

RELIGIO THE PHILOSOPHICAL JOURNAL

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

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

TOPICS OF THE TIMES.

ILLUSTRIRTE Zeitung, in an article describing the different species of the mantis, says of the common green mantis (*mantis religiosa*) of southern Europe, that "although less than three inches in length it will defend itself against man, and the gigantic species of hot countries cause bloody wounds in the human skin with their sabre-like legs. But the worst characteristic of the mantis is the amazon-like trait which it shares only with some spiders. The female mantis is larger and stronger than the male, and she murders her mate in cold blood, when she can get him, and eats the father of her future children without the least compunction.

AN editor of a newspaper in one of the Western States, called the Rocky Mountain Cyclone, opened the first article of its number as follows: "We begin the publication of the Rocky Mountain Cyclone with some phew diphiculties in the way. The type phounder phrom whom we bought the outphit phor this printing ophis phailed to supply any ephs or cays, and it will be phour or phive weex bephore we can get any. We have ordered the missing letters and will have to wait until they come. We don't lique the idea ov this variety ov spelling any better than our readers, but mistax will happen in the best ov regulated phamilies and iph the es and exes and qus hold out we shall ceep (sound the c hard) the Cyclone whirling aphter a phashion till the sorts arrive. It is no joque to us; it is a serious aphair."

A PARSON at Bedford, Ontario, closed one of his sermons lately as follows: "And now I wish, in finishing my discourse, to address a few, a very few, words of advice to you, my sisters. I have more than once commented on the deplorably small and ever diminishing attendance of men. The remedy, sisters, is, I am convinced, in your hands; and let me tell you one anecdote, small in itself, but strongly illustrative of your power. In the little village of S— lived one of my parishioners, a lady of remarkable tenacity of religious purpose, and one Sunday, after many warnings and prayers, she at last coaxed her husband to our fold. Shocked at the shabbiness of his wife's attire, as compared with the rest of her sisters, he that evening placed in her hands sufficient money to buy her two new dresses. Need I point the moral."

Many Americans have the means to live without labor of body or brain; but here the leisure class, if it may be called such, is too insignificant to make any impression, and the rich man who wastes his years and expends his fortune in doing nothing that is useful is looked upon with a feeling approaching contempt. In England and on the Continent it is different. There the leisure class is numerous and holds a powerful, if not a predominant, place in the social fabric. Hence the painful and detestable scandals that are so frequent in the higher society of Great Britain and the Continent. Idleness tends to depravity and the unoccupied mind seeks relief in unwholesome associations. The worst may not always follow, but is always possible. The business enter-

prise for which Americans are noted may sometimes be attended by overstrain and other evil effects, but it has its compensation in keeping the energies active and in preventing the stagnancy that breeds dissoluteness and decay.

THIS story about Pope Pius IX is told by the Pall Mall Gazette: He granted an audience to a French lady of high station, who threw herself at his feet, and devoutly thanked him for the restoration of her health. "But how have I done it?" inquired the Pope. "I procured a stocking that belonged to your Holiness," she replied. "One of my stockings?" "Yes, I put the talisman on my diseased foot, and it has been completely cured." "Madam," replied the Pope, a little maliciously, "fortune has been very kind to you. You need only put on one of my stockings and your foot is healed, while I put on both my stockings every morning, and I can hardly walk."

JULIAN ST. BOROLPHE who writes in the North American Review in regard to navigating the air, says: If, then, a great weight should press for only an instant against a small resistance—as that of air—it would for that instant be sustained. Hence it is only necessary for the weight to move fast enough horizontally to rest for only an instant upon any given mass of air, in order to be sustained. As it moved from mass to mass it would not have time to fall through any one of them. The principle is strikingly illustrated by Mr. Lang, of the Smithsonian Institution, by comparing such a mass to a skater moving rapidly over the ice. The briefest pause or diminution in his speed, and his support would instantly yield; but it is only necessary for him to move fast enough to glide over a film as thin as tissue paper. Here, then, is the problem of aerial navigation theoretically solved. Given, a mass of any size and weight, spread laterally so as to rest upon a sufficiently large mass of air, and moving with sufficient speed horizontally, and your flying-machine, so long dreamed of, and so ardently sought, is achieved! Such is, or is to be, Professor Lang's Aéroplane, the realization of the magic carpet of the Arabian Nights. May fortune and his happy genius bring speedy success!

SAYS the New Nation: "At the recent general conference of the Methodist Protestant church at Westminster, England, the word 'obey' was stricken out of the marriage service. This certainly is an indication of a liberal turn of mind and as such should be recognized, but after all it is rather an idle sort of compliment to the women to strike the word 'obey' out of the service, while the practical necessity of subservience on the part of wife to husband remains, as it will remain so long as the economic dependence of women upon men continues. The husband is very little indebted to the words of the marriage service for his headship of the household. It is because he feeds and clothes his wife and has the veto power over all her wishes so far as they involve the expenditure of a dime, that he is master." The New Nation thinks that the hope of woman is in the direction of nationalism. It says: It was a graceful and suitable thing for the English Methodists to strike the word 'obey' out of the marriage ritual, but nationalism will do more—it will strike the necessity of obedience

out of the married state, and put an end to sexual servility in or out of matrimony. It seems to us that however women can afford to differ about other things, they should all agree in being nationalists and in praying for the coming of the day when they shall receive the freedom of the nation.

OR the Education of the Negro, says Dr. Wm. T. Harris, Commissioner of Education in an article under that title, in the June Atlantic: With the colored people all educated in schools and become a reading people interested in the daily newspaper; with all forms of industrial training accessible to them, and the opportunity so improved that every form of mechanical and manufacturing skill has its quota of colored working men and women; with a colored ministry educated in a Christian theology interpreted in the missionary spirit, and finding its auxiliaries in modern science and modern literature, —with these educational essentials, the negro problem for the South will be solved without recourse to violent measures of any kind, whether migration, or disfranchisement, or ostracism. Mutual respect for moral and intellectual character, for useful talents and industry, will surely not lead to miscegenation, but only to what is desirable, namely, to civil and political recognition.

THE real question about immigration is less the danger from the sheer number of people than from the abuse of naturalization. The national naturalization law as it stands is inefficient to prevent the grave abuses that now disgrace most of our States, and especially the "pivotal States." How these abuses could be stopped radically is pointed out in the article in the June number of The Forum by Professor J. B. Moore, late Assistant Secretary of State, and as high an authority as there is on this subject. In discussing the abuse and the remedy, Professor Moore says: The obvious intention of Congress was that the naturalization of aliens should be a judicial process, resulting in a formal and recorded judgment of the court. In the early times, when the principal legislation on the subject was framed, this end was easily attained. The basis of the law now in force was laid in the act of 1802. The number of immigrants who came to the United States in 1820 was only slightly greater than that of the persons who have in recent years been admitted to citizenship in a single court in the days preceding a general election. The process of naturalization has now degenerated into a clerical act, attended with scarcely so much formality as the ordinary certification of a record. Immediately before elections, when the greatest care should be exercised, men are brought into our courtrooms by the hundred, and admitted to citizenship by clerks as rapidly as the meagre printed forms can be filled up and signed. In many cases applicants are not even sworn upon their so-called examination; and the witnesses who are admitted to prove their qualifications are sometimes professional perjurers, utterly without knowledge of the facts as to which they assume to testify. It is not extravagant to say that in this way thousands of persons have been enabled to participate in our elections without ever having fulfilled the requirement as to residence prescribed by our naturalization laws.

POVERTY.

President Andrews, of Brown University, in an article in the *New World* for June—from which an extract was given in *THE JOURNAL* last week, says that it has been carefully computed that in representative districts in East London fifty-five per cent of the very poor and sixty-eight per cent of the other poor are so because they cannot get employment. It is estimated, he says, that fifty-three per cent of the needy in New York city suffer for lack of work, and that the willing idlers among them are not more numerous than in London, where only four per cent of the very poor and none of the other poor, are loafers. President Andrews refers to the Massachusetts labor statistics for 1887 to show that almost a third of the people in that state returned as usually engaged in remunerative labor, were unemployed during almost a third of the census year, 1885. The extreme division of labor has thrown large numbers out of work, only about one in eighteen deprived of usual employment turning to another. Many of the poor—most of them indeed—do the best they can; they are not dissipated, lazy or shiftless, but on the contrary moral, worthy members of the community, but poor always, never free from fear of want and doomed to hard labor or starvation and practically cut off from all means of culture. Well-to-do people generally speaking, President Andrews says, know nothing about the truly poor. Men go round week after week and month after month, seeking for a job. A skilled artisan said, "I would almost as soon go begging bread as begging work: they treat you as if it were a favor you asked." "I have watched such men, skilled and unskilled too" a writer is quoted as saying, "and the mental effect upon them of these long periods or short periods of worklessness is more depressing than I can describe. Let a man have been never so thrifty, if he has a wife and children, a few weeks of idleness sweep away his savings; then he begins to pawn what little things he has; later he gets behind with his rent. His more fortunate comrades help him,—this is invariable, so far as I have seen, among all classes of laborers; and then, if he is lucky, he gets into work again; if not, his furniture goes and he falls into dire poverty. All the time not only has the man himself been suffering and losing heart, but his wife has been fretting herself to death and the children have been half fed. In the winter time when the uncertainty of getting work becomes in most of our great industrial cities the certainty of not getting it for a large percentage of the laboring men and women, things are of course at their worst. After having vainly trudged from workshop to workshop, from factory to factory . . . the man returns home, weary, hungry, half dead and ashamed of his growing raggedness, to see his home without fring or food, perhaps to go to bed, in order to try and forget the misery around him."

President Andrews refers to the statistics of Mr. Giffen of England, of M. Chevallier of France, and of Mr. Atkinson of this country, but he does not think they justify such roseate pictures of laborers' progress as these writers have drawn. That the workingman is gaining a little is undeniable; his very discontent proves that. But many of the representations as commonly pressed, are misleading. "On reading them we sometimes really pity the mill-owners and wonder why they do not take work as hands in the mills. The common statement about wages as increasing faster than income from invested wealth, neither has nor can have, statistical proof, because we have no public or even private registry of profits. So too the apparent fact that a greater proportion of the nation's product goes year by year as wages, does not necessarily imply a rising rate of wages, but may accompany falling wages, and it will do so if population increases faster than wages fund. And when wages are adduced to show improvement, nothing can exceed the recklessness with which they are sometimes made and handled." Wages of superintendents often swell the apparent average and usually no account is taken of shut-downs and slack work.

President Andrews is of the opinion that in some respects the toiling masses are not better off to-day

than they were in England four hundred years ago—in the Plantagenet and Tudor age, when according to Thorold Rogers, "there were none of those extremes of poverty and wealth which have excited the astonishment of philanthropists and are now exciting the indignation of workmen. Of poverty which perishes unheeded, of a willingness to do honest work and a lack of opportunity, there was little or none." "The heaping up of wealth to-day does not elevate the masses, for they remain in poverty, and under the present industrial systems servants and serfs. "If you are verdant enough to speak of the 'dignity of labor' people smile at you." Capitalists assume that they are the "guardians" of labor. Progress in all the industrial arts has been wonderful; the power of production has been multiplied, yet the amelioration for the wage workers as a class has been small and for the unskilled hardly perceptible. President Andrews thinks that no general law of economic progress, covering the centuries, can be established; but on the contrary that the passing of this age of industrial advance and of world-wide utilization of land with so little gain in the ordinary comforts of life on the part of the laboring man, goes far to destroy all grounds for expecting great improvement for him under present economic conditions. President Andrews thinks that the complaints of workingmen have much truth and justice in them and cannot be fairly dismissed by a reference to misleading statistical tables. Nothing but changes, radical changes even, in the economic structure and methods of society will, he believes, secure to the mass of workingmen anything like an equitable distribution of the products of labor.

This article in the *New World*, coming from the president of a famous institution of learning in a manufacturing State and a manufacturing city, is a remarkable production.

QUESTIONS.

MR. EDITOR: I have been somewhat familiar with your ideas through *THE JOURNAL*, and, in my small experience, you seem to be the only person who, as a believer in Spiritualism, appears to thoroughly appreciate the attitude of the investigator, and who stands ready to explain the phenomena in an "understandable" way. I have read everything in this line which has come in my way for the last two years and yet seem to make but very little progress.

I have had no experience myself, and yet there is so much reliable testimony as to the genuineness of the phenomena, and this seems to be such an all-important, undiscovered country, (at least to the majority), that I cannot help feeling that I am bound to take advantage of every possible opportunity to get any knowledge on the subject.

The following are a few of many questions to which I should be glad to get answers satisfactory to myself. They have been given to a person "under influence," but the answers were very unsatisfactory to me.

Why are the persons who claim to be "inspired," who are given the power to see the "truths," in the majority of cases of the emotional type instead of the intellectual, well-balanced type? Surely, our brains were given us to use, and to be put to the very best possible uses; and yet, the people who are recognized as the deepest thinkers and the clearest reasoners, are rarely the ones who are able to get at the real truths. Why this class of people do not feel bound to give the subject more respectful attention is more than I can understand; yet, when they do, it seems as if in the majority of cases they fail entirely. Then, the persons who are the best mediums seem to be rarely of the highest type. It does seem as though the proper channel for such great and most important truths to come would be through those best able to appreciate them.

Why is it that so few Spiritualists have made any effort to investigate the various forms of phenomena, and get them in a form presentable to unbelievers, or to the class of people who are ready to believe but have not sufficient grounds?

Why do spirit communications so often show the continued state (if we may judge by the tone of the

communications) to be one of retrogression instead of one of progression? The messages, as a rule, seem trivial and often are unworthy of the person from whom they purport to come. The fact that they may be hampered by the medium seems hardly a sufficient explanation.

For what reasons do Indians play such an important part in Spiritualism? Is the fact that they are such a natural type a sufficient reason? What has an educated, intelligent person in common with the savage?

If it is possible for the spirit of a person recently departed to materialize, why not Socrates, Plato, or Marcus Aurelius?—and why should we not receive the benefit of the good counsel and advice they might give us? If the spirit materialized takes on the conditions which it is enabled to get from the medium, then what we get at a materialization is not really our relative or friend as he is, and so what possible real satisfaction can there be in materialization?

We have the testimony of many persons who have been correctly told of coming events and warned of certain dangers, still, we are told that the spirit intelligence is not infallible; if not infallible, how may we be sure that we may not be wholly misguided at some vital point?

Now, while these matters may be very simple to you, they are serious stumbling blocks to me, and if I may have even very briefly your personal opinion, the favor will be highly valued.

Very truly yours,

WALTER LYMAN FLINT.

41 Temple Pl., Boston, June 15, 1892.

There are many difficult problems involved in Spiritualism which have not been, and in this sphere of being, may not be satisfactorily explained. What *THE JOURNAL* positively affirms is that in different kinds of phenomena, physical and mental, which occur, there is abundant evidence of the agency of invisible intelligent beings, that these beings, called spirits, can and do communicate, though imperfectly, with those on this mortal plane, that often the communications are of a character to establish the identity of the communicating intelligence, in other words the messages give facts and are marked by peculiarities which show that they are from departed spirits who once dwelt in the flesh and were known to the recipients of the messages. The conditions under which spirit agency is possible are complex and many of them subtle and but little understood. That messages are often colored by the condition, the thoughts and the moods of the mediums and others present, there is no doubt. The intercourse between the two worlds is perhaps rarely so direct as to exclude hampering conditions and modifying influences. How far the spirit's coming in contact with a material environment may cloud spiritual vision and expression, or how far its full entrance into the Spirit-world, divested of all that is perishable, may render communication with mundane beings difficult, *THE JOURNAL* cannot say.

As to mediums every variety of character is represented by them. Some of them are very intellectual. Boehme and Swedenborg were mediums. Flammarion the French astronomer wrote mediumistically long essays on scientific and philosophical subjects. Mr. Stainton Moses, editor of *Light*, a man of fine talent and culture, is a medium. One of the conditions of mediumship seems to be more or less sensitiveness; and sensitive people are emotional people. But this does not imply deficient intellectuality. Indeed great geniuses generally are of the emotional type. Why is this so? Can Mr. Flint explain it? Feeling is deeper than thought and responsiveness to the touch of unseen hands, so to speak, is doubtless more important than formal logic as a condition of mediumship. The great majority of mediums are unknown as such except to their personal acquaintances. One Unitarian minister in this state writes his sermons under spirit control, yet he is known as a medium only to a few friends. Those who make a profession of mediumship, are not as a class, the best representatives of this peculiar power; indeed those who are in the business include, besides tricksters, many erratic, credulous and ignorant persons, al-

though there are intelligent and worthy mediums among those who receive fees for the exercise of their powers in giving tests or in healing the sick. Generally speaking the best mediums are those who are in private life and the best communications are received in the home circle where confidence and harmony prevail and the requisite mental and physical adjustments are established.

It is doubtless true that many eminent men are not disposed to give "respectful attention" to Spiritualism; but this is true of every system, the acceptance of which involves a radical change of existing beliefs, until the system has won considerable favor. Why have scientific men disregarded phenomena such as Prof. Lombroso recently expressed himself ashamed of having so long ignored?

Spiritualists are just the same as other people in their intellectual and moral characteristics and most of them have witnessed manifestations and drawn their conclusion, without much thought of systematic arrangement of phenomena "in a form presentable to unbelievers;" but Dr. Robert Hare, Judge Edmunds, Epes Sargent, Alfred Russell Wallace and many other well-known Spiritualists, have put the proofs of Spiritualism in a form which entitled them to the consideration of investigators. However, to become believers in Spiritualism unbelievers must witness the phenomena; the testimony of others does not suffice for the skeptical intellect.

Spirit communications show all degrees of excellence as to thought and style. Many which are published it is true possess little if any merit. Such too are frequently attributed to distinguished characters. It is very likely that the mind of the medium is the chief source of many of these productions, or if they are to some extent from discarnate spirits, they are probably from a source not above the mental level of the medium. The human race has existed on this earth many thousands of years. During this time how many millions of ignorant, undeveloped beings have passed to spirit life? It is not strange that much which is stamped with intellectual inferiority comes from the other side? As for the Indians, they during many centuries were the inhabitants of this country and millions of them must now be in the spirit land. If the departed feel an attachment to the places they were familiar with during their earthly life, it is not strange that "Indians play an important part in Spiritualism," in regions where they lived centuries before white men came to this country.

Doubtless we would all like to see "Socrates, Plato, or Marcus Aurelius," but in the first place it may not be possible for them to exhibit themselves to us, and in the second place, they may have more important work on hand than making such exhibitions, especially when most persons would not be able to distinguish such a performance from the bogus materializations which are so common. Spiritual and moral growth which is promoted by the cultivation of the virtues that those philosophers taught, is more important than seeing a materialization, which at best is an unspiritual representation of that which is itself invisible.

Certainly it is not reasonable to look for infallibility in "the spirit intelligence," and in order to avoid misguidance, it is necessary to "try the spirits," to take no word from them as authoritative and to use reason and common sense in the investigation of this subject, the same as in the examination of all other subjects.

MEDICAL MONOPOLY IN FRANCE.

WE have received the last number of La Chaine Magnetique, containing an account of the discussion of the law recently enacted in France forbidding under a penalty of a fine of 500 francs and imprisonment of three months any person practicing medicine without having a diploma, preventing at least magnetic doctors and natural healers, somnambules and that class of persons from exercising their functions. A second offence doubles the penalty. La Revue Spirite has sent out with its number for May a "petition of the advocates of magnetism addressed to the Chamber of Deputies, on the subject of the law

concerning the exercise of the profession of medicine." The petition continues, "considering that human magnetism is an influence, natural in the same degree as light, heat, terrestrial electricity, and so many other forces as yet unknown and unclassified, we request with a humanitarian view, that every one be able to draw from it such benefit for his health and that of others as may suit him. Considering that a man in good health is a wonderful natural accumulator of a terrestrial magnetism, we demand that he be permitted to make a distribution of his forces to the advantage of others in whom it is wanting. Considering that the practice of magnetism as well as that of massage requires physical forces superior to those of many savants, we demand the liberty for all of using the beneficial influence of their hands to the profit of those who are suffering." The following amendment is requested: "Magnetic treatment and the massage, being exclusively manual are in the same domain of natural therapeutics as baths, air and light. Their professors shall not be subject to the penalty of the said law so long as they confine themselves to their defined functions." Official medicine seems just now to have the upper hand in France, freedom of choice in methods of cure being quite restricted. The police recently according to Figaro, broke up a "séance expérimentale of the Société Mesmerienne" which was being held under the presidency of Comte de Constatin.

PSYCHICAL SCIENCE CONGRESS NOTES.

The editor of The Unseen Universe, lately and for many years of The Two Worlds, and known the world over as a medium and brilliant writer and speaker, writes to Dr. Coues:

MANCHESTER, ENGLAND, May 30th, 1892.

DEAR SIR: I am in receipt of your kind and courteous invitation to become a member of the Advisory Council of the Psychical Science Congress, and in response beg to assure you of my high appreciation, especially for two reasons. In the first place, I am glad to find that my American fellow-workers in the noble cause to which the best years of my life have been devoted have not forgotten their absent friend, and through their esteemed representatives offer to do me the highest honor they can confer upon me by placing my name among those whom they deem most worthy to be honored. Next, I hail with the deepest thankfulness the formation of this Psychical Congress.

I am very sincerely yours,
EMMA HARDINGE BRITTON.

The great success of the Bureau of Publicity and Promotion of the Columbian Exposition, under the able direction of Major Handy, has already been noted in THE JOURNAL. The following letter speaks for itself:

WORLD'S COLUMBIAN COMMISSION,
OFFICE OF DIRECTOR-GEN. OF THE EXPOSITION,
CHICAGO, ILL., U. S. A., June 13, 1892.

MY DEAR SIR:

I appreciate the compliment of the tender of a membership in the Advisory Council of the Psychical Science Congress, and if my acceptance would be of any service to you, I am quite at your disposal.

Thanking you for the honor, I remain,

Yours very truly,
M. P. HANDY.

The writer of the following letter is prominently identified with the London Society for Psychical Research, and vividly interested in the phenomena upon which the science of psychics is based:

OLD CHANGE, LONDON, E. C., 30 May, 1892.

DEAR SIR: I am much flattered by the invitation contained in your letter of the 24th ult., asking me to become a member of the Advisory Council of the Psychical Science Congress to be held in Chicago next year. I fear it will be impossible for me to be present, or indeed to give you any practical help; but I am glad to think that I may be allowed to show my sympathy with your Congress by accepting the honorary position, and shall have great pleasure in following

your deliberations at a distance, even if I cannot take part in them.

Wishing the Congress all success, I am, Dear sir,
Yours faithfully,

WALTER LEAF.

The distinguished French psychologist, Prof. Charles Ribot, editor of the Revue Philosophique de la France et de l'Etranger, and one of our Councillors for France, will lend the influence of his periodical to promote the Congress:

PARIS, 28th May, 1892.

MR. PRESIDENT:

I have the honor to thank you for the title of member of the Council which you have been kindly pleased to confer upon me. Though I attend this year the Psychological Congress in London, it is doubtful whether I go next year to that in Chicago. I will publish in the Revue Philosophique an extract from your programme which I trust will bring you contributions.

Accept the assurance of my best sentiments.

CH. RIBOT.

AMSTERDAM, THE NETHERLANDS, 30 MAY, 1892.

DEAR PROFESSOR: In answer to your letter of April 9th, I must inform you that I am only an outsider in the science of psychics. My time is too much occupied by other branches of science to leave me the leisure for earnest study of phenomena that I have since a long time considered of profound interest and far-reaching consequence. . . . But, if my name as such is in your opinion of any value, I will not shrink from the duty you will impose upon me. Believe me respectfully, very truly yours,

P. W. A. COFF, V. D., LINDEN.

The learned professor in the University at Amsterdam need not be assured of the pleasure the Committee take in enrolling him as a Councillor of the Congress.

OF David Hume, Lord Charlemont wrote: "Nature, I believe, never formed any man more unlike his real character than David Hume. The powers of physiognomy were baffled by his countenance, nor could the most skillful in that science discover the smallest trace of the faculties of his mind in the unmeaning features of his visage. His face was broad and fat, his mouth wide and without any expression but that of imbecility. His eyes, vacant and spiritless, and the corpulence of his whole person was far better fitted to communicate the idea of a turtle-eating alderman than of a refined philosopher. Of all the wise men of his sect none ever joined more real benevolence to his mischievous principles than my friend Hume. His love to mankind was universal and strong, and there was no service he would not cheerfully have done to his fellow creatures excepting that of allowing them to save their souls in their own way." This is in one respect unjust to Hume. He was one of the most tolerant of men, and just what he the most strenuously insisted upon was the right of all persons to save their souls in their own way.

AN erroneous idea in regard to rattlesnakes is that the rattles indicate the age of the snake, says the New York Times. The rattles, however, are not increased from the end as is commonly supposed, but a new one is formed at the base of the others every time the snake sheds its skin, as it does several times a year. These rattles are constantly being broken and knocked off in fighting, traveling, or even in rattling, and when greatly enraged the rattles have a tendency to wear out and the end one drops off, according to the frequency with which they are used. Sometimes a comparatively small snake will have from fifteen to eighteen rattles, and a six or seven foot rattle snake will have only four or five. With all their ferocity and viciousness these snakes have as much individuality as human beings, and while some of them are constantly rattling and threatening, others are comparatively quiet. In confinement rattlesnakes lose their rattles rapidly, many having the number of their rattles reduced to three or four.

THE OPENING

DANGERS OF MEDIUMSHIP. ACTUAL OR ALLEGED.

By PROFESSOR ELLIOTT COLES.

London Light of May 21st has an editorial on this subject which I wish to cite entire in THE JOURNAL for its intrinsic value, and for the purpose of endorsing it with hearty accord. Says Mr. Stainton-Moses:

"I have received the following letter which, as it raises very important issues, I take this way of answering so far as I can:

"Sir:—I am a regular reader of Light, but have no practical knowledge of Spiritualism beyond that gained by half a dozen sances with a professional medium. Of the truth of the phenomena I then experienced, and of the most interesting records which appear in your journal, I have no doubt whatever; but some difficulties of grave import present themselves to my mind.

"It is said (1) that the exercise of mediumistic power is always dangerous to health; (2) that the nervous system becomes in time quite shattered, and as a consequence that most mediums have recourse to stimulants and intoxicants; (3) that by submitting to spiritual control the will is at last rendered weak, and the medium liable to succumb to temptation (having induced an enervated moral nature); (4) that as the medium is powerless during trance to resist the influence of an evil spirit, communications of a demoralizing character may be given, or the medium impelled to do some wicked act.

"Now if the above statements are based on fact, I submit that it is very questionable whether any human being has a right to ask another human being to place himself under conditions which may have such consequents. Given that ill-health, shattered nerves, lax morality, and criminal action may be the outcome of exercising frequently mediumistic gifts, are not those who consult mediums always, to some extent, playing with fire, and making their brother to offend?"

"INQUIRER."

"The questions that are propounded raise some of the greatest difficulties connected with the phenomena of Spiritualism; questions which do not usually occur to a tyro, but which present themselves in increasing number to those who penetrate far into the subject. It has been, in my opinion, a marvellous hindrance to the spread of rational Spiritualism that they have not hitherto been adequately faced. We have been too much agape. The phenomena presented to us have been so strange, so bewildering, so utterly out of what we have been led to regard as the order of nature, that they have filled our minds with wonder almost to the exclusion of every other feeling. Some, indeed, have regarded them long ago almost with awe as evidence of the intervention of the world of spirit, as the proof palpable in the life which now is of that which is to come. Some have subjected them to the same scientific demonstration of their reality, to the same careful analysis, as men of science have been accustomed to apply to other phenomena which came under their notice. Some have found in them proof of the continued existence of those whom they had loved and lost. But to the most of us they have formed a subject of amusement, curiosity, careless trifling, and little else.

"It is only quite of late years that any attempt has been made to understand the inherent power of the human spirit, and to differentiate what, in psychical phenomena, may be due to them from what we Spiritualists consider as the proven fact of the return of the departed and the intervention of an external intelligence. Hence we have had no proper classification, no true orderly investigation, only the most empirical treatment of the subject that above all others requires careful handling. Hence confusion. A promiscuous gathering of all persons who please to pay a certain fee at the rooms of a public medium, whose livelihood depends upon gratifying the curiosity of his visitors, by means honest or otherwise, has passed current for reliable experiment. This was not so in the early days when Spiritualism first came to us. It is not so now. The oldest Spiritualists exercised reasonable care in observation, and they had a profusion of phenomena on which to exercise it. Then came the time when a certain acquaintance with these phenomena made their successors careless. Moreover, mediumship was discovered to be a profitable trade, and there came a crop of fraud, folly, and ignorant delusion. Some Spiritualists awoke to the fact that that which they knew to be true was being smirched by that which they knew to be a sham. And so there came a period of cleansing, and then, when that was over, a still more recent period of study—

study not only of that which had exclusively attracted the attention of Spiritualists in older times, but of the incarnate human spirit, with its varied powers and unknown possibilities. Hypnotism has largely assisted us here, and the labors of the French schools of Hypnotic Research and of our own Society for Psychical Research must be especially recognized in this connection.

"I revert to my correspondent's letter: It is said that the exercise of mediumistic power is always dangerous to health. Not so. Afflicted myself throughout my life with very indifferent health, I never felt so well for any length of time as during the years when the sances, some records of which are now passing through Light, were being held. Many times I have been relieved from pain, soothed, strengthened, and set up after a hard day's work, at an evening-sitting. Though we sat frequently, and though the phenomena presented were of an astounding character, I felt none the worse, or if I suffered a temporary enfeeblement a night's rest more than sufficed to restore the full measure of vitality. I have known many other mediums in private life who, so far from suffering any depletion from the exercise of their mediumship, have been benefited by it. But all these cases have been marked by one characteristic. The power has been exercised in a private circle usually guarded from any great change.

"It is when we come to promiscuous circles that the danger seems to me to arise. They are subject to constant alteration. The magnetic influence of the sitters is unknown. Many of them have undergone no preparation. Their motives of curiosity, or of that insane desire to hunt down what they are pleased to call fraud, have probably introduced conditions of which we are ignorant. They may be even physically, psychically, or morally unfit to be there at all. Of all this the medium reaps the consequences. All these psychical emanations must filter through him. No wonder he finds his mediumship dangerous to health; no wonder his nervous system becomes in time quite shattered. He has to provide that for which he has been paid. If he does not, his trade is soon gone; no wonder if he tries to build himself up the best way that he thinks he can. He knows that he cannot command the phenomena; that they are not to be produced with mechanical regularity; yet, as I have said, his livelihood depends on their production. Hence come what I have always thought the blots on Spiritualism that are most to be deplored—frauds, and the various obliquities that have undoubtedly been rightly charged on some of our public mediums. For these I have always held the public quite as responsible as the medium."

"For the rest, a medium is not usually a person strong-willed, to start with. In the nature of things he must be passive, obedient to the influences that govern him, and keeping his own will in abeyance. I know extremely few mediums whom I should describe as strong-minded. Subject to what I have said above I am not aware that whatever will they may possess undergoes any change by the exercise of their mediumship. It is in my judgment entirely a question of the proper use of the gift. It is from the abuse of it that the mischief comes. Nor am I able to agree as to what my correspondent says in regard to the powerlessness of the medium in trance. No doubt there are undeveloped spirits ready to enter in and obsess, and I, for one, should never recommend any one to practice mediumship under the faulty conditions I have described above. Nor should I advise any one to practice it at all without the certainty of protection from a wise, good, and powerful guardian—wise, for cases must constantly arise where discrimination is necessary; good, or how could he be trusted; powerful, or how could he defend a medium from the evil which my correspondent fears? If these conditions be assured he need have no fear of demoralizing influences, but if they be not assured he will exercise a wise discretion in moving very cautiously; if not in avoiding the exercise of his powers altogether.

"It will be seen then that I have no difficulty myself with regard to recommending a wholesome and judicious investigation through the faculties of mediumship. I should as soon seek to prohibit the acquisition of knowledge by means of the dissection of the dead body, because an inexperienced student had pricked his finger and died of blood-poisoning."

So far Mr. Moses's clear and cogent reply to his correspondent's queries. The statements of "Inquirer" voice very accurately a wide-spread misapprehension which nevertheless appears well-founded to an intelligent portion of the public, and constitutes a formidable objection to Spiritualism in the minds of many fair and sensible persons. This objection perpetually recurs, and deters a great many from having anything to do with the phenomena of Spiritualism. Its deterrent force in the aggregate is enormous. Nor is it an idle terror that confronts many a reasonable and resolute investigator on the threshold of his re-

searches. "Danger often that way lies"—real perils, not the bogies of the nursery. It is well then to have the light turned on by such a veteran experimenter as Mr. Moses.

To me personally it is always a pleasure to find myself in close agreement with the experienced editor of Light. That pleasure has been mine so often that it has ceased to surprise me. I have read the "Notes By the Way" of "M. A. (Oxon.);" too many years to marvel at any luminousness that may irradiate them. My wonder has been that the light could shine so clearly and steadily through long sieges of sickness and sad stress of overwork. Mr. Stainton-Moses is himself to me a strong argument for believing that our real sources of strength are not always within the prison-walls of the body—not always within the limits of our own souls, but may come to and through us from far more exalted spiritual intelligencies. Pained as I have been, like all the host of his friends, to know of his physical sufferings, I have been glad to remember that "man is immortal till his work is done." My friend has nobly earned and richly deserved the reward of rest in peace; but not till his work is done here can he be permitted to enter upon that higher plane of spiritual life where the will to do good is the means to that end, and the wish to be of use is its own fulfilment.

Perhaps the strongest point made by "M. A. (Oxon.);" lies in what he says concerning the discrimination to be made between the possible powers of the human spirit embodied, and the other powers which may be only attained through decarnation. My whole training, of course, inclines me to maximize the former, even if thereby I must reduce the latter to zero, so far as experiences in this world go. I can scarcely claim to be a Spiritualist myself, in the sense generally meant when that word is used. The out-and-out spiritualistic explanation of phenomena otherwise inexplicable is simple, direct, and to me far from unreasonable. But to one of my cast of mind and habits of thought, it is too easy to believe—too much like giving God credit for everything. This is perfectly right if by "God" we mean the unknown absolute first cause of all things. But it explains nothing to cite omniscience and omnipotence without knowing anything of the scientific ways and potent means by which certain effects are produced. In other words, the search for final causes seems to me futile. We are more profitably and practically concerned with secondary causes, tertiary causes, and all the remaining links in the chain of causation; and are more likely to overhaul those which are nearest to us, here and now, than those further off in the mechanism of God's will. I wish to thoroughly understand the anatomy, the physiology, the psychology and the spirituality of the human being as he is here and now, and exhaust the possibilities of the causation inherent in the whole complex of his organism, before I can confidently include disembodied spiritual intelligences as necessary factors in the problem. Those I know something about, with an intellectual comprehension more or less exact; these I scarcely know anything about; they are not only the unknown quantity, x , but x to the n th power, in the equation. It is here that researches of the kind properly called "psychical" have their function; and it is here that psychical science finds its field in which to work, and its apparatus to work with.

For example: I am sitting with a friend or two about a table. Not one of us is so much as touching the piece of furniture. Nor are we doing anything in particular, that one could conceive capable of affecting the table. We are doing nothing, apparently. Presently, the table moves one or more of its legs off the floor; it tips and tilts in defiance of our accepted notions of gravity. Presently it makes noises; it raps; it pounds. (I say "it raps" just as we say "it rains," implying nothing but the fact.) The persons present all see the table's movements; we all hear the table's noises; and we also see and hear these things alike. Next, these tips and these raps display method and purpose,—none of ours, but of their own; they evidence volition and intelligence—none of ours; they furthermore characterize an individuality as distinct as any

one of ours, and quite different from any one of ours. Finally, the tips and raps represent an understood code of signals, by means of which the "table" says "yes" or "no" in answer to various questions; and the persons present talk intelligently, in an intelligible manner, with an intelligent individuality of which they know nothing but what they are told by that individuality itself. I presume this is a fair statement of one of the very commonest experiments among those usually called Spiritualistic or Spiritistic. I know it is a bald statement of an experience which has been mine many a time. Of the facts as said there is positively no question; but what are we to make of them? 1st. It is inconceivable to me that there should be a "spirit of the table"—that dead wood should possess a mind of its own, or be capable of executing spontaneous movements. I eliminate that factor absolutely as being, humanly speaking, impossible. I admit, in good orthodox fashion, that maybe the devil has got into the table; but at any rate the table *per se* is out of the question. Something or somebody else made it tip and rap. 2d. No one of us applied any physical or mechanical force to the table, by any means of which we were conscious; in other words, nobody touched it. Yet mechanical force was imparted to the table, enough to lift a part of its weight into the air, and enough to jar the wood into such vibration that this movement set up sound-waves in the air that reached our ears; moreover, these motions and these noises became intelligibly responsive; the furniture was invested for the nonce with individuality and showed a will of its own. 3d. In the communication thus established, by means of the table, between an unknown communicator and ourselves, the known communicants, it was asserted and stoutly maintained, that that which thus manifested itself to our eyes and ears was the disembodied spirit of a deceased person. This spirit, in many cases, went further; for he proceeded to identify himself in various ways which would be conclusive of identity in the case of a living person. 4th. Query: Were we actually thus in communication with an individuality apart from any one of ourselves; or were we in intercommunication among ourselves by a very singular means of making manifest to one another certain faculties in ourselves of the possession of which we should otherwise remain unconscious? It seems to me that Spiritualism hinges on the answer to this question; but before we can answer with confidence in our own intelligence we must exhaust the possibilities of the known factors in the case, namely, the table and the persons present in the flesh. I dare affirm, that for me at least, it would be vastly easier to believe that a disembodied soul, possessing powers of which I can form some notion, though of which I have no sufficient apprehension, could in some unknown way do the work that was certainly done, than it is for me to understand how we ourselves, with any such powers as are known to me to be in our possession, did that same work. But I am never satisfied to "believe" anything; I want to know. In fact, I believe very little; perhaps I know still less; but what I do know teaches me to suspend judgment in other cases till I learn more. This is a perfectly proper and defensible attitude; and I conceive it to be only a proper scientific spirit. Hence I neither affirm nor deny respecting the reality of alleged communication with the spirits of deceased persons. I simply hold it in reserve, as a last resort when the logic of experiential knowledge shall drive me to that conclusion by excluding every other. Meanwhile, it is the business of Psychological Research to determine the premises upon the evidence of the facts.

The experiences of my friend, M. A. ("Oxon") respecting the effects of mediumship on the health of one's body and mind, have of course been vastly greater than mine. But as far as these go they coincide with his and bear them out. And, not to affect a modesty here that I do not feel, I may remark, parenthetically that I have witnessed and taken part in many more "spiritualistic séances," or "psychical experiments"—call them what you please—than I have hitherto published accounts of. I prefer to pose as an obdurate skeptic yet awhile, till I get ready to take the world

into my confidence as to the best way of squaring the universal circle. Mr. Moses is right in maintaining that mediumship is not always dangerous. That depends—it depends upon a multiplicity and complexity of variable factors in the case, some of which factors are in the person, some in his environment. It is hard to say just what produced an observed result in a given case, and much more difficult to predict the result of the next case. I doubt that I ever went through any two identical psychical experiences—no, not even in the same room, with the same persons, and in the same frame of mind and state of body of mine to begin with. The resultant ranges through the whole scale from the pernicious to the beneficial, just as the therapeutic application of psychical forces sometimes kills and sometimes cures. At times I have been sadly weakened, with some drain upon my vitality that hours and even days were required to recover from the effects of. Again, the result has been an exhilaration which lasted for hours, and was not followed by the reaction which is inevitable after artificial stimulation. I seemed to receive an access of durable and effectual vitality, which increased my appetite and improved my digestion as well as my staying power at the pen-point. The question of depletion is simpler than that of repletion; you know who suffers when you are drained, feel the drain at the time, and can often tell exactly who or what is exhausting you; but it is not so easy to say where the strength comes from, nor how it reaches you, even when you look no further than to the persons present in the flesh. Besides, either of these processes, I am confident, may be going on when you are doing nothing that you know of, and quite alone, so far as you are sensibly aware. In this connection I am always reminded of the analogy of the chemical process called osmosis. The experiment is a simple one. If a solution of salt in water, and some pure water, be separated by a living membrane, they will presently be found: the one to have lost some of its salt and the other to have acquired some savor, till at length the two fluids are in the equilibrium of equal salinity. Something like this process goes on incessantly between persons, depressing or elevating their vital forces; for vitality is all one, and seeks a level. This is a reason why in ordinary intercourse with our fellows, some persons weary and others refresh us, quite aside from any mental or moral relations there may be. The transfer of vital force is generally quite an unconscious process; it is one by which the weak is benefited at the expense of the strong; some persons are such sponges that one is half-inclined not to discount the stories of vampires; and unquestionably the process of interchange—the psychic osmosis—goes on with increased celerity and certainty of effect under the so-called "magnetic" conditions of the séance.

Aside from any question of the "moral atmosphere" of occasions where mere clap-trap is going on in public for hire, Mr. Moses utters golden words of wise experience when he discusses the dangers of promiscuity and the safeguards to be derived from privacy.

I know what I am doing and what I shall get when I pay my dollar for a public ghost-show, by a medium who—whatever he or she may have been to begin with—has ended by being a professional fraud. It does not disturb me in the least; it need not disturb anybody who can command the services of an experienced friend. For the simple reason that no genuine experiment in Spiritualism or Psychical Science is on the boards. It is no worse than many a crowded place of amusement where the air is bad and the elbow of an undesirable neighbor is in one's ribs. One understands that. It is far otherwise when a dozen or twenty persons, mostly strangers to one another, crowd promiscuously in a close room where some genuine medium is honestly trying with more or less success to conduct an experiment of whose real nature he knows little, in the presence of persons who know less. Simply a mess, not a salad, results, with more or less ill-results to all concerned, according to their respective capacity for absorbing the impure currents of mixed magnetism which are set in motion. (I use the word "impure" not in any ordinary moral sense. "Impurity" is any

mixture of things that do not belong together, irrespective of the good or bad quality of those things by themselves.) The most sensitive persons are of course the most exposed to the taint, and these are those in whom the mediumistic faculties are most highly developed. I have had some experience teaching me how to make a "closed circuit" of myself, and know how to be positive when I desire to resist impressions of any sort; yet I would not venture idly or unguardedly into any strange circle. Besides the question of psychical privacy, so to speak, by which I mean the careful selection of proper elements to form a circle, the matter of secrecy deserves attention. Many things are proper and necessary, but not in public; and I am firmly persuaded that the quality of secrecy is a favoring condition of psychic research. I have attended and generally conducted circles for the production of the phenomena commonly called Spiritualistic for years, the times and places of which, and the names of the sitters in which, and even the fact that such experiments have been in progress, are absolutely unknown, except in so far as I have been authorized to act as a mouthpiece in publishing results. This would seem to be a matter of the most obvious worldly wisdom—yet so many of our friends are such leaky vessels that one cannot be too particular in compounding psychical apparatus!

I should like to go on to speak of what my friend adduces of the "powerlessness of the medium in trance," especially as he uses a word which makes me wince, "obsess." Here I might have to differ with him if he assumes "obsession" to be a demonstrated fact, as I should imagine it to be far from that—in fine, one of the very points which remain for most persons least credible. However, my article is too long already; time enough hereafter; here let me close, with this testimony of my almost entire coincidence with the views so ably set forth in the article thus inadequately reviewed.

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THE MIDDLE WAY—LABOR.

By M. C. SECEY.

Looked at from this external world this labor problem is a hard one to solve. It is only from the revelations of the world beyond this that the philanthropic worker can draw any consolation whatever. From this world's new point the whole past and present give one sad picture. No wonder Shoopenhauer exclaims, "This is the worst of all possible worlds;" and so it is if we see one side only of all this suffering, sin and savagery. But there is coming a new light and life! Through Spiritualism we are getting glimpses of that which speaks hope and encouragement to the downtrodden—to the weary of life's struggle—to those who have despaired of the fair promises of honest helpers. The dawning day reveals to all that we are here for an end, guided and directed by infinite wisdom, with the infinite heart touched with sympathy for all who are in the deepest darkness; for all who suffer; aye! for all who sin. We are assured by those who have passed to the beyond that those who have sunk the deepest in life's misery reach the highest altitudes in that home to which all are destined. Ere long this hope will be shared by all. In the meantime we must work here and gain the experience which brings the knowledge which enables us to leave something behind for the advancement and welfare of the race. Each is in his proper place—placed there by one overruling power, who is infinite wisdom and love, and who guides and guards each and all, whether they travel through the so-called hells or by more comfort enjoy what to them is heaven.

The writer has given the larger part of his life to an endeavor to solve this labor problem. He has been an employer in a large business. He has been a wage earner, working for twenty-five cents for ten hours a day. He has spent his money in the belief that he was helping the unfortunate. He has had a large experience with the so-called monopolists and now reaching near three score and ten he gives the subject up in almost utter despair, with but little

hope for the outcome of the mere wage earner. But for the light which he has hinted above, coming through the higher Spiritualism, his hopes would find an eclipse.

Let the writer give some of the results of his observation, and experience—an experience shared by many who, like himself, have a real interest in the welfare of the wage worker. He may be pardoned if he makes a statement of what he has done to verify what he claims.

First. During the many years in which he has given personal attention to a large business he has always made it a point never to employ a laborer unless he is in good health. Should he become sick or from any cause become incapacitated for serving the company under the writer's management it has always paid the usual monthly salary whether the laborer earned it or not. No time was deducted on account of such sickness or disability.

Second. To secure the best service and to encourage wage earners the company paid about twenty cents a day more for the same class of work than was paid by others. This may sound paradoxical, showing an absence of the usual "parsimony" which controls employers. These many years of experience showed that it "paid." We always had the best skilled labor the market afforded. Workmen felt an *esprit de corps* which placed them on their honor to do the best—and they did it.

Third. This treatment produced a fraternity between the employer and the employed which was mutually satisfactory and redeemed labor from its mere drudgery and lessened the suffering which labor has to endure.

Now comes the opposite end of this apparent good. It engendered the feeling that all this was permanent. There was no saving, no provision for a "rainy day." The laborers who had families were always in debt, just as far as their credit would admit. They remained mere children and when a change came in the company's management they rebelled at the new conditions, which were the conditions governing ordinary business, and nearly all of them proved failures.

In my experience I have noted that the wives and daughters of the ordinary wage earners are more at fault than the men. They like to dress and show their charms like other people more fortunate in this world's goods. It is the same old human nature on a small scale. It is the universal struggle to "get on top."

Another feature I have noticed. To this I have never found an exception. The more ignorant a laboring man is the more he vaunts his pretensions, the more he seeks to be a "boss." To direct, or attempt to direct others, is his ambition, especially if he is relieved from work. It is marvelous what a degree of self-conceit exists among the ordinary laborers. They think they can run the universe only to bring up—showing their own ignorance. As a class they are utterly incompetent to "run" anything, even a saw mill. My experience is the experience of thousands of other employes.

The condition of the ordinary laborer is almost hopeless. When we add to the complications the power which extended capital enjoys by virtue of "trusts"—of monopolies of all kinds, driving from the field the middle class, hitherto the only protection of labor, the prospect is disheartening. When it is known that all wealth is the result of saving and that there can be no wealth without it; when we see day by day the utter impossibility of making this law operative because of "protected" monopoly and the indifference of the laborer himself, thoughtful men—men who would help if they could—see the dangers which loom upon the horizon. They are of fearful omen. America is on the verge of a terrible precipice. The anarchist says all well; the ignorant laborer secretly says amen! Neither see that there is but one end to such a wish, the reign of plutocracy!

What have we to-day? Millions in the hands of the few; all "capital in exchange" is largely confederated into trusts or their equivalents. The requirements of the hour necessitate this; at least so the capitalists think, and such seems to be the trend of

the law of evolution. We are entering upon the age of commercial feudalism. The barons of bullion compete for the prizes of power and as a consequence the church, the state, and the shylocks hold the purse by methods utterly corrupt and corrupting. The middle class are being wiped out or reduced to the common slavery—much to the gratification of the proletariat—for they have lost all hope. They have embraced trampism.

How shall the ordinary wage earner and the middle class meet the issue now being presented? Only in one way: ORGANIZE! That is what capital has done and is doing. The laborer or wage earner may as well look the facts in the face. There is nothing in common between these extremes.

The capitalist may cajole and promise, but he means to get his labor as cheaply as he can; he means to use the laborer when election day comes, that his favorites may be elected to advance his interests through legislation. The profits of labor and capital should be adjusted equitably but never will be until labor, by organization, is in a position to demand its equitable dues. This is the first step to be taken. When capital and labor stand on equality by virtue of their organized relation, labor is then in a position to commence to rise. As it begins to learn that no man or woman can hope to secure the comforts of home, education, social advantages and that which one can buy through labor and saving, without the exercise of parsimony or self-denial, then we may begin to hope for the evolution of those dormant faculties now inactive. Until this beginning is had it is useless to discuss the ways and means for the betterment of the so-called laboring classes. Until the laboring man himself acts—commences the evolution of his own manhood by sobriety, truthfulness, industry and economy there are no panaceas that will reach his case; not even Georgeism with its seeming practical solutions. That has its evil side as well as everything else. After all there is nothing but melioration for all of life's ills.

THE SINGLE TAX.

By A. H. COLTON.

Referring to Edgeworth's article in THE JOURNAL of June 11th, I desire to ask the following questions:

1. Does Mr. Edgeworth know of or propose a system of taxation more equitable than the single tax?
2. Will his system take for public use only such values as are created by the community?
3. Will it insure to the laborer the products of his industry?
4. Will it abolish land speculation by compelling land owners to become land users?
5. Finally, is our present system of taxation so satisfactory that it admits of no improvement?

We are now suffering from a variety of direct and indirect taxes, so that the owners of the single tax, proposing, as its name implies, to do away with all other taxes, may be counted its first virtue.

On account of the tariff on imports the ordinary individual pays an indirect tax whenever he makes a purchase of any article not on the free list. The tariff compels the payment of higher prices than the laws which govern trade provide, and its full burden with accrued interest and profits fall solely on the consumer. The tariff fosters monopoly and by restricting production and exchange tends to lower wages.

Again, the ordinary individual suffers from an indirect tax coming from the Internal Revenue department. It is intended to restrict the production of the articles taxed, and (during war times) to raise quickly an emergency revenue. It falls in the former, and the necessity for the latter no longer exists.

The poll or per capita tax is evidently unjust as it is levied on the rich and poor alike, regardless of their ability or resource. It is in effect a fine for the privilege of living.

Personal or chattel taxes take from the laborer the products of his industry. The more thrifty an individual the greater is his tax. It rewards laziness by

taxing improvements; it is a fine on enterprise, a premium on shiftlessness.

The income tax is now being somewhat advocated as a remedy for the evils of personal and property taxes. It is defective, however, owing to the fact that the earnings of the day laborer and salaried clerk are easily ascertained, while the earnings of the monopolist are just as easily concealed or minimized. The bulk of the revenue to be derived from the income tax would be paid by those least able to afford it; in other words this proposed tax would be as unjust as any of the systems now in use.

From the above brief summary we are led to conclude that a tax levied on land values alone, irrespective of improvements, is the only just and equitable tax. Land cannot be hidden, nor its ownership denied. The tax on land values cannot be shifted to the consumer of land products. The tax on land values does not fine thrift nor reward negligence.

The tax on land values will compel every individual controlling natural opportunities to either utilize them himself by the employment of labor or to abandon them to others. It will thus provide opportunities of work to all men, and as a result involuntary poverty will be abolished, and the greed and vice which spring from poverty and the fear of poverty will be swept away.

Again, referring to the article already mentioned, I beg to quote the comment of THE STANDARD, the single tax organ, on the subject of Mr. Edgeworth's article: "Single Tax Vagaries," by Edgeworth, in the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, is so full of errors and of ignorant misstatements which have been set right a hundred times that THE STANDARD cannot waste space in discussing the article."

However, all sincere single taxers are grateful to Edgeworth for starting the discussion in THE JOURNAL, and his articles may be considered valuable as they serve to show the weakness of the opposition to the single tax, and because they have called forth such able writers as E. D. Burleigh and J. F. Dodge, so that we may expect good articles on this subject in future JOURNALS.

The fundamental principles of justice upon which the single tax is based, removes it from the sphere of politics alone and makes it worthy of space in the RELIGIO-PHILOSOPHICAL JOURNAL, which has as its motto, "Truth only asks a hearing."

In conclusion it may be added that the single tax needs no party, nor to elect a president in order to be established; it can be adopted gradually and experimentally if necessary, and there need be no catastrophes nor confiscations.

Its method of adoption has been clearly stated in Henry George's works and will be repeated to JOURNAL readers if they so desire, and as they are all liberal minds they will wish to study before they criticize.

HOW I ACCOUNT FOR THIS.

By MARY E. BUELL.

The experience of Mr. Hawthorne's wife and the young ladies he describes has been duplicated too many times to others to be doubted or set at naught. Also the experience of his old friend in the library. Mr. Hawthorne himself explains his own part in the first scene so well that one need only laugh at his chase of an imaginary burglar. But as I, myself, have experienced similar deceptions—that of taking the spiritual for the material body—and, as I have gained some light upon the subject of what these bodies are, how seen, and for what purpose, I take pleasure in letting this light shine for others. But first let me describe the spiritual or astral body of a young lady, the last of my experiences of this kind. This young person is an inmate of my own home for about three-fourths of the year, as is also her sister older. I will only speak of this one however, who is perfecting her musical education, taking instruction on both piano and violin. One Saturday afternoon recently she started out about four p. m., to call at the home of another musically inclined young lady. I left the house about the same time to make a call—in another

direction—a hard rain storm came on before either of us returned. I came in in a decidedly damp condition to say the least, and found a friend and my daughter waiting for the rain to cease falling that they might venture forth. The lady had come to take my daughter home with her to dine. They insisted that I must not stand a moment but hasten to get myself into dry garments. When I was nearly dressed I stepped from my room into the hall—I was upstairs—and held a short conversation with my daughter and her friend; I remember that I suggested to my daughter that she would need her gossamer; and that I talked with the friend about Boston which was her former home. While we talked I noticed, standing in the lower hall, the young lady who had left the house at the hour I did. I also noted the fact that it was just six o'clock. My daughter and her friend departed and I re-entered my room and after completing my toilet went below, where I read the evening paper until called to our half-past-six o'clock tea. Some children returned from a picnic about this time and my young son who was with them had invited a boy companion to take tea with him. After we had been seated at the table a short time I asked casually why the other young lady—the one I had noticed standing in the lower hall, you remember—did not come to tea? "She has not returned since she went out this afternoon," was the, to me, startling reply. I made no comment, for I was convinced by impression that nothing was the matter with my young friend. As we were about through with our meal she came hurriedly in at the side door, and as she seated herself at the table remarked: "It was just six o'clock when I left Florence's." That you remember was the exact time I saw her, as I supposed, in the hall. It could not have been any body else I saw because I remarked even her various outer garments, which I had not noticed when she went out and could not have described, that is, positively. But as I saw her in the hall, when she was in reality two and one-half miles distant, I noted everything. This young person is short and quite stout. She wore that particular afternoon a brown dress and hat and a gray jacket, while my daughter had on a light gray dress, and wore a shoulder cape of seal fur which she covered entirely with a gossamer cloak as she was ready to go out, and her friend was dressed entirely in black; besides this lady is petite and my daughter tall and slight. No, I made no mistake. My young friend's spirit or astral shape stood in the hall. It simply came on before the material body, as her thought did, and as easily. And now for the explanation: The astral or spiritual body is always associated with the material. It is being made of all the years of our life on earth. It can follow, go ahead or flit away from its companion body at will. It is not "divorced" when it does this—for, in that case, the material body would be, what is commonly said of the whole creature man, dead. If we could change that and speak correctly when this divorce truly occurs what an improvement it would be! For instance: "Our friend's material body is dead; and alas, how long will seem the time, perhaps, ere we see in all its perfection the spiritual form and features we so loved to meet and look upon. The same soul shining through eyes the same yet not the same. The same loving arms ready to embrace us, yet not the same. The same precious lips exchanging our kisses of rapture, yet not the same, because they are better perfected in the exchange only of bodies." If our spiritual eyes could be open constantly we should all see, and see at all times the spiritual bodies of our friends. But what conflicting rumors would go forth. I, looking upon the astral form of my friend, for instance, would be constantly contradicted by some one who at the same moment, perhaps, was shaking hands with the material. What cases for the court calendar! It is a little thing for one, whose vision is sharpened for the instant, to see the spiritual body. But it is far better that we should be organized to see but one at a time, and since we are so much better satisfied, while we stay here, to come in contact with the material than to the earthly denizens—tangible body—let us be consistent and not expect to meet the other only at excep-

tional times and places. But the spiritual body can no more be doubted or laughed out of existence than the material, and when one day the soul shall enter this new tabernacle, or more correctly house, to remain while the one which seems so real, simply because we are used to it, is laid away to return to the dust from whence it came, we shall be glad to say, we believed in you thoroughly long before we occupied you.

A SINGULAR EXPERIENCE.

The following interesting statement is taken from Our Dumb Animals:

DEAR MR. ANGELL:

In 1871 I, with my brother Darius, was taking vocal lessons of Mr. J. Q. A. Wetherbee, eminent as a singer and teacher, who found it difficult to place our voices, inasmuch as the vocal chords could produce tones as low as double-C bass, and as high as E alto. This compass of over three octaves was very hard to manage. The aim was to utilize the vibratory quality which yielded the bass so that our tenors might get the benefit of it without muffling the tone or in any way impairing the baritone quality.

On the seventeenth of June of that year I took a stroll from Cambridge, where I was then residing, to Breed's Island, to practice my vocalization in the open air, this place having been a favorite resort of ours when we lived in East Boston, where we were brought up.

I mounted the hill and taking a position on the leeward side of a stone wall, began practicing the scales throughout the entire compass referred to with the vowel E, which Mr. Wetherbee had recommended in order to bring the tone forward in the mouth.

Presently birds flew near me, and hopped and chirruped about on the wall almost within arm's reach. Then a mare approached with her colt, and they stood listening with their heads bent towards me. These were soon followed by a cow and her calf, and, if I recollect aright, another cow came behind them. This unique audience inspired me, and I swept up and down the scale with unwonted inspiration.

Suddenly I felt that something strange was beneath me. I glanced down and saw a striped snake coiled up on a flat stone that projected from the wall, against which my knee was partly resting, his uplifted head projected towards me, his eyes intensely gleaming with excitement. I was for the instant startled, but made no sign, continuing my practice without a break, and throwing more intensity into the penetrating tone of the vowel E.

This increased tensity brought my four-footed audience still nearer, and they almost thrust their noses in my face, while my feathered chorus hopped nearer about me with their chirruping. It was to the last degree inspiring, and I wondered for a moment if the spirit of Orpheus was beside me with his enchanting harp.

After a little while I commenced backing away from the wall, continuing my tones, and fixing my eye on the snake. He uncoiled himself, slid down the shelving rock, and followed after me.

Suddenly, when I had drawn him three or four yards from the wall, I hushed my voice, and holding my hand still, snapped my thumb and finger. As quick as light the snake turned and disappeared in the wall, and all my four-footed audience and winged choristers retired.

CYRUS COBB.

In connection with the above, the following is of interest:

A writer on the effects of musical sounds on animals, says: "Opposite to our house was a large field, in which some twelve or thirteen cows were put during the summer months. One day a German band began to play on the road which divided the house from the field. The cows were quietly grazing at the other end of the field, but no sooner did they hear the music than they at once advanced towards it, and stood with their heads over the wall, attentively listening. This might have passed unnoticed; but, upon the musicians going away, the animals followed them as well as they could on the other side of the wall, and when they could get no further stood lowing piteously. So excited did the cows become that some of them ran round and round the field to try to get out, but, finding no outlet, returned to the same corner where they had lost sight of the band; and it was some time before they seemed satisfied that the sweet sounds were really gone. I have often noticed the power music has over oxen. The other day we had a brass band playing in our garden. In a field adjoining there were four oxen. When the band struck up, they were at the far end of a nine-acre field, quite out of sight, the field being very uneven. They set off full trot to the garden wall, put their necks over, and remained so till the tune was finished, when they went back to graze; but, as soon as the music struck up again, they came and put their heads once more over

the wall. This went on until the band left."—Christian Register.

THEOSOPHICAL THEORIZING.

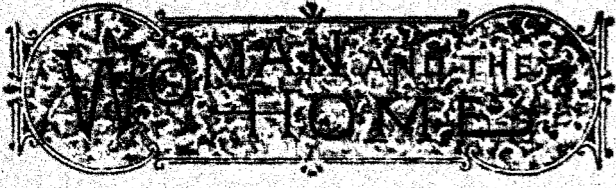
I have never been able to satisfy myself in the light of my knowledge, of the explanations given by theosophists of the facts made known to me during the past twenty years. It will require very much more evidence than I have yet received to make me credit that all those with whom I have been in communication are to be classed as beings on the astral plane, spooks, elementals, or elementaries. It would outrage my sense of the possible and defy my logical faculties if I could come to any such conclusion. And I observe, too, that my theosophical friends, when pressed, abandon their contention. They tell me I am an exception. Well, the exception proves the rule. That is no all-round theory which must be abandoned to meet a specific case; yet this was what Madame Blavatsky felt it incumbent upon herself to do when I quoted my evidence. If I prove by the ordinary laws of evidence even a single case of the return of the departed, I have presented matter for inquiry. I have established a presumption, and it must be remembered that these cases have multiplied themselves without intermission during twenty years, during which I have given them my best attention and have brought to bear on them the same reasoning powers and capacity for observation that have done me service in my daily life. The story told me has been consistent throughout. My communicators have not told me that they are masquerading spooks of any of the classes which the Theosophical Society affects. Their communications are not confined to the few years during which the shell is alleged to be in process of dissolution. They are so far from being explainable on this hypothesis that my communications directly contradict it. Nor are they to be bounded by the hypothesis of the Society for Psychical Research. They are not to be exclusively classed as apparitions at or about the time of death. They are not to be explained away by Mr. Myers' subliminal consciousness, though I am willing to admit that we owe to him a deep debt of obligation for the light that he has thrown on the dark places of the human soul. My contention is that if all these hypotheses be admitted as possible truths, there remains a wide area of phenomena, as thoroughly proven as anything can be in this world, which is not explained by them. I know of no theory short of that which has satisfied my own mind which covers the whole ground, and my faith as a Spiritualist, which is quite untouched by my consideration of the various theories that come before me, remains intact. I thankfully acknowledge the light that I have received from various sources. It has been to me a source of illumination for which I am grateful, but it has left my faith as a Spiritualist without substantial modification.—Light.

HAY FEVER AS AN IDIOSYNCRASY.

In the great majority of instances, the hay fever victim is just as healthy as mankind in general, with the exception of this odd idiosyncrasy manifesting itself with wonderful regularity at certain seasons of the year, says Dr. J. M. Cooper in the Chautauquan for July. Hence, we should reduce the cause of hay fever to two factors: First, the idiosyncrasy; and second, the irritant.

The latter from its well-known promptness as to date of recurrence is, beyond doubt, a product of the vegetable world. At the same time our investigations have convinced us that there must be specific poison that accompanies the pollen in its annual passage through the air. This may be of an animal living principle, as infusory animalcules, which are known to accompany all vegetation, as everything in nature seems to have its own peculiar parasite. Or, what is just as probable, the poison is a peculiar acrid substance similar to that found in the poison ivy. If this were not the case, pollen would simply act as any other foreign substance floating in the atmosphere, as dust or minute particles of substances derived from the animal, mineral, and vegetable kingdoms, and which are constantly being inhaled to a greater or lesser extent by every one, entirely unnoticed by those in possession of ordinary health. The treatment thus indicated has been successfully used for the past three seasons, in a large number of cases. It is only the modern antiseptic treatment pure and simple, so that when the proper materials are faithfully applied, it bids fair to answer all the purposes of a cure for this distressing complaint.

As to the idiosyncrasy: that is not so easy of elucidation. In fact, why a certain few of the human race have idiosyncrasies, has never been explained; we only know that such things, along with other phenomena, occur in nature occasionally, and play a very important part in human experience. For instance, many cases can be cited, when to partake of a diet of shellfish is soon to be followed by a full crop of nettle rash; also, the inevitable result of contact with the smallest portion of poison ivy in others.



A MOTHER'S SONG.

A mother sat rocking her little babe,
 "Bye, little baby, bye."
 And this is the song she sang as she rocked;
 "Hush, little dear, don't cry.
 Father has gone to market town
 To buy the baby a velvet gown,
 Brother has gone to fish in the brook
 To catch a fish with his little hook,
 Sister will fry it for baby to eat,
 Never was fish one-half so sweet,
 Bye, little baby, bye.

"Bye, little baby, bye.
 Angels are watching my baby dear,
 Their fluttering wings are hovering near,
 They bring him dreams of heaven above,
 The whisper to him of mother's love,
 Bye, little baby, bye.

"Bye, little baby, bye.
 Sleep, sweetly sleep, on mother's breast,
 In mother's arms you dream and rest,
 Sleep, little baby, sleep,
 The waxen eyelids flutter down,
 Baby is off to dreamland town,
 Bye, baby, bye.

"Bye, darling, bye.
 Baby has gone to the land of Nod,
 Where everything is queer and odd,
 Where cherries bob on twigs of gold,
 And little children ne'er grow old;
 Where pansies turn into butterflies,
 And out of the hearts of the flowers rise
 Beautiful fairies we never see,
 And the reason of this must surely be
 That we never visit the land of Nod
 Where everything grows so strange and odd,
 Or we would see this funny sight
 That baby sees with his eyes shut tight,
 Bye, baby, bye."

—Western Rural.

THE editor of the popular Science Monthly for July says: "It is a wise mother that does not unduly stimulate the self-consciousness of her child, and thus lay the foundation for life-long habits of affectation. If clever children do not always make clever men and women, a partial reason may be found in the way they are commonly treated. They find grown-up people constantly on the watch to hear, and most industrious in repeating, their original speeches; and soon they exchange the gift of originality which consists in seeing and expressing things in an unconventional manner, for the very inferior one of making smart speeches. They are thus forced by the very admiration of their elders into taking conventional instead of unconventional views, and speaking, as it were, to the "gallery" instead of uttering spontaneous truths. Thus—

"Shades of the prison-house begin to close
 Upon the growing boy"

or girl altogether too soon. The way to promote originality is to leave the mind as long as possible in direct and living contact with things, and, to do that, it is necessary to avoid any great appearance of interest in or astonishment at the judgments the child forms or the phrases it uses. As soon as a child begins to find its own opinions interesting, instead of, as before, finding things interesting, farewell to originality! Will any one say that, if girls were taught how the minds of children might be kept fresh, they would not value the knowledge and, when the time came try to turn it to account? We hardly think so.

THE following in regard to the recent Methodist Episcopal Conference is from the Editors' Outlook in the Chautauquan for July: At the Methodist Episcopal Conference last month the question of the admission of women as delegates to the General Conference appeared like a portentous cloud at times, but it was always pushed into a committee room except at the last session, when a peculiar action was taken by a very large vote. The word "laymen," as it appears in the Methodist Dis-

cipline, is not defined; does it mean men, or both men and women? This question has puzzled Methodist statesmen for a number of years, but now, for the first time, the General Conference has resolved to send the world "laymen," to more than one hundred annual conferences asking them to define what it means as it appears in the book of discipline, and they are to have four years in which to do it. It seems that no dictionary has given a Methodist definition of this word or any kind of a definition that is applicable to the Methodist Church. It is a remarkable freak in word-interpretation, especially in a Church which began with women to the front, as the Methodist Church did over a hundred years ago. Is it not strange that such a Church should be obliged to stop in the year 1892, and spend four years' time to get a denominational definition affixed to the word "laymen?" In every other place in the Methodist Church it means both men and women, but in the General Conference the good brethren are in doubt. Would it not be well when the definition is obtained to have it framed as the greatest literary curiosity in the history of the denomination? We share in the apprehension of others that the woman question will be as much unsettled in the General Conference in four years from this time with the definition in hand, as it is to-day.

THE granting of divorces on the plea of insanity, say the Philadelphia Bulletin, is a proceeding which the courts, even when they may have the power of dissolving the matrimonial contract on that ground, should at all times be very slow to act upon. Insanity is as often the result of unavoidable misfortune as it is of intemperate or vicious habits, and there is frequently no more good reason why it should be the cause for obtaining a divorce than any of the other maladies which may afflict the mind or the body. In entering into a contract of matrimony both the husband and the wife expressly agree to cherish, comfort, and protect each other. This means that they shall do so not simply when they are in the enjoyment of health, but when either of them is sick and suffering and helpless. It is true that insanity is a terrible disease, but there are other ills which in their effects are hardly less blighting, and would, on the apparent reasoning of Senator Sabin and his lawyers, furnish quite as good an excuse for husbands to put away their wives or wives their husbands. Consumption, paralysis, certain forms of nervous prostration, and other diseases which make their victims helpless and bed-ridden for many years before death comes to their relief might just as well be advanced as reasons for annulling the contract. Yet this would be contrary not only to the spirit and the teachings of Christianity, but to ordinary morality. It is when these misfortunes come that love and sympathy and help are most needed. That is the time when true affection should be more tender and more helpful than ever, and many a husband and many a wife can be found who bear such burdens—if to them they really are burdens—with a noble sense of duty.

"PIER, Mrs. Pier, and the three Misses Pier, attorneys and counsellors at law; Mrs. Kate Pier, United States Court Commissioner." So runs the announcement of a most remarkable law firm in Milwaukee. Some years ago Mrs. Kate Pier, the only woman magistrate in the United States, found herself involved in business perplexities so intricate as to render it cheaper for her to become a lawyer herself than to hire one. Acting under the advice of her counsel, she entered upon the study of law, which she completed in company with her eldest daughter at the Wisconsin State University. By a recent act of the Legislature Mrs. Pier was made Court Commissioner, and received the honor to sit among the barristers, the first woman in the world thus honored except Portia. Kate Pier, Jr., is the trial or jury member of the firm. Miss Caroline and Miss Harriet Pier graduated from the law department of the university in July of last year. The former is making a special study of admiralty law. The latter is in the office with her mother and sister.—N. Y. Sun.

THE importance of the women's department of the Columbian Exposition can hardly be overestimated. It comprehends a range of activity and intellectual effort in which expansion, development and progress have been more rapid in the last fifty years than in any other sphere of human action. The more fully this progress

is illustrated by visible tokens in the form of collective exhibits the more attractive the Fair will be, and the more conspicuous woman's work and influence are made in the whole Exposition the more creditable it will be to the country and the age in which she has found her largest liberty and her highest aspirations.

SPIRIT MANIFESTATIONS.

In the course of a correspondence with Dr. Hodgson, secretary of the American branch of the society for Psychical Research, concerning accounts given by Mr. A. B. Plimpton of automatic writing (see RELIGIO-PHILOSOPHICAL JOURNAL for January 16, 1892), Mr. Plimpton writes as follows:

In those early days of the history of the phenomena that occurred in our presence most of us were humble people, and what we witnessed were spontaneous, taking place in our families around our firesides. We did not make any very specific preparations for the interviews that we thought came from the other side of the mystic river. We did not keep any special records of them, for we did not ever expect to appear before the public as exponents of any specific philosophy of life or its issue; therefore the most that can be restored will be by memory.

I have not seen Mr. Yeaton since he enlisted for the war. I have received letters from him occasionally but not often. Whether he has in his possession the reply of the persons that answered his inquiries of the life and residence of Freeman Knowles I know not. At that time we were satisfied of what appeared to be the fact, and after that we did not question it any more than I should question the fact of your own existence, although I have never met you to my knowledge. That point being established in our minds, when Mr. Yeaton was in the trance in any of our family gatherings, and the peculiar characteristics appeared that indicated the presence of friend Knowles as we called him, we cordially questioned him as we would a familiar friend who would meet us in the body.

Mr. Yeaton was what we denominated an unconscious, independent instrument being used by a power outside of himself and we the persons who were with him; we watched him carefully while in the trance and out of it and when being released from it. He was not what was then and is now known as a "test medium." There were two other personalities that always gave distinct evidence of themselves, his mother and a physician giving his name as Dr. Sawyer; they were always recognized unmistakably. I do not think that any person by the name of Freeman Knowles was ever in Lowell. I had been in Lowell since 1842 and my associates with Mr. Yeaton, many of them, had been residents of Lowell for many years before me and they never had any knowledge of such a person. As to whether Mr. Yeaton or any of his friends had ever seen or heard of him I cannot tell other than his own statement. I do not think that he would misstate or play any tricks upon us, for all his acts and conduct for the many years I was intimate with him was above all suspicion of anything of the kind.

With myself, our interviews more especially drifted into the philosophical and speculative. I received a very clear statement of the theory of evolution, and all the latest announcements of the apostles of that mode of the manifestations of nature are not yet up to the level of his intimations, for he took me into the occult realms of the spiritual in the midst of which he was an inhabitant. I have been reading and watching the development of that thought by Spencer, Wallace, Darwin, and especially Professor Morse, who I think the most popular of all the teachers of that theory.

I was familiar with the "Vestiges of Creation," and it seemed to me then and after these many years of study and observation that was the basis in my mind, and on that was built what has now become the settled conviction of my mind.

But these suggestions are not what you want. For many of the wise ones of to-day think they can account for all of this without the intervention of any superhuman force. But here was a mechanic who was not read up in any of these subjects, even had not heard of them, was able from his daily toil, his lathe and anvil, to hold a conversation with me for three hours at a time while I was prying him with questions and always was ready with an answer, and they containing hints far beyond

my own thought, and not only with myself but others who tested his strength in similar ways. Indeed, a neighbor of mine called on me a few days ago, after reading my article in THE JOURNAL, and made some inquiries about Mr. Yeaton, and said the article recalled to his mind an evening at his house when myself and others who were then well read, attempted to corner and defeat the power claimed to be Freeman Knowles, and he was ahead of us every time.

I was so much impressed with my experiences in the early days of the phenomena that I have continued to study them until now, and the subject grows wider, deeper, higher and more important every day. No one feels the difficult, intricate and subtle ways of the phenomena more than one who has studied it for nearly a half century in all of its phases.

As you observe, there is great difficulty in drawing the exact line between what is strictly mundane and supermundane. From my experience and observation, setting aside that which is pure fraud, that which is mere trick and put forth as psychical, I am inclined to believe that there is no line distinct between the two. There is such a delicate and subtle blending of the forces of the two spheres that no event however trivial even, minute or wide spread, but what is produced or influenced by both; therefore we are directed by these phenomena into all the realms of nature and by this we behold the results of the present hour.

The great questions of inspiration, revelation, the real problems of life everywhere in all realms where the mind of man can traverse, and we begin to feel that there are no limitations to what the soul-life of all things or manifestations we behold may aspire. As I heard one of our trance speakers once declare, that in the past history of the race we have been looking on that which has been painted on the curtain, but now the curtain is being drawn aside and behold the real persons living and acting their real parts in the drama of life. I am inclined to think that my friend Knowles was the real speaker on that occasion. . . . All along the lines of the past we see attempts to solve the problems of human life, its origin and destiny; strange theories resulting from deductive assumptions have flooded the entire history. We have had placed before our mental visions, angels, archangels, seraphs, seraphims, devils of all shapes, and in these modern days, worn out shells floating around in the atmosphere, impinging upon the sensitives, etc. etc. The varied phenomena of the last four decades, and I have studied very many of them in the midst of my own family and entire strangers, I am convinced that we are dealing with human beings incarnated and de-car-nated of all grades of growth and development in connection with the great forces of nature both physical and psychical.

When Saxton was asked his opinion of the contrabands under his charge, in answer said they were very human. William Denton once asked my opinion of the spirits who communicate by the phenomena we have. I took the hint from Gen. Saxton and made answer that they are very human. Right here lies the gist of the whole matter. If they are not human they have no relation to the destiny of man. The theory of the Christian doctors about their Savior and his mission as proof of the destiny of man is valueless. He cannot be considered a human being in any sense. His conception and nature, according to the Book, is wholly unlike man. We cannot predict the result of a potato by the character of a lemon.

But I am not giving you in the above the facts of observation but the results of them upon my being, and are secondary to all other persons; they must have personal contact with similar facts and then the result will be with them in accord with their special development and growth.

One suggestion which occurs to my mind just now in regard to the theory of evolution, and I have been watching the thought of scientists to see if they have caught sight of the main principle, which I have said was illustrated many years ago. I will state briefly. All forms of manifestations of life so far as the human mind can conceive are the modes of action natural of all forces to produce results. One of these results is the human structure, that structure containing the inherent potentiality of continuous progressive existence. Each manifestation of life in every form in the physical and psychic realms is throwing off germs which are prepared to enter new (to it) combinations, and I repeat this process obtains throughout all realms of existence, whether in the mundane or supermundane.



IN MEMORIAM.

I have just returned from San Francisco where, on June 12th, we laid to rest the lovely form of Jessie Tuttle Wheeler, beloved and only daughter of George and Kate Tuttle, formerly of Cleveland, O. Not often does the death-angel pluck so fair a flower. Cut down in early womanhood, she was beloved by all who knew her, and her loss will be deeply mourned by a large circle of admiring friends. Only four short weeks ago she was an honored guest at Sunny Brae, where her sweet memory will long be cherished. She had been a great sufferer for many months, but was ever brave and patient, and full of noble hopes and aspirations. Nothing short of a firm belief in the spiritual philosophy could have sustained the devoted mother and brother in this hour of their sorest trial. Mr. Tuttle sailed for Alaska four weeks ago and does not know of the sad event. The verses below formed the closing portion of the services, which were conducted by the writer at the request of the dear one shortly before her death. There were many beautiful floral offerings from loving friends, who gathered around the stricken little household, bringing what comfort was in their power, and tender messages from the Better Land broke like sunshine through the clouds of grief.

O, flowers of June! so blithe ye blow
Above our darling's breast of snow,
Methinks your gentle hearts must know.

This thing, so grievous in our sight—
Our fairest lily's early blight—
By heaven's love shall be made right!

She was not born of somber clay,
To bloom a comely summer day
And then in silence pass away.

But where mysterious forces blend
For some divine and noble end,
There was conceived our precious friend.

And in this perfect form we see
A sweet and gracious prophecy
Of her immortal destiny.

O, power of God! let pitying love
The scales from mortal sight remove,
And to these mourning spirits prove

How kind are the decrees of fate;
How fair the country past death's gate;
How happy is her new estate!

For her a hundred welcomes shine,
Of love eternal and divine,
Beyond death's snowy border-line!

For her, harps sound their sweet strain;
For her has ceased all mortal pain;
She shall not weep nor grieve again!

Yet this fair form's pure counterpart
Doth clothe her tender woman-heart,
More beautiful than dreams of art!

And when you feel the need of her,
The atmosphere will gently stir,
Like silken pinions softest whir!

And to your loving, longing cry
Her faithful spirit will reply,
For love like hers can never die.

ELIZABETH LOWE WATSON,
SUNNY BRAE, CAL.

A LETTER FROM OREGON.

TO THE EDITOR: The New Era camp grounds were opened on the 10th inst., for a three weeks season though there were no exercises until the evening of the 11th, when Mrs. Flora A. Brown, the well-known medium was chosen president. Mrs. Westlake, a sweet singer from Portland was present and will be often during the occasion, and at the opening favored the society with most excellent music, both vocal and instrumental. After the usual invocation and the business was transacted Mrs. Brown made a few remarks, read an appropriate poem and introduced Col. C. A. Lounsberry, a well-known newspaper writer who delivered the opening address in which he gave an after death scene from his own experience. When bleeding to death on the battlefield he saw the record of his life as written by himself upon the tablets of his memory and saw and felt that that was the book of life; then was the day of judgment and he was the judge, and as his life was slowly passing away he sensed and believed he saw the presence of those who had gone before, who came to

meet and greet him from the other shore. The enemy came upon them and his body showing but slight signs of life fell into their hands, and he was aroused to consciousness and brought back to life by a kick. He described the dying sensation, the thirst, equaling that of Dives when he lifted up his voice and plead for a single drop of water. His philosophy was in line with the highest spiritual thought. He was followed by Mr. D. E. Swank, a merchant and miller at Aumsville, Oregon, whose remarks were even more interesting as they pertained more to the material. Sunday morning Mrs. Abigail Duniway, one of the strongest thinkers, writers and speakers among women spoke, and in the afternoon Col. Lounsberry again spoke showing that true Christianity and true Spiritualism were founded on precisely the same principles and that there was no conflict between the better thoughts of each; indeed Mrs. Duniway had laid the foundation for this. Col. Lounsberry quoted briefly from perhaps 100 pages of the Bible and explained briefly some of the Bible mysteries. He expressed the idea that the fall of man was the awakening to spiritual truths, though I'm more susceptible than he, attributed it to the devil for the same reason that the church of to-day attributes all they can not comprehend to the devil. The devil he regarded the things of earth a part of the end and assented to him as the negative pole of the magnet is a part of and essential to the positive, not a thing of evil except when left unrestrained to indulge in sensual excesses. Mrs. Brown took up the thread and added much to the beauty of the thought he tried to present. In the evening Mrs. Swank again spoke and was followed by tests from Mrs. Brown, all of which were recognized excepting by one.

Mrs. Duniway speaks next Sunday morning and Col. Lounsberry next Sunday afternoon. Both are new workers in the field; both are trained newspaper writers and thinkers. Col. Lounsberry has been investigating for many years, but has never before expressed his views in public.

NEW ERA, OREGON.

FACTS ARE STUBBORN THINGS.

TO THE EDITOR: I was deeply interested in contemplating the array of facts, in your issue of the 11th inst., relative to the destruction of life in the wars that have cast their blight upon the face of the globe since the dawn of Asiatic and European history; for these are stubborn facts and constitute a sad commentary upon the civilization of the world even up to a little more than a quarter of a century ago. But the matter to which I desire to direct especial attention in this connection, is discoverable in the introductory remarks of the article in which the facts above alluded are given, viz.: "In the early ages of Christianity it was believed that with the spread of that faith war would cease. But war continues and by it every century forty millions of human beings are destroyed." Is it not fair to conclude from this, that the idea obtains with the author, that the thought that "with the spread of the Christian religion war would cease," was an error? It so seems to me; and, if so, I demur to the proposition as predicated upon a false premise, viz.: That the Christian religion has spread throughout the countries where these wars have prevailed and this loss of life occurred.

My conception of the Christian religion—or the religion of "the Christ of God,"—is that it all is comprehended in that brief and simple precept "As ye would that men should do unto you, do ye even so unto them;" which, if observed everywhere—or wherever it is observed—would as effectually prevent war as a knowledge of the effects of a burn prevents men from putting their fingers in the fire.

Our contemplation of things is sometimes very superficial; proceeding, as we often do, from a false hypothesis as in the case under consideration: the hypothesis, in this case, being a double one, and therefore doubly delusive, viz.: (1.) That the Christian Religion has spread throughout the countries where these disasters have occurred; and (2.) that the thought that with the spread of the Christian faith war would cease was an error.

When men reach that high plane of intellectual and moral development where they are willing, and not only willing but disposed to do unto others as they would be done by, violence and bloodshed in violence will never occur at their hands as surely as that two and two make four. And I repeat that, to me, this—the spirit, the whole point and pith of the Christian religion, or faith, is comprehended in this

brief and simple precept of "the Christ," "As ye would that men should do unto you, do ye even so unto them." A reason for which we find in his statement in connection herewith, "For this is the law and the prophets." So much as to say, the whole is comprehended in this. Therefore when we would impliedly challenge the justness of the conception, in the early ages of Christianity, that with the spread of that faith war would cease, we are taking a very superficial view of the subject.

And now, since my reflections upon the subject we have had under consideration have not been extended to any great length, I would intrude a little further upon your valuable space in expressing my entire concurrence in the thoughts of B. F. Underwood as to automatic writing having "been an important factor in the world's religion and history." Prior to my observations and experience in this class of phenomena, I had often, on reading that part of the history of the sayings and doings of Jesus in which we are informed that, on being questioned after a certain sort, "he stooped down and wrote with his finger upon the ground," before answering the interrogations that were put to him, wondered why he wrote upon the ground, and further wondered why it was that mention should have been made of this simple and seemingly trivial act of his. But when I saw the same occur with those whose honesty I know to be unquestionable, even with a small child who, in what we call a normal condition, could not make a letter in the book, and reveal facts of importance wholly unknown to the subject of the controlling intelligent force; and had some experience of the kind in my own person, I was struck with the significance of the act in Jesus, under consideration, and also with the importance of making a record of it.

J. B. CONE.

GONZALES, TEXAS.

INTELLECTUAL COLOR BLINDNESS.

TO THE EDITOR: THE JOURNAL has a felicitous way of "hitting the nail on the head" and of presenting a great variety of truths in a very forcible manner, which I greatly admire. I am so well pleased with the introductory paragraph to the editorial "To Certain Opponents of Spiritualism," in THE JOURNAL of June 11th, that I take the liberty to quote a part of it, suggesting that many who would scorn to be classed with the "Opponents of Spiritualism," would do well to consider carefully the important truths announced in your article. I quote: "The mind that is dominated by bigotry, that is more attached to its own theories and preconceptions than to the truth, is open only to what appears to its already formed opinions. Those opinions form the standard and criterion of truth, by which are judged not only the correctness of all conclusions but the truth of all statements of facts which are presented to such a mind. A sort of intellectual color blindness prevents it seeing or appreciating any fact, circumstance or argument which militates against these preconceptions."

In how many ways is the truth of the foregoing exemplified; especially prominent is it in the discussion of all political questions by a partisan press and in the discussion in our legislative assemblies, so much so that a fair minded, unprejudiced, independent thinker becomes disgusted at the apparent stupidity and obtuseness displayed by many really able and competent writers when attempting to review and criticize any newly annunciated theories, not in entire harmony with their own pet hobbies or inherited notions.

S. BIGELOW.

CRITICISM.

TO THE EDITOR: Mr. Marcus T. James, of Providence, sent me a copy of THE RELIGIO-PHILOSOPHICAL JOURNAL of May 7th, containing a contribution of his headed, "Recognition."

One of the parties J. H., was my father Joseph Hollingworth who was killed by a runaway horse while I was in the army. I suppose that Mr. James gives this circumstance as a proof of Spiritualism; but I fail to see any proof whatever, on the contrary I think it proves the reverse. If my father could manifest himself at the very instant of his death why could he not do so with greater force afterwards? It seems to me that having that promise, so firmly impressed upon his mind, when he was thrown backwards the brain made its last effort and conveyed the intelligence through some law of clairvoyance to the wife of the party with whom he had made

this arrangement. I was my father's favorite son and he died with a secret which was to have been my fortune. A secret worth a million dollars, of his own discovery after years of experimenting and which he had never committed to paper.

If there was and is such a thing as spiritual existence after death and communication between the departed and living were allowed, my father would have conveyed to me this secret in such a manner that the mediums could not have made use of it.

A belief in Spiritualism presupposes that there is an individualized spiritual existence after the heart ceases to beat.—(J. E. D. I can find no evidence to show any knowledge when the body ceases to breathe or that there is any knowledge outside of the brain. The brain is the seat of all knowledge, it governs all of our actions, controls our thoughts, in fact is the commander in chief.

DAVID HOLLINGWORTH.

FALL RIVER, MASS.

It is possible that Mr. Hollingworth was able to "manifest himself at the very instant of his death," and that afterwards conditions for his communicating with his son were unfavorable. From a spiritual point of view that "secret worth a million dollars" may not have appeared to possess any value whatever. Perhaps it was not desirable that Mr. Hollingworth should be a millionaire. Perhaps he has been a wiser, better and more useful man without a million dollars than he would have been had he come in possession of that amount by knowledge of the secret to which he refers. Mr. H.'s view of Spiritualism is more commercial than philosophical. That "the brain is the seat of all knowledge," that it is "commander-in-chief" of our thoughts and actions, is an assumption which Mr. Hollingworth cannot prove. The commander-in-chief is evidently the mind, the spiritual part of man, and not an aggregation of molecules.—Ed.

HOW HE BECAME A CATHOLIC.

"Cats have feelings like the rest of us, too," says a lady in the New York Tribune, "and show them in much the same way sometimes. My husband is a Protestant clergyman. A Catholic priest lives not far from us, in the same block, but we had never made his acquaintance. Some years before I got the cat I now have, we had an unusually large Tom, with yellow patches of fur on a white background. He was a great favorite with the children, especially with the baby, who was never contented unless Tom sat on a chair beside him at meal times and had a share of everything the baby himself ate.

"One day the children received a present of a little black-and-tan dog, and they were so delighted with their new pet that Tom was left quite in the cold. When dinner time came he got up in his accustomed place beside the baby, expecting to be fed. But baby would have nothing but the new pet, and so the dog occupied the place of honor, and Tom had to be thumped to make him get down.

"It was an insult that called for blood, and watching his opportunity after dinner, Tom pitched into that dog and was giving him an awful flogging when the children with shouts and blows fell on the cat and beat him soundly till he fled.

"When the novelty of the new pet began to wear off, however, as it did a few days ago, inquiries were made for Tom again. But no Tom could be found. Then it became known that nobody had seen him since the children beat him away from the dog. Tom was evidently lost. Perhaps the beating had broken some of his bones and he had crawled away to die. Great was the wailing, but no cat could be found. Two or three days after that I passed the Catholic priest's house, and there, inside the sash, seated on the window sill, washing his face in the sunshine, I saw the big yellow and white spots of our Tom. He had deserted us and gone over to another faith. I told the children and they went and got him, but no coaxing or petting could persuade him to stay in our house an hour after they let him have his liberty. He could not forget our desertion of him in favor of a rival, and so he stays still with the priest, who gives him an excellent character. We shall never succeed in making him a Protestant again."

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THE PORT OF PLEASANT DREAMS.

I sailed in the good bark Fancy Down the still, deep river of Sleep, From the lands of bleak December To a port that the sunbeams keep; While the glad winds followed after, And sang with a happy zest, And I heard them croon o'er the infant moon As it lay on the night's broad breast. And the port of the good bark Fancy, A port that the sunbeams keep, Is called Pleasant Dreams; like an opal it gleams O'er the strange, dark river of Sleep, There, flushed with the wine of laughter, The voyager sings queer songs, And, borne in a car of the sunset, Rides off with the elfin throngs Up, up through the rosy Cloudland, Where the round little mist men stay, To the stars abloom in the cool, soft gloom Of gardens far away. There are none too poor for a voyage To this port that is centuries old; Where hunger e'er finds a banquet, And poverty revels in gold; Where, robed in the garb of meriting, The earth in new beauty glows, And the smulet of the summer Is worn on the heart of the rose.

Off from the fields of sorrow, To the brink of the river of Sleep, Wan tollers come, and, restful, They sail on its watery deep; Till clear through the gates of Sundown The past, like a beacon, beams, And Love, sweet mariner, anchors In the port of Pleasant Dreams.

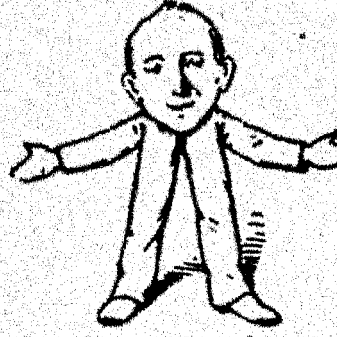
—Ingram Crockett in Frank Leslie's Illustrated.

THE OLD APPLE TREE.

Here's the old apple tree, where in boyhood I sported; When my heart was as light as the blossoms it bore; When my old maiden aunt by the parson was courted, In her prim cap and gown, such as ladies then wore. On this rude oaken bench 'neath bending boughs seated, While the wild bee was singing its song on the tree, There we children oftimes by our elders were treated To share with their gossip, some cakes and weak tea. Look here are the names of the many now sleeping, Of dear parents and kindred long gone to the tomb; The old apple tree like a true friend is heaping The old oak bench they sat on with beauty and bloom. In the glad days of Spring, when the spirit rejoices, When the old apple tree looks as gay as a bride; I could dream that I heard every one of the voices Of the friends who sat here on the bench by my side. Every rudely carved name has a story to tell me— And that true lover's kept, I remember it well; It was carved on the day when my first grief befell me, The day of my parting from sweet Isabel. Oh! the old apple tree, where in boyhood I sported, And the rude oaken bench, they are still in their place; But the dear household faces whose welcome I courted, They have vanished and left me the last in the race. —Vick's Magazine.

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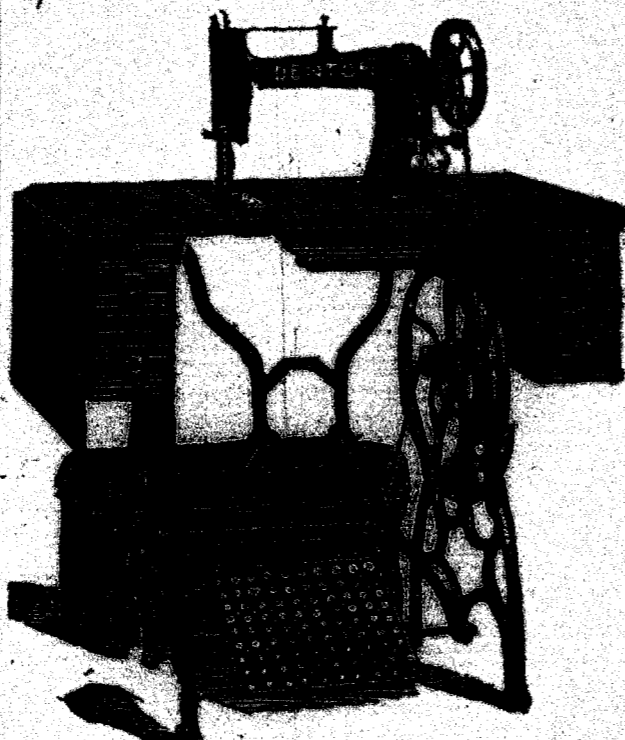
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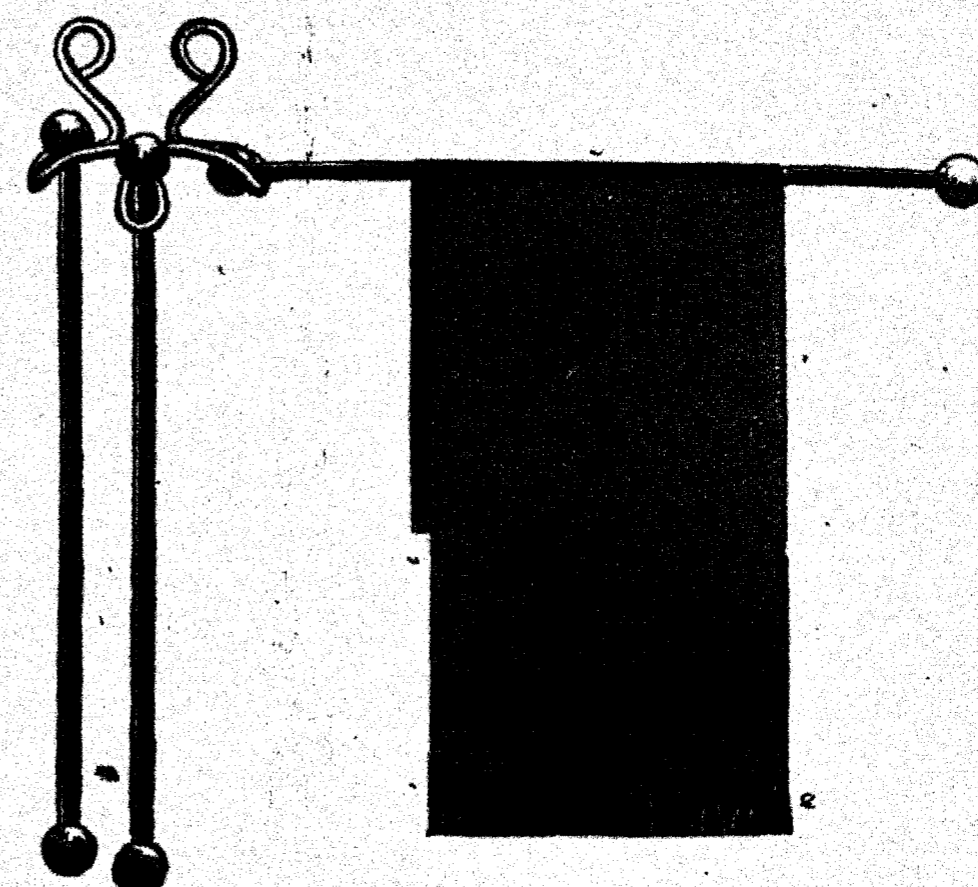
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PRINCE BISMARCK has some pretty clear convictions on Sunday labor. He says: "The law imposing abstinence from Sunday work under all circumstances does not please me, for I can not get my conscience to approve of it. Take this case, for instance: I ride through the fields on a Sunday morning, and rejoice at the prospect of a good crop. In the distance I see an industrious workman who is working in his little plot of ground. The law bids me

take the man to task, for Sunday labor is forbidden. The consequences may be imagined; the man goes home in a bad temper; his wife will hardly believe that he has not the right to work in his own plot. The man gets angry, and he goes to the 'pub.' The rigor of the law spoils the poor man's Sunday. I doubt whether this is the proper interpretation of keeping the Sabbath holy. When I consider the matter from the gentleman farmer's point of view, I think that if I see such a laborer on my ride through the fields I shall not see him, but turn my horse's head and hasten away in order to avoid causing unpleasantness to the industrious laborer, for it might be that my interference with his Sunday labor on the little plot of ground that possibly supplies him with vegetables or potatoes for the whole year disturbed the peace and happiness of his household."

LIFE appears to me to be too short to be spent in nursing animosity or registering wrongs. We are, and must be, one and all, burdened with faults in this world; but the time will soon come when I trust we shall put them off in putting off corruptible bodies; when debasement and sin will fall from us with this cumbrous frame of flesh, and only the spark will remain—the impalpable principle of life and thought, pure as when it left the creator to inspire the creature; whence it came it will return, perhaps to pass through gradations of glory, from the pale human soul to brighten the seraph. It is a creed in which I delight, to which I cling. It makes eternity a rest, a mighty home, not a terror and an abyss. Besides, with this creed revenge never worries my heart, degradation never crushes me too low, I live in calm, looking to the end.—Charlotte Bronpe.

DR. W. G. EGGLESTON in an article on cholera in the North American Review says: It is beyond human possibility to put India in good sanitary condition in any reasonable time, and to make the pilgrims observe the commonest rules of hygiene and cleanliness would require about two soldiers for each pilgrim. The most riotous imagination could scarcely exaggerate the filth of India and Egypt and of the Hindoo and Mohammedan pilgrims, and it must be admitted that when people use the same water for bathing, washing soiled clothes, and drinking, they are scarcely ripe for moral suasion. So long as the pilgrimages continue Europe and this country will be endangered and will be visited by cholera, in spite of the millions of dollars spent in precautionary measures. These millions should be spent in a definite and efficient manner.

THE other day a woman was building with great deliberation a dialect story. Suddenly she felt her attention called to the corner of the room. There she saw a friend who lives in Washington seated with bowed head, crying. The story-writer called out the visitor's name and the vision fled. Immediately, on her manuscript paper, this woman wrote her friend, detailing the circumstance. The next day she received a letter from her friend, saying: "A queer thing has just happened to me. I was sitting in my room crying when I distinctly heard you call my name." The two letters had crossed each other in transit.—N. Y. Evening Sun.

WHEN, however, a man long entertains an idea, it may, in the abstract as well as the concrete, fully penetrate his mind. This done, and the man proceeding to put it to use, he may find himself unable to manage it. Why? Because if it is a co-operative idea, he must get others too to take it in before they can help to do its

work. If the man possessed of the idea then reflects on his own experience with it, he will understand that he must first make other men feel their necessity for the idea and next present it to them, by degrees, in its concrete form. To this conviction all philosophers come at last.—J. W. Sullivan.

SAYS Dr. Lyman Abbott: I think that the agnosticism of our age is itself a sign of religious development. I have had the pleasure within the last few years to meet not a few young men and young women in our higher institutions of learning in face-to-face and soul-to-soul conferences, in which the problems of their life have been frankly unfolded before me. The result of those conferences is a growing conviction in my mind that a great deal of what passes for agnosticism is the beginning of a great spiritual development. It is the beginning of a revival of true religion.

MR. HERBERT SPENCER, the philosopher, tells with genuine amusement of a letter he received not long ago from "a Wild West American publisher," asking how much he would take for the exclusive right to publish his poem, "Fairie Queen," in the States.

S. BIGELOW, Lake Mary, Fla., writes: THE JOURNAL is truly a marvel, a wonderful paper, and it does seem to me that its time of complete triumph must come ere long and truth, purity and reason reign among our heterogeneous masses.

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