

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, APRIL 29, 1893.

NEW SERIES—VOL. 3, NO. 49.

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

TOPICS OF THE TIMES.

SAYS Summerland: The public recognition of woman, upon the plane of an independent existence as woman, at the World's Fair, is the first time in the history of civilization that such a thing has been done. And, judging from the account of the exhibit which they will there present, it is safe to say that it will not be an inferior one. The zeal and industry with which the ladies have been preparing their exhibit have been commended from all sides. Their emancipation from the ownership of the "lords of creation" will be made apparent on that occasion as well as their power for independent thought and action. This is gratifying to all who have been interested in the progressive strides woman has made in the past few years—a progress which twenty-five years ago would have been thought impossible by the majority of liberal minds.

LUCY LARCOM, whose mortal career has just closed, was a remarkable illustration of the possibilities attainable by women under adverse circumstances. Thrown upon her own resources early in life she passed ten years as an operative in New England cotton mills. This occupation neither stifled her aspirations for higher things nor smothered her womanly qualities. With other girls of her class she devoted her spare hours to mental improvement which in time led to timorous ventures into the field of literature. It was these efforts as a mill employee that attracted the attention and awakened the memorable friendship of Whittier. Her subsequent toils and successes are now part of the history of American literature. Her example should prove an inspiration to young women, as it also proves that industry is not by any means a barrier to high achievement.

SAYS John Burns, in his paper the Medium and Daybreak: Salvation from much more than "death" should be the desire of the true Spiritualist. Let him look and see if he is not spiritually dead already, which is far more regrettable than physical dissolution. There are "fruits of the spirit." Where are they to be found in Spiritualism and out of it? Let us begin and save ourselves from all kinds of minor evils; intemperance, gluttony, the use of narcotics, sensuality, unhealthy and idle habits, and many other things on the physical plane, the presence of which is indicative of a lack of spirituality. Then in the temporal range we have to get rid of many harsh and unjust attitudes towards the interests of others; especially have we to see our spiritual work is not a mere mercenary trade to give an easy life to those who engage in it; and thereby place them in a position to deprave the spiritual stream and defraud a thriving humanity of their highest and God-given rights. The highest need of humanity is the application of that truth which comes from internal illumination, the divine in man. It is the only genuine realization of immortality, and that spiritual state which is indestructible and passeth not away. When it is

attained to, there is no concern whatever about a "future life," for it is an ever-present life, and we know that the "future" never comes; it is to-day that is "the day of salvation," it is an eternal "now or never." The man who puts off his highest spiritual concerns till "another life" is the most reckless of misguided people. It is indispensable work that every man must do for himself, but we can condition and encourage one another in the task.

G. W. LITTLEHALES in the Popular Science Monthly for May says: It would appear to have been definitely established by the researches of the last fifty years that life in some of its many forms is universally distributed throughout the ocean. Not only in the shallower waters near coasts, but even in the greater depths of all oceans, animal life is exceedingly abundant. A trawling in a depth of over a mile yielded two hundred specimens of animals belonging to seventy-nine species and fifty-five genera. A trawling in a depth of about three miles yielded over fifty specimens belonging to twenty-seven species and twenty-five genera. Even in depths of four miles fishes and animals belonging to all the chief invertebrate groups have been procured, and in a sample of ooze from nearly five miles and a quarter there was evidence to the naturalists of the Challenger that living creatures could exist at that depth.

In an article on cultivating humane ideas and feelings, the Popular Science Monthly for May says: With many persons dogs and hydrophobia are closely associated mentally, and I recently read an article in which the author spoke of the dog as the "breeder of hydrophobia." The societies will do good by publishing actual statistics and other details bearing on the nature of this dreaded disease. I have also read arguments for the complete extirpation of dogs based on the fact that some sheep were worried. The plain preventive for rabies is the proper care and management of dogs; and for sheep-worrying, the confinement of dogs at night, which would be, indeed, a proper proceeding if no sheep existed. A roaming dog is no more desirable than a human tramp; but no one has advocated the destruction of the human race to get rid of tramps. In attempting to spread sound views in regard to diseases that are common to man and our domestic animals, such as rabies, indirectly much information will be given to the public about the care of dogs, with a view to avoiding conditions that simulate this terrible malady. The "mad dog" of the streets is, we know, rarely rabid, and usually only needs a little judicious and kindly assistance to restore him to health. It is just about as reasonable to pounce on and kill a human being that falls in an epileptic fit, as the majority of the dogs that are attacked and killed by an excited crowd.

THE rejection of the application of Theodore Seligman for membership in the Union League Club, last week, shows how deeply race prejudice runs, and how hard it is to eradicate it, even from so intelligent and excellent a class of men as compose this famous club, says the Independent. Mr. Seligman is a man of spotless character, and of high standing socially and

professionally. Moreover, he is the son of Jesse Seligman, the honored banker, who has been a member of the club since 1868, and was for many years one of its vice-presidents. The application of the son was passed upon favorably by the committee, but enough blackballs were cast in the election to defeat him. It is not denied that the sole opposition to him was based on the ground that he is a Jew. He was already a member of several of the best clubs in the city, and his rejection by the Union League Club was a direct insult to his father, to himself and to his race. We know, of course, that a club is a private institution, and may accept or reject whom it will; but in this case, where no personal, social, political or moral objections could be alleged: it was an inexcusable exercise of the privilege of the blackball. Those who were most active in opposition were the frequenters of the café, and not representative men. Their action is most unfortunate. They have compelled the elder Seligman to resign, and have put a stigma of shame upon the record of a famous club.

SAYS Rev. J. P. Hopps: If we talk of "a ghost," people laugh or sneer. If we talk of "The Holy Ghost," they take off their hats and kneel. So much for habit and prepossession. It does not seem to matter whether we say "Holy Ghost" or "Holy Spirit," neither does it matter whether we say "a ghost appeared" or "a spirit appeared." A ghost, then, is a spirit. But what is a "spirit?" Simply a person who has got out of the body, "this muddy vesture of decay" which did "grossly close it in." Is the person less real, than—a kind of bankrupt personality—a sort of escape of gas? It would not seem like it if we reflected that of Him who is the supreme being in the universe it is said, "God is a spirit." The average human being is under the delusion that he sees all there is to see, and hears all there is to hear. He is not to be blamed for it. He came into what he calls "the world" with his physical apparatus, and it has taken him all his time to comprehend it, provide for it and use it. He is bound to stick to the only bridge he knows. At present, all we can expect of him is that he shall take off his hat and kneel when we mention "The Holy Ghost." The time will come when he or his successor will draw the great inference, and grasp the idea that other ghosts besides "The Holy Ghost" may be somewhere, perhaps not as far away as he had imagined. Some dim consciousness of spirit life has been awakened in him all along by the conventional teaching of the Church concerning "Heaven" and "Hell" (though his heaven has only been a huge, sensuous, and closely-guarded palace of delight, and his hell only a melodramatic chamber of horrors), and his mind has been quickened of late years by rumors from the wonderland of science concerning things unseen. He has even commenced to learn the revolutionary truth that sight and sound are not what they appear to be—that they are mere vibrations which some subtle master of the house within translates into sight and sound; and he has even caught sight of the tremendous fact that if his senses were differently graded, the old familiar world would disappear and sights and sounds would all be changed. But he has not got far yet on that amazing road.

MR. MORSE'S VIEWS ON PSYCHICAL SUBJECTS.

J. Morse, the well-known medium and representative of Spiritualism, recently had an interview with Mr. Stead, whose recent psychical experiences have attracted wide attention, not only because of the reputation of the man but because of the uniqueness of the phenomena, an account of which he has published. Mr. Morse describes the distinguished journalist as "a man tall of stature, quick of eye, decided as to speech, a well-shaped head set on good square shoulders, evidently of good old Northmen stock, features well defined, evidencing determination and yet the singular delicacy of skin and softness of eye denoting a man of high sensibilities, unflinching in purpose and indomitable energy; an unconventional man, who works as a worker should, untrammelled by the restraints of personal pride or social seclusion; a voice that was clear and ringing, that uttered its words in the notes of clear conviction, and all in all, a man who impressed with his immense energy, will, enthusiasm, honesty and manliness, a man first and last, a journalist who infuses humanity into journalism." Mr. Morse speaks of him as one who "is making history and playing a part in the ushering in of that newer reformation that will finally banish the crude negations of a crude materialism and the fantastical tenets of a dying ecclesiasticism and help to establish in their place the reign of peace and spiritual truth, which latter shall answer in the affirmative once for all the old, old question: 'If a man die, shall he live again?'"

In reply to a remark by the interviewer, Mr. Stead said: "There is a very wide-spread interest in all circles as to the possibility of spirit return and this prevails as you suggest in the very highest quarters. I do not know that there is so very much more interest than there has always been. The change is not in the increase of interest but in the increase of the courage of those who are interested, that is to say, the pressure of the hostile atmosphere is not so heavy as it was."

In reply to the question to what he attributed this changed opinion, Mr. Stead said:

"To many things. Materialism of the coarser and grosser sort has worn itself out. The theosophical movement, especially Mrs. Besant's adhesion to it, has compelled many to think, both among the extreme unbelievers and the narrow orthodox. To put it quite familiarly, both Atheists and Christians have felt that there must be something in 'spooks,' if they could do for Mrs. Besant what the churches failed to do; for, of course, though Mrs. Besant scouts Spiritualism, it was Spiritualism which led her to her present creed. Then another influence, which undoubtedly has had its weight, has been the investigations of the Society for Psychical Research. That society is by no means a spiritualistic institution as you know, but it owed its existence in a great measure to Mr. Stainton Moses; and after several years of very skeptical investigations its leading members have practically come to the conclusion that the permanence of the individual after death is capable of demonstration. They have never put this on record, and some of them, no doubt, are vehemently hostile to any such admission, but, taking their best minds, I should say they have practically made up their minds in favor of that hypothesis."

Mr. Stead mentioned that he had communicated some of his experiences to Prof. Sidgwick, Mr. Meyers, Mr. Balfour and Prof. Barrett, of the Psychical Research Society. They had not yet examined his witnesses and he would not anticipate their conclusions, but he said that they had recognized in the frankest possible manner, that if his statements are scientifically proved, then we have come to a law which is quite as important as the greatest discoveries of modern times. Mr. Stead remarked that he experienced no muscular, nervous or mental impression when writing. He was not conscious of any difference when his hand was controlled by a person living in the earth plane or one who had passed to the other side. This automatic writing he said did not affect his health, physically or mentally. "I am, or writing as I was before, not better nor worse,

so far at least as I can see." In reply to the question, the object of which was to ascertain what Mr. Stead thought of the results of this automatic writing, he said:

"First, as concerns the individual, it reveals unsuspected depths in the abyss of personality. The automatic hand operates to a certain extent like a prism which divides the rays of light, and enables you to dissect character that you otherwise would have been unable to do. It is a great revealer of what may be regarded as the inner sanctum of the mind, especially of the emotions. We all go through life more or less masked, but when we write through each other's hands, we express our likings and dislikes, our wants and our antipathies with an unrestrained reserve that is very startling. As a practical possibility, it seems to point to the substitution of automatic telepathy for both telegraph wires and telephones. But at present, of course, we are a long way from that. If it is true, as I have repeatedly proved it to be true, that a friend in Edinburgh can write to me long and precise despatches by using my hand in London, it seems to me that we have come upon a latent power of the human mind that, if we studied attentively, would carry us a long way towards the annihilation of space as an obstacle to human intercourse. I am not a scientific man, and therefore can not answer that part of your question as to science. I have given the explanation my 'spook' gives, and without committing myself to it. I can only say that it is at least as good a working hypothesis as any I have seen."

Mr. Stead was asked whether he thought his experiences of the phenomena of mediumship of a nature to warrant his admitting the existence of such a thing as mediumship and the actuality of communicating with the spirits of departed human beings. To this question, Mr. Stead replied:

"That certain persons are possessed of the faculty or power which enables them to become mediums of other intelligences, I have no doubt in the world. The phenomena are of frequent occurrence, and capable of close observation, and I do not think any one who has had the patience to look into the matter has ever come but to one conclusion. Whether the intelligence which controls the medium's hand can or cannot be identified as a spirit of a departed human being is a question upon which, it seems to me, there is sufficient evidence to justify the existence of the theory as the best available working hypothesis. There are many difficulties in the way of regarding it as a scientifically proved fact. Many of those difficulties arise, no doubt, from the lack of scientific observation, and of careful painstaking experiment by competent observers, but a good many difficulties belong to the subject itself. There is, for instance, admitted by all those who accept the possibility of spirit return, the possibility of personation by intelligences even to an extent that almost baffles detection."

Mr. Morse asked: "Have you arrived at any opinion whether these inquiries—either telepathic or spiritualistic, the latter especially—are likely to affect your opinions upon the great questions of religion and the life hereafter? Or, am I to take it that your interest in all these questions is, at present, in the phenomena rather than any possible philosophy, that may be evolved therefrom?"

Mr. Stead expressed his opinion as follows: "I think that these inquiries will result in great good. They will broaden our conceptions of life, and they will, for many millions, break the yoke of materialism. I do not care an atom for the phenomena, compared with the religious and philosophical results to which they seem to point. Phenomena are like a compass. They are interesting in themselves, no doubt, but to the ordinary man—and I am a very ordinary man—the importance of a compass is, that it enables us to cross the seas. So it is with these phenomena. Now as to the effect it would have upon my own religious opinions, I can only say that, so far, it has deepened and broadened, and made more real, all the beliefs on which I have hitherto stood. The probation, and especially the conception of this

of mortal life as a mere fragment of an immensely greater circle, has been rendered more real. There is, also, a great charm about it, because of the extent to which it enables you to realize the fact that the phenomena recorded in the Old and New Testaments were not exclusively confined to those times, but are recurring constantly around us. Nothing is so fatal to a real grasp of the Bible teaching as the paralyzing sense of the idea that the laws governing the world then, and the phenomena of existence in those days, were quite different from those of the life which we are now living. As a very devoted Christian minister said to me the other day, 'The Bible has become a new book to me since I began to study these subjects.'"

One of the questions which Mr. Stead raised and frequently recurred to was whether it would be possible to establish a bureau for practically utilizing psychical powers like those he possesses, such as writing and other forms of psychical communication between the living and the living, and the living and the departed, could be instituted. Thousands will await with great interest the report of the Society for Psychical Research, which has now in its possession a statement by Mr. Stead and the names of those ready to give their testimony in corroboration of his claims. Certainly Mr. Stead may fairly be credited with having awakened a very wide-spread interest in psychical phenomena. His fame as an exposé of social wrongs and as a great journalist, with his recognized honesty of purpose and courageous, uncompromising spirit, have doubtless given to his claims an importance which otherwise would not have been accorded to them. All Spiritualists will certainly be interested henceforth in the development of Mr. Stead's psychical powers and in any record of his experiences which may be given to the public.

INVESTIGATION OF SPIRITUALISM.

Nearly a quarter of a century ago, Professor William Crookes contributed to the Quarterly Journal of Science an article in which he expressed in the most emphatic manner his belief in the occurrence under certain circumstances of remarkable phenomena and in which he indicated a number of tests that men of science had a right to demand before giving credence to the genuineness of such phenomena. He maintained that certain physical manifestations of force such as the movement of material substances and the production of sounds resembling electric discharges, occurred under circumstances not admitting of explanation by any physical law at present known. This conviction he said was the result of the most careful investigation, and he mentioned the fact that his whole scientific education had been one long lesson in exactness of observation. In that article, Professor Crookes referred to some of the modes of reasoning of scientific men which, he said were generally misunderstood by Spiritualists with whom he had conversed. He mentioned the kind of experimental proof which science has a right to demand before admitting a new department of knowledge not heretofore recognized. He protested against mixing up the exact and the inexact. Accuracy and knowledge of detail were declared foremost among the great aims of modern scientific men. Observations to be of use must be made under test conditions and here he found the great mass of evidence for Spiritualism commonly adduced, to fail. "In a subject which perhaps more than any other lends itself to trickery and deception, the precautions against fraud appear to have been in most cases totally insufficient, owing it would seem to an erroneous idea that to ask for such safe-guards is to imply a suspicion of the honesty of some one present. We may use our own unaided senses, but when we ask for instrumental means to increase their sharpness, certainty and trustworthiness under circumstances of excitement and difficulty and when one's natural senses are liable to be thrown off their balance, offense is taken."

Professor Crookes mentioned that in a large number of recorded observations which he had read, there appeared to be few instances of meeting wholly for the expressed purpose of getting the phenomena

under test conditions, in the presence of persons properly qualified by scientific training to weigh and adjust the value of the evidence which might present itself. He referred to those Spiritualists whose serenity is troubled by no calculations, no experiments, no attempt to qualify their thought, those who talk glibly of sciences and arts without knowledge of any of them, who overwhelm the inquirer with terms like "electro-biologize," "psychologize," "animal magnetism," etc., words which as used show ignorance rather than understanding, words that stand for absence rather than for the possession of any clear ideas. Professor Crookes insisted upon the absolute necessity of multiplying precautions and tests and the use of every experimental aid which could be employed to supplement the observations of the actual senses. It was in this spirit of truth and scientific research that THE JOURNAL years ago, took the strong ground which it did in favor of investigating the phenomena of Spiritualism under conditions excluding the possibility of every kind of collusion and fraud. It was not sufficient that there were those who were satisfied from their own experiences or the testimony of others that phenomena were produced by the agency of departed spirits. If Spiritualism challenged the investigation of doubters, if it called upon science to consider its varied phenomena, if it asked the public to recognize and accept a class of facts upon which it based a systematic philosophy, THE JOURNAL insisted that the scientific method should be applied to the examination of phenomena and that the examination should be made in a manner to meet the requirements of science and to satisfy the scientific mind. THE JOURNAL received a vast amount of opposition from Spiritualists themselves on account of this position which it took and has maintained without faltering from that time to the present.

Professor Crookes mentioned the statements of Spiritualists in regard to the raising of bodies weighing fifty or one hundred pounds, without the intervention of any known force; he called attention to the fact that the chemist uses a weight so small that it would take ten thousand of them to weigh one grain. He was justified, therefore, in asking that a power professing to be guided by intelligences, which could lift a heavy body up to the ceiling should also cause his delicately poised balance to move under test conditions. The Spiritualists told of tapping sounds which were produced in different parts of the room, when persons sat quietly around a table. The scientific investigator had a right to ask that these taps be produced on the stretched membrane of his phonograph. Spiritualists published reports of heavy articles of furniture moving from one room to another, without human agency. If a man of science had instruments which would divide an inch into a million parts, he was justified in doubting the accuracy of reports about moving heavy bodies, if the same force could not move the index of this instrument one degree. Spiritualists told of manifestations of power which would be equivalent to thousands of "foot-pounds." The man of science recognizing the conservation of force and that force never appears in one place without its exhaustion elsewhere, had the right to ask that such manifestations of power be exhibited in his laboratory, where he could measure the force and submit it to proper tests.

It was in the spirit indicated by these tests that Professor Crookes commenced his investigations of spiritual phenomena. At first he said that he believed the whole affair was superstition or at least unexplained trickery. He found Spiritualists who were quite willing to accept the conditions of investigation, as he had mentioned them and who offered to assist him to the utmost of their power by placing themselves at his disposal. The result of his investigation was that he became satisfied of the actuality of certain phenomena, among which may be mentioned the following: The alteration in the weight of bodies, the playing of tunes upon musical instruments without direct human intervention, under conditions rendering contact or connection with the cause impossible.

Not until I had witnessed these facts some half-

dozen times and scrutinized them with all the critical acumen I possessed," says Professor Crookes, "did I become convinced of their objective reality. While desiring, to place the matter beyond the shadow of doubt, I invited Mr. Home on several occasions to come to my house, where in the presence of a few scientific inquirers, these phenomena could be submitted to crucial experiments."

Professor Crookes gives a detailed statement of the conditions under which the phenomena occurred, of the precautions which he took to guard against fraud or mistake; and certainly no man was more competent to arrange the conditions, for his whole life as a man of science had been devoted to experiments requiring the finest discrimination and the most fertile resources in guarding against error. When the statement was made by some person that Mr. Crookes had been deceived, he replied, "I am scarcely surprised when the objectors say I have been deceived merely because they have not been convinced without personal investigation, since the same unscientific course of a priori argument has been opposed to all great discoveries. When I am told that what I described cannot be explained in accordance with preconceived ideas of the law of nature, the objector really begs the very question at issue and resorts to the mode of reasoning which brings science to a standstill. . . . If a new fact seems to oppose what is called a law of nature, it does not prove a certain fact to be false but only that we have not yet ascertained all the laws of nature or not learned them correctly."

Professor Crookes merely gave to the world the facts. He did not venture to present any theory except that he had discovered some unknown force, to which he gave the name of "psychic." He remarked that it was the duty of the inquirer to abstain from framing theories until he had accumulated a sufficient number of facts to form a substantial basis upon which to reason.

Professor Crookes went to considerable expense in fitting up special apparatus for making experiments, which he continued under a variety of conditions, with the patience and persistence of a true man of science and yet those who are his inferiors in every respect and who have no knowledge whatever of the phenomena or the tests that were applied to them, venture on mere a priori grounds to dispose of them by ascribing them to trickery and fraud.

Now nearly twenty-five years later, the phenomena which Professor Crookes described are occurring in the presence of men like Lombroso and others of strong materialistic tendencies and are being described in journals which a few years ago would have admitted nothing of the kind to their columns. In a recent article on "L'égèredemain," a writer, after ascribing about everything in Spiritualism to trickery, is obliged to make the following confession: "But we must admit that a few tricks, such as a few of those of Professor Crookes with Home, concerning the possibility of setting inanimate objects in motion, without touching them appear to lie entirely outside the sphere of jugglery and so personally I must close with this confession, doubtless unexpected to many readers, that I feel unable to explain a certain small portion of spiritualistic manifestations by means of the psychology of jugglers. I do not mean that these cannot be traced to deceptive manipulations or at least to the employment of known means. I only frankly and honestly admit that up to the present time such a method of explanation has not been found."

No, in this age of scientific research, during the lapse of nearly twenty-five years, the method of performing what was done through the mediumship of Home in the presence of Prof. Crookes by human agency has never been discovered, and the mystery is just as great to-day from the mundane point of view as it was a quarter of a century ago. It is evident that the claims of Spiritualism will finally have to be settled by an appeal to science. The mere statements of the thousands who believe, however strong and satisfactory the foundations of their faith, have no effect upon the outside world. The statements of men of science who have looked into these subjects

and recognize the occurrence of phenomena, which have been doubted and denied cannot fail to carry weight or to command attention and influence. Therefore, the Psychical Research Society is the best friend of genuine Spiritualism and its efforts to distinguish the false and fraudulent from the true, should have the earnest support of Spiritualists everywhere. The method which THE JOURNAL advocated years ago, at a time when its position was appreciated by comparatively few is now beginning to bear fruit, and for the work which Mr. Bundy did through the years that he conducted this JOURNAL, certainly deserve the recognition of Spiritualists everywhere who now see the importance of encouraging the scientific study of Spiritualism.

PSYCHICAL SCIENCE CONGRESS NOTES.

The new circular of the Psychical Science Congress in the form of a special invitation to address the Congress on certain of the topics embraced in its curriculum is just published; and the Joint Committee on the programme for the sessions are attending to this important matter, with results which will be announced in due course in THE JOURNAL.

While the Joint Committee are not expected and cannot be pledged to favorably consider volunteer essays or addresses which may reach them, yet they by no means wish to draw any too exclusive lines in this matter. They will undertake to critically and impartially examine any volunteer manuscripts which may be submitted to their decision as respects availability for the purposes of the Congress, but cannot in any such case promise that the manuscript shall be read at the sessions; and they particularly request that the submission of such manuscripts to their decision be not made the basis of any premature announcements by parties interested or by their friends, of participation in the proceedings of this Congress. The same action will be necessarily taken in the cases of those who may wish to volunteer to address the Congress in person.

Upon this understanding applications to appear before the Congress, either in person or by proxy, may be made to the Chairman of the Joint Committee.

Among the many cordial expressions which reach the Committee are several from our Spanish friends both in Europe and South America who are interested in the manner in which the Congress will handle the phenomena of Spiritualism, beside having their national pride in all features of the Columbian Exposition. Senor Visconde de Torres-Solanot, the accomplished editor of the Revista de Estudios Psicológicos takes pleasure in placing this influential periodical at the service of the Executive Committee in promoting the interests of the Congress in Spanish-speaking countries. The Viscount prints a translation of Dr. Coues' invitation to him to membership in the Advisory Council, with his gracious acceptance, and publishes the whole announcement of the Committee with highly commendatory editorial notice. He also takes occasion to translate from THE JOURNAL the article by Dr. Coues which introduced the complete list of the Council lately published in these columns.

The Spanish periodical Constanca of Buenos Ayres of January 29th, notices the Congress in gratifying terms, with reference to the Crookes-Coues correspondence for the programme of the occasion, and the same notice is taken up by Captain Ernesto Volpi in the Italian Vessillo Spiritista.

A new Dutch translation of some of the circulars of the Congress is in preparation at La Hague.

FIRST AND LAST.

BY WILLIAM BRUNTON.

In the beginning heaven and earth, I read, were made,
But nowhere in the universe was hell's dark shade;
And in the end, I read, that this shall sure befall—
That He, Eternal Love, shall reign as all in all;
And so if darkness bide, it is but for an hour,
And like the night it opens out to day's sweet flower!

QUESTIONS IN REGARD TO MEDIUMSHIP.

With a view to learning all the facts pertaining to mediumship and the principles which underlie the different classes of mediumistic phenomena, THE JOURNAL invites all who are able to contribute to this object to send for publication brief articles giving the results of their experience and study relating to any of the following questions:

1. What are the physical peculiarities which accompany mediumship?
2. What are the mental peculiarities which accompany mediumship?
3. Does moral character affect mediumship?
4. Does the exercise of mediumistic power affect character? If so, favorably or unfavorably?
5. To what extent does or may the mind of the medium and of other persons present modify and color the communications received?
6. Is an entirely uncolored communication—one that gives the exact thought and expression of the communicating spirit—possible?
7. Are there any means by which can be determined how much is or may be due to the mind of the medium and to the medium's surroundings?
8. What kind of mediumship is the best proof of spirit agency?
9. What new truths have been given to the world through mediumship since the advent of modern Spiritualism?
10. Does skepticism regarding Spiritualism in the minds of persons present at a seance generally affect the medium and manifestations?
11. Is the practice of mediumship for a living generally desirable?
12. Is the development of mediumship in private families generally desirable?
13. Should mediumship be used for worldly purposes, that is, for money-making and material interests?
14. What are the best conditions for the highest manifestations of spirit agency?
15. Should mediums be set apart and be endorsed and sustained by organizations for spirit manifestations?

MEDIUMSHIP.

WM. EMMETTE COLEMAN.

II.

In my first paper I referred to the distinction between mediumship, properly so called, and psychism, and affirmed that a great deal that is usually called mediumship was not of a true spiritualistic character, but was due to the action of psychic powers in man here in the body. Something of this nature had from the early days of the Spiritualist movement been taught by Andrew Jackson Davis. In his "Philosophy of Spirit Intercourse" and "Present Age and Inner Life," published in the fifties of this century, he expressly declared that only a certain percentage of the phenomena ascribed to spirits was produced by them; and in his "Fountain," published in 1870, he asserted that it was a rare thing for spirits to communicate with man on earth. Careful study led me to the same general conclusion some twenty years ago, and in my mind there is no doubt of the soundness of Mr. Davis's affirmations. About five years after I had reached these conclusions, the third volume of the "The Principles of Nature," by Mrs. Maria M. King, was published. Its first part is devoted to mediumship, and I was much pleased to see that the wise and lofty control of Mrs. King had given to the world so much that was in precise accordance with what I was convinced positively was true. I expected that much that was different from what I had arrived at would appear in that volume; I thought that the spirit author would attribute to mediumship much more than I possibly could. But in that volume the line of demarkation between true mediumship and psychism is plainly drawn; and I know of nothing anywhere in the language that contains so much sound sense and valuable facts about mediumship as is found in the third volume of "Principles of Nature." It shows that true mediumship is rare, but that sensitives abound—sensitives and partially-developed mediums, who continually misrepresent the spirits. I would advise all my readers to carefully read the whole of Mrs. King's remarks, in said volume, on mediumship, if they would obtain light on some of the moot problems in so-called mediumship.

It is commonly assumed that the giving of what are called tests is conclusive evidence of spirit communication. This is a fallacy. There are natural faculties in certain persons which exemplify themselves as psychometry, clairvoyance, clairaudience, telepathy, mental sympathy, mind reading, etc., etc. There is what is called the subliminal consciousness or the

consciousness, which acts in seeming independence of the outer or normal consciousness, and which appears in some people to be possessed of remarkable power, foreign to and transcending those of the normal mental state. Many of the tests can easily be accounted for through the presence, in the psychics, of the faculties above referred to. Not that all tests are of this nature. Sometimes there are things revealed through psychics, to account for which independent of outside spiritual action seems quite difficult, and of which, according to our present light, the most rational explanation is the mediumistic or purely spiritual. The most remarkable platform psychic I have ever seen is John Slater, now in this city; but the bulk of what he says seems to be due to extraordinary clairvoyant and psychometric power. He often tells persons of what they are thinking, what they said and did at certain times during the day, what they have in their pockets, incidents in their career and in that of their families (sometimes including family secrets of a personal character) and things of this nature. Sometimes he tells correctly where lost or stolen property can be found; sometimes he cannot tell this. Sometimes he foretells future events correctly; sometimes not. At times he refers to the spirit relatives or friends of his auditors, usually quite correctly. All or nearly all that he says can be accounted for by clairvoyance and psychometry, wonderful as it is. It is not denied that spirits may be connected with his performances, and it is probable that such may be the case; in fact, I have believed for years that the development of these faculties in psychics and mediums is aided by the influence of unseen intelligences, as A. G. Davis's clairvoyance was aided in its evolution and workings by spirits. But, as in Davis's case, as he has often told us, his clairvoyant revelations were not derived direct from spirits, but were obtained through the exercise of his own endowment in that direction, so in the case of other clairvoyants, psychometrists, mediums, and psychics generally, it is, in my judgment, irrational and superstitious to suppose that the tests, etc., which they give, are, as rule, placed in the medium's mind by the immediate action, in each case, of disembodied spirits. Spirits may aid in the development of the mediums, and may at times give direct messages through them; but I am positively convinced that, for the most part, the alleged spiritual communications emanate from the mediums' or psychics' brains. Many of the so-called controls, Indian and others, I have long regarded as mythical—i. e., merely the psychics' subconsciousness masking in separate individuality. Not that all are such, or that in most cases there may not be, behind the psychic, something of a spiritual character; but that the great mass of communications, as given to us, do not come from spirits, to me is self-evident.

Take the case of automatic writing. The fact of writing automatically does necessarily indicate spirit action. The nature of what is written should determine its source, so far as this is ascertainable. Mr. Henry Kiddle published a number of samples of automatic writing that were produced in his family, purporting to emanate from a number of famous historical characters. The nature of the contents of these writings was proof that they never came from the parties named, nor from any spirit, but were the product of the subconsciousness of the writers. Much other automatic writing is of similar character and origin; but all is not of this stripe. In cases of the automatic writing by Mrs. Sara A. Underwood, that part of it of a philosophical character, in reply to questions, might have been the product of her higher self; and did it stand alone I would most likely be inclined to so regard it. But connected therewith has been other matter received claiming to come from certain spirits, some of whom Mrs. Underwood had not heard of. Inquiry proved the existence of the persons purporting to communicate, and the truth of the statements given as from them on matter unknown to Mrs. U. That the subconsciousness of itself could do this seems to me unreasonable. It appears to me more natural to conclude that such things were impressed upon the mind of the psychic, or the hand guided to write them, by those in spirit life, than that the inner

consciousness went roaming over the world, discovered that certain persons had formerly lived on earth, and that certain things had happened to them or to their friends and relatives, and that then this consciousness personated these people and used the hand pertaining to its outer consciousness to write a tissue of falsehoods. The latter may possibly have been done, but the alternative hypothesis seems to me the more rational. The most remarkable case of automatic writing of which there is any record, so far as my knowledge goes, is contained in the book, "Twelve Messages from the Spirit John Quincy Adams." This work of over 400 octavo pages, was, except as hereafter indicated, written automatically by Joseph D. Stiles, in the peculiar hand writing of John Quincy Adams just before his death. A small part was written in the earthly penmanship of George Washington, and another part in that of Mr. Adams's mother, Abigail Adams. In addition, the truth of the book was attested at its close by 544 spirits, each one signing his or her name in his or her own distinctive handwriting. In the whole range of automatic writing, there is nothing comparable to this. Moreover the matter written, while not probably equal to Adams's production while on earth, exhibits many of his special traits of character; and, under the circumstances of its production, it is not, as a whole, unworthy of "the old man eloquent." That this work is a genuine spiritualistic production is, in my opinion, beyond reasonable doubt; and it is one of the strongest evidences we possess of the possibility of the intercommunication of the two worlds and of the essential truth of the doctrines of Spiritualism regarding the nature of the other life, the soul's eternal progression, the unreality of the dogmas of orthodoxy, etc., etc. It is thus seen that while some automatic writing gives no indication of a supramundane origin, other instances thereof furnish substantial proof of the continuance of the soul after death, and of its growth in wisdom and goodness in successive spheres of being.

It is a prevalent delusion and superstition in Spiritualism that inspirational and trance speakers are simply the mouthpieces of spirits—that just as a pump is the vehicle through which water flows, so is the medium only a channel through which the ideas, language and exact words of spirits are conveyed to the world; the medium is a mere machine, that is all.

Many people suppose that the long addresses delivered every week or oftener, year after year, by inspirational speakers, really come, just as we get them, from Thomas Paine, Theodore Parker, Swedenborg, and the other great men in whose name they are promulgated. Despite the fact that vast quantities of rubbish, absurdities, false doctrines, and pernicious theories are largely present in many of these discourses, the spiritualistic public, in great measure, accepts them as genuine productions of the spirits from whom they claim to proceed. The nature of these lectures, in many cases, is demonstrative that spirits are innocent of any share or part in the their production—when not studied up previously, as, no doubt, is sometimes done, they are evidently the offspring of the psychic's inner consciousness. In the trance, or in what is called the inspirational state, not in trance, the mind of the psychic is capable of that which it might not accomplish in the normal condition; there is a mental elevation, so to speak, in which the mind rises above its ordinary state and long addresses are delivered with much fluency and glibness. The most prominent example of this non-spiritual fluency of speech, under alleged control of Parker, Swedenborg, and various other of earth's famed dead, is that of Mrs. Cora L. V. Richmond. No spiritual influence is required to account for the subject matter of her discourses; her own mind, in the inspirational state, is fully competent for its genesis. Scientific and historical errors abound in her lectures; ludicrous blunders, long involved sentences clumsily constructed and meaning anything or nothing, transcendental vagaries, and silly twaddle—these are some of the defects of her utterances palmed off on the world as received by her from many of the ablest and most sensible of the illustrious

dead. Such profanation as this is common in Spiritualism, this case being the one of greatest prominence.

I should not be understood as implying that there is nothing of a spiritual character in any of the inspirational addresses of psychics. On the contrary, I am of opinion that in many cases the development of this inspirational state has been aided by spirits—perhaps was in the case of Mrs. Richmond in her earlier years as she seems to have been quite a remarkable psychic in childhood and youth. Whatever may have been the case then, there is no doubt that, for many years past, no evidence has been presented in her lectures of any outside spiritual influence. But with some other speakers there is evidence of spiritual guardianship, and of a force or power behind the psychic, aiding the work being done. Mrs. E. L. Watson is one of the world's finest inspirational orators, and her lectures abound in practical common sense, broad philanthropy, and rational religion, and are of an elevating spiritual character in general. Yet she does not claim, like Mrs. Richmond and others, that she is simply the mouth piece of exalted spirits. The explanation she gives of her addresses is that which I have been sure, these many years, was the case in genuine inspirational lectures; namely, that they are the product of her own mind in an exalted condition, aided by outside spiritual power. I have never heard or read of an inspirational discourse in which the speaker's own mind was not conspicuously active. In the best of these speakers, although a marked difference exists between their normal utterances and those while in the superior condition, so to speak, yet the limitations of their mentality are apparent at all times. When spirits aid in the delivery of addresses on earth, in most cases, what is received is primarily from the medium's mind and secondarily from the spirits. In some cases it may be that the spirit is more predominant than the medium, so far as ideas and diction is concerned; but in no case can we hope to obtain from present-day mediumship an address from a spirit which will be the same as if delivered by the spirit in his own proper person with no intermediary. No matter how close the control, the medium's mind sensibly affects the message. Mr. J. J. Morse is the most powerful and logical trance speaker in the spiritual ranks, and no doubt spiritual influences are back of his addresses; but in them his own mind is in active operation, they are the product of his mind, assisted and inspired by his spirit guides.

AUTOMATIC WRITING.

By Mrs. L. H. Stone.

I have read with great interest Mr. Edward H. Ranney's article on "Automatic Writing," in your issue of April 8th and have discussed the same with him. I have also read Mr. Myer's articles to which he refers. What we all want I suppose, is to get at the very truth of this matter; I am sure I do. It is a subject of greatest interest to me for, any way, it opens a new and wonderful world to us. If that world be within ourselves we must surely want to explore it, for it will show us all to be "fearfully and wonderfully made" and possessed of powers beyond our utmost dreaming. If this strange power be extraneous to ourselves it is no less interesting and wonderful, and we can but want to know what it is.

Mr. Ranney says: "The theory of a spiritistic source for automatic writing is certainly the most alluring one and is what every fair investigator would like to have proven; for such an end we may be said to be striving. But I submit that before we can consider so daring an hypothesis we must exhaust all other possible explanations."

Now I cannot see why science should compel us "to exhaust all other possible explanations," any more than to examine fairly this as it claims to be spiritistic source. Every automatic writer is assured over and over again that the spirit of some departed one dictates what is written and isn't it more according to the analogies of nature that our friends do not go away at what we call death, but remain about their

old haunts and often visit the scenes of their old life, than it is that they are separated from us forever, or until we too pass through the gates of death? The grub becomes the dragon-fly which may often be seen hovering over his old grub home in the mud-bed of the river. The caterpillar becomes a butterfly that may often be seen flitting above his old haunts when he was a worm, and who shall say that the insect with wings may not have a butterfly's mode of communication with those in his old sphere of life. These things certainly have lessons for us which it seems to me it is not unscientific for us to take heed of and study.

But if we attribute the strange automatic writing to a subliminal self, below the threshold of our consciousness, where shall we class phenomena like the following:

I have a young friend whom I have known from her very childhood and know to be as truthful and reliable as any person that I ever knew. She is an automatic writer and has many times written for me things entirely true as I have found upon investigation and which neither she nor I ever knew anything about before. I have known of her writing things which came most literally to pass a year after she had written them, and connected with them things which were nonexistent when she wrote. My friend, Pauline's family are musical. Her father was, years ago, a beautiful and somewhat famous singer. Pauline sings a little for her own amusement, playing her own accompaniment, when she is lonesome or blue. Three or four weeks ago after she had had a very busy day and was feeling a little blue and discouraged, just at twilight after the sitting room had been lighted, she withdrew to the parlor, into which the sitting-room door opened, sat down at the piano, and began to play an old song which she had heard her father sing many times in her childhood. It ran thus:

"Believe me if all those endearing young charms,
Which I gaze on so fondly to-day,
Were to change by to-morrow and fleet from my arms
Like fairy gifts fading away,
Thou wouldst still be adored as this moment thou art,
Let thy loveliness fade as it will;
And around the dear ruin each wish of my heart
Would entwine itself verdantly still."

The words were nothing to her, but the song with its simple music was soothing and as she sang the very first lines, a sweet voice joined in accompanying her, singing most of the words but sometimes passing over one or two, merely humming the tune. She sang the lines over and over again. Then going into the sitting-room, she called her sister to come and see if she could hear the strange accompanying voice, and it was just as audible to her sister as it was to herself.

She played and sang the song, she says (and her sister tells the story exactly as she does) half a dozen times over, the voice accompanying her, just as distinctly as the voice of any one singing with her, only it was different. As she described it something ethereal, heavenly in the tones. It seemed sometimes to come from one corner of the room and then from another, and sometimes to fill all the air of the room, but always in a crescendo, growing louder and clearer, sometimes coming very near and at last as though it would make her recognize the voice, singing close in her ear, but repeating only the words in the first verse of the song. As she sang the other verses the voice hummed the tune clearly, but did not articulate the words and when the voice ceased to accompany her, she left the piano. Her sister heard all this just as plainly as she did, and gives precisely the same account of the matter which so surprised them. The mother gives the same account also. When the next day her mother suggested that she ask the prompter to her automatic writing to tell her who the singer who accompanied her was, her hand wrote: "The spirit of a little child, whom you have known and loved," and she knows nothing more about it. The question is, what subliminal self could have voiced itself thus, or was it what it claimed to be, the voice

of a departed spirit once like ourselves an inhabitant of earth clothed in flesh? What light can science throw upon such a phenomena as this? Of the truth of every minute related, I have no more doubt than that my pen is moving to write it. Who will explain such things?

Some may ask and with good reason, why the invisible singer could not as well tell who he or she really was, as to call itself a child whom she had known and loved. Why if there are personalities revisiting earth on errands of mercy, why should they so often conceal themselves thus?

WHAT THINK YE OF CHRIST?

By Judge Joel Tiffany.

The term Christ, as used in the Bible, expresses a certain status attained by an individual human, by means of which one became invested with authority and power. In the original, both in the Hebrew and in the Greek, the word translated "Christ," is employed to signify a status conferred upon an individual human, by means of a certain process; which name was derived from the name of the process by which it was conferred. This process was used as a sacred rite, consecrating by unction, to a certain office or use.

When one was thus set apart and consecrated to an office, it was supposed that the art of consecration invested the party with certain rights and powers not before possessed by him. Thus, when Saul, the son of Kish, was by Samuel in the name of Jehovah anointed to become king over Israel, it was supposed that such anointing invested him with kingly authority and power. It was assumed that this process had been applied to Saul by the direction of Jehovah; and therefore, he was denominated "Yehovah Hammashbach," that is, the anointed of Jehovah, or in simple English, "The Lord's Christ."

This same office was subsequently conferred upon David, Solomon, and the other kings of Judah and Israel by the like process; and each in turn became "Yehovah Hammashbach," in a political sense. Hence the promised king, who was to come "in the last days," and establish the throne of David forever, was the "prophetic Christ," for whom the Jews were looking in the days of Jesus. With the Jew, the term Christ had this significance. It referred to one who was to exercise divine power and authority, through the kingly offices.

The disciples of Jesus were Jews, and they possessed the faith of the Jew respecting the Christly office. Except as to their faith in Jesus as being the "actual Christ," they differed in nothing from the ordinary Jew. They believed that Jesus was to become the actual king of the Jews; and as such, that he was to become seated upon the throne of David in Jerusalem; and these disciples continued in such faith during their natural lives.

But Jesus did not claim to be "the Christ" in a political sense; nor would he permit any one to proclaim him to be the Christ; and when any one expressed faith in him as such, he charged him immediately, "See that thou tell no man of it." He declared emphatically, that his kingdom was not of this world. However, he was willing to be considered as Christ in a spiritual and divine sense; seeking to establish the kingdom of heaven upon the earth, by establishing it in the human soul. And he desired to be understood that such was the real kingdom which was ultimately to become so established; and that there would be no other. That whenever any one should come, saying, Lo! Christ is here, or he is there, in the mountain, or in the desert, "Go not after them." The Christ will come to the individual in no such manner.

The term "Christ," as used in the Bible, is to be understood as expressing the ultimate spiritual status attained by an individual human, in which the divine becomes consciously present in such soul as "Christ;" and such soul perceives such presence as it perceives itself; and hence, can say, "I have seen the Father." And, furthermore, it can truly say, "No man hath seen the Father, save the son; and the Father can

come revealed to the human, only through this state of sonship. It is this ultimate status in the regenerate soul which is denominated "Christ," and as applied to Jesus, it always refers to his spiritual status as being that of Divine Oneness. Therefore, the term "Christ," is not to be applied to one as expressive of an individual, but of an ultimate spiritual status in the individual; in whom the Divine Father abides as a conscious indwelling presence.

Jesus referred to this perfected spiritual status, when he directed his disciples, first of all, to seek the Kingdom of God and his righteousness; which was to become established in the loves and affections of the individual. He also referred to the like attainment, when he said, "Be ye also perfect, as your Father in the heavens is perfect." He also referred to what was essential to such completeness when he said, "Blessed are the poor in spirit;" "Blessed are the meek;" "Blessed are the merciful;" "Blessed are they who hunger and thirst after righteousness;" "Blessed are the pure in heart;" "Blessed are the peacemakers." And it was to this state of spiritual attainment that he referred, when he spoke of "dwelling in the Father, and of the Father dwelling in him," etc.

The doctrine that Christ is God, is true. It signifies, God the Father, consciously and potentially present in the spiritually regenerate human soul; dwelling therein and outworking them from the Divine Will. Such is the spiritual status of one who has attained spiritually to "the stature of perfect manhood." The end and use of all existence consists in thus creating the human individual in the image and completing him in the likeness of the divine of the universe. Hence, for this end the worlds were made.

Since "the Christ of God" signifies one, who, through absolute spiritual regeneration, has come to the divine baptism and has thus become a child of the heavenly parent; in its spiritual sense, it signifies redemption from the sins of the past; and salvation, not only from the consequences of such sins, but likewise from the state of sinning. Therefore it is said, that "in Christ" there is "redemption and salvation," and one is required to seek redemption and salvation in Christ; that is, "in the Christ status." Hence, it is also said, that one's life must be hid, that is, absorbed in the christly life. One must put on Christ—must become a new man in "Christ," and becoming such; one becomes an "incarnation of divinity;" becomes a "divine humanity"—thus teaching in what the atonement consists; revealing how God is in "Christ," reconciling the world unto himself.

Coming to Christ consists in the attainment of completeness of moral and spiritual character, thereby becoming at one with the divine-seeking Christ, consists in seeking this state of completeness. The straight and narrow way leading to Christ consists in walking uprightly in heart; by conforming in all things to the requirements of the spirit of the virtues. This requires the habitual and continued denial of selfish and carnal desires calling for indulgences in any form. It requires the entire subjection of the carnal to the spiritual. The way of the earnest disciple is exceeding straight and which but few find, but yet so open and broad that every soul can recognize it and can walk therein.

Jesus from his perfected spiritual status, perceived what naturally is in man; and also, what were his capabilities as the ultimate of individual existence. He recognized his carnal status as being unfriendly to completeness of the spiritual; and, hence, as being opposed to the "Christ state." He perceived that the natural or carnal man could not willingly become subject to such spiritual requirements as would lead to the "Christ state." Therefore, it became an essential part of his system that this carnal spirit in man should become eradicated and that it must become eradicated before the "Christ status" could become actively present. That no one could serve two masters. One could elect which he would serve; and take the responsibility of his choice upon himself. Everyone held in his own hands the keys of the kingdom; and thus, his destiny was committed

to his own keeping. He could open and no man could shut the doors of the kingdom against him; or he could shut, and no man could open its doors to him. But one thing he must do, if he would become true to his own divine destiny; he must attain to a state of oneness with universal welfare. All immortals having one destiny to accomplish, the universal must include the highest good of every individual; and, hence, every individual sins against his own highest good, when he in any degree, trespasses against the interest or welfare of the universal. And therefore, it is that no one under the spirit of selfish carnality, can serve God in any acceptable sense.

Therefore, it is in accordance with "the christly system," that one serving God in any spiritual sense, must seek to do—to be—and to become; conformed in every respect to the requirements of the spirit of the virtues, because such spirit seeks universal welfare. And such service must proceed from a spontaneity of love of the divine and perfect attributes. It is in accordance with this principle that an apostle says, If one say, "that he loves God, and hates his brother, he is a liar; and the truth is not in him." The spontaneity of divine love leaves no room for hate in any soul conscious of the presence of such love.

According to the teachings of Jesus every immortal has the capacity of perceiving and comprehending whatever becomes essential to enable him to walk in the way leading to eternal life; and that he has the ability to conform to all such requirements. He perceived that every provision was abundantly made by means of which all could attain to such a state of receptivity; and thus come to "the Christ status." Hence the proclamation, "Whosoever will, let him come;" and again, "Come, for all things are now ready."

Jesus speaking from "the Christ status," taught that the Divine Father, as Creator and Providence, is always and everywhere present; filling the universe with life, law and love. That as such universal Providence he clothes the grass, adorns the lilies, feeds the sparrows, and even numbers the hairs of the head. That this Divine Father is—and forever has been, and forever will be the same loving and perfect being, in whom there is no variableness or shadow of turning. That there are such possible states which may be present in the human soul into which the Divine Father may come, in such a degree as to become a conscious presence therein, as "Christ;" revealing himself in all his infinite perfections; and that the human soul having attained to such status, can respond consciously to the divine presence, and thus, "Can dwell in the Father, and the Father can dwell in such soul as Christ." Thus, the "christly system," as taught and illustrated by Jesus, in its simplicity and its purity, teaches humanity the way from the carnal through the spiritual to the divine; and Jesus, as one who, in his own life, actualized that way has become to humanity, "The living way to the Father;" "The word made flesh;" and the consummated use for which the worlds were made.

(To Be Continued.)

EARTHLY AND SPIRITUAL RELATIONSHIPS.

I enclose herewith a "communication" which speaks for itself. As THE JOURNAL'S readers know no special authority is claimed for these utterances beyond the intrinsic truth contained in them, hence no names are given. The reason will be found towards the close of the paper. The writer believes that the time has come for dispelling much that is taught by "spirits" as to "Earthly and Spiritual Relationships," and hence he sends this communication. Although the beginning of the utterance seems to have a specific, personal bearing, yet the truth given partakes of a general character, and will be found of interest he trusts to the general reader.

PHILO-VERITAS.

Before entering upon the elucidation of the subject which I shall deal with further on, I will respond to a questioning thought emanating from a brother, connected with, but apart from your gathering. The question has reference to his daughter who passed

away from the earth-life recently; and who has communicated with you from her present position in the sphere, into which she has been introduced. He will find that the generals involved in his questioning thoughts have been dealt with very recently, which he will see when he receives the records in due time. But the dear brother gives out a thought, although with the appearance of a specific application to himself, yet in that he gives expression to the general belief of those who think at all, and who yearn to have something that will comfort them in the hour of their distress when they witness the dying experiences of those whom they have loved.

The question is: "Does the one, no longer with us, possess the memory of her earth-life, and does she still retain her affection for those she left behind, and especially for her parents?"

We think that we have already informed you, that earthly relationships, with the affection pertaining thereto, cease, when the earthly personality is withdrawn from the structural organism which contained it.

If atoms of life, who have been related to each other in earthly conditions, meet together on the internal planes, the attraction is not caused by the memories of earthly relationship, but by the mutual affinity of spiritual relations for the state being; but these are not permanent and only endure so long as they are in accord in their work and affection.

With the dissolution and passing away of the astral form, as we have already intimated, earthly memories, reminiscences and relationships pass into oblivion. It must be clear to you, with this knowledge in your possession, that when such meetings between emancipated spirits in their astral forms occur, it is not on the spiritual plane proper, but on the plane of life contiguous to your own, and into which all come after their separation from the physical body. The meeting of spirit with spirit, and contact of angel with angel, is brought about by the attraction of spiritual and angelic forms of life, who are related to each other—not by earthly and personal, but by spiritual and heavenly ties.

The brother asks who were the two forms of life seen by his daughter immediately after her astral form was released from her bodily organism? and further, does she continue in communion and fellowship with those two spiritual forms of life whom she saw, but who were not seen by those who surrounded her while she was, what you term—dying?

If you refer to my writings, still extant on your earth, you will find I stated, that "every human being is attended by two spirits, who are not unfrequently seen by the dying, etc." In the case I am now speaking of, the two forms she saw were beings who are appointed to perform a similar office to the spirit astral form, in its withdrawal from the external body, as those who aid in the parturition of the infantile being from its prior encasement in the maternal organism. This is of universal application, for unless it were so, no spirit atom could be withdrawn from the outer envelope without damage to its integrity. Just as the little babe of earth knows little of those who have been instrumental in bringing about its birth, even so, with the spirit atom who has been introduced into its new state and condition in its astral form.

Such were the two beings, or forms of life, seen by the one I am speaking of, and we think the dear questioning brother will have no difficulty in conceiving, that the accoucheur, is not necessarily attractive to the one who owes the safety of his, or her birth to such professional; and so with the newly emancipated astral form in regard to those who have been instrumental in its birth. That is their specific and appointed work, and having discharged what pertains to their office, they conduct the new born astral form, and introduce it to those on the internal plane who will carefully tend, and affectionately watch over it till it gathers strength and power to act upon its own account. When this is accomplished, others come on the scene, and then other likes, or dislikes, are experienced; and the attractions and repulsions are decided—not by that which pertains to the external personality, but by the action of other laws of affinity that then come into operation.

An illustration has been given to you by that specific one, of whom I am speaking. She became conscious of her earthly relationship to those she had left behind, during the time she was in communion and contact with you, but on her return to her now normal condition, the remembrance and affection of her once external relationship is swallowed up in

the enjoyment of her own spiritual enjoyments and relationships. To this, we know of no exception, for it is only while in contact with the embodied human beings, that the disembodied ones can re-enter into the consciousness of earthly relationships.

We think it should be sufficient for the representative brother to know that the enfranchised spirit of the one whom he knew and loved as his daughter, is in consociation with your own angelic centre, and is under the care of the one you know and love as Sympathea, who has declared that she is her instructress. We think that what has just been given forth should set at rest the question in regard to the continuity of earthly relationships beyond physical dissolution, which alone apply to the internal embodied personality.

I will now, beloved ones! resume the subject on which I last addressed you, and which is far from being exhausted, in reference to the "personality," but I will not dwell on that phase of it which I dealt with on the last occasion.

There is much more involved in the statement made by the life of my light, who when speaking of sacred writings, so-called, said that "the external personality had much to do with them and their production; and that this is a factor which cannot and must not be ignored." Why so? Because in all cases, without an exception, those who were instrumental in the ultimatum of such writings, impressed their own specific life quality on the thoughts as they flowed through their organisms. If you carefully note the production of the mass of so-called spiritualistic communications and utterances, you will find the "personality" of the medium indelibly stamped upon the same. Consequently, how important it is for those who are searching for truth, and who would enter into life—by which we mean the consciousness and knowledge of what pertains to life and its manifestation upon all planes, and in all spheres—should be mindful of this important factor, viz., the personality of the medium or instrument. We think we are more than justified in saying, that when that which is due to the medium and his, or her surroundings, embodied and disembodied, is eliminated, there will be found little that remains to certify the source from whence the utterances were issued. Nevertheless, what is left in the "remains" contains a seed that will germinate, and the life quality of that specific seed will, in due time and state, be the fruitage for the healing of the nations of the earth.

A question of the deepest import to yourselves here arises, viz., "Do the communications that we are receiving, bear the impress of the personality, or instrument through whom they come to us?" Are these of a diverse order and quality from the generality of spiritualistic utterances and communications? If so, wherein does the difference consist?

The consciousness, pertaining to the personality of the instrument, by and through whom this second series of revelations is given forth, is perfectly quiescent; and consequently, they are not due to such a source, nor are they the outcome of his own inherent and unaided thought. These communications and revelations are of the quality and order, as you receive them, because the instrument has acquired knowledges that were not obtained by means of his own personal research, but by the opening out of the interior life degree within the personality. That which to outward appearance has been gained, as the result of his own action, is the re-presentation of his own specific life quality; and hence his researches have been in a certain domain, into which few besides himself can enter. Was this effort made by his own instigation? We say, that it was in consequence of an interior action and preparation, unknown to his own external personality, and of which he was quite unconscious in the outer degree, that certain conditions were to be provided, and these being now ultimatum, they have been utilized by the angelic and other forms of life, who have been permitted to use the instrument whom I am now speaking through. In regard to the "instrument," and what we have stated in reference to him and his action, if you give your credence to what we have said, we think you have the proof in your own possession, and can judge accordingly.

I will now speak of the communications and revelations that have been given and made during the present series of your records.

We have already shown that without such an instrument as we use, these could not possibly have been ultimatum in your language; and we do not hesitate to declare, that however much you may search, you will find but the smallest modicum of that which can be attributed to his personality. In this respect we claim that the distinction and difference from other productions, emanating from spiritual sources, is clearly manifest and definable. Has the personality of the instrument or of those associated with him who supplied the requisite conditions, and by these became the recipients of the knowledges revealed, been in any way inflated thereby? Has any one of such recipients claimed to be superior to

others, or exalted above their fellows, on account of the position they hold as recipients and representatives? Have they ever claimed to speak—not as other men, but with authority, whose words, beliefs, and thoughts, were to be received without question? If it can be shown that such has been the case, then the outer world may pronounce us impostors, and our work a failure, and our representatives as weak minded, credulous, and foolish mortals, destitute of scientific attainment, and incapable of forming a sound and correct judgment on spiritual matters.

Our recipients have not even claimed the possession of the life-power pertaining to their own specific representative characteristic. Woe be to such representatives, present or future, if possessing a special specific life quality that is representative, they should make that the groundwork for a claim to be acknowledged as anywise superior, or more favored than those by whom they are surrounded.

Have we ever appealed to the external personality? Can you find one instance where the angel has given forth an influx that has inflated the external personality and caused any of our earthly representatives to estimate themselves as superior or better than others? If so, cast their communications to the four winds, and consign them to an oblivion from which they may never be raised.

As you well know, beloved ones! it is to the exaltation and action of the personality which has ever striven for dominating power in all the so-called religious systems of the past and present. The idol has been raised to which all are invited, if not compelled to bow. The ideal has been personified, and the leaders and teachers of the various competing and conflicting systems have made, or attempted to make, the great supreme into a person like unto themselves, subject to human frailties, and represented the personal him as angry with his own offspring and disappointed with his own work. What does history record as the result? The surface of your earth has been deluged with human gore.

Our mission is not, however, as iconoclasts to pull down and destroy the image which the external personality has set up; but our work, sustained and carried out by the action and power of that great angelic centre with which ye are allied—not by ties of blood which bind the earthly relationships, but by virtue of your possession of the life current form that specific centre within your own organisms—is to awaken within the universal embodied personality the desire for pure, versus the appearance of truth. This is the keynote that has been sounded through all the communications that form the later series of your records; and when this knowledge becomes the possession of the human race the idols will be removed from their pedestals, and the ideals will be replaced by the actual appearance of the angel; and the angel without will respond to the angel within the human organism. As the life quality of the mighty one is evolved and developed in the inner degree of the embodied spirit, then the contention and conflict will cease; for all who experience this awakening will recognize the truth, and know that every human being is the offspring, outbirth, and manifestation of the one, and the same grand infinite life power.

In all the succeeding systems which have swayed humanity in their various workings, and even in the mass of communications that purport to be received from spiritual sources, you will find the past brought forward although altered in its manifestation, and the ideal is present, which was that your little globe is the centre of the universe, and if not the stars, yet the sun and planets are supposed to be subject to its power. Although your scientists now disregard this, knowing it to be false, yet as regards the personality in every atom known and unknown to yourselves, does it not conceive and act as if it was and is the centre of its own universe of thought and life. Its judgment is formed from the standpoint of the one who is credited with saying: "I am monarch of all I survey."

Having thus delineated the position and the estimate of its value by the embodied personality when it has the power of expressing its own life quality, I now speak to you, beloved ones! What are ye more than others? Wherein does your position differ from those of whom I have just spoken?

You are representatives of a certain state, and by virtue of such a position you have recognized and known that as your earth is one and not the most important of your planetary galaxy, even so you now know that ye yourselves, along with the myriad atoms of embodied human life that have been, are, and to be ultimatum, are but infinitesimally small units in the grand total, who, with the same truth applied to the inhabitants of the other planets of your system, in their totality form the grand man of your solar universe; and even these, vast and incalculable as they are, is still but a small part of the greater universe of universes which form the expression and manifestation of the one infinite life power.

We claim that what has been revealed to you by

your angelic ministrants is diverse from the communications from spiritual sources, and which have marked off the new incoming era from its predecessors in that our teachings have been demonstrated by the illustrations we have been given in support of what has been given forth; and we have reiterated that no personality has the power to contravene or render subservient to its behests the laws and forces of nature so-called. We say that these laws and forces are the external manifestation of the action of the law of spirit, and therefore how impossible it is that the controlling power should be vested in the personality, who can only deal with effects, and who is ignorant of the laws of life!

We are aware that there are certain societies on your earth, founded on the alleged teachings of unknown so-called adepts, who are said to be in possession of the secret by which they can control the forces of nature and by their own power can produce phenomena apart from spiritual agency; but if you carefully note the proceedings of these societies you will see that they are aiming to galvanize into a semblance of actuality the phantoms and fantasies of the past which never had any life in themselves; and hence the bait to attract the unwary, which is used to impose upon the credulity of those who are attracted thereby. Trading upon such credulity, they hesitate not to trifle with the loftiest principles of humanity by making the pretentious claim that there have been in all past ages, and are now, living men who can command the elements and elementaries by their own power, and make these as well as the forces of nature subservient to their own purpose and will. But we again say that no embodied human being has, or ever will have, such powers at his disposal.

What is the logical sequence of our utterance? It is, that all personalities are carrying out—under the impression that it is by their own power—the purposes and will of the infinite wisdom and love who has vested them with the appearance of the possession of such power—within certain limitations—and the purpose of which has been made known to you. Hence, instead of raising false hopes and aspirations and deceiving you and others by holding out a promise of the gift of such powers as are claimed by those of whom we have spoken—which were it possible to bestow on the external embodied man would make the apparent confusion of tongues and conflict ten thousand times ten thousand more than it is, we come not with any such flattering unctious, but we come to present you with the key of knowledge; and possessing this key, you can open the portals of the grand temple of light and wisdom, and entering therein, you can realize the state which we have termed the "rush of life;" and those who do not enter will enjoy it all the more because of their experiences while passing through the "rush of life." Hence, while your sympathy will be extended to those who think that by their own effort and power of will a new earth will be called into existence—which means a new state of embodied human sociology—you, from your state of retirement, can view the outcome of such action, and you will know that they are forming preparatory conditions which when fully developed, will be utilized for the bringing about of a state in which the new or inner man will be the conscious actor; and then the acknowledgment will be made with true humility that all are the instruments, consciously or unconsciously, used by the grand life power, and as such that all are doing the part assigned to them in the drama of human embodied life.

Utopia! all this is! says one who—invisible to your sight—bursts in with these notes of acclamation. Oh! how little does the ignorant one and those who speak through him know of what pertains to the state involved in the term Utopia!

That is the secret that has been travestied by the would-be adepts. It is the aspiration of the spirit within universal embodied humanity which at certain times has awakened into activity and while in that condition it would catch a glimpse of a glorious future that awaited, and which would result in the emancipation of the human principle from the domination of the external personality. That was the prophecy, and the promise of what ye have witnessed in the incipient beginning of the new era now dawning on mankind.

The fabulous "Utopia" is neither a myth nor yet a delusion, but it is a glorious truth that will be fully manifest in due time. This is the secret that will no longer be hid and pertains to the future, not to the past so-called golden and silver ages as the pretentious adepts have alleged, and some of whom are said—in the writings I have referred to on a past occasion—to have actually lived as men in those long past ages, and who say that those ages were immeasurably superior to the present, and that humanity was then exhibited in its highest and best form. We again say that these were not actualities of a past history, but the germ which was to find its fruition in the Utopia of the then future.



SUPERSTITION.

TO THE EDITOR: "I am not superstitious" remarked the man of business, "but my sister objected to moving into the new house on Friday, so we decided to wait until Saturday."

Probably a large percentage of intelligent men and women would readily affirm that they were entirely free from superstitions, when, if in the next moment they were to see the new moon over their right shoulder, their pleasure arising from the incident would be too apparent to be questioned.

In view of beliefs entertained by many of our ancestors, the transmission of which makes them ours by inheritance, thereby natural characteristics which in many instances cling to us long after we have been convinced of their absurdity; at the same time their considerations leads us to inquire into the apparent belief entertained by some persons in what is understood by the terms fate, or destiny, there being two lines of thought adopted by its advocates. A belief in the ability of certain persons to foretell future events has existed from time immemorial, if we accept the recorded statements of historians both sacred and profane, during the age in which they were written. Prophets, seers, witches and wizards are terms by which some of them were designated, to which may be added astrology, palmistry, and various other methods of divination each of which had their votaries. The inference is that prophets and seers of Bible times were regarded as holy men through whom Jehovah made known his wishes concerning his chosen people; while witches and wizards occupied the same relative position towards his Satanic majesty, both factions being subject to the same law of inspiration, the nature and character of their utterances indicating the source from which they were supposed to have emanated.

Astrology and palmistry were founded on a different basis, in which was foreshadowed the dawn of approaching days when the human mind would no longer be satisfied with thus saith the Lord, but would demand facts, which, when weighed in the balance of reason could be clearly comprehended. In that, we see evidence of quickened mental energies impelled by innate desires, prompting man to attempt the solution of problems with the view of determining for himself whether the universe was subject to fixed laws, or whether it was governed by a personal individuality claiming infinite wisdom, knowledge and power.

The desire for knowledge has been continuous during the centuries that have intervened since this question first claimed the attention of inquiring minds. Their assiduity has been rewarded from time to time, until through perception views were broadened, and the existence of undeviating principles met at every turn, soon became the foundations from which science is constantly revealing truths that are new to us, which have always existed, waiting for more development before they could be comprehended.

Every advance that has been made along lines of positive knowledge has resulted from the discovery of fixed laws, by which underlying facts involved in a given principle can be demonstrated. That is equivalent to saying that the degree of progress manifested by different nations and peoples, is in proportion to their recognition and comprehension of nature's laws, and their orderly adaptation of conduct so as not to conflict with them.

Running parallel with these ideas the question of fate, or destiny has also claimed attention, its early advocates affirming it to be in accordance with the will and wishes of an omnipotent omniscient and omnipresent being who had so decreed, and from which there was no escape. The idea of unerring destiny is not without earnest supporters, who claim that it is in harmony with nature's laws, which will not admit of the slightest deviation, not only in the ordinary affairs of every day life, but throughout the entire universe as well. In fact they seem to place greater reliance on the infallibility of nature's laws than any other class of minds to be met at the present time. They tell us that nothing has ever occurred that was not the result of a cause, or causes preceding it, and challenge their opponents to

point to a single instance wherein the law of cause and effect has been ignored.

Such minds are in full accord with the theory of evolution, which to them is applicable to every phase of mental or physical phenomena that ever existed, the ever present having been evolved from the past, becomes the cause of effects that are sure to follow. They have no hesitancy in affirming that what is to be will be; and that what has been was to be, the present moment being the ground between the two propositions, which an instant before was to be, and the next instant takes its place with what has been.

In addition to these two clearly defined lines of thought, there exists another class of minds whose beliefs or opinions are not easily classified. They are found in all grades of social and commercial life, in which they studiously avoid giving expression to ideas concerning questions relating to matters outside or above the narrow mental lanes in which they are accustomed to move. If there is a question concerning which they would venture to give expression to independent ideas, it would be in declaring themselves above being influenced by any of the so-called superstitions, the prevalence of which no doubt existed in their minds. From their ranks large revenues are obtained by that class of persons who advertise in the secular press, that for a small fee they can be consulted regarding the rise and fall in stocks, or the price of wheat at a given time in the future, lucky numbers in lottery, etc., which to our mind is conclusive evidence of ignorance and superstition combined. Nevertheless, the tidal wave of world-wide increasing progress cannot be stayed, or hidden from public view while the desire for knowledge impels the human mind to search earnestly for truth, which when possessed becomes an incentive to higher aspirations.

J. SIMMONS,
828 LAFAYETTE AVE., BROOKLYN, N. Y.

TELEPATHY.

The next thing that has been demonstrated as a fact is what we call telepathy or mind-reading, and this in the most wonderful way. And I take it if we could find out the exact fact about it we should find that all of us are psychics, as we call them, within certain limits. There are differences in degree, and it does not indicate necessarily differences in mental endowment. You find two people equally intellectual; one has musical ability and talent and the other has not. Both have latent musical ability, perhaps one has genius. General Grant said that after long practice, hearing it over and over again, he at last got to understand when they were playing "Hail to the Chief." But General Grant undoubtedly had this latent ability that some day may be unfolded. So all of us, I take it, have latent psychic faculty. I suppose that what we call psychics—I use that term as it does not bear any question—while we all have more or less of this power, are those who have it in a remarkable degree. Let me give you one illustration of this ability, I mean to discern or communicate facts without much regard to distance. Some years ago there was a ship sailing in the Indian Ocean. She belonged in New York. The captain was a New York man. He was engaged to be married to a young lady living in the East. One day he came to the first mate, white and excited, and, calling this young lady by name, said: "She has just died; I have seen her die," and then he went on to explain the conditions and what he saw, the house, the circumstances, the disease, the whole thing in detail. He had seen her die, and she was in New England at the time. The mate in his notebook set down carefully the date, the details, all the facts. It was more than a hundred days—I forget just the precise number—before they reached New York. They crossed no ship from which they could get any news in the meantime. When they landed in New York they found that the young lady was dead, that she had died on that day, died in precisely those conditions and in those circumstances in which her lover had seen her die from the deck of his ship in the Indian Ocean half-way around the world. The mate to whom the captain came and who set down these records on the spot is a friend of mine and an artist to-day of national reputation, whose name you would all recognize should I speak it. There is no question as to the fact.

Here, then, are these cases of the communication of mind with mind without regard apparently to distance. I have been accustomed to study these things in such a way that when a new case came to hand

I have examined it with the utmost scrutiny until I was absolutely sure it was true. But after I find out that a certain thing is possible, then it seems to me rational for me to accept another case of a like kind without looking so carefully into its credentials. Another case was given me the other day. About eight years ago I married a gentleman that went with his wife to the Azores and to Europe and was gone several years. I saw him again this winter, and he told me that his wife had developed into a most remarkable sensitive, and that they were both sensitives to such an extent that when they were separated they could communicate with each other. The other day, this winter, he went to Chicago on business and left his wife in Boston. It was agreed between them that at a certain hour she should sit perfectly passive with a pencil in her hand and write down any impressions that came to her, and after that he was to sit passive and try to get impressions from her. He says they exchanged messages with the verbal accuracy of telegrams. Mind-reading then is true.—M. J. Savage.

A SIGNIFICANT SPEECH.

A criminal has made a very suggestive speech at Greenwich, Eng., from the dock. He says he was taught to steal before he had learned to read or write, and that most of his life having been passed in jail, it was impossible for him now to get even a day's honest work. His statement appears to have attracted attention for its force, brevity and undoubted truth, but the judge sent him on the regular course. The social problems of the day are still as perplexing as ever, and with all our philanthropic talk and efforts, what progress is made with the class that such a man represents?—Boston Herald.

The breeding of criminals is a question which should engage the attention of reformers quite as much, if not more than, the reformation of criminals. Reform is in too many cases merely a disguise, rather than a correction of evil propensities. A higher birth is what is needed for the world. The low, the vicious, the ignorant and degraded have too many children where in most instances they should not have any. The surest way to reduce the criminal class is to cut down the number of births among the criminally inclined. Better an empty cradle than one that holds the child of a criminal.—Boston Investigator.

THE PREJUDICE AGAINST HEBREWS.

The best answer to the unfounded prejudice manifested against the Hebrew race by the ignorant, and even by many who have had the benefit of enlightened training and education is the progress which Hebrews have made since the comparatively recent period when they were admitted to an equal chance in public life with their fellow men. In the field of statesmanship, of letters and of finance Hebrew names are among the most brilliant of the century, and even the enemies of the race have been compelled to bow to the splendor of its achievements. To-day in America and in Europe Hebrews are to be found representing the highest forms of intellectual energy, and engaged in the most extensive and successful business enterprises. The mannerisms and peculiarities which have been unjustly assigned by traditional caricature to the Jewish race are disappearing, and our Hebrew fellow citizens as a rule, compare most favorably with those who display narrow prejudice against them. In the national sense of the term there are no Jews or Hebrews. The Hebrew born or naturalized in America is an American, and should be treated as an American. One of the praiseworthy attributes of the Hebrews is their anxiety to identify themselves with the country and its institutions, and to avoid distinctions that would mark them as un-American. In this respect they give an excellent example to some of their critics.

There is abundant evidence that much of the prejudice against the Hebrew race springs from jealousy. This is known to be the chief motive for the persecution of the Hebrews in Russia. Non-Jewish Russians have viewed with envy the progress made by their Hebrew fellow countrymen, a progress due to thrift, to frugality and to business capacity. The Hebrews, by the exercise of inherited abilities and virtues, have managed, notwithstanding popular prejudice and medieval restrictions, to achieve not only wealth, but also important distinction in Russia, and even the government which so harshly persecutes them is obliged to re-

sort to them for assistance to enable it to fulfill the duties of government.

Here in America there can be no excuse for anti-Jewish prejudice. The Jews were here before the Revolution. They shared in the aspirations, the struggles and the final triumph of their fellow-Americans. Of those who have arrived among more recent immigrants a very large proportion have earned not wealth alone, but also well merited honor. They are a law abiding and singularly peace loving race. At the same time they have taken their share of the burdens and dangers of war, and Hebrew names figured among the dead on both sides of the late conflict between the nation and secession. Here, if anywhere, the mist of prejudice should disappear before the sunshine of liberty, and the descendants of the chosen people of old be accepted on terms of equality and fellow humanity by those other races that owe so much to the teachings of Him who, according to Christian tradition, was born a Jew.—New York Press.

CRIME AND CAPITAL PUNISHMENT.

The editor of the American Journal of Politics, Mr. Andrew J. Palm, discusses this subject with statistics in the last issue of that monthly, and demonstrates by figures that murders have been constantly increasing in this country instead of diminishing, while the executioner has been plying his deadly trade. Hanging has proved no terror to evil doers. His statement is as follows: In 1888 there were 2,181 homicides in the United States; in 1889, 3,567; in 1890, 4,290; in 1891, 5,906. Well may he ask, in view of such facts, if it is not evidence enough to warrant a change in our method of dealing with the crime of murder. He suspects that legislators act more on the fear of what might occur if capital punishment were abolished than on the actual facts as they have occurred where it has been abrogated.

His argument is that the death penalty defeats the ends of justice by allowing thousands of murderers to go at liberty. Jurors hesitate to assume the responsibility of being the instrument of sending a fellow to death, and oftentimes, when no other verdict is possible but that of murder in the first degree or not guilty of any crime, the reasonable doubt conveniently comes in, and the prisoner is set at liberty; whereas, if the punishment had not been death, he would have been promptly found guilty of murder.

From 1862 to 1882, twenty years, there were in Massachusetts 123 trials for murder in the first degree, and only 29 out of the whole number, or less than 24 per cent., were convicted. In Connecticut, from 1850 to 1880, a period of thirty years, 97 persons were tried for first degree murder, and of these but 13, or a little less than 13 per cent., were found guilty. Capital punishment was abolished in Rhode Island in 1852, and during the next thirty years there were 27 persons tried for first degree murder, of whom 17, or 63 per cent., were found guilty as charged. Michigan, Wisconsin and Maine, which States have abolished capital punishment, show the same truth. Relatively to population, it is shown that murders are becoming less frequent in a number of States which have abolished the death penalty.—Banner of Light.

There is a girl in San Francisco who can cure headaches—cure them without a bit of medicine. She just lays her hand on the aching head and that settles the whole matter. There's something peculiar about the girl's hands. They are white and shapely and very nice to look at, but to touch—ugh! they're as cold as ice. More than that, they are always dripping wet, these strange hands. It's an eerie thing to see a handsome, healthy girl lift her hands and let an icy dew fall from the tips of her fingers. She can do that any time she wants to, and never feels the least annoyed at the awe of the beholders. She is a tall, handsome young woman, who has never been ill in her life. She is rosy cheeked and bright eyed. She works in a big, hot factory down town, and she can cure any girl in the place of headache or any kind of pain. She doesn't go through strange evolutions or weird incantations. She just pushes back her sleeves and lays her cold, wet hands on the aching head. The patient feels a queer, creepy, shivery sensation crawling down her back. The cold hands move slowly across the hot forehead of the sufferer; the throbbing pain stops; the twitching of the eyelids ceases, and the headache is gone.—San Francisco Examiner.



OLD LETTERS.

Silent pages, signs of love,
Ye recall his form and face,
Dear my thoughts like white-winged dove,
To his home in heaven above—
And its glory I can trace!

WILLIAM BRUNTON.

PRAYER.

To wish so much we cannot put in speech
Our great desire, though God would hear our
plea.
And in our longing thus to do or be
To so increase, its influence will reach
Wherever we or words we speak may go,—
This is to pray: then heart indeed is fraught
With prayer as true as that which Jesus taught.
But men with empty formula for show—
Sign of their emptiness of heart—have learned
(And hence with pious accent we repeat).
As though the Lord could not detect the cheat,
A prayer of words, and that of spirit spurned,
But God, who knows if men do mock or pray,
Heeds still our wish, and not what we may say.

—E. R. CHAMPLIN.

The readers of the woman's column will remember the eloquent voice and inspiring face of Laura Omeaton Chant, who twice in the last few years has given soul stirring addresses throughout the United States. It is with great pleasure that we print an extract from an article of hers recently published in the Woman's Herald, entitled "In and Out of Prison."

Every year some thousands of women pass in and out of our prisons and gaols, every night closes down on those who sleep behind prison bars and bolts, and every morning opens out a new day for those who are fettered to some great misery in the past, and for whom freedom in the future means only new misery and shame.

Outside all the prisons on Sunday are the church bells and cathedral chimes, ringing free people into their places, where, with one voice, aided more or less by a surpliced choir and an ordained minister, they can beg the good Lord to hear them on behalf of "all prisoners and captives."

Close up within earshot of most of the prisons on week-days are all the sounds of the busy human world; the shouts of children at play, men calling one to another, women singing, the rattle of vehicles over stony roads, the clatter of horse-hoofs, steam-horns, engine whistles, the feeble, penetrating cry of a little baby—all these things creep up and into the dull, grey life inside the prison, and link the life within to the life without.

But as far as any intercourse with those gentle and pious folk in church who so punctiliously remember to read the address to the Almighty on behalf of their imprisoned brethren goes, the folk in prison might be dead and buried. Not a hand-clasp to keep alive a sense of unity, not a smile or welcome in human eyes to stir the heart with tender emotion, and no voice from the outer world exhorting with friendly eloquence to a patient, intelligent endurance of the silence of the world within the prison-house. What is the use of asking God to "have pity on all prisoners and captives" when we ourselves show little or none for them? Better, far better, have an amended version of the Litany and substitute the word "our" for "Thy."

For what are all our good women about that they care so little what becomes of the woman in prison? When the body of a poor woman falls sick, or becomes damaged, she goes to a hospital, where carefully-trained women nurse her and wait on her till she either dies or gets well. Royal and noble people send game for her to eat; gentle dames bring her flowers; and it is a fair estimate of the value of the physician or surgeon, that he attends the hospital, to treat this poor woman in the best scientific methods of the day. But, alas! When it is the brain or soul that is sick and damaged, and when nursing and treatment are required so skillful that the skill of the hospital pales into insignificance before them, we very unnecessarily ask God to pity the victims of our neglect, and we leave them in the very roughest and most unskilled hands that can be found!

If any reader, being ignorant about prisons, doubts the truth of this, let her send for one of the women warders from Woking, to nurse her through an attack of

melancholia and nervous depression. Crime is a terrible thing; but such a great number of the worst criminals are at large, it is of no use to plead that prison must be made terrible in order to check crime. Crime is to be checked, but it is not by the rough wretchedness of prison life. The right to imprison those citizens who will not respect the rights of others is a necessary instrument by which peace and good order, as well as safety and justice, can be maintained in an imperfect community. The cruel, the violent, the dishonest, and the lewd, are not good citizens, nor good neighbors; and it is quite right that they should not be allowed to wreck life and home with impunity.

But they are the brain and soul-sick, morally deformed people who need healing, or making the best of; and prison would be hospital for these, if we would leave off asking God to do that which he has manifestly put it into our power to do. Who sits on a patient, intelligent prison committee of duly elected experts, to go carefully into all the history of the newly sentenced criminal, so as to prescribe for her the most suitable treatment? Who conducts a careful, prayerful training of the nurses who are to carry out this treatment?

OBITUARY.

Mrs. Love Currier, wife of Walter W. Currier of Haverhill, Mass., was born at West Randolph, Vt., June 14, 1827. Passed to spirit life March 29, 1898, aged sixty-five years, eight months and fifteen days. Mrs. Currier was stricken with heart disease in October and was a very great sufferer for five months, the disease taking the form of dropsy and for twelve weeks she was obliged to sit day and night in her chair. Having visited her a few weeks before she passed on I saw how very patient she bore her suffering and longed for the time of release and to join the loved beyond. Mother Currier, as she was familiarly called, was a devoted Spiritualist and her forty years of investigation brought to her the knowledge of the life beyond, therefore death—so-called—had no terrors for her, only the parting from her beloved companion gave her grief. During her long illness she was always cheerful, greeting every one who came to her room with a smile and when she passed on the same sweet smile was left upon the dear face.

She was one of the originators of the Haverhill Spiritual Lyceum. She was one of the few who bore the burden in the heat of the day when to defend Spiritualism cost not only financial but social position. She attended the first camp meeting ever held in this State, at Pierpont Grove, Malden. Mother Currier was a fine medium and through her lips many a weary mortal has received comfort and just a few hours before her spirit was freed she saw her daughter Mary and told those around her that Mary had come to take her to Mary's spirit home and she thought it strange that those in the room could not see or hear as well as herself. She well knew the beauties of the gift of mediumship for her daughter, Mary E. Currier, was a most wonderful medium and as a musical medium has seldom been surpassed.

Many of the itinerant workers will recall with pleasure the seaside home at Onset Bay (Old Pan Cottage) where in the years past they found rest and always a word of encouragement in their work by her kindly advice and although we shall miss her we feel assured she has entered upon her reward, and we trust the knowledge that was her comfort when the shadows came into her life when her beloved daughter passed on will bring comfort to her dear companion, who, after having journeyed together some forty-seven years and now seems alone, as two sons, a daughter, and now a devoted wife having passed on will wait his coming and then the family circle will be reunited again. Long and faithful workers in the home, and among the suffering have been Mother and Father Currier, and now we trust the beautiful truths of Spiritualism will brighten his pathway and the spiritual presence of the dear wife will cheer his lonely hours. Many beside the writer can testify to the value of their friendship. So self-sacrificing was Mother Currier her last work on this side was to help the needy by making garments for the coming winter. She always endeavored to live to her convictions of truth, and enjoyed the sweet communion with her beloved daughter every day and it was her greatest comfort. The funeral services were held on Monday from her late home, 22 Pawtucket street. Relatives and friends gathered to pay the

last tribute of love to a good woman, every wish she had expressed before leaving the form being fulfilled.

First a selection from the Home orchestra, composed of young ladies, friends of the family, and whom she had watched with pride unfold from children, and in their musical talent, for she was a great lover of music. Then Brother Hayes rendered most beautifully the song entitled, "No Night There." Then the writer offered sweet words of comfort as became the occasion only under great emotion, for she was a very dear friend, and was assisted by Rev. James B. Morrison, of Lacomia, N. H., also a very dear friend of the departed. The floral offerings were very beautiful expressions of love from some of her many friends. She leaves beside her husband two sisters and a brother.

Mrs. Currier was a constant reader of THE JOURNAL and enjoyed it very much. May God and his loving angels bless and comfort her companion through his remaining earthly journey, such as faithful mortals to give.

(Mrs.) SARAH A. BYRNES.

ABBY HUTCHINSON PATTON.

By ELIZABETH CADY STANTON.

All through our fierce anti-slavery conflict there were youthful voices heard that could still the wildest storms. From the White Mountain tops of New Hampshire came the songs of freedom that have echoed round the globe, making the Hutchinson family and our Quaker Poet immortal in verse and song. To many of Whittier's stirring sentiments these singers gave a new power and significance that the reader had never felt before. He was to them an inspiration, making a rare combination of harmonious influences, alike pleasing to all classes in all latitudes: to the rough pioneer on the far-off prairies, as well as to the nobility of the old world in the palaces of kings, for music is the one universal language that speaks to every heart. This band of sweet singers has passed away, one brother only remains, now "Sister Abby's" sweet voice is silenced forever. But she will not be forgotten by the generation that felt the inspiration of her song. The first time I saw "charming little Abby" as she was familiarly called, was on the platform with her four stalwart brothers in old Faneuil Hall. It was in a crowded anti-slavery meeting presided over by a howling mob. Neither the fiery eloquence of Garrison, nor the persuasive, silvery tones of Phillips could command a moment's hearing, but the Hutchinson's sweet songs of freedom were listened to in breathless silence. The very sentiments the mob applauded in the songs they would not let the orators in plain English say. Abby with her youth and beauty and her sweet, unaffected manners won all hearts. There was a pathos in her voice, high and clear above the deep bass and tenor of her brothers, that brought tears to many eyes. Indeed their simple ballads, touching all earthly sorrows, and their glad prophecies of the good time coming, moved their audiences alternately to smiles and to tears. The widespread influence of the Hutchinson family in the war for freedom, cannot be overestimated.

COLLEGE OF THERAPEUTICS,
Los Angeles, California.

The sixteenth session of six weeks will be held at Los Angeles, 130 South Spring street, beginning on the first Monday of May, 1898, giving full instruction in the psychometric diagnosis of disease and character—the Science of Sarcognomy, which completes human physiology—the treatment of disease by vital magnetism, psychic force and the new Electro-therapeutics, with the new apparatus—and therapeutic Hemostasis, (the sudden control of disease by variations of atmospheric pressure.) These sciences, qualifying for the treatment of diseases, are untaught and unknown in any medical college, and are presented only in the College of Therapeutics. They make a beneficent revolution in the healing art, which is attested by the uniform declarations of the graduates of this school and by their success in practice. The diploma specifies the character of the sciences taught. Fee for the course \$25.—for a second course \$15. Address the President, DR. J. H. BUGHANAN, 130 South Spring street, Los Angeles, California.

Maria M. King's
PAMPHLETS

Comprising: Social Evils; God the Father, and Man the Image of God; The Brotherhood of Man and What Follows from It; What is Spiritualism? The Spiritual Philosophy vs. Diabolism; Mediumship. These pamphlets have been published and sold separately for several years and are now bound together in a convenient form. Price, \$1.25.

BEAUTY Organs, 27 stops, \$22; Pianos, \$150. Call's PRIME, Dan'l F. Beauty, Washington, N.J.

"WORTH A GUINEA A BOX."
STILL ROLLING
St. Helena, England, is the seat of a great business.
BEECHAM'S PILLS are made there. They are a specific for all Nervous and Bilious Disorders arising from Weak Stomach, Impaired Digestion, Disordered Liver and all Female Ailments.
THEY ARE COVERED WITH A TASTELESS AND SOLUBLE COATING.
Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

A BARGAIN—this World's Fair Collection of 10 selected annuals, new crop seed.
10 PACKETS FLOWER SEEDS
Fancy, all colors, new markings. Pinks, 10 colors. Peonies, 10 colors. Phlox, new strains. Centaurea Cyanus, new double. Ageratium, Tom Thumb. Grand Astere, new. Calliopsis, in variety. Helichrysum, many sorts. Sweet Alyssum, fancy. **FOR 12 CTS.** and addresses of 2 of dwarf. For 12 CTS. your friends who love flowers we will send this Choice Collection 1 packet each of above 10 kinds postpaid. This is to advertise our Tested Flower Seeds, Bulbs and Plants. We send you Cultural Instructions and will book you for our coming Bargain List of Flower Seeds, Rare Bulbs, and new and curious plants. Miss Lillian Eddy Flower Seed Co., Box 553, Chicago.

If You Want Work

that is pleasant and profitable, send us your address immediately. We teach men and women how to earn from \$5 per day to \$5000 per year without having had previous experience, and furnish the employment at which they can make that amount Capital unnecessary. A trial will cost you nothing. Write to-day and address,
E. C. ALLEN & CO.,
Box 1001, Augusta, Me.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.
\$12 Buys a \$45.00 Improved Oxford Sewing Machine; perfect working, reliable, easily finished, adapted to light and heavy work, with a complete set of the latest improved attachments. **FREE.** Each machine is guaranteed for 3 years. By direct from our factory, and save dealers and agents profit. **FREE TRIAL and FREE CATALOGUE.**
OXFORD MFG. CO., DEPT. B34 Chicago, Ill.

THE BIOGEN SERIES

Consists of concise Essays on Living Questions of the day or of historical research in Religion, Science, and Philosophy, prepared by writers of the most eminent ability. Under the editorial direction of Dr. Elliott Coues.
NO. 1. "BIOGEN:" A Speculation on the Origin and Nature of Life. By Dr. Coues. Now in its Sixth Edition.
NO. 2. "THE DEMON OF DARWIN." By the author of "Biogen." Now 3rd Edition.
NO. 3. "A BUDDHIST CATECHISM." By H. S. Olcott. With Notes by Elliott Coues. Third American Edition.
NO. 4. "CAN MATTER THINK?" By an Occultist. With Introduction and Appendix by Elliott Coues. A New Edition.
NO. 5. "KUTHUMI:" The True and Complete economy of Human Life. A new Edition. Rewritten and Prefaced by Elliott Coues.
NO. 6. "A WOMAN IN THE CASE." By Professor Coues. Washington, 1887. Second Edition. Now first added to the Biogen Series, with a new Introduction by Elisabeth Cavassa. Price, 50 cents each.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.
By MRS. E. R. DUFFEY.

An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual Literature for many a day."
Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school. . . . Altogether it is well worth careful reading by all candid minds."
Pamphlet, 101 pp. Price 25 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

BOOK REVIEWS.

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

America's Compact With Despotism in Russia, by William M. Salter, is the title of a lecture published by J. B. Lippincott Company, Philadelphia. Mr. Salter is vigorous and earnest in protesting against that part of the compact, which, if ratified, would compel this government to return to Russia political offenders, without examination into the provocation or the circumstances under which they resisted the despotism of their country. The treaty in its main parts is considered to be unexceptionable. Men should be extradited and punished for murder, robbery, forgery and similar crimes, if they escape from the country in which they committed them to another; but nearly all the treaties between civilized countries contain the provision that those accused of political crimes shall be regarded differently. As Mr. Salter says: "The crime may be outwardly the same as common crime. It may be taking the life or destroying the property, but if it is done in civil war or in the course of insurrection or political commotions, it is placed in a distinct category and though it may be punished more severely than common crime in the country in which it takes place, it is viewed with different eyes decidedly. Governments, it is felt, are fallible institutions. They may often be unjust. . . . Offenses against them may be serious to the government concerned but not necessarily to the world. At any rate, the opinion of modern civilized peoples is that there should be no extradition of political criminals." We commend the perusal of this admirable lecture to all who are interested in human rights and especially to all who are interested in the liberties and welfare of the Russian people.

The Reverend Melancthon Ponder, A Novel. By Donn Platt. Illustrated by Edgar M. Ward. Chicago: Robert J. Belford, publisher, 1893. Pp. 396. Paper. After urgent solicitation, Mrs. Donn Platt consented that this last work of her husband should be published. Though the hero who assumes the title role is a Protestant divine, the author, as would be natural from his well-known views, has throughout given the weight of his testimony in favor of Catholicism, in the lovable character of Father Edward, in the soul-questionings of Lillian Ponder, and in the life and noble qualities of the artist, Van Dyke Smith, who saves the life of Lillian in the first chapter and the honor of her father in the last. Love, crossed and finally triumphant, plays the usual part. Admirers of this gifted writer will welcome this last work from his pen. The illustrations are fine and there is an admirable portrait of the author which forms the frontispiece.

Silhouettes From Life. On the Prairie, In the Backwoods. By Anson Uriel Hancock. Author of "Old Abraham Jackson," "The Genius of Galilee," "A History of Chile," etc. Chicago: Charles H. Kerr & Co. 1893. Pp. 158. Cloth. Price, \$1.00. These reminiscent sketches delineate life in Elm Creek, a typical Nebraska village and in a backwoods settlement of Michigan, and while each story is complete in itself, it is connected with the others by a thread of incident running through them all. The stories, "The Squire Starts a Paper," "How the Horse-Thief Escaped" and "Old Mr. Drake's Courtship," are particularly amusing but all the tales are well-told and pleasing.

Treatise Relative to the Testing of Water Wheels and Machinery, also of Inventions, Studies and Experiments, with Suggestions from Life's Experience. By James Emerson, Williamsett, Mass. Fifth Edition. Price, \$1.00, 1893.

This is the fifth edition of a work which contains a very large amount of valuable information in simple form, not obtainable in any other work in regard to water-power and how to utilize it to the best advantage. On questions of water-power, mill rights and loss of power and the performance of machinery built under contract and kindred matters, which are constantly coming before courts for arbitration, this work is of great value. Mr. Emerson has interspersed in his work a great deal of information on other subjects. We learn from the book that the author is a Spiritualist and he presents experiences and evidence of Spiritualism, rather a courageous thing to do in a book ask

of this sort. The chapter on spiritual manifestations, beginning page 466, is one that will prove of special interest to Spiritualists. Indeed, some of the narratives there would find a fitting place in the records of the Psychical Research Society.

Columbian Memorial Songs, Historical, Geography and Maps. By Rufus Blanchard, Blanchard & Co., 171 Randolph street, Chicago, 1892.

This little work, which contains a portrait of Columbus as the frontispiece, has a number of songs offered to the public, accompanied with historical notes and maps, illustrative of what the author wishes to offer. The poem opens with a dedication, which is followed by an international hymn, "Columbian Auld Lang Syne," "Our Flag," and some fifty or more other songs. The poetry is not equal to that of Shakespeare, but much worse poetry has been written and some of it contains merit as to style and is replete with good thought.

NEW BOOKS RECEIVED.

"Scenes from Every Land." A collection of over five hundred photographic views, with an introduction by Gen. Lew Wallace. Edited by Thomas Lowell Knox. Springfield, Ohio: Mast, Crowell & Kirkpatrick.

"Lost in a Great City." By Amanda M. Douglas. Boston: Lee & Shepard, publishers. Pp. 468. Paper, fifty cents.

"Simplicity and Fascination." By Anne Beale. Boston: Lee & Shepard, publishers. 1893. Pp. 499. Paper. Price, fifty cents.

"Cosmopolis." A Novel. By Paul Bourget. Translated from the French by Cleveland Moffett. F. Tennyson Neely, publisher. Chicago-New York: Pp. 311. Paper, fifty cents.

"Madam Sapphira." A Fifth Avenue Story. By Edgar Saltus. F. Tennyson Neely, publisher. New York-Chicago: Pp. 251. Paper, fifty cents.

"Reveries of a Bachelor," or a "Book of the Heart." By Ik. Marvel. F. T. Neely, Chicago and New York, 1893. Pp. 233. Cloth, thirty cents.

"Mental Suggestion Through Mental Photography." A Restorative System for Home and Private Use, preceded by a Study of the Laws of Mental Healing. By Henry Wood, author of "God's Image in Man," "Edward Burton," etc. Boston: Lee & Shepard. Pp. 159. Cloth, \$1.25.

"A Century Too Soon." A Story of Bacon's Rebellion. By John R. Musick. New York, London and Toronto: Funk & Wagnalls Company, 1893. Pp. 400. Cloth, \$1.50.

MAGAZINES.

The Sunny Hour for April has come to hand. This little journal published by a boy "for boys and girls" during the absence of the regular editor and publisher, Tello J. d'Apéry, is under the editorship of Jack Bristol. Tello, who is only sixteen years old, owing to ill health, has had to take a vacation. He says: "During that time (his absence) my good friend, Jack Bristol, will edit the paper. Miss Mary Atwood will keep the books and attend to the correspondence and she and Annie Mesek will put the shoes on the barefeet and keep the library and playroom open evenings." The editor pro tem takes up his duties bravely. He says: "You don't know how surprised I was and very much flattered, too, that the honor of writing editorials for this month's issue was conferred on me by Tello, who is now doubtless having a splendid time abroad." Evidently young Bristol is well qualified to assume the responsibility of editing this bright little sheet, every number of which received, we read with great interest. The contents of the April number present quite an attraction, not only for young people but for those of maturer years. Publication office, 59 West 24th street, New York. \$1.00 a year.—The Virginia Medical Monthly for March has a remarkable article by William M. Hunt, M. D., on "Certain Animal Extracts; Their Mode of Preparation and Physiological and Therapeutical Effects," in which he gives an account of experiments similar to those which led Dr. Brown-Sequard, some years ago, to make announcements which electrified the medical and non-professional world, and which led many people to believe that there were agencies obtained by which youth could be renewed. William A. Thom, M. D., writes on "Quarantine of the Future: A Uniform System under Central Authority." There are several other articles of special interest to

medical men and of general interest to all intelligent readers. We notice that this medical monthly publishes announcement of the Psychical Science Congress during the Columbian Exposition, by John E. Purdon. Landon B. Edwards, editor and proprietor, Richmond, Va. \$3.00 a year.—The Independent Pulpit for April, G. D. Shaw, editor and proprietor, Waco, Texas, opens with an article on "Religion vs. Progress," by D. W. McCourt. "Belief, Gnosticism, The Consequences, The Philosophy," by N. Zediker, is another article of some interest. "Evolution and Involution" by C. L. Abbott is a very readable short article.—The Phrenological Journal for April contains a sermon by Dr. Lyman Abbott, which is accorded first place to exemplify the belief of mental science. Lady Somerset describes how Frances Willard has been honored in England. There is an appreciative sketch, with portrait, of Orange Judd, the progressive advocate of American farmers. There is an excellent portrait of F. Marion Crawford, with a phrenograph of him made from personal examination. Fowler & Wells, 27 East 21st street, New York.—The National Journalist for March has a large variety of excellent reading matter of special interest to publishers and printers. There is a very good portrait of Edward F. Bigelow, President of Connecticut Editorial Association, with a sketch of his life. Elizabeth Vore contributes a paper on "Some Bright Pen Women of

(Continued on page 779.)



James P. Smith
Tappan, Ohio.

Three Great Enemies Rheumatism, Catarrh, Dyspepsia

Mr. James P. Smith is a highly respected farmer in Tappan, Ohio, whom all in the neighborhood look to as a criterion. He says: "For the benefit of others I wish to state that for 15 years I was

A Terrible Sufferer

From Rheumatism, Catarrh and Dyspepsia; unable to do work of any amount. I could not work my farm and became entirely discouraged. Two years ago I commenced taking Hood's Sarsaparilla, and have followed it up faithfully, with the most satisfactory result. Soon after I began taking it I began to get relief, and gradually I have come to

A Good State of Health

I am now able to do as good a day's work as I could in my younger days. I have no Rheumatism and no Dyspepsia now; and have not

HOOD'S Sarsaparilla CURES

one-quarter the trouble from Catarrh that I had before taking Hood's Sarsaparilla. I know it has spared or saved my life. The above is a bare outline of the facts. I have not made the statement strong enough; in fact, I do not think it could be made too strong." JAMES P. SMITH, Tappan, Ohio. N. B. Be sure to get Hood's.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

BICYCLE TO ANY BOY OR GIRL under 12 years of age who will work for us at school. NO MONEY NEEDED. Send this ad. to A. CURTIS & CO., 67 N. W. CORNER CHICAGO, ILL.

Unlike the Dutch Process No Alkalies —OR— Other Chemicals



W. BAKER & CO'S Breakfast Cocoa

are used in the preparation of
which is absolutely pure and soluble.
It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

The Open Door, OR THE SECRET OF JESUS

BY
JOHN HAMLIN DEWEY, M. D.

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

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

"This book is an earnest effort from the standpoint of a seer, to become a help not an oracle for others, and to so unfold the law and conditions through which the spiritual consciousness is attained and the emancipation of mind realized. . . . that the truth may be practically and readily tested by all who desire to know it for themselves. . . . That the words of this book may lift many to the mount of vision to behold the nearness of the kingdom, and inspire them with boldness and courage to enter in and possess its treasures, is the prayer of the author."

The work is printed from large clear type and covers 166 pages.

Price, 30 cents, postage 6 cents.

THE GREAT SPIRITUAL REMEDIES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

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

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

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

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

PLANCHETTE.

The Scientific Planchette.

Improved from the Original
Pattern of 1860.

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

DIRECTIONS FOR USE.

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

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

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

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

MAGAZINES.

(Continued from page 778.)

Southern California." There is a good picture of Col. Elliott F. Shepard, with a sketch. 175 Monroe street, Chicago.—Notes and Queries for April has the usual variety of information in regard to antiquarian and modern points of interest. The opening article is by C. B. Bagster and is entitled "Truth the Law of Conscience." S. E. & M. L. Gould, Manchester, N. H. \$1.00 a year.—The Chicago Builder for April opens with an article on the "Road Department." Lewis J. Millet writes the "Department of Fine Arts in the Exposition." "Some Points about Pumps" and "Temperature of the Earth" are among the titles of articles in this number, which is rich in illustrations. 185 Dearborn street, Chicago.—The Illustrated Monthly Northwest Magazine for April gives a trip to Tongue River, Indian Agency, by the wife of an army officer, who accompanied her husband during an official trip. "Rocky Mountain Jack," by Charlotte M. Loring is an interesting story. There is a great deal of reading in this number of special interest to those living in the northwest and to people in the country generally who are interested in the development of the best resources of this country. E. V. Smalley, St. Paul, Minn.—The Humane Journal for March has its usual number of timely articles and illustrations relating to the treatment of animals. "Home Reports, Concerning Whips, No. 1," by Harry Benson, and "In an Egyptian Law Court," "Lesson from Black Beauty, No. 16," by Mrs. F. A. Wood Wright, are among the articles in this useful little monthly. Office of the Humane Journal, Chicago, Ill.—Humanity and Health for March has for its opening article an editorial on the "Uses of Suffering," by the editor, Ella A. Jennings, M. D. "The Dream Child," by Ella Wheeler Wilcox; "The Maybrick Case," by Col. Andrew H. Dawson; "The Kingdom of Heaven," by Eva Best, literary editor; "The Door of Hope," by Ada A. Jennings, M. D. "The Children's Cry for Bread," by Margaret Lee Proctor, and "What Grace Greenwood said of Hawthorne," by Jane Moore, are among the attractive articles of this interesting little monthly, 92 Fifth avenue, New York.—The World's Advance Thought for April is full as usual with articles editorial and contributed, full of fine spiritual thought and pervaded with a generous and exalted spirit. This monthly has completed its seventh volume and it has grown better every year. The editor is Mrs. Lucy A. Mallory, wife of the well-known jurist of Portland, Oregon.—The New York Standard for April contains a symposium entitled, "The Story of My First Watch," which is a collection of experience of eminent American men and women, given in special contributions, relating all they can remember about the first watch they possessed. The first narrator is Chauncey M. Depew; the last is Rev. T. DeWitt Talmage, New York. Standard Publishing Co. Postoffice box 656, Harrisburg, Pa.

SOMETHING TO BE PROUD OF.

The complimentary sentiments expressed by the Hon. Thomas B. Bryan of the Columbian Exposition, in reference to the magnificent limited train service between Chicago, St. Paul and Minneapolis, are but the publicly uttered similar views of a great multitude of other American citizens who have journeyed between the Great Lakes and the Twin Cities of the Northwest via the Chicago, Milwaukee and St. Paul Railway. We are a great people, who demand and obtain the best of everything which can be purchased with money, and the railway companies of the United States—particularly of the west—are quick to respond to the desires of the traveling public. In no part of the world are there more superbly equipped, electric-lighted and steam-heated vestibuled trains than those which run every day between Chicago and St. Paul and Minneapolis, and between Chicago and Omaha via the Chicago, Milwaukee and St. Paul Railway.

Englishman: "I say, ye know, what's the boogage to Boston?" Railroad Ticket Clerk: "The whatage?" "The boogage, ye know—the tariff." "What's the tariff? I haven't time to talk politics."

"Did Mr. Cumso seem annoyed at your calling with his bill?" asked Mr. Gaskett of his new collector. "No, sir," replied the young man. "On the contrary, he asked me to call again."



FACE AND FIGURE show it, if you're a healthy woman. They'll have a beauty of their own, no matter what your features. Perfect health, with its clear skin, rosy cheeks, and bright eyes, is enough to make any woman attractive.

To get perfect health, use faithfully Dr. Pierce's Favorite Prescription. That regulates and promotes all the proper functions of womanhood, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health, flesh and strength.

For periodical pains, prolapsus and other displacements, bearing-down sensations, and "female complaints" generally, it is so effective that it can be guaranteed. If it doesn't benefit or cure, you have your money back. Is anything that isn't sold in this way likely to be "just as good."

Theodore Parker, the great Boston preacher, whose brave struggle for freedom in thought and deed has made his name a watchword of progress, left behind him a priceless legacy in the glowing passages of unpublished sermons which Rufus Leighton, his stenographer, gathered after his death into Lessons from the World of Matter and the World of Man, a handsome volume of 430 large pages, with Parker's portrait. Cloth, \$1.25; paper, 50 cents, at the bookstores.

Liberty and Life, by E. P. Powell, is a volume of clear, simple, eloquent discourses explaining the changes in religious thought that are made necessary by the conclusions of modern science. To those who care for religion, but realize the absurdities of much in popular theology, LIBERTY AND LIFE will be helpful—inspiring. Cloth, \$1.00; paper, 50 cents, at the bookstores.

UNITY A weekly journal of a religion that is rational and a rationalism that is religious. Thirty-two columns, including a liberal sermon or lecture, a review of current events and a number of timely editorial and contributed articles. Unity's motto is "Freedom, Fellowship and Character in Religion." \$1.00 a year.

SPECIAL COUPON OFFER:

FOR 40 CENTS, with this coupon, we will send Unity ten weeks, on trial, and both the books named above.

FOR \$1.00, with this coupon, we will send Unity one year to a new name and both the books named above.

We pay postage on books. Remit by postal order or express money order at our risk.

Charles H. Kerr & Co., Publishers, 175 Dearborn St., Chicago. Send stamp for book catalogue.

Do you use Cuts? ENGRAVINGS—

WOOD for portraits, buildings, machinery, catalogue and mechanical work.

ZINC for newspaper and book illustration, map and reproductive work in line.

HALF-TONE for portraits, landscapes, buildings and reproduction from photo or wash drawing for fine printing.

SPECIAL DESIGNS FOR ADVERTISING, ILLUSTRATING AND DECORATING.

LORD & THOMAS NEWSPAPER ADVERTISING—

4549-Randolph St.-CHICAGO.

WHY PAY DEALER'S PROFIT? \$2.75 buys a \$9 White Reed Baby Carriage, freight prepaid, shipped on 10 days' trial. Latest design and style. Perfect, reliable and easily repaired. Nothing but the best material used and warranted for 2 YEARS. We have been in the manufacturing business many years and are reliable and responsible. Make and sell nothing but what we can guarantee as representing the lowest factory prices. Write to-day for all large free catalogue, which is one of the most complete ever published.

WYFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.

The Sixth Sense, OR ELECTRICITY.

A Story for the People.

BY MARY E. BUELL.

12mo., Cloth, 521 pages. Price, \$1.25

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

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

LIGHT ON THE PATH.

With Notes and Comments.

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

Written down by M. C.

Price, cloth bound, 40 cents; paper cover, 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

THE INFLUENCE

OF FOOD ON CHARACTER

OR VEGETABLE VS. ANIMAL DIET.

BY

REUBEN PERRY.

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

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

BOOKS.

SPIRITUALISM

Psychical Phenomena, Free Thought and Science.

The crowded condition of the JOURNAL'S advertisements precludes extended advertisements of books, but investigators and buyers will be supplied with a CATALOGUE AND PRICE LIST upon application. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

THE SOUL

BY ALEXANDER WILDER.

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

MEDIUMSHIP.

CHAPTER OF EXPERIENCES.

BY MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the religious experiences of the Christian in consonance with spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists. Price, 50 per hundred; \$5.50 for 50; \$1 for 13, and 10 cents per single copy. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

TO SPIRITUALISTS.

BY JOHN HOOKER, Of the Connecticut Bar.

This admirable Address has permanent value, and well worthy the attention of all sober-minded people, and especially of Spiritualists. Price, 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

UNANSWERABLE LOGIC.

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

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

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

The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the Veil? Human Destiny. Clairvoyant and Clairaudience. What Spiritualists Believe, etc. Cloth; large 12 mo., beveled boards. Price, \$1.25.

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

STARTLING FACTS

IN

MODERN SPIRITUALISM,

BEING A GRAPHIC ACCOUNT OF

Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and MATERIALIZATIONS of Spirit Hands, Spirit Reads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1847, to the Present Time.

BY

N. B. WOLFE, M. D.

The book makes a large 12 mo. of over 600 pages; it is printed on 10 cent paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold.

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

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

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

DEATH,

IN THE LIGHT OF

The Harmonial Philosophy.

BY MARY F. DAVIS.

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

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

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

ILLUMINATED BUDDHISM

OR

THE TRUE NIRVANA.

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

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

ETHICAL RELIGION.

BY WILLIAM M. SALTER,

RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR ETHICAL CULTURE.

CONTENTS.

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

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

GENERAL ITEMS.

GIORDANO BRUNO, the famous Italian philosopher, to whom a statue was erected in Rome some three years ago, lived in the latter half of the sixteenth century. He was educated for a priest, but becoming skeptical, he left that order and went to Geneva, where the teachings of Calvin had made a serious breach in the church. However, he did not agree with the Calvinists at all, and, after two years, he went to Paris, and there gained considerable celebrity because of his talents and learning, writing a comedy and delivering many lectures. In 1583 he went to England, where he became a warm friend of Sir Philip Sidney; and, while living there wrote several notable philosophical works. He then went back to the continent and entered the University of Wittenburg as a teacher of philosophy and mathematics. After two years he made a circuit of the general universities, giving lectures at each, and in 1592 he went back to Padua, Italy, and devoted his time there to philosophy and study. At last, in 1598, he went to Venice, and while there was arrested by the officers of the Inquisition on the charge of heretical opinions, was sent to Rome, tried, and threatened with death if he did not recant, but he refused to give up his opinions, and on February 17th was burned at the stake. Bruno was unquestionably a man of remarkable powers and great boldness of thought. His works were generally neglected during the seventeenth and eighteenth centuries, but since the beginning of the nineteenth have been nearly all republished. The fact that a statue could be erected in Rome to this man, who has so long stood toward the Romish Church as a type of the worst heretical opinions, shows how feeble a hold the church and its traditions now have on the minds of men even in Italy.

ONE of the characteristics of all religious transitions is more or less moral disturbance. Doubt concerning theological doctrines long believed to be the only foundation of ethics must, in many minds involve a weakening of moral restraints. Of this, illustrations are afforded by the Reformation, especially in its earliest period, when the lives of multitudes of adherents of the new movement furnished its opponents with a most effective argument against it. The evil became less only as a readjustment of ethical ideas to the changed religious belief gradually took place. These facts it is important that liberals thoroughly understand that they may see the necessity of teaching ethics on a firm basis, of familiarizing the people with the moral side of their philosophy, and of replacing superstition with the truths of nature. Meanwhile, let all who would fairly judge a theory or a system by its moral results give it time to overcome the disturbance produced by contact with old-established errors which have been made the basis of moral teaching; and let all who may be discouraged by the imperfections of individuals identified with any reform, find consolation in the study of the great reforms now popularly known only by their beneficent results.—B. F. U.

Do you know why the sea ebbs and flows? 'Tis thus, says the New York Herald: The army of drowned twice daily gather their forces at the bottom of the deep and march toward the four points of the compass to lay their weary bones on earth and escape from their watery tomb. You can hear their tramping—they call it sea moaning—and see the waves being pushed on before them in great water hills, which dash against each other in their furious flight from the escaping host; and when they break and hurl clouds of snow-white spray high in air it is caused by the lashings from the swinging, bony arms of the army drowned. And did you ever listen to the weird noise as these

mountains of water leap up on each other? That is the cry of the victims of the sea. On and on the waves are driven, further and further they encroach on the land, and the feet of the mighty body can be heard scraping for foothold on the smooth, shifting pebbles. Only another incoming wave and escape is theirs—but it is just too late: the reacted undertow sets in and you hear their bony feet slip from under them and back they are carried, the sea holding them tightly in its arms, exhausted captives. Then look when the tide has run far out and see the prints of their feet and you will know why the sea ebbs and flows.

Drunkenness is no doubt a deplorably bad habit; but to attribute all the crime and vice of society to it is simply absurd. The Globe very well says: "It is always a safe thing to attack the drinking habit, because nobody will rise to defend it; and, then, too, it is in accordance with men's feelings to condone the evils they are inclined to do by damning those they have no mind to. But let us be just: the crimes—perhaps we should only say the 'offenses'—which have marked so clearly a rather low water mark in morality in this community are in no way connected with drinking or the number of liquor licenses. We do not wish to particularize, but let any fair-minded man go over the great frauds and immoralities which have been made public in this community in the last two years—indeed, in many years—and then point how many are in any way connected with the granting of liquor licenses. No doubt the consumption of liquor produces great evil, but it does not account for the prevailing vices of this community; nor can the friends of the men in high places who have fallen plead that as an excuse for their backsliding."

DR. J. M. RICE, who has been investigating the public schools in various parts of the country, has an article in one of the magazines on the public school system of New York City. He suggests a decided change in school administration. Realizing that the work of supervision of 4,000 teachers is altogether too great for one superintendent and eight assistants, however able and zealous they might be, he proposes the division of the city into twenty supervisory districts, with a superintendent over each, these district superintendents to be under one city superintendent. He proposes also that more power be vested in the superintendents, who now have no authority either to appoint or remove teachers. In fact, he would have the whole purely educational part of the system put under complete control of the superintendent, leaving to the present boards of commissioners, inspectors and trustees only the financial, architectural and sanitary parts to take care of.

Rev. W. R. Cole, in an excellent article printed in the Free Press, Mt. Pleasant, Iowa, says: A great revival within the last few years has taken place in the study of psychic laws and forces. For this purpose a great World's Fair International Congress has been called to meet next summer in Chicago. This Congress will have in it, distinguished representatives from almost every enlightened nation on the globe, who have already accepted seats on its Advisory Council. Such a convention is proof of the great interest now taken in psychic science.

Knight, Leonard & Co., Chicago, announce for early publication, "Napoleon, a Drama, Reading Edition, with Appendix," by Richmond Sheffield Dement. The drama opens with the Convention, the night preceding the memorable thirteenth Vendemiaire; includes the greater scenes in the life of Napoleon, and closes with his

death at St. Helena. It groups the more important events and personages connected with Napoleon's career. The book will be illustrated by ten full-page half-tone engravings, reproducing the master-pieces of the greatest European Napoleonic painters.

We are very glad to announce that Mrs. Adaline Eldred has returned from California refreshed and recuperated for her arduous labors of the summer. She will be located at room 33, Central Music Hall, where she will be pleased to see her old friends and welcome new ones.

G. B. Stebbins has spoken in New York and Brooklyn several Sundays, and at Florence, Mass., Sunday, April 30th.



She is afraid to use Pearl-ine. She admits that it will do just what is claimed for it, that it will save her time, take away the drudgery, and do the work better; but she argues that, if it does all this it must ruin the clothes. It's a poor argument. Because the dirt is loosened and separated and brought out, why need harm come to the fabric that holds it? It's a delicate matter to arrange—but Pearl-ine does it. All its imitators would like to know how. Hundreds of millions of packages of Pearl-ine have been used—by millions of women. If it had been dangerous to anything it would have died long ago.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearl-ine." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearl-ine, do the honest thing—send it back. 335 JAMES PYLE, New York.

ANGEL WHISPERINGS

FOR

The Searchers After Truth.

BY HATTIE J. RAY

This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings." Price, ornamental cover, \$1.50; gilt edges, \$2.00; postage 17 cents.

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

Why She Became a Spiritualist.

BY ABBY A. JUDSON.

The author, the daughter of the celebrated missionary, Adoniram Judson, gives an interesting account of the psychical experiences which called her attention to Spiritualism and the causes that led her into the lecture field. The book has a fine portrait of the author and consists of selected poems, communications from various persons, and twelve lectures on a variety of topics, such as: "What is Spiritualism?" "Do Spiritualists Believe in God?" "Personal Evidences of Spiritualism;" "Unreasonable Dogmas;" "What Jesus Really Taught;" "Spiritualism of Jesus;" "Spiritualism the Foundation of all Religions;" "How to Investigate Spiritualism;" "What is Death?" "Astro-nomical Location of the Spirit-world" and "The Future Religion of the World." This volume is especially fitted for missionary work to all interested in Spiritualism.

The book is tastefully bound in cloth. Pp. 263. Price, \$1.00, postage, 10 cents.

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

Invest Judiciously.

Look first to security—secondly to size and terms of proposition, and thirdly to profit. 45 per cent of losses are the direct result of commencing more than can be completed. We have a proposition that affords security and profit in the highest degree and requires but \$12.50 to \$30.00 monthly to carry it. Send for our offer and examine it. It stands investigation.

FOSTER & WOODSON,
Room 1206 Chamber of Commerce Bldg., CHICAGO, ILL.

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

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

"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment after the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unnoted ways.

12mo. 240 pages, with portrait, art initial letters, profusely illustrated, with marginal notes, on the satin paper, broad margins, paper covers, 50 cts.; cloth, \$1.00.

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

Herbert Spencer's
SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

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

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

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

Price, 10 cents.

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

WAS ABRAHAM LINCOLN
A SPIRITUALIST?

—OR—

Curious Revelations From the
Life of a Trance Medium.

BY MRS. NETTIE COLBURN MAYNARD.

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

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

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

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

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

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

SHORT-SIGHTED JUDGMENT.

[Translated from the German Sphinx by Julia Hawley.]

Many a too-ambitious flower
In the spring puts forth its head,
Looking for a gentle shower,
Finding that it snows instead.

Flake upon flake falls gently
And covers all the ground,
Till of the longed-for springtime
No sign is to be found.

Night comes: the bitter north wind
Brings frost and howling storm,
But under the soft snow-mantle
The blossoms lie snug and warm.

And next day in the sunshine
When the snow is melted away,
Unharm'd are the tiny flowers
That nod in the fair spring day.

Thus, after a seeming sorrow
Whose billows o'er us roll,
Holds us back from a greater evil
Which threatens to harm the soul.

And yet, when the burden is lifted
And the sunlight gladdens our eyes,
We brood—poor fools over our losses
And question if God's ways were wise.

ERNESTINE L. ROSE.

BY ELIZABETH CADY STANTON.

Mlle. Siismund Potoski, best known to us as Ernestine L. Rose, was born in Poland, and belonged to a Jewish family. She was sincere in her faith, and conscientious in the observance of all its ceremonies. She was a faithful student of the Scriptures, and of the ritual and dogmas of her faith, until the persecutions of the Jews in Poland and Russia led her to investigate the theologies of both Jews and Christians, and to reject alike their creeds and ceremonies. This involved much suffering; all her life persecuted by Christians as well as those of her own faith, she was liberal alike in religion and government, and sympathized with France in her struggle for a republic, and rejoiced in its establishment in the United States. Traveling extensively on the continent, by her eloquent appeals to those in authority, she relieved many cases of injustice and oppression, bringing peace and happiness to many a humble home. She married in England, where she spent several years, and in 1836 came to America and resided a long time in New York. She lectured extensively in this country, on religion, government, and many of the popular reforms, especially on the rights of woman. She addressed the legislatures of several States on this question. In company with Paulina Wright, she circulated petitions for the property rights of married women in 1836, and presented them in person to the committee that had such matters in charge. Probably this was the seed-sowing for the bill which passed in 1848. During the years 1855 to 1860 Mrs. Rose traveled with Miss Anthony all over the State of New York, speaking to large audiences in fifty different counties. The result of their united labors was the passage of a bill securing to married women the right to their wages and the guardianship of their children. For half a century, as a public speaker her eloquent voice was heard on both continents, she having taken an active part in all the great progressive movements of our day, associated with the most influential classes of thinkers and reformers in both Europe and America. All through those eventful years Mrs. Rose fought a double battle, not only for the political rights of her sex, but for their religious rights as individual souls, to do their own thinking and believing. How much of the freedom we now enjoy may be due to this noble Polish woman, cannot be estimated, for moral influences are too subtle for measurement. Those who sat with her in bygone days on the platform will remember her matchless powers as a speaker, and how safe we all felt when she had the floor that neither in manner, sentiment, argument nor repartee would she in any way compromise the dignity of the occasion. She had the advantage of rare grace and beauty, which in a measure heightened the effect of all she said. She had a rich, musical voice, and a ready flow of choice language; in style she was clear, logical, and at times impassioned. I visited her during her last sad days in London, after the death of her husband, when she was stricken with the disease that terminated her life. She talked with deep feeling of her eventful life, and with a lively interest in what was still passing, familiar as she was with every step of progress in our movement both in England

and America." "I am happy," she said at parting, "that I have helped to usher in the dawn of a new day for woman, even in the humble capacity of one of the nymphs dancing round the car in Guido's Aurora." Of death and the future life she said nothing. I had often heard her say in former days that of the future she knew nothing, and seldom thought of that subject as she had always found enough in this life to occupy her time and thoughts. She had no fears of death and passed away calmly, sustained in her last days by the same philosophy that inspired her noble, unselfish life.

SPIRIT-PHOTOGRAPHY.

John T. Taylor, editor of the British Journal of Photography, a gentleman, says Light, who deservedly occupies a high reputation in the photographic world, has been conducting experiments with David Duguid as medium, and March 9th narrated his experiences at a meeting of the London and Provincial Photographic Association, a full report of which was given in the British Journal of March 17th. It is needless to say that he applied the most crucial tests known to science during his experiments. Here is one passage from his report:

"The psychic figures behaved badly. Some were in focus, others not so; some were lighted from the right, while the sitter was so from the left; some were comely, others not so; some monopolized the major portion of the plate, quite obliterating the material sitters; others were as if an atrociously badly vignettted portrait, or one cut oval out of a photograph by a can-opener, or equally badly clipped out, were held up behind the sitter. But here is the point: Not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I vouch in the strongest manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide, or immediately preceding development."

The change from individual to collective enterprises, from the domestic to the factory system, has released a vast amount of labor formerly performed in the house by women, with three results; either this work has been diverted to other places, or into other channels, or has become idle, writes Lucy M. Salmon in the New England Magazine. The tendency at first was wholly in the former direction. The house spinners and weavers became the spinners and weavers in factories, and later the home workers in other lines became the operatives in other large establishments. As machinery became more simple, women were employed in larger numbers, until in several places and in several occupations their numbers exceeded those of men. One illustration of this is found in Massachusetts, where by the census of 1885 it was found that in eight towns in the State, one of them, Lowell, the number of women employed in manufacturing industries was greater than the number of men. Ten years ago a weaver in Lawrence complained: "One of the evils existing in this city is the gradual extinction of the male operative." In 1885 in Massachusetts women predominated in fifteen occupations, including those for the manufacture of buttons and dress trimmings, carpetings, clothing, cotton goods, fancy articles, hair work, hosiery, and knit goods, linen, mixed textiles, silk, and silk goods, straw, and palm-leaf goods and worsted goods.

THE JOURNAL BINDER.

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

Impaired digestion repaired by Beecham's Pills.

AYER'S Hair Vigor

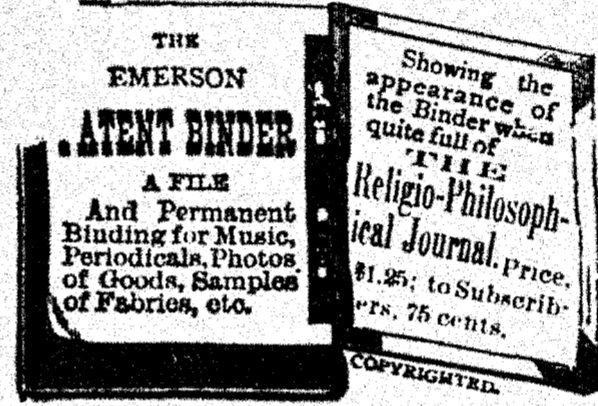
Restores faded, thin, and gray hair to its original color, texture, and abundance; prevents it from falling out, checks tendency to baldness, and promotes a new and vigorous growth. A clean, safe, elegant, and economical hair-dressing,

Everywhere Popular

"Nine months after having the typhoid fever, my head was perfectly bald. I was induced to try Ayer's Hair Vigor, and before I had used half a bottle, the hair began to grow. Two more bottles brought out as good a head of hair as ever I had. On my recommendation, my brother William Craig made use of Ayer's Hair Vigor with the same good results."—Stephen Craig, 832 Charlotte St., Philadelphia, Pa.

Ayer's Hair Vigor

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



FIRST STEPS IN PHILOSOPHY.

(Physical and Ethical)

By WILLIAM MACKINTIRE SALTER.

An unpretentious but serviceable and thorough volume on the physical and ethical sides of philosophical truth. The writer, Mr. W. M. Salter, is an ethical teacher in Philadelphia and also the author of a bright volume entitled "Ethical Religion." This volume presents an examination into two fundamental conceptions, matter and duty. It is the fruit of the author's own thinking and is in some respects an outline of his ethical teachings. The work is valuable because it indicates the tendencies of the thinking of one of the clearest-headed ethical teachers and writers in the country. No student of moral philosophy can afford to ignore it.—Boston Herald.

Cloth, 16mo., 156 pages, \$1.00 postpaid. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

RULES AND ADVICE

For Those Desiring to

FORM CIRCLES.

Where through developed media, they may combine with spirit friends. Also a Declaration of Principles and Belief, and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.



Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and Poultry for Profit. This book has cleared \$100 on 100 copies. It is a year's work in one book, and is the only book of the kind that has cleared \$100 on 100 copies. It is a year's work in one book, and is the only book of the kind that has cleared \$100 on 100 copies. It is a year's work in one book, and is the only book of the kind that has cleared \$100 on 100 copies.

CHOICE GIFT BOOK.

Paper, 94; cloth, 18; extra cloth and gilt 2s. 6d.

A Chaplet of Amaranth,

By the Authoress of "From Over the Tomb," and "From Soul to Soul," Etc.)

Being Brief Thoughts on this Life and the Next.

"A better moral text-book, or one more calculated to purify the life and ennoble the actions of young and old, could not be selected for presentation."—Brighton Examiner.

J. BURNS, 15 Southampton Row, London, W. C. AND OF ALL BOOKSELLERS.



"The Nectar of Spring Waters,"

Manitou

comes from those wonderful cloud-kissed mountains in Colorado, at an altitude of 5000 feet above sea level.

Longfellow in "Hiawatha"

immortalized this spot as where

"Gitche Manito"

(the Great Spirit)

came and smoked the "Peace-Pipe," which was seen by all the American Aborigines from this high place.

Manitou Water.

This wonderful medicinal water is celebrated for its always flowing at 58° Fahrenheit the year round from the springs, and for its salutary influence on the multitudinous forms of dyspepsia and stomach troubles. It is

An Elegant Table Water.

Unexcelled for Family, Club and Restaurant use. Address for Literature, Manitou Mineral Water Co., Manitou Springs, Colo.

Sold by all first-class groceries. Also by all druggists.

RUPTURE

A positive radical cure at home (Sealed) Book giving full particulars sent FREE. Address DR. W. S. RICE, Box 202, Smithville, Jefferson Co., N. Y.

OUR NEW METHOD

If you are sick, or suffering with any Chronic disease, I will mail 12 days' trial treatment of the famous **AUSTRIAN ELECTRO PILLS FREE** to all those naming this paper, or 50 days' treatment for only \$1.00. They excel all other remedies in use, for Catarrh, Liver, Kidney, or Stomach trouble, Indigestion, Sick Headache, Dizziness, Sallow Complexion, Constipation, Heart Diseases, and after-effects of La Grippe. If you wish to be Sole Agent for the sale of this famous remedy in your County, or wish to have a local agency, or a trial treatment free, Address **Dr. E. J. WORST, ASHLAND, OHIO.**

THE JOURNAL BINDER Is only 75 cents to Subscribers.

THE WATSEKA WONDER!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF MARY LURANCY VENNUM.

BY DR. E. W. STEVENS.

This well attested account of spirit presence created a wide-spread sensation when first published in the Religio-Philosophical Journal.

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

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

SAVED FROM THE MAD HOUSE,

by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit-control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all.

THE WATSEKA WONDER.

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

A MISSIONARY DOCUMENT.

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

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

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

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. E. W. Stevens makes reference to it in that invaluable standard work, The Scientific Basis of Spiritualism, his latest and best effort.

SIXTY-PAGE PAMPHLET.

Price, 15 cents per copy. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

Signs of the Times

From the Standpoint of a Scientist.

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

BY PROF. ELLIOTT COUES, M. D.,

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

CONTENTS.

The Woman Question. The Naros, or Cycle of six Hundred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism.

EXCELLENT MISSIONARY DOCUMENT.

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

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

An Admirable Story.

BARS AND THRESHOLDS.

By MRS. EMMA MINER.

This story is full of interest and spiritual philosophy. Its author is a fine inspirational writer and medium. When published as a newspaper serial it created much interest; and the demand has been such as to warrant putting it in book form.

Paper covers. 210 pp. Price 50 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

THE LIGHT OF EGYPT,

OR The Science of The Soul and The Stars

IN TWO PARTS

BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

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

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

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

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

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

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

To the spiritual investigator this book is indispensable.

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

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

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

OPINIONS OF PRESS AND PEOPLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

Poems of the Life Beyond and Within.

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

EDITED AND COMPILED BY G. B. STEBBINS.

"It begins with old Hindoo poems and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."—SYRACUSE STANDARD.

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

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

Price, \$1.50, mailed free of postage.

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

THE PATHWAY OF THE SPIRIT.

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

By JOHN HAMLIN DEWEY, M. D.

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

Price, cloth bound, \$1.25; paper, 75 cents.

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

Society for Psychical Research, American Branch.

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

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

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D. Secretary for America, 5 Boyls on Place, Boston, Mass.

A Course of Lessons for Less Than 4cts Per Lesson.

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

By the Author of "The Light of Egypt."

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

The Language of the Stars.

A PRIMARY COURSE OF LESSONS IN CELESTIAL DYNAMICS.

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

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

The work is illustrated with special plates.

Price, Only 50 cts., Post Free.

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

COMPLETE WORKS OF ANDREW JACKSON DAVIS.

Comprising Thirty Uniform Volumes, all Neatly Bound in Cloth.

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

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

The Complete Works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount.

LOGIC TAUGHT BY LOVE.

By MARY BOOLE.

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

Price, \$1.00.

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

IMPORTED EDITION. Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM.

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

CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA. "Chalda's seers are good." The Prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Setho and Psammetichus. Prophecies regarding Cyrus. The "Golden Star" of Persia.

CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Laotse and Confucius. Present corruption of the Chinese.

CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Babylonian Captivity. Pausanias and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit, Yeshashai at Alexandria. A haunted house at Athens. Valens and the Greek Theurgists. The days of the Caesars.

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS.

CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Sacrifices of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross.

CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evagrius after death. Augustine's faith. The philosophy of Alexandria.

CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli.

CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandeur.

CHAPTER V. THE SPIRITUALISM OF THE WILDNESS AND CAMERARDS. The Israel of the Alps. Ten centuries of Persecution! Arnold's march. The deeds of Laporte and Cavalier. The ordeal of fire. End of the Covenants War.

CHAPTER VI. PROTESTANT SPIRITUALISM. Pre-ursors of the Reformation. Luther and Satan. Calvin. Wishart, martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan, Fox and Wesley.

CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT SEERS. "The Reveries of Jacob Behmen." Swedenborg's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His unconquerable faith, and the providences accorded him. Zschokke, Oberlin, and the Seersess of Frestos.

Part Third.

MODERN SPIRITUALISM.

CHAPTER I. INTRODUCTORY.

CHAPTER II. DELUSIONS. American false prophets. Two ex-reverends claim to be witnesses fore-told by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality.

CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for spirits and gnomes. Chemical processes for the manufacture of spirits. A magdalen wanted.

CHAPTER IV. Mental diseases little understood.

CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusef. Strange logic and strange theories.

CHAPTER VI. SKEPTICS AND TESTS. Mistaken Spiritualists. Labels on the Spirit world. The whitewashing of Ethioptians.

CHAPTER VII. ABSURDITIES. "When Greet meets Greet." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palaces of Jupiter. Re-incarnative literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.

CHAPTER VIII. TRICKERY AND ITS EXPOSURE. Dark seances. A letter from Sergeant Cox. The concealment of "spirit-drapery." Rope tying an inaudible. Narrative of exposed "mediums." Various modes of fraud.

CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery. "Spirit Photography." Moulds of ghostly limbs and feet. Baron Kirkup's experience. The reading of sealed letters.

CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.

CHAPTER XI. "OUR FATHER."

CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

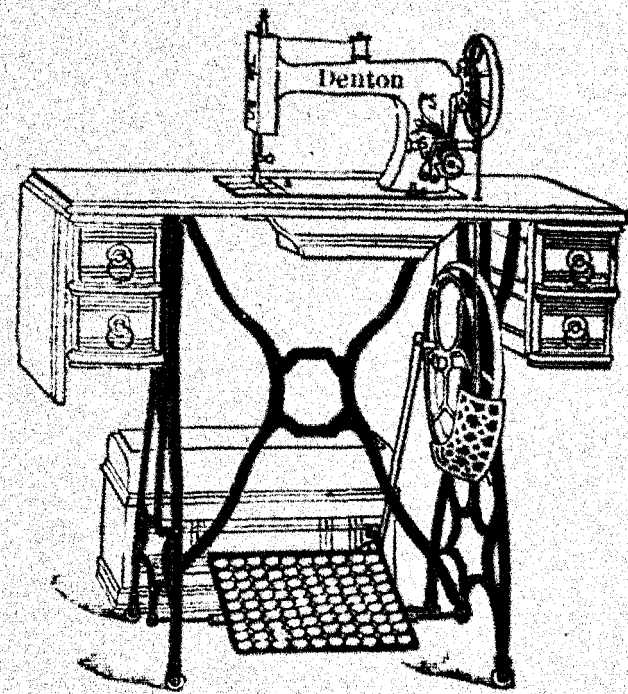
APPENDIX.

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

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

"The Denton." A Great Premium.

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



Points of Superiority OF THE "DENTON" Sewing Machine.

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

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

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

Attachments Accompanying Each Machine

ARE AS FOLLOWS:

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

WARRANTY.

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

TERMS.

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

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

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

SHIPPING.

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

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

REMITTANCES.

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

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

Address

The Religio-Philosophical Journal

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

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

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

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

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

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

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

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

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

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

Mental Suggestion. By Dr. J. Ochorowicz. Sometime Professor extraordinary of Psychology and Nature-philosophy in the University of Lemberg. With a preface by Charles Lichez. Translated from the French by J. Fitzgerald M. A. 360 octavo pages. Paper covers \$1.20, Cloth \$2.00

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

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

—BY— ROBERT ALLEN CAMPBELL.

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

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

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

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

THE WAY, THE TRUTH AND THE LIFE. A HAND-BOOK OF

Christian Theosophy, Healing, AND PSYCHIC CULTURE.

A NEW EDUCATION,

BASED UPON

The Ideal and Method of The Christ

—BY— J. H. DEWEY, M. D.

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

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

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

400 pp. Price, \$2.00 Postage, 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

Upward Steps OF Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC HISTORIC.

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

—BY— GILES B. STEBBINS,

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

CONTENTS.

- Dedictory Introduction.
CHAPTER I.—Ancestry; Childhood; Youth; Birth place; Springfield, Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Help.
CHAPTER II.—Old Time Good and Ill; Religious Growth; Reforms; Temperance.
CHAPTER III.—Transcendentalism; Brook Farm; Hopkinton; Northampton; Samuel L. Hill; W. E. Channing; Pierpont; Theodore Parker.
CHAPTER IV.—Anti-Slavery; Garrison; "The Fiery of Conventions"; Personal Incidents—H. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail P. Ellis; Josephine L. Griffin.
CHAPTER V.—The Friends; Quakerism; Griffith M. Cooper; John and Hannah Cox; A Golden Wedding; Experiences of Priscilla Cadwallader; Lucretia Mott; McClintock; J. T. Hopper; Thomas Garrett; Richard Glazier; Progressive Friends Meetings.
CHAPTER VI.—The World's Helpers and Light Bringers; John D. Zimmerman; W. S. Prentiss; Wm. Denton; E. B. Ward; Emily Ward; Benjamin F. Wade; H. C. Carey; Home Industry; Education, Scientific, Industrial, and Moral; "Religion of the Body"; Jugol Arinori Mori; Peary Chand Mitra; President Grant and Sojourner Truth; John Brown; Helpful Influences; Great Awakenings.
CHAPTER VII.—Spiritualism; Natural Religion; Experiences and Investigations; State Writing; Spirits Described; Piano Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit Portraits; A Michigan Pioneer's Experience; Looking Beyond; Future Life; Natural Mediumship; Illumination; Blind Inductive Science.
CHAPTER VIII.—Psychic Science Research; The Spiritual Body; Painless Surgery; Psychometry; Inspired Experiences; George Elliot; Helen Hunt Jackson; Prof. Stowe; Mrs. H. B. Stowe; Savonara; Rev. H. W. Bellows; Dinah Mulock Craik; A Simple Michigan Maiden; Lizzie Loten; Reading German Philosophy; Record of an Hour's Experience.
CHAPTER IX.—Religious Outlook; Coming Reforms; A New Protestantism; Woman in the Pulpit; Rev. Horace Bushnell's "Deep Matters"; Radicalism; Ethical Culture; Liberal Christianity; A Needed Leaven; Two Paths; Future Religion; Coming Reforms; Conclusion.
Price, cloth bound, \$1.25.

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

IS DARWIN RIGHT?

—OR—

The Origin of Man.

—BY— WILLIAM DENTON,

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

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

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

THE VOICES.

—BY— WARREN SUMNER EARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchanging and glorious attributes.

THE VOICE OF A PEBBLE delineates the Individuality of Matter, and Mind, fraternal Charity and Love.

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

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. Price, \$1.00, postage 10 cents.

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

THE SCIENTIFIC BASIS OF SPIRITUALISM.

—BY— EPES SARGENT.

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

This is a large paper, of 372 pages, in long primer type, with an appendix of twenty-three pages.

The author takes the ground that since nature science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, there Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt." Cloth, 12mo., 372 pages. Price, \$1. postage 10 cents.

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

PARTURITION WITHOUT PAIN.

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

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, reparatory and preventive training, rather than a course of remedies, medications and drugs. Price, \$1.00.

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

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

HANDSOME DEMY 8VO

Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle Spread over a Period of Nearly Twenty Years

—BY— MORELL THEOBALD, C. A.

Of London, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English bound edition can be supplied in America.

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

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

GILES B. STEBBINS'S WORKS

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

—BY— GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to immortality."

This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well-known in every field of reform, and an earnest, consistent Spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended.

"It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent, to give a wide range of ancient and modern proof of the higher aspects of the God Idea in history. The closing chapter on Intuition, gives some remarkable facts."—Detroit Post and Tribune.

12mo. cloth, 144 pages. Price 50 cents; postage, 5 cents.

Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade.

"It would be hard to make a more effective reply to George's assertion that land and wage servitude is worse than chattel slavery than is done by quotations from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually is."—New York Tribune.

12mo. cloth, 50 cents; paper, 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

RELIGIO-PHILOSOPHICAL JOURNAL

Founder and Editor, 1865--1877, S. S. JONES.
Editor 1877--1892, John C. BUNDY.

PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY MARY E. BUNDY.

Entered at the Chicago Post-office as Second-class
Mail Matter.

TERMS OF SUBSCRIPTION

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

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

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

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to MARY E. BUNDY, Chicago, Ill., Drawer 134.

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

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

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

CONTENTS.

- FIRST PAGE.**—Topics of the Times.
SECOND PAGE.—Mr. Stead's Views on Psychical Subjects. Investigation of Spiritualism.
THIRD PAGE.—Psychical Science Congress Notes. First and Last.
FOURTH PAGE.—The Open Court.—Mediumship.
FIFTH PAGE.—What We Think of Christ. Automatic Writing.
SIXTH PAGE.—Earthly and Spiritual Relationships.
SEVENTH PAGE.—Earthly and Spiritual Relationships.
EIGHTH PAGE.—Voice of the People.—Superstition. Telepathy. A Significant Speech. The Prejudice Against Hebrews. Crime and Capital Punishment.
NINTH PAGE.—Woman and the Home. Obituary. Abby Hutchinson Patton.
TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.
ELEVENTH PAGE.—Magazines. Miscellaneous Advertisements.
TWELFTH PAGE.—General Items. Miscellaneous Advertisements.
THIRTEENTH PAGE.—Short-Sighted Judgment. Ernestine L. Rose. Spirit-Photography. Miscellaneous Advertisements.
FOURTEENTH PAGE.—Miscellaneous Advertisements.
FIFTEENTH PAGE.—Miscellaneous Advertisements.
SIXTEENTH PAGE.—General Items. Miscellaneous Advertisements.

Mr. J. D. Shaw, editor of the Independent Pulpit, published at Waco, Texas, in referring to the attempt at Los Angeles, California, to enforce an old law under which mediums may be taxed ten dollars a month remarks: "The differences (he says) between spiritual mediums and Christian mediums are not greater than such as exist between Christian denominations. The Spiritualists claim to mediate between disembodied spirits and spirits in the flesh, and they give evidences of the genuineness of their mediumship, while the preachers claim to mediate between God and man, but afford no evidence whatever of the genuineness of their mediumship. Spiritualists offer their ministrations to the public at so much for a sitting; the preacher gives theirs for an annual salary. The Spiritualists present their phenomena, and leave others free to think what they please of them; they require no blind faith in their messages, and threaten no punishment to those who doubt; while preachers claim the direction of an Almighty God in their séances, and threaten

all who reject their messages with eternal damnation in the world to come. These being the facts regarding the two systems, what fair-minded person will say that one has any more rights in this country than the other? The preachers claim one-seventh of all the time, in which to run their business without competition; they are favored with many legal exemptions which they do not deserve; they pay no taxes on their church property, and now they want the government to secure them in a monopoly for administering spiritual consolation. We are neither a Christian nor a Spiritualist, but, as one willing to know the truth, we occasionally attend the séances of both the Spiritualists and the Christians, and all the essential differences we have observed between them are in favor of the Spiritualists. They claim no divine guidance in what they do; admit the fallibility not only of their mediums but of the spirits as well; their theories of the future state are unencumbered with the awful absurdity of an eternal hell, and they tolerate human progress. Therefore, believing, as we do, in religious freedom for all alike, and equal rights before the law, we see no just reason why Spiritualists should be denied any privileges enjoyed by Christians."

Says the Century for April: The most remarkable point about the Chicago Fair is its beauty as a whole. Its great artistic success has been achieved because, at the very outset, before any of its buildings was planned, Mr. Frederick Law Olmsted was commissioned to lay out the site, and determine their positions and the character of the means of access to them. This fact, we think, is now fully understood, not only by artists, but by a large part of the public. It cannot fail to be recognized by every intelligent person who visits Chicago this summer; and it will undoubtedly do more than anything else has ever done, or than any achievement of another kind possibly could do, to make Americans understand that the art which, for want of a more broadly inclusive term, we call the art of gardening (or landscape-gardening, although this word is quite as inadequate) deserves to rank with architecture, painting, and sculpture as a genuine fine art—as an art of design in a very noble sense. The Fair will do this; it will show how important the assistance of the artist in gardening may be to the architect, and also that his help should be secured before the architect goes to work, and not, as is our common practice when we employ him at all, to "touch up" architectural results after they are finished.

Miss Lucy Larcom, "New England's poetess, passes in at 'The Beautiful Gate,'" is the way The Record heads its account of her demise (after a long illness) in Boston, April 17th. Quite true; but how different from the lugubrious death notice of the aforesaid. Just before Bishop Brooks was smitten with his fatal illness, Miss Larcom wrote him a note in which she said she had a strong impression that they should meet no more in this world—which presentiment was literally fulfilled by his sudden decease. Miss Larcom was author of the much admired hymn, "Hand in Hand with Angels," and an intimate friend of John G. Whittier.—Banner of Light.

The preposterous anti-patent medicine bill pending in the General Assembly should be defeated without any consideration that would extend the length of the session. It proposes a restriction on legitimate trade that, like other such restrictions, is in contravention of commercial freedom and a despotic interference with the right of the people to buy and sell what they choose, when and where they

choose. It is not like a law restricting the sale of poisons. The patent medicines generally are harmless and inexpensive and many are beneficial. The men who compound them have the same right to their secret art, which is their property, that a regular physician has to write his prescription in a dead language and in a cryptogram understood only by himself and the drug store clerk. The bill is a specimen of attempts at absurd legislation.—Chicago Herald.

A distinctive feature of the illustrated monthly, The Engineering Magazine of New York is that its discussions of industrial progress are not confined to the narrow field of the purely technical journals, but are made to include also the philosophical and commercial aspects of this wonderful industrial era. The last number of this magazine happens to be particularly rich in papers in the field of industrial sociology. Prominent among these is "The Industrial Problem in Australia," by Mr. Edmund Mitchell, in which is reviewed the history and the results of the strikes which have been so frequent in the colonies in recent years. In the paper by Mr. David F. Schlosson "The Dearthness of 'Cheap' Labor," is shown from an Englishman's point of view how futile is the idea that cheap wages mean low cost of production.

Prof. Virchow, we are told, has expressed the opinion that we in this country will not be in much danger from the cholera the common season if we take all proper sanitary precautions, says the Christian Register. This eminent scientist is also reported as having made a great discovery of the cellular principal in all forms of life. By experiments and investigation, he concludes that every portion of animal or vegetable matter possessing life abounds in vital cells. Wonderful results, he claims, have been obtained by the examination of the qualities of these cells. Life only can transmit or produce life. Science is surely making great strides; and, when this new theory is further developed, important contributions will be made to our knowledge of biology.

There are two classes of citizens in our country that the daily paper does not influence—those who do their own thinking and those who do not read, says the Boston Investigator. Which class is responsible for the election of Carter Harrison to the mayoralty of Chicago we are not able to say, or whether he owes his triumph to the union of these two classes. But one thing is demonstrated to a certainty; that is, that the support of the daily press is not a sufficient guarantee of a candidate's election.

Pigeons are to take the place of electric wires from many of the chief cities of Italy in transmitting the congratulations to Queen Margherita on her silver wedding day. No presents will be given to this royal wife, beloved of her subjects as she is, for it has been requested that any funds which might be raised for this purpose shall be given to the poor. In accordance with this wish, Genoa has subscribed 100,000 francs toward the foundation of an orphan's home. Turin has allotted a similar sum to a local charity, and other towns will follow.

A copy of an anonymous pamphlet has been received at the office of THE JOURNAL which purports to be a vindication of the personal character and mediumship of Mrs. H. B. Fay. This woman has been repeatedly exposed in her tricks as a materializing medium. Naturally the pamphlet shows hostility to Mr. John Curtis, of Boston, who was instrumental in exposing

her performances and to THE JOURNAL in which the facts were recorded. Neither Mr. Curtis nor THE JOURNAL needs "vindication" in this matter. This weak pamphlet contains nothing which refutes anything THE JOURNAL has published respecting Mrs. Fay and is really beneath notice.

An ice-floe, which carried away a couple of sportsmen from the neighborhood of Odessa ten days ago, was subsequently driven by a southerly wind over against Otechakoff, where the fisher-folk discovered the frozen corpses lying close together on the ice and still guarded by a faithful and half-famished dog, which had made no attempt to reach the shore. The animal had apparently preserved its existence on some of the wild duck shot by its unfortunate owners.—London Daily News.

A FINE half-tone likeness of Dr. Richard Hodgson will be sent with the next issue of THE JOURNAL, which will contain a sketch of this gentleman who is well known as the Secretary of the American Branch of the English Society for Psychical Research and Vice-Chairman of the Committees on the Psychical Science Congress.

Mrs. Ursula N. Gestefeld, the well-known lecturer upon "Christian Science," formerly of Chicago and now residing in New York, will be in the city May 3rd, at the residence of Mrs. Roberts, 255 Oakwood Boulevard, where she will be pleased to see her students and friends during the afternoon and evening.

We have received a very fine portrait of the lecturer Mrs. Sarah A. Byrnes, of Boston, Mass., which we are pleased to put with our collection.

THEIR NAME IS LEGION.

Reader, there are many blood purifying medicines.

There is but one Hood's Sarsaparilla. Do not allow high-sounding advertisements or other devices to turn you from your purpose to take Hood's Sarsaparilla, because in this purpose you are pursuing the right course and will not be disappointed in the result.

Hood's Sarsaparilla is an honest medicine, honestly advertised, effects honest cures, and gives every patron a fair equivalent for his money. What more can you reasonably ask?

A fair trial guarantees a complete cure.

CAREFUL PREPARATION

is essential to purity of foods. It is wisdom and economy to select those that are pure. The Gail Borden Eagle Brand Condensed Milk is prepared with the greatest care, and infants are assured the best. Grocers and Druggists.

The best medical authorities have pronounced Ayer's Sarsaparilla to be the most skillfully-adjusted combination of alteratives and tonics known to pharmacy. It is this fact which has earned for it the well-merited title of the Superior Medicine.

If the hair is falling out, or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.

GUIDE-POSTS ON IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says: "As a firefly among the stars, as a rhyme on the ocean, I send out this small beacon of hope through the valley of despair."
Price 25 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

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