

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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

TOPICS OF THE TIMES.

ERNEST RENAN, the great French agnostic, is reported to have said to a friend among his last words: "Auvevoir. We will see each other in some other place. I do not know in what form, but I am sure we shall meet again." He never lost the strong hope that he would survive bodily dissolution, which he often expressed in his writings.

It is pretty generally known that the World's Fair is going to be a very big thing, but it is doubtful if anybody who has not seen the buildings has the slightest conception either of their magnitude or of the artistic beauty that the Exposition will present. Mrs. Schuyler Van Rensselaer went to Chicago in the service of The Forum to make a study of the artistic effects of the Fair, and in an article in the December number she gives her reasons for believing that it is the noblest sight that a man can see anywhere in the world or that man has been able to see since the fall of the Roman empire.

It would be idle to multiply instances of the thorough humanity and geniality of Agassiz, says the Boston Globe. Everybody who knew him can tell hundreds of anecdotes illustrative of his sympathy with all forms of life, whether in the jelly-fish, the human child, the developing boy or girl, the mature man or woman. Still his conviction of the immateriality and personality of mind was something wonderful in so austere a naturalist. We happened once to please him by defining a jelly-fish as organized water. "Now look at it through the microscope," he said. "But Agassiz, the play of organization is so wonderful that it seems to me that nothing but mind can account for it." "You are right," was his answer; "in some incomprehensible way, God Almighty has created these beings, and I cannot doubt of their immortality any more than I doubt of my own."

HERR ANTON SCHMOLL writes *Psychische Studien* from St. Laurent (Bayeux Calvades) on the coast of Normandy as follows: Day before yesterday in company on the terrace which looks out on the sea with a splendid view to Cape Atentin near Cherbourg, Madame de Grandfort, a thoroughly sceptical author gave the following description of Granville: "A strange city! When we arrive there we look around in vain for the sea. We think ourselves on the land. We make inquiry for the sea; then we are shown a hill covered with houses and streets which go up here crossing in a curious way. Then we reach a large, half ruined tower of the Romanesque style, which forms the entrance to a sort of hollow way, etc., etc." All attention from the beginning of this description I became from minute to minute more astonished. Feature for feature, detail for detail. Madame de Grandfort was telling without suspecting it, a dream which I had had about a year ago, but in the meanwhile had completely forgotten. Nothing was wanting. The very smallest particulars in the painting by the lady immediately awakened in my recollection the corres-

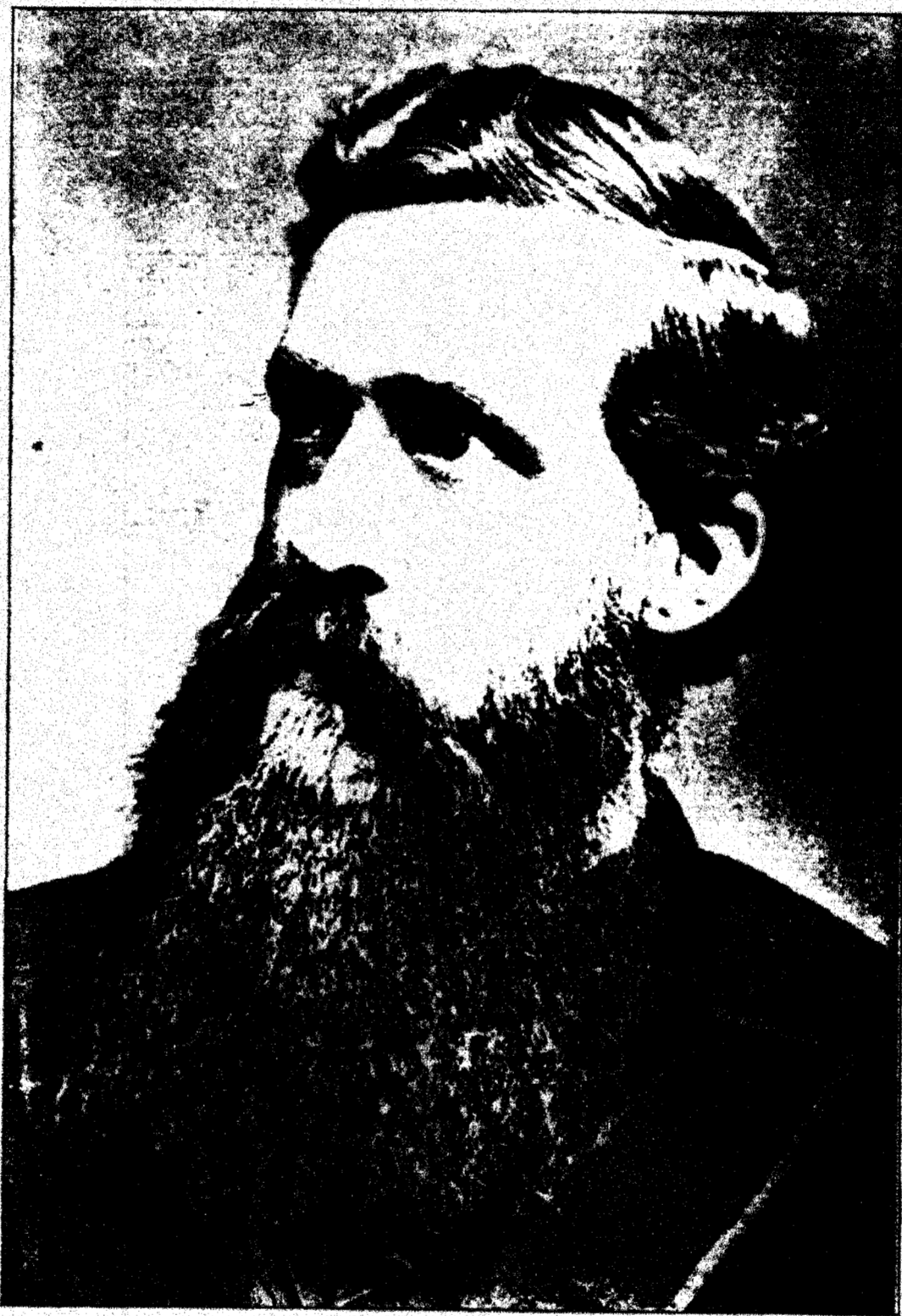
ponding particulars of that dream. The description and the dream overlay each other. I had never been in Granville and had not become acquainted with Madame de Grandfort until two weeks before that. Is this a bare coincidence or to be regarded as a soul phenomenon? I incline to the latter as it is difficult for me to ascribe to accident such *tour de force*.

J. W. SULLIVAN in the *The Twentieth Century*, in an article on the Homestead affair, has some remarks in regard to the Church as a director of moral public opinion. He thinks that its theories are absurd and that its practical teachings and influence are on the side of wealth and aristocracy. This is what he says: Men of all classes neglect its theoretical teachings; the reason is that men of all classes follow its practical teachings. The Church preaches a lowly, pauper Christ; but it actually everywhere worships the millionaire. It pretends to fight sin; but ever welcomes sin plated with gold. The Protestant church shuns the poor; the Catholic bleeds them. In his conduct not one grown man in ten in America to-day heeds the uttered admonitions of the Church, Protestant or Catholic, any more than the college man longer heeds the "don't's" taught him by his nursery governess. But the Church, like the nurse, an ancient hireling and tyrant, yet babbles its musts and mustn'ts, tolerated, but not obeyed. "Public opinion" is in nearly everything in advance of the Church. The pews drag the pulpit onward. In not one city in the country is the clergy at the forefront in the inquiry concerning human rights. Of any thousand ministers, not ten are active in economic reform. The hundred thousand talkers of the pulpits and the thousands of writers for the religious press do, however, add to the stream of inconsequential gabble of the daily press which, on occasions like Homestead, is offered as the expression of public opinion.

MRS. ANNIE BESANT, the distinguished English radical and philanthropist, who is now an acknowledged leader in theosophic circles is making a lecturing tour through this country and on December 9th and 10th, gave two lectures in explanation of theosophy at Central Music Hall, in this city, to large and attentive audiences. In these lectures she confined herself mainly to citing evidence given through scientific research and experiments in hypnotism and telepathy as to the probabilities concerning the occult forces and powers claimed by theosophists. She referred to the early discoveries, in alchemy and animal magnetism, of Roger Bacon and Paracelsus and quoted from recent declarations of such scientists as Professors Crooke, Lodge, Clifford, etc. All that Mrs. Besant adduced in favor of the theory that mind or spirit permeates and is more powerful than what we call matter, could as well have been said in behalf of Spiritualism as of theosophy. Indeed, her lectures while deeply interesting as a relation of the wonders of hypnotism, mesmerism, and kindred subjects—and in foreshadowing the ultimate triumph of mind over matter—did not, it appears to us, give any definite ideas in regard to the doctrines, purposes, or claims of theosophy as a theory of being or as an incentive to higher spiritual culture or life. Her answer to the question, why theosophists decline to make its occult

secrets such as transmutation of matter, and invisible letter-carrying through space the common property of mankind, was that the knowledge gained by the research of power to control the elements might be used by the ignorant and evil-minded to do harm to their fellows—which conveys the inference that necessarily all adepts in theosophic lore are moral and intellectual superiors of the rest of mankind. On this rock of arrogance has so many religions been split, that its defense by Mrs. Besant who has made the history of priest-craft a study, whose noble life has ever been a strong protest against such arrogation of spiritual power seems strange. Mrs. Besant though bearing the burden of care on her expressive features has a charming impressive face. She is of medium height, well formed, with waves of grey-black hair, deep-set eyes, broad intellectual brow, and firm mouth chin. Her voice though womanly is strong, clear, vibrant, her enunciation wonderfully distinct. At lectures she was dressed in a black garb of some soft draping material which fell in classic folds around her. She wore no prominent ornaments save the theosophic emblem which hung from her neck. She makes few gestures, wisely relying upon the strength of her thought clothed in beautiful, well-chosen words.

THE Paris correspondent of the *London Standard* writes: The *Standard* has already announced the large number of unpublished manuscripts of Victor Hugo had been handed over to the National Library. One of these interesting relics is extremely curious. It is written in red ink, and in a very much smaller hand than the usual bold penmanship of the great writer. In it he describes his experience at a seance, and he clearly believed in the supernatural character of the manifestation. I attempted translation: "Record of a strange phenomenon which I witnessed several times—the phenomenon of the Tripod of ancient times. A three-footed table dictated verses by means of raps and strophes emerging from the shadow. It goes without saying that I never mixed up with any verse of my own any one of the verses, the offspring of mystery. I have ever reverently left them to the unknown, who was their author. I set aside even their influence. The work of the human brain must stand apart, and not be sought from phenomena. The external manifestations of the invisible are a fact, and the internal creation of thought are another fact. The wall that divides these two facts should remain inviolate in the interstices of science and observation. No breach should be made in it—and to borrow (any of these spirit verses) would be a breach. It is, therefore, I repeat much from the dictates of religious conscience from the dictates of literary conscience—it is a feeling of respect for the phenomenon itself—that have refrained from using these spirit verses, but I laid down the law not to allow any mixture in my inspiration, and to preserve to my work my own utterly personal impress." This was not written perhaps might be imagined, when the clouds of pending dissolution had darkened the poet's intellect. The above extraordinary morceau is dated Feb. 28, 1851.



*Yours indeed and in truth,
Elliott Coates.*

THE HIGHER SELF OR SPIRITS.

Two Worlds published in Manchester, England, edited by E. W. Wallis, has in the number for number 11th, an article entitled "The Higher Self Its, Which?" This article says:

a fact that many people have seen spirits and heard for years before they ever heard of Spiritualism.

a fact that apparitions of departed humans have been by non-Spiritualists, as well as by mediums.

a fact that many spontaneous manifestations of essence have occurred of a most striking character by people who not only never heard of Spiritualism, but had been trained to regard spiritual phenomena as impossible.

a fact that wherever these occurrences have been scientifically investigated intelligence has been displayed whose purpose revealed.

a fact, as Professor Crookes affirms, "the phenomenon of the existence of a force associated with and controlled by intelligence," that intelligence in many instances undoubtedly other than that of the medium or the operators.

a fact that these "operators at the other end of the line, frequently, in direct opposition to the thought expectation of sitters, have from the first declared they were spirit men and women who once lived on earth and are now resident in a real world, even an active, conscious and progressive existence—entirely in a world of dreamy and illusionary inner essences.

that by table movements, raps, impersonations, during entrancement of mediums, writing, impressional and automatic, slate and direct, voice and materialization phenomena, there have been given to inquirers, as also to those who have gone through the stage of inquiry and become avowed Spiritualists, the fullest evidences of the persistency of identity of survival of consciousness and memory; of the identity of the personal presence of the real men, women, and children who once lived here.

a fact that spirits have in countless instances and in many modes of manifestation given proof of the consistency of character, of consequences, of idiosyncrasies, of habit, and personal peculiarities of loves or hates of individuals who once lived on earth. In short, in the possible way of which the case is susceptible, take the aggregate of long years of persistent investigation and observation, we are as fully assured of the real nature of life in spirit land as we are of real life in Australia equally as certain that the people who dwell there are either fiends, shells, astrals, elementaries, nor sub-spectres, without desire or will or consciousness of their presence.

a fact that persons who have been thought dead, and afterwards revived, have reported that they have passed the real life beyond the grave, have entered its life, have conversed with its inhabitants and have received among them departed friends, and on regaining their consciousness they have related their startling experiences. Are all these statements false; mere lies on the part of the higher self?

a fact that many mediums have been controlled to read and to write in, to them, "foreign tongues," sometimes when there was no one present who knew the language, and at other times when it has been identified. Per messages have thus been given, and the claim has been put forward by the speaker (or writer) in the messages that the communications have emanated from departed mortals. Does the "higher self" know languages; the lower self never heard?

a fact that clairvoyants have seen spirits, have talked with them, reported messages from them, have seen the land in which they (the spirits) live, and have admired its scenery, and this in many cases contrary to the opinion of the clairvoyant when alive. Is all this testimony valueless?

the statement that the phenomena of mediumship in many instances, especially in trance manifestations, due to the higher self, the editor of The Two Worlds says that in that case, the higher self is not the lower self, being guilty of fraud and pretenses in passing itself off as a disembodied and giving itself some other person's name, bragging about its past career, etc. Mr. Wallis says that the theory is satisfactory which does not cover the ground of the facts observed. He does not dispute that there may be many things attributed to spirits with which they have nothing to do, but he calls attention to instances where only the truth of the fact that the spirits instigated the

phenomena will satisfactorily account for them. "Absolute evidence of identity," he says, "is impossible to obtain. It—to use words employed by Prof. Crookes—would do more violence to my reason and common sense to believe that all the facts of mediumship were explainable on the theories of 'higher self,' 'shells,' etc., than to believe that the communicants are what they claim to be, men, women and children, who have passed out of the body at death, but who now dwell as real personages as ever, no more real in the real world, and return to their friends and loved ones to prove the continuity of conscious existence for all humanity in the world of consequences, where each one will reap as he has sown."

There is much force in what Mr. Wallis says, but the facts of sub-consciousness, as presented by the experiments of Binet, Janet, Richet and others are not to be ignored. For instance, in one of Janet's patients, three different personalities were represented, one in her normal state, a second in her hypnotic condition, and a third in a deeper hypnotic trance. All these different personalities were extremely different, each of them showing characteristics and peculiarities exhibited by neither of the others. Each one claimed to be a different personality, having no relationship to the others. Shall we say that these were three different spirits, two of them separate and distinct from the spirit of the woman in the flesh? Or shall we declare these personalities but so many different phases and representations, so many different strata of the consciousness of the same individual? The problem cannot be disposed of by mere assertion on one side or the other. It must be carefully studied and in the end the truth will appear. The alternative is not the higher self or spirit. The existence of the higher self (and the lower self) is consistent with the existence also of disembodied invisible intelligences about us.

OCCULTISM IN PARIS.

The Arena for December has an article from the pen of Napoleon Ney, entitled "Occultism in Paris." According to this article lovers of the marvelous in Paris are counted by thousands. They bear different names and belong to different groups. Their theories are of increasing interest and proselytes are made continually from the ranks of the higher social classes. It would seem from this article that Paris is really the focus of interest in the occult and that it is participated in by multitudes of adepts who belong to the intellectual classes. They are in relation with sympathizers in different parts of the world, which are numbered by millions. These societies have special places of meeting, written and oral means of propaganda, lectures, reviews and journals. They have secret meetings where adepts, cabalists, Spiritualists, theosophists, produce very extraordinary phenomena. Communication between adepts, the article declares, separated by great distances is kept up. Heavy objects are transported through the air and letters in a few moments are passed from Moscow to Paris; flowers covered with dew, produced in a closed room, appear; roots placed in earth in the presence of spectators, germinate and attain in less than an hour, under the influence of magnetic passes, their entire growth, producing flowers; bodies are sustained in the air; apparitions are seen, materializations of the astral body are witnessed, all these curious experiments realized by utilizing those forces of nature which Colonel De Rochas, of the Polytechnic School in Paris, has called "undefined forces."

The students of occultism form many branches, with a common purpose to unravel the marvels of the unknown. They expect as the reward of their labors, the solution of questions pertaining to history, science, religion and the origin of things. Adepts in occultism have formed themselves into the independent group for esoteric study, composed of the Spiritualists' Society of Paris, the Magnetic Society, the Sphinx, the Occult Fraternity, the True Cross, the Martinist Initiation Groups, the Masonic Groups for Initiatory Studies, and others. This organization makes known the data of occult science in all its

branches and many clergymen and distinguished writers of marked intellectual attainments attend the open meetings of the group. To the closed meetings only the initiated are admitted. These meetings are given up to "psychic and spiritist experiments with ecstatic and mediumistic phenomena." Many cultured women from the upper world of Paris, elegantly attired, without any eccentricity of dress or person, and members of the embassy from the north of Europe attend the closed lectures of the independent group regularly. The study of occult science is spreading step by step in Paris. Jewish rabbis, Protestant pastors and Catholic priests are becoming propagators of occult knowledge.

The author says that Rue Croix affords refuge to more than one Romish abbe in its mystic fraternity. One of them, in fact, a doctor in the Sorbonne and a celebrated preacher is known under the pseudonym of Alta among the members of the Supreme Council of Twelve, called the Superior Unknown, of the Theosophical Society, of which the seat is in Paris.

How much truth there is in these statements in regard to alleged phenomena, we shall not here attempt to inquire. Among those who believe in their genuineness are a great many of the most intellectual men and women. Mr. Ney writes like an honest man, but some of his statements are of a kind that they are not readily credited unless the reputation of the writer for accuracy for examining the sources of his information is well-known.

PRINCIPLE.

Froude, the historian, says: "Those only read the world's future truly who have faith in principle as opposed to faith in human dexterity; who feel that in human things there lies really and truly a spiritual nature, a spiritual connection, a spiritual agency, which the wisdom of the serpent cannot alter and scarcely can affect."

There are those who have no faith in principle but think that the chief instrumentality in bringing about results is scheming or the manipulation of affairs. They see only the surface of things; of the depth of being they know nothing. They rely upon the agency of such expedients as their narrow minds can devise and employ. They do not recognize the realm of causes lying back of the phenomena which to them constitute the sum total of reality. They fail to understand that there is a deep principle and purpose pervading the universe which sometimes render nugatory the most carefully wrought out plans. In spite of his volition man is in the trade-wind currents of a universal power and is a part of a great purpose of which he can get but a glimpse.

Society like an organism, has a regular growth in accordance with fixed principles and methods, and is not an arbitrary formation. If changes are inaugurated which are not in accordance with the general trend of events, they will be but temporary. Adjustments and re-adjustments take place to make things accord with the general growth of the organism. The leaders of movements, social, religious or political, ought to understand these facts. This would thereby save much loss of time and anxiety. We should study with a view to learning the general course of evolution as indicated by the Time-spirit and endeavor to aid the natural workings of the social order, instead of getting up fantastic schemes based upon a priori conceptions and seeking to force them upon the people. It is as true of religious and other systems of thought as it is of constitutions, that they grow and are not manufactured. The principles of a political constitution have to exist in the minds of the people before they can be put into documentary form and be accepted and assimilated by the masses. A constitution written by one who does not understand the character and history of the people for whom it is framed has invariably resulted in failure. Schemes conceived in the study of the scholar are very often impracticable. It is easy to form ideal conceptions of how people should act in an organization, but each unit of society being an agent and moving in its own way, cut and dried plans may entirely disappoint their origin-

ators. When for instance, a community is established by somebody who desires to bring together persons of particular religious views to the exclusion of all others, it is easy to see in advance that such a community must ever be very short-lived or else it must undergo changes to bring it in adjustment and harmony with its environment. Liberal, originally "an infidel community," has become like all other places in this country, as to variety of religious belief, churches, etc. In a country where there is a certain religious belief, it is utterly impossible for a town to become established and to grow prosperously, when existing in defiance of the most common habits, principles and usages of the surrounding people. This illustrates the fact that every organism, whether it be really a living thing or an aggregation of living units, must adjust itself to its medium on penalty of extinction. The man of principle is he whose work is in unison with the universal order. This work may seem to the short-sighted and to the unspiritual mind to be, in many cases, a failure, when in truth it is a work of success and triumph.

A HIGHER DESTINY THAN EARTH.

George D. Prentice wrote the following beautiful passage in regard to man's future:

"It cannot be that earth is man's only abiding place, it cannot be that our life is a bubble, cast up by the ocean of eternity to float a moment upon its waves and sink into nothingness, else why these high and glorious aspirations, which leap like angels from the temple of our hearts forever wandering unsatisfied. Why is it that the rainbow and the clouds come over us with a beauty that is not of earth and then pass off to leave us to muse upon their loveliness? Why is it that the stars which hold their midnight festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory, and finally, why is it that the bright forms of human beauty are presented to our view and taken from us, leaving the thousand dreams of our affection to flow back in Alpine chillness upon our hearts. We were born for a higher destiny than earth. There is a realm where the rainbow never fails, where the stars will be spread before us like islands that slumber on the ocean and where the beautiful faces which passed before us will forever remain in our presence."

Eloquent words! It is inconceivable that the mind which conceived them can have become extinct while the elements of the body persist undiminished by time. A future for man alone can satisfy the demands of the heart and explain the mysteries of this life. Without it, the conviction is unavoidable that injustice is organized in the universe. Think of a martyr, scourged and burned to death through the ignorance, bigotry and ferocity of his fellow beings, with no prospect of a future. The contemplation is so revolting to the human mind that it intuitively protests against it and demands a future in which the thousands who have suffered for humanity here shall have some compensation in seeing the fruition of their work. As Ingersoll says, "In the night of death, hope sees a star and listening love can hear the rustle of a wing."

PSYCHICAL SCIENCE CONGRESS NOTES.

As the Congress has hitherto had no active representative in Alabama, the following letter will be read with interest. Dr. Purdon is understood to have long conducted certain unique experiments in Psychical Research, which he may not improbably be requested by the joint Sub-committee of Arrangements to lay before the Congress:

CULLMAN, ALABAMA, /
November 12, 1892. /

MY DEAR DOCTOR COUES: It is with a high sense of the honor conferred upon me that I have received my appointment as a member of the Advisory Council of the World's Congress Auxiliary in the department of Psychical Science.

For some years I have been bringing psychical subjects before two of the principal medical Societies of the South—the Tri-state Medical Society of Alabama, Georgia and Tennessee, and the Medical Association of the State of Alabama, at their general meetings; so that the objects of the proposed Congress

will be more or less familiar to the members when I ask for their cooperation in so useful and interesting an undertaking.

As a member of the medical profession I must express my sense of gratification at being called upon to work under the presidency of so distinguished a biologist and physiologist as yourself; for I have always maintained that psychical science should have a physiological basis, however transcendental its final generalizations might become. No theory of life can afford to be independent of physics and mathematics, those handmaidens of modern physiology; the science of psychology will therefore require the most liberal treatment of the best-trained minds of the day. Believe me, my dear Dr. Coes,

Very sincerely yours,
JOHN E. PURDON.

15 METCALF STREET, MONTREAL. /
November 30, 1892. /

PROF. ELLIOTT COUES—DEAR SIR: I am much obliged to you for your favor of the 26th inst., with its interesting enclosures. It will give me much pleasure to be associated with the distinguished Councilors, if you deem me worthy of the honor, and I shall be very glad if I can in any way aid in the important work of Psychical Research.

I made an effort to meet you in Chicago last spring, and hope I may soon have that pleasure.

I remain, sincerely yours,
ROBT. C. ADAMS.

The American Psychical Society—not to be confounded with the American Branch of the London S. P. R.—has warmly seconded the plans of the Congress. The former President, Rev. Minot J. Savage, has from the inception of our project been one of its warmest and staunchest supporters. The talented young editor of *The Arena*, Mr. B. O. Flower, is a member of the Council. One of the strongest names in the Society—that of a distinguished scientist, Professor A. E. Dolbear of Tufts College—responds promptly to the Committee's invitation:

TUFTS COLLEGE MASS., /
November 29, 1892. /

PROFESSOR ELLIOTT COUES—DEAR SIR: In reply to yours of the 25th inst., I would say that I am quite willing to aid in any way I can the proposed Psychical Congress, and you are at liberty to add my name to the list as you propose.

I certainly hope you will be able to put me in the way of observing some of its phenomena which to you and others seem to be so common, but which up to date I have never seen, though I have taken some pains. I shall certainly be under obligations to you if you can tell me to whom I can go and not have to be on the alert for fraud, which is greatly distasteful to me.

Yours truly,
A. E. DOLBEAR.

Prof. Coes sends to *THE JOURNAL* with a copy of Prof. Dolbear's letter the following remarks:

"Nothing would be easier than for me to show Professor Dolbear a considerable range of psychophysical phenomena, such as those specified in the Committee's circular, if he would come to Washington, and observe what usually goes on in a certain body of Psychical Researchers, who are in a measure under my direction."

THE following notice of Mr. Bundy, by Mr. F. W. H. Myers, appears in the October number of the *Journal of the Society for Psychical Research*: The lamented decease of Colonel Bundy, of Chicago, the indefatigable editor of *THE RELIGIO-PHILOSOPHICAL JOURNAL*, represents a serious loss to the small group of those who are endeavoring to deal with "psychical phenomena" at once with open minds and with proper caution. On one side of our work we had no more energetic or useful ally. Ours, as our readers well know, is necessarily a destructive as well as a constructive task. The realm which we would fain survey is, of all unexplored realms, the richest in prom-

ise to man. But for that very reason it has already become the happy hunting-ground of the charlatan, and the fool's paradise of the dupe. In America especially, the very alertness and openness of even the commoner minds has led to a wide uncritical interest in spiritism; and "The Vampires of Onset"—the fraudulent mediums who infest spiritual gatherings and camps—live and thrive on the credulity of a *populus qui vult decipi*; of a mass of men and women, whose desire to be deceived has a blindness and eagerness to which the history of error offers few modern parallels. To check this fraud, to enlighten this folly, was Colonel Bundy's useful task. To this work he brought a sustaining belief in the important phenomena which these charlatans simulate and discredit. He brought a command of newspaper methods which was essential if he was to get hold of the right facts and to lay them before the right reader. And he brought a force of character, an indisputable probity, which was gradually winning him wider and wider recognition. The long list of adherents to the Psychical Congress, over which he was to preside at the World's Fair at Chicago, testifies to the belief of all who knew him that he would make of that Congress a potent encouragement to sincere and careful dealings with problems which offer so many risks of error. And now we can form no better wish for those who take up this good man's labors than that they may walk in his footsteps, and through all labyrinths may hold fast the clue of his unselfish devotion to truth.

A CORRESPONDENT of the *Springfield Republican* writes: I will conclude this long letter by repeating a story told the other day by an old peasant who saw us searching for four-leaved clovers. "So you also in your country think those are lucky! Well, I'll tell you what luck one brought me once. I was a young fellow then and just ready to leave my country and sail for America. It was time for my departure and I was actually on my way with my pack on my back, when I happened to look at a clover-field I was passing and, I thought, I'll try to find ein vier blatteriges klublatt (four-leaved clover), just for luck. I got one and was just pinning it to my jacket, when a gendarme clapped me on the shoulder, and said, "What was you about? Don't you see that sign there, 'No trespassing?'" "Yes," I said, "I see it, but I'm doing no harm, and now I'm off for America." "No," he said, "we've had lots of you fellows here and never caught one, so I'll make an example of you." With that I knocked him down and started off, but he blew his whistle, had assistance in a trice, and I was marched off to prison and given two weeks for striking the gendarme. Meantime my ship sailed, and I was in despair over all I had lost, until months later, when the ship I was to have sailed in was reported 'lost at sea with all hands.' So my four-leaved clover saved my life, and as much good may yours do you."

REFERRING to Mr. Gladstone's recent address in classic Oxford, the *Inter Ocean* of this city says: The spectacle of the Premier of England at the age of eighty-three delivering an address in the earliest house of English learning and culture on a theme so far remote from the politics and statesmanship of today as the origin of medieval universities, and speaking on that recondite subject with the authority conferred by omnivorous reading, a memory that never forgets, and a strength and grasp of intellect that for nearly half a century has been the pride of English statesmanship, is one that challenges comparison and commands admiration. But Mr. Gladstone, who at eighty-three is the real ruler of the greatest empire of modern times, and is now engaged in the great contest of his life, nothing less than that of remodeling the constitution of that empire, seems to have lightly essayed a task in scholarship and historical research that, to quote even so unfriendly a critic as the *London Times*, "no other Prime Minister of modern times, except, perhaps, Guizot would have dreamed of undertaking, and even Guizot would have shrunk before the immensity of the subject."

EMANUEL SWEDENBORG.*

By M. C. C. CHURCH.

Through your kind partiality I have the honor of opening the series of popular lectures to be given under the auspices of the Parkersburg Library Association. You have requested me to speak to you of a man who is regarded by nine-tenths of the Christian world as a visionary, and by some as a fanatic; of a man, who, in the judgment of others—those who have shared in some measure the rich, soul-satisfying truths which he was the medium of communicating to the world—the peer of earth's proudest sons; of a man who was great because he was good; of a man who was great because he lost self in the glory of the Master; of a man who was great because he lived, as he died—an humble Christian. I need not say, after this prelude, that I feel complimented that you should have selected me as your first lecturer, and that you have chosen for my subject the name I most revere among men—Emanuel Swedenborg. My only regret is that I shall fall far short of what you expect.

Since Vico demonstrated that there is a divine plan in history, and Leroux affirmed the solidarity of humanity; that it is an organism having a common life which manifests itself through the ages as civilization, the office of representative men has been appreciated by the modern mind. They are now regarded as the organs through which the gathered aspirations of epochs find expression. It has been seen that the world has been carried forward from each cycle of its experience by men who have embodied the peculiar tendencies of their times. So impressed were the Oriental peoples with this fact that they rendered immortal by deification their most illustrious leaders. I have only to call to mind the names of Brahma, Budha, Chrisna, among the Hindoos; Confucius among the Chinese; Zoroaster among the Persians and the host of avatars, once men but now glorified gods—worshipped by millions—to show that this sentiment of hero-worship is native to the human heart. It can never be wholly eradicated until a blatant democracy uproots reason and destroys the affections of the soul. Pivotal men stand out in history as the vicegerents of God upon earth. Plato, Aristotle and Socrates, the great Grecian triumvirate, reign supreme in ancient philosophy. Until Swedenborg they controlled the realm of mind in metaphysics, politics and jurisprudence. Abraham and Moses are the representative types of the religion of law. Their influence is felt, even now, among all Christian nations. When Rome came to a standstill, under her so-called republic, Cæsar grasped the scattered threads of her existence and wove them into a robe of royal purple, declaring himself the representative of Rome's true genius and power. Rising as shafts of light stand the world's heroes—heroes who have held the destiny of humanity in God: Alexander, Cæsar, Tamerlane, Charlemagne, Frederick the Great, Marlboro, Charles XII. of Sweden, Peter the Great, Napoleon, Washington, Lincoln and Lee. Every American feels that Washington was and is the representative of liberty regulated by law; while future ages will crown the plain, honest Lincoln as king of the common people. Without pivotal men to renew the vital power of peoples the life of nations runs out. "The people perish where there is no prophet." Swedenborg is the central human figure in the world's culture and the prophecy of its future.

The 18th century was probably the most sensual in philosophy, the most corrupt in morals and the most debased in religion of any century since Christ. The sense speculations of Locke, Hobbs, Condillac, Diderot and their satellites had done their worst for the human mind and heart. British bribery and oppression and the French Revolution had given back to the Church

the image of its own corrupt life. Amid this reign of materialism and lust, Swedenborg was born, reared, and in silence and free from public concern elaborated a philosophy and a religion which will yet redeem the race to mental sanity and human brotherhood. Before I give you a detailed statement of and an insight into his great work allow me to present you a short sketch of his life and labors.

Emanuel Swedenborg was born at Stockholm, Sweden, January 29, 1688; died in London, March 29, 1772. He was the son of Jasper Swedborg, bishop of Scara in West Gottland. The family was ennobled in 1719 by Queen Ulrica Ellenora; after which he assumed the name of Swedenborg and took his seat with the nobles in the triennial assembly of the states. From childhood he was the subject of peculiar and deep religious experience; and all through life he maintained those remarkable traits which distinguished him from other men, both in physical susceptibility and in intellectual growth. There was early manifested what in after years he called "Internal Respiration." By this gift he was enabled to live for hours without external respiration and to come into high and holy communion with the noblest spiritual influences. He received the best intellectual culture of his time—taking the degree of Doctor of Philosophy in the University of Upsala. He afterward traveled in foreign countries—adding to his store of knowledge by observation and experience. At an early age he developed poetic talent of no mean degree; but his genius mainly inclined to mathematical and mechanical studies. His proficiency in this direction brought him into connection with the celebrated Christopher Polheim, the intimate associate of Charles XII. of Sweden. Through him Swedenborg was introduced to the favorable consideration of that monarch—by whom he was appointed assessor of the Royal Board of Mines. The King in communicating the commission stated: "That he had particular regard to the knowledge he possessed in the science of mechanics, and that it was his pleasure that he should accompany and assist Polheim in constructing his various mechanical works." He was of essential service to Charles XII. in several of his military campaigns—using his engineering skill in constructing fortifications and in building vessels for transports and in other ways assisting that great commander. But we cannot follow Swedenborg in this part of his severely practical life. We can notice only those labors which contributed to mould his mind and fashion his character for the great work to which he devoted forty years of his life—I mean his work as theologian and philosopher. I have given you this short insight into his early career to show you the hard utilitarian character of his mind and that he had a granite substratum of science upon which he afterwards built his splendid spiritual and intellectual edifice. That he was no dreamer—no fanatic, but a matter of fact man of science. We take up the thread of his intellectual labors and briefly summarize his various works on science, philosophy and theology. These are enough.

At the age of twenty-nine he had published his work on "Seneca" and "Mimas," a volume of poems and a small work on "Numbers." At thirty he issued two works: 1. "An Introduction to Algebra or the Art of Rules." 2. "Attempts to Find the Longitude of Places by Lunar Observations." At thirty-one he published four works: 1. "A Proposal for a Decimal System of Money and Measures." 2. "A Treatise on the Motion and Position of the Earth and Planets." 3. "Proofs Derived from Appearances in Sweden of the Depths of the Sea and the Greater Force of the Tides in the Ancient World." 4. "Rocks, Sluices and Salt Works." These ten works placed Swedenborg among scientific men with a spotless name and character.

In 1721 at the age of thirty-three he published five works: 1. "Some Specimens of a Work on the Principles of Natural Philosophy, Comprising New Attempts to Explain the Phenomena of Chemistry and Physics by Geometry." 2. "New Observations and Discoveries Respecting Iron and Fire, and Particularly Respecting the Elemental Nature of Fire, together with a New Construction of Stoves." 3. "A

New Method of Finding the Longitude of Places." 4. "A New Mechanical Plan of Constructing Docks." 5. "A Mode of Discovering the Powers of Vessels by the Application of Mechanical Principles." At the age of thirty-four he published his "Miscellaneous Observations Connected with the Physical Sciences," in three parts; also Part Fourth, principally on "Minerals, Iron and the Stalactites in Bauman's Cavern." Thus, he began his travels into the future of his experience, from mineral architecture into chemistry itself, embracing the earths, waters and atmospheres of creation.

We now enter upon another era of Swedenborg's life, when his tentative youth and manhood were past, and he entered a region all his own and inhabited his intellectual estate unquestioned, unlimited, uncontradicted and alone. At forty-four he commenced printing his "Principia, or The First Principles of Natural Things, being New Attempts toward a Philosophical Explanation of the Elementary World." This year he published the "Philosophy of the Infinite" and another on "Intercourse between the Body and the Soul." The publication of these works gave him European reputation, and his correspondence was eagerly sought by the learned of several nations.

In 1740 he published his "Economy of the Animal Kingdom," which is translated into two volumes. Here his courageous spirit sunk a shaft into the deep veins of the organic sciences—"determining to penetrate," as he says, "from the very cradle to the maturity of nature." In 1744-5 he published his "Animal Kingdom," making two large octavo volumes in English. Both these volumes are considered anatomically, physiologically and philosophically, and are far in advance of the present age, as the medical world is beginning to know and to acknowledge. His great work of 1,400 pages on the "Brain" has not, I believe, been translated into English. In this department of his work it is impossible to convey a true conception of its profound bearings in a short lecture to a promiscuous audience. They belong to the lecture room of the medical faculty, and not to persons of limited information.

In 1745 he published a work in two parts. Part 1st. was entitled, "The Love and Worship of God." Part 2d. "The Marriage of the First Born." This work was a centering of all his studies of nature and man. It marked the end of a past and the beginning of a new experience. It may be called the book of his transition state. It was the connecting link between this world and the next. It was the newly unfolding of his natural powers into ripeness preparatory to the rebirthing of his spiritual faculties for the grand work of his life. He began from God as the source of all his scientific endeavors and ended by bringing his harvest of garnered sheaves to the giver of all blessings. As a natural theologian Swedenborg stands without a peer. He "looks through nature up to nature's God."

We now pass to another man—the spiritual man of God—a man from whose eyes the scales of sense had fallen; a man upon whose vision opened the grand wonders of the spiritual universe. He was permitted to see the spiritual sense of the Divine Word. From the inner sense he portrays the grand drama of human and divine thought and affection. He becomes the seer and theologian of the new age.

In 1745 at the age of fifty-six, he says: "He was called to a holy office by the Lord himself, who opened his sight to view the spiritual world and granted him the privilege of conversing with angels and spirits."

I pause here to say that the experience of Swedenborg must not be confounded with the experience of modern mediums and ghost seers. His experience was more analogous to that of Paul and John and the Hebrew prophets. His spiritual sight was opened in an orderly manner for a great use to humanity. It was no miracle. He says were men less materialistic open communion with the spiritual world would be their normal condition; that every man has spiritual eyes, spiritual ears, spiritual taste and spiritual smell within these natural organs. We have a spiritual body as well as a natural body—each corresponding

*An address given before the Parkersburg, (West Va.) Library Association.

to Y. h. One is in the spiritual world—the other in the natural world.

From 1749 to 1756 appeared his great work, "The Arcana Cœlestia, the Heavenly Arcana which are contained in the Holy Scriptures, or Work of the Lord Unfolded, Beginning with the Book of Genesis; Together with Things Seen in the World of Spirits, and in the Heaven of Angels." This work is printed in thirteen octavo volumes and contains an exposition of Genesis and Exodus and many other parts of the Bible; but no man, according to Swedenborg, is bound to receive it on his ipse dixit, or say so; but he is to examine it and decide according to intrinsic evidence.

In 1758 he published the five following works: 1. "An Account of the Last Judgment and the Destruction of Babylon, Showing That All the Predictions in the Apocalypse are at This Day Fulfilled, Being a Revelation of Things Heard and Seen." 2. "Concerning Heaven and Its Wonders, and Concerning Hell, Being a Revelation of Things Heard and Seen." 3. "On the White Horse Mentioned in the Apocalypse." 4. "On the Planets in our Solar System, and on Those in the Starry Heavens; With an Account of Their Inhabitants and of Their Spirits and Angels." 5. "On the New Jerusalem and Its Heavenly Doctrines as Revealed from Heaven."

In 1763 he published the six following works: 1. "The Doctrines of the New Jerusalem Respecting the Lord." 2. "The Doctrine of the New Jerusalem Respecting the Sacred Scriptures." 3. "The Doctrine of the New Jerusalem Respecting Faith." 4. "The Doctrine of Life For the New Jerusalem." 5. "Continuation Respecting the Last Judgment and the Destruction of Babylon." 6. "Angelic Wisdom Concerning the Divine Love and the Divine Wisdom."

The following are the rules of life, which he laid down for his own guidance: 1. "Often to read and meditate on the word of the Lord." 2. "To submit everything to the will of Divine Providence." 3. "To observe in everything a propriety of behavior and always to keep the conscience clear." 4. "To discharge, with fidelity, the functions of his employment, and to render himself in all things useful to society."

In 1761 he published a continuation of his work on the divine attributes, entitled "Angelic Wisdom Concerning Divine Providence."

He kept a diary or day book from 1747 to 1764, a period of seventeen years, and a most extraordinary work, several volumes of which are in English.

His "Apocalypse Explained" consists of five octavo volumes, and his "Apocalypse Revealed," of a very large one. Both are books on Revelations; the first was not published till after his death; the latter appeared in 1765-66.

His work on "The Delights of Wisdom Concerning Conjugal Love and the Pleasures of Insanity Concerning Scortatory Love," appeared in 1768. This was followed with his "Brief Exposition of the Doctrine of the New Church, and the Intercourse Between the Soul and the Body." In 1771, in his eighty-fourth year, he published his large work, "The True Christian Religion, Containing the Universal Theology of the New Church Foretold by the Lord in Daniel vii., 13, 14, and in the Apocalypse xxi., 1, 2." This closed his career as an author.

(To be Continued.)

A SPIRIT INTERVIEWED.

BY THE AUTHOR OF "THE CHURCH REPUBLIC."

II.

The first interview closed with reference to the occasion and cause of spirit-locomotion. In noting the following the answers to several questions are massed, so to speak, to avoid the tedious recurrence of "yes" and "no."

Question.—"As far as you are able to determine is the ether in esse distinct from matter?"

Answer.—"They are ultimately one and the same thing so that ether is a material substance."

Q.—"State next whether you understand what we mean by an atom as applied to matter and ether, and whether discernible by you?"

A.—"I understand your meaning. An atom, whether of ether or matter, is discernible to us; that of the former (ether) being infinitely small or sublimated dimensional forms of matter."

Q.—"The atom of scientists is equal to one-fiftieth-millionth of an inch; can you name relatively the dimension of an atom of ether?"

A.—"An infinitely divided or dimensional form of individualized substance is not measurable to a finite conception. It must remain to us an unsolved problem."

Q.—"All right; tell us, then, how thought is projected through space; whether by means of a medium, as for instance, sound is intermediated by the atmosphere?"

A.—"Thought is not communicated by means of intermediary transmission. Ether and matter have absolutely nothing to do with it; thought is projected, that is to say, transmitted, through space as it were in vacuo by the absolute force of spirit."

THE SENSES.

Q.—"It is written, 'He that hath an ear let him hear what the spirit saith to the churches;' spirits, therefore, have the power of speech; can they hear?"

A.—"We hear earthly sounds as do you, and are as sensible of atmospheric vibrations. In like manner we discern objects from or by means of the undulations of light."

Q.—"You are able to discern an infinite atom of ether, from which it is to be inferred you can distinguish the constituent gases of the atmosphere. What is their color?"

A.—"They are colorless."

Q.—"Is color in the object or in the eye?"

A.—"In the object; color is a property belonging to the object, so that it is not 'all in the eye' any more than the eye is in the color."

Q.—"Can you see the force called gravity, or magnetism associated with the magnetic needle?"

A.—"Readily; the earthly gases, with the forces just named, are clearly visible to us; there is really but one force that eludes our vision, that is spirit force."

Q.—"Your distinction, please, of soul and spirit?"

A.—"The soul is not what you think it is; it is the life-principle, while the spirit is what you see. The spirit hears all music; true love springs from the soul."

The reader will notice the propositional, if not axiomatic phase of the last two statements, a weakness of spirit communication generally, but from which my spirit friend is peculiarly free. We close abruptly at this point, knowing the editor is pleased with short interviews, even with female spirits. More anon.

A CRITICAL HISTORY OF HYPNOTISM, IMPROPERLY CALLED ANIMAL MAGNETISM.

By ARTHUR HOWTON.

II.

Here we have in the year A. D., 645 an account of exactly the same state as is utilized by the so-called spirit mediums of to-day in their séances. It is speaking of the Pilgrim Hioner-Thsang who left China to discover in India the true sacred records and books of Buddha. During his travels he was told of a cave in which the true shadow of Buddha (Gautama) might be seen. Leaving his attendants outside of the sacred mountain, with a fervent prayer the pilgrim entered boldly, advanced towards the East, then moved fifty steps backwards and began his devotions. He made one hundred salutations, but saw nothing. A salutation is the Alpha and Omega of Buddhist Lama worship. As an inscription it is famous for the frequency of its recurrence and is "Aum Mani Padmi Hoong." (To the jewel in the lotus). This mystic sentence is composed as follows: Aum or Om is equivalent to the Hebrew Jah, or Jehovah, the most glorious title of the Almighty; Mani, the Jewel, one of Buddha's appellations; Padmi, the lotus, in allusion to his lotus throne, and Hoong synonymous with amen. The Buddhists regard this six-syllabled charm as of never failing efficacy. It will at once be perceived how the monotony of repeating this euphonious and rythmical charm would enhance the effect of mystical surround-

ings in producing rapidly the desired condition of mind for the production of even the higher phenomena of auto-hypnosis. This he conceived to be a punishment for his sins; he reproached himself despairingly and wept bitter tears, because he was denied the happiness of seeing Buddha's shadow. At last after many tears and invocations, he saw on the eastern wall a dim patch of light. But it passed away. With mingled joy and pain he continued to pray and again he saw a light and again it vanished swiftly.

Then in an ecstasy of loving devotion, he vowed that he would never leave the place until he had seen the "Venerable of the age."

After two hundred prayers he saw the cave suddenly fill with radiance and the shadow of Buddha, of a brilliant white color, rose majestically on the wall as when the clouds are riven and all at once flashes on the wondering eye the image of the "mountain o-light."

The features of the divine countenance were illuminated with a dazzling glow. Hioner-Thsang was absorbed in wonderful contemplation and from an object so sublime and incomparable he could not turn his eyes away. After he awoke from his ecstatic trance, he called in six men and bade them kindle a fire in the cave that he might burn incense; but as the glitter of the flame made the shadow of Buddha disappear, he ordered it to be extinguished. Five of the attendants saw the shadow, but the sixth saw nothing; and the guide (who had not been inside) when Hioner-Thsang told him of the vision, could only express his astonishment. "Master," said he, "without the sincerity of your faith and the energy of your vows, you could not have seen such a miracle."

A. D. 900 to A. D. 1390. The next important revival of auto-hypnosis occurred in that stronghold of monasticism in Greece, Mount Athos, the Holy Mountain, by a sect called from their mode of religious exercise Umbilicamini or Omphalopsychics. Their Abbot Simeon in his works on "Moderation and Devotion," says, sitting alone in a corner observe and practice what I tell you; lock your doors and raise your mind from every vain and worldly thing. Then sink your head upon your breast and fix your eyes upon the center of the body—on the naval; contract the air passages, that breathing may be impeded and strive internally to find the position of the heart where all mental powers reside. At first you will find nothing and discover only darkness and unyielding density; but if you persevere night and day, you will miraculously enjoy unspeakable happiness. For then the soul perceives that which it never before saw.

From the foregoing it can be easily seen that the errors and practices of the Yogis and later of the Enchites, never entirely died out, but was kept alive with most of the magic and hypnotic rites by the secluded monastic bodies of Western Asia and Eastern Europe.

A great similarity exists between the ecstasy of the Enchites and Hesychasts (another name for the monks of Mt. Athos) and the state of Samadh of the Yogis, as specified in the old Sanserit work Yoga-Satra.

They were for a long time orthodox members of the Greek church but the reprobation of their mystic and contemplative manner of worship drew upon them the dreaded bull of excommunication.

They were known as the quietists of the East. A Basilian monk named Barlaam, a native of Calabria, the ancient Magna Græcia, and himself of Greek origin, referring to these Hesychasts says, their practices meet with my strongest reprobation and disgust. Believing that in the soul lay a divine light, which it was the office of contemplation to evoke, they withdrew at certain stated times to a retired place, seated themselves on the earth and fixed their eyes steadfastly on the center of the stomach and they averred that after the allotted time of contemplation, a heavenly light beamed forth on them from the soul (whose seat they held was in the pit of the stomach) and filled them with ecstasy and supernatural light.

A. D. 1462. Pomponatius or Pierre Pomponazzi, a professor of philosophy at Padua, taught that one individual could influence another by the will alone

and he even taught how it might be done. He supported with eloquence and logic the theory that all miraculous cures spring from natural causes heretofore unknown, or misunderstood, but that in no instance whatever ought they to be attributed to evil spirits.

He says, (Pompon., de incantat., p. 151 et seq.) "The cures daily performed by certain relics of saints are the effects of the confidence and imagination of the patient alone, for physicians and philosophers know very well that if instead of the true bones of the saint, the bones of any animal were substituted, the cures would be as readily obtained in the latter case as in the former. But the facts recorded in the history of past ages, as well as those we witness at the present time, demonstrate the actual and independent influence of a benevolent soul upon the health of the diseased; some men being specially endowed with eminently curative faculties, the effects produced by their touch are wonderful; but even touch is not always necessary, their glances, their mere intention of doing good, are efficient to the restoration to health. It will be readily granted, then, that their curative power is increased by so favorable a circumstance as confidence and imagination. Should the confidence be reciprocal between the patient and the person acting upon him, the results will be even more astonishing; they still continue, however, to be the result of natural causes. The boldness of the philosophical opinions of Pomponatius was the cause of violent persecutions, and his book was declared impious.

Owing to the fact that the times were not ripe his discoveries produced no great effect and soon died a natural death.

A. D. 1500. About this time the Arabian school of philosophy occupied its time with studies which resulted in their understanding the more complex psychological facts and yet from a cause similar to the above they produced no lasting impression.

A. D. 1493 to A. D. 1541. Paracelsus, a really profound thinker and deep philosopher, who wrote in the beginning of the sixteenth century was the first who cast any light on the phenomena of hypnotism whose theories received much attention. He revived the theory of an all-pervading influence or principle of magnetic fluid, and although almost of necessity erroneous, yet we can trace thoughts of his in the works of nearly all the succeeding philosophers of the next two hundred years. He was a Swiss alchemist, as was his father. He advanced a hypothesis of a double magnetism or principle (archeus) one part of which attracted from the planets, wisdom, sensation, thought and feeling; and the other magnetism separated or disintegrated the elements necessary to sustain life, whence came life and blood; and that the attractive and hidden virtue resembles that of amber, and of the magnet, and that by this virtue, the magnetic virtue of healthy persons, attracts the enfeebled magnetism of those that are sick. His real name was Philip Theophrastus von Hohenheim and he called himself Aureoleus Theophrastus Bombastus Paracelsus,—this name is a sufficient indication of the character of this man. Yet Paracelsus was an eminent philosopher living in a superstitious age. While his works teem with mystery it is easily seen from them that he had mastered the great secret of hypnotic suggestion—such phrases are of common occurrence in his works as "Faith and imagination render useless the magical ceremonies and conjurations and are the only source of the superior power acquired by certain persons." "Any doubt whatever destroys the work and leaves it imperfect." "Imagination and faith can remove or cause diseases. Confidence in the virtue of amulets is the whole secret of their efficiency; take away that confidence, and you will obtain from them nothing, absolutely nothing." (Leger.) He was born in 1493. He settled down at Basle and imagined he had intercourse with spirits (during times of mental exaltation) and to possess the philosopher's stone and the elixir of life. He died in his forty-eighth year leaving works which make eleven volumes quarto.

A. D. 1503 to A. D. 1566. Nostrodamus, a mystical charlatan and juggler is said to have used an in-

fluence of this description for the furtherance of his magical tricks.

A. D. 1584. Cardan (Jerome Cardano) in a work on precious stones, publishes an account of an anesthetic experiment, in which the result was brought about by the use of a magnet. This gave rise to the idea of an universal fluid or force of a similar nature to magnetism. This furnished the ideas for Maxwell, and the ingenuity of Mesmer merely lay in taking hold of the so-called universal principle and centering it in himself in the form of animal magnetism as set forth in "De Influxu Planetarum."

It became the rage after the publication of these experiments to wear the so-called magnetized rings and amulets, a practice, by the way, very similar to that of the Buddhists, who believe that by wearing a relic (say for instance a toe-nail) of the Grand Lama, they not only cure nervous diseases but ward off possible evil and ensure the wearer against death by drowning.

A. D. 1578 to A. D. 1614. Jan Baptiste Van Helmont, a Flemish physician of great celebrity is the first who made any explicit enunciation of hypnotism, erroneous though it certainly was. He says in his Opera Omnia, published in the year 1692: "As there are wonderful ecstasies pertaining to the inner man, so there are undoubted ecstasies in the animal man by means of the imagination." Here then is a dictum which was after re-echoed by the great Royal Commission of King Louis XVI. when they with Bailly and Ben Franklin at their head ascribed all the phenomena produced to "monotony, contact and imagination." With a better understanding to-day we differentiate between imagination and action the resultant of suggestion." Anyway this is the first attempt at an explicit enunciation of the phenomena and it distances by a great way the mysticism of any attempt of his predecessors. Again he says: "Magnetism is active everywhere and has nothing new but the name, it is a paradox only to those who ridicule everything, and who attribute to Satan whatever they themselves are unable to explain." Now Van Helmont saw in history the wonderful unexplained mysteries of the past, he saw also their intimate relations to the facts he was studying and in consequence he naturally appropriated them for his pet theory, which happened to be magnetism. This means ordinary magnetism such as we find in steel, as by their inadequate knowledge of its properties it was quite an easy matter to be mistaken, but when, in 1766, the world had advanced in the sciences of electricity and magnetism, Mesmer found that no effect of the human organism could be proven by the magnetometer to take place, he invented a new kind of inter-planetary fluid which would do the required work, i. e., produce somatic phenomena and called it animal magnetism. He was recognized as a great doctor both empiric and metaphysical also possessed no mean repute as a chemist, and he gave the name "wood-gas" to carbonic acid gas and was patronized by the Emperor Rodolph II. He died in 1644.

A. D. 1673. Following close on Greatrakes we find several other philosophers ready to take up the clue where he dropped it, and foremost among these we find William Maxwell, physician to the King of England. In his aphorism we can trace the greater part of Mesmer's "Twenty-seven Propositions." Maxwell was a great student of alchemy and the cognate sciences. It will be well perhaps for purposes?

THE NEW MESSIAHSHIP.

The following, given through the mediumship of a well-known writer, purports to be from the spirit of an eminent religious teacher who departed this life years ago:

We will take for our subject the "Personal Messiahship."

The question which is agitating the minds of many of the thoughtful ones upon your earth is to whether or not there is any historic base upon which the pretentious claims, put forth by their votaries and worshippers, on behalf of their Messiahs, Saviors etc., can securely rest. We emphatically declare, that since the first appearance of human beings upon your earth there has not been one who has fulfilled that

which he has been credited with. We use the personal pronoun in order that you may gather up the knowledge as to how it comes to pass that all these so-called messiahs are alleged to have appeared in the masculine form.

As you are fully aware by what you know of the history of past ages, it has invariably been the male form of human kind, who have asserted the prerogative of rule, and that not from the recognition of right or equality of the sexes, but by the possession of might and strength, and hence it is that the male form established the rule of might, which as you also know rests upon the power of the sword, or which was equivalent thereto.

In order to discover the root from which has sprung the messianic idea—which, bear in mind, has always been in the future—you must pass from that which you recognize as the State, or secular power, into that system of thought and life which concentered is known as the Church; but so closely allied have these been in the ages of the past, that what has been the life of the one, supplied vitality to the other.

It will not be difficult for you to trace the origin of this conception or idea, and when traced to its source, it will be found to be of no great antiquity; and we venture to affirm, that you will find no documents nor manuscripts containing this future messiahship idea and prophecy, that can be traced further back than the early centuries of your so-called Christian era; and it was for a purpose that we need not define, that the idea, when divorced from its spiritual source, became consecrated, and this was utilized by certain ones whose interests and position were so intimately bound up, and associated with, what you know as "the secular power," as well as their own personal vested interests, who were the upholders and leaders of the Church. The literalizing of what was a spiritual thought, by these men, was for the purpose of fixing and establishing a historic base for the foundation on which the Church was to rest; hence the necessity arose for a so-called savior and personal founder, who was alleged to be half God, and half man. But as it was the human part only that was seen, to make the other, or divine part more conspicuous, the idea was started that he would come again into the world, and there asserting his divinity he would become the ruler of the world, and all nations, peoples and tribes would acknowledge his authority, and bow down and worship him as God made manifest in human form.

Sweeping away the edifice that has been reared on such a supposed foundation, which is destined to crumble as the new age runs its course—because it has no life in it—we will deal with the undoubted spiritual thought, distorted though it was by its passage through the media who gave it forth; and because it was a life thought, therefore it contained within itself that which could not perish nor die.

This, beloved ones! brings me to a subject that I must mention what I have before spoken in your hearing. When a man among men upon your earth, I adopted the idea of the historic personality of the so-called Christ as the founder of the Christian church, and I claimed—as my writings will testify—that the same personality had appeared again in the world and spoke again to Christendom especially through my own personality, and that such "appearance" was the fulfillment of the old prophecy that He would come again, and thus make his long expected second advent. But this I will now declare, that while in mortal condition, I knew nothing of that which has been so fondly essayed by so many, viz., to fix in time, and make that historic personality one of a succession of Saviors, or Deities, made manifest in a special human form; for I then regarded him as the one and only manifestation of the Divine Being on the earth.

Now what was contained within the life thought, which when ultimated, became concentered in the conception that the same manifestation was to be repeated in the then future. Forget not, that other churchianic systems, coming under the influx of the same life thought, have adapted it to their own founder real or alleged, and hence has arisen the conflict between these competitor churches each claiming that their expected messiah would assert and maintain his authority above the others; in short, that their messiah would be the true one and all the rest false ones and impostors. Such then is the consequence following the concretion of a spiritual thought, and applying it to a literal personal divine human being.

Coming down the stream of time to your own day, another element has asserted its presence, another spiritual force has been active, and these have developed conditions for the reception of the influx which is destined to evolve a new system of thought and order of life; and hence you are confronted with the fact that some of the feminine part of embodied humanity is asserting its claims and rights to be recognized as equal—if not in physical strength, yet as co-partners in the things that have heretofore been claimed by the masculine portion as their sole heritage and possession.

You have also some of these feminines, within your own knowledge, who have come under the influence of the new life force; but being ignorant of the nature of the influx, and knowing nothing of its representative application, have applied to their own personalities, and become inflated with the feeling of their own superiority as special messengers, and more, of the Deity, ignorant that the new life force is not of special, but universal application, and consequently the heritage of the human race. Hence has arisen the grotesque caricatures which have been manifested by the persons to whom we have referred. Like the so-called great ones of the past ages, who had their own images and likenesses exalted on pedestals, and who claimed while in earthly conditions the prerogatives of Deity, proudly thought that they were entitled to receive the adoration and even worship from those over whom they ruled; even so the modern Spiritualistic prophets, captivated by the honor paid to their personalities, and fired by the ambition of being-raised above their fellows, dared to indulge the belief, and gave a flattering unctious to their desires, that they also would receive the adulation due to their fancied exalted position as mouth-pieces of the Most High. But as you well know, ambition for personal universal rule blasted the hopes, ruined the reputation, and ultimately brought destruction to many in past ages; even so, ye yourselves can trace the downfall of the personalities who essayed the same on the so-called spiritual plane, and the collapse of the systems which they had inaugurated. These, and much more, are demonstrative of that which has been uttered on many occasions by your angelic ministrants, viz., "There shall be no more hero worship such as has characterized the ages of the past, for it is buried with that past, and shall have no place in the incoming era or age." It is to this specific subject that your attention has been so frequently drawn, and as a preventive of a repetition of the follies of the past, the external personality must be relegated to its true position in the scale of human life; and as new states of intelligence are developed, it will be valued at its true worth.

Then what, beloved ones! Was the undying truth which was contained in the life-thought then given in reference to the "coming messiah?" It was nothing more than the prophecy of a new state of receptivity in the human organism, or mind so-called, which was to be developed in the—future ages, and thus the truth is established in your own day; for conditions having been prepared, the germ contained within that original life-thought is now asserting its presence and its form is now making itself manifest; and in accordance therewith, you have imparted to yourselves and to many in the world through your instrumentality, that which has been the hope and expectancy of the Christian system, as well as of others who, being the votaries of other systems have long been waiting for the expected messiah has not, nor cannot come in a single personal form; but instead of this, angelic forms of life have appeared upon the scenes in the drama of human life; and these, instead of coming to assert the ruling power have come as ministrants, unfolding truths, and speaking from experience, such as the human mind is capable of receiving and comprehending. Thus the ancient prophecy is now fulfilled and has become an actuality in this age.

These angelic revelators have not come to destroy the original life-thought, but they have come to infill it with a power by wisdom and love which is their prerogative to impart and give forth. It is their mission and work to elevate the inner degree of life within the human organism and external personality by imparting pure truths, eliminated from the appearances in which they have been encased and by which they have in the past been surrounded; and this in order that that which we have designated the inner personality may assert its power and prerogative; and by virtue of its accessibility to receive pure truth it will be able to have a more comprehensive and universal view whereby it can see and recognize the true new messiahship, not in personal form, but in the totality of the human race.

In those who have become receptive of the new influx of thought and life and who can appropriate the same and distinguish between the appearances of the past and the realities of the present, the new messiahship has commenced, and be assured it will manifest its presence and exert its power, not by the exhibition of miracles to dazzle and mystify the beholders, but by their power to solve the problems of human life and to impart knowledges concerning the operation of the laws of life and its manifestation in more worlds than one.

Let me add ere I conclude my utterance, that for the first time in the history of the human race, the feminine quality and function has been recognized not only as equal, but as the manifestation of the same dual life power and form; for without the one the other could not be. Hence you have had from the beginning, representatives from the mighty host of angelic beings who have come forth, each of whom

have claimed, and some have demonstrated, the possession of that which distinguishes one part of the same life quality from the other to which your division of sex corresponds and which is known to you as male and female.

By their insistence of this distinction in their own forms, the great truth is made known and illustrated in actuality that the same spirit atom once differentiated in the masculine or feminine form, never loses its distinguishing functional characteristic; for the human form which you know as the male never loses his masculinity and the female never loses her femininity; and this has been abundantly illustrated to you; and yet, in the exalted spheres of angelic life and being, although the difference is still maintained, yet the combination, coalition and unity is so perfect that that if the external eye could possibly gaze thereon, they would present the appearance of one form, so perfect is the form of two-in-one. In fewest words, it is the actual fruition of the ideal which is prevalent in the best specimens of embodied humanity who yearn for a closer relationship than that which can be possibly enjoyed while in earthly conditions. Like the messianic ideal so prevalent in your churchianic systems, the ideal may be, and is, distorted and even false, yet it is there and the one like the other can only be known by experience. By the union of the dual life forms in the internal spheres there is an intensification of enjoyment as well as of self-consciousness. Of the experience and manifestation of this state of being it is impossible for me to speak and dilate upon, for your language ceases to be available for such a purpose.

THE Eastern and Western Review, an English publication, declares that very much of our grandly eloquent talk of civilization is nothing better than mean drafts filched from fellow-beings we have succeeded in crushing in our unhallowed struggle for money at any sacrifice of honor, that if we had not become so thoroughly habituated to evil, our commercial life would clearly stand out as a servile and pitiable exhibition of human degradation. In commercial circles, it says, it is only too apparent that deliberate misrepresentation is regarded as a merit and to get the better of the customer with a glib, lying tongue, is recognized as one of the fine arts of trade. Moreover, astute roguery masks under the terms "push" and "go," "acuteness" and "smartness," and is highly commended by nearly every business man. Who, then, asks the Review, dares question the ignobleness of commercial life? Very many otherwise highly respected chiefs of large firms do not hesitate, however, to comfort themselves by saying that since knavery is so general in the commercial world, they are bound in sheer self-protection to put aside sentiment and morality when engaged in business. So well known are the true characters of some of the merchant princes, that the astounding announcement of a gift of a thousand pounds or more to the Salvation Army or such like object, says the Review, is at once hailed with a wild mocking laugh as a prelude to the recounting of the knavish tricks of business such a merchant prince brought off probably at the expense of a fellow-trader's ruin. The millionaire is represented as living a model society life at some respectable suburban retreat, where he can rest with a mock halo of sainthood encircling him, while he tries to forget by what unscrupulous means he amassed his means in the city. This paper continues, what a parody are our commercial practices upon the commandment to promote peace on earth and good will among men and how poor must be our appreciation of good, if we childishly imagine we can hoodwink Him over our week-day nefarious lives by merely chanting praises sanctimoniously on the Sabbath! Inasmuch then as commerce is the pivot around which nearly all our sordid lives revolve, we cannot be surprised if our fraudulent methods miserably fail to bring us happiness. The Review thinks it is a moot point whether the world will last to see the tone of probity in commerce. There is no doubt that at present trade is, speaking generally ignoble, that its demoralizing effects are so widespread that all classes of people, plebeian and aristocratic, are suffering from consequent degradation. THE JOURNAL believes that man will yet awaken to a higher conception of duty and honor and instead of trying to justify such immorality, as is indicated by the Review, will learn to be ashamed of it and to rise far above it, but moral changes are slow and it may be a long time before the apparently Utopian condition is reached.

THE Pope has shown a decided tendency toward larger liberty for priests in their subjection to bishops, larger liberty for the people in their relation to priests. His known attitude, as much as the influence of the lower ranks of the American clergy, was responsible for the granting to priests by the Third Plenary Council of Baltimore of the right to a voice in the selection of bishops to preside over them. His refusal to condemn the Fairbault school system

and his disapproval of Cahensyism were especially significant. Not less so, as indicating the loosening of old bonds which is in progress, was the action of the late conference of archbishops in this city in practically approving the public schools. The presence in this country now of a special envoy from the Vatican may be taken as evidence of Leo's interest in the American situation and his desire to keep closely in touch with public sentiment here.

EVEN Switzerland is being carried away by the general European epidemic of militarism and financial exhaustion. In a budget estimated altogether at less than \$17,000,000 for the year 1893, a deficit of close upon \$2,250,000, or upwards of 13 per cent. of the total amount of the budget, is declared. Nine-tenths of the deficit are made up of additions to the military expenditure. Hitherto Switzerland has been deserving of an honorable mention on account of her keeping aloof from extravagance in her military preparations. But the time has evidently come for her to abandon her vantage ground and make serious efforts for defending her soil in the case of an approaching warlike struggle.

A STAR IN THE NIGHT*.

By ANNA OLCOTT COMMELIN.

There came a winter morn, when from the sky,
The color faded, and the sun's bright ray
Seemed but to mock my soul's great agony.
Oh, desolate the room, wherein each day
Had heart to heart responded, where love's speech
Had sounded in my ear, and sweet blue eyes,
All guileless in their trust, looked into mine.
Oh, desolate seemed all things of earth
On that drear morn. The blackness of despair
Had settled into depth of changeless night.
Is there a God, I cried, when, in an hour,
The fairest work of nature shattered lies,
And ruthlessly asunder hearts are torn?
No sound from out the stillness! Silence all!
My ceaseless cry, my longing all in vain!
The light of life quenched in an endless night.
The slow weeks dragged their length, and month by month,

The darkness thickened. Through the murky gloom,
A little ray, a faintest ray appeared.
As the poor pioneer, in the dungeon depth,
Doth catch one gleam of sunlight, so to me
There dawned reflection of a distant light.
Struggling and groping upward then I sought
For clearer vision, seeking prop and staff
And crutch to aid me as I tried to climb.
When lo! a sign—a token—came to me—
A wondrous sign! I stood, with bated breath,
My ear attuned to lightest sound revealed.
The star of Hope arose. Perchance, perchance,
A light at last doth penetrate the gloom.
He lives! My own! And near me, near me still,
He comes, he comes! To tell me of his love!
Oh, white-winged Hope divine! Sustaining Hope
I follow thee, thou Heaven-sent angel guide!

Again the shaft doth fall! The good, the fair,
The loved, the tender, true, and beautiful,
With one fell blow are smitten, and they lie
Together in the cold embrace of death.
Not one, not one, my God, to bide with me!
Too gentle were they for a rough world's use,
But oh, the solitude for us who stay!
For whom the sunshine never beams so warm,
For whom the light of day, and all things fair
Are darkened. But the guiding star of Hope
That led before doth beckon once again.
"They are not lost," she says, "nor gone so far
Into the heavenly way they may not come
With message and with token and with sign.
That tell of love unchanging." Hark! I hear
Those words of comfort. Still my longing heart
Doth find its echo in the hearts that love.
Oh, angels ministrant unto my need,
Who telegraph sweet words of sympathy,
No more am I alone, for, heart to heart,
We meet communing, and the door doth open,
That closed between the living and the dead,
From depths of darkness stream the living light;
A "cloud of witnesses" encompass us:
Behold the universe hath "changed its front,"
And God himself doth manifest to men!

*Respectfully dedicated to the earnest investigators, who express their faith in Spiritualism.



MY MOTHER'S ROCKING CHAIR.

I've heard the preacher telling about the heavenly choir,
The cherubim and seraphim who sing so sweetly there,
But the music that I love, and that fills my heart's desire,
Is the creak-creak-creak of mother's rocking chair.

I can see the firelight glisten on her bonny smiling brow,
I can hear her call me "darling" with a cadence fond and clear,
I can feel her tender kisses salute me gently now,
As I dream I hear the creak-creak of mother's rocking chair.

But to hear that welcome music I must cross the Great Divide,
For she's passed away from earth with its comfort and its care
And now those notes harmonious but in memory abide,
Where I nightly hear the creak-creak of mother's rocking chair.

And its music is far sweeter to my weary earth-worn heart
Than the singing of the seraphim in yonder distant sphere,
Or human love is surely of heaven itself a part,
And it echoes in the creak-creak of mother's rocking chair.

—Mrs. M. L. RAYNE in Detroit Free Press.

THE World's Fair has brought to the front many women whose capabilities have never before been tested, but who have been quick to embrace the first opportunity that presented itself. Among these, none deserve more credit than the young women who are modeling at Jackson Park. While they are very young and as yet but beginners, they are competent to carry out the designs of other artists and some of them have shown their power in original work. The caryatides that form the colonnade on the roof of the Woman's Building are the work of Miss Enid Yandell, of Louisville, Kentucky. While these have been severely criticised—by none more than by Miss Yandell herself—they deserve honorable mention when one takes into consideration the fact that she had studied but two years when she received the commission. Miss Yandell is one of the trio that wrote the clever little sketch, "Three Girls in a Flat." Miss Nellie Farnsworth Mears is another ambitious young woman who in a small country town, with the woodshed for a studio, having none of the implements of the art and with absolutely no instruction taught herself so well that she was admitted to the life classes of the Chicago Art Institute upon showing photographs of her clay figures. She is now doing her first important work, a figure for the Wisconsin Building. It is called the "Genius of Wisconsin" and represents a nude figure draped in the American flag, with one arm raised and clasping the neck of Wisconsin's famous war eagle, "Old Abe," the rock on which she leans and on which the eagle is perched signifying "firm foundation." Wisconsin bears on her fillet a star and the word "Forward." It is the conception of a young girl and is quite a contrast to the nobler figure and broader conception of Miss Jean Pond Miner who has worked out a very different idea from the same materials. She has chosen a noble figure poised on the prow of a boat, the figurehead of which is "Old Abe." She carries the flag of patriotism in one arm, while the other is stretched out and upward. The whole figure expresses strength and eagerness. Illinois has been generous and allowed not only one-tenth of the space in her building for the Woman's Department but also \$80,000 for its decoration. There are to be seven figures placed in the Woman's Department of the Illinois Building, all in plaster, with one exception, "Illinois Welcoming the Nations," by Miss Julia M. Bracken which is to be in marble. Miss Bracken is another example of the brave and ambitious American girl. She had no training nor knowledge of art until she was seventeen when she came to Chicago and after studying a few months, entered the studio of Mr. Loreda Taft, since which time she has acted as his assistant. She is also to model the "Faith" of the six attributes of womanhood that are to be represented by six figures, each eight feet high, placed

between the windows in the Woman's Department. These figures are "Charity," by Miss Carrie Brooks; "Art," by Miss Zulma Taft; "Learning and Justice," by Jeannette Scudder; "The Nation's Strength," by Ellen Rankin Copp. The decoration of the Reception Room is in the hands of Miss Ida J. Burgess, who has had the advantage of a more thorough artistic training than many of the women engaged upon the work of the Fair. She studied in Paris three years, most of the time in the studio of Oliver Merson and had the honor of having a picture "During Mass in Normandy," hung in the Salon of 1885. Miss Burgess has chosen for her design the style of the Italian Renaissance and it is a charming study in gray-green, ivory white and gold. The room is divided into panels by pilasters which extend to the ceiling. The pilasters will be painted an ivory white. The wall space below the frieze will be covered with green silk. The frieze is to be four and one-half feet high and the panels are to be painted on canvas by Miss Burgess and others under her supervision. The whole scheme will have an out-door treatment. The details of the very elaborate plaster ceiling have all been modeled in clay by five young women from Miss Burgess' designs and under her direction. The library, a small room adjoining the reception room has been designed by Miss Alice B. Muzzey. The tones of this room are a soft orange and olive green. These young women deserve great praise for the work they are doing, having attained their knowledge and skill in the face of great obstacles and without the incentive of the art atmosphere of the older centers, and while their work would not bear comparison with the older and well-known artists, it must be judged good when all things are taken into consideration.

WOMEN IN PUBLIC LIFE.

A woman has just been elected Attorney General of the State of Montana. This is one of the last offices that one would naturally think of as adapted for the display of womanly gifts. Woman is supposed to be more imaginative, more sensitive, more appreciative of moral virtue, quicker in her intuitions and perceptions than man, but not so well adapted to the details of business nor so logical and argumentative. But logic and argument, and good business ability are what an Attorney General needs—not sentiment nor imagination. Yet, if women are to be lawyers, why not attorney generals and judges?

Miss Knowles, the Attorney General-elect, was elected on the People's party ticket; but there are distinguished women lawyers in both the old parties. The wife of Representative William Bryan of Nebraska is as good a lawyer, perhaps, as he is himself. Mrs. Ellen J. Foster is not only a lawyer, engaged in successful partnership with her husband, under the firm name of Foster & Foster, but she is one of the great lights of the Republican party.

These are only examples of a very large class of woman all over the country. Generalizations about woman's lack of logic, assertions about woman's only sphere being her home, do not any longer command the respect of intelligent people. It may be that more men than women would make good lawyers if all should go through the same course of study; but there is no reason in the nature of things why some women should not be good lawyers any more than there is why some women should not be good doctors and some others good clerks. Deductive reasoning is dangerous when applied to human nature—you cannot be sure enough of your premises.

It is said that the Kansas people are thinking of making another novel departure from existing customs by electing Mrs. Mary E. Lease to the United States Senate. Mrs. Lease is not a lawyer, but she is an orator, and if she were to be sent to Washington as Mr. Peffer's colleague Kansas would certainly have the most striking pair of Senators in the Capitol; and the galleries would be crowded, whether the floor was or not, whenever the fair Senator should announce her intention of indulging in some of her piquant and picturesque flights of word painting. Mrs. Lease has been the principal missionary of the People's party. She has traveled more widely than any of her Populist colleagues in "spellbinding," she has suffered with General Weaver the martyrdom of stale eggs in Georgia and of death's head notices in Tennessee; she is vigorous and adroit, and her language is enough to daunt an Ingalls or an Ingersoll.

There are few indications that the cause of woman's suffrage is advancing very

fast in the United States; but there can be no doubt that women are coming to the front in public life as never before.

ELLIOTT COUES, SCIENTIST.*

Dr. Coues was born in Portsmouth, N. H., September 9, 1842, and is the son of Samuel Elliott Coues and Charlotte Haven Ladd Coues. His father was author of several scientific treatises which anticipated some of the more modern views of physics, astronomy and geology; so that young Coues would seem to have inherited his bent of mind toward study and research. The family moved to Washington in 1853, and Dr. Coues has always been a resident of that city, excepting during the years he served in the West and South as an army officer or engaged in scientific explorations. As a boy he was educated under Jesuit influences at the seminary now known as Gonzaga College. In 1857 he entered a Baptist College (now Columbian University), where he graduated in 1861 in the Academic department and in 1863 in the Medical department of that institution. The degrees of A. B., A. M., Ph. D., and M. D., conferred by this college, his ripe scholarship has added many titles from learned societies all over the world.

His taste for natural history developed early in an enthusiastic devotion to ornithology, and before he graduated he was sent by the Smithsonian Institution to collect birds in Labrador. Among his earliest writings are the account of this trip, and a treatise on the birds of the District of Columbia, both published in 1861. The authorship of the latter was shared with a fellow-student, Dr. D. W. Prentiss (now one of the leading practitioners of Washington); and both papers secured public recognition in England as well as in this country, thus making a beginning of his literary reputation.

While yet a medical student, Dr. Coues was enlisted by Secretary Stanton as Medical Cadet, U. S. Army, and served a year in one of the hospitals in Washington. On graduating in medicine in 1863 he was appointed by Surgeon-General Hammond for a year Acting Assistant Surgeon U. S. A.; and on coming of age passed a successful examination for the Medical Corps of the Army. He received his commission in 1864, and was immediately ordered to duty in Arizona. His early years of service in that territory, and afterward in North and South Carolina, was utilized in investigating the natural history of those regions, respecting which he published various scientific papers. Though he wrote some professional articles during his hospital experience, Dr. Coues seems never to have been much interested in the practice of medicine and surgery, and has consequently made no enduring mark in his ostensible profession. After about ten years of ordinary military service as Post Surgeon in various places, he was in 1873, while on duty at Fort Randall, Dakota, appointed Surgeon and Naturalist of the U. S. Northern Boundary Company, which surveyed the line along the forty-ninth parallel from the Lake of the Woods to Rocky Mountains. This service took him into the field in 1873 and 1874, and fortunately brought him to Washington to prepare the scientific report of his operations. His many publications, notable his "Key to North American Birds" and "Field Ornithology" which had lately appeared, had already established his reputation as a naturalist; and on the completion of the Boundary Survey in 1876, his services were secured as Secretary and Naturalist of the United States Geological and Geographical Survey of the Territories, under the late

*This sketch has been condensed from a narrative of Professor Coues' life which appeared in the Scientist from the pen of E. S. Lawton, of Washington, D. C.

Dr. F. V. Hayden. He edited all the publications of the survey from 1876 to 1880, meanwhile conducting zoological explorations in the West; and during this period contributed several volumes, from his own pen, to the report of the survey, notably his "Birds of the Northwest" in 1874, "Fur-bearing Animals" in 1887, "Monographs of the Rodentia" (with Prof. J. A. Allen) in 1877, "Birds of the Colorado Valley" in 1878, and several instalments of a universal "Bibliography of Ornithology." Dr. Coues also projected and had well under way a "History of North American Mammals" which was ordered to be printed by Act of Congress; when suddenly, at the very height of his scientific researches and literary labors he was ordered by the War Department to routine medical duty on the frontier. He soon returned to Washington and tendered his resignation to continue his scientific career.

Dr. Coues had during the preceding two decades become a member of most of the scientific societies of the United States, and of several of Europe. He received the highest technical honor to be attained by an American Scientist in his election to the Academy of Natural Science in 1877, and was for some years the youngest academician. His candidature was based by his friends less upon the zoological works by which he was then best known, than upon his published investigations in comparative anatomy and physiology, which has brought him to the front rank among biologists. The same year saw his election to the Chair of Anatomy of the National Medical College in Washington, where he had graduated in 1863. Too many-sided to rest content with pen-work in Zoology, he now entered upon a Professorship and lectured upon his favorite branch of the medical sciences for ten years. He proved an apt and skillful instructor of youth, greatly respected and admired by his pupils. He appears to have been the first in Washington to teach human anatomy upon the broadest basis of morphology and upon the principle of evolution.

Prof. Coues has been nearly all his life a collaborator of the Smithsonian Institution of Washington, and his name is most frequently mentioned in that connection.

On his resignation from the Army, Prof. Coues resumed his briefly vacated desk at the Smithsonian, as well as his chair at the college. Among the first fruits of his renewed activity were two volumes entitled "New England Bird-Life," published in 1881, and a "Dictionary and Checklist of North American Birds," in 1882, as well as his new edition of the "Key to North American Birds," then as now recognized as the standard text book of ornithology, and lately reprinted again in London.

At the height of his intellectual activity in physical science, now about fifteen years ago, the spiritual side of Professor Coues's nature seems to have first awakened, though it was not at once to find expression. He became interested in the phenomena of so-called Spiritualism, as well as in the speculations which have become known under the name of "Theosophy." Belonging distinctively to the materialistic school of thought, and skeptical to the last degree by his whole training and turn of mind, he nevertheless began to feel the inadequacy of formal orthodox science to deal with the deeper problems of human life and destiny. Convinced of the soundness of the main principles of evolution, as held by his peers in science, he wondered whether these might not be equally applicable to psychical research. In short, Coues took up the theory of evolution at the point where Darwin left it, and proposed to use it in explanation of the obscure phenomena of hypnotism, clairvoyance, telepathy and the like. Under his personal surroundings as a scientist this required no ordinary moral courage and determina-

tion. One of the first fruits of this daring venture is found in an address delivered in 1883 before the Philosophical Society of Washington, and afterward published under the title of "Biogen: A Speculation on the Origin and Nature of Life." "Biogen" is a name coined by Professor Coues, which has since become incorporated in our language and been made the caption of a series of six volumes under his editorship or from his own pen, which have already passed through several successive editions.

This new departure seems to have been encouraged and confirmed by Professor Coues's visit to England in 1881, during which he received great attention from the leading scientists of London, and became a member of the British Society for Psychological Research. Some of his views, once considered visionary, are already among the accepted and formulated tenets of scientific orthodoxy. He will probably live to see them all recognized, though few pioneers in new fields of thought receive their just dues until their posthumous fame is established.

For several years past Professor Coues has been deeply absorbed in yet a different kind of literary labor, that of the lexicographer. He is one of the corps of experts of the great "Century Dictionary of the English Language" now publishing by the Century Company of New York, under the editorial supervision of Professor W. D. Whitney of Yale, the famous Sanskritist. Dr. Coues has charge of the important and very extensive departments of general biology, zoology, and comparative anatomy. The advance strides of knowledge in these branches during the past quarter of a century, with which Prof. Coues's own name is so closely identified, have resulted in the coinage of thousands of new technical words, and some of them already in use require to be defined with renewed precision as well as with changes of significance. For this vast work, which implies on the part of the experts a resurvey of the entire field of human knowledge, and the making of numberless new definitions of words, Professor Coues has shown himself peculiarly well fitted, not only by his profound erudition in his own departments, but by his habit of painstaking precision in the minutest details of dry fact.

He is tall and well-formed, classic in features, straight as an arrow still, with the air of the scholar though with none of the student's stoop, and shows no trace as yet of mental weariness. A magnetic personality betrays the fiery soul within, almost feminine in its swift and sure intuitions, yet most masculine in its intense intellectuality.

Although not past the prime of life he is already pre-eminent both in physical and psychical sciences, recognized as an authority in the former, and as a daring pioneer in the latter. Before either of the two now famous schools of Hypnotism in France had announced their results and made their mark, Coues had made bold experiments on his own person, as well as with others, and perhaps the still bolder experiment of publicly speaking and writing upon these strange forbidden things, when loss of both social and scientific prestige seemed likely to be the price of his temerity.

Professor Coues has been twice married. By his former wife he has three children, his eldest son, Elliott Baird Coues, being now a student in Harvard University. In October, 1887, he married Mrs. Mary Emily Bates, of Philadelphia, a lady in every way fitted to appreciate her husband and grace his home.

In religious matters he is an extreme radical and freethinker. He holds the view that much of the teaching of the established churches is demonstrably false in fact and vicious in effect; that some of it is known to be such by the professors of religion, and taught from unworthy motives for immoral purposes; and yet that there is much truth, exaggerated, distorted and misunderstood, which only requires to be winnowed from the chaff to be a blessing instead of a curse, and fruitful to human welfare. He takes strong ground against the interference of the Church with State affairs, and his keen satires upon ecclesiastical politics have more than once irked the clergy of the orthodox, Protestant and Catholic sects. Had he lived

in the dark ages he would have been an arch heretic and probably gone to the stake. As an agitator of such topics he shows not less courage than ability for "rousing the sleepers," as one of his critics lately remarked; and his influence upon contemporaneous thought seems likely to be still greater in the future than it has been in the past.



THE RELIGION OF THE FUTURE.

TO THE EDITOR: It would be difficult to fully define what religion really is. There is something in man that looks for a higher revelation than has yet been made, a desire for the best thought of God and a belief that the best thought has not been reached by the religions of the past.

There is no reason why mankind should not be impressed in the right way and that because all the intelligences that ever lived, are still living and the principal work of all is to elevate man by giving him such thoughts as he could not have, except for these unseen intelligences. If you were to say that the intelligences are not known, that they cannot identify themselves, it does not prove that they do not exist, or that their vocation is not as stated.

When a very young man once came to me for advice, I told him always to do as his conscience dictated and he would not be far wrong; our intuitive nature will generally give us good advice to follow. What is the intuitive nature of man, but the thoughts that come to him without effort?

You may try all the experiments that the most skilled scientists would adopt and you cannot enlarge on the above statement to change its meaning. When Columbus discovered this new world, it was but a confirmation of what he had thought, though his thought may not have been fully defined. There was a firm and abiding conviction in his mind that there should be and was a world or continent that could be reached by sailing westward and he could not banish this thought, but the thought was inspiration and nothing else.

Not that God inspired Columbus, but he was inspired or impressed by some spirit and it is not strange that he was, because it is evident from his life that he was a medium.

It seems passing strange that anyone can doubt the ability of spirits to impress men in such ways as Columbus was impressed. There is no difference between the thought of a man and the thought of a spirit and it can be demonstrated that men do in many cases read each others' thoughts, on the same principle and precisely in the same way may a man read the thoughts of a spirit.

I shall not attempt to say how, because I cannot understand how it can be explained. If you should ask me how I live, I could not give a scientific explanation, because back of all science says is an unexplained reason for life. The man does not live and never lived who can explain his own life. A vast amount might be written on the subject in way of explanation, but no real satisfactory solution would be reached. When men come to understand that they are subject to unknown laws of force and power capable of helping them in their work of building character, they will, so far as it is possible welcome the operation of these laws and not attempt to deny their existence or quibble over the inability of any one to explain them.

It matters not whether we understand many things in life or not, we should be glad to have all the good that may come from every law and it is not necessary that we should always be able to fully explain.

I am not arguing and do not believe that we should take everything for granted and not try in every way possible to reach a scientific solution of every phenomena, in mental or any other branch of scientific inquiry, but simply that our inability to understand or explain cannot alter any fact.

It may not be necessary to say that mental science is an effort at the explanation of everything I have claimed could not be explained, but when you have studied all that can be said on the subject, the real life of man is still unexplained.

If the statement is true that all the intelligences that ever existed are still in existence and they can and do impress men for their good, does it not almost necessa-

rily follow that out of this work of these unseen intelligences, must come the religion of the future?

The question of identity is not a material fact, but are there such intelligences and can they be a benefit to man? The question of their not being able to identify themselves may be entirely your fault and not theirs, or for some unexplained reason you may be unable to receive the impressions they endeavor to give you.

It would be impossible to construct a creed that would be satisfactory to even those who believe in spirit return, but a statement of belief would be easily agreed upon. Spirit return itself proves the continuity of life for man and that is a grand and most important belief. If all could unite on this the way would be open for enlarging and finally adopting a simple creed that would be generally satisfactory.

The best way is to accept simply the fact and never mind any creed or dogma that might be constructed. I was never willing to consent to all that any church claimed, but to the essential fact of God I give my best consent, because I fully believe in God. It would be easy for me to unite with any people who make God the essential part of their faith. There may be many who cannot believe in the ability of spirits to impress the people of earth and it would do no good to seek their support, but the great numbers that do believe would make a powerful organization.

I do not know just how many Spiritualists there are in the world. The number must include all who believe in the Bible and all the believers of all the religions in the world. True it is that some of the believers in the Bible think that spirits do not now communicate with man and have not since Christ lived on the earth, but they would soon come to see differently. There is no use trying to have anyone believe in Spiritualism as taught by many, because they have so covered up the idea of spirit return with their own formulated beliefs, that the people will not be reached by what they say.

PHILO.

DOLBEAR'S STATEMENTS DENIED.

TO THE EDITOR: I specially observe in THE JOURNAL of November 12th, some quotations from Professor Dolbear which may mislead in a hurtful manner, many youthful and untutored readers.

Having been reasonably well schooled in mathematical and astronomical science for about sixty years, it is great cause of rejoicing to have realized that there are truths in scientific fields of thought that are and must forever remain to be solid, so to speak, as "rocks of ages;" on which we may set our feet and "stand firm" amid the new and shining lights now bursting upon the present age—truths which these newer lights may illuminate, extend and more fully explain, but can never weaken or destroy.

That noted prince of scientists, Sir Isaac Newton, (the discoverer of the universal law of gravitation, and who in his greatest work Principia Mathematica, became the able rationalizer and demonstrator, that said law constitutes the mighty chain which binds the physical universe and perhaps even the spiritual in one grand unitary cosmos of infinite life,) once uttered this prayer: "Oh physics! beware of metaphysics."

Unfortunately our colleges and universities still dabble in the slime of metaphysical disquisitions and equip their students with tangled webs of thought that blind them in their researches after plain, solid and positive truth.

How else can we account for such a statement as the following quoted by you from Professor Dolbear:

"Great geometers tell us we do not know that the sum of the interior angles of every plain triangle is equal to one hundred and eighty degrees * * * that we do not know it within ten degrees if the triangle be a very large one" etc., to the end of the first main paragraph quoted.

Allow me to assure your readers (as one perfectly familiar for a life-time with the demonstration of the above stated simple and well-known theorem) that the lengths of the sides of a triangle, be they great or small, has naught to do with the truth of the theorem, whether you mark the triangle in your little note-book or imagine it to be in the stellar depths of space, connecting stars, that glow as suns millions of miles asunder.

Nay more! if said three stars be in a "curved space" even, as quoted from Professor Dolbear, it signifies naught; for the three straight lines from star to star, form their own true plane and mark out the

three angles, ever true to the proven theorem;—true on earth, true in Heaven and true in the depths of hell if the fabled lake of fire be surrounded by, or has marked in it, three straight lines uniting at three angular points.

The second main paragraph of the quotations from Professor Dolbear is surely a quotation of falsehoods. The above named theorem he calls an "axiom of geometry." An "axiom" is a basic, self-evident truth, and we have no right to claim as such a theorem which requires proof.

The demonstration of said theorem may be found in Playfair's Euclid, Proposition XXXII, book I, and as far as history tells, was first enunciated by that great geometer (Euclid) about two thousand, two hundred years ago. Aye! and it will remain susceptible of complete demonstration forever. Professor Dolbear has no right to say, as quoted, "these axioms" (meaning that theorem) "is now exploded, or that geometers know not the slightest reason for supposing them to be precisely true." "Geometers confess" no such thing! For every one who does so confess is an ignoramus and the confession itself proves him no geometer.

J. G. JACKSON.

[It should be said in justice to Professor Dolbear that his statements to which Mr. Jackson takes exceptions, have, whether true or erroneous, the support of the highest mathematical authority that can be cited.—Ed.]

PREVISION.

TO THE EDITOR: IN THE JOURNAL of November 12th, C. M. Nay is perplexed over the fact of prevision or prophesy. Mystery and difficulty do not exist in nature, they are always in us and result from not understanding or comprehending what exists in nature. It is hard for one who has not considered the matter profoundly to realize that there is not an element of contingency in voluntary acts. Voluntary acts take place as much in accordance with law as the movement of the planets, the growth of vegetation or any other process of nature. In voluntary acts we reflect, weigh results and choose, but always in view of such motives as are brought before the mind. The child clutches the light and is burned, the memory of that pain is a motive afterwards to avoid it. Thus our character is built up to fulfill the object of our life here in the body. This is a base statement. A half century ago I wrote a treatise which is now out of print except a few copies I reserved.

Omniscience sees all, the future equal with the past or present. We finite beings have a faculty to foresee future events as far as they come within the sphere of our vision. This faculty is germinal in our bodily life, but in spirit-life becomes much more developed. Thus advanced spirits are enabled to foresee calamities as railroad accidents, shipwrecks and fires and warn their friends if they are sufficiently mediumistic so that they can impress their minds. Examples of this are common in the history of Spiritualism. A family was thus saved at the burning of the theatre in Richmond. Sometimes one is informed of the day and hour of death beforehand, but generally the providence that hides the future from us is a merciful one.

I hope this will sufficiently show that difficulties result from errors we have entertained, or from not understanding what is in nature.

JOHN ALLYN.
ST. HELENA, CALIFORNIA.

This is what Rev. J. M. Buckley says in the Chautauquan about Emerson: "What rank would you assign to Ralph Waldo Emerson as a spiritual man? No rank at all in the Christian sense. If you mean by a spiritual man, a man who discerns spiritual things in the gospel sense, there is not the slightest sign in his history or writings that he ever knew anything about them. He refused to be a minister and left the Unitarian body on this very remarkable ground, that he would not administer the holy communion. He would not show to one martyr, the man Jesus, a peculiar honor. He said he would celebrate something in behalf of all the martyrs of the human race, but would not elevate Jesus Christ above the rest. But, if you mean by the word spiritual that high poetic penetration, that marvelous mystical tendency that invests all material things, that something above and beyond them, then I would put Emerson in the front rank as a spiritual man."

BOOK REVIEWS.

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

Reminiscences of A Voyage Around The World in The Forties. By Captain Burr Osborn. Union City, Michigan, 1892. Pp. 150. Price, 50 cents.

Mr. Osborn, who was born in the Nutmeg state and who left his home to sail around the world when he was a boy, has given to the public one of the most interesting accounts of travel that has been published. He makes no pretensions to literary excellence, but he has written his book in a style that is vigorous, clear and concise. In his voyage around the world, he visited many countries and saw many people, and nothing which fell under his observation seems to have escaped his memory. The people, their appearance, their mental characteristics, their customs, religious beliefs, in fact, everything in regard to them, is described graphically and strongly. We know of no other work in which is presented in the same space so large an amount of information, given by a keen observer and a close student of human nature. Mr. Osborn adds to the narrative of his valuable reminiscences a statement of his religious belief, which if it shall not be in all respects acceptable to the reader, will be found interesting and given with clearness and simplicity.

Amore. By Elizabeth Boynton Harbert, Ph. D. New York: Lovell, Gesterfeld & Company, 125 East 23d. st. Pp. 278. cloth. Price, \$1.25.

The author of this little book shows that she is conversant with the advanced thought of the day. While she has presented her ideas in the popular form of a story, the style is that of an essayist. The principal characters in the book, Philip Ward and Theodora Dwight are quite too ideally perfect to be natural. While love is the title and theme of the tale, the author has treated the subject in its highest aspects—unselfish love and love of humanity. It is also a protest against the narrowness of orthodox theology and a plea for the truth—"God is Love and Love is God."

MAGAZINES.

Wide Awake for December, the Christmas number, has the full Christmas flavor from the beautiful frontispiece "The Ice Queen" in the Christmas Grotto to the fantastic flower piece that ends it. William O. Stoddard, one of the most popular of story-tellers for young people commences a story in this number. It is a "heroic story" in which is introduced many of the young patriots of revolutionary New York. This number is replete with good things and for young people is unsurpassed. D. Lothrop Company, Boston. —Our Animal Friends for November has for its opening article one entitled "Are Dumb Animals Immortal Beings?" Quotations are given from Dr. Pusey and John Wesley. The article which is by the editor says, "We are frank to declare that if we may not believe in the immortality of the brute, we know no reason to believe in the immortality of man." "Bull Fighting," "The English Church Congress," "Talking in Strange Tongue" by Edith M. Thomas, and "Sport Without a Gun" by Ernest Ingersoll are among the contributions to this admirable little monthly. New York, 10 East 23d st.—The Arena for December, the Holiday Number, gives its readers for its frontispiece fine portraits of Whittier and Tenneyson. Rev. Nicholson, D. D., of whom a full page portrait is given, contributes an article on "The Bacon-Shakespeare Controversy." Lyman Abbott writes about "Compulsory Arbitration." A very notable article and one of deep interest is by Napoleon Ney on "Occultism in Paris." Bishop Spalding writes on "Why the World's Fair Should Be Open on Sunday." The editor B. O. Flower has an attractive article entitled "Religious Thought as Mirrored in Poetry" and "Song of Colonial Days." Prof. James T. Bixby writes on "A Chinese Mystic," and a number of writers, including Sir Edwin Arnold and Prof. David Swing, have a symposium on a notable book of travels, that of Mrs. Sheldon, "From Sultan to Sultan." There are very valuable contributions, book reviews, editorial notes, etc. Arena Publishing Co., Boston.—The December Forum is a very strong number of this solid monthly. The opening paper is by President Charles W. Eliot and it discusses "Wherein Popular Education Has Failed." Senator Edmunds writes on "Politics as a Career." Mrs. Millicent G. Fawcett con-

tributes a paper on "Women in English Politics." "Dialect in Literature" by James Whitcomb Riley, "Problems of Poverty" discussed by Prof. F. G. Peabody and Jacob Riis, and "Why the Fair Must Be Open on Sunday" by Rev. J. W. Chadwick, an admirable paper which must have a very excellent effect in favor of public sentiment for an open Fair, are among the contributions to this issue. The Forum is one of the most solid of all the monthly magazines published in this country. Forum Publishing Company, Union Square, New York.—One of the most noteworthy magazine features for December is the group of composite photographs of members of Mr. Gladstone's cabinet in the Review of Reviews. In the November number the frontispiece was a composite of the entire seventeen composing the Cabinet. It was so widely commented upon that in the December number the Review has published the final composites which were originally made, each containing four members of the Cabinet, and which were photographed one upon the other with Mr. Gladstone's portrait finally superimposed. These four group composites are of extraordinary interest. —The Chautauquan for December has an attractive table of contents. Prof. W. H. Goodyear writes on the "Influence of Greek Architecture in the United States." "The Greek and American Democracies" is the title of an article by Dr. David H. Wheeler. George William Hill contributes an article on "Indian Corn, Its Use in Europe as a Human Food." Lillian Whiting has a very suggestive and thoughtful article on "A Word to College Girls," which all young women having an ambition to become journalists ought to read. "Unappreciated Women," by Margaret N. Wisbard, and "A Noble Life Work after Fifty-seven" by Isabella Webb Parks, are also valuable contributions. The editor writes on the "Craze for Authorship," "Our Northern Neighbors," "How to Enlist People in the C. L. S. C." There are many other very fine contributions to this number of the Chautauquan.—Childhood, a monthly magazine of all that concerns the welfare of the child, has just made its appearance. It has valuable contributions by a number of able writers, some of them eminent. The first paper is by Prof. Lester F. Ward and it relates to the "Reciprocal Obligations of Parent and Children." "Childhood's Logic" by Frances C. Sparhawk, the "Care of Infancy and Children" by Stonewall Johnson, M. D. "The Mother as a Teacher" by Emma Marwedel, "Make Believe" by Julian Hawthorne, "Preparation for Motherhood" Florence Hull and some "Suggestions to Fathers" by Kate Tannatt Woods, are among the contributions. The editorials are numerous and of fine quality, appropriate to the purpose of this magazine. George William Winterburn and Frances Hill, editors, New York, A. L. Chatterton & Co., 78 Maiden Lane.—The New Church Independent for November opens with a contribution by Rev. E. D. Daniels as to the "Locality of Heaven." W. H. Holcombe, M. D., writes on "Theosophy and Swedenborg." There are several other very thoughtful articles in this number of the New Church Independent of special interest to Swedenborgians and to those of the new spiritual thought generally. \$2 per year. Welser & Son, 141 31th street, Chicago.

The Unseen Universe for December has several continued articles, among them one on "Mr. George Waldron in Canada," "Extracts from Ghostland and Historical Spiritualism in Europe." The romance by the editor is continued in this number. John Heywood, Deansgate and Ridgefield, Manchester, England.—The December Century is a great Christmas number, with a new cover, printed in green and gold. Among its special attractions are seven complete stories by Edward Eggleston, Thomas Nelson Page, Hopkinson Smith, and others. It contains a number of fine engravings of sacred pictures by well-known artists, including a frontispiece by Dagnan-Bouveret, Abbot H. Thayer's "Virgin Enthroned," Blashfield's "Ringing the Christmas Bells," and a Madonna by Frank Vincent Du Mond. —The December number of The Mother's Nursery Guide contains a valuable article on catarrhal affections, by Dr. G. C. Stout, which points out the necessity of attending to those troubles at their earliest appearance in infancy. Babyhood Publishing Co., 5 Beekman Street, New York.—In the December number of The Atlantic Monthly Mr. Crawford brings his serial story, "Don Orsino," to an unexpected and striking close; and in the final passages of his novel tells us that in his hero we see a sketch of the young man of the transition period in Italian life. He intimates that

this is the end of his series of histories of the Saracinesca family. The chief attraction of this number is a collection of letters that James Russell Lowell addressed to W. J. Stillman, which are very delightful reading; full of the genial, sunny disposition, and the quick touches of humor and feeling which were so characteristic of the man. Houghton, Mifflin & Co., Boston. —The English Illustrated Magazine for November has an excellent picture of Tenneyson for its frontispiece. "Otter Hunting" by W. C. A. Blew, "On a Grain of Mustard Seed" by Joseph Hatton and "New York as a Literary Center" by Douglas Sladen are among the contributions to this number. "Green-Room of the Comedie Francaise" by Frederick Hawkins is also a very attractive article. The illustrations as usual are first class and the magazine is fully up to its high literary standard.

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But 'tis an old belief
That on some solemn shore,
Beyond the sphere of grief,
Dear friends shall meet once more.
—Lockhart.

There comes a time when we shall meet
The watchers on the other shore;
There comes a time when we shall greet
The loved ones gone before.

Friends in this world may turn to foes,
And love its fondest vows forget;
Fortune may fly from us and woes
Our pathway may beset;

A beggar's lot may be our share,
A stall our only place of rest;
A crust of bread our daily fare,
And rags our very best;

And yet there comes a time when we
Shall win, who fail not in our trust,
The crown of immortality
Reserved unto the just.

There comes a time when newer life
Shall pulse through every swelling vein,
When peace shall take the place of strife,
And loss give way to gain.

There comes a time when angel hands
Shall close on earth our aching eyes,
And waft our souls to greener lands
And more ethereal skies.

There comes a time when we shall meet
The watchers on the other shore;
There comes a time when we shall greet
The loved ones gone before.

No two men ever lived, it is said, who
were more devoted friends than Ernest
Renan and Lord Tennyson, who, by a co-
incidence that has already been noted,
died at about the same time. Tennyson
journeyed to France quite often and when
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where a portrait of Tennyson which was
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Kingsley opened and carefully examined it
for many minutes, but in vain. At last he
said: "I have every reason to believe that
this is a very kind letter of sympathy from
Stanley. I feel sure it is. Yet the only
two words I can even guess at are, 'heartless
devil!' But I pause—I pause to accept
that suggestion as a scarcely likely one
under the circumstances."

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sauces, etc., use Gail Borden "Eagle"
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At Berdones, in the department of Gers,
France, a priest was appointed by the
archbishop whom the parishioners did not
like. The townsmen locked up the church.
The priest attempted to address them, but
was cried down and hooted. And now
they have sent word to the archbishop
saying they would call a Protestant clergy-
man unless their wishes concerning the
appointment of the priest were heeded.
Such a proceeding is altogether unheard of
in that part of France, and shows to what
extent the authority of the church of Rome
has declined, even in France, which was
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stronghold of the Roman Catholic religion.

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Have 5,000,000 Souvenir Half Dollar Coins in their treasury, the gift of
the American people by Act of Congress. The patriotic and historic features
of these Coins and their limited number, compared with the millions
who want them—our population is 66,000,000—have combined to create
so great a demand for these World's Fair Souvenir Coins that they are
already quoted at large premiums. Liberal offers from speculators, who
wish to absorb them and reap enormous profits, have been rejected for the
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We Are the People's Servants==

and a divided sense of duty confronts us—

We need \$5,000,000 to fully carry out our announced
plans, and

We have decided to deal direct with the people---

To whom we are directly responsible---among
whom an equitable distribution of these National
heirlooms should be made.

The World's Fair Offer to the American People:

That none of our plans for the people's profit be curtailed we must
realize from the sale of 5,000,000 Souvenir World's Fair Fifty-cent Silver
Coins the sum of \$5,000,000. This means \$1.00 for each Coin, a much
smaller sum than the people would have to pay for them if purchased
through an indirect medium. Every patriotic man, woman and child
should endeavor to own and cherish one of these Coins, as they will be
valuable in future years—a cherished object of family pride.

Remember that only 5,000,000 Coins must be divided among
66,000,000 people. These Coins could
be sold at a high premium to Syndi-
cates, but we have enough confidence in
the people to keep the price at a Dollar
for each Coin, as this will make us realize
\$5,000,000—the sum needed to open the
Fair's gates on the people's broad plan.

**World's Fair
Souvenir Coin
for a Dollar.**

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you their receipt for your money, as delivery of these coins will not
begin before December. There is no expense to you attending the distri-
bution of the Souvenir Coins, as we send them to your local bank. If for
any reason it is inconvenient for you to subscribe send Postoffice or Express
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DEMOCRACY IN SOCIAL LIFE COMING.

Miss Jane Addams, who had a contribution about the work done at Hull House, Chicago, in the October number of The Forum, has another article in the November number showing the effect of such work as is done at Hull House upon the workers themselves, which she thinks is no less important a thing than the practical revival of the original spirit of Christianity. Miss Addams says:

The time may come when the politician who sells one by one to the highest bidder all the offices in his grasp will not be considered more base in his code of morals, more hardened in his practice, than the woman who constantly invites to her receptions those alone who bring her an equal social return, who shares her beautiful surroundings only with those who minister to a liking she has for successful social events. In doing this she is just as un mindful of the common weal, as unscrupulous in her use of power, as is any city "boss" who consults only the interests of the "ring." In politics "bossism" arouses a scandal. It goes on in society constantly and is only beginning to be challenged. Our consciences are becoming tender in regard to the lack of social democracy in social affairs. The social organism has broken down through large districts of our great cities. Many of the people living there are very poor, the majority of them without leisure or energy for anything but the gain of subsistence. They move often from one wretched lodging to another. They live for the moment side by side, many of them without knowledge of each other, without fellowship, without local tradition or public spirit, without social organization of any kind. Practically nothing is done to remedy this. The people who might do it, who have the social tact and training, the large houses, and the traditions of custom and hospitality, live in other parts of the city. The club-houses, libraries, galleries, and semi-public conveniences for social life are also blocks away. We find workmen organized into armies of producers because men of executive ability and business sagacity have found it to their interests thus to organize them. But these workmen are not organized socially; although living in crowded tenement-houses, they are living without a corresponding social contact. The chaos is as great as it would be were they working in huge factories without foreman or superintendent. Their ideas and resources are cramped. The desire for higher social pleasure is extinct. They have no share in the traditions and social energy which make for progress. Too often their only place of meeting is a saloon, their only host a bartender; a local demagogue forms their public opinion. Men of ability and refinement, of social power and university cultivation, stay away from them. Personally, I believe the men who lose most are those who thus stay away from them. But the paradox is here: when cultivated people do stay away from a certain portion of the population, when all social advantages are persistently withheld, it may be for years, the result itself is pointed at as a reason, is used as an argument, for the continued withholding.

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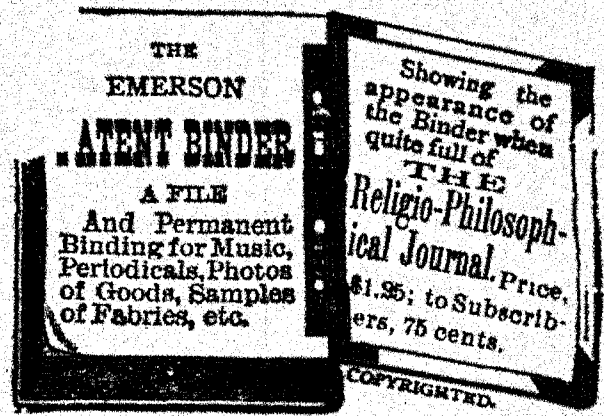
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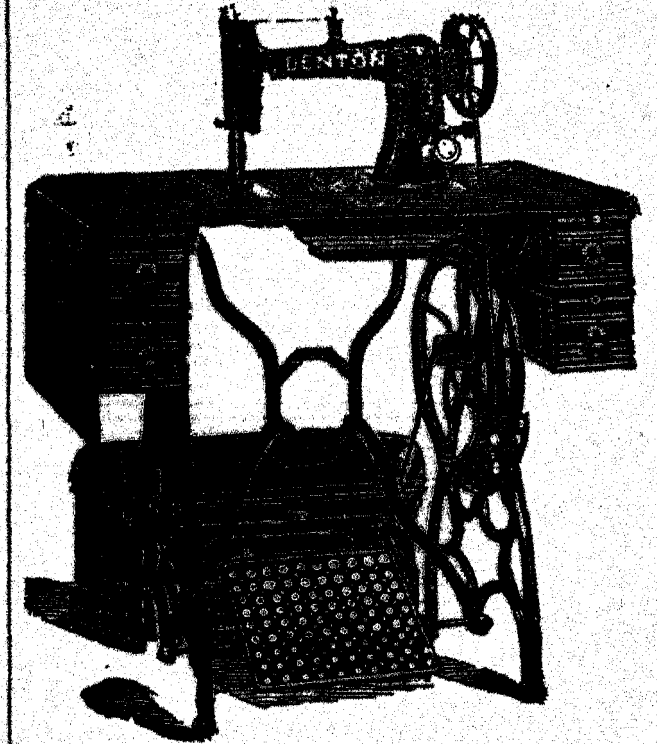
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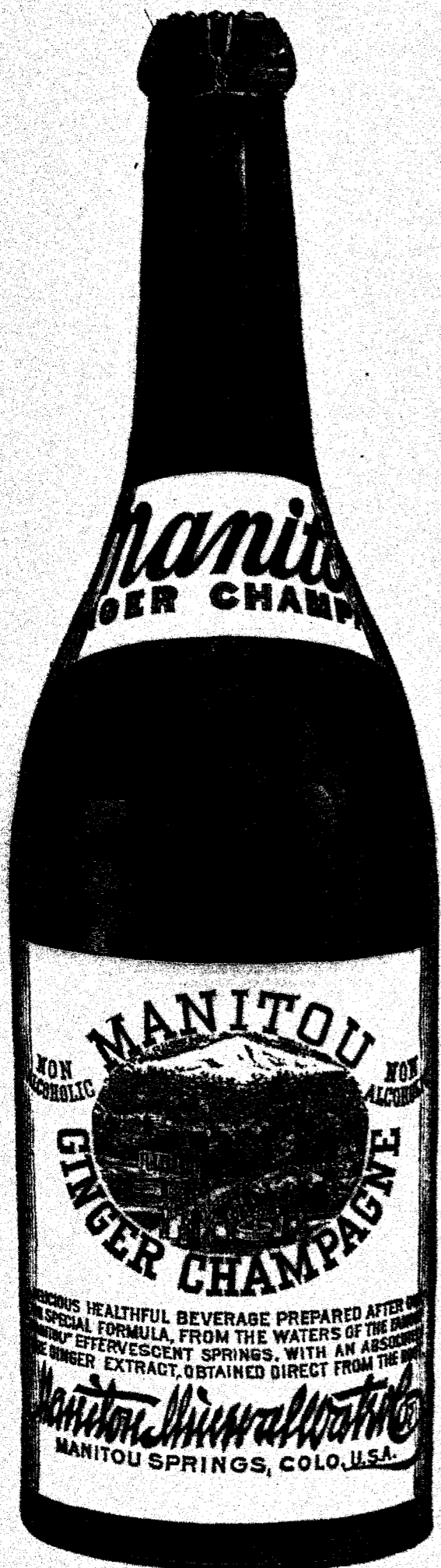
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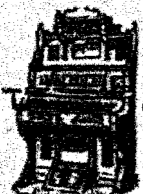
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CHRISTMAS MORNING AT HOME.



THE man who said "There's nothing sure in this world but death and taxes" might have given a pleasant aspect to this philosophy by noting that Christmas was coming, too, and pretty regular at that.

The rise and progress of Christmas in this country is a very interesting subject of investigation, as showing the diverse character of America's early settlers and the peculiar elements concerned in the development of the features of our present holiday season. The Virginia settlement was cradled in poverty and was too deeply concerned with the problem of existence to celebrate anything. In New England the life of the Pilgrim Fathers was so hard that statutes were easily enacted forbidding the celebration of Christmas, largely on the ground that the day could not be spared as a time of abstinence from work. A compromise was finally made, however, that only those who worked on that day should have anything to eat during the twenty-four hours.

It was by the Dutch and Germans who settled in New York later that Christmas was first recognized to any notable extent in early times. The Dutch and English brought the Yule log to the Christmas fireside, but it was the Germans, with their old Druidical traditions, who introduced evergreens and planted the first Christmas trees on this continent. Then St. Nicholas, the early Christian patron saint of the young, and Santa Claus, the kindred patron saint among the Dutch, began to be invoked for blessings. Other elements in the population gradually became interested in Yuletide and the Christmas tree, and so the day has grown to its present importance.

The modern Christmas tries a man's reasoning powers to the fullest extent. With him it is a problem just what to give each, and if he makes no mistake he is a wise man indeed. The wisest are those who appreciate the value of good books, and what book is there that is more useful than a work of Reference? In the REVISED ENCYCLOPEDIA BRITANNICA the knowledge of the world has been gathered up and its marvel of cheapness makes it possible for everyone to purchase. Try giving a set to your friend and see how he will appreciate it.

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nothing that would give your parents greater satisfaction and you all greater benefit than this storehouse of knowledge, where the brightest men who ever lived have laid their mental treasures.

If you are to give a present outside of your own household you will, in making such a present, prove not only your own good judgment and good feeling, but you will confer a personal compliment on your friend, for unless he has brains and ambition you would not have thought of such a gift.

Isn't this worth thinking about? Would not you like to make such a present? Then don't put the desire aside with the hasty reflection, "I can't afford it," but send a dollar to THE RELIGIO-PHILOSOPHICAL JOURNAL and the full set of books, twenty volumes, bound in heavy manilla paper covers, will be sent to you at once. You will never have such an opportunity as this again to make a present to a friend at such a nominal cost and yet secure so much value in return. The remaining \$9 you will have three months in which to pay for it. A Christmas present for an initial payment of \$1. Think of it!

THE Baptist Gleaner, a hardshell Baptist paper, published in Kentucky says: "Infidelity and Seventh-day Adventism are both working to the same end, and each is glad of an opportunity to second the efforts of the other in breaking down the observance of the Christian Sabbath as a day of rest." Our hardshell brother, continuing, after referring approvingly to the imprisonment of Seventh-day Adventists near Paris, Tenn., for working on Sunday, says that the "secret of it all is that both Infidels and Adventists despise the law of God, and the laws of the land as well." Will not our Kentucky brother take a column or two of the space which he devotes weekly to wrangling with the Campbellites who have made it hot for him in debate, abusing the Methodists, misrepresenting and maligning liberal thinkers of whom he knows nothing, boasting of controversial victories he never achieved and which would amount to nothing if he had won them, and editorially puffing all kinds of nostrums.—will he not take some of this space to show that Sunday is the Sabbath of the Bible, and that he and not the Seventh-day Adventists is the "Sabbath breaker." An attempt of this kind might serve to arouse the mind of our hardshell brother sufficiently to give him a faint idea of how extremely little he knows about the origin and history of Sunday as a Sabbath.

Mrs. EMMA HARDINGE BRITEN is about to publish a new work entitled "The World's Pioneers of the New Spiritual Reformation, or Biographical Sketches of Celebrated Spiritualists." Mrs. Britten requests that all who wish their names to appear in this work will send at once a concise account of their work in the "cause" to be subject to editorial preparation, and that each one so doing will pledge himself to take one or more copies of the completed volume, the price of which will depend on the amount of matter submitted. Those who are desirous of adding their portraits may do so by sending a plate (at their own cost). All communications should be addressed to Mrs. Emma Hardinge Britten, The Lindens, Humphrey street, Cheetham Hill, Manchester, England.

SAID Congressman Townsend of Colorado the other day: "There are miles of petitions in Washington, for and against the closing of the Fair on Sunday. The remarkable thing is that from the churches all over the land come the petitions for Sunday closing and from the labor unions from all over the country come the petitions for Sunday opening. The

workingmen realize that their one day of cessation from labor, no matter whether they observe it Puritanically or as a day of recreation and pleasure, is Sunday. If the Fair is closed on that day, many of them will be debarred from seeing it. Yet the churches in this matter are fighting the workingmen. I don't assert that there is any antagonism between the working classes and the churches, but here on the question which is deemed vital, we find the labor unions of the country and the membership of the churches, with the ministers, directly opposed to each other." Mr. Townsend is on record as having voted for the opening of the Fair on Sunday, when the question of the appropriation was before the House during the last session of Congress.

THE Sunny Hour is a little monthly paper published by a boy for boys and girls. The November number is a Thanksgiving number, which gives thanks for many things. It gives thanks to the excellent people who have contributed the money necessary to start the permanent Barefoot Mission. It gives thanks for the feelings of personal interest which the children and parents have for the paper. It gives thanks that it has no debts and that it is successful in its little way and that it is the means of doing good to the poor and oppressed. This issue has a number of fine original contributions, including poems and stories well adapted for young people. The editor and publisher, Tello d'Apéry is a remarkable young journalist, whose efforts have been crowned with great success and his paper deserves all the encouragement and support that generous-hearted people may see fit to give. The price of The Sunny Hour is \$1.00 a year, ten cents a copy. Publication office, 18 West Fourteenth street, New York City.

THE benefit which the farmer may derive from the application of electric force in transportation is discussed in the last number of the Engineering Magazine. The writer estimates that ninety per cent of the roads of the country could be equipped with tracks and wires for the use of electric motive power for \$3,500 a mile. His plan would be to divide the country up into districts ten miles square and have one central power station to serve each district. A capitalization of only about \$5 an acre would thus be necessitated, with an annual interest charge of thirty cents an acre. In this way the heaviest transportation charges now borne by the farmers would be greatly reduced, and what such improved facilities would do in bringing widely separated neighborhoods close together and building up the farming sections must of course be very great.

Now is a good time to subscribe to THE RELIGIO-PHILOSOPHICAL JOURNAL at the beginning of the new year. THE JOURNAL stands first among the list of Spiritualist papers. It will continue to maintain its high standing. The admirable half-tone portraits that are now being published receive great praise from subscribers. All are delighted with them. Dr. Coues' picture which appears this week, will be followed by Thumann's "Pitcher of Tears." All will remember the beautiful little poem that it illustrates and which will be published in the same number. Pictures of Mr. M. C. C. Church, Mrs. Un lerwood, Mrs. Lillie, Mrs. Watson, Mr. Coleman, Dr. Hodgson and many others well known to our readers will follow. I hope all will send at least one new subscriber for the coming year.

Dr. Dewey's books, "The Pathway of the Spirit," "The Open Door," "The Way, the Truth and the Life" are all admirable books for Christmas presents. In our list may be found very many valuable works

of which we mention a few: Giles B. Stebbins' "Upwards of Seventy Years;" Lizzie Doten's "Poems of Progress and Poems of the Inner Life;" "Lights and Shadows of Spiritualism," by D. D. Home; "D. D. Home, His Life and Mission;" "Scientific Basis of Spiritualism," by Epes Sargent and a large list of valuable books, which will be found on another page and for sale at this office.

THERE will be another meeting in the apartments of Mrs. Stansell at the Sherman House, Chicago, next Saturday evening to complete an organization for the investigation of things psychical and spiritual. All interested are invited to attend. Room 622.

REV. E. P. POWELL, of Clinton, New York, writes: I have but one fault to find with THE JOURNAL. It takes up too much of my time in digesting it. A journalist with a pile of newspapers and magazines is often too glad to pick up something so poor that it can be flung aside quickly. THE JOURNAL bothers me. It keeps me busy too long. Its articles on "Voluntary Motherhood" and the "Natural Side of the Spiritual World" are very valuable.

Two trains run every day from Jaffa to Jerusalem and the opposite way, passing by the towns of Ramleh and Lydda and several villages. Intending tourists may now be assured of finding comfortable accommodations on their journey to Jerusalem. Starting from Jaffa in the afternoon, at 2 o'clock, they reach Jerusalem in three hours and a half, arriving in the Holy City before 6 o'clock in the evening.

NOTHING could be prettier for a Christmas present than Mrs. Daniels' book, "As It Is To Be." It is handsomely bound in red, with illustrations. It purports to be a spirit voice which holds conversations with her. It is just the thing for a holiday gift book. Price, paper, 50c; cloth, \$1.00; satin, \$1.50. For sale at this office.

I LIVE, and this living, conscious being which I am to-day is a greater wonder to me than it is that I shall go on and on forever. How I came to be astonished me far more than how I shall continue to be.—Orville Dewey.

Every one should send for the binder to protect their files and keep them for future reference.



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