

388972
MAY 21 1898
ENTIREMAN DEPOSIT

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, NOV. 3, 1894.

NEW SERIES—VOL. 5, NO. 24

Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT

IMPRESSIONS OF AN AMERICAN WOMAN IN FRANCE.

[From a private letter of a friend traveling in Europe, Miss Isabel Louise Johnson, we cull the following extracts regarding French ways:]

The vulgar idea among the shop folk is that every American is rich and as much as possible is to be gotten out of each person from the United States. Extra charges are made, either boldly or by finesse. Change is not always returned honestly. Italian silver (which ceased to be legally circulated weeks before I left Paris) was craftily given in place of French or Belgian coin, and sometimes the shopman would insist that it was quite good. Lead money was given me in change, one day, by a polite vender of pretty articles. His shop was upon one of the fashionable streets of Paris. Different prices for bread was charged me in the same shop; and after buying a little loaf at a neat baker's counter, induced by the tempting loaves and the notice on the window "English Spoken Here" to enter the shop, the change for five francs was most carefully counted, I having already Italian pieces in my purse. Soon after, I was called from the dinner-table upon the inquiry of an old woman for me. She stated that I had mixed a franc of her money with mine. Perplexed, surprised, but fearing to wrong her by a mistake of mine, she received the franc, leering hideously, and vanished. I quietly realized that I had been robbed, for the woman's money never touched mine until she had gotten the silver piece from me. There was an old woman at the other end of the counter when the change was handed me. Accustomed to French money and noticing the money, which had to be changed in another room, she took advantage of my deliberately counting the small silver and followed me to the pension. My attire being different from others, I was easily described and the suddenness of her appearance at a time when my mind was filled with other thoughts than those of bread, led me to be unjust to us both.

To have a French nurse accounting for each sou as she returned from an errand, fearful lest she should eat too much and be too great an expense to me, unwilling to bath her neck and arms in alcohol (when I was refreshing myself by its use) because "It was very dear," gave me a new hold upon my confidence in people. This honest, loyal soul had lived in Paris eighteen years without a holiday, "working, working always," as she told me. She had never seen Versailles, and when I told her we would have a holiday there, she seized my hands and kissed them. Her chief delight was to read the papers and she "would read them every day if she were rich;" "they were her diversion," she naively said. Her diversion was shared with me, for the

funny stories were told me in slow French. If I did not at once grasp the meaning, she repeated more slowly and we often had a good laugh together.

After I was settled in Versailles and was equal to going to Paris, a visit was paid her. The little room at the top of a high house was very tidy and this middle-aged woman with her patient, bright, kindly face was in the midst of dolls and their finery, for she was also a dolls' dressmaker. With pride she showed the dresses, assuring me they were the simplest she made. That day she had no fine ones. Duty to her was not in going to church, although a Catholic. She had no time to go, for she was always working, and church-going was for the rich and those who did not strive successfully to lead an honest life. She did much for me physically and mentally, for she renewed a trust which was weakened by my Paris experiences. Polite Parisiennes! Bah! Seldom did I encounter them. A woman told me she would tell me the way if I would pay her, after I had politely asked to be directed to a place. Men on top of 'busses would not stir, although two friends had to be separated by their indifference. They smoked in women's faces. Occasionally an accomodating person was encountered. It was a meeting which made a lasting impression. Everything is done for the comfort of the men. Women attend their demands before they answer the needs of their own selves. This is a demoralizing feature to an American woman. Men are assertive and vain. It is my conviction that nations with standing armies will always as a nation be in the rear of progress. Vain men, admiring, submissive or seductive women will be the general result. They have their conquests in love and war. They support that horrible but true adage, "All is fair in love and in war." A degrading truth! The love of the aesthetic is everywhere prominent in Paris, but the attempt to beautify is not always a success. Women with painted faces, powdered plentifully, showing the art of attempted embellishment, are numberless. Effect, effect and superficial living, think the thoughtful. The gaiety, the little pleasures which pass the time make those carrying about the burdens of their own or other's lives long for the power to freely be pleased with a rattle.

Monday is the day for closing the museums and places wherein great sights may be seen. Sunday the people may enjoy all. Most of the little shops are open a part of the day and some for the whole day. It would not be fair to omit to mention the Bon Marché as a shop where one may find beautiful things and be politely attended by an English speaking clerk. That surely is the place to buy embroidered handkerchiefs. It is a reliable shop as is the more expensive Louvre and the less fascinating Au Printemps. I think the Bon Marché is conducted on the coöperative plan. It may be the reason why one is shown so much attention there.

In Versailles many regret the days of the last Empire and claim that provisions are dearer now than in those times when like Louis Philippe, the last Napoleon regulated the price of meat and bread so the poor might have proper nourishment. Perhaps it is because the republic realizes the danger which lurks in Versailles that it keeps some of its soldiers in the

former grand stables of the Louis who made the great fame of Versailles. The military sights of which give a wide awake air to a city which would otherwise seem grandly sleepy. The Senate sit in the chamber which was built for a theatre under Madame Pompadour's direction. After the election of Casimer Perier, I several times viewed its interior. There is so much connected with the past and the present that it was only at the last visit, when my nurse evidently drew out the interest of the guide, that Victor Hugo's seat was pointed out, and the grated boxes almost in the ceiling from which the king's friends who were not in fine attire might in the days of the great Louis witness the performances below them. Moliere acted his own plays upon the stage. His room is used as a cloak room for the Senators. Little wardrobes are labeled with the names of those who take active parts in the making of French laws. The mayor of Versailles at the close of the school year in August gives prizes to the school children. A Swiss couple conducted Hotel de la Terrasse (where I passed more than three weeks). They had a little son and a little daughter. Both carried off prizes. The boy first prize, the little girl a second prize for geography and a first prize for excellence of conduct. They were books. One of the lad's was a "Life of Cornelius Vanderbilt" with French illustrations. It seemed queer to see Vanderbilt's picture in French costumes, and American scenes depicted by French landscapes and marine or river views. The books were well bound and printed on fine, heavy paper.

My French friends tells me that in the provinces the folks are ever ready to get extra prices for their wares. Three grades of bread are sold throughout France. There is a bread tax, a candle tax, and a wine and beer tax. For every loaf of bread bought the buyer pays at least a sou tax which goes to the government. I had to pay a tax of thirteen sous on a pint of alcohol carried from Versailles to Paris. At another station in Paris I had the money refunded because I was leaving for Geneva. Paris is a fascinating city with opportunities for various developments, but the people I do not trust, especially do I note the lack of courtesy often amounting to rudeness shown by French men to ladies traveling alone. French women of respectability do not wear flowers in the streets, and American women lay themselves open to insult when they wear them. I have seen a demurely conducted person with a pretty face spoken to by an impudent young tradesman who put his lips quite close to her pink cheeks which grew a deeper tint after the insult.

SOME THOUGHTS ON CO-OPERATION.

By M. L. HOLBROOK.

The world has come to its present state in part through the association of men to accomplish what they were not able to do individually. This has been one of the forces which evolution has selected, if I may use such an expression for not only human but animal and vegetable development. What a man can do for himself better than with the aid of another, it is better for him to do alone. When something is to be attempted which requires more than a one man power, it requires co-operation with

others. Homer gives a perfect illustration of the virtue of association in the Iliad. When Grecian leaders in despair over the results of the war against Hector and the Trojans as a last resort decided to send a spy into the camp of the enemy and selected Diomes for this purpose, he addressed them thus:

"Hector, my resolute spirit urges me
To explore the Trojan camp, that he's so near;
Yet, were another warrior by my side,
I should go forthwith and for surer hope,
And greater were my daring, for when two
Join in the same adventure, one perceives
Before the other how they ought to act;
While one alone, however prompt, resolves
More tardily and with a weaker will."

Those who are familiar with the wonderful story will remember that Hector was chosen to accompany Diomes on account of his valor and the two went forth calmly and bravely in the darkness of night and performed heroic action.

Hector on the other hand, at the same time was sending a spy into the Grecian camp. Dolon offered to go and hoping to reap large reward went alone. When he met Diomes and Hector, his spirit failed him and after giving away all the secrets of the Trojan army he was beheaded. Had Dolon had a brave comrade to encourage and help him, the result might have been different. I have never seen anywhere a more graphic illustration of the benefits of association among men than this one. Homer puts into Diomes mouth words which show that he had a remarkable knowledge of the workings of the human mind. Association effort has in modern times taken on a new form which we call coöperation and in England it has made remarkable progress. My English correspondents have frequently sent me accounts of its workings. One of the last received relates to a coöperative town named Bolsover. It contains about 1,000 inhabitants and 250 houses arranged in rows, with a street railway for the transportation of freight and merchandise; also stores, shops, etc. In these stores the people obtain every necessity at cost, or, if not at actual cost, they share in the profits, which is practically the same. There are no places where liquor can be purchased.

The society employs a physician to care for the sick at moderate cost, but, better still, it has a hygienic society for looking after the hygiene of the town so as to prevent, as far as possible, disease. There are other societies which are of a useful character for mutual help in case of illness or want, a coöperative club house and a school.

The mines are the property of the company. Membership is limited to those who labor in them or to members of other coöperative societies, and one imperative rule is that all members shall be abstainers from alcoholic drinks. This is practical prohibition for business purposes, without it the enterprise would fail.

It may be asked what are the objects of coöperation. They are as follows:

1. To secure the peace of industry as opposed to warlike competition, in which struggle for the mastery, hate, repugnance, resentment, strife, and dishonesty are uppermost. It is believed if people can be free from these time and health destroying sentiments, they may get opportunity to learn how to live, an art as yet almost unknown.
2. Economy, by securing food and the necessities of life at a lower rate than when sold at a large profit for the benefit of a few. For instance in some of the coal and iron mines of Pennsylvania, the company owns all the stores and the miners are obliged to buy the necessities of life of them at about twice the price they could be had elsewhere.
3. Equity, in which each one receives what he is entitled to and no more.

It is not the object of coöperation to disturb the rights of the rich, but to secure the same advantages to labor and to make laborers more independent.

There are many difficulties in the way of coöperation. The chief one at present is in securing com-

petent managers, who when they see a dividend in sight will not take it for themselves, or those who will labor for the general interest as faithfully as for their own.

Coöperation in America has made slow progress and this is perhaps well. We have not been ready for it. But this state of things cannot last much longer. What is needed now is some great organizer willing to devote his energies to establish it on a firm basis. I say great organizer, for the subject is so important that ordinary untrained minds are not equal to it. They can help but not lead. At least this is my opinion.

In conclusion I will say it is to coöperation and not to socialism that we are to look for help in our present state. Coöperation is in a line with progress, with evolution, socialism is degeneration, decay. It will lead into the morass rather than to the mountain of light and life.

SLATE WRITING PHENOMENA.

By V.

In Chicago a few weeks ago I witnessed independent slate writing of a very interesting character and under what I considered to be test conditions. There was no one in the room but the medium, a young woman to whom I was an entire stranger, and myself. I was not in the slightest degree mesmerized, but was wide-awake and keenly observant. I wrote four questions on as many slips of paper addressed to as many friends in the other world. The medium went out of the room while I was writing. I folded the slips up securely and kept my eye on them carefully, to be sure that she did not substitute other slips for them and read them surreptitiously—a trick I have been told is practiced by some mediums. I took a slate, washed it and held it against the under side of the table with my hand extended flat so as to cover nearly all the surface, leaving the medium only the frame to touch with her fingers. This I did because I had heard that mediums place bits of slate pencil under their finger nails and write on the lower side of the slate so placed, while the sitter imagines that the spirits are writing on the upper side. Then I selected one of my questions and held it in my other hand. An answer was written on the slate promptly and signed by the name of the dead relative to whom I had addressed the question. I took another slate and another question, but to my surprise the writing was signed by a strange name and said that the medium's guides could not find the spirit addressed.

Next I washed two slates, placed them together and held them on top of the table, the medium taking hold of the other ends. My third written question, addressed to a lady who was the wife of a dear friend, was answered with a message to her husband for which I had asked. Now came an experiment that was new to me. In the others there had been personal contact of the medium with the slate, which I had always supposed essential to give the necessary magnetic current for the operation. At the medium's suggestion I took two slates, washed them carefully and hung them to the gas fixture. I was careful not to take my eyes from them. I heard what appeared to be a scratching on them and in about two minutes took them down and found one of them covered with a message in reply to my fourth question which I held in my hand. The address to me was not, however, such as the person whose name was signed would ever have used in life. It called me by my first name. It was such as the writer of the third message would have employed. There seemed to be a confusion of personalities. I remarked that the signature was right and the message itself very satisfactory but that there was nothing in it to show the relationship of the writer to me or that indicated her personality except the single statement that she had been only a short time in the other world. I should say here that on the slip written by me which I held in my hand I did not indicate the relationship. The medium said, "Let us take another slate and see if you will not get what

you want." I then held a slate under the table in the manner I have already described. In one minute raps indicated that it was ready. I took it out and saw upon its upper surface a rosebud apparently drawn in outline with a slate pencil, with the petals colored a bright red and under the flower was written "Lovingly, E—, daughter." The name was spelled in full. On the slate hung to the chandeliers an abbreviated form of the name was signed, such as I had used in my written question.

In no part of this phenomenon was there any chance for fraud to come in, unless we resort to the forced explanation that the girl hypnotized me, so that I did not see what I thought I saw. I am not certain, however, that the messages written by the psychic force and intelligence actually came from the spirits of the dead friends to whom I addressed my questions. It is possible that the "controls" of the medium wrote them all and signed to them the names I had first written on the slips of paper. It occurs to me that the absence from the ordinary slate written messages of any positive evidence of spirit identity, such as personal recollections or references to friends not named by the sitters in their written questions, may be accounted for in this way. The "controls" alone are in possession of the medium and run the unseen machinery that makes the writing. They desire to give satisfaction to the sitters, but they know little if anything more than the sitters divulge in the questions written on the paper slips. The fraud then, is on the other side of the line between the two worlds. It may be that on rare occasions the spirits of the friends of the sitters are able to communicate, and I may have been the fortunate recipient of one of these direct messages—the one signed by my daughter.

NOTES FROM A PRIVATE DIARY.*

COMMUNICATED BY DR. H. M. HUMPHREY.

It was asked if it were possible that such messages as we had been receiving could be given through an unlettered medium, whereupon "Worker" wrote:

"I do assure you that it is in many ways vastly more easy for us to produce startling phenomena through a slow and heavy brain. It is in such case impossible for the medium's own brain to suggest any idea before our own ideas have taken the upper hand. The best medium we could wish for tests would be a simple, healthy, trusting peasant, whose interest would be sufficient to allow us to produce, through him, instruction and lessons far above his capacity of production, and even understanding."

Something was said about spirits writing in a language unknown to the medium, and a poem in Arabic was spoken of:

"As for a poem in Arabic, it would not be the simplest thing in the world for any of you to attract an Arab spirit sufficiently for him to control you. Would it not be rather unnatural for you to expect a person, about whose country, and about whose life, and about whose work you were ignorant, to come at your simple call, and give time and patience and energy enough to control one of a company of strangers sufficiently to reproduce a poem, even if he still knew a poem, by heart? And your medium! What is there about her to attract an Arab, and to find her any satisfaction or content or benefit in his strange words and in his uncouth ideas?"

July 21st.—I had long wished for some message from my daughter, and at last a spirit, giving the name "Armida," and coming in her place, controlled the medium. The handwriting was small and delicate, and entirely different in its character from the others:

"I am one who sought pleasure, and found indifference; who, out of indifference, was brought to despair; who, in despair, saw burning dimly the light of love, of universal love, and thus from despair was brought to content. I am one who, in content, est

*Messages Written Automatically through the Hands of a Lady, and Expressing Sentiments Strikingly at Variance with Those Determined by the Lady Herself, She being an Agnostic.

4. The Divine Being and existence in itself not produce another divine (being) which is being and existence in itself, consequently another God the same essence is impossible."—"True Christian Religion," (Foster's translation), pp. 43-44; No. 18.

2. "Since God is being, he is also substance, for being, unless it is substance, is a figment of the reason; for substance is subsistent being. And he who substance is also form; for a substance, unless it is a form, is a figment of the reason. Wherefore, substance may be affirmed of God, but in the sense that he is the only, the absolute, and the primal substance and form."—T. C. R.—46; No. 20.

3. "God is not only being in itself, but also existence in itself, because being without existence is nothing, equally so existence not from being; wherefore one being given, the other must follow; in like manner, unless a substance is also a form, nothing can be predicted of it; and then, because it is without quality, it is in itself nothing. Being and its existence are here spoken of, and not essence and its existence, because a distinction must be made between being and essence, and therefore between the existence of being and the existence of essence, as between the prior and the posterior—and the prior is more universal than the posterior. To the Divine Being (and its existence) infinity and eternity are applicable; while in the divine essence and its existence, divine love and divine wisdom are applicable, and through these two, omnipotence and omnipresence."—T. C. R., 47; No. 21.

4. "Moreover, he has revealed in the world that he is the I am, or being, and the absolute and only, which in itself is, and thus the first or beginning, which is the origin of all things. It is owing to this revelation that the natural man can rise above nature, thus above himself, and see such things as pertain to God, yet nevertheless, as if from afar off, although God is nigh to every man, for in his essence he is in him. And for this reason he is nigh to those who love him; and they love him, who live according to his precepts and believe in him; they, as it were, see him."—T. R. C., 48, No. 22.

5. "The unity of God is written on the inmost of every man's mind, inasmuch as it is the central element of all that flows from God into the soul of man. But that it has not yet descended from this into the human understanding, is because the knowing necessary for man's ascent to meet God has been wanting; for every one must prepare the way for God, that is, must prepare himself for reception, and this is done by means of knowledge. The knowledge that has been wanting to enable man to penetrate so far as to see that God is one, and that more than one Divine Being is impossible and that everything in nature is from him, is as follows: 1. There has been as yet no knowledge of the spiritual world, the abode of spirits and angels, to which every man goeth after death. 2. And as little of the existence in that world of a sun, which is pure love from Jehovah God who is in the midst of it. 3. From the fact that from that sun proceeds a heat which, in its essence, is love, and a light which in its essence is wisdom. 4. Of the fact that therefore all things in that world are spiritual and affect the internal man, and constitute his will and understanding. 5. Of the fact that Jehovah God and his sun produced not only the spiritual world and all the spiritual objects in it, which are innumerable and substantial, but also the natural world and all the natural objects in it, which are also innumerable but material. 6. No one has hitherto known the distinction between the spiritual and the natural, nor even the essential nature of the spiritual. 7. Nor that there are three degrees of love and wisdom, according to which the angelic heavens are arranged. 8. Nor that the human mind is divided into the same number of degrees, in order to make it capable of elevation after death to one of the three heavens, which takes place according to its life and faith combined. 9. Nor, finally, that not the least particle of all these things could have had existence, unless from a Divine Being, which is in itself absolute, and thus the first and the beginning, which is the source of all things. Hitherto a

tarded and am still. On earth I was involuntarily kept in contact with many trifling and many unprofitable things, and it has been a hard fight to withdraw from them.—'Worker.'"

August 4th.—"I would be pleased to give you all messages from loved ones, but I cannot; first, because, in certain cases your medium prevents; and second, because in others the connection is so indirect that to attempt a distinct message would be fatal. Never mind, friends! Be assured that life and love rest beyond the grave; that life and love are eternal, and never die; that those who loved you, love you still, and more; that those who, on earth, had not enough of the love of those dear ones, will find here continued love, and many, many others to give their love. Be assured that over all watches Eternal Goodness; be assured that the destiny of man is to live eternally, and to pass all hindrances, and to be happy at last. In the name of Him, peace be with you.—'Custodian.'"—Light.

THE ABSOLUTE.

By M. C. C. CHURCH.

I.

It is very gratifying to find in THE JOURNAL so clear a presentation of "life and its manifestations" as is to be found in the many papers which have recently appeared in its columns. It shows that, after all these years of scientific and spiritualistic speculation, the human mind is awakening to a perception of an absolute, not only in nature as "persistent force" and "energy," but in man as the divine essence—love and wisdom, and "above all" as "being" and its "existence." The church has formulated the triune Absolute as Father, Son and Holy Spirit—making the one God—Triune Personal. Philosophy has given expression to the same thought, with as little success for intelligible insight. Science is lost in "the relativity of knowledge" and staggers in the "unknowable."

While the writers referred to do not give the full idea of the Absolute, they make an advance to the clearer views of Emanuel Swedenborg, who, in the judgment of the writer, is the only one who has met the difficulties in presenting the "knowable" side of God. I herewith present extracts from his writings which cover the main points at issue. The reader will find that Swedenborg gives that which reconciles and makes plain the whole problem. Prof. Wm. T. Harris, in his little work on the "Study of Philosophy," has given Swedenborg's thought a masterly presentation—formulating it in his own peculiar way under the laws of philosophical thinking. He has done his work without probably ever reading Swedenborg's writings. His own insights have enabled him to reach the same general conclusions on lines purely logical. Let the reader closely scan the following paragraphs and light will come to dispel darkness.

1. "We shall treat of the Divine Being and of the divine essence. The two seem to be one and the same thing; but being is more universal than essence; for essence implies being, and originates in being. The being of God, or the Divine Being, cannot be described, because it transcends all human thought, which can receive only what is created and finite, not what is uncreated and infinite, therefore not the Divine Being. The Divine Being is an absolute being, which is the origin of all things, and must be in all things in order that they may have being. A further conception of the Divine Being must be obtained from the following propositions: 1. The one God is called Jehovah from being; that is, because he alone is, was, and is to be, and because he is the first and the last, the beginning and the end, Alpha and the Omega. 2. This one God is substance itself and form itself, and angels and men are substance and forms derived from him, and so far as they are in him and he in them, they are images and likenesses of him. 3. The Divine Being is at once being in itself and existence in

selfishness, and in the thought of others, found happiness; who in others' joy found the pleasure so long and passionately sought for, and acquired at last without the seeking."

Your name?

"Armida of the sun-lit prairies. I have lain on the earth, in that thick grass, and watched every work of nature, from the springing into life of the germ, to the marvellous birth and life of the insect and the worm, and in all this I perceived, later, the hand of a personal Creator; and in this strengthened perception, become clear and fixed, I now live. Oh! watch and study and perceive all the traces of His intervention and direction. 'Armida.'"

We asked to be told something of her earth-life:

"I did not know you. I lived in the west of your homeland. I am not a well-educated person, but I think. You who think that you know and love the beautiful, inanimate works of Him, have you ever spent days and nights alone, in the solitude, and, alone, watched, night after night, the vaulted arch of heaven? Have you learned to watch in the rustling leaves, in the shadows of approaching night, in the foam of mountain cataracts, for a trace, and for a voice and message from Him, in the coming of one of His spirit messengers? Until you have learned in all His works, to be ready, on the moment, to perceive the voice of His messengers, you have not known the true beauty of nature. 'Armida,' who talked with the spirits of the woods and the foothills. I was by one parent an Indian; I was a Choctaw Indian, but I was brought east in my girlhood."

The question was asked whether God intervened in the affairs of men, when came the following from "Worker:"

"I would say that this young woman used, before a critical audience, the word 'intervention' in the works of nature rather unguardedly. I do not consider that, in the works of nature, God does interfere with the eternal movement and design and the stupendous regularity of their organization and working; but, in the works of man, where the soul of man, his free will, and his designs come into question, I do consider that God intervenes often, and with more or less directness. Take, as example, the innumerable cases of direct answer to prayer, to which, perhaps, each of you can bear witness, where the hearts of men have been turned and changed, without apparent reason or cause. Take the many miraculous cures, the thousand escapes from danger and disaster, the warnings, the advice, the sight; in all these comes the intervention of God.—'Worker.'"

Why are certain people saved from, and others allowed to succumb to, disaster?

"Old-fashioned faith, enough to remove mountains, has a good deal still to do with the question; but, then, God only intervenes when, in His great wisdom, He sees fit, and it is always intervention, not the rule. Do not fancy that I believe the Almighty, the abstract of all good and mercy, does personally interfere often with the law of events which follow causes, but through the immense aid of His myriads of helpers, to all of whom is entrusted more or less power, comes constant help and intervention. I am not saying what I believe and think, because I know in how far I can help and guide and intervene in your affairs.—'Worker.'"

In what way can one make himself most useful in this life?

"It seems to me that the question is so simple that you are yourself very well able to answer it. He who best learns to serve his fellow-men, whether in the professions, or in any capacity; he who succeeds the best in bringing himself into a useful and worthy touch with the greatest numbers during life, certainly will be far on the way towards filling his place in this sphere, where the prospects and the numbers and the possibilities are so infinitely multiplied. One most important thing is spiritual development. This is a grand help to a speedy usefulness here; to crush out the lower instincts, and perfect all the higher and nobler thoughts. In this I was grievously re-

knowledge of these things has been wanting, by which knowledge, nevertheless, man rises to a knowledge of the Divine Being."—T. C. R., 51; No. 24.

6. "This absolute, which is the divine being, is not in place, but present in and with those who are in place, according to their reception of it; inasmuch as place, or progress from place to place, cannot be predicated of love and wisdom, nor of the good and true, nor of life therefrom which are the absolute in God, and are even God himself; hence his omnipresence. Wherefore, the Lord says, He is in the midst of them and that he is in them, and they in him. But he cannot be received by any as he is in himself. He appears as he is in his essence, as a sun above the angelic heavens, the proceeding from which as light is himself as to wisdom, and as heat is himself as to love."—T. C. R., 53; No. 25.

7. "From all this may be drawn the conclusion that God is infinite, that is, not finite, because he himself, as the creator, former, and maker of the universe, made all things finite, and this by means of his sun in the midst of which he is, and which consists of the divine essence that issues from Him as a sphere. Here is, and here originates, the first of the finiting process, and its progress reaches even to ultimates in the nature of the world. It follows that he is in himself infinite, because he is uncreated. But the infinite seems to man as nothing, for the reason that he is finite, which adheres to his thought, which if it were taken away, he would feel as if what remained were nothing. Nevertheless it is the truth, that God is infinitely all, and that man of himself is comparatively nothing."—T. C. R., 58; No. 29.

8. "That God, and the Divine which proceeds immediately from him, is not in space, although omnipresent, with every man in the world, with every angel in heaven, and with every spirit under heaven, is beyond the merely natural comprehension, though it may in some measure be understood spiritually. This is because all natural ideas are based upon space; for they are formed from things material, in each and all of which, so far as they are visible, space is involved; everything great or small, everything that has length, breadth, and height, in a word, every dimension, form, and figure of the material world, is subject to space. It may, however, be naturally understood to some extent, if to these ideas a man admits a little spiritual light. But first the nature of spiritual ideas shall be briefly explained. They derive nothing from space, but everything from state. State is a term applied to love, life, wisdom, affections, joys, and in general to the good and true. A truly spiritual idea of these things has in it nothing in common with space; it is superior to ideas based upon space, and looks down upon them, as heaven looks down upon the earth. Now God is present in space without space, and in time without time, because he is always the same, from eternity to eternity; therefore the same after the world was created as before; while in him and to him there were no space and time before the creation of the world, but afterwards. Therefore, because he is the same, he is in space without space, and in time without time. It therefore follows that nature is separate from him, and yet he is omnipresent in nature; almost as life is present in all the substantial and material elements of man, although it does not commingle itself therewith; comparatively like light in the eye, sound in the ear, taste in the tongue, or like the ether which pervades all solid and liquid matter, and which holds the terraqueous globe together, and causes its motion, and so on. If these agencies were withdrawn, those substantialized and materialized forms would instantly collapse, or fall asunder. Even the human mind, if God were not present within it everywhere and always, would burst like a bubble in the air, and both brains, in which it acts from the first principles would turn to froth, and thus all that is human would become dust of the earth, and odor floating in the air."—T. C. R., 59; No. 30.

(To be Continued.)

POWERS AND CAPACITIES OF THE MIND.*

There are facts which go to show that the ordinary self—the self to which belong the conscious will and conscious memory, the self which we are accustomed to regard as the totality of the individual mind, is not our complete mental being. Below the surface of the ordinary working life, is the sub-conscious part of our nature—thought, feeling, and will, which are not consciously recognized by the self of common experience—an unknown category to which may be referred telepathic and clairvoyant impressions. These impressions are conveyed in a peculiar manner to the ordinary consciousness beneath the threshold of habitual consciousness—the subliminal consciousness, as it has been appropriately called by Mr. F. W. H. Myers.

The ordinary consciousness is evidently but one of several elements which constitute the complete consciousness. Two or more distinct trains of memory, feeling, and will, as is well known, may co-exist in the same individual. In some cases the secondary consciousness is more continuous than the primary consciousness. The hypnotic trance and double consciousness are probably the disordered workings of a stratum of self which is essential to the complete individuality.

To what extent does the sub-conscious or subliminal self influence direct us? Awakened from the hypnotic trance, a subject in a perfectly normal condition will do what he was directed to do in the trance, never doubting that he is acting from his own volition. May not a man's acts, those determined upon and performed by his ordinary self, be initiated by some stratum of self which lies outside the conscious will, which forms no part of the stream of consciousness in which he habitually lives? This stratum of self is probably just as actively conscious as is the self of conscious experience, existing, we may suppose, in some kind of coordination with the organism, and forming a part of the total individuality.

Is it incredible that the subliminal consciousness, acquiring knowledge by supernormal means, by telepathy, clairvoyance, etc., should communicate to the ordinary consciousness knowledge which to it is new and sometimes surprising, and apparently miraculous?

We know that communications are written without the conscious origination of the person whose hand makes the letters. The supernormal process known as automatic writing is but one of a series of kindred processes—word-hearing, word-seeing and word-uttering. To take one of these processes of automatic verbalization: "the hearing of voices" is a phenomenon which has been noted in every age, and one which has played an important part in the religious history of man, exerting no small influence in the formation and progress of religious beliefs.

Not infrequently the voices have been, in thought and moral tone, above the normal level of those who have heard them. Some have heard them from infancy all through their lives, and in adversity or danger more distinctly than at other times. The utterances have been words of warning, of monition, of instruction. What is the explanation? It is easy in all such cases to allege insanity, but what kind of insanity is that in which its only indication is that the person automatically, as it were, hears a voice which, he comes to know by experience, expresses a higher wisdom than he is conscious of possessing?

By such a monitory voice was Socrates, the wisest man of the ancient world, guided in the affairs of life. He was a man of robust constitution, physical health, and moral balance. In discussing freedom of thought and speech, in his admirable work on "Liberty," John Stuart Mill says of Socrates: "Born in an age and country abounding in individual greatness, this man has been handed down to us, by those who best knew both him and the age, as the most virtuous man in it; while we know him as the head and prototype of all subsequent teachers of virtue, the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle, *i maestri di color che sanno*, the two headsprings of ethical as of all other philosophy. This acknowledged master of all eminent thinkers who have since lived, whose fame, still growing after more than two thousand years, all but outweighs the whole remainder of the names which make his native city illustrious,—was put to death by his countrymen, after a judicial conviction, for impiety and immorality. Impiety in denying the gods of the State; indeed, his accuser asserted (see the 'Apologia') that he believed in no gods at all. Immorality, in being, by his doctrines and instructions, a 'corrupter of youth.' The tribunal, doubtless, honestly found him guilty of the charges preferred, and condemned the man who probably of all then born had deserved best of mankind, to be put to death as a criminal."

Both Zenophon and Plato, who were intimate

friends of Socrates, vouch for what he said in regard to his demon—whose voice was always one of warning and restraint, whose silence meant approval of the philosopher's course. The voice gave proof of sagacity, which Socrates always recognized as wisdom, and of knowledge greater than he possessed, and not dependent upon his observation and experience.

During the series of events that resulted in Socrates' death, the monition was one of silence, except once, when it interposed to check his design to prepare a speech in his defence. By sustaining silence the demon approved those courageous acts and words, since admired and praised by millions, which brought upon him the extreme penalty inflicted by the Dikastery—a penalty which, with but little temporizing, he could easily have escaped.

In his last speech Socrates said: "There has happened to me, O my judges, a wonderful thing. For that accustomed divine intimation in time past came to me very many times and met on slight occasion, if I were about to act in some way not right; but now this fate which ye behold has come upon me, this which a man might deem and which is considered the very worst of ills. Yet neither when I left my home this morning was I checked by that accustomed sign, nor when I came up hither to the judgment hall, nor at any point in my speech as I spoke. And yet in other speeches of mine the sign has often stopped me in the midst. But now it has not hindered me in any deed or word of mine connected with this present business. What, then, do I suppose to be the reason thereof? I will tell you. I think it is that what has happened to me has been a good thing; and we must have been mistaken when we supposed that death was an evil. Herein is a strong proof to me of this, for that accustomed sign would assuredly have checked me, had I been about to do aught that was evil.

Shall it be said of Socrates, the greatest combination of intellect and virtue of the ancient world, whose profound wisdom during his life and whose philosophic fortitude and serenity under the sentence and in the hour of death have commanded the admiration and praise of countless millions who have lived since he passed to the silent realm, that he was a victim of hallucination? Were his words and acts, that have been thus eulogized, those of a man insane? Is it not more reasonable to believe that his "demon" represented a higher intellectual and moral plane than that of the conscious life which was guided and directed by the mysterious voice which he obeyed, and always wisely, even in the face of physical death?

Mr. Myers, who has treated the subject of subliminal consciousness in a manner at once original and brilliant, after defining genius as "A mental constitution which allows a man to readily throw forth into conscious life the products of unconscious thought," refers to the story of Socrates as "Rich in psychological suggestions of the possibility that the messages which are conveyed to the conscious mind from unconscious strata of the personality, whether as sounds, as sights, or as movements, may sometimes come from far beneath the realm of dream and confusion, from some self whose monitions convey to us a wisdom profounder than we know."

When it is considered that in the life of Socrates were periods of "Immobility frequently lasting for hours, and once, as reported, for a consecutive day and night, when he was inaccessible to any outward stimulus and remained fixed as in a deep contemplation," and this without any suggestion of epilepsy or previous hysterical disturbance, the conviction is increased that the monitory voice and the monitory silence came from a supernormal source. If from his own sub-conscious nature, as it seems to me probable, what an unexplored and unknown domain of being is implied, in opposition to all materialistic theories of the human mind.

To me is suggested by the facts mentioned a larger form of life in which the different consciousnesses are merged—a wider and more comprehensive consciousness that transcends any analogies or comparisons we may use. The human mind has powers and capacities not dreamed of in the old philosophies and psychologies, and the movements in which some of them are externalized, although apparently automatic to the ordinary consciousness, are nevertheless conscious and volitional to the stratum of intelligence from which they originate, and all the conscious states are probably comprised in the human mind, which, though it seems to be made up of a whole platoon of personalities, is an indivisible, individual unity, having its basis, not in the fleeting world of phenomena, but in the world of reality, which underlies all the changing scenes of nature, in the noumenal world. Thus, on one side, man is linked to that which is permanent and eternal; on the other, to that which is phenomenal, relative, and transient.—B. F. Underwood.

*Reprinted from the *Psychical Review*, 1892.

DR. SHUFELDT ON BIOLOGY.*

Dr. R. W. Shufeldt, who has a national reputation as a biologist and naturalist, has had a somewhat curious experience. Although not a Roman Catholic and, as he says, not "even an acceptor of the fundamental requirements of the Christian faith," he was invited by Bishop Keane, the rector of the Catholic University of America, to deliver a series of lectures on biology before the faculty and students of the University. To his surprise was added, as we learn from his preface, pleasure at the way in which his first lecture was received; which was allowed, however, by the marked disapproval evinced by some of his audience for the other lectures. Moreover, although Cardinal Gibbons had personally suggested that the lectures be published in the *Catholic Mirror*, of Baltimore, only the first two lectures, and merely approved portions of these, were published in that paper, and the lectures met with a similar fate at the hands of the *Catholic News* of Washington. It is hardly surprising, therefore, that Dr. Shufeldt should dedicate the present publication to the Catholic clergy and laymen of this country "with the profound hope that they may read and comprehend the truths I have endeavored to convey."

We cannot say that we feel any surprise at the reception met with by the truths so ably presented by Dr. Shufeldt in his lectures. The Roman Catholic mind is eminently theological, and Christian theology has not yet learned to accept the legitimate conclusions of modern science, whatever may be said of those who are sufficiently religious to relegate their theology to the subordinate place where it belongs. No objection could be made by any one to the first lecture, which treats of the history and present domain of biology. Nor ought the second, which deals with the geological relations of biology, to have aroused much opposition, although its references to the antiquity of geological formations with their organic remains touch closely on theological prejudices. Probably the necessary references to Darwin and Wallace aroused ill-feeling, as much as the actual statements of facts. When, however, Dr. Shufeldt came to treat of the value of biology as a study, which was the subject of his third lecture, he was on very dangerous ground. Here he had to deal with the development of organic forms, and although he treats the matter very cautiously the cloven foot of evolution could not avoid showing itself, to the exclusion of the theory of creation which is nowhere referred to. Even this should have been forgiven, however, for the sake of the lucid statement of the benefits to be derived from the study of biology, not the least of which is its influence over the treatment of diseases and injuries to the organism, and of the best mode of prosecuting the inquiry.

Dr. Shufeldt's last lecture was the consideration of the growth and future influence of biology, and it is full of interesting and curious information. It is remarkable how many of the structures in the human body are still unexplained as to their uses. It is only a few years ago that the object of the pineal gland, formerly thought to be the seat of the soul, was revealed by the discovery in New Zealand of a unique form of lizard which has the rudiments of a third eye, mid-way in the brain, connected with the pineal gland. In referring to the position of psychological inquiry, and in mentioning the work done by the British Society for Psychical Research, Dr. Shufeldt expressed himself satisfied with the truth of teleopathy. The subject of the natural history of animals and plants is of especial interest to him, and in relation to the future of the inquiry into the distribution of organic forms in space and time, he states that "the combined results of the laborers in these fields will be an elaboration of our knowledge of the true affinities existing among all animals, both in time and in space, as well as the true affinities existing among all plants, from their beginning in time up to include all modern flora." As to the

origin of life upon the earth Dr. Shufeldt limits himself to an examination of the opinions of Darwin, Balfour and Wesley, and he states his own belief that "we may have living matter arise from non-living, and it was what took place at the dawn of life upon earth." In connection with which conclusion, we would say merely that at present we know nothing of the conditions which prevailed when the first living organisms appeared, and therefore we have no data on which to base a scientific opinion. Dr. Shufeldt concluded his course, by hoping that the Catholic University would speedily make a readjustment of religion to science, a reply to which suggestion was made by the exclusion of his lectures from the Catholic press, and he might therefore have fitly omitted from the present publication, especially in view of what he says in his preface, the final paragraph in which he thanks the faculty and students for their undisturbed and continuous attention from the beginning to the end of the series.

SWEDENBORG ON MARRIAGE.

The unique place occupied by the Swedish philosopher, Swedenborg, as the founder of modern Spiritualism, as distinguished from mere spiritism, renders of great importance anything he may have said in relation to the state of man after death. It is impossible not to be struck on reading some of his works with the fundamental position assigned to marriage in the spiritual economy of nature as described by him. Swedenborg affirms that good and truth are the universals of creation, and hence they are in all things, not separately but together and with an innate inclination to join themselves together in one. Particularly is this so in the animal kingdom, the masculine element of which is the truth of good or truth grounded on good, and the feminine element the good of that truth, or the good founded on that truth. From this marriage of good and truth are derived the love of sex, with the higher form of love to which Swedenborg applies the term "conjugal." The love of sex belongs to all the members of the animal kingdom, because it is proper to the animal or external nature. But conjugal love belongs to the internal or spiritual man, and hence it is peculiar to man, in whom an internal spiritual principle is implanted. The development of this principle leads to an inversion of the love of sex, which thus becomes the chaste love of the sex as the marriage of good and truth, and man and woman exhibit the form of this marriage in proportion as their interior spirituality is opened.

According to this view the sex continues to exist after death, although spiritualized, and it is interesting to note the explanation given by Swedenborg of the difference between the masculine and feminine principles. He writes: "The essential distinction between the two is this, in the masculine principle, love is inmost, and its covering is wisdom, or, what is the same, the masculine principle is love covered (or veiled) by wisdom; whereas in the feminine principle, the wisdom of the male is inmost, and its covering is love thence derived; but this latter love is feminine, and is given by the Lord to the wife through the wisdom of the husband; whereas the former love is masculine, which is the love of growing wise, and is given by the Lord to the husband according to the reception of wisdom. It is from this circumstance, that the male is the wisdom of love, and the female is the love of that wisdom, therefore from creation there is implanted in each a love of conjunction so as to become a one." That this explanation has psychological truth, in that it agrees with observed phenomena, appears from Swedenborg's further statement that by birth the character of the male is intellectual, that of the female partaking more of the will principle. This is explained further, that "the male is born into the affection of knowing, understanding, and growing wise, and the female into the love of conjoining herself with that affection in the male." These affections have their physical correspondents, for as, according to the teachings of Swedenborg Spiritualism, "the interiors form the exteriors to their

own likeness, and the masculine form is the form of the intellect, and the feminine is the form of the love of that intellect, therefore the male and the female differ as to the features of the face, the tone of the voice, and the form of the body." They differ also in their gestures and manners, and are not exactly similar in any respect. Indeed, "the male principle in the male, is male in every part of his body, even the most minute, and also in every idea of his thought, and every spark of his affections; the same is true of the female principle in the female."

Swedenborg reasons very properly that as male and female cannot be changed into each other, they must remain male and female in their spiritual state of existence. But how does he prove that the love of the sex remains? He says that man knows that there is such a thing as love, but he does not know what love is. He is not aware that love is his very life, not only the common life of his whole body and of all his thoughts but also the life of all their particulars. . . . Love therefore is the heat of the life of man, or his vital heat; the heat of the blood, and also its redness, are from this source alone." This must, we suppose, be regarded as having an esoteric sense, as he adds, "the fire of the angelic sun, which is pure love, produces this effect." But every man has his own peculiar love, as appears from the infinite variety of human countenances, for "the countenance is changed and varied according to the affection of love; a man's desires also, which are of love, and likewise his joys and sorrows, are manifested in the countenance." Yet it is the interior man, that which is the spirit which lives after death, and not the exterior man that lives in this world, which is the form of love. The exterior man learns from infancy to conceal his love, and even to make a show of desires that do not belong to it. But it is a man's own peculiar love that remains with him after death, and it is one with himself. For love is the "esse" or essence of a man's life, as thought is the "existere" or existence of his life, derived from the love. Hence "speech and action, which are said to flow from the thought, do not flow from the thought, but from the love through the thought;" which is true according to the principles which make feeling or emotion the psychological basis of mind. If we consider further the nature of love, we find that according to the teaching of Swedenborg, it is "a desire and consequent tendency to conjunction; and conjugal love to conjunction into a one; for the male-man and the female-man were so created, that from two they may become as it were one man, or one flesh; and when they become a one, then, taken together they are a man in his fulness; but without such conjunction, they are two, and each is a divided or half-man. Now as the above conjunctive tendency lies concealed in the inmost of every part of the male, and of every part of the female, and the same is true of the faculty and desire to be conjoined together into one, it follows, that the mutual and reciprocal love of the sex remains with men after death."

Thus Swedenborg proves that, assuming the continuance of life after death, we shall retain the principle of love which seeks satisfaction in spiritual union between the sexes. This conclusion is elaborately worked out in the work which treats of "Conjugal Love," but we cannot now do more than quote a passage in which a spirit is made to describe the experience of himself and his wife. He says: "We are one, her life is in me, and mine in her; we are two bodies, but one soul; the union between us is that of the two viscera in the breast, which are called the heart and the lungs; she is my heart and I am her lungs; but as by the heart we here mean love, and by the lungs wisdom, she is the love of my wisdom, and I am the wisdom of her love, therefore her love from without veils my wisdom, and my wisdom from within enters into her love, hence, there is an appearance of the unity of our souls in our faces." Have we not here the explanation of the resemblance which is often noted between the features of husband and wife even in this life?

There is one point which deserves attention. What

*Lectures on Biology." Delivered before the Catholic University of America. By Dr. R. W. Shufeldt, 1892. Reprinted from the *American Field*.

is the future lot of those who not having been married in this life, through no fault of their own, have no partner with whom to renew the marriage relation in the spirit world? The answer to this question to be derived from the teaching of Swedenborg, is that such persons are in the same position as those who find themselves, owing to difference of inclinations, unable to live with their married partners. These are separated and to the man is given a suitable wife, and to the woman a suitable husband. It could not be otherwise in the case of the unmarried, who, if they are fitted spiritually for it, may expect for themselves, according to Swedenborgian doctrine, the completeness of nature which, as we have seen, is contributed by the marriage of conjugal love, and therefore look forward in the future life to the spiritual partnership that has failed them in this.

DRUMMOND'S "ASCENT OF MAN."

We did not complete last week our notice of Mr. Drummond's "Ascent of Man." In the chapter on "The Struggle for Life," he remarks:

"Apart from the initial appetite hunger, the stimulus of environment—that which necessitates man to struggle for life—is two-fold. The first is inorganic nature, including heat and cold, climate and weather, earth, air, water—the material world. The second is the world of life, comprehending all plants and animals, and especially those animals against whom primitive man has always to struggle most—other primitive men. All that man is, all the arts of life, all the gifts of civilization, all the happiness and joy and progress of the world, owe much of their existence to that double war." That is, hunger creates certain wants, and the struggle for life is the struggle against those who would fain keep to themselves the means of supplying those wants. Now so far as by "hunger" is meant mere physical hunger, and by "want" mere physical want, we think their importance in the development of civilization may be easily exaggerated. There is "hunger" and "want" of the mind, "craving of the soul," as well as of the body, and the former has probably been much the more important factor of the two in that development. If we take the case of the beginnings of "fine art," we see that the taste for drawing and carving was exhibited at what would seem to be a very early period of human existence, and this is a matter of mental, not physical "taste."

It is unfortunate that Mr. Drummond did not show his originality by thus extending the sphere of "want" among primitive men. To the mental and not the physical hunger must be traced the highest developments of civilization, and probably even language itself, which began in the effort to express the emotions of man's nature. To the same source must be traced the "struggle for the life of others," which out of the simple sympathy between mother and child has developed the altruism of a Buddha, a Jesus, and an Auguste Comte. The gospel of love may, indeed, be traced still lower to the sexual instinct, and this again, if we may accept the conclusions of Dr. S. V. Clevenger, is a kind of hunger, which shows itself occasionally in the devouring by animals of their offspring. This point is not touched on by the author, who dwells rather on the self-sacrifice which attends reproduction not only among the lower forms of life, but even with man himself: "All that is moral, and social, and other-regarding has come along the line of this function." He dwells also on the important part played in nature by coöperation. This is especially observable in the relations between insects and flowers, and in the sociability which is characteristic of many animals. Coöperation is indeed essential to all progress. "Organic evolution," says Mr. Herbert Spencer, "is primarily the formation of an aggregate," and he might have said the same of inorganic evolution. In referring to the ethical significance of sex, Mr. Drummond remarks that no very clear advantage of the sex distinction has yet been made out by science. Nor will it be until science recognizes that the principle of sex belongs as much to the

inorganic world as to the organic. It will be then seen that it is an advantage because it is a necessity. Otherwise it could not be said that "maleness is one thing and femaleness another," and that "each has been specialized from the beginning to play a separate role in the drama of life."

We fear that in these days of woman's rights many of Mr. Drummond's readers will object to his assertion that "woman completes her destiny by occupying herself with the industries and sanctities of the home, and paying the debt of Motherhood to her race." This is the inference from the conclusion that man's life is determined chiefly by the function of nutrition, and woman's by the function of reproduction. There is a general truth in this view, but to make it the test at the end of human evolution as at the beginning appears to us far from reasonable. Intelligence, which should be the governing principle of all lives alike, is the attribute of both men and women and there cannot be ultimately any limitation of its faculties or its rewards to either sex. The duties of altruism are as much binding on the one as on the other.

We have not space to follow Mr. Drummond through his argument as to the evolution of a mother and of a father. We must question, however, his statement that motherhood did not exist until the birth of the first human child. The study of monkey life is sufficient to disprove it. The author, after referring to a mother's patience with her offspring, says: "Feeling with another is the literal translation of the name of the second virtue—sympathy. From feeling with it, the parent will sooner or later be led to do something to help it; then it will do more things to help it; finally it will be always helping it. Now to care for things is to become careful; to tend things is to become tender. Here are four virtues—patience, sympathy, carefulness, tenderness—already dawning upon mankind." All of these are exercised, however, by the mother of the monkey babe. We much doubt, moreover, the truth of the author's statement, in relation to the evolution of a father, that "the apathy and estrangement between husband and wife in the animal world is radical and universal." Darwin has shown that monogamy is the most usual practice among the higher apes, as it certainly is with many birds, and as to the latter, at least, the apathy between husband and wife is conspicuous by its absence. The distinction the author is so anxious to make between man and the lower animals, is discredited by his indorsement of the opinion that primitive man had, like animals, a pairing season. The author, who has an imperfect conception of the relation between the family, the clan and the tribe, speaks of the "incorporation of the family into a clan or tribe," whereas in reality the "clan," by which he evidently means "gens," precedes the family in the ordinary sense and represents the maternal principle, as the clan proper and tribe represent the paternal principle.

Mr. Drummond remarks that "the family contains all the machinery, and nearly all the power, for the moral education of mankind." He hardly approaches, however, the subject of the evolution of morality, which he very properly states is based on the customs which people have when they are together, as shown by the meaning of the term "mores." The concluding chapter of his present work is entitled "Involution" and its main object is to show not only the importance of the environment to the progress of evolution, but that "the environment itself rises with every evolution of any form of life." As the environment of the social tree is "all the things, and all the persons, and all the influences, and all the forces with which, at each successive stage of progress it enters into correspondence," so the environment of Nature is the immanent God. This God is to Mr. Drummond also the creator, since creation is to him the only theory of origins in the field, as evolution is the only theory of the method of creation. Before accepting this opinion we must know what is meant by "creation." The author tells us that "evolution is not to unfold from within; it is infold from without." Supposing, however, that the

scientific doctrine of evolution includes both of those processes, we can imagine the origin of forms without the necessity of actual creation.

In leaving Mr. Drummond's book we must bear witness to the excellent spirit in which it is written, and although it contains nothing new, to the admirable way in which its facts and arguments are presented.

THE RIGHTS OF CAPITAL.

The accumulation of vast fortunes in the hands of private individuals is becoming a serious social problem. The saying has become current that "knowledge is power," but in this commercial age it is found that money is still more powerful, as it can command the knowledge which others have acquired, besides performing other feats equally important and sometimes not so excusable. In the old world, and particularly in England, large landed estates, sometimes bringing in enormous revenues from the buildings erected on them, are handed down from one generation to another, not by virtue of the law of primogeniture as is usually supposed, but by settlement and entail. With reference to the vast estates of another character which have been accumulated in this country, Judge Lyman Trumbull remarks:

"In 1860 there were few millionaires and few large fortunes in this country, but since then a rich class has sprung up, so that in 1890, according to reliable statistics, 1 per cent of the people owns as much wealth as the other 99 per cent. In 1890 there were 12,690,182 families in the United States, and according to George K. Holmes, in the Political Science Quarterly, 4,047 of these possessed seven-tenths of the wealth. Just think of it—one family possessing the wealth of 2,000 families the country over! In the city of New York alone there are said to be five men whose aggregated wealth exceeds \$3,000,000,000. How many hundred millions are held by various wealthy corporations, coal and oil syndicates, and other trusts, I am unable to state. The richest corporations and persons on earth are probably in the United States. How have they accumulated their vast fortunes? Surely not by their own industry and thrift, but by the aid of statutes regulating the rights of property, generally statutes providing for the transmission of property by descent or by will or the creation of monopolies."

True as those statements are, it by no means follows that the possession of great wealth is a crime. Doubtless there are particular cases in which it has been obtained by methods which are criminal in everything but name, but usually it has been acquired by persons who have the ability and the fortune to take advantage of circumstances which others might have overlooked or not been able to utilize. The possession of wealth, therefore, is not a crime, and it has its rights in the enjoyment of which it should be protected. Its rights, however, become the measure of its duties, and these should be strictly enforced. This is required, indeed, in the interest of the possessors of wealth themselves, to avert the jealousy which its possession will otherwise surely arouse. It by no means follows that because property has its rights, the accumulation of immense wealth is desirable for the community. If men were perfect and never abused their good fortune, it would make little difference in the long run whether money was in the hands of the few or the many. It would be distributed and like water would find the lowest level. Unfortunately men are not yet perfect, and that they do not as a rule when possessed of great wealth use it properly is proved by the simple fact of the existence throughout the country of so much poverty and misery. It is advisable therefore that measures of some kind should be taken for hindering the formation of fortunes which imperil society on the one hand by the feelings of opposition which they arouse in the breasts of its less fortunate members, and on the other hand by the excessive influence which they give to their possessors.

It is sometimes said that the accumulation of great wealth will cease with the conditions which have

hitherto rendered that accumulation possible. We are told that the time has passed for making large fortunes out of railroad construction. This may be so, but this is not the only way in which railway magnates manage to make money at the expense of the public. It is said also that competition has put a stop to the great accumulation of wealth by means of manufacturing. Such an assertion as this seems absurd in the face of the numberless trusts with which the country is overspread, the object of which is to prevent competition. That no more fortunes, small or great, may be made out of war, we sincerely hope, but let not those who oppose the social changes which are required by the law of evolution flatter themselves that civil war can never again take place. We were within measurable distance of civil war a few months ago through the conduct of one man, and it is impossible to say what may or may not take place if the just claims of labor are not satisfied. It will not do to take chances in the matter, and not only must the present possessors of inordinate wealth be compelled to do their duty to the people, to whom they in large measure owe their wealth, but means must be adopted for rendering the accumulation of vast fortunes more difficult in the future. What these means are we have indicated from time to time in THE JOURNAL, and we now merely say that the destruction of all monopoly, the prevention of railway fraud and jobbery, and last but not least, the establishment of profit-sharing as part of our industrial system, are the three most important aims to be kept in view by those who have the best welfare of society at heart.

THE NEW PARTY.

Under this title an organization has been formed in England by a curious group of persons, which includes persons of such opposite characteristics as Grant Allen, Lady Henry Somerset and Keir Hardy. The ruling idea of the organization is democracy pure and simple to be shown by perfect equality of individuals and sexes. Some of its aims are stated by Sarah Grand, who says: "Woman will be in no lower vital environment than man; the swart mechanic, who will not be swart any longer, will dress for dinner regularly; factory girls will prefer Tennyson to the music hall and Ruskin to ornamental hats; and even the debased upper classes will be so far elevated that they will no longer over-eat themselves, which, as is well known, they now do habitually and systematically." This may sound absurd to those whose thoughts continually dwell on the "almighty dollar," but we think the person who speaks of Mrs. Grand's words simply as a "hotch-potch of inflated nonsense and bombastic rhapsody" would do well to join the organization. He would be taught manners, at least, if he were not able to understand that a laborer may also be a gentleman, or to learn that the reading of Tennyson is preferable to attending ordinary music halls.

POLITICAL GAMBLING.

A few days ago we read in the daily press that "the absence of any betting on the State ticket here (Buffalo, N. Y.), is an indication of the puzzling situation!" Nothing can show better than this paragraph the innate spirit of gambling which afflicts our people more than any other civilized nation on earth. The Civic Federation has recently made strong efforts to put down gambling in Chicago, and its leaders are praised by the press for their courage in attacking so gigantic an evil, and at the same time this same press is openly encouraging the very spirit of gambling by its insertion of such announcements as the following, which appeared in the Chicago Tribune of October 25th:

"The amount of confidence partisans have in the success of their cause this fall is being exhibited in many cases by backing their judgment with their money. Measured by the prevailing odds, the Republican candidates are decided favorites, and those who insist on taking the Republican end of it are obliged to offer tempting inducements in order to

get their money placed. Frederick T. Adams, a broker of No. 71 Broadway, has bet \$10,000 against \$5,000 with H. B. Livingston on Morton. Mr. Adams said to-day he held \$5,000 belonging to a customer who wanted to bet it on Hill if he could get \$15,000 against it. It was reported up-town ex-Mayor Grant had placed \$10,000 with brokers to bet at evens on his own election, so that he might bring down the odds offered on Strong. It is said a big lot of Tammany money will soon be put in circulation for the purpose."

SOME three years ago, perhaps, THE JOURNAL in a notice of Dr. Edward Clarke's book on "Visions," quoted some passages from Dr. O. W. Holmes' introduction to this book. We are now reminded of the work by seeing extracts from the introduction quoted by Rev. M. J. Savage in a sermon on "The Religion of Holmes's Poems." Dr. Clarke having claimed that all visions of the dying are probably automatic and illusive, Dr. Holmes says: "But yet who, believing in God and personal immortality, as the writer (Dr. Clarke) rejoices in doing, will dare to say absolutely all? Will dare to assert there is no possible exception? It must be borne in mind, too, that he recognized the 'ego' as distinct from his 'engine,' the bodily mechanism, and that he speaks of the will as a primum mobile—an initial force, a cause." And then Dr. Holmes relates two cases told by Dr. Clark, which are cited by Mr. Savage: "Dr. Clark mentioned a circumstance to me not alluded to in the essay. At the very instant of dissolution, it seemed to him, as he sat at the dying lady's bedside, that there arose 'something,' an undefined yet perfectly apprehended somewhat, to which he could give no name, but which was like a departing presence. I should have listened to this story less receptively, it may be, but for the fact that I had heard the very same experience, almost in the very same words, from the lips of one whose evidence is eminently to be relied upon. With the last breath of the parent she was watching, she had the consciousness that 'something' arose, as if the 'spirit' had made itself cognizable at the moment of quitting its mortal tenement. The coincidence in every respect of these two experiences has seemed to me to justify their mention in this place."

M. ANDRE LEFEVRE, in his recent work on "Race and Language," when referring to the question whether man thinks because he speaks, or speaks because he thinks, remarks that if by thought is meant the more or less durable impression produced in the brain by sensation, and the more or less conscious reasoning which gives rise to the action consequent on the impression, it is evident that the thought produces the vocal act which interprets it. But if thought becomes a labor of the brain, independent of the immediate impression, working on sign symbols, retained by memory, elaborated by writing, expressed or understood, substituted for sensation, stored in recollection, and analysed by the mind, it is no less evident that language is not only the instrument, but also the form and condition of thought. As a matter of fact, there exist intermediary stages between crude thought and elaborated thought, between articulate speech and certain languages. The second question, whether man speaks because he thinks, is answered by M. Lefevre in the negative. He speaks because the mouth and larynx communicate with the third frontal convolution of the brain. This material connection is the immediate cause of articulate speech.

THE following passage from one of Swedenborg's works showing his view of the condition of man after death will be of interest to the readers of THE JOURNAL. "A man after death is not a natural, but a spiritual man; nevertheless he still appears in all respects like himself; and so much so, that he knows no other than that he is still in the natural world; for he has a similar body, countenance, speech, and senses; for he has similar affection and thought, or will and understanding. He is indeed actually not

similar, because he is spiritual, and consequently an interior man; but the difference does not appear to him, because he cannot compare his spiritual state with his former natural state, having put off the latter and being in the former; therefore I have often heard such persons say, that they know no other than that they are in the former world, with this difference, however, that they no longer see those whom they had left in that world; but that they see those who had departed out of it, or were diseased. The reason why they now see the latter and not the former, is because they are no longer natural men, but spiritual or substantial. The reason why a man after death is a spiritual or substantial man, is, because this spiritual or substantial may lay inwardly concealed in this natural or material man; which natural or material man was to it as a covering, or as a skin about to be cast off; and when the covering or skin is cast off, the spiritual or substantial man comes forth, a purer, interior, and more perfect man."

Rev. Walter Walsh in the August number of the Westminster Review says: "We no longer search for the missing link, but for the true theory of value. Spencer's 'Biology' slumbers amidst the dust of our free libraries, while his 'Sociology' is blazoned liberally by the thumb of Demos—his mark. The distinguished scientist who disputed the honor of Darwinism with Darwin himself has turned aside to write a book on 'Land Nationalization.' The duel between Genesis and geology promising a peaceful issue; the whole world has turned to watch the more awful battle between selfishness and poverty, capital and labor—slumdom, sweating, and the grog-shop on the one side, and health, sanitation, fair wage, justice, and sobriety on the other. This is a more tremendous affair than the collision between the speculations of scientist and theologian. It is a battle for life and death—a battle for the bread of life from those who have nothing to hope from life and nothing to fear from death. The arena has changed quickly from the professor's chair to the trade union, the Socialist club, the Anarchist den. The whole social body is gravitating toward the scene of strife. Government and parliaments are being dragged into it, and the pace of the whole thing is quickening till sober judgment and cool measurement become almost impossible.

SAYS Gladstone: "It is the extension of wealth, the multiplication of luxury, the increase of wants following therefrom; of wants of every one of which is as one of the threads which would, separately, break, but which in their aggregate bound Gulliver to the earth. This is the subtle process which more and more, from day to day, is weighting the scale charged with the things seen, as against the scale whose ethereal burden lies in the things unseen. And when the adverse host is thus continually in receipt of new reinforcements it is time for those who believe to bestir themselves and to prepare for all eventual issues by well-examining their common interests and by keeping firm hold upon that chain which we are permitted to grasp at its earthward extremity, while at its other end it lies 'about the feet of God.'"

EVEN if they get a little out of patience with Mr. Podmore's desperate matter-of-factness, says Light, our readers will find "Apparitions and Thought-Transference" an exceedingly interesting work, at least, if they are not familiar with the publications of the Society for Psychical Research, from which many of the instances and stories are quoted. The book is well suited for lending to some wise friend who knows that "the whole thing is humbug;" moreover, it will undoubtedly give the slipsbob observer an excellent lesson in the attentiveness and accuracy necessary for these investigations.

In all ancient Christian literature there is not one word that tells the slave to revolt, or that tells the master to liberate the slave, or even that touches the problem of public right which arises out of slavery. —Ernest Renan.

VOICE OF THE PEOPLE

THE SONG OF A SOUL.

BY CARL BURELL.

One soul sang unto another for it was so full of love That the world seemed full of beauty and so did the heavens above...

O joy of all joy the sweetest, At last indeed I've found you— O life of my life completest My beautiful, good and true.

One soul sang not to another—no other was there to sing to— The world was full of darkness—the other soul was untrue...

O grief of all grief most bitter, Lost—lost is the soul of my song— For me hell than earth would be fitter, Wake soul and undo thy wrong.

INFLUENCE.

TO THE EDITOR: Let woman exert to the utmost her influence in this transitory life, for with her earthly career her destiny ends. This may appear a startling statement to the readers of THE JOURNAL...

It is the fine and oftentimes unrecognized forces that are the mainspring of nature's most wonderful manifestations. Through all creation in plant and animal the feminine and masculine are of equal importance and influence.

know he is ruled—but contentedly thinks he is having "his own way." Thus indirectly woman is sovereign of the world. Glance at history, at France under the dominion of kings, yet the kings were ruled by the Maintenons, Pompadours, and Du Barrys and thus the destiny of France for ages was in the hands of woman.

Josephine was the intellectual complement of Napoleon, but when the pride of ambition tramped upon the heart of her who loved him, when he withdrew from her aura of sympathy and help, did he not take the first step toward St. Helena and death?

Amid the gloom of exile and the blackest shadows that ever darkened round a poet's life, there gleamed one inspiration brighter than a thousand midday suns. The beautiful face of Beatrice, shining upon Dante from the starry heights of the Paradise. Beatrice was to Dante the inspiration that awakened all the music of his soul, and from his transcendent love for her grew the "Divina Commedia" in all its surpassing glory.

George Washington, a name in America adored, and yet what important factors were his wife and mother in the moulding of his character and the influencing of his career. Volumes might be filled with instances where woman's influence has guided the destiny of empires—or in the more obscure but not less important precincts of home—has kept loyal to his daily trusts and duties the husband, brother, father, son. If from men the refining and inspiring influence of woman should be withdrawn they would become mentally and physically dwarfed.

BERTHA J. FRENCH.

A PLEA FOR SPIRITUALISM.

TO THE EDITOR: We all have among our friends one who "believes in spirits." When everything is bright and joyous in our own homes, it is an easy matter to consider the peculiar ideas of our friend very amusing, and oftentimes a subject of ridicule.

Time goes on and the death angel with noiseless tread enters your own household, and with what anguish you watch a loved one depart to what you have always considered "that bourne from which no traveler returns" none can understand but those who have been in the valley and the shadow of death.

The deepest grief, the greatest sorrow of your life has come to you, and you know that the future cannot be like the careless, happy past, before the loved one left you, for the vacant chair, the personal belongings, and the tender memories associated with all, are constant reminders of your affliction, and you have no desire to take up the burdens of life and continue the journey.

In the happy, careless days of the past you never cared to discuss such gloomy subjects as "death and the hereafter." You dismissed them with a shrug, for life was bright and joyous; but now you are surprised at your interest in things unseen, and you instinctively turn to your friend who "believes in spirits," to tell you something of her belief, and how it came to her, for when she called during the first hours of your great grief, her sympathy for you and the few words of comfort she

spoke to you, left an influence of calmness which if not lasting, gave you momentary relief. You can only remember that she said "dear child, she has not left you. In time you will see the light shining in this dark cloud." Every day the longing for this friend to comfort you becomes stronger, and you find that she, too has drunk deep of the bitter waters of affliction to come to her present state of calmness and firm and trusting faith. To-day you feel new happiness, for something seems to have given you hope. Your friends observe the change, for you seem more like your happy self. Although the tears came, you say, "I saw my loved one in dreams last night, she looked so natural and she spoke such words of cheer, I know she must have come to me." True, my friend, she was with you. If we are to believe our only guide, the most ancient of books, have we not sufficient proof that our departed can come to us in our dreams? Do you not remember the beautiful story of that wonderful ladder of light,

"That, crowded with angels unnumbered, By Jacob was seen as he slumbered Alone in the desert at night?"

The little seed of faith which has been sown by your spiritualistic friend, and the remembrance of your vision in sleep, now give you a new interest in life and in things eternal. That familiar quotation, "Ask and ye shall receive," now has an entirely new and significant meaning to you. You know that prayer is the language of the heart, therefore your constant desire is "Give me faith, show me the pathway to the hereafter where, it is said, that my dear one still lives."

The springtime with its tints of living green, deepens into summer, and with the growth of blossom and fruit, your hopes for higher truths and spiritual perception seem to expand also.

There seems a presence near you in your daily work, in your walks, and in the silent hours of the night there seems a vague, undefinable presence. You find yourself thinking of many subjects entirely new to you, and you seem to hear the voice of the loved one speaking to your inner consciousness. There is a calm upon the troubled waters, as though a voice had spoken to your heart, "Peace, be still!" Have faith and patience for your spiritual faculties are being awakened and "that which was sown in tears shall be reaped in joy!"

No, you are "not insane," as your thoughtless, gossiping friend reports; you are only solving the great question of immortality, in a way satisfactory to yourself, that you may go on in your earthly journey with new courage and with faith and hope born through suffering. To your religious, but skeptical friend in regard to "spirits," can you not prove that the Bible contains convincing proof that there is an eternal life, and that your departed can come to you?

Spiritualism may be denounced as being false, and deluding people, but to those who have not investigated its teachings, there is much to be learned before passing hasty judgment. The great truths that it impresses upon us, are that we enter the hereafter just as we leave the earth life. We may go with, or without, spiritual riches, just as we choose to make our earth life, one of wealth or poverty. We are commanded to lay up treasures in heaven where moth and rust cannot corrupt.

"In my Father's house are many mansions." We are building our mansion for eternity during our daily life. When our dear ones go down to the dividing line between heaven and earth, we bid them farewell with grief and bitter tears. Oh could we but see the awakening in the other world! Such joy, such peace and happiness when the earthly journey is finished and the tired and diseased terrestrial body is consigned to its last resting place, and the celestial body finds its place in the true spiritual life beyond!

Be of good cheer, sad hearts, for there is a light shining upon your pathway. Death does not end all, and through your suffering you will find firm and trusting faith to comfort and sustain you, and to help you to bear other's burdens, as you journey toward the sunset. Your dear ones come to you as angels of light, ministering to your daily wants, and directing you to the true home, beyond the shadowy river, where they are preparing a place for you. By the golden thread of affection they will draw your thoughts heavenward, and the silent influence of your angel visitors will be recognized.

With a desire for higher knowledge, the

true and earnest seeker will be rewarded by that wondrous peace of mind which surpasses all worldly joys and pleasures. Faith will illumine your pathway and life will be worth living, and the divine voice will whisper to your heart. "Lo! I am with you always." RAY LAURENCE.



Dyspepsia Mrs. Judge Peck Tells How She Was Cured

Sufferers from Dyspepsia should read the following letter from Mrs. H. M. Peck, wife of Judge Peck, a Justice at Tracy, Cal., and a writer connected with the Associated Press:

"By a deep sense of gratitude for the great benefit I have received from the use of Hood's Sarsaparilla, I have been led to write the following statement for the benefit of sufferers who may be similarly afflicted. For 15 years I have been a great sufferer from dyspepsia and

Heart Trouble. Almost everything I ate would distress me. I tried different treatments and medicines, but failed to realize relief. Two years ago a friend prevailed upon me to try Hood's Sarsaparilla. The first bottle I noticed helped me, so I continued taking it. It did me so much good that my friends spoke of the improvement. I have received such great benefit from it that

Cladly Recommend it. I now have an excellent appetite and nothing I eat ever distresses me. It also keeps up my Hood's Sarsaparilla Cures

flesh and strength. I cannot praise Hood's Sarsaparilla too much." Mrs. H. M. Peck, Tracy, California. Get HOOD'S.

Hood's Pills are hand made, and perfect in proportion and appearance. 25c. a box.

Banner of Light:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy. Terms of Subscription, in Advance: Per Year \$2.00 Six Months \$1.25 Three Months \$0.75

Postage Free. Specimen copies sent free. ISSUED WEEKLY At 9 Bowditch Street, Boston, Mass., by COLBY & RICH.

"The Progress of Evolutionary Thought"

The Opening Address by B. F. UNDERWOOD, the Chairman, before the Congress of Evolution held in Chicago September 28th, 29th and 30th. Price, 6 cents. For sale at the office of THE JOURNAL.

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle HANDSOME DEMY SVO. Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle Spread over a Period of Nearly Twenty Years. BY MORELL THEOBALD C. A. Of London, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English bound edition can be supplied in America. The book is a large 12mo. of 810 pages, handsomely printed on the heavy paper from new type with fancy initial letters and chapter ornaments. Price \$1.50—a very low figure.

WOMAN AND THE HOME

WOMAN'S WEAPONS.

When savage woman first began
To live upon the primal plan
And civilize the savage man,
Her weapons were the pot and pan,
With these, in costume somewhat rude
And methods which to us seem rude,
She baked and boiled and fried and stewed,
And gave her master toothsome food.
Then as a consequence she soon
Provided one more priceless boon,
For at the hour of hungry noon
She handed him the helpful spoon,
Then rising in her loving skill,
While man the beasts and birds must kill,
The needle came her time to fill
And clothes developed by her will.
Then at the mother unafraid,
While round her feet the children played;
And for man's comfort she essayed,
And out of skins his garments made.
And we through centuries and we see
These weapons still she holds in fee;
Men own their power with bended knee,
And women know their mastery.
Yet added to these mighty powers,
Whose lives will last as long as ours,
A dainty weapon decked with flowers
Entrances all our social hours.
This weapon of consummate art
In every salon plays its part,
In public hall or private mart
Its traces capture many a heart.
It is of course—the lady's fan!
A vital force—with pot and pan,
And spoon and needle, woman can
Complete the rudimentary man.
And last of all, but most and best,
The greatest gift of woman blest
Firm mind and will—is now confessed
It towers in height above the rest.
What is this weapon? Can it be
The croquet mallet which we see,
Or tennis racket—that of these
We speak in tones of prophecy?
What is this weapon? We can scrub;
May it not be the washing tub?
No—that's too old! There is the rub,
This weapon is the Woman's club!

—Mrs. Gordon L. Ford.

ON AMERICAN WOMEN.

The most remarkable thing to my mind about the American woman is that it is impossible to be indifferent either to her or about her, whether you consider her en masse or individually. She has a potency, a personality, that is in itself a challenge not to be ignored. This, in fact, is the real fundamental difference between our transatlantic sisters and the women of our own land. Let us leave the individual, who really counts for nothing in our own judgment of national characteristics, alone for a moment, and see how the averages affect us. Take the Englishwoman in the lump—not the new woman or even the metropolitan woman exclusively, but just the ordinary British type, who is neither in the advance guard of modern civilization nor absolutely petrified in the old inertia. Look her well in the face and see if you have any thought about her, any feeling sympathetic or antagonistic toward her, or any sense of her at all. You will find, I think, that she does not stir you in any way, that so long as she remains outside the sphere of your personal interests she counts for absolutely nothing in your consciousness. But go to America and try the same process on the feminine material there. At the outset you are confronted with an actual stimulating force that either attracts or repels you. The point is that she interests you intensely. You must study her and reckon with her whether you like her or not. As to your ultimate admiration or aversion for the American woman, that will depend primarily upon your own temperament. If you take a score of prejudices and prepossessions across the Atlantic with you, her swift intuitions will not only discover but deride them, and you may return with hatred in your heart, vowing that she is neither fish, flesh, fowl, nor good red herring, and, least of all, woman as you would have her be. But if you are wise enough to adjust

your ideals to the spirit of our time, and if you have learnt to look on woman as a human being rather than a function, the American girl will surely illuminate your whole conception of her sex, and lift it up to the plane that is permeated by her scintillant and incisive individuality. And when you meet her again in Europe she will come to you as a blast of the free upper air sweeping over the stagnant ways of old-world life. Then you will wonder, as a man who takes a deep draught of champagne after long abstinence, how you ever came to relinquish the wine of life when it had once touched your lips. And if you continue in this mood the chances are that you will marry that American girl, which is equivalent to champagne every day for dinner, and perhaps a thought more trying to the constitution in the long run.

When all is told, however, America is a paradise for women—a great green throne for her, set in a Western sea. And that nature is fitting her hand for the scepter and her brow for the crown, no one who stands in a large assembly of Americans can doubt. Her physical superiority to the American man is obvious to the most casual observer. A generation or two of stooping over the office desk has whetted his intelligence at the expense of his physique, while the woman has grown fair and tall in the atmosphere of ease till she resembles nothing so much as a race horse, compact of fiery spirit, nervous strength, and delicate contours. Her marvelous adaptability, too, enables her to grace as well as grasp her quondam, and till the end her husband is never quite sure whether he admires or adores her moor, which uncertainty brings him as near happiness as a man can hope to be.—R.D. in the London Star.

The Association for the Advancement of Women meets this year in Knoxville, Tenn. There will be a three-days' convention, beginning October 31st. It will be followed by a supplementary session of one day in Atlanta, Ga., and by a day of visitation at Tuskegee. The topics for discussion are: "A plea for humor," Mrs. Julia Ward Howe; "Limits of self-sacrifice," Rev. Antoinette B. Blackwell, New Jersey; "Report of the committee of ten," Mrs. Gertrude B. Blackwelder, Illinois; "Ideal justice," Mrs. Clara Conway, Tennessee; "Art in its practical application to life," Mrs. Ednah D. Cheney, Massachusetts; "The changing type of womanhood," Miss Margaret L. Chandler, New York; "Importance of scientific education for women," Mrs. Ellen Stevens Hildreth, Alabama; "High thinking and plain living; or philosophy and life," Mrs. Ellen M. Mitchell, Colorado; "State laws regarding marriage; statistics collected by committee on reforms and statistics," presented by Dr. Ella V. Mark, Maryland; "Dress improvement; its latest phase," Mrs. Frank Stuart Parker, Illinois; "National monopolies," Mrs. Martha P. Rose, Ohio; "Wardroom," and "Science applied to the nursery and kitchen," Mrs. Henrietta L. T. Wolcott, Massachusetts. Members of the association will be guests during the congress, and it is important that each one intending to be present immediately notify Mrs. J. J. McClurg, Knoxville, Tenn.



GARLAND STOVES AND RANGES
The World's Best

You can easily have the best if you only insist upon it. They are made for cooking and heating in every conceivable style and size for any kind of fuel and with prices from \$10 to \$70. The genuine all bear this trademark and are sold with a written guarantee. First-class merchants everywhere handle them.

SOLELY The Michigan Stove Company.
LARGEST MAKERS OF STOVES AND RANGES IN THE WORLD
DETROIT, CHICAGO, BUFFALO, NEW YORK CITY.

Ayer's Sarsaparilla

WAS THE ONLY THE ONLY



ADMITTED AT THE World's Fair. GET The Best.

JUST PUBLISHED.

How to Get Well

—AND—
HOW TO KEEP WELL.

A Family Physician and Guide to Health.

—BY—
T. A. BLAND, M. D.
President of the Eclectic Medical Society of the District of Columbia.

This is a book of great practical value, by an author of progressive views, large experience as a physician, and a writer of great ability and popularity.

Fine paper, beautiful print, elegant and substantial binding.

"The directions in this book for the treatment of disease are sensible and correct, and the part how to keep well is full of excellent suggestion and will be eagerly read."—Boston Herald.

"I have read it with pleasure, and endorse it as an excellent family physician and guide to health. Every family should have it."—August P. Lighthill M. D. Boston.

"Dear Dr. Bland, your charming book, "How to Get Well, and How to Keep Well," has something of interest for me on every page; and not only am I interested, but instructed as well. It cannot fail to do 'great good'."

Price, 50 cents; postage if sent by mail. All orders sent to THE RELIGIO-PHILOSOPHICAL JOURNAL will be promptly filled.

Ely's Cream Balm

WILL CURE

CATARRH

Price 50 Cents.



Apply Balm into each nostril.
ELY BROS., 36 Warren St., N.Y.

The Independent Pulpit.

A Liberal monthly, devoted to the true, the beautiful and the good in science, philosophy and ethics. J. D. SHAW, Editor and Proprietor, Waco, Texas. Terms, \$1.50 a year.

PLANCHETTE.

The Scientific Planchette.
Improved from the Original
Pattern of 1860.

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

DIRECTIONS FOR USE.

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

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

Price, 75 cents. Sent by mail packed in straw-board box free of postage.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

REPORTED EDITION.

Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM.

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

CHAPTER II. ASYRIA, CHALDEA, EGYPT AND PERSIA. "Chaldean seers are good." The Prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Sethu and Ptolemæus. Prophecies regarding Cyrus. The "Golden Star" of Persia.

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

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

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS.

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

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

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

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

CHAPTER V. THE SPIRITUALISM OF THE WALTERS AND CAMBRIGES. The Israel of the Alps. Ten centuries of Persecution. Arnand a martyr. The deeds of Laporte and Cavalier. The Ordeal of fire. End of the Covenants War.

CHAPTER VI. PROTESTANT SPIRITUALISM. Precursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Wüchcraft. Famous records of apparitions. Baylyan, Fox and Wesley.

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

Part Third.

MODERN SPIRITUALISM.

CHAPTER I. INTRODUCTORY. American false prophets. Two ex-revends claim to be witnesses foretold by St. John. "The New Jerusalem." A strange episode to the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality.

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

CHAPTER III. Mental diseases little understood.

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

CHAPTER V. SEPTICS AND TESTS. Mistaker Spiritualists. Labels on the Spirit world. The whitewashing of Ethelplaid.

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

CHAPTER VII. THICKERY AND ITS EXPOSURE. Dark seances. A letter from Sergeant Cox. The concealment of "spirit-drapery." Rope tying and handcuffs. Narrative of exposed impostors. Various modes of fraud.

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

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

CHAPTER X. "OUR FATHER."

CHAPTER XI. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Sella."

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 300 pages of the average issue, 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 past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

8vo., 412 pages. Price, \$2.00.

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

BOOK REVIEWS.

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

Christian Creeds and Confessions; a Concise Account of the Symbolical Books of the Churches and Sects of Christendom and of the Doctrines Dependent on them. Translated from the German of G. A. Gumlich; Ph. D., by I. A. Wheatley. Cloth, 136 pp.; \$1. New York: Funk & Wagnalls Company.

The salient feature of this book is its full account of the Libri Symbolical, and in explanation of the doctrines which divide the hosts of Christendom. Its sections treat of "Church Creeds," "Doctrines of the Creeds," and "Doctrines of the Most Important Sects." It embraces the Greek or Oriental Church, the Roman Catholic Church, the Evangelical or Lutheran Church, the Reformed Church, and the Churches of England and Scotland, also the sects appertaining to each. The volume is of especial value for the student by reason of its concise and accurate statement of facts. It furnishes a scholarly compendium of the Creeds and Confessions, and having already found friendly acceptance among students of Church History in Germany, it is apt to find progressive place as a practical text-book of value in the theological schools and seminaries of the United States. It is supplied with a good index.

Rose and Ninette; A Story of the Morals and Manners of the Day. By Alphonse Daudet. Translated by Mary J. Serrano. Chicago: F. Tennyson Neely. Paper, pp. 274. Price, 25 cents.

This story deals with the intrigues, sorrows and conventional complications of a French divorce. *Rose and Ninette* are the young daughters of the divorced parents and the author depicts the anguish and perplexities of the father as he vainly tries to hold his place in his daughters' hearts; indeed the work gives mainly the masculine view of the situation and the French view at that, for while the girls are quite content with the new step-father whom the mother marries, they feel quite incensed when their own father proposes to follow the mother's example and take a new wife. Various queer situations are evolved from the complications made by the laws of France regarding the rights of parents and children. Incidental revelations are given of the manners and vices of different classes in society.

The Forest Tree Planter's Manual. By J. O. Barrett, Secretary of the State Forestry Association, Minneapolis, Minn. Tenth Edition. The Progressive Age Publishing Co., Minneapolis, Minn., 1896.

This excellent little manual should be in the hands of all those interested in the subject of which it treats. Its chief aim is to enforce the necessity of replacing the trees which are felled from time to time by others, so that forest growth may be maintained. This is essential to the prosperity of the country. A vast mass of information on the economic, climatic and other aspects of the case is compressed within the little more than one hundred pages of which the book consists. A copy will be sent free to any one applying to Mr. J. O. Barrett, Brown's Valley, Minn., if the application is accompanied by four cents for postage.

Ships That Pass In The Night. By Beatrice Harraden. Chicago. F. T. Neely. (No. 18 Neely's Popular Library.) Paper, pp. 219. Price, 25 cents.

This work ought to be an acceptable one to the members of the "Shut In" Society since it is all about a company of invalids of all sorts; and deals especially with the fortunes or misfortunes of two of them, a maid and a bachelor of course. The bachelor is simply entitled all through these pages as "the disagreeable man," but Bernardine the sensible little heroine does not find him so disagreeable after all. The work is necessarily sad and ends sadly, but it seems intended for a protest against hopelessness and despair under even the loss of health and in face of death. The scene of the story is laid principally at Petershof, a winter resort for consumptive patients, many of whom board at the same hotel, and eat at the same table. The trend of the book is contained in the following sentence from it, "Though you are broken-hearted yourself you may save others from breaking their hearts." The style is unique, and interesting.

How to Mesmerize. By James Coates, Ph. D. F. A. S. The Mental Science Series. In his introduction Mr. Coates tells us that he has aimed at neither profundity of matter nor perfection of style. The result is that he has produced a book written in an easy, colloquial style, and given a great quantity of information covering every branch of his special subject, mesmerism. What the author says may be relied on, as he is a successful experimenter, and has personal relations with many of the leading mesmerists of the day. It is worthy of note that he regards mesmerism as due to an actual force "which in its nature and character, is no more occult than nerve force, magnetism, light, heat, or electricity," although he admits the action of hypnotism, suggestion, and imagination in some of its phenomena. Mr. Coates prefaces his practical instructions with a short historical account of mesmerism as practiced by the ancients. Two chapters are devoted to "How to give an entertainment," and they contain many of his own experiences. Among other things he states that with a Glasgow sensitive he exhibited complete control over the arterial circulation, accelerating or retarding the action of the heart at will. Instructions are given for the cultivation of clairvoyance, psychometry and thought-reading, and also for the curative use of mesmerism. This is regarded by the author as its most important function, as appears from his condemnation of the abuses of mesmerism and hypnotism arising from their being so often used and for merely experimental purposes, and that with hysterical and diseased persons, a practice which he strongly condemns. The author is to be commended for the high moral tone of his little book, which leaves little to be desired in a popular treatise. Hay Nesbet & Co., 169 Fleet street, London. Price, 50 cents.

Consumption.

The incessant wasting of a consumptive can only be overcome by a powerful concentrated nourishment like Scott's Emulsion. If this wasting is checked and the system is supplied with strength to combat the disease there is hope of recovery.

Scott's Emulsion

of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Wasting. *Pamphlet free.* Scott & Bowne, N. Y. All Druggists. 50c. and \$1.

WHAT ORMOND THINKS.

A work of sixty pages which discusses immortality and the spiritual nature of man.

The book, says the Chicago Evening Journal, is a well thought out and a carefully expressed essay of suggestion. The publication of this brochure happens to occur at an exceedingly opportune moment. We are grateful for "Ormond's" thoughts, which are higher than our own, and for the suggestions he affords us of our life and destiny, which will help, comfort, and relieve many doubters, as well as strengthen the hearts of some who in these faithless, hopeless days, are ready to faint.

For sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL. Price, 25 cents.

To NEW YORK
Six MILES



Send
it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back. 457 JAMES PVLE, New York.

An old-fashioned way of getting there. Slow and safe, but hard work. Most women, have got beyond this kind of traveling—found something better. Now, why can't you look at that other old-fashioned proceeding in the same light—washing things with soap and hard rubbing. That's slow enough and tiresome enough everybody knows, and it's not as safe as washing with Pearline. It's really destructive, in fact, the wear of that constant rubbing. Break away from these antiquated ideas. Use modern methods. Pearline saves at every point.

BUY IT NOW.

Washington Brown, Farmer.

By LEROY ARMSTRONG.

How the Farmers sold their wheat.
How the Board-of-Trade was beaten.
How the Railroad King was captured.

It is the story of the Year.

For Sale at this Office.

"As It Is To Be."

BY CORA LINN DANIELS.

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

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

12mo. 250 pages, with portrait, art initial letters profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cts.; cloth, \$1.00.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office

Science and a Future Life; With Other Essays.

—BY—
Frederic W. H. Myers.

This is the work for those careful thinkers who cannot believe without evidence, and who wish to know what is the latest work which science has to offer. Price, \$1.50.

The Chicago Literary Bureau.

The Chicago Literary Bureau is established for the following purposes:

1. The reading and critiquing of literary work of all kinds, both prose and verse, and its careful revision, so that manuscripts may be the best fitted for submission to publishers, or for printing privately.
2. Many manuscripts are declined merely owing to defective arrangement or want of careful editing.
3. The advising as to literary work and study, and as to the preparation and publication of manuscripts.
4. The furnishing of literary matter and the searching for and compilation of facts relating to particular subjects.
5. [Books necessary for the treatment of special subjects will be recommended, and, if desired, they will be obtained.]
6. The correction of proof sheets and revises, and the typewriting of manuscripts.
7. The making and revising of translations into English from German, French, and other European languages.
8. The preparation of indexes to scientific works, periodicals and other literary publications.
9. Terms will depend on the services rendered, and on receipt of manuscript or instructions an estimate of fees will be furnished. Postage should be sent for return of manuscripts (which should not be rolled).

The receipt of manuscripts will be promptly acknowledged, and all communications regarded as strictly confidential. Address

THE CHICAGO LITERARY BUREAU,
22-94 La Salle Street, Room 58,
CHICAGO, ILL.

BARS AND THRESHOLDS.

By MRS. EMMA MINER.

This story is full of interest and spiritual philosophy. Its author is a fine inspirational writer and medium. When published as a newspaper serial it created much interest; and the demand has been so great as to warrant putting it in book form. Every Spiritualist and every liberal thinker will enjoy the story. Paper covers, 210 pp. Price 25 cents.

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

SUNDAY MEETINGS IN CHICAGO.

The Spiritual Research Society, Lodge Hall, No. 11 North Ada street, 7:30 p. m.
The Progressive Society, 3120 Forest avenue, Children's Lyceum, 1:30 p. m.
Services at 3:00 and 7:30 p. m.
Illinois State Association, Bricklayers' Hall, 93 Peoria street, 2:30 and 7:30 p. m.
First Society of Spiritualists of Chicago, Hosley's Theatre, 11 a. m.
North Side Society, Schlotthauer's Hall, 301 and Sedgwick streets, 2:30 and 7:45 p. m.
First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street, services at 10:30 a. m., 2:30 and 7:30 p. m.
Children's Lyceum at 1:30 p. m.
The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street, 2:30 and 7:30 p. m.
The German-English Society of Harmonious Philosophics meet at 151 E. Randolph street, at 7:30 p. m.
National Society of Spiritualists, 681 W. Lake street, Wednesday evenings, 7:45 o'clock.
Spiritual Union, Nathan Hall, 1565 Milwaukee avenue, 7:30 p. m.

CHANCE TO BUY BOOKS CHEAP.

Below is given a list of books with the number of pages and the regular price as well as the title of each. Most of these books are new; all are in good condition though some of them are second-hand books. In the list n stands for new; s for second-hand. We have only one copy of each. All these books are offered at one-half the regular price, on receipt of which any book named in the list will be sent postpaid. Books that have been sold are dropped from this list every week and new ones are added:

CLOTH BOUND.

A Square Talk to Young Men, H. L. Hastings, pp. 94. Price, \$1. n
An Anchor of the Soul, Jas. Vila Blake, pp. 146. Price, \$1. n
A Cityless and Countryless World, H. Oerlich, pp. 447. Price, \$1.25. n
A Modern Magdalene, V. Woods, pp. 346. Price, \$1.50. n
A Royal Heiress, E. Edwards, pp. 216. Price, \$1.50. n
Birds in the Bush, B. Torrey, pp. 298. Price, \$1. s
Crowning Sin of the Age, B. D. Sinclair, pp. 94. Price, \$1. n
Elsie: A Christmas Story, M. M. Dawson, pp. 109. Price, 50 cts. n
Errors of Evolution, R. Patterson, pp. 271. Price, \$1. n
Five Minute Object Sermons to Children, S. Stall, pp. 253. Price, \$1. n
First Steps in Philosophy, Wm. Salter, pp. 155. Price, 75 cts. s
Facts and Fictions of Mental Healing, C. M. Barrows, pp. 248. Price, \$1. s
Factors in American Civilization, pp. 415. Price, \$2. n
Genesis: The Miracles and the Predictions According to Spiritism, A. Kardec, pp. 488. Price, \$1.50. s
Human Nature, C. S. Weeks, pp. 240. Price, \$1. n
Humanitarian, Vol. 4, Jan. to June, '94, pp. 480. Price, \$1. n
Infant Mind, W. Preyer, pp. 170. Price, \$1. n
Living Questions of the Age, J. B. Walker, pp. 315. Price, \$1. s
More than Kin, Jas. Vila Blake, pp. 334. Price, \$1. n
Modern Theosophy, C. F. Wright, pp. 188. Price, \$1. n
Matter, Ether and Motion, Dolbear, pp. 34. Price, \$1.25. s
Mind-Reading and Beyond, W. A. Hovey, pp. 261. Price, \$1. s
Mind is Matter, W. Hemstreet, pp. 246. Price, \$1. s
Number and Space, H. Nichols, pp. 199. Price, 75 cts. n
Political Economy of Natural Law, H. Wood, pp. 305. Price, \$1.50. n
Proceedings of the Delegate Convention of Spiritualists, Chicago, 1893, pp. 208. Price, \$1. n
Startling Facts in Modern Spiritualism, N. B. Wolfe, pp. 603. Price, \$2.25. s
Studies in Psychic Science, Tuttle, pp. 246. Price, \$1. s
Sawyer, Dr. Jno., E. J. Bartlett, pp. 166. Price, 75 cts. n
Sleep and Dreams, H. M. Jewett, pp. 147. Price, 75 cts. n
Search Lights and Guide Lines, E. G. Bradford, pp. 103. Price, 50 cts. n
Sub-Colum: A Sky-built Human World

A. P. Russell, pp. 267. Price, \$1.25. n
Science and Immortality, S. J. Barrows, pp. 137. Price, 60 cts. s
The Evolution of Immortality, C. T. Stockwell, pp. 104. Price, 60 cts. s
The English Language, W. M. D. Meiklejohn, pp. 338. Price, \$1.40. s
The Germ-Plasm, Weismann, pp. 477. Price, \$2.50. n
The Lyceum Guide, Tuttle, pp. 175. Price, \$1. n
The Little Doctor, N. Craib-Beighie, pp. 134. Price, 60 cts. n
The New Bible and Its New Uses, J. H. Crookes, pp. 205. Price, \$1. n
The New Philosophy, A. W. Paine, pp. 168. Price, \$1. n
The Occult Sciences, A. B. Waite, pp. 205. Price, \$1.50. n
The Psychic Factor, C. Van Norden, pp. 223. Price, \$1.25. n
The Philosophy of Individuality, A. B. Blackwell, pp. 519. Price, \$3. n
The Search for Andrew Field, E. T. Tomlinson, pp. 313. Price, 1.50. n
The Story of Dr. Channing, F. E. Cooke, pp. 134. Price, 75 cts. n
The Spirit of God, Mozoomdar, pp. 323. Price, \$2. n
The Separated Nation, H. L. Hastings, pp. 224. Price, 35 cts. n
The Wedding Garment, L. Pendleton, pp. 246. Price, \$1. n
Treading My Way, R. D. Owen, pp. 360. Price, \$1. s
Upward Steps of Seventy Years, Stebbins, pp. 308. Price, \$1.25. n
Wit and Wisdom of Bulwer, E. L. Bonney, pp. 262. Price, \$1. s
Was A. Lincoln a Spiritualist? N. C. Maynard, pp. 263. Price, \$1.50. s
Woman, Church and State, M. J. Gage, pp. 554. Price, \$2. n
Yomans, Edward Livingston John Fluke, pp. 591. Price, \$2. n
Emerson's Hydro-Dynamics, etc., pp. 480. Price, \$1. s
Esoteric Buddhism, A. P. Sinnett, pp. 300. Price, \$1.25. s
Ideology, Dr. La R. Sunderland, pp. 200. Price, \$1.50. s
Jesus and Modern Life, M. J. Savage, pp. 229. Price, \$2. s
Mesmerism, Spiritualism, etc., W. B. Carpenter, pp. 158. Price, 75 cts. s
Man's Origin and Destiny, J. P. Lesley, pp. 442. Price, \$2. s
The Queens, Aldemah, pp. 202. Price, \$1.50. s
The Spirit of Modern Philosophy, J. Royce, pp. 519. Price, \$2.50. n
The Spiritual Life, H. N. Brown, pp. 198. Price, \$1.25. n
Appollonius of Tyana, T. M. Fredwell, pp. 354. Price, \$2. s
Consolation of Science, J. Straub, pp. 435. Price, \$2.25. s
Hegel's Esthetics, John S. Kedney, pp. 392. Price, \$1.25. s
Kant's Critique of Pure Reason, G. S. Morris, pp. 272. Price, \$1.25. s
Kant's Ethics, Noah Porter, pp. 249. Price, \$1.25. s
Nineteenth Century Sense, J. Darby, pp. 232. Price, \$1. s
Schelling's Transcendental Idealism, J. Watson, pp. 251. Price, \$1.25. s
IN PAPER COVERS.

An Apocalypse of Life, W. T. Cheney, pp. 312. Price, 50 cts. n
American Liberty, Rev. W. D. Simonds, pp. 216. Price, 50 cts. s
A Concept of Political Justice, J. W. Sullivan, pp. 58. Price, 10 cts. s
Answer to his Critics, Canon Farrar, pp. 100. Price, 25 cts. s
A Discourse, J. Hooker, pp. 14. Price, 10 cts. s
Bacon's Cypher Story, Vol. III., O. W. Owen, pp. 600. Price, 50 cts. n
Cortlan, A Tale of the Inca World, A. U. Hancock, pp. 448. Price, 50 cts. s
Flat Money Lunatics, W. B. DuBois, pp. 16. Price, 10 cts. s
For Life and Love, R. H. Savage, pp. 488. Price, 50 cts. s
Gambling Communities, A. Hepner, pp. 27. Price, 15 cts. n
Higher Criticism, H. L. Hastings, pp. 36. Price, 5 cts. n
Interpreter, Jas. Monroe, pp. 93. Price, 60 cts. n
Lyra Triumphalis, T. L. Harris, pp. 53. Price, 15 cts. s
Love Affairs of a Worldly Man, M. Justice, pp. 311. Price, 50 cts. n
On a Margin, Chambers, pp. 416. Price, 50 cts. s
Psychical Review, Vol. I., No. 1, 2, 3, 4, Vol. II., No. 5, 6, 7. Price, \$1 each. s
Pebbles from the Path of a Pilgrim, H. L. Hastings, pp. 310. Price, 50 cts. n
Protection or Free Trade, Henry George, pp. 216. Price, 25 cts. n
Robert Elsmere, Humphrey Ward, pp. 680. Price, 50 cts. s

Souls, M. A. Aber, pp. 175. Price 50 cts. s
The Anarchist, R. H. Savage, pp. 400. Price, 50 cts. s
The Development of Language, H. Hale, pp. 45. Price, 25 cts. s
The Crowning Sin of the Age, B. H. Sinclair, Price, 50 cts. s
Address,
THE RELIGIO-PHILOSOPHICAL JOURNAL, 92-94 La Salle street, Chicago.

POOR, TIRED MOTHERS.

I have taken Hood's Sarsaparilla for a spring medicine and I think it has no equal for poor, tired mothers. I also gave it to my daughter for rheumatism with good results. Mrs. Oliver Rupert, Westville, Ohio.

CERTIFIED MILK.

Every dairy supplying our condenseries is under supervision. Milk is produced under rigid hygienic rules. The company's reputation is therefore a certificate of the absolute purity of the Gall Borden Eagle Brand Condensed Milk.

A cough which persists day after day, should not be neglected any longer. It means something more than a mere local irritation, and the sooner it is relieved the better. Take Ayer's Cherry Pectoral. It is prompt to act and sure to cure.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

CLAIRVOYANT EXAMINATION FREE.

By Dr. E. F. Butterfield. Beyond question there are hundreds of (so-called incurable) individuals that could be restored to health if the cause and location of their diseases were understood and pointed out. He will satisfy you he understands your disease perfectly. Enclose lock of hair with stamp, name and age. Address, DR. E. F. BUTTERFIELD, Syracuse, N. Y.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well-tried remedy.

"DIETZ" TUBULAR DRIVING LAMP



IT is the only practically and perfect driving lamp ever made. IT will not blow out. IT gives a clear white light. IT looks like a locomotive head light. IT throws all the light straight ahead from 200 to 300 feet. IT burns kerosene. E.P. Send for Book. R. E. DIETZ CO., 60 Laight Street, N. Y.

SPECIAL OFFER:

Cut this advertisement out and send it to us and we will send book describing our lamp, and will agree to sell you one single lamp or a pair at our wholesale price (very much less than the retail price.) This offer will appear only once in THE RELIGIO-PHILOSOPHICAL JOURNAL.

REV. CHARLES J. RUDLONG, Box 171, Ashaway, R. I.; business, test and trance medium. Full and complete readings by mail \$1.00. Satisfaction guaranteed. Send photo, lock of hair and four stamps. The poor free. We aim to do good. Give us your help.

An Exquisite Holiday Gift!

As It Is To Be

-FIFTH EDITION- By CORA LINN DANIELS.

A most wonderful work on After Death. Laws of Life, Here and There. Sweetly Religious. Nobly Comforting. Fascinating Descriptions. "Curious, remarkable, convincing."-Standard Union.

Beautifully Illustrated.

"The Most Remarkable Book Ever Written by a Woman." The author has now received SIXTEEN HUNDRED letters of thanks and commendation. PRICE: Paper, 50c. Cloth, \$1.00. Sattin, \$1.50. For sale at this office.

DR. GREER'S "PABULUM OF LIFE."

Dr. Greer's "Pabulum of Life" is composed of important and essential chemical salts contained in the normal human blood, in proper proportions, and supplies the blood its deficient and normal constituents, and is therefore chemically adapted to the rebuilding of a robust human frame, and furnishing the essential elements of bone, brain, and muscle formation, and hence its appropriate title, the "PABULUM (FOOD) OF LIFE."



"PABULUM OF LIFE" is purely alkaline, and a common-sense remedy for the treatment of all diseases resulting from excess of acid in the system, such as Dyspepsia, Rheumatism, Crystitis, Cancer, Consumption, etc. It neutralizes the excess of acid, arrests fermentation and decomposition, the generation of poison gases and corrosive fluids, and as a remedy it cures when all others fail. BY MAIL, \$1.00, six packages for \$5.00. DR. R. GREER, 127 La Salle Street, Chicago, Ill.

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

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

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

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

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

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

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

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

The Salem Seer.

Reminiscences of Charles H. Foster. -BY- GEORGE O. BARTLETT.

Contains an account of the life and wonderful powers of this famous medium, who was an intimate friend of Bulwer and gave that novelist the mystical elements of his "Strange Story." This can readily be believed after examining the reports of his experiences with investigators which read like fiction but are vouched for as facts. For sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL. Cloth, \$1.00.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD. An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages. "A very able and satisfactory exposition of the synthetic philosophy."-DR. R. G. ECCLES. "One of the most candid and able expositions philosophic truth to which this association has ever listened."-JOHN A. TAYLOR. Price, 10 cents.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

RELIGIO-PHILOSOPHICAL JOURNAL

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

PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

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

TERMS OF SUBSCRIPTION

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

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

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

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.,

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

We are greatly grieved to hear that Mr. Aksakof is in very ill-health, and is so nearly blind that he cannot read or carry on the literary work in which he has been so long and so actively engaged. Mr. Aksakof's services to our cause have been so conspicuous for many years that we are sure that all Spiritualists will extend to him their fullest sympathy in his present trial.—Light.

A 5-year-old girl had been attending Sunday-school for several weeks, learning weekly to repeat the golden texts. A few days ago her mother had occasion to administer a severe reproof, when the little one looked up undismayed, and slowly and calmly observed:

"The Lord is on my side; I will not fear."

It was her golden text of the Sunday previous.—Boston Herald.

Once upon a time a little three-year-old boy was left an orphan and friendless, says Light. Unfortunately, the parents had been Jews. A sharp little lady, aged six, who lived next door, begged her mother to take the child for her playmate. The mother, thinking to dispose of the matter without a direct refusal, said: "But, darling, he is a Jew; and you wouldn't like a Jew for your little brother." She reflected a moment, and then said: "No, mamma; but couldn't you spank him, and make him believe in Christ?"

James H. West, whom our readers will remember as a radical Unitarian minister, the editor of the New Ideal Magazine and the author of several spiritually helpful volumes, such as the "Uplifts of Heart and Will," "The Complete Life," "Visions of Good," etc., has just issued, as author and publisher, another excellent little work appropriately entitled, "In Love with Love," which strongly emphasizes the words of Longfellow, "I am in love with love, and the sole thing I hate is hate." This handsomely bound little work full of uplifting thoughts and poetically expressed high ideals and aims which come within the scope of every thinking human being, should be in every broad-minded thinkers library, for while it is a great help to nobler living and higher thought its low price of 50 cents places it within the reach of the many less fortunate thinkers of the world who are unable,

through no lack of appreciation, but mere want of money, to appropriate the same thought given through more expensive media. "The Four Life Studies" are respectively entitled "Transfigurations," which treats of the transfiguring of soul and body through disease of mind and body, as well as by materialistic cares and needs; "Serenity," which shows the power of mind or spirit over mere bodily comforts or discomforts; "True Greatness," which discriminates between earthly ephemeral fame and the power and will which aims toward and reaches that which makes true righteousness, and "Our Other Selves," which is the kernel of the whole book in its teaching of the oneness of humanity which makes unselfishness the keynote to right living—to spiritual uplifting—to true spiritual life.

After five years of labor, with the help of 247 editors, and the enormous expenditure of nearly one million dollars, the Funk & Wagnalls Company announce that the last page of the second, the concluding, volume of the new Standard Dictionary, is now in type. This volume will be ready for delivery in November. The sales of the new Standard Dictionary are phenomenal. The publishers have a mathematician who has figured out that if the copies required to fill the advance orders were laid one on top of the other, the stack would be over three miles high, and laid end to end would make a path over fifteen miles in length. A general agent in Michigan started the publishers of the new Standard Dictionary by an order for two car loads—43,000 pounds—of dictionaries, to be sent as soon as Volume II. is ready.

Dudley Miller, of N. Y., who died October 8th, aged 47 years, was son of Col. and Mrs. Charles D. Miller, of Geneva, N. Y., and grandson of Gerritt Smith the famous abolitionist and temperance advocate. Mr. Miller was a gentleman of education, a man of business, a congenial companion and a highly respected citizen. He will be greatly missed by a large circle of friends of which his manly qualities had made him a favorite member. He had made himself well known among farmers and stock raisers in New York state through his expert acquaintance with everything pertaining to horses and cattle. He wrote freely for the press on these interests and had been for some years one of the proprietors of the Buffalo Horse World. He had recently become connected with a new daily journal, the Post, at Syracuse, as its special writer, or editor on horse and agricultural matters. Mr. Miller died from the effects of injuries received from an electric car.

John T. R. Green, Des Moines, Iowa, referring to Goldwin Smith's remarks on Christ as a judge of Chicago, writes: Curious how thoroughly psychologized the eminent writer is by his environment, and how strangely materialistic. The Nazarene may not have been familiar with the merits or demerits of American politics; innocent to the last degree of primaries, ward bosses and heeled, while office blocks to him would have been the sign manual of civilized barbarity, without a doubt. But Christ was fully alive to the potency for evil of selfishness in peasant, politician or Pharisee of any age or clime. Nor is evidence wanting that he was keenly sensitive to the destructive influences of rent and interest, factors of social life the true nature of which many a proud spirit (even in these times) is completely blind to. However much we have advanced since his time, our conceptions and usages with regard to land and money have not made great progress. He saw clearly enough that those instruments of public welfare, belong by

in San Francisco. At a sitting with a friend who had strong psychic power, but was not a public medium, the name of what purported to be my son who "died" natural right to the public, and should never become engines of destruction through monopolization, and consequent taking of unearned increase, (rent and interest). His works "render unto Caesar" and his constant denunciation of those who oppress labor, show very clearly I think, that the strife of his life was to make clear the law of harmony (love) which operates with equal nicety in Jerusalem or Chicago.

Dr. G. B. Crane writes: A distinguished jurist, called on me yesterday. In our interchange of experiences in relation to the occult, he gave the following: "My family were visiting in Europe, I at home

eight years before at the age of five, was announced. I inquired about his mother. Reply: "She and sister are in New York and brother is in Paris." I said, "that is impossible for I know their mother would not allow a separation of the family." The writing was repeated automatically. "I firmly believed the mysterious communication was a mistake, till in about a week a letter assured me that my wife was in New York at the time of the séance and my son waiting in Paris for the company of a companion."

There are 20,000 women bicycle riders in New York and New England alone. If possible, the latter staid and conservative locality is more wheel mad than New York. The enthusiasm has spread to the mountain towns, and a little mountain hamlet of 500 or 500 souls will have its quota of wheelwomen.

A Temple of Art.



Not for a Day but for all Time.

Memories of the White City are fading—all but one. Majestic in its beauty the Palace of Art survives to remind man kind of wonders departed. Triumphant over fire and tempest the stately structure stands beside the lake dedicated forever to the service of the people. As a gallery of painting and sculpture it surprised and delighted the nations. As the Field's Columbian Museum it will entertain and instruct multitudes in the ages to come.

A World's Fair in miniature is the museum to-day. While it lasts the public will have before them a vivid reminder of the greater exposition of 1893. It will bring back the vast panorama of splendid exhibits including the fine snowing made by

Dr. Price's Cream Baking Powder

The analysis of Dr. Price's by government experts demonstrated its immeasurable superiority in leavening strength, purity and general excellence and gained for it the Highest Award at the Fair.