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

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THE OPEN COURT

DISEASES OF PERSONALITY AND SENSIBILITY— AN INTERESTING CASE.

By DR. M. L. HOLBROOK.

If a person looks at his image in a series of glasses suitably arranged he may see it reflected and again reflected so that there may be a score or more of them, or one in each mirror. If he will take a many-sided glass ball and in the proper angle look at another person he may see him divided into as many images as there are facets on the surface of the glass. It is a common amusement for the young thus to break up the faces of their playmates so as to make a dozen or more out of one. The explanation is simple and does not need to be gone into here.

If one, however, in ordinary health by introspection undertakes to study his own personality and bring it into his consciousness he cannot see it in any way except as a unit. There is a oneness about it that is very persistent. It will not split up as the image in the mirror breaks up the face and body. It is well that this is so, for however much we may wish to double our powers, we must do it by improving, training and strengthening them rather than by their subdivision. We may indeed see if we study our personality, that it changes constantly. It is never the same for any two consecutive hours. At times when in the fullness of health it has a fullness and richness that corresponds to the bodily vigor. At other times when weary and sleepy it dwindles down to a very small affair. But in any of these states it is a unit. It does not break up into many units.

In some diseased conditions, however, the personality changes. These changes are often very curious and interesting and usually attract the attention of the physician and greatly annoy the patient. We have not yet advanced sufficiently to explain these satisfactorily for the reason that our knowledge of nervous physiology and also of its perversion are now so limited, but this will not always be the case. I write this to put on record a case of disordered sensibility and perception, with double consciousness and other phenomena which are to say the least very curious. It is of a concealed woman interested in psychical matters and she will tell her own story—as she does not wish her identity known she will be simply Mrs. A. L. M.—. She writes:

About the year 1880 I suffered from an attack of peritonitis of a very severe sort, during which I was the subject of a series of hallucinations, quite vividly externalized. I had previously had other acute attacks of the disease, and have had others since, but without the slightest development of hallucinations. My general health has always been excellent, and my power of resisting pain, cold, the action of drugs, depressing circumstances, etc., is better than most people I know.

I had been out in a rain-storm and returning home, chilled and wet, went up-stairs into a sitting-room, when I noticed that a porcelain jardiner ornamented with three blackberries, that stood on the mantel, had taken on a new and startling meaning. I had lain down and as I looked over at these berries I all at once found that they were inspiring me with a perfectly appalling fear, as if they were possessed of some awful power of evil and mischief, and were inspired by a devilish and malignant purpose. My sense of terror grew and grew, till it became intolerable, and I rose and left the room. Going into my bedroom, as I opened the door, I saw peering from the door of a closet, at the other end of the room, a literal devil, whom I seemed to recognize as such, in his proper personality and physical make-up. I trembled and broke out into perspiration; and yet was able to force myself up to it. I put my hand upon the appearance and discovered that it was the fur collar of a coat. The next morning I was very ill, with a high temperature and a steady spreading pain. As soon as I was left alone in my room (and at such times only), I would hear a knock — — it always began thus — — and yet I would know at the same time that no such knock had occurred. Still with that other element in my personality I would feel the knock to be real, and would speak up audibly, saying, "Come in." Thereupon the door would open and my physician would come in, looking just as he usually did, but on his arm he would be carrying the dead body of a young girl, the "corpse" doubled limply over his arm, so that both hands and feet hung to the floor; the head, face downward, hanging between the arms. She was dressed regularly, in a black and green dress of Scotch plaid which I often examined critically. At times I would say to my doctor, "It is cruel of you to bring that body in here." He would thereupon walk with his burden to a chair, look at me, smiling, and hang it over the back of this chair, which stood at the foot of my bed, and leave it there, going out of the room himself and closing the door after him. I would then lie watching the body with disgust and dread, and feeling it cruel that I, in my weakened state, should be left alone with this dead girl. After a time, as I watched it intently, the head would become detached from the trunk of the corpse and roll off over the floor toward the fireplace. As it turned over and over, I would be able for the first time to see the face of the girl, framed in abundant dark hair. Again and again this face turned up to me, till it finally disappeared under the grate of the fireplace. The headless body would still remain vividly before my eyes, hanging quietly over the chair, till someone entered the room, when it would instantly disappear. My proper consciousness was apparently reinforced by the presence of a living person so as to throw off or suppress all the hallucinatory activity. It was thus that my consciousness of a double personality in myself first developed itself. For while to one self all these things just mentioned were absolutely real, with the other self I was conscious that it was entirely an illusion. During these uncanny visits I spoke to this phantom doctor in my usual voice and style and he seemed to understand

me perfectly. On the other hand, and while speaking, I knew them to be apparitions, and I felt a dispute or discussion going on internally between my two personalities. The outcome of this argument and counter-argument was to make me feel perfectly worn out and exhausted.

This sense, at first somewhat vaguely felt, of a double personality, increased steadily day by day till as I lay there on my back I had a consciousness of two bodies instead of one, each myself, and lying side by side. But the limbs of what I will call the second body would lie in entirely different positions from those occupied by the other body. I was tortured with uncertainty as to which body was my real body, or rather as to which represented the real ego, and which arm or leg I could move if I made an appropriate act of will. I found by experiment that I could change the positions of the limbs of one body and not those of the others, and by these means alone came to decide on one body as being my own proper body and the other as my hallucinatory body. However, as soon as I was at rest again after these trial motions, I was again as much in doubt as ever, and the torturing curiosity would again be urging me to determine which of the two was my real body. All my waking hours were consumed in this way. With the cessation of movement, both bodies became equally real to me. I spent my whole time in testing this matter, which continued to vex me exceedingly.

At a different time, while suffering from an attack of peritonitis, I experienced a phenomenon of a different sort. It was in the year 1885, when the crematory at Buffalo had just been started. I was very ill at the time, and had heard or seen no mention of it.

Several years before there had been some discussion in the local newspapers in regard to having a crematory or not, but that had passed entirely out of my mind. One day my doctor, whom I liked and on whose visits I greatly depended, was very late in coming.

When after several hours delay he finally arrived, I looked at him attentively and questioningly, remarking presently that he seemed a little disturbed and was red about the eyes. Then, without knowing why, or how I knew it to be so, I said to him, "Doctor, you have been watching a body being burned." He smiled and answered lightly, "some one has been telling you, I suppose, that the crematory has just been opened to-day; and, yes, I have been watching the first trial of the apparatus."

He laughed when I insisted, and would never believe but that I had been told of the crematory, and guessed of his visit because his eyes were red. I think myself that it had come to me through some temporary increase of some sensibility; during those same days I could hear every word of conversations going on in distant rooms of the house, and out on the street, not the least sound of which was audible to anyone else.

One other experience I have had of a like sort, but in this instance I was at the time in most perfect health and vigor. I was returning late from a ball in Philadelphia, and after dismissing the carriage at our door, went up stairs. I then discovered that I had left a valuable shawl behind—as I supposed in

the carriage. I told my husband, who at once ran down stairs and out on the street, to stop the carriage and inquire. A moment or two after he had closed the outside door, I all at once seemed to see my shawl lying on the square marble front-door step (common to most Philadelphia houses) of our house. For an instant I was entirely certain that it was there and all right. Then my more "common" sense asserted itself and prevented me from going down and getting my property. I said to myself, if it was there my husband would already have seen and picked it up. Still I had to dispute the point with another "voice" in my consciousness. After some moments my husband returned—without the shawl. The carriage he had found and searched. In the morning I told my servant that I had lost my shawl. "O, Mrs. M—," she said, "It must have been your shawl; the girl next-door just told me that early this morning when she was opening the blinds in the upper hall, she looked out and saw a shawl lying at the side of your door-step, but that just then a man was passing who stooped and picked up the shawl, and went away with it around the corner. As he had been so close to it when she first saw him, she didn't know but perhaps it was his own, that he had just accidentally dropped it and was in the act of picking it up."

THOMAS PAINE AND THE ECCLESIASTICS OF THE ENCYCLOPÆDIA BRITANNICA.

By R. W. SHUFELDT, M. D.

I.

Whoever wrote the brief anonymous biographical sketch of Thomas Paine in the last edition of the British Encyclopædia was evidently an ardent Christian, and, for all I know to the contrary, a divine. In that contribution he says: "The author of 'The Rights of Man' and 'The Age of Reason' would have had a very different kind of reputation if he had never written these works. Most of those who know him by name as a ribald scoffer against revealed religion are not aware that he has any other title to fame or infamy. But if he had never meddled with religious controversy, his name would have been remembered in the United States at least as one of the founders of their independence" (9th ed. Vol. XVIII, p. 196). It is the unqualified opinion of the present writer that Thomas Paine was one of the most remarkable men of his time, and it should be the source of unmitigated shame to this country if his name is ever allowed to become forgotten. There is but little danger, however, of any such thing ever happening. We are living in a true "age of reason," and as the claims of those who preach a "revealed religion" are daily becoming weaker and weaker, so will, at the same rate, the name of Paine, in history, become greater and greater. But it is not my object here to eulogize the author of "The Age of Reason," but rather to compare some of his biblical criticisms with the statements made by the ecclesiastical writers of the Encyclopædia Britannica.

In that great work, which is supposed to present us with the thought of the present time, there are a great many very elaborate biographies of the persons mentioned in the Bible, with learned discourses upon the significance of their acts. By far the greater number of these have been written by eminent divines of the English church, and may be accepted as the expressed opinion of that body. As Paine died in 1809, a sufficient length of time has elapsed to impassionately compare what he has said in "The Age of Reason" with these present-day opinions of the priesthood.

In the work we have just named, Paine said that he had "now gone through the Bible, as a man would go through a road with an ax on his shoulder, and fell trees. Here they lie; and the priests, if they can, may replant them. They may, perhaps, stick them in the ground, but they will never make them grow." As a mere matter of history, it becomes no more than fair to ascertain to what extent this boast has been fulfilled.

Apart from anything that Paine has said, I will first give an example of my own selecting, in order to make it clear to the reader the kind of comparisons I here propose to make. Let us take the Bible account of the crossing of the Red Sea by the Israelites under Moses and the destruction of the Egyptian army (Exodus XIV. 21, 29), and compare it with the account of that event as given by Dr. Wellhausen, then Professor of Theology in the University of Greifswald, in his article "Israel" in the British Encyclopædia. Ignoring the verse numbers in the biblical account—and giving it in running order, it reads thus: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea a dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And took off their chariot wheels, that they drove them heavily, so that the Egyptians said: Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses: Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left."

This account is as clear as words can make it, and needs no comment, and its author in order to make sure that he is understood, repeats the statement that "the waters were a wall unto them on their right hand, and on their left." Now how does Dr. Wellhausen translate this, one of the most extraordinary miracles of the whole Bible? Why in this way. He writes out the account and gives the circumstances just as they might have happened to any two armies, the one pursuing the other. Not a word does he say about the "pillar of fire;" the Lord's conversation with Moses; the dividing of the Red sea, or the dry land at the former bottom of that sea, after the miraculous division; or indeed anything of the kind. He simply states it thus: "The Hebrews, compelled to abandon the direct eastward road, turned towards the southwest and encamped at last on the Egyptian shore of the northern arm of the Red sea, where they were overtaken by Pharaoh's army. The situation was a critical one; but a high wind during the night had left the shallow sea so low that it became possible to ford it. Moses eagerly accepted the suggestion, and made the venture with success. The Egyptians, rushing after, came up with them on the further shore, and a struggle ensued. But the assailants fought at a disadvantage, the ground being ill suited for their chariots and horsemen; they fell into confusion and attempted a retreat. Meanwhile the wind changed; the waters returned, and the pursuers were annihilated" (Brit. Encycl., Vol. XIII, p. 396). Now I can accept that version of the story, but that has nothing to do with the fact that Dr. Wellhausen evidently does not believe the biblical account, and therefore is willing to so far pervert scriptural history as to write out a rational account, and that derived from the "Word of God" who distinctly meant it to stand in history as a divine miracle. The world is to be congratulated upon the manner of rendering of biblical history that Dr. Wellhausen indulged in before his class in the University of Greifswald (1881). Dr. Well-

hausen also wrote the article "Pentateuch" for the Encyclopædia Britannica, at which time he was a D.D. and Professor of Oriental Languages at the University of Halle (1885). It is a very non-committal, rambling account, and a most unsatisfactory one to read, if one expects to get any information out of it.

Now Paine wrote in "The Age of Reason:" "I proceed to examine the authenticity of the Bible, and I begin with what are called the five books of Moses; Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. My intention is to show that those books are spurious, and that Moses is not the author of them; and still further, that they were not written in the time of Moses, nor till several hundred years afterwards." Dr. Wellhausen says in his article "Pentateuch:" "The Pentateuch, already found in Tertullian and Origen, corresponds to the Jewish five-fifths of the Torah or Law" and, "It is asked, for example, what is left for Moses if he was not the author of the Torah. But Moses may have been the founder of the Torah though the Pentateuchal legislation was codified, almost a thousand years later; for the Torah was not originally a written law but the oral decisions of the priests at the sanctuary case-law in short by which they decided all manner of questions and controversies that were brought before their tribunal; their Torah was the instruction to others that came from their lips, not at all a written document, etc." In other words, in short, Dr. Wellhausen believes that the Pentateuch corresponds to the Torah, and that it was not written until a thousand years after the death of Moses. That is what Thomas Paine believed. Not only believed, but very clearly demonstrated. He also states that no one knows who wrote the book of Ruth, and this is fully admitted by Dr. W. R. Smith in his article "Ruth" in the British Encyclopædia. Both Paine and Smith are agreed that "Ruth" is not the "word of God"—and the latter says "the author is an artist!" (Vol. XXI, p. 253). I say, it is a very simple and ordinary story, the like of which can be found in thousands upon thousands of books throughout the world's literature. Priests are divided in their opinions as to what its author, whoever he was, intended to illustrate, teach or convey when he wrote it. Nothing more, probably, than I should, were I to sit down to-morrow and write a short, fairly interesting article for a magazine; and were the author of Ruth capable of being brought to life to-day, no one would wonder more than he would at the extraordinary "run" his article had had.

Again, our much-abused author, Paine, also said in his Age of Reason, "I come next to the two books of Samuel, and to show that those books were not written by Samuel, nor till a great length of time after the death of Samuel; and that they are, like all the former books, anonymous and without authority." Now what does the priest say about "Samuel" in the article in the Encyclopædia Britannica? Why just this, "So, too, the chronological system which runs through Judges and Kings is not completely carried out in Samuel, though its influence can be traced. In 1 Sam. xiii., 1, in the note "Saul was — years old when he became king and reigned (two) years over Israel (lacking in LXX.), one of the numbers has been left blank, and the other has been falsely filled up by a mere error of the text; the similar note in 2 Sam. ii, 10 seems also to have been filled up at random; it contradicts and disturbs the context. But, though the book of Samuel has been much less systematically edited than Kings, unsystematic additions to and modifications of the oldest narratives were made from time to time on a very considerable scale, and in this book, as in Judges, we not seldom find two accounts of the same events which not only differ in detail but plainly are of a very different date." (Vol. XXI, pp. 552, 253.) In other words this priest now believes with Paine that Samuel did not write the book of Samuel, and that its "context is contradictory," and that in matters of detail it is by no means to be depended upon.

Now Paine in his Age of Reason, prefaces his cri-

icism of the books of Kings with the following very truthful remarks, "I come now to the two books of Kings, and the two books of Chronicles. Those books are altogether historical, and are chiefly confined to the lives and actions of the Jewish kings, who in general were a parcel of rascals; but these are matters with which we have no more concern, than we have with the Roman emperors, or Homer's account of the Trojan war. Besides which, as those works are anonymous, and as we know nothing of the writer, or of his character, it is impossible for us to know what degree of credit to give to the matters related therein. Like all other ancient histories, they appear to be a jumble of fable and fact, and of probable and of improbable things; but which, distance of time and place, and change of circumstances in the world, have rendered obsolete and uninteresting." Now again what has the Rev. Dr. Smith got to say about the book of Kings, (first and second) of his Bible in the Encyclopædia Britannica? Why, he simply admits his complete ignorance of their authorship; says nothing, absolutely nothing, about their being the "word of God," but in a very sacrilegious and offhand manner, totally unbecoming in so eminent a divine of the church, he remarks, "The division into two books is not felicitous, and even the old Hebrew separation between Kings and Samuel must not be taken to mean that the history from the birth of Samuel to the exile was treated by two distinct authors in independent volumes. We cannot speak of the author of Kings or Samuel, but only of an editor or successive editors whose main work was to arrange in a continuous form extracts or abstracts from earlier books." He also says of "Kings," that "we can still distinguish a variety of documents, which, though sometimes mutilated in the process of piecing them together, retain sufficient individuality of style and color to prove their original independence." In other words this priest now believes with Paine that the authorship of the two books of Kings is unknown; that whoever the several authors were, they were surely not divinely inspired any more than have been a great many untrustworthy historians that have compiled unreliable history since their time. The books called "Chronicles" stand in the same case, and, tell me, of all the people in the world who now call themselves "Christians," how many of them can sit down and read the first ten chapters of the first book of Chronicles of their Christian Bible, and arise and say, they have in any way been edified, improved or interested? I ask this question because Paine has been damned by the priesthood, over and over again, for having said the books of Chronicles have to modern readers become "obsolete and uninteresting."

Another priest, the Rev. A. B. Davidson, D. D., LL. D., contributed the article "Job" to the Encyclopædia Britannica, and that he did not believe it to be the "word of God," is very evident from his terse remark about it, to-wit, "The author of the book is wholly unknown." Paine stated the same fact.

In regard to the book of Psalms we read in The Age of Reason, "It is an error or an imposition to call them the Psalms of David; they are a collection, as song books are now-a-days, from different song writers, who lived at different times." The priest who wrote the elaborate article "Psalms" in the XXth volume of the Encyclopædia Britannica, today most emphatically agrees with what Thomas Paine said about them a hundred years ago in The Age of Reason, and the same may be said in regard to the book of Proverbs. Listen how the Reverend Doctor writes about the holy "Psalms" of David in his Encyclopædia article. "Whether any of the older poems really are David's is a question more curious than important, as, at least, there is none which we can fit with certainty into any part of his life. If we were sure that 2d Sam. xxii., was in any sense part of the old tradition of David's life, there would be every reason to answer the question in the affirmative; but the grave doubts that exist on this point throw the whole question into the region of mere conjecture." Why, that is just the way Paine writes in his very excellent Age of Reason, and it is

reasonable, and moreover it is very refreshing to hear an Episcopal divine talking about "grave doubts" and "conjecture" with reference to matters in the Bible! O! ye Christians, ye Christians, what is to become of your Bible, if, in this way, both the priests and the evolutionists get after it?

By similar comparisons, I might go to show you that the priests who are the authors of the articles devoted to the books of the Old Testament in the Encyclopædia Britannica, not here considered, practically agree, in so far as the facts go, with what Thomas Paine has said about them in his Age of Reason, but you may take my word for it. Some other day we will deal with the chapters of the New Testament, as we have here with the books of the Old. Paine was a truthful man, who had the courage of his convictions, and the priests are gradually coming to accept the truth of his biblical criticisms—only they didn't like his way of putting them, at the time they were written and published.

AN EPOCH-MAKING PHENOMENON IN THE PHASE OF MATERIALIZATION.

By ALEXANDER AKSAKOF.

[From Psychische Studien, June, 1894.]

One of the most extraordinary events recently occurred in one of several sances recently given in December, 1893, at Helsingfors, in Finland, which casts a clear light on the mysterious phenomena of materialization and confirms, through the sense of sight and feeling, what has until now been possible to maintain only as a theory demanded by logic.

Before, however, I enter into the details of this case I must give in a few words an idea of the theoretical principle, on which I have experimented, and which the totality of the facts of this sort, complemented by those which I mean to describe, appears to us to furnish grounds for asserting, has been fully established. In all times in Spiritism it has been well known that the phenomenon of materialization operates at the expense of the body of the medium which furnishes the required elements, that is, that a certain degree of dematerialization (or dissolution) of the medium's body is the invariable consequence of the phenomenon of materialization; but it has not yet been determined to carry this assertion to the extent of drawing from it the last conclusion, which logically must arise from it, if it were correct. On one side the failure of facts and direct observations, which furnish this conclusion, on the other side the extraordinary fact, which it is required to accept as true, (a fact, however, not more extraordinary than that of materialization itself to which we are beginning to accustom ourselves) fully explain, why it has not already been distinctly formulated and universally adopted. But we have now a fact, which gives us the right to express ourselves with greater decision, and I will make this statement.

The investigation of mediumistic facts leads us to the adoption of three stages of materialization:

1. At the first stage we have the invisible materialization. We must in the first place indirectly concede this when we observe movements of objects which only an invisible human organ could operate, as I have in my work ("Animismus und Spiritismus" p. 48 et seq.) pointed out; next as consequence of feelings of a touching, which are experienced at half-dark sances, and which the participants are induced to ascribe to a hand, although this hand is invisible; and finally this belief is confirmed in general by all the facts of transcendental photography, and especially by certain cases of that kind of photography, in which the sight and feeling of forms invisible to the ordinary eye have been proven by photography. Observe in this connection the examples of photographs made by Beattie, (Animismus und Spiritismus, p. 49) and in the photographs of Mumler—same work p. 100—where Mrs. Conant, the renowned American medium, sees an apparition, which moves her hand, in which the photograph taken of it proves that it is really a hand, which belonged to a form invisible to the ordinary eye; or also the photographs of Mrs. Tinkham on which is seen a bit of the dress

raised by a hand. The transcendental photography furnishes us a proof of the ephemeral existence, of real, objective forms, which we can conceive of only on the theory of materialization just beginning but not yet visible to our eye. The matter necessary to this is certainly taken from the medium, but its quantity is so small, that the degree of the dematerialization of the medium is not perceptible to our senses.

2d.—At the second stage of materialization we have the well known phenomenon of a materialization which is visible and tangible indeed, but only a partial or incomplete materialization. Such is the appearance of hands at sances which has occurred since the commencement of the spiritistic movement; they took place in the light while the medium was in the circle of sitters. When asked for later in dark sances, these hands were felt though the medium was completely under surveillance. At such sances also partial materializations have been experienced, of faces, busts, more or less ethereal forms, but in darkness. When finally the medium was isolated in a dark cabinet or behind a curtain, which served as a formative place for the forms, appearances of hands, busts and faces were obtained which were far inferior and which appeared in so dim a light. According to the principle of the theory announced this phenomenon must correspond to a partial dematerialization of the medium,—that is of some special organ, or of a general dematerialization more or less imperceptible to our senses. As to the medium, who was in those cases always entirely alone in the cabinet, no direct observations could be made on the changes in her body which accompanied the creation of these phenomena. But at last, in case of the sance of Mrs. d'E—, which I am about to describe very fully, we have received the complete confirmation of this logical result: While Mrs. d'E— was sitting in front of the curtain in a dim light partial materializations were being formed behind the curtain, for example, appearances of hands and busts,—a half materialization of her body with her feet and lower limbs has been evidenced by the sight and feeling of several persons.

3rd.—At the third stage we have the complete materialization, that is that of an entire visible and tangible human form which for the eye is not distinguished from a living human body; this phenomenon is the highest development, the *ne plus ultra* of materialization, in which the medium is isolated in a dark cabinet and usually is in a trance. A long investigation of this phenomenon compelled the recognition of the fact, that, when the complete materialization of the human form was obtained, it undoubtedly bore in itself the features of the medium; hence sprang up many grounds for suspicion, exposures, etc. All attempts, to see the medium and the entire form at the same time, failed with rare exceptions, (in which the relative position and condition of both bodies, that of the medium and form—were unfortunately not investigated.) When finally by exceptional guarantees (for example when the hair of the medium was firmly held outside of the cabinet, or when the medium was encompassed by a galvanic current,) it was determined in an absolutely convincing manner, that the medium could not consciously or unconsciously play the role of the medium in the person of the form, and the similarity of the form to the medium was in spite of this complete or nearly so, (as in the case of John King's who resembled his medium Williams, or Katie King, who resembled her medium Miss Cook) and so we were brought to the belief that the "Doppelgänger"—double—or the doubling of the medium lay at the bottom of the phenomenon. But this expression leads to a false conclusion; for one can conceive the feeling that this "doppelgänger" may be likewise a half of the medium, likewise an exact picture of his body, while the real body of the medium may be behind the curtain. But the fact is this: that no half of the body, no exact copy of the body is there; but a real, complete body is there with flesh and bones, which resembles the medium in its entirety. In short, it is the body of

the medium. What must have become of the real body of the body in the meantime? We cannot reasonably suppose that the medium in a given moment has two complete, perfectly identical bodies. We have already said, that it is logical to believe that the degree of materialization of the form must correspond to the degree of the dematerialization of the medium; if, consequently, the materialization of the human form which appears is a complete one, then the dematerialization of the medium must be a complete one, or at least advance to such a degree that it would become invisible to our eyes, if one's condition at the time of this phenomenon could be ascertained.

In order to express myself comprehensively—so that I may keep continually in sight the fundamental principle that every materialization includes a corresponding dematerialization of the medium—the general statement of the multifarious phenomena of materialization may be presented in this wise:

1st. The invisible, commencing materialization, corresponds to a slight, invisible dematerialization of the medium, who remains in this visible.

2nd. The visible—that is only as it concerns the form of presence—partial, incomplete materialization corresponds likewise to a partial or incomplete dematerialization of the medium, who entirely or in part is visible.

3rd. The visible and complete materialization of an entire human form corresponds to a complete very considerable dematerialization of the medium to a point where he may become invisible.

AUTOMATIC COMMUNICATIONS.

There were often given personal communications which though of interest to us, dealt so entirely with private affairs that they must be held sacred. But I give here a few in addition to those already published which are of interest from their statements as to conditions, etc.

Question.—“Who will communicate?”

Answer.—“Spirit of L. L.—”

This was one who had while here been locally active in various works of reform such as Anti-Slavery, Temperance, etc., but who had only recently passed over.

Q.—“If L. L.— is here we would like to hear from him how he likes his new condition?”

A.—“Change of form has brought me into such strange changed conditions that I am as one homesick—glad to get near you two.”

Q.—“Why are you homesick?”

A.—“Have not found out the real reason; things are so different from former ideas.”

Q.—“But can you not give us one reason for your disappointment in your new life?”

A.—“Well, I had felt sure that old fighters like myself would be at once recognized, and assigned to our place as workers; but so far as now seen I have to offer credentials as positive as a servant.”

Q.—“Have you met any of your old fellow-workers?”

A.—“Some have come, but I am surprised how few. I am dissatisfied, but I am assured that I will soon be satisfied.”

Q.—“What is the chief reason so far as you can describe it, of this dissatisfied state of mind?”

A.—“The uppermost thought in what remains of the mind once known as L.— L.— is that of deserved humiliation. I did not understand until now how many similar minds to mine were evolved through the ages. I feel mainly abashed and long to return to old sympathetic friends, and yet I am aware that this feeling is of low selfish origin.”

This seemed so real and pathetic that we could not refrain from expression of sympathy and encouragement.

Friends, your words, your desire to help are comforting and helpful. I shall soon grow accustomed to such losses. But I think as I am so

new here that you had better put off communicating with me until I know whereof I affirm. Just now I am a homesick spirit and may give wrong impressions. I or some friendly spirit will impress you when will be the best time to communicate.”

A few weeks later L.— L.—'s name appeared unexpectedly and a message filled with satisfaction in his new state which he had learned gradually to understand was given then, and once or twice briefly thereafter.

Soon after the death of a somewhat prominent materialist another message was interrupted in this way: “Enough said as to personals, let some one else have a word!” We asked who it was desired to write, and after two or three attempts this was written: “Man named S. F.— wants to attest that he still lives much to his surprise.”

B. F. U.—“I very much doubt S. F.— saying that?”

A.—“Your doubt is not so great as was his when he was told that he could communicate through your wife. Your minds are in many respects the most sympathetic that he can be placed in rapport with, and though he is bewildered he will try to dictate a few words: ‘S. F.—, late of—, is going to express, so far as the new and strange yet reasonable condition in which he finds himself will permit, his pleasure at the possibility of personal communication with one whom he has long been known as a fellow-worker in the field of rational reform and wishes to assure B. F. Underwood of the genuineness of continued existence.’”

Q.—“What prompts you to come to us especially?”

A.—“Love of the truth—which I ever loved, but until now dimly understood. I have here the prospect of work for humanity as great—yes, far greater than I was permitted to accomplish when walled by sense conditions.”

Q.—“Can you give us a description of the state in which you find yourself?”

A.—“I wish to give you what is asked, but have not time now to decide as to test. I am new here, and cannot communicate directly, only by dictation, and with mistakes at that.”

There was generally no slightest suggestion in my mind as to what names would appear as desiring to get into communication until written. Once appeared the name of an acquaintance of Mr. U.—'s boyhood—a commonplace, jolly sort of person. Mr. U.— asked a number of personal questions which were answered satisfactorily, then he was asked if he was satisfied with his new condition when the following unexpected reply was given in words which Mr. U.— said were characteristic.

A.—“Earth don't amount to shucks when you get over here. All right, and happy.”

Q.—“But can't you tell us what makes it pleasanter—describe so we can understand?”

A.—“You'll find out as I did—'gainst the rules here to tell.”

Q.—“You might, however, give us just a hint as to what your experience was in leaving your body for the new state?”

A.—“Just be patient—it's all easy enough when you learn how. I was puzzled, but it all seems straight enough now.”

Once when Mr. U.— had been speaking of the frequent mixed messages, contradictions and occasionally falsehoods in the earlier phases of this writing. When I took my pen again this was written:

“Dear Underwood—I don't wonder that you are suspicious of humbug, for in your case I should feel the same, but do believe in what we are able to do through the goodness of your wife.—One of many spirit friends.”

Now while I am fully aware that some of these communications may seem to others simple or unmeaning, while many will be ready to say that they could easily be the outcome of my own vague ideas, yet to me by whose hand they were written, known as I do that no such formulated thoughts were in

my mind as to the conditions of the spirit on leaving the body, such messages as these have opened to my mind very reasonable possibilities in regard to the change we call death. I have been through these communications as one taught and my ideas thus gained are all based on falsehood. I must here aver that they are the most reasonable falsehoods my mind has ever entertained in regard to the mysteries of life and death.

S. A. U.

BORDERLAND ON MR. BUNDY.

Mr. Stead has some words in his magazine, *Borderland*, which on the whole are quite complimentary to our departed friend, Mr. Bundy, which we here reproduce. The article goes rather too far in saying that Mr. Bundy suspected fraud everywhere, and we do not think that his attitude was unfavorable to any genuine phenomena with any “honest psychic” who came to know him personally. Those among whom he established “a holy terror” were either charlatans and frauds or honest mediums who did not know him personally and had been led to fear and dislike him from the misrepresentation of those he had exposed or of their mistaken sympathizers. But we repeat on the whole Mr. Stead's references to Mr. Bundy are just and it gives us pleasure to transfer them to these columns:

The corrupting and degradation of Spiritualism, although disheartening and discouraging, afford no ground for despair. It is as it was in the wilderness, when the chosen people of God, delivered from bondage after many signs and wonders, no sooner found themselves temporarily bereft of the presence of their leader than they abandoned themselves to the worship of the Golden Calf, and delivered themselves over to many abominations. It is the old story over again, the Golden Calf in the New World has been set up in the Holy Holies. Hence Spiritualists who are truly spiritual, and psychics who have some appreciation of the obligations of scientific research have been driven to take up an attitude of more or less reluctant hostility to fraudulent mediums, and this has produced some unfortunate effects. The reformer is always apt to think more of the bad against which he sharpens his sword, than of the good things in the midst of which the bad flourishes and multiplies. So it has come to pass that the reforming zeal of the researchers has led to the impression that they were suspicious or unsympathetic to the manifestation of genuine phenomena, and this in its turn reacts upon the genuine psychics and leads them to shrink from submitting themselves to tests, which, in their own interest and that of their cause, they ought to have welcomed.

Of this a notable instance was afforded by the career of Colonel Bundy, the first editor and founder of THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, whose mantle has now fallen upon Mr. B. F. Underwood. Colonel Bundy was a man who had a sincere conviction as to the reality of phenomena. In this he differed no whit from any other intelligent man who will take the trouble to investigate for himself, but Colonel Bundy, having a stalwart hatred of fraud and all unrighteousness, could not content himself with collecting testimony to the reality of genuine phenomena. He felt it was necessary to make bare the sword of the Lord and of Gideon, and to smite hip and thigh without weariness all impostors who were profaning the sanctuary by fraudulently imitating the phenomena of the Other World. Nothing could have been more upright or more unflinching than Colonel Bundy's devotion to duty. Even when he had committed himself and his journal to the advocacy for weeks together of the genuineness of certain phenomena, the moment he had reason to suspect fraud he renewed his investigation, and on at least one notable occasion, when these investigations resulted in the demonstration of the existence of fraud, he did not hesitate to publicly expose the whole thing and acknowledge that he had been duped. For years he kept on, waging unsparring war against frauds wherever he found them. He succeeded in establishing a holy terror among the fraternity which unfortunately extended far beyond the limits of the fraudulent. No one is more sensitive than a true psychic, and the attitude of mind into which Colonel Bundy worked himself of suspecting fraud everywhere, while it did not induce fraud on the part of an honest psychic, acted upon the production of phenomena like a blighting north-east wind upon the blossoms of an orchard in early spring. It was unfortunate that the sense of duty which led to the continual exposure of fraudulent mediums, at the same time deterred the manifestation of genuine phenomena.

THE DUTIES OF CAPITAL.

Since the commencement of the railway troubles consequent on the American Railway Union espousing actively the cause of the Pullman employes, the newspapers and the law courts have been busy defining the duties of working men, particularly those engaged in railway work. Little has been said with reference to the duty of employers, and until it became evident that unless the heartless conduct of one member of the class were condemned the whole body would suffer loss in public opinion, it might have been thought, judging from the silence of the public press, that "capital" has rights but no duties. It is a mistake in these days, however, to try to enforce the old legal dictum that a corporate body has no soul. Those who have the conduct of the affairs of a corporation are wholly and legally responsible for its misdeeds, and they ought to be so also for its neglect of duty. This is a serious consideration, for duty is always strictly proportionate to right, and it is evident therefore that trading bodies with the vast powers which the possession of a large amount of capital gives them, must acquire very serious duties. This is true no less of individuals than of companies, and it applies indeed to all employers of labor; whether they belong to what is known as the capitalists class or not.

It may be well before speaking of "duties" to say something as to "rights." Most persons think they have the right to make as much money as they can, by improving their business opportunities to the utmost. This is, however, a great mistake. So long as a trader does not cheat he is allowed by law to make the best bargains for himself that he can. It is smartness in this way that has given the proverbial "Yankee" an unenviable notoriety. But there is a higher law, that of conscience or cosmical order, which declares that no man shall knowingly take advantage of the necessities of others to his own exorbitant profit, nor yet of their helplessness or ignorance. Every infringement of the law will have to be atoned for, if not in the present life then in another. Every attempt at "cornering" of particular produce is such an infringement, for it is intended to take money wrongfully out of other people's pockets. Watering of stock and other modes of giving a fictitious value to shares or property come within the same condemnation, as do trusts and monopolies having for their object the restriction of production, or otherwise to raise the price of articles to consumers above what they ought legitimately to pay. In all these cases money is taken out of the hands of the many for the benefit of a few, and this is done in many instances fraudulently and in all by the abuse of the power given by the possession of capital, which in the court of conscience is regarded as a trust.

The first duty of those invested with such a trust is therefore not to abuse it. But this is a mere passive duty. What of their active duties? The first is the payment to those who labor "a fair day's wage for a fair day's work." What such a wage should be will always depend on circumstances, but there are certain principles which should in every case govern its ascertainment. In the first place, capital without labor is absolutely dead. If it is put out at interest even some one's labor is necessary to pay this interest. As labor is thus necessary to give life to capital the laborer must in the first place, and before all else, receive living wages. After this has been provided for, the capitalist is entitled to a proportionate return for his investment, which should include a percentage towards the cost of replacing such part of his capital as may be lost through depreciation. When these two charges have been paid in the order indicated, then the balance if any should be divided into two equal shares, one to be retained by the capitalist and the other to be divided among his employes in proportion to the wages they receive.

How labor's share of the profits shall be dealt with by the recipients it is for them to decide, but its payment will not be a complete performance of duty by the employer. None of those who have cared for

the recreative as well as the moral and intellectual welfare of their employes have ever repented, so doing, even from a monetary point of view, and we have no hesitation in saying that it is the bounden duty of every large employer of labor to adopt such a course. His obligation does not cease with the mere payment of wages, and every one should do all that he can for the furtherance of the general welfare of those who are under his charge and for the cultivation of friendly relations with them. If this were always done, not in a patronizing manner, but as between man and man, disputes between employers and employed would be far and few between, and each would respect the other far more than is usually now the case.

But the capitalist has other obligations besides those due to the persons in his employ. The possession of money is, as said above, a public trust. This is true even of the capital represented by a working man's wage, for no man has a right to spend his money to the public detriment, nor yet to hoard it so that it cannot be spent at all. The proposition that every man has a right to do what he likes with his own is subject to serious limitations. But money is a man's own only in the sense that he has a right to the use of it. Coin bears the impress of the government, and its circulation is as necessary to the well-being of the body politic as that of the blood is to the health of the animal body. And as the body suffers if the blood serves to nourish excrescences and diseased growths, so the social organism is injured if money is used for the purposes of bribery and corruption, for the acquirement and maintenance of rights and privileges which enable capitalists to suck out the very life blood of the country. Franchises may be necessary to induce a company to invest its "timid capital" in schemes for the public convenience, but they should be guarded on every hand against abuse. But there is no excuse for the granting of the shameless privileges which under the specious term "protection" have enabled corporations, trusts and combines to become rich at the cost of the public. By means of the income tax or in some other way the holders of this ill-gotten wealth should be made to minister to the needs of the people at large.

Even if money has been honestly accumulated it ought to bear a proportionate share of the public burdens. Men should not be discouraged from obtaining wealth by honest labor, but its possessor is under moral obligation to use it largely for the public good, and if he fails in that duty provision should be made for its compulsory performance. We think it would be a wise provision to appropriate, for the benefit of the poor and unfortunate members of the community, whatever wealth a man may die possessed of beyond a specified sum. The accumulation of vast fortunes in the hands of individuals is a public evil which cannot be too soon mitigated by some post mortem arrangement.

WHAT ARE ATOMS?

In the Electrical Age for June 9th, Prof. Payton Spence, M. D., propounds a theory of atoms. He begins his article by affirming that every physical inquiry, pursued to the end, brings us down to metaphysics, and "in the final analysis of matter we come to force." Force is thus to Prof. Spence the "ultimate cosmical constituent," and it is not surprising therefore that he looks kindly on Boscovich's idea of atoms being mathematical points, that is dimensionless centres of force. But in so doing he abandons the suppositions of attraction and repulsion which are essential to Boscovich's theory, and regards the centre of force as a mathematical point from which lines of force are constantly emanating. Prof. Spence declares that a mere mathematical point is simply a negation, but if it is nothing we do not see how it can acquire a positive existence by being declared to be a centre of force. If lines of force are constantly emanating from it, it must be something apart from this process of emanation. It need not necessarily be material, but it must at least be physical in the sense of exhibiting the operation of force.

Prof. Spence uses force in the old general sense in which it was equivalent to power, and therefore without distinguishing between force and energy, so that when he speaks of lines of force he really means lines of energy. Energy it is which emanates, and not force, as we see by solar action, the sun being the centre of energy for our system. Moreover the lines which are said to emanate are supposed to repel one another. This they would not do if they were lines of force, as force attracts and not repels. As an illustration we may refer to the action of gravitation, which is aggregative because attractive in its operation, as distinguished from light which is radiative and therefore separative. Thus force may be described as the aggregative principle in nature and energy as the separative principle. Prof. Spence indeed speaks of the total energy of a centre of force, showing that he means energy when speaking of force.

But whether an atom be defined as "a vortex consisting of a centre of force with its lines of force," or as a centre of energy with its lines of energy, the definition is incomplete, as it provides for repulsion and not for attraction by atoms. This is the more strange, seeing that Prof. Spence affirms that "all the phenomena of both matter and mind have their origin in a rhythmical motion—atomic vibration in the one case, and, in the other, what Spence calls the pulsation of consciousness." He thinks that we are obliged to suppose that "centres of force" conform to that law of nature and "send out their lines of force in pulsations or regular rhythmical emissions," and yet he admits that this is not deducible from the nature of such centres, that is, as defined by him. It would be surprising if it were otherwise, considering that he has abandoned Boscovich's supposition of attraction, thus getting rid of half of every vibration. Each vibration is made up of a series of attractions and repulsions, and to say that one can exist without the other is equivalent to saying that force can exist without energy or matter without motion. How atoms which "repel each other with a force inversely as the squares of the distances from their centres" are ever to unite into molecules and masses will tax Prof. Spence's ingenuity.

On the whole we think we prefer the "vague, ill-defined and, to some extent, undefinable something called ether," to such a system of free atoms as Prof. Spence would substitute for it. They do not necessarily cover the same ground, however, and the nature of the ether may be quite independent of any theory of atoms.

AN INFALLIBLE REVELATION,

Those who assume the infallibility of the Bible (like the author of a book noticed in our review columns this week) and try to harmonize its discrepancies and explain away its obvious errors, often appeal to the Hebrew and Greek, and other meanings than those expressed in the English translation are given to passages and thus are reconciled statements that are manifestly at variance in the common version. This suggests, does it not, the necessary imperfection of a book revelation which has to be accepted by the millions who read it as it is translated, in many cases erroneously, into the languages of today. What is the advantage of infallibility in a book if that book is inaccessible to those for whom it was designed and can be known only through translations which, in numerous passages, convey ideas different from and even opposite to those in the original. It may be said that there are learned men who are able to explain these apparent discrepancies and other apparent errors of Scripture. Then right belief and understanding of the revelation, so far as the masses are concerned, depend upon the interpretation given them by those who can read the Hebrew and Greek. How unsatisfactory this is is evident from the fact that among those who have studied the Scriptures the most diligently in the original languages, is the greatest diversity of opinion as to the meaning of many passages both in the Old Testament and in the New. And some of these

passages are considered of such importance that the different interpretation given them have divided Christendom into hundreds of sects. What an absurdity to appeal to the Bible as an infallible authority, when Catholics and Protestants, when Presbyterians, Baptists, Methodists, Campbellites, Quakers, Second Adventists, etc., are in antagonism with one another as to what that authority actually says! How evidently consistent and logical is the Catholic claim that an infallible revelation demands and implies an infallible authority in its interpretation. Although Protestants profess to appeal to the Bible as an authority, the authority of each sect is its creed. When a question as to sound doctrine is raised, articles of faith, confessions, creeds are quoted, it being taken for granted of course by each sect that its creed, formulated perhaps hundreds of years ago, by sectarian zealots, is the only one that is wholly true and according to Scripture. This shows that with the doctrine of Bible infallibility, there must be some standard external to the Bible to determine its interpretation, and the right of private judgment is a fiction.

SPIRITUALISM AND INSANITY.

"Old Timer," a remarkably able and versatile writer who contributes regularly to the Chicago Evening News, in a recent article in that paper relates that years ago certain interested parties had one Seth Paine cited before the law on the ground that he was a dangerous lunatic. One of the witnesses brought forward by the State was Rev. R. W. Patterson, then pastor of the Second Presbyterian Church of this city: "The reverend gentleman went through his direct examination with flying colors. He considered Paine insane because he believed that he had intercourse with departed spirits. Any man who held to such belief was necessarily insane. When, however, Lawyer Tracey took the matter in hand there was no more smooth sailing for him. Among other questions Tracey put the following: 'Dr. Patterson, do you believe in the inspiration and truth of the Bible? Is every word between its covers the whole truth and nothing but the truth?' and so on. To all of these the good doctor answered in the affirmative. He believed in the story of the Lord calling Samuel; in the story of the witch of Endor raising the spirit of Samuel for Saul, and he fully accepted the resurrection of the Lord and His appearing to and speaking with his disciples; and also in many other evidences in the Bible of the truth and possibility of spiritual communication with the dead. Finally Tracey said to him: 'Dr. Patterson, of course you have read the story of Baalam and his ass; of the angel speaking through the ass to Baalam, and all that. Now, Dr. Patterson, do you believe that story to be true?' The Doctor replied that he certainly did. On this Tracey rose to his feet and, straightening himself to his full height—he was over six feet and stout in proportion—he said, with much emprovement: 'Now, Dr. Patterson, will you answer me yes or no to this question: Don't you think that it is reasonable for one to believe that spirits from the other world can as easily communicate with us by speaking through men as they can by holding converse with people through jackasses?' To this Dr. Patterson could only reply that Baalam lived in the age of miracles but that the age of miracles had long since passed away. On this Tracey sternly said: 'Dr. Patterson, you can go down. I have no more questions to ask you.' In a few minutes subsequently to the Doctor's descent from the stand Seth Paine was declared a sane man by the jury."

Some years ago a Mrs. Eddy in Chicago had her husband brought before the courts on a charge of insanity founded on the fact of his spiritualistic belief. The story is thus told by "Old Timer:" "In this case the principal witness for the State was the Rev. John R. Hibbard, pastor of the New Jerusalem Church in this city. The Rev. Mr. Hibbard was asked by the attorney for the State, Mr. Daniel Mellroy, if he believed in spiritual communications at the present day. He replied that he did, but

that they proceeded most generally from insane spirits of the nether world, and that they generally operated on persons in this who were also more or less insane. The attorneys for Eddy could get but this out of him and so they tried another tack. They sent for Mr. Joseph K. Forrest, then associate editor of the Chicago Democrat. On Forrest taking the stand, after the State got through with him he was asked by the defense if he believed in the possibility of spiritual communications. He replied that he did. He was further asked if he believed Swedenborg was the subject of such communications. He said he did. He was also asked if he believed Swedenborg was insane. His reply was: 'On the contrary, I believe he knew more truth than all the world beside in his time.' He was still further asked if he believed that a man was necessarily insane who believed in the possibility of spiritual communications. His reply was: 'I do not; on the contrary, if I did I would be pronouncing myself insane, for I believe in the possibility of such communications.' On his leaving the stand the defense entrusted their case to the jury, who, nem. con., acquitted Eddy. One or two curious circumstances connected with these cases of Paine and Eddy come to my mind. Both of these men lived to old age. Eddy died a year or two since, after he had attained the age of 84 or 85. Paine died younger but in the possession of all his faculties. Both may have been what are called 'cranks' but neither was so cranky that he was unable to look out for number one. Nor is this all. The Rev. John Randolph Hibbard, who testified so strongly against Eddy's sanity, is now in an asylum in this city, his mind completely shattered and with no earthly hope of his ever becoming possessed of the full control of the voluntary part of his mentality."

RAILWAY METHODS.

In his work on "The Railroad Question," the third edition of which was published last year, the Honorable William Larrabee, late Governor of Iowa, throws a remarkable light on the railway system of this country. It is remarkable from the fact that it reveals a state of things unparalleled in the history of civilization for selfish greed, and for the daring attempt by a small class to usurp the rights of the people. That we may not be thought to speak too strongly on this point we will quote the words used by Governor Larrabee when treating of the remedies proposed for railway abuses. He says: 'There is a disposition among railroad companies to arrogate all the powers of sovereignty. They want to make their own laws, impose fines and declare war, and often even go so far as to openly defy the power of the State that has given them their existence.' He adds a few sentences further on; "the great fortunes of this country have been amassed within a few years, and chiefly from manipulations of railroad property. If the people permit these practices to go on without restraint but a few years more, the property of the nation will be largely under the control of a few bold adventurers."

It is well to recall these words at a time when the arbitrary conduct of a quasi-railway corporation has led to a railway strike the bitterness of which is a foretaste of what will soon occur again with double intensity unless other means are found for curbing the "insolence of wealth." Where all the large companies are tarred with the same brush it is hardly necessary to particularize, but the notoriety of the cases of the Pacific roads is so great that we may refer to the fact that "it was reserved to the Union Pacific and the Central Pacific companies to bond their roads from the beginning to an amount equal to twice their actual cost, or, in other words, to virtually receive them as a present from the Federal Government, bond them for all they were worth, and in addition, issue stock to an amount largely in excess of the cost of construction, and then try to earn interest and dividends on the whole amount of securities issued."

Railways are highways established for the bene-

fit of the people at large, but their promoters have abused the privileges conferred on them and made their franchises the means of inordinately enriching themselves at the people's expense. Nor have they restricted themselves to the use of sharp legalistic methods. Every pooling combination of railroad companies for the maintenance of rates is, Mr. Larrabee tells us, a violation of common law, and the Interstate Commerce Act was passed to reassert and enforce this principle. Since the passage of the Act, the great companies affected by it have done all they could to render it inoperative, and the evil sought to be provided against still exists. The Federal Judges quickly issued injunctions against the officials of the American Railway Union for what they regard as an infringement on the part of the employes of the Interstate Commerce law, but they seem powerless to restrain the Railway Companies themselves from such conduct. While "a man by the name of Phelan" was being sentenced to six months' imprisonment for contempt of court in interfering with the Cincinnati Southern road, which like many of the other mismanaged railways in this country, is in the hands of a receiver, an inquiry is being made into the management of the great Atchison, Topeka and Santa Fé road, which is alleged to have kept two sets of books to cover illegal rebates to an enormous amount made by the Company. In this country of liberty to do what one likes with one's own, even if it is contrary to law as to do, probably the rich offenders who "manage" the Atchison system will escape scot-free while "Debs and his dupes" are confined in the common jail. We say this because a daily contemporary which has been particularly bitter against the American Railway Union winds up a wild article on the Atchison scandal by the remark: "All the facts will have to come out to the public gaze. The kind of 'book-keeping by double entry' which appears to have been indulged in by officials of the Santa Fé cannot be tolerated." When the public gaze is satisfied the matter will be allowed to sink into oblivion, but it will be debited to the account of the Railway Companies against the great day when there will have to be a settlement of all such accounts, and in accordance with their own principles it will have to be settled to the uttermost penny.

We wish in conclusion to give our readers a little more information on railway methods, culled from Governor Larrabee's important work, and we will take it from his chapter on "Railroads in Politics." He writes: "The statement that under a free government it is possible for a few to suppress the many might almost sound absurd to a monarchist, and yet it is true that for the past twenty-five years the public affairs of this country have been unduly controlled by a few hundred railroad managers." Their influence is felt in every caucus, in every nominating convention, and at every election. Mr. Larrabee affirms that at national conventions "the railroad companies are always represented," and their representatives do not hesitate to inform the delegates that this or that candidate is not acceptable to their corporations and "cannot receive support at the polls." At elections they use all their influence to secure the election of men favorable to their interests, irrespective of their party politics. By the lavish gift of free passes they have established a system of bribery from which even judges are not safe. Mr. Larrabee mentions that "only about two years ago the Chicago New made the discovery that nearly every judge in the city of Chicago traveled on passes. . . . It was not infrequent for judges to solicit passes for family and friends." No wonder that the system had a debasing influence on the judiciary, which is, however, just what the railway companies desire. No wonder that weak judges can be found to more than give the railway company the benefit of a doubt. Mr. Larrabee goes so far as to assert that "the influence which railroads exert extends from the lowest to the highest court of the land," to which subsequently he adds the statement that it "reaches to the White House, whether its occupant is aware of it or not." When they could not

control a judge of an independent mind they have often resorted to the stratagem of offering him a princely salary to become their legal adviser, and thus a railroad "gets rid of an undesirable judge and gains a desirable solicitor at a price at which they could well have afforded to pension the judge." In view of such facts we are not surprised if working men look with some suspicion on the legal proceedings in which the officials of the American Railway Union are defendants.

THE STATE OF SAVAGERY.

The court and spectators must have been taken much aback when Mr. Erwin, the attorney for "Debs' gang," as the Chicago Tribune forcibly if not politely denominates his clients, justified their conduct as a return to the law of nature, which authorizes a man to enforce his own rights when they cannot be otherwise redressed. Stated as a broad principle, and apart from the actual facts of the case in question, there can be no doubt that Mr. Erwin was quite right. If a body of men are suffering a wrong at the hands of others and it is impossible for them to obtain any justice, and if they have "no forum for redress in the country," they are entitled to take the law into their own hands. If it were otherwise, then slavery was justifiable and the Revolution of 1776 was utterly indefensible. Of course a judge on the bench when such sentiments are addressed to him could not be otherwise than perfectly horrified, and it is not surprising that Judge Woods is reported to have said "there is a public that is interested in the peace and order of the community, and I do not care what harm has been done to any fragment of the community; we have not reached the time when that fragment has the right to raise war and overthrow peace and stop the progress of the affairs of the people."

This language must not be construed too strictly, as it had particular reference to a supposed conspiracy by certain railway companies to sustain the Pullman Palace Car Company in their refusal to arbitrate the grievances of their employes, a conspiracy which if it existed the court promised should be punished in so drastic a way that it "would be a perpetual example as long as the history of the transaction would be preserved." Thus the judge was incited by the consciousness of any such wrong as that which Mr. Erwin asserted had been perpetrated could and would be severely dealt with. It may be a question how far any such combination of the railway companies in aid of Mr. Pullman against his employes would come within the purview of the Interstate Commerce Act, but we are here concerned with the frequent resort to the law of savagery in criminal cases which occurs in this country, and which is due in large measure to the inadequacy of the law to deal with certain offenses. A colored woman we read, has been lecturing in Great Britain on the lynchings of negroes which take place in the Southern States, sometimes under the most atrocious circumstances. Such illegal slayings are unjustifiable because the law can sufficiently punish the crimes which they expiated; although according to the dictum laid down by Judge Woods they would not, as being against the peace and order of the community, be justifiable in any case.

Lynchings are not confined, however, to the Southern States. They take place in our own and neighboring States, where it might be thought that there would be no adequate occasion for men to take the law into their own hands. And this would be so if the law were properly enforced. But here is the difficulty. If the law were a machine which worked methodically and unerringly, without respect to persons, no one could find fault with its action. Unfortunately, however, it is a machine which is governed in its action by human motives, and it is therefore uncertain and liable to continual abuse. And this is the reason why lynchings take place. They are intended to insure that justice shall be done, that offenders shall not escape through the impartiality, not of law, but of those who have to do with its operation and enforcement. The law may be good, and

its operation is always intended, in this country at least, to be beneficial. Whatever its intentions or those of its makers may be, however, a law is not beneficial if it is uncertain in its application or if its penalties can be evaded. In such a case we can well imagine that a recourse to the law of savagery or nature would be allowable, although it might be doubtful who in any particular case would have authority to put it into operation.

It has been affirmed, and on good grounds, that uncertainty of law is worse than having no law at all. Much may be said in favor of the absence of governmental authority among persons who know how to govern themselves, but nothing in support of a law which is enforced only when it suits the purposes of an individual or a class of individuals, or against some persons and not against others. The spasmodic manner in which many of the ordinances of the city of Chicago are enforced would be ludicrous were it not sad. Such conduct is pure anarchy, for it is worse than being without law; as in this case people could combine to enforce rights and perform duties which are now delegated to the arbitrary conduct of others, against whom there is no redress for nonfeasance or misfeasance. In the past, offences against the laws of the State have either gone unpunished or have been dealt with in so inadequate a manner, that their enforcement evidenced a more serious breach of duty than the original offence, and betokened a deadening of the official conscience which cannot be viewed without alarm for the future of our people. In all these cases we have a tendency to the state of savagery which Judge Woods so properly declared could not be allowed in this enlightened age. But savagery is generally understood to be that of society in which the will of the strongest is law, irrespective of the rights of others. Such a condition of things is, however, quite consistent with the existence of a high degree of what is called civilization. In this country a large part of Federal legislation is class legislation and usually in favor of the class of capitalists, who have since the civil war come to occupy a position of actual meane to the continuance of democratic government. The railway interest especially is all powerful, and although the Interstate Commerce Law was finally passed, it has been ceaselessly combatted at every point by the Railway Companies, until they saw that the subsidiary Act of 1890 could be made use of to crush the American Railway Union. Mr. William Larrabee, late governor of Iowa, has vigorously exposed the political intrigues of those companies, which he accuses of even trying to influence the decisions of law through the highest tribunal in the country. He declares that ever since the decision of the Supreme Court of the United States in the Granger cases, affirming the right of a State to control railroad charges for the transportation of passengers and freight wholly within the State, "it has been their determined purpose to bring about, if possible, a reconstruction of the Federal Supreme Court, in order to secure a reversal or modification of the Granger decision." No wonder if in the light of the facts brought together in Mr. Larrabee's book judicial decisions are beginning to be looked upon with distrust, especially when railway companies are parties to the proceedings, and that socialists and anarchists are multiplying in our midst.

GRAVITATION AND ETHER.

When the law of gravitation first suggested itself to the mind of Newton, what did he do? He set himself to examine whether it accounted for all the facts. He determined the courses of the planets; he calculated the rapidity of the moon's fall towards the earth; he considered the precession of the equinoxes, the ebb and flow of the tides, and found all explained by the law of gravitation. He, therefore, regarded this law as established; the verdict of science subsequently confirmed his conclusion. On similar, and, if possible, on stronger, grounds, we found our belief in the existence of the universal ether. It explains facts far more various and complicated than

those on which Newton based his law. If a single phenomenon could be pointed out which the ether is proved incompetent to explain, we should have to give it up; but no such phenomenon has ever been pointed out. It is, therefore, at least as certain that space is filled with a medium, by means of which suns and stars diffuse their radiant power, as that it is traversed by that force which holds in its grasp, not only our planetary system, but the immeasurable heavens themselves.—Professor Tyndall.

Miss Isabel L. Johnson writing from Paris to Mrs. Underwood at the time of President Carnot's funeral, says: "Paris is still in mourning for President Carnot. We drove about the city the night before his funeral; but the lights covered with thin black stuff made a dismal scene. Quite a contrast to the bright hot day of the funeral when the judges and other functionaries looked quite so much as if they were going to a fête as to a funeral. We attempted to see the procession forming, but the crowd nearly crushed me to death. Mr. L. R. got me out by telling the people I was ill and by our trio using great effort to be free from it. It was reported that six men were killed. The gens d'armes let their horses come close to the crowd and if it does not go back, make them kick up their heels. I never saw such a crowd as we were in. It is frightful to think of. Places at windows were five dollars each place and more. The people claimed Carnot's death was a great loss and speak of their sorrow; but many of those who had taken part in the rites that Sunday looked quite gay after the disbanding of the procession. We went to another part of the city after freeing ourselves from the crowd, for parts of Paris were barricaded and we could not get back to our hotel which is in the old quarter of the city. We are near the garden of the Luxembourg and are in it nearly every day when we start for the omnibus station at Saint Sulpice. In the church of Saint Sulpice it is said there is the finest music in Paris. We went there last Sunday. I did not behave so badly as on the previous Sunday afternoon. When returning to the Madeleine our trio entered and found there were services for the repose of Carnot's soul. I sat down in a chair (intended for the faithful to kneel upon) with my back to the altar, when a man—corresponding to a beadle in the English church—rushed toward me shaking his long staff at me. Such elegant paraphernalia as was in that church I never saw before! The raiment of the priests and their attendant was gorgeous.

THE first impulse of people brought up under theological teachings, in the presence of mortal peril or a great natural convulsion, is to drop on their knees and fall to praying, as though behind the danger, the tempest, earthquake, or tornado, were a being who could be induced by abject servility and supplication to stay his hand. But Horace represents his stoic just man as standing upright and unalarmed amid the ruins of nature, in the strength of his own conscious rectitude. Once, universal mankind were devotees, accustomed to resort to prayer in all emergencies of peace and war. At present, the most intelligent, enlightened persons have ceased to offer petitionary prayers. Their religion is not servile, and they are not sycophantic courtiers of the higher powers. Their religion is a disinterested, reverent, intelligent recognition of the truth, or, as John Stuart Mill says, "the strong and earnest direction of the emotions and desires to an ideal object, recognized as of the highest excellence and as rightfully paramount over all selfish objects of desire." So long as men remain abjectly ignorant, the discipline of religious fear and servile, selfish devotion will continue to control them; while as fast as men are delivered from bondage to ignorance, and become rational seekers after truth and knowledge, their naturally upright persons will cease to be bowed in servile homage of aught in heaven or earth. The sense of awe inspired by the mystery of being, and the effort to realize in character and conduct the noblest ideals of the human mind, constitute the most fitting worship and the most rational religion.

VOICE OF THE PEOPLE

THE CHRIST.

BY AUGUSTIN CALDWELL.

"Pilate saith unto Jesus: Whence art thou? But Jesus gave him no answer."

I.

Christ is more than cloak and cover;
Neighbor, husband, guide and lover.
Christ is practice and career;
Power and beauty there and here;
Heart and shoulder for Life's care;
Will to do and zeal to bear;
Searching, toiling anywhere.

II.

Christ the holy, holy, holy;
Endless light and weight of glory;
Harp and timbrel; lute and lyre;
He is the most sturdy lifter
Of the soul besmoked with brine;
He is the most constant sifter;
Taking pearls away from swine—
Changing human to divine.

III.

Christ is joy of midnight vision;
Field and path and height elysian;
Mirth, enchantment, laughter, cheer;
Prophet, poet, priest and seer.
Christ is all the rough road meanness;
Back unbending; hand that gleaneth;
Bearer of the burden strong;
Arm that breaketh harm and wrong;
Tall and stalwart—stern and steady,
Sure and safe and ever ready.

IV.

Where is Christ—this Living Power?
Call him—let him meet this hour!
Christ is thine own right good will,
When thou movest or when still;
Nerve and muscle, sinew, bone,
Marrow, spirit, brain and tone.
Thou art Christ—eternal, strong;
Act him, live him all day long.

DEBPHOS CAMPMEETING.

To THE EDITOR: The preparatory arrangements for the Fifteenth Annual Campmeeting at Delphos, Kansas, are being brought to a close. The well has been cleaned and another one sunk and supplied with a pump, the grounds cleared of weeds and forest leaves, trees trimmed of dry and other superfluous limbs, hitching posts arranged and set. But the worst is to decide what shall and what shall not come on to the grounds. So many applications have been made for games, swings and other things for amusement and profit. We would like to admit all that would be of benefit to us or pleasure to our guests, but nothing that would detract from the main objects of the meeting, viz.: for education in spirit revival, and a clearer union with each other in the ethics of life. We shall have mediums and speakers of good repute and expect to have a good and profitable season. One and one-third fare is secured on most of the roads in this State. When buying a ticket ask for a certificate to present at this end of the line. Camp commences August 10th and closes August 26th.

GEORGE KNOWLES,
Secretary.

A NEW AND VALUABLE BOOK.

To THE EDITOR: Rev. Adoniram Judson was a prominent person among the missionaries to the heathen a half century or more ago. He spent years in Burmah, devoted and consecrated to his work of snatching souls "like brands from the burning" by converting them to what went by the name of Christianity—the theology of the Baptist church. In those days every heathen was held to be a child of Satan; an heir to eternal torment for disbelief in a Bible which they never saw, and a Christ whom they had never heard of. To convert and save them from this awful doom, Dr. Judson wrought, in accord with his best light, earnestly and with persistent faith, high courage and deep conviction of duty. Between the cramped lines of his creed he read of "the deeper matters of the law," and thus his life caught gleams of grace and beauty.

His daughter, Abby A. Judson, inherits the strength and earnestness of her father, and her depth of spiritual insight from a mother whose memory is greatly inspir-

ing. A popular and successful teacher, the head of a private school for girls in Minneapolis, she was fully convinced of the great truth of spirit presence. Coming to no hasty conclusion but using clear and mature judgment and strong sense, this conviction, religious in the deepest sense, led her "to face a frowning world" and write a book "Why She Became a Spiritualist," and now to give the world her "The Bridge Between Two Worlds"—a book "Dedicated to all earnest souls who desire, by harmonizing their physical body and their psychical body with universal nature, and their soul with the higher intelligences, to thus come into closer connection with the purer realms of the Spirit-world."

The titles of some of its chapters show its high aim of spiritual culture: "The soul's relation to infinite soul," "Our relations to the outside world," "The aim of mediumship," "The physical and psychical body," "Harmonizing one's own magnetic currents" and like topics, are treated with practical wisdom and earnest feeling.

Its closing page shows the spirit of the author. After giving messages from her parents in spirit-land, she says: "Can I hesitate with such a father and mother to lead me on?"

"To doubt would be disloyalty,
To falter would be sin."

No; in spite of worldly losses (how trivial compared with the exchange!); in spite of being forsaken by life-long friends, whose prejudice and love of the world prevent from seeing the truth; in spite of askant looks of brothers in the ministry, once tender and kind; in spite too of opposition from misnamed Spiritualists, who aim to drag spirits down to the earth-plane instead of raising mortals up to their level; in spite of all the doubt that a materialistic world can cast on the doctrine of spirit existence and return—I know that, under certain favoring conditions, they can communicate intelligently with us; I know that our acts here affect our conditions there, and I know that all, however base and undeveloped, will, being children of the Infinite, have opportunity to progress there. Knowing these basic facts, more or less money, or friends, or worldly comfort or labor here, are of infinitesimal consequence compared with the eternal weight of glory that will be ours there, if we live aright, if we accept the truth, the whole truth, and nothing but the truth, and do our utmost to communicate that truth to others. I am a poor imperfect creature but a happy one. May your dear readers be as happy. Confucius called sincerity the chief virtue. Every word of this book is sincere.

G. B. STEBBINS.

DETROIT, MICH.

ADVANCEMENT.

To THE EDITOR: I think one reason why Spiritualism does not make more rapid advancement is, the want of more uniform teaching; to young beginners it is a great drawback and often causes them to withdraw from the subject rather than plunge deeper into confusion. In the present day we have Christianity dressed up in so many forms that one scarcely knows what to believe, and many have been looking forward to Spiritualism to help them out of the difficulty, but confusion appears worse confounded, nor can I see how it can ever be otherwise so long as there is no better organization. Everybody at present works upon his own account, and the consequence is nothing is fixed or settled. Nothing in the present day requires more definite settlement than the so-called Christian doctrines. Christianity must either be true or false, and the question I think can only be settled in these latter days by an appeal to the spirits of former days, who, if Spiritualism is true, ought I think to be able to give such information as should settle the question without a shadow of doubt. I notice it is a practice of many mediums to ask questions concerning Christ, but the answers often appear to me to be in accordance with the belief of the persons or what they professed to believe and teach, when in the flesh. As example of this we have recorded lately in the journals professing to emanate from John Wesley. Many others again as recorded in the "Spirit Medleys" appear to be very evasive in their replies, as though they do not know what to say, but feel bound to say something, but I never remember having read a positive reply where any spirits have stated that they had an interview with, or seen the person of Christ.

During the past month I have been reading an American publication sent out as a spiritual work, "Antiquity Unveiled," by Roberts. Like some other works I have read, the object of this book undoubtedly is the overthrow of Christianity, the complete annihilation not only of Christ, but of St. Paul, St. John, and others. Now if what the 150 ancient-spirits inform us there be true, there ought to be no hesitation whatever in Spiritualists formulating something definite to work upon, if Christianity is a fraud. Spiritualism should lay a new foundation of belief. We must have a belief in something. We either believe in Christ or not, yet while advertising and sending out such works as the above, THE JOURNAL constantly refers to Christ and Christianity as a living truth, and there are many other valuable spiritual works before the public, which this one utterly opposes, and makes older Spiritualists ask themselves, is there any thing in the subject worthy of belief? Why are there so many contradictions? Friends to whom I have lent this work and others, shake their heads and look doubtful and ask what are they to believe? Spiritualism in general, and this work in particular, upsets all their orthodoxy, it sweeps everything clean away, it does not leave them a leg to stand upon, it attempts to remove one doubtful belief without being able to plant a certainty in its place, so far as Christ is concerned. I would like to draw attention to this particular part of the subject and hear the criticisms of those who have read the work in question. It has many times been stated that Spiritualism does not interfere with any person's religion, but that it is the essence of all religions, but it must be remembered that most religions are built upon Christ, and that such works as "Antiquity Unveiled" cuts at the very roots of both Protestantism and Roman Catholicism alike, and if Christ be a myth, as taught therein, then the whole thing called Christian religion, or Christianity, falls to the ground. What we require then is to get at the truth, and if this can be proved to be such, then nothing should be left undone to make it widely known and by every means should it be openly taught. If it be proved not truth, then, it ought not be spread under the cloak of Spiritualism. If we wish success the communications upon this point should be yes or nay. It will never do to hold with the hare and run with the hounds, it will not advance the cause.

Do not for one moment think that I doubt the genuineness of the matter in the book referred to. My object is not to throw cold water on to the subject, but to try and create harmony. I doubt not the genuineness of spirits because they are ancient, but see all the more reason why they should array themselves upon such an important subject, if they see as they must do the terrible state of religious fraud and hypocrisy rampant amongst us, they are the very class of spiritual beings who should be encouraged to give us information, and they will, I have no doubt, if assisted to do so. It is a matter they have been much interested in while upon earth and that is the point. Just as Borderland tells us that Beethoven, Mozart, Hayden, Chopin and others, all great musicians, were present and delighted audiences with that in which they were so much occupied while on earth, to my mind it is one of the points that stamps the subject with truth, more so than to learn of Christ from those who have passed over in latter years, saturated with all the folly of modern Christianity.

All Spiritualism naturally turns upon religious thought; it either strengthens or weakens our present belief in all matters concerning the life hereafter; as Christians we are everywhere taught that Christ is the Centre Pivot, I therefore maintain that the subject of Christianity and its harmony with Spiritualism is the most important point to dispose of before we can hope for any great success— Having written thus far when THE JOURNAL of March 31st arrived, I was pleased to find much of the above was supported in the closing remarks of "Automatic Medley," No. 5, by "Psyche." Speaking of his paper and the orthodox and heterodox ideas of the questions and answers, he says: "The object of this paper is subserved, namely: the religious system voiced with the dignity of a revelation, and purporting to originate from intelligences called spirits, is up to this date so marked by contradictions as to forfeit all claims to rational acceptance; and until a practical agreement of utterances obtains, men must look for guidance to such systems of religious truth as are harmonious integers in all essentials."

A. QUEENLANDER.

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AUG. 4, 1894.



"ALL THE RIGHTS SHE WANTS."

She's got the right to handle a broom—
 And why does she want any more?
 She may wash the dishes till the day of doom—
 And why does she want any more?
 She's got the right to cook and to scrub,
 To play the piano or rub-a-dub-dub
 In a lower sphere at the laundry tub—
 And why does she want any more?
 She's got the right to a clerk's employ—
 And how can she want any more?
 To take the place of a younger boy—
 She mustn't ask any more.
 The right to labor as hard as she can,
 Wherever they can afford a man,
 And to get her pay on the half-rate plan—
 She mustn't ask any more.
 She's got the right to a student's hat;
 Now, how can she want any more?
 But somebody had to fight for that,
 And she mustn't want any more.
 She's got the right to a choice of schools,
 And to quite a respectable lot of fools,
 Such as have never been used by fools—
 She cannot want any more.
 She's got the right to a soul—oh, yes!
 And why does she want any more?
 The right to be pious for two, I guess—
 Could any one ask for more?
 She may hear the brethren preach and pray;
 She may serve the Lord in a quiet way,
 With whom for raising the parson's pay—
 And how can she ask for more?
 She's got the right to be taxed—or hung—
 And nobody can have more.
 She isn't forbidden to use her tongue—
 And she never can want any more.
 And she has her representative now,
 A piece of a man—somehow, somehow—
 Mixed up in all the political row—
 And how can she want any more?
 But ah! how manners and times do change—
 Somebody's asking for more.
 Something has happened (that's terrible
 strange—
 Somebody's asking for more.
 Oh, Oliver Twist! Can it verily be
 Your name is Oliver! And what do I see?
 A dreadful, unfeminine, malapert She,
 Actually asking for more.

—Exchange.

THE ETHICS OF VISITING.

If one is invited to a friend's house, the first thing in order is to decide whether or not she can go. If, on consideration and review of existing and anticipated engagements, it seems that the invitation can be accepted, it should on no account be lightly thrown over in favor of some later suggestion which offers a more tempting prospect. An invitation to a friend's house is always a compliment, and should be so esteemed. Whether it be for a single meal or for days, for an informal tea or a ceremonious dinner, the fact that one is asked shows that one is wanted. Some persons hold social engagements by a very tenuous thread, and apparently feel at liberty to modify or break them according to moods and caprices, but to do this is not good form, and is an indication of selfish disregard for the convenience of others. To make thoughtful arrangements toward entertaining a guest, and then, at the last moment, to receive a telegram or a letter explaining that the guest is not coming, after all, is a common but very disappointing experience. Illness or calamity is, of course, a sufficient excuse for alteration of plans, but nothing less can be condoned in the woman who aspires to a reputation for good manners. The invitation having been accepted, it is well to let the length of the contemplated visit be definitely prescribed. Both hostess and guest will proceed more intelligently, and, on the whole, more comfortably, if it be understood on both sides whether the visit be of a day's, a week's or a fortnight's length. In case of a protracted visit, she needs, even more than in a briefer stay, to observe carefully all the conventionalities, often effacing herself, so to speak, and withdrawing from the household, that they may have their own opportunity for privacy. In the shortest visit a guest does well occasionally to stay awhile by herself, that the family may arrange their own occupations or carry on their talk without her intrusion. The same guest will arrive as promptly as

possible on the day and by the train which has been selected for her. She will send her luggage to the house she is going to by the express agent who passes through cars and boats, unless she is aware that her friend will have a carriage in waiting. City and country terminal facilities differing, no hard and fast rule can be laid down about luggage. Once within her friend's doors, she will keep her room in order, availing herself of the closets and drawers which have been placed at her disposal. The neat housekeeper is unhappy and helpless when her guest leaves her chamber looking as if it had been swept by a cyclone. Nor does the agreeable guest strew the house with her possessions. Her own things are rigidly confined to the portion of the house which is temporarily her own to use, not to abuse. In some homes a card with the hours for rising, meals, arrival and departure of trains, times for the coming and going of the mails, and other information, is attached to the calendar in a guest's room—a very great convenience. Informed of the family routine, the hours for prayers and for meals, the guest is never tardy. She does not irritate the punctual man of the house by keeping breakfast back, nor is she so obtrusively early that the hostess, coming down five minutes before the morning meal, feels like a culprit on hearing the visitor's cheerful announcement that she has been down a half hour. The agreeable guest takes an interest in and praises the children of the house. She likes to hear their pretty recitations, their last "pieces" on piano or violin, she sometimes tells them stories or sings for them. The servants like her, for her courtesy is unvarying, and does not overlook their efforts in her behalf, which she recognizes by thanks, and on her departure by a graceful gift or a "tip." If there are few servants, or none, the guest takes care to wait on herself, and to lighten by little timely acts of assistance the burden of care which her friend is carrying. An agreeable guest, it should go without saying, is at her best when her friend invites friends to meet her. Then, for her friend's sake, she takes pains to shine, to be entertaining, to reflect credit on the people she is staying with. She has a nice sense of honor and of delicacy. The latter makes her deaf and blind to any small friction or occasional breezy argument which may go on in her presence. The former seals her lips for all time, and under all stress of provocation, from ever revealing in the remotest manner anything disagreeable which may come to her knowledge while under a friend's roof. Nothing too strong can possibly be said on this subject. The woman who gossips about people with whom she has been staying, or the girl who drops a hint or an innuendo, convicts herself of being ill-tempered and under bred. It is not nice to do anything of this kind. Guests sometimes forget that they should not allow their hosts to be put to needless expense on their behalf. They should, in a city, pay their own car fares and cab hires, if their host will permit. But where the host utterly refuses to allow this, the guest must squabble over the matter. And last of all, when a visit is over, the guest must warmly and gratefully express her gratification at the very good time she has had, not omitting on her safe return to her home to send at once a note with news of her journey and safe arrival at her destination. This last is obligatory, and must never be forgotten. —Harper's Bazar.

HIGHEST HONORS GIVEN

TO DR. PRICE'S AT THE WORLD'S FAIR.
 (Chicago Tribune.)

For leavening power, keeping qualities, purity and general excellence the World's Fair jury decided that Dr. Price's Cream Baking Powder had no equal. On each of its claims it was awarded a first prize or a diploma. All the baking powders entered for prizes were subjected to a most exhaustive examination, and the jury was the best equipped to make the decision of any ever got together. Their verdict was supported by the testimony of Dr. H. W. Wiley, chief chemist of the United States Department of Agriculture at Washington. Dr. Wiley is an expert on food products and the highest authority on such matters in America. This verdict settles a long debated question as to which among the many baking powders is the best. Among the graduates from the Chicago College of Law this year, are two women; Miss Ida Platt and Miss Louise Foskette. The latter is slender and delicate looking

but she has for two years, in the evening attended every recitation of the Law College, performed the legal tasks assigned by the faculty and at the same time has maintained her position as a teacher in the public schools where she has been employed five years. Miss Platt is the first colored woman to graduate from the college or to be admitted to the Illinois Bar. She has been a stenographer in law offices for eleven years, and in '93 established herself in the Ashland block as general stenographer and law reporter. She is of decidedly attractive appearance and proficient in German, French and music. Both these ladies had an average standing in their law course of 96, being 11 more than required to pass. Judge Shepard, one of their professors in law, speaking of the ability of women as law students, said: "So far as my observation goes, women are remarkably good students, accurate and discriminating. The two members of the senior class, the Misses Foskette and Platt, especially attracted my attention, because of their ability to not alone learn the letter of the law, but to understand its principles and their application, and I predict a successful career for them at the bar."

Florence Nightingale, who is quite an invalid and confined to her couch, still takes some active part in the work of the world. She has been lately organizing a health crusade among the cottagers of Buckinghamshire, where she lives, for the purpose of instructing them in questions of ventilation, drainage, and the like sanitary matters.

There have been various claimants for the celebrity of being "the first woman writer for the daily press." The latest of them is Mrs. Lynn Linton, the novelist, who says that when she was 23 years old she was on the staff of the London Morning Chronicle. Mrs. Linton has produced forty novels in the forty-six years of her literary career. Elizabeth Oakes-Smith in 1887 in writing to a friend says: "Sixty years ago I helped my husband in editing his daily paper, but was never deluded into the feeling that this was an extraordinary thing on my part, and thus it appears that she antedates Mrs. Linton's claim.

ILL TEMPERED BABIES

are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods,

"Mamma, was that a sugar-plum you just gave me?" asked little Mabel. "No, dear, it was one of Dr. Ayer's Pills." "Please, may I have another?" "Not now, dear, one of those nice pills is all you need at present, because every dose is effective."

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy Hall's Vegetable Sicilian Hair Renewer.

Of late years Americans may well seriously consider the necessity of having it provided in the constitutions of all our States, as it is in that of Missouri, that "no property, real or personal, shall be exempt from taxation, except such as may be used exclusively for public schools, and such as may belong to the United States, to this State, to counties, or to municipal corporations within this State." There is gross injustice in obliging people who do not believe in churches to pay for keeping them up; but this is actually done wherever churches are exempted from taxation, since every cent which the churches are thus released from paying has to be taken from individual taxpayers, and these latter have to pay just so much more than they would do if there were no such exemption. Thus, the church succeeds in making men who do not care for her pay for having her property protected. And, so long as the State does so much for the churches, we have certainly every right to see that they are carried on by priests and ministers who are as well entitled as possible to the contributions we are thus forced to make. Here, in Massachusetts, it would be perfectly just to enact, as was done in Belgium more than fifty years ago, and has been done recently in Germany, that no pastoral charge should be given to any man not properly educated and qualified.

Works on Hygiene, etc.

- Hygiene of the Brain and the Cure of Nervousness.**
 By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—(Chicago Inter Ocean.)
- Eating for Strength; or, Food and Diet with Relation to Health and Work.**
 By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—(H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 500 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.)
- Parturition Without Pain.**
 A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—(New York Evening Mail.)
- Liver Complaint, Mental Dyspepsia, and Headache.**
 Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—(T. C. Curtis, U. S. A.)
- The Relations of the Sexes.**
 By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidity, and I should have been the mother of healthy instead of sickly children."
- Youth: Its Care and Culture.**
 By J. Mortimer Granville. \$1. "To this has been added a paper by that charming English writer Grace Greenwood, on the 'Physical Education of a Girl,' and a paper on the 'Dress of Girls.' Its retail price is \$1."
- Sexual Physiology.**
 A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Trall, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. (Ill illustrations.)
- Fruit and Bread.**
 A Natural and Scientific Diet. By Gustav Schlickeisen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.
- From the Cradle to the School.**
 By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—(Bazar.)
- Muscle-Beating; or, Home Gymnastics for Sick and Well.**
 By C. Kimm, manager of the gymnasium of Rega. Price, 30 cents.
- Marriage and Parentage.**
 Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. "The Scientific American says: 'Books on this subject are usually written by cranks, but this is radically different; it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young.'"
- The Diet Cure.**
 The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth, 50 cents.
- Medical Hints on the Protection and Management of the Singing Voice.**
 By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.
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- Studies in the Outlying Fields of Psychology.**
 By Hudson Tuttle. Price, \$1.25. "Mr. Tuttle's hand has lost none of its cunning. He is one of the half dozen writers on the subject in America who never write unless they have something to say, and may be trusted to say it well."—(Stanton Moses in Light (Eng.))
- The Child: Physically and Morally.**
 According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of those writers who lifts her readers to a higher level of thought, and enthralls them with her own lofty ideals. No one can read this work without being benefited and without being able to benefit her children.
- The Hygienic Treatment of Consumption.**
 By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."
- A Physician's Sermon to Young Men.**
 By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands."

BOOK REVIEWS.

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

Three Dozen Skeptical Arguments Re-futed; a Reply to a work entitled "144 Self-Contradictions of the Bible by Elizabeth A. Reed. Scriptural Tract Repository. H. L. Hastings, Boston. Pp. 160. Paper 25 cents.

The first edition of this book appeared several years ago. Its author is Mrs. Elizabeth A. Reed, of this city, an excellent woman and author of several works including one on India and another on Persia.

In the Bible Triumphant Mrs. Reed easily shows that many of the so-called contradictions of the Bible are in fact no contradictions at all, but only apparently such from superficial observation. The author of "Self-Contradictions" in the compilation of his work displayed ignorance or prejudice, or both, in arraying against each other passages from the Bible between which there is no antagonism whatever. For instance the first so-called contradiction is exhibited by quoting Gen. 1:31, "And God saw everything he had made and behold it was very good," and Gen. 6:6, "And it repented the Lord that he had made man on the earth and it grieved him at his heart." The first passage declares that God was satisfied with His work in its original purity. The second passage, which relates to a period hundred of years later, when sin is represented as having cursed the earth, says that "it repented the Lord that he had made man on the earth," etc. The passages involve absurdities, but there is no contradiction in being satisfied with a thing when it is made and dissatisfied with it afterwards when conditions have changed. Mrs. Reed has no difficulty in defending the Bible against such weak objections as a number of these "144 Self-Contradictions" are shown to be.

But among the passages put against each other in "144 Self-Contradictions" are a number that are unmistakably contradictory, and Mrs. Reed though she has made use of the standard commentaries, utterly fails to reconcile them. What this, that or the other commentator has imagined might be an explanation is often quoted or referred to as a "triumphant" answer, and frequently is assumed what is unproved and improbable. Passages which the best scholarship of England and Germany admits are in conflict are by this method shown (?) to be in entire harmony. In like manner any contradictions whatsoever could be explained away. The method is a bad one, quite opposite to the scientific method.

The Bible is a collection of books written by many persons at different times and in various places, and we should naturally expect numerous contradictions in these books. Why assume the Bible infallible and then attempt to prove black white and white black?

Labor's Foregleams, a poem. By Zoa Topsis. R. Fletcher Gray. 1214 Missouri Ave., St. Louis, Mo. Price 10 cents.

The author has put into verse some good thought in behalf of the toiling millions. The poem was read before an organization of the Knights of Labor. One of the quotations in the book is the following from Sir John Lubbock: "There is likely to be an effort made by the capital class to fasten upon the world a rule through their wealth and by means of reduced wages, to place the masses on a footing more degrading and dependent than has ever been known in history." The aim of "Labor's Foregleams" is to help counteract the tendency of the degradation of labor.

MAGAZINES.

The Season for August, just received, is filled with new and seasonable mid-summer styles. On the large plate eight colored designs are shown, four pretty traveling costumes being of the number; plate 1062 shows two handsome toilettes, very new in design and will be found of practical use; plate 1063 shows toilettes suitable for out-door Fete or Seaside. Throughout the entire book will be found handsome designs suitable for every occasion; evening, morning and promenade toilettes for home and out-door wear. The children are not forgotten, and numerous quaint little toilettes for children of both sexes will be found, plainly illustrated and described. Every lady should secure a copy of The Season for August, Yearly, \$3.50. Single copy, 80 cents. The International News Company, 83 and 85 Duane street, New York, N. Y.—The August Current Literature contains a dra-

matic scene in the desert from "The Two Wolf" by N. N. Karazin; a beautiful descriptive "Night Ride with the Sheriff's Party" from Charles Egbert Craddock's story "His Vanished Star;" and what has been termed "one of the most pathetic chapters in literature" from George Moore's much discussed novel, "Esther Waters." An excellent sketch of George Moore appears by Gilson Willets whose good work as an interviewer is rapidly winning recognition.—In the opening article of The Popular Science Monthly for August Prof. John Dewey, of Michigan, attacks one of the educational problems of the day, under the title "The Chaos in Moral Training." The recollections of a class in ethics as to the moral teaching received from their parents furnish the material upon which he comments in this essay. An especially timely paper is one on "Human Aggregation and Crime," by M. G. Tarde, which is a general study of the phenomena of mob violence. Prof. E. S. Morse gives some suggestions upon "The Distribution of Government Publications." In the Editor's Table, "Man and Woman" and "The Meaning of Dynamite" are the subjects discussed. New York: D. Appleton & Company. Fifty cents a number, \$5 a year.—The last of Frank Bolles's papers, "August Birds in Cape Breton," follows immediately upon the installment of Mrs. Deland's "Phillip and his Wife" at the opening of the number. In the third place stands Susan Coolidge's "The Girlhood of an Autocrat," the story of the famous Empress Catherine of Russia. A significant paper is "The College Graduate and Public Life," by Theodore Roosevelt. The life with which he deals is that of politics, a practical phase of which is discussed in Mr. A. H. Washburn's paper, "Some Evils of our Consular Service." Something is told of the great work of Cardinal Lavigerie in Northern Africa by William Sharp. Sidney Lanier's letters come to an end. There are several short articles and stories, giving in all a more than usual diversity of attractive reading. Houghton, Mifflin & Co., Boston.—The opening article of the August number of The Chautauquan is entitled "Out of Doors with the Artists," and is beautifully illustrated. "A Nation of Liars," is from the pen of Prof. Isaac T. Headland, of Peking University, reporting a conversation between himself and a young Chinese friend and contains many pungent paragraphs; a sketch of the life of that wonderfully gifted young Russian woman Sophie Kovalevsky, and who won the Bordin prize at the Paris Academy of Sciences in 1886, is translated from the French; Dr. F. C. H. Wendel has a popularly written article on "The Poetry of Ancient Egypt;" "Handwriting and Character" forms the subject for much interesting speculation by W. Peyer, Meadville, Pa.; Dr. T. L. Flood, editor and proprietor, \$2.00 per year.—Fiction is particularly well represented in the August number of The Century. Besides the serials by Marion Crawford, Mrs. Burton Harrison, and John Fox, Jr., there is a frontier story by Mary Halleck Foote, Southern stories by Virginia Frazer Boyle and Lucy S. Furman, and sketches of character from the northeastern coast by George Wharton Edwards. Mr. Fox's strong study of the Kentucky mountaineers, "A Cumberland Vendetta," which has attracted considerable attention in this country and in England, is included in this number.

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arising from bad blood or a disordered stomach can be speedily and effectually cured by the use of Dr. Peter's Blood Vitalizer. To be had of local retail Vitalizer agents only.

Heaven Revised.

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By Mrs. E. B. DUFFEY.

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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 here 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."

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OPINIONS OF PRESS AND PEOPLE. "A noble philosophical and instructive work."—Mrs. Emma Hardinge Britten. "A work of remarkable ability and interest."—Dr. J. B. Buchanan. "A remarkably concise, clear and forcibly interesting work. It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse. "However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite the much reflection."—Hartford Daily Times. "It is an Occult work but not a Theosophical one. It is a book entirely new in its scope, and will excite wide attention."—The Kansas City Journal. Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00.

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The Language of the Stars.

A PRIMARY COURSE OF LESSONS IN CELESTIAL DYNAMICS.

MR. BUNDY'S HOROSCOPE.

We noticed last week among the book notices, a planetary chart called "The Play of the Planets," with a book of the same by F. E. Ormsby, of this city. We referred to the mechanical device and book, apart from their scientific feature, as astrology made easy. They enable any one to ascertain what were, according to astrology, the planetary indications when he was born (if not earlier than 1825) and thus to cast his own horoscope. The fact that so many persons of different characters and careers, were born on the same day, is enough to make a careful investigator disposed to ask questions, but the planetary indications given are very general and no doubt the career of any particular individual is liable to be largely controlled by special circumstances, among which hereditary tendencies must occupy a chief place. We may therefore acknowledge a certain amount of truth in the notion of planetary influences, without accepting all the conclusions of the so-called science of astrology. To give our readers an idea of what may be learned from "The Play of the Planets" we append a short statement of the indications of the planets at the date of Mr. J. C. Bundy's birth, February 16, 1841:

On the 16th of February, 1841, the earth was in the vital sign of the quarter of Wisdom, with Neptune in the vital sign of the quarter of Labor, as the ruling planet. Being born in the quarter of Wisdom denotes a tendency towards the intellectual affairs of life, while the vital sign signifies physical force and endurance, nerve, emotion, impulse, with desire and ability to work and carry forward the life of the world. Neptune in the vital sign indicates a calmness of the system and tends to hold the passions in abeyance and executive ability is the result. The earth not being in the same quadrature as Neptune, this planet has little effect on the person, but gives a somewhat reserved demeanor. The moon was in the first quarter at the date of birth, and this causes a person thus affected to swing the arms and extend the hand to explain what he means. Mercury in a mental sign, gives executive ability and oratory, and indicates a very sensitive, impressionable, quick and active mind, and as it is in the quarter of Love, its action is the more intense. Venus in a mental sign signifies tenderness in the expression, soft, harmonious and musical tones in the voice, but a yielding mind, one that will be easily led by others. Mars in the mental sign means intellectuality, calculation, leadership, accuracy, system, independence and devotion to principle. Jupiter in a neutral sign indicates lack of push in business matters compared with what is given by the other signs, but it shows a good level head for calculation, speculation and quiet trading in deals that are safe and sure. Saturn affects the health principally and in a neutral sign indicates stomach and liver diseases, consumption, etc. Uranus in a neutral sign signifies inventive genius, secret wisdom and an inclination to withhold it from the vulgar gaze.

That period of the world's history has evidently come when the barriers between this part of life and the part entered upon after the event we call death have grown almost transparent. The two worlds—that of the spiritual and the physical—are coming into recognized relation. The change is as great and as definite as was that established between the Eastern and the Western continents by the laying of the submarine cable. Not only is there coming to be more direct and recognizable communication between the seen and the unseen, but the same phenomenon is re-

peated between mind and mind, spirit and spirit, in the world of the seen. Thought-transference is rapidly attaining the proportions of science. The observations are being reduced to data and out of the data shall the law be formulated. The Unseen, as Arthur Willink well puts it, is not invisible, but only out of sight, and this—not because of distance, but because of the necessary relations between higher and lower space.—Lillian Whiting.

An extremely human characteristic of our canine friends is shown, says Prof. Shaler in his talk about dogs in the June Scribner, in their susceptibility to ridicule. Faint traces of this quality are to be found in monkeys, and perhaps even in the more intelligent horses, but nowhere else save in man, and hardly there, except in the more sensitive natures, do we find contempt expressed in laughter of the kind which conveys that emotion so keenly and painfully appreciated. With those dogs which are endowed with a large human quality, such as our various breeds of hounds, it is possible by laughing in their faces not only to quell their rage, but to drive them to a distance. They seem in a way to be put to shame, and at the same time hopelessly puzzled as to the nature of their predicament. In this connection we may note the very human feature that after you have cowed a dog by insistent laughter you can never hope to make friends with him again.

The mystic poet Jules Bois, in his esoteric drama, "The Heroic Gate of Heaven" (La Porte Du Ciel Heroique) with designs by Antoine de La Rochefoucauld, and with a preface by Erik Satie, declares at a meeting of Ibsen and Nietzsche, the devotion of the man of intellect and a pet towards the people. Jesus in this transmits to the future redeemer the mission which he has not been able to accomplish. Far removed from solitary indolence or controlling pride, "The Regenerated Man," a Messiah scornful of a selfish individualism, will enter into heaven only through the door framed with precipices, and he chooses the road from earth to hell in order that he may take in his train the weak and the despairing of whom he will form the elect. Mr. Jules Bois has continued in this modern work the traditional living symbolism of the ancient sacred dramas. Published by Librairie de l' Art Independent, 11, Rue de la Chaussee'd, Antin, Paris.

Maud Howe Elliot, writing from Italy to the Inter Ocean, has this to say of the Italians: They are a sympathetic, affectionate people, and, especially under misfortune, faithful, but from the Roman nobleman who offered, as a great favor to let us have wine from his vineyards at what he said was a nominal and which proved to be a phenomenal price, down to the porter's 10-year-old boy, they have all tried to pluck me, like the goose they took me for. The very sight of money as I open my purse in the street to buy a newspaper, or to give a copper to a beggar, excites the emotions of the bystanders as the smell of liquor might excite a drunkard. They watch me with a trembling eagerness as I finger the notes or coins, and I, feeling the reflex action of their emotion, grow sick at heart at this rapacity.

The caterpillar, on being converted into an inert scaly mass, does not appear to be fitting itself for an inhabitant of the air, and can have no consciousness of the brilliancy of its future being. We are masters of the earth, but perhaps we are the slaves of some great and unknown being. The fly that we crush with our finger or feed with our viands has no knowledge of man, and no con-

sciousness of his superiority. We suppose that we are acquainted with matter and all its elements; yet we cannot even guess at the cause of electricity, or explain the laws of the formation of the stones that fall from meteors. There may be beings, thinking beings, near or surrounding us, which we do not perceive, which we cannot imagine. We know very little; but, in my opinion, we know enough to hope for the immortality, the individual immortality, of the better part of man.—Sir H. Davy.

The Journal Du Magnetisme publishes in its June and July numbers the account of the trial of Madame Blin and Derouet for the illegal exercise of the profession of medicine without having a diploma. Madame Blin who was shown to have cured several cases of disease, obesity, neuralgia, eczema, etc., was condemned to a fine of 200 francs, but took an appeal and was acquitted by the higher court. Derouet abandoned his practice of massage on being prosecuted.

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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 1840. It is a large book, equal to 800 pages of the average 15mo., and much superior in every way to the American edition published some years ago. Originally published in 1837, 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.

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The Free Religious Association is to have a convention at Plymouth, Mass., on the evenings of August 13th and 14th. Col. T. W. Higginson, the President, Rev. Anna Garlin Spencer, Prof. J. E. Carpenter, (of England,) Prof. Felix Adler, Mrs. E. D. Cheney and others will be among the speakers. For further information address W. H. Spencer, P. O. box 251, Plymouth, Mass.

We are indebted to the editor and publisher, Dr. Jesus Diaz de Leon for copies of his very instructive and useful periodical, *El Instructor*, a monthly of a scientific and literary character, printed in Spanish and appearing at Aguascalientes in Mexico. It has articles on "The Aurora Borealis," "General Ethnography," and "Daltonism," and seems thoroughly progressive in the tone and grade of its articles.

The Journal Du Magnetisme for July has the following taken from the daily journals: "A curious case has presented itself at L'Hotel Dieu de Lyon, one of the patients of Dr. Lepine. It is a young man twenty-two years of age, a journeyman shoemaker. Having been taken to the hospital for hemiplegia, he was somewhat relieved when he suddenly was put into a trance condition (sommnambulism) and it was impossible to rouse him. People can however talk to him and make him talk. At the present time after eighteen days of sickness the patient rises from bed, eats, walks, and in a word, performs all the usual functions of life. Although his eyes are closed he can see and read through objects. For example: A

visitor proposed to him a game of cards. The patient consented. They played and, without making any mistake, the seer tells one by one, the cards from the bottom of the pack, their value, their color, their position and even their defects. Still better, this man who hardly knows how to read or write has, at the request of M. Lepine, composed a piece of poetry. The medical faculty are following this case with great interest.

We send to our readers this week a fine half-tone picture of the former editor of *THE JOURNAL*, Mr. John C. Bundy, in recognition, on the second anniversary of his death (which occurred August 6, 1892) of the valuable work which he did in exposing error and fraud and promoting truth and justice. The picture is from a portrait of Mr. Bundy taken but a few months before he left us and it is a good likeness of his manly face.

We have received the *Freethinkers' Magazine* for August, the first number which has been issued since this publication was removed to Chicago. It has for its frontispiece a good picture of Dr. Edmund Montgomery and also an interesting sketch of this great philosophical writer. We wish Mr. Green success in continuing this creditable representative of liberal thought. It is published at 150 Illinois street, Chicago.

Joshua Nicholls writes: Some desire continual life, that they may continue and enter their favorable pursuits, and for the sake of greater advancement in knowledge, but my desire springs from the intensities of my affections. There is no happiness for me, where my loved one are not. Present life for me, without continuance, would be in the language of Voltaire "une provide plaisanterie." A cold and selfish joke on the part of deity—to give us hearts only destined to destruction.

Annales Des Sciences Psychiques for May-June has an extraordinary article by Col. A. Rochas on "The objectivity of emanations perceived in the form of light by persons in the hypnotic condition." It is illustrated by figures and occupies 32 pages of this journal. The same number contains the article contributed by Dr. Hodgson to Proceedings of Psychological Research regarding the work of Davey in imitation of the pretended spirit phenomena by prestidigitation.

Our friend Hon. A. B. Bradford, of Enon Valley, seconds the motion of Professor J. B. Turner, or wishes to see *THE JOURNAL* devoted largely to industrial and economic problems. He adds: Mrs. Underwood is as well qualified as you to take charge of the interest of Spiritualism in the *THE JOURNAL*. I do not disparage those interests; for, as you know, I have for many years been satisfied by proofs drawn from known facts, that, it is as natural to live after death, as it was to live before birth. Spiritualism, like Buddhism, I think is not a religion which is a matter of mere sentiment, but a short and comprehensive system of moral philosophy. When I, personally, was overwhelmingly convinced that death would not end my existence as a human being, the question immediately arose in my mind, "How ought I to live in this world, so that I will experience no draw-back, no detention in my career of progress, after death?" I soon saw that I must devote myself to the work of reform, beginning with myself and extending my efforts to my fellow men. Notice, for a moment, how full to overflowing with the radical spirit of reform is the simple fact, if it be true, that our departed friends form a

cloud of interested witnesses who actually see us as we act our parts on the theatre of life, as they never saw us with their mortal eyes. What person would ever commit a secret crime at night, or do a mean act in the day-time, if he believed that his beloved mother has her eye upon him? But it is true in every department of inquiry, that a proposition once proved to be true, cannot be made more so by additional proof, and therefore, I need not for myself to witness constantly those spiritualistic phenomena which are so powerful and even necessary in convincing inquirers. Now, what the American people need at this moment, more than anything else in this world, is to understand the natural and proper relation between labor and capital. The strikes that have occasioned, not made, the terrible troubles of this summer, are the result of bad legislation. And the legislators who have done the mischief did it more in ignorance than malicious feeling towards their countrymen. Ignorance is the cause of all the evils we endure in this world and knowledge is the only cure. Especially is this true of these economic questions which concern so deeply the happiness of men constantly needing food, clothing and protection from the cold of winter. You know that while I sometimes praise I never flatter, and therefore, you will not suspect my motive when I say that you are well qualified to discuss this labor subject, and make it comprehensible to the minds of the common people who vote. You know the place of beginning in the discussion, as our ephemeral newspapers do not. You will begin at the letter A in the alphabet of the subject and never jump over to M, or down to W and then jump back again, thus musing up the subject and making it as clear as mud, but you will trace the iron links of logic in the case from A to Z and then reply to all objections. Of course such a discussion should be preceded by a fair notice of the other methods of solving the questions at issue. Socialism, nationalism, etc., thus clearing the way for a didactic exposition. Now, Mr. Underwood, amidst the babel of confusion which reigns at the present time will you not render your country the service of discussing this labor subject, not as an attorney fed by interested clients like Cleveland's Attorney General, but in so judicial a manner that, the jury, made up of the masses who vote, will be able to understand it and know how to discharge their duty at the polls? The two Houses of Congress, numbering about four hundred men, the majority of whom are mere politicians, are not fit to discuss the subject, for I suspect that each one has hidden under his official robe a dull axe which he wants his Uncle Sam to sharpen for him. But you have no axe to grind and your motives would be unquestionable in character.

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