

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, DEC. 30, 1893.

NEW SERIES—VOL. 4, NO. 32

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

THE NEW YEAR, AND DIARY KEEPING.

Among the standard gifts of the holiday time nothing is thought more generally appropriate as a gift common to all classes of society, than a diary for the opening year. It is a gift which, like its rival the omnipresent handkerchief, can be of as costly or as of cheap material as the means of the giver will allow. But unlike the handkerchief, the diary has the advantage in carrying with its presentation something of a moral force in the hint it is designed to convey, of making and carrying out new and good resolutions on the part of the person to whom it is presented.

And about this time of the year jokes which, have come to be standard, appear in all the newspapers in regard to the commencement of these new year diaries supposed to have their opening pages filled with good resolutions; and much fun is made of the presumably evanescent character of these new resolves and of the empty pages expected to be found in even the most diligent diaries at the close of the year.

But in past knowledge or acknowledgment of his errors, and beyond power of renewing his vows to turn over a new leaf in his conduct and endeavoring to attain to his higher ideals is lost indeed. This self-judgment of ours which calls self to the bar and puts it under bonds of good behavior for even one year, if no more, is a saving clause in the constitution of man's nature and not a fit subject for jokes.

"O that I had time and patience to keep a diary!" says the actor Mathews in attempting his autobiography. "What a world of trouble it would have saved me, and what endless odd details and incidents now forgotten, I should have been able to record." And every one who has occasion to come in contact with the prominent work or workers of the world should endeavor, while the impression of each new event or original theory or distinguished personality is fresh in mind, to note down such impressions from his individual point of view; for he knows not of what value such record may some time become, if not to himself, to others or the world at large.

Pepys, the great diarist, would never have become known to the world at all—since there was nothing in his personal character worthy of world-wide fame—save for his habit of minutely recording in his private journal every event of the day from a national calamity or political movement down to the price he paid for the smallest commodity, or his own private peccadillos. Later and after his death this diary became a fountain of information to historians in regard to the events of his times and by reason of its quaint self-revelations is even now a classic, was but recently republished in twelve volumes—much less than it originally contained.

So, many other private diaries have come to be of great value in the historic, intellectual and literary world. Judge Samuel Sewalls diary was found to be one of the most important historical documents in writing the history of the early days of New England life, containing as it does the matter-of-fact statements of the business of daily life in the colonies by

an observant, honest man of affairs, a lawyer and statesman and, by reason of his diary, an historian as well.

Emerson, too, kept a diary wherein he doubtless jotted down those promptings from the unseen world concerning the eternal verities which came to him in separate, intuitive flashes. These were very fully drawn upon in arranging his essays and lectures for publication, a fact which makes them, inspiring as they are, often seem fragmentary and detached. The diaries of Emerson's friend Henry D. Thoreau, this true son of Pan, full of careful observation and poetic inspiration were so voluminous that their treasures are not yet, years after his transition to fairer fields, exhausted even after the posthumous publication of four charming thought provoking volumes descriptive of nature's kaleidoscopic charms during the seasons, spring, summer, autumn and winter.

The inmost soul of Thomas Carlyle shows nowhere more strongly than in the pages of his diary wherein are recorded not only his higher aspirations, but the plaintive "Ay-di-my" and "Aeh Gott" in which he lamented his lost Jeannie and arraigned himself for his obtuseness during her life, of her self-sacrifice to his dominant crossness and selfish absorption in his own pursuits.

George Eliot's true unselfish womanhood shines prominently forth in the extracts from her diaries, as well as in the letters to personal friends which took the form of diaries, jotting down the scenes, personalities and impressions of each day in her soulful life; and from this we learn also of the depth of her devotion to George Lewes.

The most interesting, yet most disillusionizing parts of Harriet Martineau's delightful autobiography are the quotations from her diary—her estimate of men and things—an estimate which sometimes re-ounds to her own discredit, reflecting, as it does, upon the value of her judgment of possible rivals, and the limitations of even her fine judgment, but her pen pictures are always graphic and vivid, presenting her own point of view and not another's. Fanny Kemble, the inspiring actress, has published some very interesting works. But these books are mainly made up of extracts from the journals kept for many years for private purposes. She was then daily meeting all sorts of interesting and historical people, who live again to a younger generation in her "Records of a Girlhood," "Records of Later Years" and several other works—and her spontaneously written impressions of these and her felicitous description of current events and topics give her a true place in literature.

But even to persons whose life currents flow in quiet, uneventful ways, the keeping of a diary may be of great use, for a diary may be kept as well for the soul's needs, shortcomings, moods, and triumphs as for the body's social life, adornments, travels and adventures. If in our diaries we should make it a rule to jot down some impressions of our feelings in the moments of utmost despair, deepest tribulation, most ardent hopes, greatest happiness and realized expectations which occur in the seemingly most uneventful life, it would be of incalculable value in teaching us, looking back o'er the record, some of

life's gravest lessons. It would show us that time heals most of our soul wounds, that matters which seemed of vast importance to us at the time when they occurred, grow small in our estimation as we look back upon them in the light of after years and of calmer reason. To keep such a diary, too, would help us to trace our own moral, intellectual and spiritual progress and show us whether we really make progress as we should, or unworthily retrograde, or come to an ignominious standstill. It would help us to see by retrospect the triviality of our aims, our poverty and shallowness of thought and wasted hours, thus spurring our better selves to take nobler ground of action and purpose.

So we would advise everyone with the opening of this new year, 1894, to open also a record of life and keep a diary.

S. A. U.

THE POWER OF PRESCIENCE.

A great deal has been claimed in regard to the power to foretell events. Thousands of sermons have been preached and thousands of books have been written to prove that events have been foreseen and recorded by divine aid and inspiration. All the nations of antiquity had their sacred prophecies. Nearly five centuries before the Christian era the Athenians sent to the heathen oracle at Delphi to learn how they could best resist the great invasion of the Persians who were approaching. Forty years before the birth of Jesus, Virgil wrote those celebrated lines in his fourth eclogue referring to the approaching birth of a god-like child, which contributed to the conversion of the first Christian Emperor.

Prophecy is one of the principal evidences adduced by Christian theologians in support of the claim that the Bible is a work of supernatural origin and authority and that Christianity is a system of religion which was supernaturally revealed. Many students and scholars adduced the prophetic expressions, in the Old Testament, in regard to the captivity and dispersion of the Jews, the fate of Babylon, Tyre, Damascus and other ancient cities, and the alleged prediction of the advent of the Messiah and the portrayal of the character and career of Jesus, as indubitable proofs that Moses, Isaiah, Jeremiah and other Jewish prophets wrote by divine inspiration.

What is the truth respecting prophecy? The power to foretell events will not be questioned. Lincoln in one of his famous speeches said: "This nation cannot remain permanently half slave and half free." He knew that freedom and slavery were antagonistic and that the complete triumph of free institutions involved the extinction of that system of bondage which arrogantly claimed the right to extend its power when he uttered the words we have quoted. Rousseau clearly foresaw and predicted the French Revolution. Prophecies like these merely show the power of reasoning from cause to effect.

There are other prophecies which are not so obviously due to ordinary human sagacity. For instance in the Media of Seneca there is a passage which reads thus: "Time shall hereafter come when the chain of things shall be relaxed by the ocean; a vast country shall be revealed; the sea

witnesses have stimulated my desire to learn definitely what it all truly means.

I do not count the all too palpable and in fact scandalous deceptions practiced by those professional mediums I visited at Chicago. But I cannot help feeling staggered at such announcements as those of Prof. Coues, and other scientific men, whose sincerity I do not for a moment doubt. And a case like that of Miss Fancher attested by so many evidently convinced witnesses is exceedingly puzzling.

Preconceptions that are erroneous must, sooner or later, give way to conclusions based upon facts. A priori theories, one after another, have disappeared before the ascertained facts and demonstrated truths of Science. The cautious, critical spirit so prominent in all Dr. Montgomery's investigations is to be commended. It is the safeguard against imposition and against the acceptance of conclusions without adequate proof. With larger opportunities for examining some of the psychical and psycho-physical phenomena such as those to which he refers, our friend is likely to become satisfied as to certain facts concerning which he is now in doubt, and a knowledge of which may "revolutionize" his theories. We shall be glad to have his cooperation in the investigation of this whole subject; the exact truth, nothing more nothing less, is what we want. Mediums or pretended mediums who practice deception ply their arts for the money they can get from undiscriminating and credulous people in all the large cities. Their performances have disgusted many at the very beginning of their investigations of the subject and led some to believe "the whole thing is a fraud." Men of the character of Dr. Montgomery can neither be duped by trickery, nor be deterred from investigation by any preconceptions.

GREED FOR GOLD.

Money is needed in this world. Wisely used it may be a blessing to its possessor and to the community in which he lives. Wealth has been one of the great civilizers of the world. But they who misuse it often thereby degrade themselves and corrupt or injure others. There are none so pitiable as those who, instead of making money a means of usefulness, come to regard its accumulation as the aim and end of life. An example is afforded by a miser, Anton Baltz, who died the other day in Baltimore in great distress because he could not carry with him his bank book which he clutched in his death grip. It showed that the old man had \$4,685 in bank. A neighbor informed the health authorities that the miser's room was in a filthy condition, and that he was starving himself. This neighbor, who is very poor, had been feeding him until his funds gave out, and the miser then stopped eating. So an old friend of the family then took the miser to his house, but starvation had sapped his vitals. Baltz's brother, who is a crippled inmate at the almshouse, was sent for, and the miser died cursing him as he knelt at the deathbed. He was evidently in a deranged condition, but the facts show that love of money had become the supreme passion of his life. And what did the few thousand dollars he had saved profit him? Had he used the money in living decently and comfortably and in helping the poor and the destitute, he would have had the satisfaction of doing good and would have passed to the unseen world, undisturbed by any anxiety in regard to his money.

Improvidence is bad, often disastrous in its effects; but it is less injurious in its influence on the moral nature of man than the miserly hoarding of money without regard to using it as a means for the benefit of self or others. Man takes nothing with him from this world but character—intellectual and moral worth—and how short-sighted and foolish to impoverish the soul with mere greed for gold.

A writer says: All proper life and proper living are determined by the use one makes of his wealth. If gold and silver are loved for the sake of gold and silver, and not for the sake of any high and noble use, the act represents an affection the most earthly. Such an affection as draws down the mind altogether into the body and immerses it therein and closes the interiors thereof, which are so many ways to and

from heaven, to such a degree that it is impossible for anything of faith and love to enter. In the parable of Lazarus and Dives the former represented the poor Gentiles, who were thought by themselves even to have nothing; the latter the rich Jews, who were supposed by themselves to have everything. In the new dispensation, however, those who were presumed to have nothing entered the kingdom, while those who in the old presumed they had everything could no more enter than the camel could pass through the eye of a needle. And yet there are many men who abound in riches yet who are rich also in spirit, while there are many men who are poor in this world's goods who are also poor in spirit. It is the heart—the motive, the desire, the affection—which determines a man's state in the hereafter.

"OLD TIMER," a very thoughtful and interesting contributor to the Chicago Evening News, writes: "It is one of my fancies that he is the happiest man who realizes that, even while on this earth, he is in eternity and not at all in time. With the Deity there can be no such thing as time. To Him the past, the present and the future are one eternal now. Otherwise He would not be in all time and yet without time. And to complete and make logical this proposition as respects the nature of time, the same law holds good as respects space. To be infinite the Deity must be in all space without space and in all time without time. Thus space and time are purely relative, while the only absolute entity is the Deity, and this because in Him there is nothing of time or space." Doubtless we are in eternity now, but also in time. By time is meant definite periods of duration, a year or a million of years, for instance. Eternity is duration without beginning or end. There never was a time when there was no time, (of course not) and there never will be a time when time will be no more. As to space we have to think of it as room, as capacity for extended bodies. In a deep philosophical sense both time and space are probably subjective forms of thought, but, as such they symbolize eternal realities which the finite mind cannot grasp.

ACCORDING to accounts published in the daily papers, thirty-one years ago P. R. Turnbull, of Packwood, Iowa, a farmer, was accidentally struck on the head with an ax, inflicting a serious wound, which, however, healed up in time. In 1891, Turnbull began to have paralysis of the side. This he attributed to the old wound in his head. He grew worse and once attempted to end his trouble in suicide. This failed. He became very abusive to his wife and children and his wife secured a divorce. In 1892 he began having epileptic fits, which increased in severity till a few days ago, when he concluded to have the old wound in his head trepanned. This operation was performed successfully. But when he came out of it he expressed surprise at his surroundings and it soon developed that he had lost memory of everything since 1891. He supposed Harrison was still President and asked for his wife and children in loving tones. His amazement at the knowledge of the divorce can better be imagined than described.

HUXLEY in one of his essays recently published by D. Appleton & Co., "Government, Anarchy or Regimentation" says: "I have heard a good deal about the tyranny of capital. No doubt it is true that labor is dependent upon capital. But if labor is the slave of capital it is equally just to say that capital is the slave of labor. A naked millionaire with a chest full of specie might be set down in the middle of the best agricultural estate of England, but unless somebody would work for him he would probably soon perish with cold and hunger, having previously lost everything for lack of protection. The state of things attributed to the tyranny of the capitalist might far more properly be ascribed to the self-enslavement of the wage-earners. It is their competition with one another which makes his strength." This is undoubtedly true, and it is an argument in favor of such

unions among wage-earners as will most effectually reduce competition among them. Mr. Huxley, a great biologist, is not much of a political economist, but the simple truth he states, as given above, is worthy the attention of all men who are employed by capitalists. A further consideration in enlightened communities is the need of a policy and public opinion which will prevent the present competition in the labor market.

A FRIEND writes: "We live on this planet. There is enough to study here. Why trouble ourselves about other worlds or other states of existence." In a universe composed of millions of worlds, is it reasonable to believe that sentient and intelligent beings are limited to this planet, one of the smaller worlds that occupy space? And is it reasonable to believe that our limited senses take cognizance of all orders of being? Is it not on the contrary, possible even on a priori grounds, that, invisible to our eyes, inaudible to our ears, and incognizable to our organs of sense, are multitudes of beings with whom we are not in contact? The larger conceptions of life and destiny are more rational and more ennobling than those which confine our thoughts to our own immediate environment. The scientific use of the imagination, as well as the scrutiny of careful observation and verification in proving theories, is necessary to discovery and invention, initiative, and elevation of thought. Man is more than a grub and it is his privilege to make worlds millions of miles distant, subjects of investigation and to indulge and hope that the cosmic processes have not been in operation through inconceivable ages to make man merely to obliterate him.

L'UNIVERS has a correspondent in Rome who writes: "R. P. Franco, of the company of Jesus, whose reputation is very great even outside of Italy, has followed very attentively the Spiritist movement and has already written on this subject a series of remarkable articles in Civita Cattolica. Now there is announced a complete study on this shady subject, the reading of which will forever dissipate the dangerous illusions of those who see only an amusement, a little risky perhaps but not sinful, in Spiritism." Le Messenger remarks that this author admits in part at least the reality of spirit phenomena but attributes them to the devil.

THE Egyptians had pushed the science of magnetism to limits to which modern science has not yet attained; they observed that idiots, whom they considered holy persons in a state of ecstasy, were the most lucid subjects, and they used idiots who had been nurtured in the Temple to communicate from Thebes to Heliopolis as may be inferred from a translation of a papyrus where there is a question of an invasion of the Holy-land by the Nehtis, Arabs of Desert.

AN UPLIFT.

BY ANNA OLCOTT COMMELIN.

At the turn of the road, on the hill's airy crest,
In the upland so fair is a cool spot I know
Where, the steep climbing done, oft I tarry to rest,
And to gaze, looking down, on the valley below.
For the heights are all scaled, and the vision is won,
And above brightly gleams the expanse of deep blue,
While the peaks of the mountains are gold in the sun,
And the lush grass is fresh with the morning's pure dew.
And I stand, and I linger beside a stone wall,
Where the flowers are peeping through each crevice low,
Where the poppies, sweet peace, and the hollyhocks tall
And the violets, pinks, and the red roses grow.
Then I breath in, I live in this wealth of bright bloom,
And I fill, with a marvel of color, my eyes,
While the breezes are wafting their incensed perfume
On the hill's verdant crest, where the old garden lies.
Then how short seems the way to the plain once again,
And the mists of the valley no longer I see,
In the mart with the throng and the tumult of men,
All the view of the upland I carry with me.

SHAKESPEARE AND PSYCHICAL RESEARCH.

By E. H. RANNEY.

When we speak of Shakespeare in this connection it will naturally be concerning his "ghosts." This is about the only relation that could be. He had never heard of "psychical research," but he knew a great deal about ghosts; these creatures of his fancy seem to have flesh and blood; to be in fact very much alive. Like Madame De Staël we do not believe in them but we can easily be afraid of them. However, the ghost of literature is far different from the ghost as a solemn fact. We have now come to regard them as such; or, perhaps it is better to say that, scientifically considered, the possibility of such a thing in nature has become a probability. However much we may dislike it we cannot escape the results of our own scientific investigations. We make a study of them now, take scientific observations, so to speak, of their appearance and disappearance, with a purpose to discover some law which regulates their coming and going. They are classified and all the evidence possible is obtained concerning them.

It is now more correct, if not more respectful, to speak of them as "phantasms of the living" and "phantasms of the dead." In regard to the former especially many cases are being reported and much valuable testimony is being collected. It is a probable fact doubted only by the uninformed that, in times of great personal distress, sorrow, impending calamity and death, there is a something that may leave the body, having sufficient resemblance to the living form as to be recognized by others at a distance who naturally are in close sympathy. We say it is a phantasm of the living. Sometimes this entity, or astral body, if we prefer to call it that, may be projected at will. In either event there are about the corporeal body at this time, the usual indications of death. Practically it may be called death, since the life-giving force is somewhere else. But it may return to its abode and once more set in motion the machinery necessary to create the visual impression of life. If this is possible it is no new thing; if it exists now, it has always existed. The discovery, if any there be, consists rather in finding the horizon of our thought extended; in our being willing to acknowledge the probability of such a thing at all. Now, we need all the "cases" we can get, past as well as present. So let this one reported by William Shakespeare pass for what it is worth. It is musty with age and our credulity and imagination will be sorely taxed. But we shall see that it might have happened, perhaps did happen. How else could the poet know about such things?

The comedy of "The Winter's Tale" has a gruesome beginning but a happy ending. Leontes the king, who has "too much believed his own suspicion," questions the purity of his beautiful queen, Hermione, and condemns her unheard to be thrown into prison. Under this unjust suspicion and in this dreary place, their daughter Perdita is born. When but a few days old, the King commands that the babe shall be taken from its mother and be removed to some desert wild, there to be left to its own protection. Antigonus, husband to Paulina, is the gentleman ordered to do this unnatural deed. Therefore he puts forth to sea and finally lands upon the "Coast of Bohemia." He goes inland with the child, when "without more mercy," he leaves it. It is here and under such circumstances, that he tells of a vision which appeared to him the night before in his cabin while yet at sea. He says:

Come, poor babe:

I have heard, but not believ'd, the spirits o' the dead
May walk again; if such thing be, thy mother
Appear'd to me last night, for ne'er was dream
So like a waking. To me comes a creature,
Sometime her head on one side, some another;

I never saw a vessel of like sorrow,
So fill'd and so becoming; in pure white robes,
Like very sanctity, she did approach
My cabin where I lay; thrice bow'd before me,
And gasping to begin some speech, her eyes
Became two spouts. The fury spent, anon
Did this break from her: "Good Antigonus,
Since fate, against thy better disposition,
Hath made thy person for the thrower-out
Of my poor babe, according to thine oath,
Places remote enough are in Bohemia,
There weep and leave it crying; and, for the babe
Is counted lost forever, Perdita,
I prithee, call't. For this ungentle business,
Put on thee by my lord, thou ne'er shalt see
Thy wife Paulina more." And so, with shrieks,
She melted into air. Affrighted much,
I did in time time collect myself and thought
That this was so and no slumber. Dreams are toys;
Yet for this once, yea, superstitiously,
I will be squar'd by this. I do believe
Hermione hath suffer'd death.

This is a phantasm of the living and is what the Society for Psychical Research would call a good "case." Doubtless it would require additional proof, but as a bare statement it would be hard to improve upon. The instance seems modern, like one recently recorded, but in a poet's words. It adds value to note that Antigonus is positive that he was awake when the vision appeared. He knew it was "so and no slumber." He is so sure of it that he says:

Dreams are toys;

Yet for this once, yea, superstitiously,

I will be squar'd (ruled) by this.

Believing himself to have been awake and in his normal mind, his inference is that Hermione is dead—a very reasonable one. So she is to all appearances, and at this very time we may well believe. In the play this scene is made to follow the one in the Court of Justice in Sicilia, when Hermione, already indicted, is about to be tried for the fancied crime before referred to. Under unjust accusations, she falls in a heavy swoon, and there is, apparently, a total cessation of life. Amid much lamentation she is declared to be dead. Paulina, her loyal friend, says:

"I say she's dead; I'll swear't. If word nor oath
Prevail not, go and see."

We can believe without taxing our credulity very much, that the poet intended to have the two incidents of Hermione's apparent death and the vision of her astral form seen by Antigonus, bear a close relationship with each other in point of time. It certainly strengthens our "case" to have it so. Then we would have a coincidence of time which is always necessary. There is a reason for this sudden separation of spirit and body; it is the mother's overwhelming love for her baby child; her great anxiety for its welfare; her fear of impending death in a desert land. Her spirit liberated would fly to that most dear to her on the wings of thought.

We can find other points of special interest in this vision of Antigonus; but sufficient has been said to show a resemblance to a real instance. But Hermione is not dead, of course, and reconciliation with the King follows after long years of sorrow. Perdita, well called "Blossom," comes back to us, a flower of exquisite womanhood, and if reconciliation buries suspicion's cruelty in oblivion, Antigonus is the only one who suffers in the end.

But all this is mere fancy. It is not a case for critical study; it is only the creation of a poet's brain. It does not, however, detract from the beauty of the play to think that we can find in it something that illustrates a new study, which many find to be of absorbing interest. Shall we be bold and say that we have found another proof of the poet's universality? That whatever direction new thought may take, we find that he has been there before us. Truly we can say whatever we look for in him we shall find. No plummet has ever yet sounded the depth of that soul. He looked deeper than any other man into the heart

of nature and so was closer to the source of the all-knowledge. Sometimes this is called the poet's art; but we may well ponder over the words of Polixenes:

"Yet nature is made better by no mean.
But nature makes that mean; so, ever that art
Which you say adds to nature, is an art
That nature makes."

FUTURITY.

By MARY E. BUELL.

Something draws man, ever and anon, to look into the future. It seems to be inherent, this searching after hidden things. Let it but be hinted that your son is in love with your neighbor's daughter, and, although you have known that young woman since her childhood, perhaps since her birth, you instantly long to study the hidden springs of her character, to learn if possible what she sees in your rather matter-of-fact, or high-headed, as the case may be, boy to admire. You will find yourself listening to the words of this simple minded (or gifted) maiden, to catch if possible in some tone of voice, or trick of eye, the secret charm that has fascinated your boy. Why are you so anxious all at once to read the future that is still veiled from these two? You are desirous of finding sunny paths for these children to tread, to see if there are roses scattered along the wayside for them; to see if they are going to be thoughtful enough to pluck these blossoms while the dew is on, while they are still fresh and fragrant. Perhaps you missed yours, then all the greater will be your anxiety for these two inexperienced mortals, who are just starting out with high hopes, and unsullied fingers to gather the promised roses of life, or to be wounded by their hidden thorns. In short it is the hidden, the unveiled, the occult you are longing to find—and what is true of you, oh, thoughtful man or woman, is true of mankind in general. There are those, of course, so dull and void of intellect that no aspiring thought ever brightens their horizon, either for themselves or others. No fear of evil ever vexes their obtuse natures. But such are numbered with the cattle that feed upon the green hillsides, with no thought of the morrow, so that their lives are fed to-day with the grass that withers, and their thirst is quenched by that fountain which may be playing its last tune in the valley of desolation. But we of the thinking world do want to know something of the future. That endless path which leads the mind on and on in imagination, until our visionary organs have scanned in fancy, at least, the panorama of wonderland.

But is there not something certain? Some steps by which we may climb to a spot where we may sit down in quiet and take note of things that are? that do exist? That are not illusion and transitory? It seems to me the time has come when those who have seen—and are seeing—the symbols of the future; in any shape, in any form—may be permitted to describe these pictures; not of the imagination, not of disordered brain, but of something real and tangible—to a waiting, wondering and appreciative world. I, myself, have not had the pleasure of studying metaphysics or psychology or, in fact, many of the text books in the schools of modern times—do not speak any language except the English and this far from correctly. But, if I have gone through the curriculum of the occult, and can solve problems and mysteries beyond the college graduate, why should not my answers be worthy of as much respect as those of the student, who cons his lessons from the conventional, printed page. I sometimes, nay often wish I knew more of that which is taught from the school books of the scholar—but the teachers who have passed on tell me that all aspiration is gratified in the school beyond. And so I ask: Why am I nightly permitted to see things beyond my mortal-ken? Why should I be shown the gates of Tyre for instance as they looked in Hiram's time? I watch the weary camels enter the gateways, and am suddenly surprised by the unfolding of oriental goods about me. Rugs, cushions, divans such as I have never handled are disclosed, while their owner appar-

ently, places them about my room. I see him measuring the apartment and am impressed with the knowledge he wishes to convey. I am not dreaming—everything is as real as life, and I know withal that I am not being deceived. These pictures are symbols of the past, but they prove also that I may believe in the symbols of the future. And I do believe, and am rewarded for my faith time and again by tangible facts which follow my picture. For instance, I see after retiring, my bonnet, the colors and style proving the familiar head covering I often don for out-of-doors—I note that the ties are drawn up as I manage them when placing it upon my head. I say mentally: I see the bonnet. It is a symbol I know. I am going some place unexpectedly. Am to be called away. A moment later my father's face takes the place of the first picture, he looks serious, anxious, hurried. The picture fades. My father, by the way, passed away from this life four years ago. I know from the indications that my mother is going to send for me; she is over two hundred miles away. I wait. This vision is given Thursday night or early morning. Thursday news comes, "Mother very ill." Later news comes, "Little hope of recovery come as quickly as possible." I cannot reach her immediately as the trains do not run on the Sabbath. I gain her bedside early Monday morning, the physician and nurses (all good) tell me that they thought she could not survive the Sabbath. But I have been promised that she should await my coming.

She rallies, and gains from the moment I enter her room; and, in three days, is convalescent—passes her seventy-eighth birthday—and attends her grandson's wedding in the course of two weeks. What is it? The working and result of occult forces. I have always been promised that my mother shall pass on quietly, painlessly, like a child gone to sleep. This would have been a violent, distressful ending—a transgressed law in fact—like suicide—as the illness was the direct result of over doing, imprudence and neglect. I said all the way to my protecting angels, "You promised! You promised!" And the promise was kept sacredly—so far. But, to return to my ancient spirit, who has decorated my room. He is mounted on his homely, patient conqueror of the desert, and I see that he is departing. But he comes again and again. He tells me of ancient days and customs. Sometimes he sends me in his stead one who speaks as well, "what language" do you ask, if to me alone I simply understand as though it were my own tongue uttering the words, but I really do not hear any sound. But often when sitting with another who is entranced the thoughts are conveyed through this medium either spoken or written, and sometimes in English, sometimes in what is said to be Sanskrit. The latter being translated by one who understands, is clear and sensible. Often a third person sits with us and we get the same evidences. But what does he tell me or us, you ask. He unfolds the future yet to be proven in part, already proved in fact. He hints vaguely at great lessons to be learned and given to others from time to time. He explains many things, he advises wisely and well for others. Of course the physician will say I am mad, well, what of it? If madness is the only way out of this "slough of despond," this sepulcher of doubt, then let me be mad for the world's sake. But I am not mad. I can do the ordinary duties of life as well, aye better than before. I am not ill, as I used to be, but am sustained for every duty in life as though the everlasting arms were indeed about me, the all-seeing eye upon my every holy endeavor. And who is great in this life—the physician who heals the body (sometimes) or the preacher who teaches of the life to come.

I have watched humbuggery in high places and in low ones, and I never saw it manifested anywhere more clearly than in surgery, until from the standpoint of the occultist I would almost exclaim, "Let the knife be buried." And medicine is but little less misused. If we had about half the practicing physicians that there are in the world to-day, and these could be induced to be as conscientious as they are jealous, things might be different. Patients might be saved. The theosophist teaches a beautiful be-

lief, except for that portion regarding the reincarnated soul. I have no objection to being reincarnated if this is the way. But is it not better to think of a resurrected soul? This would be more in character with the divine being, would it not? I cannot receive any impression that I, personally, ever have or ever shall exist here in any other body, and I certainly would not choose such a fate. "And he came unto his own and his own received him not." This is one of the saddest thoughts in connection with the Savior, to my mind. But, of course, it was spiritually that he was estranged. Those about him were obtuse Spiritualists. For those who are fond of dreaming dreams of the future, theosophy may have a place. But for me I am what I am because of my environments largely—place me in a different locality and I will show you a different being. But I shall be what my thoughts, aspirations, intelligence and works done in the body have made when I gain that "bourne from which" I feel that travelers not only return but return to tell, to enlighten and to comfort, as the Christ promised the heathen he would. But not in the material body—except an occasional, transitory visit—as in the materialized shape.

(TO BE CONTINUED.)

FOREIGN SPIRITUAL PAPERS AND PERIODICALS.

[Among the papers read at the Psychical Science Congress was one by Mr. Benj. B. Kingsbury, entitled, "Contributions to the Bibliography of Periodical Literature Relating to Psychical Science Spiritualism and Kindred Subjects." The following is that portion of the essay which relates to foreign literature of this kind:]

In passing over to the continent we find Spiritualism or spiritism is dominated by a different influence, that of Allan Kardec, whose theory of reincarnation has been accepted almost universally in the Latin nations as true. With the growth of time he has become almost a saint in the estimation of the French and Spanish, Italian and Portuguese speaking nations. As the founder of *La Revue Spirite*, he was enabled for many years to disseminate the doctrine, which though not new, was accepted by him as revealed from the "Audela," or the beyond, by his controlling spirit, and the several books published by him are full of this doctrine. His pure and exalted character, have acquired for him, a very high regard among all thinking men, whether adherents of spiritism or not.

La Revue Spirite now edited by P. G. Leymarie, in its thirty-sixth year has for its motto the following: "Every effect has a cause. Every intelligent effect has an intelligent cause. The power of the intelligent cause is in proportion to the greatness of the effect." It is a large octavo monthly, of about sixty pages, excellently conducted and printed, with such variety of reading matter as to make it quite interesting to all who have some knowledge of occultism in its various phases. It also indulges occasionally in the discussion of social questions, but is chiefly devoted to the earnest propagation of spiritism. It has such excellent contributors as Flammario, Rouxel, Ernst Bosc, Horace Pellétier, and has an extensive circulation in France and elsewhere on the continent.

La Lumiere published and edited by Madame Lucie Grange is more spiritual in tone, more feminine in ideas, but withal quite well edited. It publishes messages occasionally, which purport to come from distinguished men like La Martine, but which according to Papus are ridiculous in manner and matter. Considerable feeling seems to have been engendered between the conductors of these two journals, *La Lumiere* and *L'Initiation*, the latter controlled by Papus.

This latter journal *L'Initiation*, *Revue Philosophique Independante des Hautes Etudes*, *Hypnotisme*, *Force Psychique*, *Theosophique*, *Kabbale Gnose*, *Franc-Masonneric*, *Sciences Occultes*, (*High Studies*, *Hypnotism*, *Psychic Force*, *Theosophy*, *Kabbale Gnos*, *Free Masonry*, *Occult Sciences*), is a monthly

publication, now in its sixth year, conducted by E. G. Encausse, (Papus being his nom de plume,) with about sixty editors and contributors, is a sort of organ of propaganda of the "Groupe Independant de Etudes Esoterique," a society for the theoretic investigation, and practice of forces still undefined in nature and in man. Its programme is a very extensive one, it declares, "Materialistic doctrines have had their day." They have sought to destroy the eternal principles which are the essence of society, of politics and of religion; but they have only ended in vain and sterile negations. Experimental science has conducted scientists despite of themselves into the domain of forces purely spiritual, through hypnotism and suggestion at a distance. Terrified at the results of their own experiences materialists have concluded to deny them. The *Initiation* is the principal organ of the spiritualistic renaissance, whose efforts tend: in science, to constitute the synthesis by applying the analogical method of the ancients to the analytical discoveries of contemporary experimenters. In religion, to give a solid base to morals, by the discovery of one and the same esoterism, concealed at the base of all religion. In philosophy, to proceed from methods purely metaphysical of the universities, from methods purely physical of the positivists, in others to unite in a single synthesis science and faith, the visible and the occult, physics and metaphysics. In point of social life, *Initiation* adheres to the programme of all journals and societies which defend arbitration against the unlimited will of the employer, to-day in full vigor, and which to-day contends against the two great curses of modern times, clericalism and sectarianism, under all their forms, and poverty in its multiple phases. *Initiation* studies impartially all the phenomena of spiritism, hypnotism and magic, phenomena which were well known and practiced a long time ago in the orient and especially in India. It presents the opinions of all the schools, but belongs exclusively to none. It has three parts (1) *Partie Initiatique*, designed especially for those who are acquainted with occult science as a department of philosophy and science, designed for well informed people, and as a literary department, containing articles more especially appealing to the general public." It is an illustrated small octavo, of about one hundred pages, and has made for itself quite an influence in circles devoted to investigation of the occult in France and on the continent generally. Its director Papus is a very zealous defender of his views, and adopts a somewhat controversial tone in his articles.

Quite different in character from either of the periodicals before mentioned is "L'Aurore du Jour Nouveau, Organ of Esoteric Christianity," a well conducted handsome monthly published under the direction of Lady Caithness, Duchess du Pomar. It is devoted to Logosophy, Psychology, Spiritualism, and theosophy of the orient and occident. She explains logosophy to be the science of the logos or Christ such as has been transmitted to us in the esoteric doctrines of the wise men of India, and the Greek and Alexandrian philosophers. One of its chief features is "Revelations d'en Haut par la nouvelle dispensation sur la terre," received in the sanctuary of the queen Mary Stuart, Holyrood at Paris. The tone of these revelations is elevated, esoteric, mystical. The object of the journal, she says, is to give to the French public, aside from these revelations, a resumé of foreign literature especially English on the religious and philosophic movement which is now agitating the world. She desires to create a center of thought and good will placed above the whirl-pool of material ambition and excitements, a center towards which may converge the intellectual and moral forces, which tend to the good and where may be met those who make truth their end of life, and the love of humanity, the means of reaching the essential truth. For if human intelligence can have no claim to know the truth on this earth, the soul is free to appropriate to itself even here below what is the essential thing, that is to say love. Making of this principle the center and base of all knowledge, this journal affirms human fraternity, without dis-

inction of race, belief, sex or class. She seeks the beautiful and the good wherever it can be found, desires to encourage and bring to light all these philosophic scientific or artistic manifestations which are of a nature to elevate humanity, by developing the spiritual or ideal which exists really in every human being. It desires to produce a work of affirmation not of negation, consequently it has no place for any attack on any religion, its tendency is essentially constructive, it searches among the religions of all peoples, which will serve to construct the temple of the future where humanity united in one thought of love and peace shall glorify the Divine and on the front of which shall be inscribed this device "The Law of Laws, the Force of Forces, Love." In this journal appear articles by our American authors, Coues, Savage and others, but no controversial matter whatever is admitted to its columns. The spirit of scientific investigation of occult phenomena, awakened by the proceedings and publications of the London Society for Psychical Research, has been awakened in France and has established "Les Annales Des Sciences Psychiques" a record of observations and experiments, established in January, 1891, under the direction of Dr. Dariex, published bi-monthly, by Felix Alean, Paris. Prof. Chas. Richet's contributions are a marked feature of this publication. Its high scientific character is well assured, and it has contributed valuable material toward the solution of grave problems presented by telepathy, clairvoyance, objective apparitions, etc.

La Haute Science is a monthly publication recently commenced designed to give in serial form works of interest to investigators in mysticism, magic, theosophy, divination, etc., translating into French "The Upanishad and Le Zohar," works concerning the Cabbala, and others of like character.

Outside of Paris in France are published at Reims, La Pensee des Morts; at Douai, L' Avenir du L'Humanite, at Rouen, La Phare de Normandie; at Lyons, La Paix Universelle, a very ably edited journal full of true Spiritualism. Besides these are journals especially devoted to magnetism which have a friendly word for spiritism, Journal du Magnetisme, published under the direction of H. Durville, and La Chaine Magnetique, published at Paris under the direction of Louis Auffinger, formerly secretary of Baron du Potet "Le Coeur," is the name of a new spiritist publication just launched at Paris, the character of which I have not been able to learn.

Belgium having more Catholics than France, has still several spiritist publications, the most noticeable of which are the excellent sheets, Le Messager, published at Liege, bi-monthly; La Moniteur, Spirite et Magnetique, a bi-monthly published at Brussels; La Flambeau, published at Jemeppe sur Meuse. All of these are printed in French.

In Spain a wonderful propaganda in behalf of spiritism is going on. A most conspicuous figure in spiritist and occult journalism in Spain is El Vizconde Torres-Solanot. He has been for a long time a most indefatigable propagandist, of excellent judgment, a man convinced through his own investigation of the reality of psychic phenomena. A free thinker and a combative controversialist, he has the courage of his convictions, and has made his organ, Revista de Estudios Psicologicos—a most excellently printed and managed monthly magazine, published at Barcelona—a great power for spiritism in Spanish speaking countries. A marked feature of this magazine is the Cronica (chronicles) which gives quite full news of the doings of spiritual circles, brief notes of books, and periodicals, excellently selected and condensed. It usually has added to it, translations of books concerning occultism, magnetism, and hypnotism, published serially, and also has connected with it Hojas de Propaganda, real missionary tracts. The influence of this excellent periodical cannot but be elevating in character and wide spread.

Another notable character in Spanish spiritual journalism, is Dona Amalia Domingo Y. Soler. "This woman alone in the world made her entrance into life without fortune and with a dowry of moral and physical defects, and when she was almost ready to

fall beneath their crushing weight a light from afar shone in upon her soul, filling it with faith and hope, under the rational and consoling form of the truth of spiritism. From that time was born her ideal and this ideal was great and noble; the emancipation of woman from her ignorances and prejudices, and the explanation of her sorrows and misfortunes through prior existences which are the natural and logical consequences of the absolute and immutable justice of God, which in all things is manifested."

She is quite benevolent and an indefatigable worker publishing at Gracia in the province of Barcelona, La Luz del Porvenir. Life of the future. She contributes largely to spiritist journalism in South America and Mexico. She is a decided opponent of the Roman Catholic Church, having published a work entitled "Spiritism refuting the errors of Roman Catholicism." Her writings are characterized by great fervor, enthusiastic devotion to the doctrine of reincarnation, thorough conviction of the reality of spiritistic phenomena and great charity for human frailties.

Benigno Pallol is another devoted advocate whose management of La Fraternidad, published in Madrid, evidences the constant struggle spiritism has in Spain against the intolerance of the Catholic church on one side and materialism on the other. There are many other papers published in Spain devoted to spiritism as organs of groups of societies formed for the investigation of psychic phenomena and as centers around which may rally those who dislike catholicism or materialism.

In Portugal, O'Psychimo is published monthly in Lisbon.

In Brazil, four papers are published as organs of groups or centers and distributed free to all, namely, Verdade e Luz, Reformador, Regenerador, A Luz and La Revista Espiritista.

In Mexico, one of the most conspicuous journalists in the arena of polemic Spiritualism, was General Refugio I. Gonzalez. A general in the Mexican army at the time of the occupation by Mexico by Maximilian, he was taken prisoner and while in captivity, his attention was turned to the phenomena of spiritism. He became thoroughly convinced of the reality of the phenomena of spiritism and his convictions meant for him a total change of the view of life he had previously held. He established after the country had been recovered from the grasp of its enemies, La Ilustracion Espirita, a periodical devoted to the propagation and defense of spiritism. His enthusiasm, his high character, his patriotism and the sufferings and sacrifices he had endured, attracted around him a large number of men, repelled alike by the puerility of the Catholic church, and the icy materialism prevalent outside its pale. The impulse he gave to spiritism was felt in every part of the Republic. He conducted this journal with rare ability until his lamented transition at a very advanced age on the 16th day of August, 1892, ten days after that zealous soldier in the ranks, John C. Bundy had passed to the higher life, and whose hatred of sham hypocrisy and fraud he fully shared. This journal, now in its fourteenth year, is published and edited by his son, Moses R. Gonzalez, who seems to be a worthy follower of his father. His original articles in this journal are characterized by considerable knowledge of the subject and are sharp and controversial in tone. With such contributors as Laureana Wright Kleinhans, Louis G. Rubin, a poet and man of great benevolence, and the veteran Alfonso De Herrera and others, this journal exercises a good and far-reaching influence.

Lux Ex Tenebris (light out of darkness) recently commenced publication at Vera Cruz, has a varied programme and promises to be an excellent journal for the discussion of all branches of occultism. Aside from these are published at Mazatlan, El Fenix and El Precarser; at Guada Lajara, La Nueva Era; at Orixaba, Pazy Progrese.

The greatest activity in the propaganda of spiritism exists at Buenos Ayres, where two organs of spiritist groups of circles are published, Constanca and La Fraternidad, the first directed by Cosme Ma-

rino, and the second by Manuel Saenz Cortes. In the provinces of the Argentine Republic are published at Mendoza, La Perseveranda; at La Plata, La Luz; at Santa Fe, La Verite, published in Spanish and French. In Uruguay appears the monthly Revista Espiritista; in Chili, El Pan del Espiritu; in Peru, El Sol; in Venezuela at Caracas, Revista Espiritista. On the Island of Cuba is published at Havana an excellent monthly, Revista Espiritista de La Habana, a publication which would do honor to any of the capitals of Europe in its management and makeup. It is finely printed, illustrated with portraits of distinguished spiritists, and contains about fifty-four pages of original and well selected matter. Other papers on the island are La Nueva Alianza, at Cienfuegos; La Buena Nueva at Sancti Spiritus; La Alborada at Sagua La Grande. All except the first named in Cuba are distributed free to all and are designed for missionary work.

In Porto Rico is published La Luz. Even on the island of Tenerife a Spiritualist journal, La Caridad, is published; in Yucatan, La Escuela Primaria.

In Holland, Madame Von Calcar has published for many years Op de Grenzen van Twee Werelden. This venerable worker in the spiritist field is the author of many works, which have given her an almost world-wide reputation, some of which have been translated from the Dutch into other languages. She is a stout defender of pure Spiritualism and resolutely combats the theory of reincarnation. This periodical published in Dutch, now in its seventeenth year, is well conducted and presents a handsome appearance. A new paper has just been started in Holland, called the Sphinx, published at Rotterdam by A. J. Rike, devoted to the investigation of psychic phenomena more especially. It is a monthly of about thirty pages and presents a fine appearance.

German Spiritualism differs from the other continental forms in being more independent, less subject to the influence of Kardec, inclining perhaps to the mystic side and theosophy. The oldest publication in Germany is Psychische Studien, a monthly published at Leipsic under the direction of Alexander Aksakow, assisted by a very able corps of contributors, among whom may be mentioned Dr. Karl du Prel, Deinhard, Wittig and Tomassin. This publication is devoted especially to the investigation of the little known phenomena of soul life. The careful discrimination of Aksakow in the investigation of psychic phenomena is well known. His long experience in this line of work has been largely embodied in that excellent work recently published by him, "Animismus und Spiritismus." This journal deserves the hearty support of all scientific investigators of psychic phenomena.

Sphinx is a finely printed and illustrated monthly journal published by Huebbe-Schleiden at Braunschweig, containing about ninety pages of original and selected matter, from contributors like Deinhard, Tomassia, Karl du Prel and others. It is now the organ of the Theosophical Society, recently organized, and is an extremely interesting journal for all who are interested in the larger subject of occultism. The illustrations by Fidu are excellent and the poetry spiritual and mystic in a high degree.

Neue Spiritistische Blaetter is a weekly Spiritualist journal through and through, published and edited by B. Cyriax, M. D., and is now in its eleventh year, devoted to the propagation of pure Spiritualism without any intermixture of theories of reincarnation or theosophy. Dr. Cyriax was formerly resident in the United States and is fully imbued with the theories of Spiritualism, which he has acquired by his own intuitions and observations. He is considerably advanced in years, has been the author of some brochures on "Education" and "How I Became a Spiritualist." His paper, aside from his own contributions, publishes occasionally what purports to be messages from the Spirit-world, but his experience and good taste prevent the publication of anything which is likely to shock the sensibility of the most fastidious person.

A new venture in spiritistic publications in Germany is Die Uebersinnliche Welt, begun last May,

published by the Vereinigung Sphinx at Berlin, and is designed to be an organ for propaganda of Spiritualism, published every month under the immediate direction of Marx Rahn, the secretary of this organization, who also designs to publish an almanac to contain the fullest information in regard to Spiritualism and occultism generally throughout the civilized world. His enterprise deserves recognition and the fullest support of all Spiritualists and spiritists of whatever shade of opinion.

It would not be surprising to find in Italy, where not long ago a statue was erected to the distinguished freethinker Giordano Bruno in the very shadow of the Vatican, a very considerable activity in the investigation of psychic phenomena; There are now four periodicals devoted to the discussion of psychic phenomena and the philosophy growing out of them. The oldest of these periodicals is *Annali Della Spiritismo in Italia*, *Rassegna di Psicologia Sperimentale*, published monthly at Turin in medium octavo form, containing about thirty pages now in its thirtieth year. The director and proprietor, Nicefore Filalete, furnishes original articles of high character and his selections from foreign periodicals are characterized by good judgment.

La Sfinge is a spiritistic miscellany compiled by Guisepppe Palazzi, published in small octavo form monthly at Naples. It is well deserving of the support of scientific Spiritualists.

Lux is a monthly under the direction of Giovanni Hoffman, and designated as the bulletin of the "International academy for spiritistic and magnetic investigations." It is devoted almost exclusively to the phenomenology of spiritism and usually contains reports of séances held with a medium in the presence of those composing this association at Rome where all objections to paid mediumship are obviated. The phenomena occurring here are perhaps quite as striking as those which have occurred in the presence of the celebrated Eusapia Palladino.

It should not be forgotten that Dr. G. B. Ermacora contributes to this periodical and to *Annali Dello Spiritismo* articles which are of great value for their discrimination, careful observation and honest intention. His style is lively, his criticism tinged with sarcasm and his playful irony make them always readable.

Il Vessillo Spiritista is edited by Captain Ernesto Volpi, published monthly at Vercelli, and also devoted almost entirely to the phenomenology of spiritism and the phenomena of hypnotism and of occultism generally. Captain Volpi has been an investigator for many years in this field, having presented a paper at the congress in Paris in 1889 on spirit photography. He is a strong advocate of the doctrine of reincarnation, but is quite liberal in his views, believing that the underlying belief or conviction of the continuity of life after the change called death and communion of disincarnated spirits with those who are still in the flesh is a sufficient basis on which all spiritists and Spiritualists may stand without reference to their belief or disbelief in this theory of reincarnation.

In Russia is published *Le Rebus*, particulars of which have not come to hand. At Buda Pesth is published the *Reformierende Blaetter*, at least occasionally.

In Norway and Sweden at Christiana, *Morgan-daemringen*, *Tidsskrift for Spiritistiske studier*; *Psychologi*, *somnambulisme*, *dyrisk magnetisme* (hypnotisme) *tankellaesning*, etc.

At Melbourne, Australia, is published the *Harbinger of Light* by W. H. Terry, one of the ablest of the Spiritualist weekly journals.

In Manitoba, Canada, a Danish Spiritualist paper has been just started called *Dagsbrun*.

Theosophy, regarded as an off-shoot of spiritism as an evolutionary process or as an ancient system revamped under the name of neo-Buddhism has several periodicals specially devoted to its propagation of which I can only briefly mention the following: *The Theosophist*, at Adyar; *Madrin*, in the East Indies;

Lotus Bleu, Paris; *Lucifer*, published in London, England; *Sofia*, published at Madrid, Spain.

That the children might be provided for by some instruction in the phenomenology and philosophy of Spiritualism, children's lyceums have been formed in several places, for the purpose of giving instructions to children and interesting them in the line of work which Spiritualists deem necessary to follow and bring their children up with full conviction of the reality of spiritualistic phenomena and educating them to look upon death as a mere change from one form of existence into another. To assist in this work, Mr. J. J. Morse, a gentleman well-known to American Spiritualists, publishes in England a paper called the *Lyceum Banner*, a monthly journal for conductors, leaders and members of children's progressive lyceums, every month. It seems to be deserving of encouragement and support.

To enlist the scientific world and in fact all people who have come to the conclusion that there must be something really worth investigating in the phenomena of modern Spiritualism, the London Society of *Psychical Research* was formed, having a very large number of distinguished men for its associate members, for the purpose of investigating thoroughly the phenomena of Spiritualism, thought-transference, telepathy and in fact all the phenomena of so-called occultism. Their proceedings have been regularly published and may be regarded as a contribution in a measure to the periodic literature concerning this branch of knowledge.

THE MISSION OF PHENOMENA.

BY NORMAN A. LEES.

When in 1848 modern Spiritualism announced itself to the world by means of Kate Fox and the famous Rochester knockings, a new era was commenced. There from one end of the civilized world to another, clarion-like, rang the announcement that man died but to be born again. With the discovery of the fact that the mysterious (?) raps in the presence of Kate Fox were but the sublime announcement of a life beyond the grave, the stamp of truth was put upon the religious thought of eighteen centuries. Within a short time people in other places took note of phenomena parallel with those witnessed by the astounded investigators in Rochester. Soon others made known the facts of clairvoyance, clairaudience and slate writing, while more astonishing still, came the news of trance-mediumship. Since that time all branches of art, science and literature, have been attracted to the subject until, at the present day, even the most skeptical among the ranks of the public, press and pulpit are prone to admit of Spiritualism that "there is something in it."

After forty-five years of hard work the field is now ready for the sowing of the grain and now it is that care must be exercised, more than ever, that no enemy may sow "tares." Now that the time has come to bring forth this glorious gospel in all its most radiant truth-bearing features, it is well to pause and consider the plan before going into action. Since modern Spiritualism first developed itself, the burden of proof has in nearly every case lain with those "friends beyond." But now it is different; the time has come when the mortal will take the place of the immortal and for a time, at least, let those on the other side see that they with whom so much pains have been taken are willing to do their part. In the beginning it was absolutely necessary that the phenomena of table-rapping, lifting chairs and other articles of furniture and the giving of clairvoyant tests in public should be. The time for this has passed, however, for Spiritualism does not need such puny means to bring the ignorant within its fold. In the present enlightened state of the public mind the teaching of the higher aims of the belief, if belief it is, will go much farther than the, in many cases, almost useless tests of the past and present. Franklin, in his discovery of electricity, would have done but little had he been content to stay and watch the lightning play upon the wire attached to his famous kite. So it is with the investigator of Spirit-

ualism. If he stays all his life listening to and seeing the phenomena he will do but little towards elevating himself and his fellow man.

The phenomenal has done its work. It was but the A. B. C. of Spiritualism and the time has come to cease looking for it and pass to the higher truths of the gospel it made known. The human mind can never stand still, and unless the leaders of this cause can and will pass beyond the phenomenal to the intellectual stage of Spiritualism it will be found in years to come that it has retrograded to a position where it will only attract the attention of knaves and fools.

Who will be to blame for this? Not the spirit friends, for they are only too eager to make known the higher truths of this gospel. With them progression is salvation and if those who are giving the phenomena do not advocate such a course they are not fit teachers for even the poorest mortal here below.

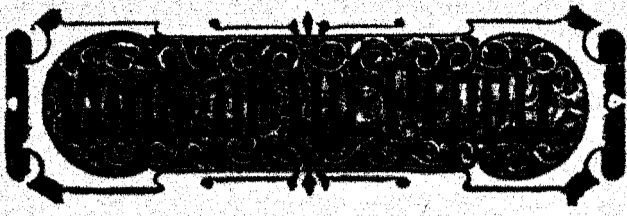
Then be up and doing. The field is clear now, let the sowing commence. Phenomena having opened the way have done their work and must be retired to the past to a great extent. Let the teachers take up the work and spread before the world the glorious truth of the fatherhood of God and the brotherhood of man. The way is clear and the only need is that of workers. Now to the work. Let the sowing commence and let it be the best grain, that is thrown broadcast before the world. Then there will be no doubts as to what the harvest will be.

Rev. Dr. Munnhall, of Philadelphia, at a Methodist Ministers' meeting recently said: "The World's Fair has been a cursed thing. It did the devil's work. Like the Sunday papers it has been of the devil. When I thought they were going to close the gates on the Sabbath day I went to the Fair twice. After they desecrated the Sabbath I was very sorry for myself and did not go again." The loss was mainly Rev. Munnhall's. Really such narrowness as his ought to disqualify a man for a public teacher.

THE STUDY OF CRIME AND CRIMINALS.

The practical and always recurring question is, how shall we prevent crime. The remedies for crime will probably be found to be as numerous as the causes. When the cause of a particular crime is found, this means that it was the most active cause, but not the only one. Perhaps there is no such thing in society as a single cause acting independently. There may be specific remedies for specific cases, but they can only be determined by special study of the individuals. In social as in bodily disease there are certain conditions that no remedy can reach; but fortunately these cases constitute a small minority. The great majority are susceptible to reformation, or at least improvement. Often the truest and best advice a physician can give to his patient is to keep up the general health; and nature will be his best servant in resisting all attacks of disease. The same principle is applicable to the individual to aid him in overcoming the temptations to evil or crime. Such a remedy must be general, gradual, and constant; it consists in religious, moral, intellectual, and industrial education of the children and youth, especially of the poor, unfortunate, and weakling classes. The most certain preventive of crime is the early incarnation of good habits in children, which, becoming part and parcel of their nervous organization, are an unconscious force, when passion, perplexity, or temptation tends to make them lose self-control. Without this inhibitory anchor many are certain to go astray. Little can be expected from palliative remedies for social diseases, as long as this educational remedy is not thoroughly carried out.

Society and the state are beginning to apply this common remedy, but under many difficulties. The best special methods or means of application will not be decided by theories or speculations, however much good they may do in calling attention to the subject. The experimental results of our reformatory institutions are perhaps the only basis at present available. —Arthur Macdonald, in the *The Chautauquan* for December.



A SLANDER CIRCULATED AT WORLD'S W. C. T. U. CON- VENTION.

TO THE EDITOR: At the World's Women's Christian Temperance Union Convention in Art Memorial Hall in Chicago, where Lady Henry Somerset presided in October, a tract entitled, "Will the Old Book Stand?" a lecture by H. L. Hastings, of Boston, before a Y. M. C. A. Annual Convention at Spencer, Mass., was circulated freely. It is one of a series of the "Anti-Infidel Library," sent out from Boston and from London for wide circulation. A copy given to my wife at the Chicago convention is before me, from which is taken the following note printed at foot of page 5:

"There lies before me a letter written to me by Mrs. Mary Benjamin, who at the age of eleven years was an eye-witness to the death-bed agonies of Thomas Paine. She writes from Williamsport, Pa., April 25, 1876:

"I was invited by a distant connection . . . to go and see T. Paine on his death-bed. . . . The scene to me was appalling, and I wished to leave at once. I remember him as he lay, his head near and close to the door we entered, his glaring, rolling eyes, uttering imprecations, apparently in agony of body and mind, his screams could be heard at a great distance. As I shrank back they said (there were many there) he called on Jesus Christ for mercy, and next blasphemed."

This independent witness simply confirms the testimony of other respectable persons, whose veracity is only impeached by infidels who were not present, and who know nothing of the facts, but who, with characteristic candour, expect us to believe their testimony concerning events which occurred years before they were born!"

This is but a repetition of an old and often refuted slander. Mary Hinsdale (Mrs. Benjamin) then only a child, gave testimony widely used, but which fails to stand the test of criticism. The managers of W. C. T. U. Convention should never be guilty of such carelessness as to allow such stuff as this go out from their meetings, or be circulated, with their approval by their members. It is the right and duty of all earnest persons to use fair argument and truthful statement in promulgating their opinions, but a false statement is like a boomerang circling back to strike the one who threw it.

On Sunday, January 29th (1859, I think,) I spoke in the court house at Ann Arbor, Michigan, to a full house, it being the birthday anniversary of Thomas Paine. Aiming to do justice to his real merits and character and opinions by refuting misstatements and stating the plain truth, the stories about his fearful deathbed were taken up, among other slanders. I felt that while perhaps a majority of the audience believed me, others thought me mistaken, when Richard Glazier rose and asked the privilege of saying a few words. He was an elderly man, a pioneer settler, a Quaker preacher, an abolitionist well known for his eminent integrity and weight of character. All eyes turned to him as he stood erect, grasping his plain oak cane, wearing his white hat with its broad brim, clad in the plain garb of the old time Friend, every feature of his calm and strong face revealing his sincerity—a strong personality.

He said, in substance: I never saw Thomas Paine, but when I lived in New York before coming here I knew Willett Hicks well—a Quaker merchant, an excellent man.

He had a farm at New Rochelle, where his family spent part of their time and which joined the farm of Thomas Paine (a gift from the government for his patriotic services). A path ran across the lots from one house to the other for neighborly errands. He knew Paine well as a man of decent character, not vulgar or profane or given to drunkenness. Rum, bought at the village store, was then used in every family as a beverage and the Paine household used less than their neighbors.

During his last sickness the Hicks family went occasionally to carry delicacies to the sick man, but did not see him for the last week or more, as he was

kept quiet and secluded by the physician. None of them were at the house during his last earthly hours, but a young man whom they knew well, and who was with him as attendant or nurse, told Millett Hicks the next day of the death of Paine as being quiet and serene, without fear or mental distress. Willett Hicks was not "a Tom Paine man," but this he told me in justice to a neighbor whom he respected, and in reputation of foul slanders against a man of good personal character.

When Richard Glazier closed his plain and simple narration and took his seat I think every one present believed him. He gave the name of the young man present at Paine's transition, which I have forgotten, but it can be seen in some of the truthful narrations of that event. The Y. M. C. A. and the W. C. T. U. may well take care that no more slanders of the dead go out with their approval.

In his will, signed in 1809, not long before his earthly life closed, Thomas Paine wished that two children of a friend, for whose education he left money, be instructed "in their duty to God and the practice of morality," and closed the document in these words: "I die in perfect composure and in resignation to the will of my Creator God." In his "Age of Reason" he said: "The moral duty of man consists in imitating the moral goodness and beneficence of God manifested in the creation toward all his creatures. . . . I trouble not myself about the manner of a future existence. I content myself with believing, even to positive conviction, that the power that gave me existence is able to continue it in any form and manner he pleases."

Never counted as a disciple of Paine I can say freely: Could he have stood on the platform of the great Parliament of Religions at Chicago and given his leading religious views, in the very words of his writings, Pagan and Jew, Presbyterian and Universalist, would have given united and hearty approval. His great heresy, held awful in a day when heresy hunters were in higher repute than now, was his disbelief of the divine infallibility of the Bible, but such disbelief was no bar to mutual courtesy and fraternal respect at the Parliament.

G. B. STEBBINS.

DETROIT, MICH.

THE BIBLE AND SPIRITUALISM.

II.

The world makes great opposition to modern Spiritualism. It is ridiculed, condemned, scorned in public and private. But for those who believe in it, nothing of all this could discourage them, for we know that everything grand and beautiful that has been produced in the world has always been ridiculed or scoffed at in the beginning, by those who did not comprehend it, who had not as yet arrived at a sufficient degree of development for this. It is not so very long ago that these streets of Paris, now so brilliant were lighted with oil lamps which gave very little light, and it is a well-known fact that the celebrated Sir Walter Scott laughed loudly at the idea of lighting London with smoke, which was the ridiculous name he gave to the recently discovered gas. After gas we have had electricity, not only to light the streets and houses, but to carry thought through the world.

When Spiritualism made its appearance it proved that old things might become new. Every truth is modestly born in the cradle, but soon grows and comes out of obscurity. What we mean to affirm is that the scorn that is generally had for the phenomena of modern Spiritualism, if people understood ancient Spiritualism, would disappear very quickly if they would read the Bible in place of accusing Spiritualists of not believing in it. We, on the contrary, say to you: "Friends, open the Bible and read it and then in studying what is old in it you will comprehend what is new." How easy it is to believe that, in olden times, God wrote on tablets of stone the Ten Commandments for his servant, Moses, on Mount Sinai! Tablets which Moses was constrained to break in his anger, in such a way that he was compelled to return in order that the Most High might give him a duplicate of them. How many believe this implicitly? But if it is said to these same persons: "My friends, look at me; I am in possession of my senses; sight, hearing, etc., and yet in presence of persons as reasonable, intelligent as myself, I have received a message in writing from a friend and signed with the name of a person whom you call dead, a message which was written between two closed slates, which were thoroughly tied up and sealed up, what would be the re-

sult? Speaking thus to the crowd who are keeping the Bible in their hands, the larger portion would say to you: "Oh! you want us to believe too much. We keep to ancient truth and nothing but the truth." But we shall say to them: "Read and understand."

It is a simple matter to accept the past blindly, to be, so to speak, hypnotized by an idea and hold it to such a degree that we wish to see nothing new. But my friends, what is necessary to-day is, to think, to reason, to investigate. The more you do so the better will it be for you and for Truth. When a beautiful statue is finished and it is about to be shown to the crowd, it is first veiled; then at a given signal the veil is removed and the statue appears. Well, the investigator stands erect by the side of the statue of truth, and all that he does is to remove the veil, in order to show truth to the world.

Spiritualism does not claim to do more than this. It asks only through a serious investigation, that you should discover this new truth which will bring consolation to the afflicted, comprehension of the life eternal to skeptics, as well as proof of immortality and progress without end, which shall prove, in a word, the reality of the bible and religion; and all this will come to you with the light of Spiritualism.

Among those who have a contempt for Spiritualism, there are people who are always on the search for something to be criticised in the literature on this subject. They exclaim: "See! have you ever seen anything so absurd as this?" We were present once in England at a lecture on Spiritualism, at the close of which one of the audience rose and said to the speaker: "Since you are a Spiritualist and a medium, you ought necessarily to accept what one of your most prominent writers has said." Then he cited a vision in which the celebrated Judge Edmunds betaking himself to heaven stopped on the way at a pretty cottage and drank some milk. "Now," exclaimed the critic with contempt, "How will you explain this?" The medium who was a woman of spirit, immediately replied: "The gentleman who has just made this objection being a reverend who believes in the Bible, cannot fail to give faith to what is said in it about the great sheet (which must have been quite solid in truth), that sheet which was lowered down to the earth in which there were all sorts of four-footed beasts of the earth. Now, it is quite possible that among these beasts which were shown to Peter, was the ancestor of the cow that gave the milk for Judge Edmunds."

If the efforts which are tried by the powers ecclesiastical could overthrow the great Temple of the Holy Ghost, in its fall it would crush all the churches and would make one common ruin of them. To the theologians we say: Remember, I pray you that your Bible itself has been given you by inspiration and by the assistance of the angel world. Remember that, from the first book to the last, its truths are strung like pearls on the thread of gold of spiritualistic manifestations.

If you remove from the world Spiritualism and from theology its breath of life you will have left only a corpse. But if you shall understand well Spiritualism, not that which is narrow in purpose and hardly worth more than superstition, but the Spiritualism which is great, free, noble and consoling, then each of the churches will resound with the inspiration of the past.

Thus seek the truth: "Call nothing vulgar or impure before having examined it. Get clear of that narrowness of mind, break the chains of sectarianism but keep the soul of religion, no matter in what church it may be found; keep it intact, strong, free, beautiful, and then, as formerly the angels came to the side of Peter, they will approach you to-day, and they will wipe away your tears by showing you the blessed lands, which stretch out beyond the valley of the shadow of death."

AS TO POLYGAMY.

Mr. Justice Ameer Ali, in a letter to the editor of The Moslem World, writes as follows:

"As regards polygamy which seems to be exercising the minds of your fellow-countrymen, I desire to mention that that whereas the nominal monogamy of Christian countries is the direct offspring of the Rescript of the Byzantine Emperors Arcadius and Honorius, having no connection with Christianity, the monogamy of Islam is the direct consequence of Koranic teachings. As you know, in the Koran it is laid down that a man may marry one, two, three or four wives, but if he cannot deal equitably by them all

he shall duly marry only one. In the Koranic teachings equity includes love, affection and general treatment. In these days, it is urged by the best thinkers of Islamic world that it is impossible for any man not to have a fondness for one wife in preference to the other and consequently the condition failing the permission falls to the ground. It will be seen therefore, that monogamy is a part and parcel of Islam but not of Christianity." Yet it would seem that the Rescript of Byzantine Emperors has been more powerful in promoting monogamy in Christendom than the Koran has in making monogamy general in Mohammedan countries.

Life Was a Burden

Because of the intense pains in my stomach and side, and also on account of gall stones.

After eating I would be in great distress. I became so reduced in flesh that my friends thought I would not live long. I grew worse and my removal to a hospital in Syracuse was under advisement, when my father had me give Hood's Sarsaparilla a trial. There was an improvement at once and I have continued taking it, until I am now well. I have gained in flesh and can eat



Mrs. Mary Shute

Hood's Sarsaparilla Cures

heartily without distress. I now enjoy life and I owe it all to Hood's Sarsaparilla." MRS. MARY SHUTE, Cazenovia, N. Y.

Hood's Pills assist digestion and cure headache. Sold by all druggists. 25c.

Half-Alive Bodies

Vitiated because they are half-nourished by the blood—are restored to health and strength by the use of

Dr. Peter's Blood Vitalizer

a 100 year-old Swiss German remedy, which gives the blood new life and purity. Can't be bought of druggists. Sold only by retail agents. For facts about it, address,

DR. PETER FAHRNEY.

112 and 114 So. Hoyle Ave., CHICAGO.

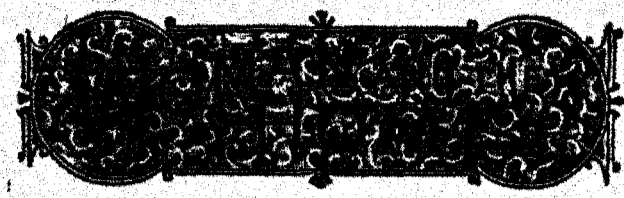
Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending \$2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can only be obtained once by the same person.

OUR BARGAIN TABLE.

Advancement of Science. Tyndall.....	10
A Presentation of the Doctrine of the Unknowable. With a New Synthesis. Eccles.....	05
Biographical Sketches of Prominent Spiritualists; Watson, Hare, Stebbins, etc.....	05
Childhood of the World.....	05
Duties of Liberals Toward Their Children. W. M. Salter.....	05
Haunted School House.....	10
Ingersollism and Christianity.....	05
Jesus and the Prophets Against Paul. Alshah.....	05
Life As It Is in the World Beyond.....	15
Man's Immortality. J. B. Loomis.....	05
Mental Evolution. Faraday.....	15
Nora Ray, the Child Medium.....	15
Religion of Spiritualism. Crowell.....	05
Spiritism. Heinrich Liedemann.....	10
Stories For Our Children. Hudson and Emma Tuttle.....	10
The Vestal.....	05
Game—Snaps.....	10
Game—Totem.....	10

Each of the following sent on receipt of two two-cent stamps.

Bible Criticisms.
Cross and Steeple; Their Origin and Signification. By Hudson Tuttle.
A Discussion Between E. V. Wilson, Spiritualist, and Elder T. M. Harris, Christian.
Mr. Heaphy's Ghost.
Luna Spiritualism. A Satire on Modern Phenomenalism.
Oration on Leadership and Organization. By S. B. Brittan, M. D.
Power and Permanency of Ideas. A. B. French.
Spiritualism as a Science. J. J. Morse.
The Absence of Design in Nature. Garrison.
The New Science. Mrs. Cora L. V. Richmond.
Three Plans of Salvation.
Woman. Mrs. Hurlburt.



THE NEW YEAR.

"Rejoice! It is the glad new year, rejoice!"
This was the greeting from a cheerful voice.
The earth seemed newly decked in glistening white.

And on my window-pane the morning light
Shone through quaint landscapes; for the frost
and snow

Had traced with artist hand o'er all below
(And while the human world in slumber lay)
The fairest scenes,—a wonderful array.
My fancy, too, not idle, spread its wings,
And, joyful as the lark that joyful sings,
Upon the canvas of the untold year
Portrayed its every joy and hope and fear.

That New Year's day, with all its hopes sublime,
Is garnered now into the lap of Time;
The pictures on my window-pane are lost;
Ideals, too, have vanished like the frost.
How shall I now rejoice in the New Year?
Responsive in my soul, a voice spake clear:
"Rejoice, rejoice, with every birth of morn;
For with each dawn a new new-year is born;
Though airy castles fall, yet build again:
Far nobler flights the soul shall yet attain;
No losses can its majesty appall,
For Time shall be till it surmount them all!"

—GOWAN LEA.

THE AUTHOR OF "THE DREAM CHILD."

Mrs. Florence Huntley was a radical from the cradle. Born in Alliance, Ohio, she had all the freedom of the western life and as her health made it inadvisable to attend school regularly, she obtained her instruction from mother nature and her father's library. She devoured every book that came in her way from fairy tales and French novels to the apocrypha Victor Hugo, George Sand, Scott and Bulwer were her dearly loved friends and yet she was practical enough to keep abreast of the day by reading the daily papers. The New York Ledger was one of her favorites. Her parents tried to overcome her heterodox tendencies by sending her to a Methodist school, but she was already a doubter and the influence of the good people around her did not change her ideas a particle. Indeed her first memorable effort was "A Vision" read before the Chonion Society of Delaware University. In this "the angel Reason descended and spoke to the soul of man nullifying many of the orthodox beliefs." Of course this horrified the faculty who summoned this feminine Luther before them, who was rather amused and pleased than alarmed by the action of her superiors. Later Ingersoll and Thomas Paine further increased her tendency to question existing religious theories.

Her first attempt in journalism was made when she was about eighteen, acting as correspondent for the Toledo Sunday Journal. Her husband, Stanley Huntley, whom she met and married at Ft. Abe Lincoln, Dakota, was a brilliant newspaper man and from the time of her marriage Mrs. Huntley gave up her own ambitions to aid her husband. During his illness, Mrs. Huntley carried on his work and after his death, left alone in the world, she began to write again. Her work has been very varied, ranging from funny paragraphs to political reports. "Dream Life" is the result of the change which came over her religious convictions some years ago. She has an attractive personality and is said to be as charming as her writing is brilliant.

Mrs. Arthur Davis, of Washington, D. C., in spite of the fact that she has three small children, has entered John Hopkins University as a member of the post graduate course. She will have her children with her. At the age of seven she astonished her teacher with her wonderful aptitude for mathematics and in the Columbian University her professors were much interested in her proficiency in a study rarely excelled in by women. She obtained a position in the nautical almanac office by a competitive examination in which the male competitors, all college graduates, were routed. She kept on with her studies at the University while attending to her duties in the office, where she did some original work. She invented and copyrighted a Washington-Greenwich table, which is now used in all the departments, as it greatly facilitates the work.

She also discovered and corrected an error in one of La Place's tables, which had been the cause of many inaccuracies since his time. Her husband has charge of important work for the geological survey near Los Angeles, Cal., which will keep him closely engaged for two or three years, during which time his wife will be free to devote herself to her studies. Mrs. Davis has her husband's hearty sympathy in her ambition.

A radical change has been made in the marriage system in Hungary, which will no doubt result in the complete separation of civil and religious authority in that country. The Emperor Francis has at length, at the solicitation of the majority of his Hungarian subjects, given his sanction to a bill introduced in the Hungarian Parliament, giving full legal validity to a civil contract of marriage, without the religious ceremonial. This is a great step toward religious liberty in Hungary and is but another proof that this principle is making headway in Europe.

Young women who read French novels full of foreign princes, should notice the unhappy fate of the Princess Colonna, daughter of John W. Mackay. The Prince has proved a veritable fortune-hunter and in spite of the fact that the pair were allowed \$175,000 a year from the Mackay fortune, the Prince was dissatisfied. The genuine love and devotion of his wife had no influence upon him and he frequently threatened to crush her "American independence." Since she was obliged with her children to leave him, he has been living on the proceeds of his wife's wedding presents.

THE TRUE SOUTHERN ROUTE

To California is via St. Louis and El Paso, Tex. Pullman Tourist Cars leave Chicago daily at 11.00 running through without change. No high altitudes or snow blockades to cause detention. Special low rates for the Mid-Winter Exposition. For all information, Address John E. Ennis, No. 199 Clark St., Chicago, Ill.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

"A snake in the grass" is all the more dangerous from being unsuspected. So are many of the blood medicines offered the public. To avoid all risk, ask your druggist for Ayer's Sarsaparilla, and also for Ayer's Almanac, which is just out for the new year.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.
\$10.50
By the United Improved HENGE...
Chicago, Ill.

A NEW BOOK.

Hypnotism and Somnambulism.

Exhaustively treated in a volume of 304 pages and 76 original drawings by Bjorn and others.

—BY—

GARL SEXTUS

The Renowned Danish Hypnotist.

The book should be in the hands of every Spiritualist and searcher after truth.

In Hypnotism Laws and Phenomena Mr. Sextus has presented the subject in a new and absorbingly interesting manner, giving in detail methods and results; making it easy for the student to become an accomplished hypnotist.

Among the subjects treated are:
PUYSEGURIAN SOMNAMBULISM,
HYPNOTISM AS A REMEDY,
HYPNOTIC METHODS
AND CONDITIONS,
HYPNOTIC CLAIRVOYANCE,
CRYSTAL VISIONS,
HYPNOTISM AND ANIMALS

and a chapter on Natural Somnambulism, in which this phenomenon is fully explained and illustrated. Cloth. Price, \$2.00.

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

The Kind of medicine

you need is the old reliable tonic and blood-purifier,

AYER'S SARSAPARILLA

It can have no substitute. Cures others,

will cure you

A SMALL

Freethought Library,

ALL FOR \$1.50.

- Evolution. By B. F. Underwood.....Price 6 cents
- The World's Parliament of Religions. By Tenney.....Price 10 cents
- The Gods. By Ingersoll (with likeness).....Price 20 cents
- Ingersoll Before The Unitarian Club.....Price 6 cents
- Myth of the Great Deluge. By McCann.....Price 15 cents
- Evolution of the Devil. By Henry Frank.....Price 25 cents
- The Bruno Monument in Rome.....Price 12 cents
- Church and State. By "Jefferson".....Price 10 cents
- Religion of Humanity. By Benwell.....Price 15 cents
- Ingersoll on Roscoe Conkling.....Price 4 cents
- Dwight L. Moody. By Susan H. Nixon.....Price 5 cents
- Christian Religion. By an Old Farmer.....Price 15 cents
- God in the Constitution. By Ingersoll.....Price 10 cents
- Effacement of Christianity. By Holyoake.....Price 10 cents
- Life and Career of Bradlaugh. By Holyoake.....Price 15 cents
- Ingersoll's Address on Thomas Paine. Price 6 cents
- Standing Up for Jesus. By H. L. Green.....Price 4 cents
- Religion in the Republic. By M. A. Freeman.....Price 6 cents
- Never-Ending Life Assured by Science. By Tenney.....Price 6 cents
- Charles Darwin (Illustrated). By Flower & Wakeman.....Price 15 cents
- Jehovah Interviewed.....Price 6 cents
- Cosmology against Theology. By Vindex.....Price 15 cents

H. L. GREEN, Buffalo, N. Y.

"As It Is To Be."

BY CORA LINN DANIELS.

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

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

12mo. 200 pages, with portrait, art initial letters, profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cts.; cloth, \$1.00.

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

MAN AND HIS DESTINY.

According to the Teachings of Philosophy and Revelation.

—BY—

JOEL TIFFANY.

In this book the author states certain facts and certain methods of considering them deemed important as aids to the recognition of the Presence and Power that fills and controls the universe.

All who enjoyed Judge Tiffany's writings in THE JOURNAL will be glad to own this book. It had a large sale when first published. We have only a few copies of this work left, as it is nearly out of print. Pp. 457. Cloth \$1.50.

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

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

BY MRS. E. B. DUFFEY.

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

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

Pamphlet, 101 pp. Price 25 cents

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

Principles of Nature.

—BY—

MRS. MARIA M. KING.

This work is in three volumes and was given inspirationally.

VOL. I. Treats of the Evolution of Matter and the formation of Suns and Systems; the causes of the revolution of Planets in their orbits and on their axes; the reason for the variable specific gravity of planets and why some develop moons while others do not; whether Planets are inhabited or not, etc.

VOL. II. Commences with the formation of the Earth and treats of the Geologic Eras, the laws and age of the evolution of Life, Species and Man, giving a brief history of Pre-historic Man, the Deluge and early historic ages.

VOL. III. Treats of the laws of Magnetic Forces Material and Spiritual, the laws of Spiritual Manifestations through gross Matter and Mediumship, and the law by which spirits control the Bodies and Minds of Men; the Spiritual Planes and Spheres; their connection with physical spheres by magnetic currents; how Spiritual Life is sustained and spent, etc.

Three volumes, \$4.00; postpaid. Price per volume, \$1.50.

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

FIRST STEPS IN PHILOSOPHY.

(Physical and Ethical.)

BY WILLIAM MACKINTIRE SALTER.

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

Cloth, 16mo., 156 pages, \$1.00 postpaid.

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

JESUS AND THE PROPHETS

AGAINST

PAUL.

BY ALSHAH.

Their teachings are placed side by side in this pamphlet and will be found interesting.

Price 5 cents per copy.

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

BOOK REVIEWS.

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

More Than Kin. A Book of Kindness. By James Vila Blake. Chicago: 1893. Charles H. Kerr & Company. Cloth. Pp. 334. Price, cloth, \$1.50, half cloth \$1.00. This new work of Mr. Blake in its tender spirit, its breadth of charitable outlook and gracious moralizing appears at a very appropriate time as its every page is in true harmony with the holiday time and will make a most appropriate holiday gift. It is dedicated "To my Sister, Counselor, Friend," but it seems evident that the "sister" whose spiritual portrait is outlined through conversations and consultations on many themes through the work, is indeed one who is "more than kin," a real being, however, who is in utmost harmony of soul with her "brother," the author. The book abounds in anecdote, story, poetry, and what might be called "sermonettes" on all sorts of everyday topics, such as occur in all lives. So that the work is very inclusive and will be found helpful to all whose good fortune it may be to read it. Its outside appearance is worthy of the inside contents and of the Christmas-tide season.

A String of Amber Beads. By Martha Everts Holden. Chicago: Charles H. Kerr & Co. Pp. 139. Cloth, \$1; paper, 50 cents.

"Amber" is well-known by her contributions to Chicago daily papers as one of the most brilliant writers for the press. In this volume the publishers have brought together a number of Amber's brightest and most brilliant observations on human nature and society and various scenes and situations of life. The writer has certainly very close powers of observing what occurs around her and she has remarkable discernment of the motives and springs of human action. These she describes in a graphic style. She is in love with nature and knows how to paint its beauties with her pen. Lack of space prevents our giving passages from this beautiful little work, a most suitable holiday gift, showing the thought and style of one of Chicago's strongest and best writers.

Elsie: A Christmas Story. From the Norwegian of Alexander L. Kjelland. Translated by Miles Menander Dawson. Chicago: Charles H. Kerr & Co., 1894. Pp. 109. Cloth. Price, 50 cents.

Though a Christmas story, deeply interesting as a study of humanity, charming in style and high-toned in thought, this is nevertheless a very sad and depressing tale, but very suggestive in many ways. The heroine is the illegitimate child of a wealthy roue and a ruined servant-girl, who died at her birth in a charitable institution. In her childhood Elsie is taken charge of by a kind-hearted doctor who gave her good food and shelter but paid little attention to the up-building of her character. She grew up pretty, happy-hearted, dreamy, but when temptation came in unexpected ways, had no strength of character to resist the evil and fell rapidly, having many to lead her weak will into woeful ways, with only one or two who made spasmodic efforts to rescue her. Although there was nothing in her own nature which would have caused her fall had she been carefully guarded, yet her downward career is graphically portrayed in a realistic manner. The book is handsomely gotten up and will make a thought-inspiring holiday gift.

Factors in American Civilization. Studies in Applied Sociology. Popular lectures and discussions before the Brooklyn Ethical Association. New York: D. Appleton & Co.

This volume is made up of a series of lectures given before the Brooklyn Ethical Association on many problems embraced in sociology. The aim of the lectures is to apply to a study of the topics treated the scientific and evolutionary principles outlined and exemplified in previous works issued by the Association. In the arrangement of topics and the assignment thereof to their chosen exponents, as well as in the discussions following the lectures, there is an avoidance of partisan bias and a fair representation of both sides of the questions considered. The opening lecture is by Charles De Garmo, Ph.D., on "The Nation: Its Place in Civilization." This is followed by "Natural Factors in American Civilization" by Rev. John O. Kimball. "What America Owe to the Old World" is treated by A. Emerson Palmer. Dr. Lewis G. Janes considers

"War and Progress." Rev. John W. Chadwick discusses the "The Social and Political Status of Woman," and Caroline B. Le Row takes for her theme "The Economic Position of Woman." "The Labor Problem" by N. P. Gilman, "The Political Aspects of the Labor Problem" by J. W. Sullivan and "The Philosophy of History" by Edwin P. Powell are the concluding lectures of this valuable volume. At a time when we are on the verge of political and economic disaster, it is worth while to consider whether the discussion of social and economic questions should not be pursued from a higher than the merely partisan standpoint. The Brooklyn Ethical Association has done a splendid work in presenting this and other series of lectures by some of our best thinkers on questions of vital importance.

For Life and Love. "A Story of the Rio Grande." By Richard Henry Savage, Author of "My Official Wife," etc. F. Tennyson Neely, Chicago and New York. Pp. 448. Paper fifty cents.

Col. Savage has been a traveler, soldier and author. His experiences have been varied and he seems to be quite familiar with the entire road of the wayfarer's life. He possesses an adventurous spirit, which marks all his stories. This story is considered the most exciting and dashing of Col. Savage's conceptions. It is a thrilling and delightful border romance, in which descriptive word-painting and ingenious plot are prominent characteristics.

The Friendship of the Faiths. An Ode by Louis Block. Inscribed to the National Congress of Religions, Chicago, 11th of September, 1893. Chicago: C. H. Kerr & Co.

This Ode was read by Mr. Block before the Parliament of Religions. It is needless to say that it is full of strong fine thought, presented in the author's characteristic style. It is serious and progressive in spirit and cosmopolitan in its scope. Mr. Block is a man who puts his heart into whatever he writes and his themes are always of a high character as is his manner of treating them.

Pebbles From the Path of a Pilgrim. By Harriet B. Hastings. H. L. Hastings, 47-49 Cornhill, Boston.

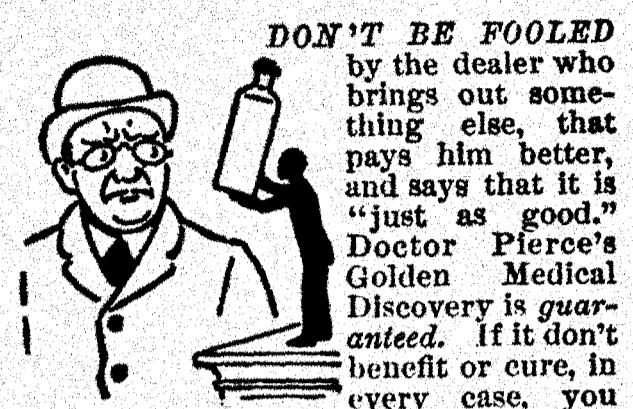
This little work is a book of facts, or to use the expression of the author "a few of the pebbles in the path," which she has picked up during her pilgrimage. It is sent forth at the call of many interested friends, some of them well known. The purpose is to help guide "those who may read the work into the goodly land with all the ransom of the Lord. The work which contains interesting incidents and some experiences of a unique character, will be of special interest to those who are acquainted with the author.

MAGAZINES.

Among the literary contributors to the December Century one finds the names of James Russell Lowell, Mark Twain, Thomas Bailey Aldrich, Richard Henry Stoddard, Mrs. Schuyler van Rensselaer, Phillips Brooks, Kate Douglas Wiggin, F. Hopkinson Smith, Anna Eichberg King, T. Cole, (the engraver), Joel Chandler Harris, George W. Cable, Nellie Mackubin, William Bispham, Clinton Scollard, Howard Pyle, Charles Egbert Craddock, Rev. Dr. Henry van Dyke, John Williamson Palmer, Alice Williams Brotherton, William C. Church, A. W. Drake, W. Lewis Fraser, Alice Wellington Rollins, and Richard Watson Gilder. The number is pervaded by a holiday spirit, and presents in art, music, literature, and fiction a most attractive programme. One of the curiosities of the December Century is a portrait of Napoleon, after a sketch made by the novelist Captain Marryat on board the Bellerophon. The original was presented by the distinguished actor Henry Irving to the army mess at West Point. The sketch shows a corpulent man with hands in pocket, who reminds one of Mr. Micawber when "the horizon is once more overcast."—The Season for January, 1894, just received, is unusually excellent. With the new year many designs are presented that will meet with favor from all who desire to dress well. Eleven colored figures are illustrated in this number for carriage, street and evening wear, all in the very newest practical designs. Fur is largely used on Winter toilettes. There are, in addition, over eighty illustrations of Ladies' and Children's Dresses, Cloaks, Wraps, and millinery designs, with descriptions and diagrams, thus giving ladies the method of measuring and cutting their own pat-

terns. The art work, of which there are over seventy new designs in crochet, Berlin work, lace and embroidery, with enlarged stitches and patterns, is an accompanying supplement. Yearly subscription \$3.50. Single copies, 30 cents. The International News Company, 83 and 85 Duane street, New York, N. Y.—Probably the last writing that Professor Tyn-dall penned was a brief sentiment in honor of the new year, and addressed particularly to Americans, prepared for McClure's Magazine. This, and kindred communications from other eminent people, American, English and French, make one of the special features of the New Year's number. Among the contributors are Archdeacon Farrar, Max Müller, Emile Zola, Alexander Dumas, Henry M. Stanley, Prof. Huxley, the Duke of Argyll, Charles A. Dana, Henry Irving, W. D. Howells and Cardinal Gibbons.—The opening paper in the December number of the Freethinkers Magazine is "Christianity and After" by T. B. Wake-man. The frontispiece is a portrait of Dr. J. M. Peebles, of whom is given a biographical sketch. Mahlon Ross writes on "The Parliament of Religions" and Judge Waio and others on "The International Congress of Freethinkers." There are several other contributions. H. L. Green, Buffalo, N. Y. \$1.50 per year.—The Christmas number of Humanity and Health contains articles of unusual interest, from the pen of many new contributors, among whom will be Thomas E. Hill, B. O. Flower, editor Arena; Col. S. F. Norton, editor and author; Miss Jessie Ackerman, of Australia and Africa; W. A. Cooper, artist and lecturer; I. N. Love, M. D., editor Medical Mirror; Fannie H. Dodge; Francis G. Holden, of Australia; F. G. Welch, M. D.; Harlyn Hitchcock, M. D., upon "The Evils of Vaccination;" Ella A. Jennings, M. D., "Men of Note" and "The Silver Convention," illustrated with portraits of the Honorable Governors of several States: Governor Stone, of Missouri; Governor Waite, of Colorado; Governor Lewellen, of Kansas; Governor Tillman, of South Carolina. \$1.00 a year. Ella A. Jennings, 93 Clinton Place, N. Y.

The Unitarian for December opens with a sermon by Rev. James T. Batchelor on "Primary and Secondary Wants." "The Problems of Social Reform in India," an address delivered by B. B. Nazarkar of the Bramo Somaj, Bombay, before the Parliament of Religions, is given in full. Rev. John C. Kimball contributes an article on "The Congress of Evolutionists at the World's Fair." Several columns are devoted to an address by William Lloyd Garrison on "The Character and Services of Lucy Stone." Howard MacQueary writes upon "Socialism in America." Mrs. Celia P. Wooley sends to this number a Chicago letter in which she makes mention of several things of interest to progressive minds. There is the usual number of editorial notes, book notices and items of interest.—The New World, a quarterly review of religion, ethics and theology, for December, has a varied table of contents and its papers are strong and readable. Julius Wellhausen writes on "The Babylonian Exile." George B. Stevens on "The Peculiarities of John's Theology." William B. Weedon has a valuable paper on "The New Socialism and Economics." Bernard Bosanquet discusses "Plato's Conception of Life." "The Religion of the Chinese People," by C. De Harlez and "The Ethics of Creeds," by Alfred Momerie. "The Ethical and Religious Import of Idealism," by May Sinclair and the "Parliament of Religions," by C. H. Toy are among the other attractions of this magazine. One-fourth of the magazine is devoted to reviews of books by a large number of scholarly writers. Boston: Houghton, Mifflin & Co.—Worthington's Magazine for December comes to hand filled as usual from cover to cover with good things. If one dips into this charming magazine on any one page he will not willingly lay it aside until the last page has been read. No greater compliment could be paid to its highly entertaining quality. It is brilliant, clean, instructive, eminently readable, and every number is rich with beautiful illustrations. It has made giant strides the past year and is now an established favorite in thousands of homes. It always offers something suited to the special needs and tastes of each member of the household. Indeed, its whole idea is centered in the home. There is no other magazine just like it. It appeals to all from oldest to youngest as no other magazine does. Its illustrated papers, charming stories, delightful essays, and novel departments makes it unique in design and especially interesting from the first page to the last.



DON'T BE FOOLED by the dealer who brings out something else, that pays him better, and says that it is "just as good." Doctor Pierce's Golden Medical Discovery is guaranteed. If it don't benefit or cure, in every case, you have your money back. No other medicine of its kind is so certain and effective that it can be sold so. Is any other likely to be "just as good"?

As a blood-cleanser, flesh-builder, and strength-restorer, nothing can equal the "Discovery." It's not like the sarsaparillas, or ordinary "spring medicines." At all seasons, and in all cases, it purifies, invigorates, and builds up the whole system. For every blood-taint and disorder, from a common blotch or eruption, to the worst scrofula, it is a perfect, permanent, guaranteed remedy.

VACATION TIME

Hints on Summer Living.

—BY—
H. S. DRAYTON, M. D.

The author of this work is well known and his suggestive and timely work is worthy of a careful perusal.
Price, 25 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

Unity Booklets.

- BY H. EMILIE CADY.
 - Finding the Christ in Ourselves. 15c.
 - Oneness with God. 15c.
 - Neither do I Condemn Thee. 15c.
- BY LEO VIRGO.
 - The Philosophy of Denial. 15c.
 - What is Matter? 15c.
 - Directions for Beginners in Divine Science, with Six Days Course of Treatment. 10c.
 - Seek Wisdom 15c.
 - Points for Members of Silent Unity. 10c.
- BY A. P. BARTON.
 - Faith's Fruit. 15c.
 - The Bible and Eternal Punishment. 15c.
- BY REV. CHAS. H. PARKHURST.
 - Christ the Emancipator. 10c.
- BY EMMA CURTIS HOPKINS.
 - The Key to Power. 15c.
 - Ministry of the Holy Mother. 15c.
 - Resurrection of Christ. 15c.
- BY EMMA SOLOMON.
 - Be Still and Know that I am God. 15c.
- BY PROF. HENRY DRUMMOND.
 - Love: the Supreme Gift. 15c.

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

DEATH,

IN THE LIGHT OF
The Harmonial Philosophy.

—BY—
MARY F. DAVIS.

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

Mrs. Davis has developed with rare faithfulness the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky.
Price, 15 cents. Eight copies for \$1. Cloth bound 30 cents.
For sale, wholesale and retail at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

THE
Proceedings of the Society for
Psychical Research

which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

Part	Vol.	Dec.	Price.
IX.	III.	Dec. 1885	\$1.20
XVIII.	VII.	Apr. 1891	.65
XIX.	VII.	July 1891	.65
XX.	VII.	Feb. 1892	.65
XXI.	VIII.	June 1892	.65
XXII.	VIII.	July 1892	1.00
XXIII.	VIII.	Dec. 1892	1.00
XXIV.	IX.	June 1898	1.

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

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

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

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

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

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

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

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

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

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

Mental Suggestion. By Dr. J. Ochorowicz. Sometime Professor extraordinary of Psychology and Natural-philosophy in the University of Lemberg. With a preface by Charles Richet.

Translated from the French by J. Fitzgerald M. A. 366 octavo pages. Paper covers \$1.20. Cloth \$2.00

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

Signs of the Times

From the Standpoint of a Scientist.

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

By PROF. ELLIOTT COUES, M. D.,

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

CONTENTS.

The Woman Question. The Naros, or Cycle of six Hundred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One thing indispensable. The Spiritualistic or the Theosophic Explanation? Animal Magnetism and its dangers. The Great Power of the Magnetiser. Magnetism the Pass Key to Psychic Science. The Biogen Theory. The Astral Body. The Biogen Way. Natural Magic. The Outlook. And an invaluable stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most

EXCELLENT MISSIONARY DOCUMENT.

Pamphlet. Price 15 cents. One Hundred Copies, \$10. Fifty copies, \$5; Twenty-five copies \$2.50. Special discount on orders for five Hundred Copies.

An Admirable Story. BARS AND THRESHOLDS.

By MRS. EMMA MINER.

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

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

ILLUMINATED BUDDHISM

OR THE TRUE NIRVANA.

"The book before us, aside from its mystic methods, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana... but we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable, and the author shows in every chapter evidences of profound thought and a mastery of statements that is a pleasure to follow."—Exchange. Price, cloth, \$1.00; paper, 50 cents.

THE TOP. BY CARL BURELL. On, on, on!! Up, up, up!!

I feed my strength on husks And drink woe's bitter cup; O when I reach the top Then will my longing cease, And what is real and good My thirst and want appease.

But no! I reach the top, 'Tis but a barren cliff, Nor fruit, nor flower, nor grass A greenish blade uplift; And so I clamber down, Back to the vale below, And in contentment drink My dear old cup of woe.

We have on hand some of C. Payson Longley's beautiful songs that we will close out at 10 cents each. They are equally adapted for solos and congregational singing. Among them are "Our

We have a few specimens of Mumler's spirit photographs which we will close out at 15 cents apiece. THE JOURNAL does not assume any responsibility in regard to the genuineness of Mumler's claims, though many people believe they have undoubted evidence of his powers in this direction.

We have recently gotten out a new edition of the popular little pamphlet, "Heaven Revised," by Mrs. E. B. Duffey. This is an excellent book to give to persons who are anxious to know what Spiritualists believe in regard to the future life, as it is a "narrative of personal experiences after the change called death." Those who are already Spiritualists will be interested to see how it compares with their individual conceptions and experiences. Price, twenty-five cents. For sale at this office.

A few copies of "The Heroines of Freethought," by Sara A. Underwood, a handsomely bound volume of 327 pages, is for sale at this office. It includes biographic and character sketches of Madame Roland, Mary Wollstonecraft Goodwin, Mary Shelley, George Sand, Harriet Martineau, Frances Wright, Emma Martin, Margaret Choppellsmith, Ernestine L. Rose, Frances Power Cobbe and George Eliot. This volume which has up to this time sold for \$1.75, is offered during holidays for \$1.25, postage included. The work is suitable for a Christmas or New Year gift.

THE JOURNAL has a number of "Stories for Our Children," by Hudson and Emma Tuttle that we will dispose of at ten cents each. They embody liberal ideas in a form suited to childish minds. Many habits of animals are treated of in a way to incite curiosity and study and the stories are all entertaining and well told.

We have a few copies of the book "Man and his Destiny," written by the Hon. Joel Tiffany. It is a book that has had a very large sale and it is a valuable one. There are but a few copies of it left and we shall be glad to fill orders for it at \$1.50.

LOST TIME

is money lost. Time saved is money saved. Time and money can be saved by using the Gail Borden Eagle Brand Condensed Milk in your recipes for Custards, Puddings and Sauces. Try it and you will be surprised at the excellent results.

With but little care and no trouble, the beard and mustache can be kept a uniform brown or black color by using Buckingham's Dye for the Whiskers.

People are wishing each other the compliments of the season and exchanging gifts. Did it ever occur to you to send an ailing friend a package of Ayer's Sarsaparilla? If not, do so now; and try this medicine yourself, if you need a first-class blood-purifier.

What one Grocer says:



"I hire clerks who can sell the goods that I tell them to sell—and of course I tell them to sell the goods on which I make the most money. If they can't do it, I won't have them. That's what I hire them for." This is an actual fact related by a grocer to our salesman—and it's a common fact; we have it daily. So, when they tell you that some washing-powder is "the same as" or "as good as" Pearline, it's because it pays a larger profit. Too large, altogether, if clerks can be hired to make people take things they don't want and know nothing of, instead of a tried and proved article like Pearline.

PARTURITION WITHOUT PAIN.

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

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

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

OUR FLAG,

OR THE EVOLUTION OF The Stars and Stripes;

By ROBERT ALLEN CAMPBELL,

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

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

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

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

THE SCIENTIFIC BASIS OF SPIRITUALISM.

By EPES SARGENT.

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

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in smaller type.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, there is no room for Spiritualism as a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

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

Cloth, 12mo., 372 pages. Price, \$1.00, postage 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

IMPORTED EDITION.

Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM.

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

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

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

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

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS.

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

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

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

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

CHAPTER V. THE SPIRITUALISM OF THE WALDENSES AND CAMISARDS. The Israel of the Alps. Ten centuries of Persecution. Arnaud's march. The deeds of Laporte and Gallier. The ordeal of fire. End of the Covenants War.

CHAPTER VI. PROTESTANT SPIRITUALISM. Precursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Wishart's famous accounts of apparitions. Bunyan. Fox and Wesley.

CHAPTER VII. THE SPIRITUALISM OF GREAT BRITAIN. "The Reveries of Jacob Boehme." Swedenborg's character and teachings. Manifestations regarding the spiritual gifts. Jung Stilling's unaccountable faith, and the providences attending him. Keshotte, Oberlin, and the Success of Fraust.

Part Third.

MODERN SPIRITUALISM.

CHAPTER I. INTRODUCTORY.

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

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

CHAPTER IV. Mental diseases little understood.

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

CHAPTER VI. SEPTICS AND TESTS. Mistaken Spiritualists. Libels on the Spirit world. The whitewashing of Bibliopians.

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

CHAPTER VIII. TRICKERY AND ITS EXPOSURE. Dark seances. A letter from Sergeant Cox. The concealment of "spirit-drapery." Hope-tying handkerchiefs. Narratives of exposed impostures. Various modes of fraud.

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

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

CHAPTER XI. "OUR FATHER."

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

APPENDIX.

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

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

8vo., 415 pages. Price, \$2.00.

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

CASE OF TELEPATHY.

The Popolo Romano relates the following authentic fact, without giving more than the initial of the person to whom it occurred, a distinguished young lawyer of literary reputation, who stated that he could not give the most remote explanation of it: "Some years since, on a hot summer afternoon, the Avvocato A—, together with his wife and two children, left their house in Via Gaeta at 6 o'clock precisely for an evening walk. He was in good health and spirits, but just as they crossed the street he was suddenly seized with a shock through his whole body, which caused all the blood to leave his face, and obliged him to support himself against the wall. His wife in alarm assisted him to steady himself, anxiously asking what was the matter. He recovered himself speedily, and was able to continue the walk, only describing an unaccountable perturbation and humming in his ears. The evening breeze and exercise gradually calmed and revived him, and he completely regained his usual frame.

"They went to visit some friends and then rested at a cafe, when toward 11:30 o'clock a storm which had been gathering began the first blasts of wind and they hurried home. Scarcely arrived indoors the Avvocato A— hurried to remove some flower pots from a balcony over the street, taking a lamp with him. The wind extinguished the light, so he had to continue his operations in the dark, only illumined now and then by the lightning flashes.

"He was just lifting the last flower vase, an ornamental one, given him by his mother, when he was startled by seeing a kind of black veil waving upward close in front of him, which as it rose assumed a human form. Very much disturbed, he immediately related the strange appearance to his wife and the perturbation before experienced again came over him, leaving him unable to sleep all night. Early in the morning came a telegram from his brother at Ferrara, stating that their mother had been suddenly seized with cerebral syncope the previous evening at 6 o'clock and had expired at midnight, just as the Avvocato A— had seen the black veil vanish into space."

TALK TO YOUR DOGS.

All dumb animals are pleased when spoken to in gentle tones, says the Dog Fancier. It is by the tone of the voice of a person when addressing a dog that the animal judges of such person's disposition toward it. Dogs have acquired this sense of discrimination by the tone of the voice to a remarkable degree, and in this way understand perfectly all languages. They do not need to be told when you are cross, nor when you are happy; one word spoken by you under these conditions is all they require. Sometimes dogs must be awfully ashamed of their master to know that he could become so vexed and ugly over a trifling affair. Most dogs are plainly happy when their master is happy, and sad when he is sad, and as we all delight to see God's creatures happy, is it not our duty, having the privilege, to make them so?

Dogs will, in time, form an actual hatred for a kennel-man who never speaks to them, no matter how kind he is to them otherwise. A case is related of a man employed as keeper in a zoological garden who was selected on account of his great attachment to animals, and to whom all the animals became so ferocious that the keeper could not continue his work. It was suspected that the man secretly annoyed or tortured the animals. The attendant was watched secretly for some time, but only the kindest treatment could be detected. At last it was discovered that he never spoke to the animals and this made his presence intolerable. Talk to your dogs, cheerfully and encouragingly if you can; but speak to them occasionally at least.

Persons who are unused to dogs and are sometimes afraid of them should always speak to them soothingly. Talking in an encouraging, kindly tone to dogs establishes confidence and tells them plainer than words, "I am your friend."

FOR NERVOUS DEBILITY

USE HORSFORD'S ACID PHOSPHATE.

Dr. F. M. Abbett, Indianapolis, Ind., says: "I have prescribed it in cases of nervous debility, and they seemed to improve so much that I have prescribed several bottles in the last few months with apparent good results."

DEATH IS DAWN.

BY WILLIAM BRUNTON.

When we go out of this life's room,
Not into empty space we fly;
Nor lost are we in realms of gloom—
Unending wilderness of sky;

But as from night to morn we go,
So we pass on to ampler day,
Like birds of passage we shall know—
What seems an undiscovered way!

Mrs. Adaline T. Eldred, who was greatly in need of rest, is now in California, where she will remain some weeks.

Pay a year's subscription for THE JOURNAL and order the paper sent to a friend who wants it but cannot afford the price of a subscription these hard times. A New Year's present for which he will thank you every week in the year.

We have a few copies of that remarkable book "Lights and Shadows of Spiritualism," by D. D. Home, the celebrated medium. These copies will exhaust the edition. Our subscribers should take advantage of this offer and secure copies at once, as when these are sold, it will be impossible to obtain any more.

AN UNWELCOME GUEST.

LA GRIFFE AGAIN MAKES ITS APPEARANCE!

The Governor of the State of Missouri and His Entire Cabinet Down With It—Great Caution Advisable.

In these depressed times an unwelcome guest knocks at our gates. According to the latest dispatches of the United Press, la grippe has again appeared among us and the outlook is very grave. The latest reports from the capitol of Missouri inform us that Governor Stone, Secretary of State Lesner, State Auditor Siebert and State Treasurer Stephens are down with the disease, besides half of the clerical force of the different State departments, and that the attacks are of an epidemical nature.

It is true that since its first appearance in this country, la grippe has visited us more or less every season, but the cases were not very frequent and of mild nature. This year, however, the disease again seems to be of an epidemic character. The symptoms are the same as in former years, but more frequent and violent. They begin with a feeling as if the patient had taken a violent cold, succeeded by chills, pains in bones, sore throat, dull headache, violent cough and tired feeling. The utmost care is now advisable, as persons who formerly were attacked by this disease fall an easy prey to it again. It is true the calamity is here, but so also is the remedy. In former la grippe epidemics an old Swiss-German medicine, Dr. Peter's Blood Vitalizer, did not only prove a powerful remedy, but also an excellent preventive, and if taken in time, la grippe, with its unpleasantness, with all its seriousness, with all its danger, did not make any inroads and prevented the serious causes, as inflammation of the diaphragm, pneumonia, etc.

As our space is too limited to publish the hundreds of letters and testimonials from persons who used Dr. Peter's Blood Vitalizer, we append only two cases, which came to our personal knowledge.

Mrs. Elizabeth H. Jansen, Joe's Creek, Texas, writes: "My daughter had a severe attack of la grippe last February, which left her with a nasty cough, coughing up considerable phlegm. Sores appeared on all parts of her body, and we became anxious about her health. I received a copy of The Surprise, and wrote for some of Dr. Peter's Blood Vitalizer. A remarkable change for the better soon showed itself, and after having taken two large bottles she was entirely cured. We are very thankful for this wonderful remedy."

Mr. Adam Veith, in Ashland, Iowa, writes further: "Some of my neighbors got the grippe. They took Dr. Peter's Blood Vitalizer and got cured within three or four days."

All those interested in Dr. Peter's Blood Vitalizer and its wonderful cures can get all information by writing to Dr. Peter Fahrney, Chicago, Ill., for a copy of the latest edition of The Surprise. It is mailed free of charge.

Flesh

means strength to withstand chronic ailments, coughs, colds and disease. Sound flesh is essential to health.

Scott's Emulsion

the Cream of Cod-liver Oil, enriches the blood, builds up flesh and fortifies the system against sickness and chronic ailments. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Prepared by Scott & Bowne, N. Y. All Druggists.

If You Want Work

that is pleasant and profitable, send us your address immediately. We teach men and women how to earn from \$5 per day to \$3000 per year without having had previous experience, and furnish the employment at which they can make that amount capital unnecessary. A trial will cost you nothing. Write to-day and address,

E. C. ALLEN & CO.,

Box 1001. Augusta, Me.

Mrs. H. E. Robinson.

Psychometrist.

Reads from letters, photographs, locks of hair and rocks. Terms, \$2.00.
308 17th street. SAN FRANCISCO, CAL.

Mrs. C. H. Russell

Psychometrist.

Reads from letters, photographs or lock of hair, give sex and age. Terms \$2.00. Correspondents promptly answered.
110 California Avenue, Riverside, Cal.

The Hymnal

This is a fine collection of hymns. Adapted for congregational singing in Spiritualist meetings, etc. Book contains 94 hymns. It is by far the best and cheapest collection yet presented for the patronage of Spiritualists. The tunes to which the hymns are set are mostly familiar, many "Gospel Hymn" tunes being used, also selections from the Spiritual Harp. Price 10 cents; postage 2 cents. \$8.00 per hundred. Send 12 cents for sample copy.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

PLANCHETTE.

The Scientific Planchette.

Improved from the Original Pattern of 1860.

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

DIRECTIONS FOR USE.

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

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

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

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

Upward Steps
OF
Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC
HISTORIC.

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

—BY—

GILES B. STEBBINS,

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

CONTENTS.

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

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

IS DARWIN RIGHT?

—OR—

The Origin of Man.

BY WILLIAM DENTON,

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

This is a cloth bound volume of two hundred pages, no., handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing; and probably sheds more light upon man's origin than all the volumes the press has given to the public for years.
Price, \$1.00; postage, 5 cents.

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

THE VOICES.

BY WARREN SUMNER BARLOW.

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

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

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

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

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

Price, \$1.00, postage 10 cents.

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

NOW.

BY CARL BURELL.

Nothing future, nothing past
Can my future rate forecast—
It must be just as I take it,
Good or ill as I may make it,
Aye, in spite of prayer or vow,
As I make and take it now.

Future, 'tis the law divine
Must be now e'er it is mine;
Now is past e'er I can name it
And the past 'tis vain to blame it,
Yet in spite of prayer or vow
Future all hangs on that now.

What I have done, let it go;
What I may do, I don't know;
But the now is mine—I take it,
And the very best I make it,
For I know nor prayer nor vow
Can e'er change what I do now.

Mrs. E. B. Grannis, of New York, hit upon a novel plan to vote. Mrs. Grannis has for a number of years attempted to register. When she made her last unsuccessful attempt at the last election, her brother, Mr. George C. Bartlett, agreed to cast her vote for her, believing she had a better right to vote than he as she was more familiar with home politics, he having been out of the country for several months. Mr. Bartlett is a democrat but he cast the republican ticket, slightly scratched, for Mrs. Grannis. It would be a good thing if other women anxious to vote would follow Mrs. Grannis' example, for there are many men who do not vote at all, who might from natural gallantry surrender their right temporarily.

The importance of keeping the liver and kidneys in good condition cannot be over-estimated. Hood's Sarsaparilla is a great remedy for regulating and invigorating these organs.

Hood's Pills act easily, yet promptly and effectively, on the liver and bowels. 25c.

**The Sixth Sense,
—OR—
ELECTRICITY.**

A tory for the People.

BY MARY E. BUELL.

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

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

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

**THE COSMIC ETHER AND
ITS PROBLEMS.**

The Invisible Actuator of
The World of Matter
and Life.

—BY—

B. B. LEWIS.

This volume gives the author's views of "the infinite ether, that unseen monarch who holds all matter in the hollow of an almighty hand," of the nature of matter and the powerful physical agencies associated with it, the operation of electricity in the ether, as seen in the aurora, the comets and the solar corona, the phenomena of heat radiation upon the solar surface. It is an exceedingly interesting account of the nature of ether and its relation to matter, told in a manner to interest alike the scientific thinker and the unscientific reader.

Bound in cloth, price, \$1.00; postage, eight cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

THE JOURNAL BINDER.

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

Mrs. Winslow's Soothing Syrup for Children Teething softens the gums, reduces inflammation, allays pain and cures wind colic. 25 cents a bottle.

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

HANDSOME DEMY 8VO.

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

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

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

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

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

LIGHT ON THE PATH.

With Notes and Comments.

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

Written down by M. C.

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

THE INFLUENCE

OF

FOOD ON CHARACTER

OR

VEGETABLE VS. ANIMAL DIET.

BY

REUBEN PERRY.

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

Price, 10 cents.

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



Acme
Standard
Mailer

ONLY \$15.00

NO ROYALTY.

In offering this mailer to the trade we do so with the consciousness of having produced an article in every way superior to the older makes. We have simplified, strengthened and improved without materially altering the shape of the mailer. Anyone who has used the others will at once be able to handle ours with increased rapidity, because it is much lighter and more convenient. That the machine is a favorite wherever used is attested by the numerous testimonials from those who use them daily.

The machine was designed by a practical mailer, who for many years was employed on one of Chicago's largest dailies, and he has produced something that will do the greatest amount of work in the smallest space of time with less labor to the operator.

POINTS OF EXCELLENCE OF THE ACME STANDARD MAILER

- It is economical. Is easy to learn. Easy to handle. Does Rapid work.
- Works to perfection. Its action is automatic.
- It is not liable to get out of order. Its lasting quality is second to none.
- It is the lightest, most durable and rapid machine in existence.
- Its simple construction renders it comparatively free from "break-down."
- It is highly finished and nickel plated and every part can be readily duplicated.
- It is securely packed in a light wooden box and can be sent at a small cost.
- In fact it is a perfect mailer in every respect and the cheapest in the market.
- Is sold outright and not leased. No Royalty is charged for its use.
- The price of our mailer is only \$15.00.

Further information will be furnished upon application to

A. M. Prentice,
457 W. Madison St., CHICAGO, ILL.

THE JUDGES Of the
WORLD'S COLUMBIAN EXPOSITION
Have made the
HIGHEST AWARDS
(Medals and Diplomas) to
WALTER BAKER & CO.

On each of the following named articles:

- BREAKFAST COCOA,
- Premium No. 1, Chocolate,
- Vanilla Chocolate,
- German Sweet Chocolate,
- Cocoa Butter,

For "purity of material," "excellent flavor," and "uniform even composition."

WALTER BAKER & CO., DORCHESTER, MASS

**WAS ABRAHAM LINCOLN
A SPIRITUALIST?**

Curious Revelations From the
Life of a Trance Medium.

BY MRS. NETTIE COLBURN MAYNARD.

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

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

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

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

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

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

THE BIOGEN SERIES

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

NO. 1. "BIOGEN;" A Speculation on the
Origin and Nature of Life. By Dr. Coues. Now in
its Sixth Edition.

NO. 2. "THE DEMON OF DARWIN." By
the author of "Biogen." Now in
Third Edition.

NO. 3. "A BUDDHIST CATECHISM." By
H. S. Olcott. With Notes by Elliott Coues. Third
American Edition.

NO. 4. "CAN MATTER THINK?" By an
Occultist. With Introduction and Appendix by Elliott
Coues. A New Edition.

NO. 5. "KUTSUMI;" The True and Complete
Cosmology of Human Life. A New Edition. Re-
written and Prefaced by Elliott Coues.

NO. 6. "A WOMAN IN THE CASE." By
Professor Coues. Washington, 1887. Second Edi-
tion. Now first added to the Biogen Series, with a
new Introduction by Elisabeth Cavazza.
Price, 50 cents each.

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

**THE
PATHWAY OF THE SPIRIT.**

A guide to inspiration, illumination, and Divine
Realization on Earth.

BY JOHN HAMLIN DEWEY, M. D.

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

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

Poems of the Life Beyond and Within.

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

EDITED AND COMPILED BY G. B. STEBBINS.

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

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

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

Price, \$1.50, mailed free of postage.
For sale, wholesale and retail, at THE RELIGIO-
PHILOSOPHICAL JOURNAL OFFICE.

ONE I KNEW.

BY B. F. HENLEY.

A strange disease the boy assailed,
Of dumb, but strange, persisting kind,
That chilled his veins, and soon impaled
On wavering doubt his active mind.
The follies, sports and active joy
Of school day friends disturbed his peace,
And so, to ease the soul's annoy,
In theme's mature he sought release.

Alas, the futile bosom wars,
That ever restless hearts renew,
As dear ambition's brightest stars,
Undimmed, decline from wistful view!
In dread he felt the morbid gain,
Till youth's impulses quivering lay
Neath stern reflection's rushing train,
In sympathetic, keen dismay.

And healing science, in accents smooth,
Refusing aid, enjoined to bide
Confiding still, for time to soothe,
Since oft in shadow fortunes hide.
Alone despairing courage can
Contest decree so dark and grim,
And yet—though strong the currents ran—
Adventuring sails he tried to trim!

Still, such his wonted touch with life,
And love of every human good,
His pen decried the wretched strife
That springs from dearth of brotherhood;
His weal thy soul disdained to raise
The body's poor estate by wrong,
Or weave for falsehood glittering phrase,
To hide the truth or vice prolong.
Perchance he drew a secret sigh,
But smiled at Sampson's angry eye.

The inward eye discerned at length,
While, brusque and bustling, years sped by,
That most which claims our eager strength
Has seldom power to satisfy:
As dawned betimes the quieting truth,
A certain compensation came,
Those rich horizon glows of youth
Are lit at disappointment's flame!
For grief dissolves each earthly tie,
Nor much avails to question why.
Port Jarvis, N. Y.

The game of Totem (reduced to 10
cents) is a pleasant game for children
these winter evenings. There are thirty-
six cards comprised in this game, all bear-
ing neat engravings of birds, wild and
domestic animals and while it is enter-
taining is at the same time instructive.

Snap (price, 10 cents) is an amusing
game adapted for very young children. Its
play affords abundant field for the culti-
vation of ready thought, and a quick eye.

"Mr. Heaphy's Ghost" is a pamphlet
containing the London artist's own account
of a wonderful apparition. There are
also the letters written by Charles Dickens
to Mr. Heaphy, referring to the peculiar
circumstances which attended the original
publication in "All the Year Round" of an
inaccurate version of the story. We have
a number of copies, some shopworn, that
we will send on application, accompanied
by two two-cent stamps

The Lyric of Life.

—BY—

LAURA A. SUNDERLIN NOURSE.

The author of "Pencilings From Immortality"
has embodied in verse the principles of immortality
in the seen and unseen forces of nature, giving new
ideas in regard to planetary motion and the world-
life of suns.

It contains an excellent half-tone portrait of the
author. Pp. 172. Cloth. Price, \$1.00.

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

THE OTHER WORLD AND THIS.

A Compendium of Spiritual Laws.

(Issued by Chas. B. Reed, 164, 166 and
168 Fulton street, New York.)

The above is a comprehensive statement of what
Spiritualists generally believe, together with an
explanation of the laws governing the various phe-
nomena that have so marked the present century.
It purports to be through the mediumship of one of
the most successful instruments who, for years,
has figured as a public teacher.

12 mo., 280 pp., elegantly bound in cloth and gold.
Price, \$1.50.

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

Do You Want to Understand Finance?

THEN SEE

• MONEY FOUND •

By Hon. Thos. E. Hill,

Author of "Hill's Manual of Social and Business Forms," "Right and Wrong Contrasted," Etc., Etc.

This work shows in plain language how the government may estab-
lish its own banks at all central points, receive the people's money,
guarantee the depositor against loss, pay
three per cent interest, on long time de-
posits, and lend money, in city and
country alike, at a uniform rate of 4 per
cent interest, per year, to every one hav-
ing good security.

In this plan the government runs no
risk, invests nothing in the business, ex-
cept to furnish room, but prevents bank
failures and all the evils of financial pan-
ics, gets a commission from loaning the
people's money, and through this source,
derives an immense income which now
goes into the hands of millionaire bank-
ers.

The position is assumed that money
is to the Nation what blood is to the
physical body, that its circulation should
be as much a part of Government as that
blood and heart are a part of the body;
and that the heart, in the physical sys-
tem, might as well be a separate institu-
tion from the body, as that the bank, and the control of money, should
be separate from the people, and in the hands of self-seeking and irre-
sponsible manipulators.

Statistical Tables and Facts Relating to Money.

For the purpose of aiding the student in finance numerous statisti-
cal tables have been added, in the last edition of this book, which give
definite and accurate information on hundreds of topics like the fol-
lowing:

- | | | |
|------------------------------------|-----------------------------------|--------------------------------------|
| Alloy in gold and silver coins. | How Nat'l banks are organized. | Law on coining for 100 years. |
| State and Nat'l banks; difference. | Paper money, different countries. | Free coinage of silver. |
| Bank of England. | Seigniorage. | Total production Gold, Silver. |
| Number of bank failures. | Silver question explained. | Sources of government revenue. |
| Results of bank failures. | United States Treasury Notes. | Rates of interest, different States. |
| Current, Currency Certificates. | Treasury Notes described. | Money per person, each country. |
| Financial history since 1877. | Causes of bank failures. | Total gold and silver. |
| Am'ts of money in circulation. | Bi-metallism, monometallism. | Money from broken banks. |
| Gold and Silver Certificates. | Clearing House Certificates. | Public debt, U. S., since 1791. |
| Yield of precious metals in U. S. | Different coins of United States. | Value of silver bullion. |
| Gov't bonds and how issued. | Coins of foreign nations. | Stocks, bonds, etc. |
| Number of lawyers in Congress. | Demonetization; its effect. | Warehouse receipts. |
| Gold mining since 1600 B. C. | | |

This work contains a great amount of other financial information
which it is impossible to enumerate here, while its clear exposition
of the money question is meeting with the warmest commendatory men-
tion from all parts of the country.

The universal verdict is that any one who would understand finance
cannot afford to be without this book.

Prices.

- Bound in leather for the use of editors, public speakers and others,
who may wish it for constant reference, stamped in gold.....\$1.00
- Bound in cloth, stamped in gold.....75
- Bound in paper cover.....25

For Sale at the Office of this Publication,
Or sent, Post-paid, to any Address on Receipt of Price.

**Society for Psychical
Research.
American Branch.**

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

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

Information concerning the Society can be obtained
from

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

ETHICAL RELIGION.

BY WILLIAM M. SALTER,

RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR
ETHICAL CULTURE.

CONTENTS.

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

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

LOGIC TAUGHT BY LOVE.

—BY—

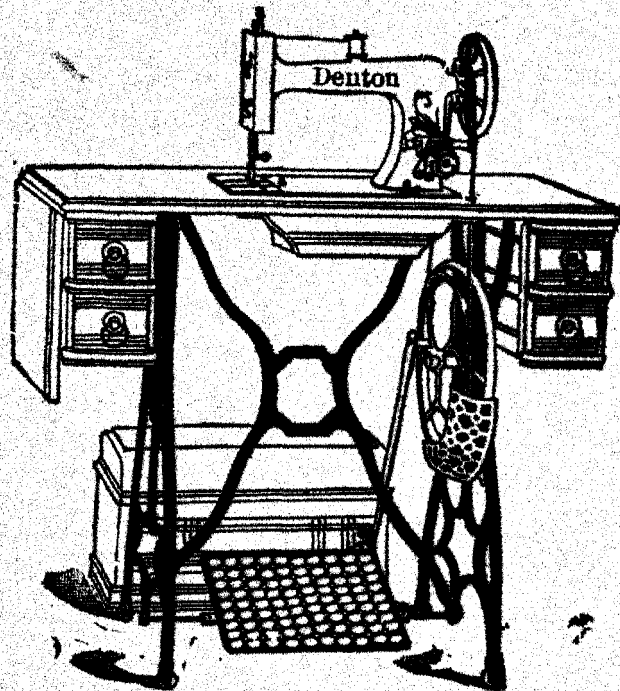
MARY BOOLE.

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

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

**"The Denton."
A Great Premium.**

NO. 40 SEWING MACHINE AND THE RELIGIO PHILOSOPHICAL JOURNAL ONE YEAR FOR \$20



**Points of Superiority
OF THE
"DENTON"
Sewing Machine.**

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

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

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

Attachments Accompanying Each Machine

ARE AS FOLLOWS:

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

WARRANTY.

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

TERMS.

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

II.

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

III.

For \$75 I will send THE JOURNAL one year to thirty new subscribers, and "The Denton" to the getter-up of the club.

N. B. — This proposal for clubs secures \$145 for \$75, and those proposing to canvass for such a club must notify me at once, as I reserve the right to withdraw the offer, only holding myself obligated to such as have notified me that they are at work on

SHIPPING.

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

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

REMITTANCES.

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

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

Address

The Religio-Philosophical Journal

An Ounce of Prevention

To save America from having a government of the few, by the few and for the few. By AUGUSTUS JACOBSON. Paper, 50 cts.

The plan herein outlined is bold and striking. Much can be suggested, and impressively, in its favor, and this the author certainly has said. The picture of society, as considerably reconstructed by the workings of the author's plan, is bright and tempting.—*The Congregationalist*. Mr. Jacobson's book is worth reading and pondering, and it will not be at all surprising if people shall, before the end of this century, decide that some such experiment is worth trying.—*Chicago Times*.

Inquirendo Island

By HUDOR GENONE. A clever story of love and adventure on a strange island, where the one sacred book is the Arithmetic. Paper, 353 pages, 50 cents

A stronger piece of fiction than Edward Bellamy's "Looking Backward."—*The Arena*. An attack on revealed religion.—*N. Y. Times*. Not wanting in a spirit of full reverence for the essential truths of God's universe.—*Christian Register*.

The Morals of Christ

A comparison with contemporaneous systems. By AUSTIN BIERBOWER. Paper, 50 cents.

The book is one of great suggestiveness, *** written in an attractive style and with much literary grace.—*The Critic*, N. Y. A remarkably suggestive and striking treatise.—*Independent*, N. Y. An interesting and forcible little book.—*Atlantic Monthly*.

The Genius of Galilee

By ANSON URIEL HANCOCK. An historical novel of the life and times of Jesus, from the standpoint of modern thought and criticism. Paper, 507 pages, 50 cts.

A book of great ingenuity, of keen insight, of much breadth and genuine force.—*Chicago Times*. A companion piece for Wallace's "Ben Hur." In these two books are set forth the two points of view from which the forces of opposing thought are approaching Christianity.—*Pittsburg Times*.

John Auburntop

Novelist. His development in the atmosphere of a fresh-water college. By ANSON URIEL HANCOCK. Paper, 275 pages, 50 cents.

The book is a readable one; one which gives the attentive reader subjects to think about.—*Pittsburg Times*. The book has this charm for eastern people, that it introduces new characters, new scenes and novel conditions.—*Light*, Worcester, Mass.

**Herbert Spencer's
SYNTHETIC PHILOSOPHY.**

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 131 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES. "One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR. Price, 10 cents.

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

**The Open Door,
OR
THE SECRET OF JESUS**

BY JOHN HAMLIN DEWEY, M. D.

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

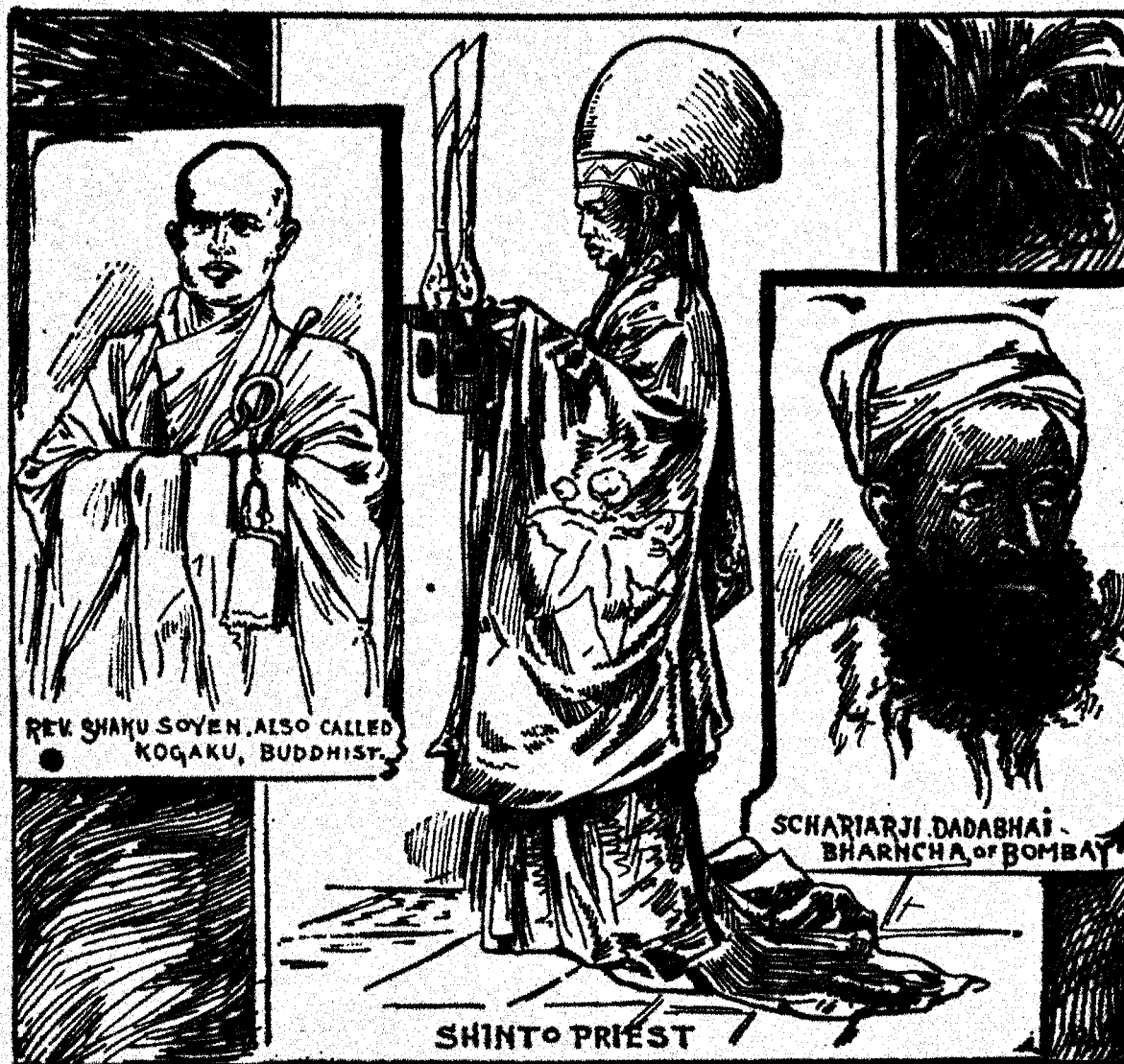
The exposition of the divine possibilities of humanity given in this book is based upon the recognition of a psychical and spiritual side to both nature and man. "In recognizing a super-sensuous and spiritual realm to which we are related," says the author, "we must reckon it as a portion of the universe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

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

The work is printed from large clear type and covers 186 pages.

Price, 30 cents, postage 5 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Greater Than The Fair Itself



SHINTO PRIEST

SCHARIARJI DADABHAI BHARNCHA, of BOMBAY

**WAS THE
Grand Parliament of Religions**

It is practically impossible to estimate the value to the world of the recent Congress of Religions held in Chicago, under the auspices of the World's Columbian Exposition.

THE WORLD'S FAIR
WAS A TRIUMPH OF THINGS
MATERIAL.

THIS CONGRESS
WAS A SYMPOSIUM OF ALL
THINGS SPIRITUAL.

Science, Agriculture, Finance, Health, even Education and Temperance, which were discussed by their ablest representatives, pale into unimportance beside the momentous issues debated by the leaders of religion.

We have been fortunate in obtaining a full and complete Report of this important Congress.

We have all the speeches and debates delivered by the supporters of the various creeds, and we have also secured the portraits of the prominent representatives from all the far-away lands, who were present.

We have made an admirable arrangement for "the people," whereby they can easily obtain these reports.

On receipt of ten cents we will send you Part One of the Report of the proceedings of the "Parliament of Religions" (to be completed in 11 weekly parts.) If you are a subscriber, or become such, we will accept One Dollar (\$1.00), in full payment, if remitted at once, for the entire series, and will send you the parts as issued weekly, thus saving you the labor and additional expense of remitting for each number, separately.

Copy or cut out this coupon and send to THE RELIGIO-PHILOSOPHICAL JOURNAL.

I hereby enclose ten cents for Part One of the report of the Proceedings of the "World's Parliament of Religions."

Parts 1, 2, 3 and 4 are now ready.

**THE JOURNAL BINDER
Is only 75 cents to Subscribers**

RELIGIO-PHILOSOPHICAL JOURNAL

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

PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY B. F. UNDERWOOD.

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

TERMS OF SUBSCRIPTION

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

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

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

Do Not Send Checks on Local Banks
All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill., Drawer 134.

Advertising Rates, 20 cents per Agate line.
Reading Notices, 40 cents per line.
Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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

CONTENTS.

- FIRST PAGE.**—The New Year, and Diary Keeping. The Power of Presence.
SECOND PAGE.—Dr. Montgomery on Psychical Research.
THIRD PAGE.—Greed For Gold.
FOURTH PAGE.—The Open Court.—Shakespeare and Psychical Research. Futurity.
FIFTH PAGE.—Foreign Spiritual Papers and Periodicals.
SIXTH PAGE.—Foreign Spiritual Papers and Periodicals.
SEVENTH PAGE.—The Mission of Phenomena. The Study of Crime and Criminals.
EIGHTH PAGE.—Voice of the People.—A Slander Circulated at World's W. C. T. Convention. The Bible and Spiritualism. As To Polygamy.
NINTH PAGE.—Woman and the Home.—The New Year. The Author of "The Dream Child." Miscellaneous Advertisements.
TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.
ELEVENTH PAGE.—The Top. Miscellaneous Advertisements.
TWELFTH PAGE.—Case of Telepathy. Talk To Your Dogs. Miscellaneous Advertisements.
THIRTEENTH PAGE.—Now. Miscellaneous Advertisements.
FOURTEENTH PAGE.—Miscellaneous Advertisements.
FIFTEENTH PAGE.—Miscellaneous Advertisements.
SIXTEENTH PAGE.—Holiday Greeting. Death of Mrs. W. J. Potter. General Items. Miscellaneous Advertisements.

All communications intended for THE JOURNAL and all business letters should be addressed to B. F. UNDERWOOD, 92-94 La Salle St., to whom all checks, drafts and orders should be made payable.

For some time THE JOURNAL has been offering to send the paper to new subscribers for 50 cents for twelve weeks. This opportunity will not be given but for a few numbers longer. The interest in the papers read before the Psychical Science Congress is very great and as it is at present doubtful whether they will be published in book form or not, a subscription to THE JOURNAL affords a chance of knowing what these careful investigators think on psychical subjects.

The Denton Sewing Machine is an admirable present for you to give your wife or daughter. There has never been any fault found with this excellent machine. Renew your subscription and order this beautiful machine for a Christmas present. Send your orders early.

HOLIDAY GREETING.

Owing to many circumstances I deem it wise not to issue a circular-letter this year as in years gone by, but to reach numerous friends whose addresses I do not possess through the medium of the spiritual press. Friends who have received my annual epistle will please accept this expression of my sincere good will and best wishes with as much personal directness as though it had been addressed to each separately.

What sacred recollections cluster around this Christmas festival. With but little effort we re-enter the scenes of our childhood, and through them, the thoughts and feelings of the childhood of the race return to us. The problem of life presents itself anew, and we see how naturally the thought of redemption, the need of a savior, and the hope of an ideal order of society dawned upon the human mind. For many the supernaturalism of the past has vanished, the nymphs have left the woodland, the fairies have departed from the grove, the angels no longer find a paradise on earth, and the gods cease to become men. A universe of law supercedes the world of miracle. But with all our boasted knowledge of natural law, the ultimate nature of things, and the real cause remains as great a mystery as ever. And though the gods do not become men in our time, we need god-like men. Though we expect no messiah to redeem us, we require an individual and social ideal to inspire us with an enthusiasm that shall enable us to realize in the state and its unites that for which "The Kingdom of Heaven" stood in olden times.

The Christmas season always suggests such thoughts to my mind, and we can best celebrate this joyous period by giving birth to thoughts akin and action born of similar sentiment. Let us banish the message of eternal grief, by the gospel of everlasting hope. Let the full orb'd splendor of a manly intellect chase the darkness of superstition's night away. Let a large heartedness overcome our unduly developed selfishness, and the desire of all nations shall be born.

Wishing THE JOURNAL and its many readers a most enjoyable Christmas, and a very Happy New Year, I am as always THE JOURNAL'S friend, and the companion of all those who share its light.

WALTER HOWELL.

[Mr. Howell's "Greeting" should have appeared in THE JOURNAL last week.—Ed.]

DEATH OF W. J. POTTER.

Just as THE JOURNAL goes to press the sad intelligence is received that Rev. William J. Potter, of New Bedford, Mass., suddenly passed from this life in Boston, Dec. 21st, while returning from the marriage of his son. Mr. Potter had been for several years President of the Free Religious Association. He was a man of great breadth of thought and liberality of spirit. Naturally conciliating and as gentle as a woman, when moral principle was involved, he was as firm as the rock of Gibraltar. He and the present editor of THE JOURNAL worked together from 1880 to 1886 as co-editors of the Boston Index. Mr. Potter was in the office of THE JOURNAL several times last Fall, remaining, the last call he made here, an hour or more, conversing on social and religious subjects. He was preparing a paper to be read at the Evolution Congress, the completion of which was prevented by his sudden return home to speak at the funeral of one of his parishioners. The news of his decease will cause sorrow in many hearts. We can only make this brief notice of our friend in the present issue of THE JOURNAL. Mr. Potter was born in 1830.

The University of Chicago regards it as no small part of its work to give its advantages and instruction to the largest number possible of the community who cannot come to the University for regular class room instruction. Accordingly the Class Work Department of the University Extension Division has arranged for several courses for the winter quarter of 1894 which will be of special importance to teachers who wish to do systematic work under University instruction. Persons who wish to join these classes are requested to notify the Secretary of Class Work before January 6, 1894. It is desirable that all who wish to join a class be present at the first meeting. There will be a course in Psychology under Sidney E. Mezes, Ph. D. This class will be formed at the Athenaeum, January 6th, at 4 p. m., Room 57. James' Psychology will be used as the basis of instruction. The class for the study of Political Economy, under William A. Hill, A. M., will be organized in room 51, Athenaeum, January 6th at 7:45 p. m. A class in Civil Government in the United States under Wm. C. Wilcox, A. M. will be formed in Room 59, Athenaeum, January 5th, at 7:45 p. m. There will be classes in Modern History, Caesar for Beginners, French Grammar, The Elements of Literature, Nineteenth Century Literature, Mathematics, Algebra, Geometry, Plane Trigonometry, Physics, Astronomy, Chemistry, Geology and Zoölogy. The fee for a Minor is \$8.00, for a Major or a Double Minor, \$16.00. The matriculation fee is \$5.00. All students who have not matriculated will be required to do so. The recitations will be two hours in length. A Minor (M) consists of twelve recitations, a Double Minor (DM) or a Major (MM) of twenty-four.

Passed to the higher life, at Union City, Mich., December 12th, Mrs. Amelia Osborn, wife of Burr Osborn, a prominent citizen of that community. Mrs. Osborn was a woman of great intellectual and moral worth. Educated, of noble character, fine spirit and most generous impulses, she was regarded with esteem and affection by all who knew her. At her funeral the Woman's Relief Corps, of which she had been President, performed a beautiful and impressive ceremony. The casket was covered with flowers, put there by the hands of loving friends. To the husband, daughters and other friends of the departed we extend heartfelt sympathy. The present editor of THE JOURNAL once enjoyed the hospitality of Mr. and Mrs. Osborn's home and can speak from personal knowledge of the fine personal qualities of the deceased.

There are not a few of THE JOURNAL'S subscribers who are in arrears on their subscriptions, many of them no doubt through thoughtlessness. They are reminded that, at this time especially, owing to the business depression, THE JOURNAL is in need of every cent which is due in order to meet current expenses. It has large bills to pay every week, and it takes many small remittances to make the amount which has to be paid for every issue. You who are behind in your subscriptions please consider this fact and "make glad the winter of our discontent" by remitting the amount due. You will thereby relieve us of anxiety, and enable us to give more time and to be in a better mood to attend to the editorial conduct of the paper.

The fact that "As It Is To Be" has filled a want is attested by the many favorable comments received from all parts of the country, from thinkers, skeptics, theologians, Spiritualists, liberal Christians, all who are questioning as to what comes after this life. Ignatius Donnelly says:

"I sat up half the night to read it." Henry Sterling Goodale says: "It is like tasting the nature of life." N. Y. Mercury: "It is a brave venture of a brave woman." Hartford Times: "No quotation that would not fill columns could give an adequate idea of this work." Cloth \$1. Paper, 50 cents. Pocket edition, 60 cents.

Among the contents announced of the January number of THE FORUM (which has been reduced to \$3 a year, 25 cents a copy) are a noteworthy article on Sumner by Senator Hoar, who knew Sumner as intimately as anybody knew him; an article on "The New Sectionalism: A Western Warning to the East," by Professor Keasbey, of the University of Colorado, a new writer, but a careful and independent student of public questions and a writer of both power and charm; articles on "Football," by Dr. D. B. St. John Roosa, the celebrated physician of New York, President Angell, of the University of Michigan, and President Warfield of Lafayette College—an interesting discussion from both the medical and the educational point of view; a striking literary article on "Has Immigration Dried up our Literature?" by Mr. Sydney G. Fisher, of Philadelphia, and other notable discussions.

Thomas Harding writes from Sturgis, Mich., December 21: Daniel Parker, J. P., late President of the Harmonial Society of Sturgis, Mich., died on Saturday, December 16, 1893. The funeral was on the following Monday at the spiritual church. Mrs. A. E. Sheets, of Grand Ledge, Mich., assisted by Rev. R. P. Shaw, Presbyterian clergyman, officiating. Squire Parker was one of the pioneers of Sturgis and a Spiritualist from the early days of the movement.

The Second Session of the National Spiritual and Liberal Association will be held at Winter Park, Florida, from January 14, to March 11, 1894. As the camp is located 144 miles south of Jacksonville it will give northern people an excellent opportunity to escape the severe winter weather. Speakers and mediums have been engaged and arrangements made for the comfort of visitors. For particulars relating to board, tents, etc., apply to Dr. E. C. Hyde, Winter Park, Florida.

Report of the proceedings of the late convention of Spiritualists held in Chicago, will soon be issued and may be ordered from the Secretary of the National Association of Spiritualists, Robert A. Dimmick, 510 East street, N. W., Washington, D. C.

Now is a good time to subscribe for THE JOURNAL. Begin with the New Year.

THE FAVORITE.

The "Acme Standard Mailer" is the favorite mailing machine used in Chicago. It has been used in the mailing department of THE JOURNAL for the last two years, with perfect satisfaction. It is a great improvement over the older machines, and was designed by a practical mailer of Chicago, who has made it a study for over fifteen years, to produce a machine that will do the greatest amount of work, in the least space of time, with less labor to the operator. Mr. A. M. Prentice, who has charge of the mailing department of THE JOURNAL, is so well pleased with this machine that he has taken the agency for it, and can fill all orders, that are sent to him, direct from the factory. The machine is having a large sale all over the country, and the extreme low price, \$15.00, with no royalty for its use, places it in the reach of publishers who have heretofore been shut out by high prices and royalty on other mailing machines. For points of excellence of the "Acme Standard Mailer," see advertisement on page 509 of this issue.