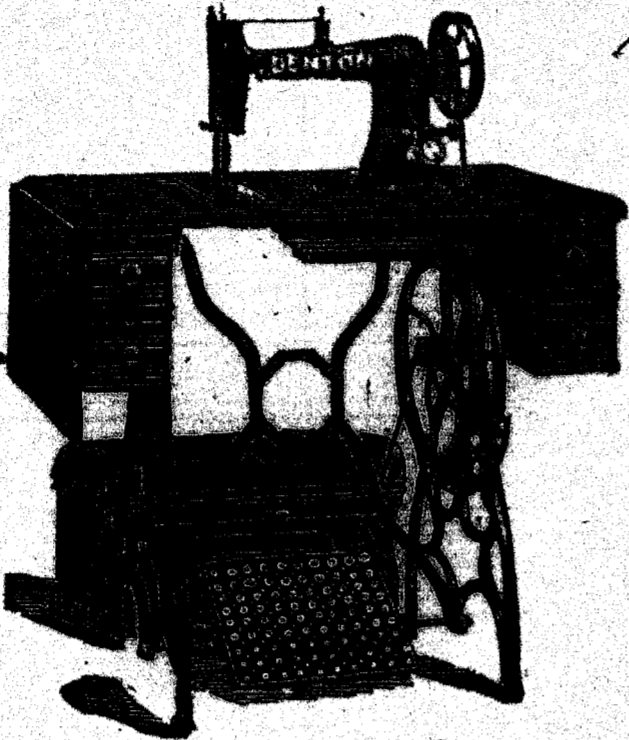
A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based, with plain, practical and specific instruction for self-healing as well as for the healing of others.

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

400 pp. Price, \$2.00 Postage, 10 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

"The Denton." A Great Premium?

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



Points of Superiority OF THE "DENTON" Sewing Machine.

"THE DENTON" has the largest design of bent woodwork; with skeleton drawer cases, made in both walnut and oak, highly finished and the most durable made.

The stand is rigid and strong, having brace from over each end of treadle rod to table, has a large balance wheel with belt replacer, and a very easy motion of treadle.

The head is free from plate tensions, the machine is so set that without any change of upper or lower tension you can sew from No. 40 to No. 150 thread, and by a very slight change of disc tension on face plate, you can sew from the coarsest to the finest thread. It has a self-setting needle and loose pulley device on hand wheel for winding bobbins without running the machine; has automatic bobbin winder, self-threading shuttle with positive feed and positive take-up. The finest work, Arrasene, Embroidery, Etching, or any work done on any other machine, can easily be accomplished on this one. It is adjustable in all its bearings, and has less springs than any other sewing machine on the market. It is the quickest to thread, being self-threading, except the eye of the needle. It is the easiest machine in changing length of stitch, and is very quiet and easy running. Is a high arm machine, which allows of a very large space under arm.

Attachments Accompanying Each Machine

ARE AS FOLLOWS:

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

WARRANTY.

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

TERMS.

I.

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

II.

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

III.

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

SHIPPING.

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

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

REMITTANCES.

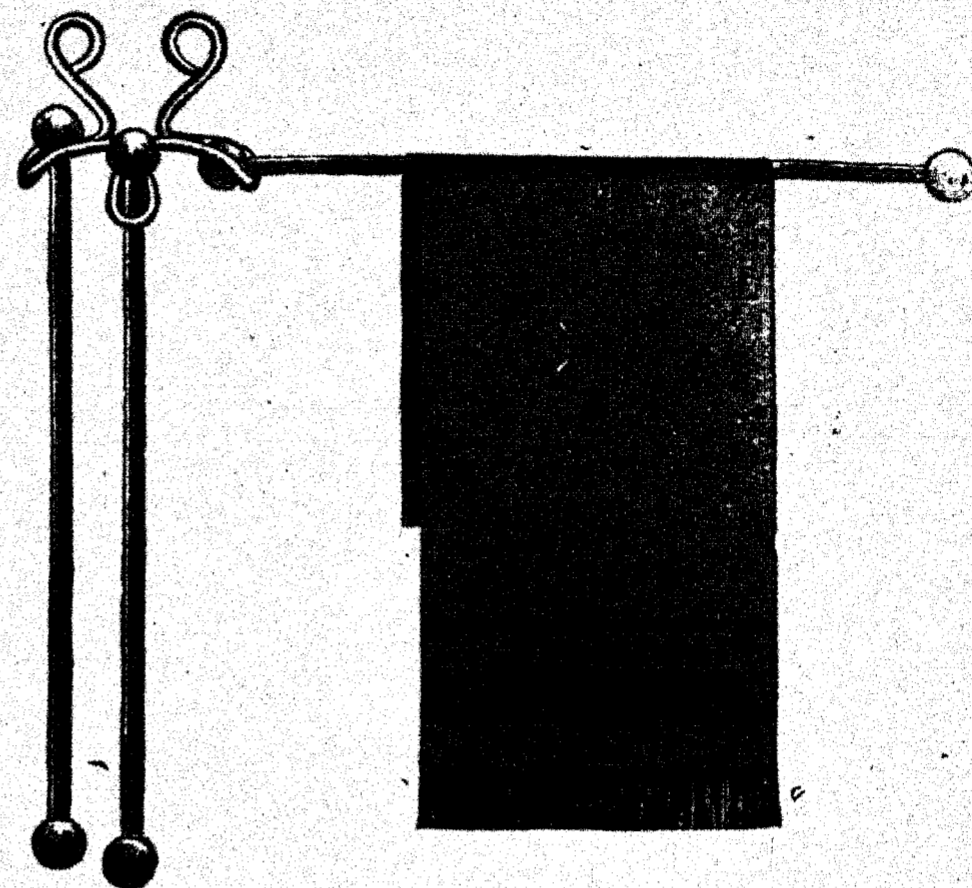
Send money by P. O. order, express order, or draft on Chicago or New York. Please do not send checks on local banks.

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

Address

Jno. C. Bundy, Drawer 134, Chicago.

World's Fair Towel Rack.



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

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

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

Address all orders and make all remittances payable to

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

MEDIUMSHIP.

—A—

CHAPTER OF EXPERIENCES.

BY MRS. MARIA M. KING.

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

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

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

ETHICAL RELIGION.

BY WILLIAM M. SALTER,

RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR ETHICAL CULTURE.

CONTENTS.

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

OPINIONS.

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

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

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

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

Cloth, 322 pages. Price, \$1.50. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THIS GREAT SPIRITUAL REMEDIES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

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

Buy the POSITIVES for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases.

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

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

A VALUABLE LIST OF BOOKS FOR SALE AT THIS OFFICE.

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

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

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

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

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

The Records of a Ministering Angel by Mary Clark.

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

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

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

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

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

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

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

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

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

The complete works of A. J. Davis.

Dr. Babbitt The Philosophy of Cure, and Religion.

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

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

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

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

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

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

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

Partial price list of books for sale, post-paid: Poems of Progress, plain, \$1.10, gilt, \$1.60; Poems Inner Life, plain, \$1.10, gilt, \$1.60; The Voices, \$1.10; Startling Facts in Modern Spiritualism, \$2.25; Psychometry, \$2.16; The New Education, \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The complete works of A. J. Davis, \$30.00; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth, \$1.00; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.08; Animal Magnetism Deleuze, \$2.15; Diegesis, \$2.18; Future Life, \$1.60; Home, a volume of Poems,

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

RULES AND ADVICE

For Those Desiring to FORM CIRCLES.

Where through developed media, they may commune with spirit friends. Also a Declaration of Principles and Belief, and Lyrics and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents.

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

THE

Watseka Wonder!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF

MARY LURANCY VENNUM.

BY DR. E. W. STEVENS.

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

To those familiar with the marvelous story, it is NO WONDER

the interest continues, for in it on indubitable testimony may be learned how a young girl was

SAVED FROM THE MAD HOUSE.

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

THE WATSEKA WONDER.

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

A MISSIONARY DOCUMENT.

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

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

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

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

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

SIXTY-PAGE PAMPHLET.

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

DEATH,
IN THE LIGHT OF
The Harmonial Philosophy.

BY MARY F. DAVIS.

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

Mrs. Davis has developed with rare faithfulness upon the pure principles of true Spiritualism. The successful may find consolation in these pages, and the doubtful a firm foundation and a clear sky. Price, 15 cents. Eight copies for \$1. Cloth bound 30 cents.

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

THE

PATHWAY OF THE SPIRIT.

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

BY JOHN HAMLIN DEWEY, M. D.

This work is Number 2 of the Christian Theosophy series and is having a large and rapid sale. Price, cloth bound, \$1.25; paper, 75 cents.

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

Poems of the Life Beyond and Within.

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

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

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

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

Price, \$1.50, mailed free of postage.

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

LIGHT ON THE PATH.

With Notes and Comments.

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

Written down by M. C.

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

THE INFLUENCE

OF FOOD ON CHARACTER

OR

VEGETABLE VS. ANIMAL DIET.

BY

REUBEN PERRY.

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

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

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

BY MRS. E. B. DUFFEY.

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

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

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

UNANSWERABLE LOGIC.

A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Forster.

A remarkably clear, comprehensive and complete presentation of the phenomena and teachings of Modern Spiritualism is given in these lectures, comparing them with those of the past in respect to life here and hereafter.

The many thousands who have listened to the eloquent discourses of Thomas Gales Forster, when in the prime of earth-life, will welcome this volume with heartfelt gratitude.

The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the Veil? Human Destiny. Clairvoyance and Clairaudience. What Spiritualists Believe, etc. Cloth; large 12 mo., beveled boards. Price, \$1.00.

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

THIS LIGHT OF EGYPT

OR
The Science of The Soul and The

IN TWO PARTS.

BY AN INITIATE.

Finely Illustrated with Eight Full-Engravings.

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

It is believed to contain information upon the vital points of Occultism and Theosophy that be obtained elsewhere.

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

The secrets and Occult mysteries of Astrology revealed and explained for the first time affirmed, since the days of Egyptian Hieroglyph.

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

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

To the spiritual investigator this book is indispensable.

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

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

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

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work." Mrs. Emma Harding, Britain.

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

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

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

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

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

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

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

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

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

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

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

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

An Admirable Story.

BARS AND THRESHOLDS.

By MRS. EMMA MINER.

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

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

TO SPIRITUALISTS.

BY JOHN HOOKER,
Of the Connecticut Bar.

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

THE RELIGIO-PHILOSOPHICAL JOURNAL

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

red at the Chicago Post-office as Second-class Matter.

TERMS OF SUBSCRIPTION Copy, 1 Year, \$2.50 Copy, 6 Months, 1.25 Single Copies, 5 Cents. Specimen Copy Free.

CONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

ATTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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

CONTENTS.

- FIRST PAGE.—Topics of the Times. SECOND PAGE.—Knowledge and Belief. Prosperity of the Laborer. Deenings, the Murderer. Interesting Statistics. THIRD PAGE.—Science of the Investigators. Soldier's Life Saved by a Dream. Unseen Influences. In the One Spirit. Physical Science Congressional Notes. FOURTH PAGE.—The Open Court. — Was it Heaven or is it Only a Dream? FIFTH PAGE.—The Middle Way—Reform and Reformers. SIXTH PAGE.—Spiritualists and Capital Punishment. "Inner Language." SEVENTH PAGE.—Two Strange Experiences. Boston Browningsdom. Mediumship in Norway. England's Executioner's Testimony. Idealism and Romance. EIGHTH PAGE.—Women and the Home.—Women as Wealth Producers. Euthanasia. Higginson vs. Depeew. NINTH PAGE.—Voice of the People.—Hypnotism.—Brazen Professional Assurance. "Slunar Language." Interesting Experience—II. Reincarnation. From Lookout Mountain, Tenn. A Picture. TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements. ELEVENTH PAGE.—My Creed. Egypt. Disguises. Miscellaneous Advertisements. TWELFTH PAGE.—A Lawyer's Valentine. THIRTEENTH PAGE.—Miscellaneous Advertisements. FOURTEENTH PAGE.—Miscellaneous Advertisements. FIFTEENTH PAGE.—Miscellaneous Advertisements. SIXTEENTH PAGE.—Evolution vs. Special Creation. Miscellaneous Advertisements.

EVOLUTION VS. SPECIAL CREATION.

Commenting on a communication from an elderly subscriber who holds to the conception of creation that prevailed among Unitarians generally before Darwin's "Origin of Species" appeared, the Christian Register says:

It is possible that the first physical progenitor of man was some minute cell, smaller than any grain of dust which the Hebrew writer could have seen with the naked eye. But the sublimity of God's created manifestation is seen not in the rapidity; but in the marvellous patience and slowness of the method by which man came through successive stages of creation from the lowest incarnation of life.

Our correspondent is right in saying that the facts of man's origin, as we have stated them, do not literally agree with the Old Testament. Nor is it important that they should. The Old Testament account of the origin of man was wrought from human imagination; the scientific account of his derivation has been wrought from long-continued and patient study of God's revelation in a still older Bible. Originally, an attempt was made to make geology conform to Genesis. Now it is seen that Genesis must be made to succumb to geology. Mythology furnishes us with material for the study of the mind of man, the development of the imagination and religious feeling. But for his physical history we must go back by pathways of science to "primeval ooze and slime."

Instead of denying the imperfection of

man as a consequence of his history, we assume it. And the whole theory of human sinfulness is more easily explained by man's development from animalism than by the theory that he was originally created perfect and fell from his first estate. The difficulty with the orthodox doctrine of sin is that it does not exhibit all the facts, nor does it account for those it exhibits.

Science, as well as religion, has taught us humility. Man formerly supposed that he knew the whole story of human origin in the account in Genesis; but science has taught us how much more there was in it than we supposed, how infinitely greater are the lapses of time than we had reckoned, how much more patient and slow God was in building up creation than we had imagined, and through what strange and long vistas of life and environment he led the germ and prophecy of man before it was unfolded in its present development. Likewise, in regard to human imperfection. Once men assumed that it was all plainly and conclusively stated and revealed in Genesis. Now we see that the development of the human conscience and of human life and society has been a gradual unfolding of the life of God in the life of man through long ages of struggle and development. We cannot shake off our kinship with the brutes, either physically, intellectually, or morally. Nor can we evade the responsibility of our superiority to them. Nor can anything obscure or interfere with our immediate and inseparable relationship with God. By our history we proceed from his infinite wisdom and power; and by our destiny we proceed upward and upward to higher incarnations of the same Infinite Life and Love.

ALBION W. TOURGEE, as president of the National Citizens' Rights Association addressed to the general conference of the Methodist Episcopal Church of the United States, while it was in session at Omaha, a memorial, from which these extracts are taken:

It is a matter of public report, indorsed by one, at least, of its officials, that colored members of the general committees of our own church are entertained at a public hotel in the city of New York, only on condition that they shall not sit at a public table except in company with some of the bishops or leading officials of the church.

It is a matter of report in our own church journals that one honored official of the church was unable to obtain a meal in a Southern town because the editor of one of our church "Advocates" was in his company.

It is—or should be—well-known to every member of this general conference that the life of this same editor was recently threatened by a mob because he occupied a berth in a sleeping car which he had bought and paid for.

It is, or should be, known to every member of this body that in several States of this Union a man or woman having a trace of colored blood is not permitted to ride in the same car with a white person except in the capacity of a nurse to a white child or invalid.

And now, this people whom our Christian Republic wronged for so many generations by enslavement, and then mocked by the promise of freedom, shorn of all means of securing its exercise, propose in this year of our Lord 1892, to meet in their various places of worship throughout the land on the 31st day of the current month and pray the Christian's God to shelter and protect them from the cruelty, the oppression, the injustice, the barbarism of the white Christians of the great Republic!

MRS. N. C. MAYNARD in a letter to John G. Nicolay, who has denied that spiritual seances were held at the White House when Mr. Lincoln was president, says:

The main fact that is sought to establish in this article is, however, that you, Mr. Nicolay, did not even know that Mr. Lincoln attended seances, and that he not only attended the seances of mediums, but also had them hold meetings in the White House, in the capital of the Union. Whether this was done for Mrs. Lincoln's benefit or for his aid, and whether that aid was returned him, we leave you, Mr. Nicolay, to judge; and of those who have maligned me only because "I am a Spiritualist" I demand that they withhold their final opinion until after they have read the truth, the account of my life in Washington, and the circumstances which were a part of a time when Spiritualism was in its most prosperous days. It is also true, Mr. Nicolay, that the proofs of the statements which you

saw fit to deny are plainly set forth in my book, entitled "Was Abraham Lincoln a Spiritualist?"—not indefinite proof, but the names and addresses of persons now living who were present at the seances which are fully described in the book—persons who were cognizant of the facts that took place and who were a part of the experiences which actually had life and can now be chronicled as history. As a single instance of proof, the interview with General Sickness, who was present at several seances, as reported in the N. Y. Morning Advertiser, Oct. 20, 1891, will suffice to uphold my position in argument.

WE are in receipt of a circular announcing the seventeenth annual session of the American Normal Musical Institute. It will be held at Pontiac, Ill., commencing June 20, continuing four weeks. This Institute has a national reputation, as students from ten or twelve States attend each year. It gives a very thorough course in methods of teaching, voice-culture, piano-forte, harmony, conducting, etc. The music of the best masters is studied, and piano and song recitals and a number of grand concerts are given, making life session full of profit and pleasure to all earnest students of music. Teachers and those preparing to teach find this especially useful to them. For circulars containing full information, address, S. W. Straub, Principal, 245 State street, Chicago, Ill.

MR. HUGH O. PENTECOST has left The Twentieth Century which is now conducted editorially by Joseph Fitzgerald and J. W. Sullivan. It is published by the Humboldt Publishing Company, 19 Astor Place, New York. The paper has already improved under the new management.

COL. AND MRS. BUNDY who, as mentioned in a previous number of THE JOURNAL, left with the Press excursion for the Pacific coast May 9th, will return to Chicago about June 6th.

IN "Harmonized Melodies," the publisher, F. Trifet, 408 Washington street, Boston, Mass., has given a collection of songs that are worth preserving—songs that everybody with music in the soul delights to hear or sing. It is compiled with judicious care in selection, and caters to many and varied tastes. The pages are large, the typographical appearance is excellent, and the work of Mr. Charles D. Blake, the composer, who arranged the music, is above criticism also. This is not simply a book containing the words and the tune, like so many of the low-priced publications issued, but contains all the music parts complete for the four hundred selections. The publication is 60 cents, paper, \$1, boards. Sent postpaid on receipt of price.

"A Yard of Pansies," is the name of an oil picture, thirty-six inches long, companion to "A Yard of Roses," and painted by the same artist who painted the roses. This reproduction equal in every respect to the original, which cost \$300, is being given free with every copy of the June number of Demorest's Family Magazine. This June number is a grand souvenir in celebration of the seventieth anniversary of the birthday of the publisher. You can get the June number of Demorest's Family Magazine, containing "A Yard of Pansies," by sending 20 cents to the publisher, W. Jennings Demorest, 15 East 14th street, New York.

"The Scarlet Letter." Nathaniel Hawthorne's most celebrated story, and one of the most famous in American literature, up to a few weeks ago cost, in cheapest cloth binding, \$1.00, or in paper, 50 cents. We have just received a very neat and thoroughly well made cloth-bound edition from John B. Alden, which he sells for 20 cents, plus 5 cents for postage, if by mail; the same in paper covers he sells for 10 cents, post-paid. John B. Alden, publisher, 57 Rose street, New York.

We have received a copy of the Patti Waltz Tyrolienne, composed by Charlie Baker. It is simple and pretty, and can be played on piano or organ.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. Buy a \$12 Improved Oxford Singer Sewing Machine; perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 4 years. Buy direct from our factory, and save dealer and agents profit. Send for FREE CATALOGUE. OXFORD MFG. COMPANY, DEPT B 24 CHICAGO, ILL.

A BEAUTIFUL CRAZY quilt of 600 sq. in. made with a pack of 60 splendid Silk pcs. asst. bright colors. 25c. 5 pks. \$1. Agts. Wanted. Lemarie's Silk Mills, Little Ferry, N. J.

AGENTS WANTED ON SALARY or COMMISSION, to handle the New Patent Chemical Ink Erasing Penell. Agents making \$50 per week. Monroe Eraser Mfg. Co. 401 LaCrosse, WI.

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

SEND TO LORD & THOMAS ENGRAVING WOOD AND PHOTO SEND DRAWING OR PHOTO FOR ESTIMATE 45 RANDOLPH STREET CHICAGO

THE EMERSON PATENT BINDER A FILE And Permanent Binding for Music, Periodicals, Photos of Goods, Samples of Fabrics, etc. Showing the appearance of the Binder when quite full of THE Religio-Philosophical Journal. Price, \$1.25; to Subscribers, 75 cents. COPYRIGHTED.

ANGEL WHISPERINGS FOR The Searchers After Truth. BY HATTIE J. RAY This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings." Price, ornamental cover \$1.50; gilt edges, \$2.00; postage 17 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

GUIDE-POSTS ON IMMORTAL ROADS. BY MRS. AMARALA MARTIN. The author says "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair." Price 25 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

The Sixth Sense, OR ELECTRICITY. A Story for the People. By MARY E. BUELL. 12mo., Cloth, 521 pages. Price, \$1.25. This admirable book might have been called Dorothy, but then the title would have given no clue to the contents. The author "hopes the story of 'The Sixth Sense' may not only prove sweet and rich to all young people, but that it may fill their receptive minds with a higher and fuller sense of that 'Elder Brother' and his mission on earth eighteen hundred years ago." Some writers have described wonderful psychical experiences without daring to attempt a discussion or explanation of their causes. Mrs. Buell essays the task of explaining the laws and naming the forces by which denizens of the Spirit-World return and manifest. Whether she is wholly correct will remain a moot question with many; but it may be truthfully said that she is very much in earnest, and in the simplest language possible sets forth her views. While the story has a high motive, it is not prosy. On the contrary it is a breezy, healthy, inspiring volume, adapted to both old and young. For sale, wholesale and retail, by JNO. C. BUNDY, Drawer 134, Chicago.