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

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

THE OPEN COURT.

THE PEARL AND THE RUBY.

By BERTHA J. FRENCH.

I.

"June is the pearl of our New England year," sings our king of American poets.

As we look at the wonderful tapestries of trees and vines on whose living green the artist hand of Autumn has painted with every tint and tone, yet blended all to perfect symphony—at the dark blue robes of sky, draped with dainty lace of clouds, the grass swaying to the sweeping breeze in waves of green, wherein the dancing shadows of the trees seem like gnomes and druids newly freed—and falling over all a hazy gem-like mistiness so impalpable—we fancy it the aura of a thousand summers gone—lingering to form the silvery veil of autumn.

In the gold and glow, the tonic breath of autumn mornings amid the scent of leaves and brave and hardy flowers—may we not fancy that October is a ruby dropped from the flashing hand of time? Then when the short autumn day tired of pomp and pageantry longs for rest, a million little sylphs hiding in the western sky hold high carnival, soft celestial fires just tinge the edge of sky—then wave on wave of colors leap to paint the picture of the night. Above—and shining through the branches of two stately elms—the crescent moon.

II.

Autumn is the time for thoughts. Thick as leaves waved by scented winds they crowd the mind. Thoughts of the living—and of those who rest beneath the drifting leaves. Thoughts of the past that silently speaks from its abyss of time. Thoughts of the great mysteries—not of death but change—the eternity past; the eternity beyond. But life always; life.

Swiftly as the seasons change so do constant changes sweep through life. Like the leaves our illusions droop and fade away. But the leaf and flower only for a moment hide their sweetness in decay. With vividness dainty they ever drape the pearly form of Spring and write on Winter's tomb—life's autograph. So in the hereafter may not our dead hopes and illusions swept of beauty drape themselves in richer robes than in the warp and woof of earthly time? And in the crystal promise gleaming of that fair world so near us, may we not read with dearer meaning the true significance of life? Nature like a wonderful modiste ever fashions new and lovely robes from out the riff-raft of the old. O, let us throw aside the dress of old thoughts, mistakes and sins, and from experiences ever fashion new and better robes of light! The sun will melt the white livery of Winter. Laughing flowers, laughing vines and a wealth of dainty green will

make the old world new under the blue of April skies. So let us occasionally refurbish the mind, filling it with new thoughts, hopes and winged aspirations that will lead us toward the mountain top of being. But in our journey through the years, shall we ever forget these days of "soft second summer"—the picture of Autumn with his tawny arms filled with Summer's ripened sweetness, yet piercing through his scarlet cloak the chilling winds of winter. The vines, the flowers, the ruby leaves singing like Shelley's cloud, "I change, but I cannot die."

IN MEMORIAM—DR. EUGENE CROWELL.

By G. B. STEBBINS.

After some years of declining health and strength of body another pioneer of Spiritualism has gone to the higher life. Dr. Eugene Crowell's earthly existence closed October 29th in New York, he having reached seventy-eight years. The pleasant memory of years of personal friendship comes to me with the remembrance of his large experience and valuable services as a Spiritualist.

After years of successful professional and business life, as wholesale druggist and ship owner in San Francisco, he returned to Brooklyn, New York, about 1870 and entered earnestly upon an investigation of the facts and philosophy of modern Spiritualism, sparing no time or money in his task. In 1874 his valuable work in two volumes, "The Identity of Primitive Christianity and Modern Spiritualism," was published in New York and London. Its main idea and aim was to put Biblical narrations of trances, visions, healing power, speaking in unknown tongues, and like psychical experiences, besides kindred facts in our own day, with suggestive comments on their similarity as proofs of spirit-presence and of our own inner life and infinite relations. The argument was unanswerable, the suggestions of value and interest. The large edition is exhausted save a few copies of the second volume. At his request, a year or more ago, I helped him to make a list of leading clergymen and students, from Boston to Chicago, to whom he presented copies.

"The Spirit World," a smaller book, and some excellent tracts of his, were published later, and he started and published a few months, *The Two Worlds*, a handsome weekly, in New York, and planned a large publishing house, but ill-health compelled a giving up of these plans.

For some years since the departure of his wife, he lived in a suite of rooms on the eighth floor of the Hoffman Arms on Madison avenue and Fifty-ninth street in New York, overlooking Central Park from his windows and with his children looking in almost daily. While in the city some months, in 1893, I used to dine with him about once a month, and the hours were ever pleasant and profitable, as his interest in passing events was alive, and his faculties of mind and spirit ripe and clear.

On one of those visits I remember his standing by a window, looking down on the streets a hundred feet below, and turning to me with pleasant cheer as he said, "I hardly expect ever to touch those pavements again." During those visits he told me of interesting experiences in the psychic realm, and

spoke in a large and humane way of the great and hopeful movements in the world's thought and action.

At the close of a useful earthly life, with an unsullied reputation and a ripening spiritual culture, he is well prepared to begin his higher work in the life beyond, and we may well hold in honored memory his steadfast faith and fearless advocacy of what was sacred truth to him.

DESCENDANTS OF HIGHLANDERS IN KENTUCKY.

By FERGUS COLLINS.

Here in the glens and coves of the Cumberland mountains in Southeastern Kentucky, we have a condition of affairs similar to that existing in the Highlands of Scotland two hundred years ago. Many of your readers who are versed in the chronicles of that period, will recall to mind many instances of supernatural appearances and weird warning which are recorded by the historians of that time as common happenings. Writers of a later period and strangers to that region, have without investigation, branded many of these records as false and unworthy of credence, but let it be borne in mind, that the first scholar of the eighteenth century—the celebrated Samuel Johnson—after a long investigation in the wild fastnesses of the sea-girt Orkney and Hebrides, gave unhesitating credence to the truth of these records, and be it remembered that he went there a doubter and scoffer, and it was only personal experiences of the most startling kind that caused a change of belief.

Dr. Adam Clark, the pillar of orthodoxy, the author of a commentary on the Bible that is still a standard, in his notes on the incident of the experience of King Saul with the Witch of Endor, relates several wild, weird stories as happening in the Highlands, and even gives an account of the mysterious rites and ceremonies used by Seer and Warlock when they wished to peer into the future and search into what the Almighty had concealed.

Shut off by almost impassible mountain barriers from communication with other portions of the country, the inhabitants of this region have remained a little world unto themselves, and have preserved, almost intact, the manners and customs of their ancestors of nearly two centuries ago, for they are mostly descendants of Highlanders, exiled from Scotland after the rebellion of 1715 and the still more unfortunate uprising of 1745 when so many gallant spirits followed the fortunes of the chivalric Prince Charlie. After his star was extinguished in the bloody field of Culloden—by the Butcher, Cumberland, who forever disgraced the British name, and whose subsequent misfortunes seemed to be the punishment of the Almighty, meted out in return for his inhuman barbarity—many of his adherents sought safety in voluntary exile and emigrated to the Carolinas, and many a hand brought up to use the claymore and dirk exchanged these weapons for the woodman's ax and hewed out homes for themselves and families amid the wilds of the Appalachian mountains, crossing in course of time the Blue Ridge they gradually drifted northward and westward and in the early part of the present century a few of them

settled amid the unbroken forests of the Cumberland mountains.

Among them we find witches, warlocks, seers and many possessing the gift of second-sight. I know it is the fashion to sneer at what cannot be explained, and to laugh at the supernatural; but let anyone go among these people, listen to the stories handed down by tradition, take part in their mystic rites and ceremonies, see the strange sights and ghostly apparitions called up and hear the strange, uncanny sounds produced in answer to their incantations, as I have done, will say with Shakespeare "There are more things in heaven and earth than are dreamed of in your philosophy, Horatio?"

A few days ago I paid a visit to the hermitage of Old Colin McGee, who is called the Warlock of the Cumberland Mountains. It is located in a glen, near the top of Lone Tree Mountain. Here he lives far removed from the haunts of men, his only companions are an owl and pet coon, both of which seem to be almost endowed with intellect. He is a strict vegetarian and spends his time generally in study. In his library, which is large, I noticed many books relating to Buddhism, also Alkoran and translations of the writings of Confucius, but it was the hermit himself that most attracted attention. Old beyond the common span of life, his strength seems as yet unbroken although his face is seamed with a million wrinkles and his long hair white as the newly fallen snow. But his eyes are the strongest ever set in socket; gray with an appearance of unutterable calm in their solemn depths they seem to look into and through you into the beyond. His appearance is as one whose composure can never be broken; one who has looked upon scenes, hidden from the generality of mortals and who has peered with dauntless resolution and unquailing eye into the mysteries of the future.

On the top of the mountain is a little observatory, where he passes many a night reading the signs of the heavens, for he is a believer in astrology, and the simple mountaineers for whom he casts horoscopes which always prove true, look upon it as a sacred spot. His support is afforded by the voluntary contributions of those who seek him for information and many of the books in his library are the gifts of admiring friends from the East, who have made his acquaintance while summering in these mountains. Rain or shine, every Saturday he comes here for his mail. This is all the exercise he allows himself, and he is so regular as to time that the postmaster, as the clock strikes three on Saturday, always begins sorting out his mail. At another time I shall give some of the strange prophecies, startling mind readings and striking warnings given by this wonder of the mountains, but this letter is already too long.

HINDMAN, Ky.

DARKNESS AS A CONDITION.

By LAURA A. SUNDERLIN NOURSE.

A few thoughts are suggested to me upon reading an article in your issue of October 3d, "Why I Do Not Investigate Spiritualism," that may not be amiss to notice, which are these, as the author objects to darkness.

If it needs darkness—the negative of light—to manifest this mind force of spiritual beings, it is no different than the nature of mind now moving in your body or hand to write or speak. Your mind is encased in the darkness of your brain, requiring such conditions for external manifestations to generate power of expression; now why may not spirit-minds then need the element of darkness in a room to manifest their force of thought presence to you. It seems natural that mind force acting on or through matter, must be encased in darkness to project its force in manifestation of expression of sound, etc. Thus spirits disembodied of physical bodies of darkness, require a dark surrounding to output their expression to your discernment. It seems natural proof of an outside mind power moving that its best condition for expression is darkness as long as your mind now expresses itself in the darkness of your

physical body excluded from the light. Mind is a unit of force. There are different qualities of force in nature. All we know of mind force so far generating from a centralized point, moves in darkness, then why do not spirits need darkness to generate and centralize their activity of mind power to you, as much as electricity must have certain elements natural to generate expression and hold to the wire made of iron or steel, instead of wood. Or conducted on a ray of light instead of the wire as we now use it as the best in our primary advancement of thought. Spirits may discover some better means yet than the condition of darkness to enter mortal precincts with their mode of expression to us, as intelligence may yet conduct the electric message on a ray of light, but not as yet. We as well as spirit minds in this universe are feeling our way outward into larger fields of knowledge and learning to acquire means of greater manifestations; until then we must be content with the natural reason for spirits using the element of darkness to generate the expression of their force, for that is what your mind nature now uses in the condition of your own brain with avenues of the senses leading to it that veils its darkness!

MOLINE, ILL.

THE PROPERTIES OF THE LUMINIFEROUS ETHER.

By H. E. GODFREY.

It is nearly forty-five years ago that a friend whom we shall call A, found by accident that he felt a sensation like electricity when walking directly over subterranean streams of running water. Ever since that first recognized sensation, this law of nature has repeated itself whenever he comes in contact with this force whether seeking it or not seeking it. This is felt without the use of any so-called divining rod or conductor. The sensation varies in intensity according to the amount and properties of the agent he is examining, be it any kind of mineral, or subterranean running water. He feels "these currents in long straight lines, constantly shifting one towards the other," and tests their strength by his sensations as quickly as he can walk or run, and finds that they correctly outline and convey the conditions of the agent. Science has made very careful investigations to find if man has a magnetic sense; it has accepted what is supposed to be the truth that the earth and all it contains is an immense magnet. Consequently to see if man has a magnetic sense "they have made very delicate experiments with powerful magnets placed close to the heads of persons without the slightest effect being noticed." "A few years ago, very powerful electro-magnets were made from old cannon, and the heads of persons were thrust into its open mouth, where the magnetism was strong enough to support tons of cannon ball, and no effect was perceived." Consequently investigators all over Europe and this country conclude "that the feeling that it is a special magnetic sense is largely illusion." Therefore these experiments have proved "that a common magnetic field such as the earth and its contents is supposed to be, is absolutely incapable of affecting the nervous system in any appreciable way."

On the other hand, it is a proved fact "that the alternating magnetic field where the polarity is changed many times a second by alternating electrical currents, that local insensibility is produced so complete as to allow surgical operations without surrendering the consciousness." The very fact that A feels "the electrical currents as constantly shifting one towards the other," opens the question whether the earth has a common magnetic field, or has an alternating magnetic field where the polarity is changed many times a second by alternating electrical currents? The physiological condition of it responds to these alternating currents where the active agent is in a mass, or even in small quantities, in the earth as nature placed it, and they produce great exhaustion which sleep alone restores. All things under the earth and upon

the earth, are made from the now known "four elements," it is from these elements with all their mingling changes and activities, that an inconceivable mass of crystalline molecular force constantly emanates, whose alternating polarized currents compose the properties of our luminiferous ether. The intense vibratory motion of this force, as it rises towards the sun is the cause of all color, beside making heat, light, electricity and life possible for man. The lamented "Prof. Hertz secured ocular proof, that light in its very essence, is an electrical phenomenon, whether it be the light of the sun, or of a candle, or of a glow-worm." So when mortal man, with his instruments for investigation can prove that he has got beyond this rising force from the earth, then the wonders of the spectrum analysis of the supposed burning metals which is thought to cause the light of the sun, and of all the hosts of the heavens, can be most firmly established, until then it seems wise to believe that the spectrum analysis is the only scientific proof of the presence of this crystalline polarized force coming from our grand old earth, whose analysis by color so faithfully proves all the known conditions of the four elements and their sixty-seven parts. The attention of man is called to the condition of the earth at the far north, where it is frozen for miles in depth and unknown miles in extent causing its crystalline parts of water ores and metals to burn with a glowing heat, evolving from them such intense vibrations that they make God's great spectrum in flaming colors, streamers and banners of the glowing lights of the Aurora Borealis.

PASADENA, CAL.

SOCIAL EVOLUTION AND STATE SOCIALISM.

By J. R. TALLMADGE.

A clearer understanding of our social evolution now in a crisis state might be attained by the many thinkers considering it, did not a great variety of details and exigencies that may or may not occur rise up in the mind and shadow the line of evolution our progress so far has taken and upon which it will continue.

Eldridge Morse, in THE JOURNAL some time since under the heading "What is the Remedy," presents some valuable suggestions in reference to the organization of labor; giving them a direction, however, in opposition to "State Socialism," which he considers a terrible farce of oppression and its threatened destruction of an "individual liberty."

In one way "individual liberty" would be curtailed in "state socialism;" that is, the individual liberty which by competition destroys in its fierce warfare; but in another way liberty—opportunity—is vastly augmented.

Let us use the object lesson of our public school system, which is state socialism nearly complete. "Individual liberty" is not curtailed with anyone who wishes to enter into that magnificent system for the advancement of society, but vastly better chances, for there is no opposition, no clashing of interests to interpose; free opportunity is open to the exercise of his liberty. All advance from the isolation of the savage is a progressive ratio of organization until it reaches the State, the highest organization in human association. See what a stride towards state socialism was taken when property was taxed for the support of public schools, no matter whether the one so taxed had children to educate or not; his individual liberty was disregarded that a greater liberty might be evoked; his individual property taken possession of; a blow directly toward isolated individualism and in favor of cooperative individualism, the very meaning of which is greater opportunity.

Another object lesson—often referred to—is our postal system, maintained by appropriation when non-supporting. The result is the greater convenience for the individual of having his message safely delivered at the fractional cost of two cents, instead of sending a messenger. State socialism is simply an extension of what we are to-day; the increased

plexity of the relations of society always de-
veloping a step toward more complete state social-

the savage can live isolated, but the moment con-
cess and agreements are entered into, we have
recognition of mutual helpfulness—that in unity
is strength. The higher a civilization rises
more extended is this mutual helpfulness. It
becomes the better method of self help-
fulness, the extreme action of individuality operating
for itself is turned into the broad, deep,
resisting channel we call civilization.

It is thought a measurably complete association of
society—as contemplated by more perfect state so-
cialism, will stultify individuality, but on the con-
trary, it is the method through which the yet in-
complete individualization of man has been secured.
Once a man alone in the wilderness, on the plain,
isolate him from human association, all interdepen-
dency cut off, and what will his individuality
amount to; he is an individual nothing; while asso-
ciation, interdependency is the direct road to its
civilization. The more complete and harmonious
this association becomes, the more absolute this in-
terdependency is expressed in the organization of
society, the more favored soil does this God-like
quality of man find for growth.

Mankind is made up of certain faculties in active
or passive state; each possess the same number and
kind.

Says a writer, "A thousand or a million men when
associated acquire no new powers or faculties, they
only attain better conditions for using those which
they already possess. They increase the quantity
and the freedom of their forces, but do not change
the kind. One man has not sufficient power to build
a railway, a steamship or a temple, unite a thousand
men, and the difficulty vanishes."

Combination is opportunity. It increases the
quantity and freedom of their forces, not enslaves
them. Association gives opportunity for the expres-
sion of these powers, that alone, while isolated like
the unused muscle becomes atrophied, withers.

To still carry forward the organization of society
to greater perfection only increases the opportunity
for individualization—individual growth. As the pro-
cess of individualization has been the outcome of as-
sociation, more complete association alone will carry
it forward. The few coming into the possession of
all the means and methods of material progress the
liberty to become individualized is proportionately
curtailed. The idea that God or nature that in her
methods is logic itself, should provide that individu-
ality, the state alone for which the human soul was
created should depend upon a system that builds in-
dividuality upon the downfall, destruction, limita-
tion of another human soul. No, she bountifully
provides for this gift to man, that constitutes him all
he is by mutual helpfulness through which oppor-
tunity is born. Improved machinery and vastly im-
proved methods rendered the warfare of competition
so destructive to business, that like improved imple-
ments for the destruction of human life in warfare of
nations—it was horrifying in its threatened destruc-
tion to all commercial interests.

The trust, the combine, which is socialism with its
tremendous power for the greatest good is the very
genius of business to-day; monopolized by a few is
simply the half-way house on the journey toward
state control, a stopping-place where we cannot
safely make too long a halt. The question is not
will socialism if adopted injure us, for as indicated
above it is the very genius of business. Can we halt?
Must we have more of it, that is not extended? Not
less.

Civilization in its progressive march destroys all
the bridges, after passing over them, there is no go-
ing backward, socialism must become more extended
the limitation to-day is our calamitous outlook. We
must go forward upon that line; it is the bright star
of destiny toward which statesmanship with steady
eye must set the prow of the ship of state. Wise
statesmanship will not strive to prevent a more ex-
tended socialism, but rather will see to its adoption

as fast as the demand, for the greatest good to the
greatest number shall be apparent, instead as now
the greatest good to a very few.

We could not make a sudden advent into state
ownership complete, but gradually those great busi-
ness interests that have become a menace to the pub-
lic good because they are vast organizations of
isolated socialism could safely be assumed by the
state.

The people no longer own the wealth, or the in-
dustries, or the great national resources for the pro-
duction of wealth, socialism limited has taken pos-
session of them.

Six hundred men walk into a manufacturing plant,
or mine as wards of the socialistic combine that owns
it. They are no longer free men, the conditions for
the maintenance of their freedom or equal chance
upon all the avenues for the production of wealth
have been wrested from them. While our system of
education is making intelligent citizenship, can we
for one moment think this unrest, discontent will
not widen and deepen? The wonder is with no own-
ership in the material prosperity of the nation there is
as much regard for law and order as there is. Surely
there is abundance of that virtue under such trying
conditions.

The conservative forces of society wisely held in
check, premature action thus fostering agitation—
education—preparatory for the new venture, but
when it passes beyond that it becomes oppression.
When the steam in a locomotive boiler finds liberty
in action all goes well, but if arrested the accumulat-
ing force will bring disaster. If the people will be
warned by the great coal fields of the nation, they
go to them to find socialism has taken possession.
Now extend to the people this magnificent scheme
that in its limited way has demonstrated economy of
production; and the peace that freedom from conflict
engenders will rest upon the nation. So promising
is this extension of socialism that some good angel
has written it all over the magnificent success of
every great business interest planned by the splendid
business brain of the nation.

How came Rockefeller by his millions, simply by
laying by a percentage of the economy in production
in socialistic combination? As before stated this is
the genius of business now. Extend it, extend it.

CONSTANT EXISTENCE.

By CELESTIA ROOT LANG.

Each soul is an entity traveling through eternity,
developing and gaining knowledge in the lower
stages through repeated incarnations. If the idea of
reincarnation, or constant existence, is distasteful to
the individual the only alternative is for the soul to
bend every energy toward attaining the status of a
completed spiritual organism. Then a reincarna-
tion becomes unnecessary as the object of incarna-
tion, the attaining of a spiritual body has been ac-
complished.

If each soul, or ego, is an entity traveling through
eternity, is it expedient, is it necessary, that each
soul should travel alone? By no means. No soul
travels alone; but each soul draws to itself its like or
affinity, not necessarily one, but many; not neces-
sarily incarnate souls, but those within the veil also.
Those within the veil, or behind the curtain, may be
called guides or helpers; for it is their highest pleas-
ure to help those to whom they are attracted; not,
however, in a material sense, but to enlighten those
who are seeking truth for its own sake; thus some-
times one, sometimes another may assume the lead-
ership. It depends sometimes upon the mood of the
individual. If the individual is of a religious tem-
perament, or the emotions of the sublime predomi-
nates, he is likely to draw from one who is relig-
iously inclined. If his mood is toward scientific re-
search or metaphysics, then he draws its counter-
part. No soul in the body need feel alone or feel
the lack of help if he will apply or ask for it in time
of need.

What do I desire?

I want to know the truth, the truth that relates

to the spiritual, that is, to our spiritual capacities
or capabilities? How may we develop these? De-
velop what we may denominate, for the want of a bet-
ter name, our sixth sense, or spiritual perception,
the power of seeing truth without reasoning it out.
Because of this undeveloped sixth sense, which ac-
companies spirit-birth, few of us whose learning and
religion have been entirely on the material plane
realize the marvels by which we are surrounded.
Even some of the so-called men of science sneer at
those who have developed spiritual faculties which
enable them to see that which is hidden to the mul-
titude, because they have no spiritual organs of
vision.

These spiritually blind leaders of the blind remind
me of an animal living in the ocean, called the sea
anemone. It is a mere fleshy stem with tentacles
which spread out like the petals of a flower, always
on the alert for food. It has no eyes and lives en-
tirely in a world of darkness; all its sensations are
limited to mere touch. Yet, a little higher in the
animal scale, you find that similar creatures have
developed eyes. Now imagine that among a thousand
sea anemones, growing together within some narrow
region, say on a certain coral reef, for the first time
develop organs of vision. There must always have
been, among animal species which has risen above
the blind stage, a favored one, or a limited few, in
which the eyes began their function before the re-
mainder could see. Now imagine this one sea
anemone for the first time beholding strange objects,
or realizing and awakening to the existence of an
entirely undreamed of world, a world of forms and
colors; and imagine this creature endeavoring to tell
the other sea anemones about these marvels. Would
it be understood or believed? No, it would be laughed
to scorn by the blind multitude, because they are ye t
devoid of the organs of perception. How may the
spiritual organs of vision be developed after the soul
has come to spirit birth? for I do not presume for a
moment that it is possible to develop them before the
soul has come to birth; and for that reason I never
blame such for not seeing, because I know
that it is utterly impossible for them to see.
This may be accomplished in a measure by
selecting the class of truth desired, and then letting
the mind dwell upon it until it is assimilated; when
it has assimilated that particular theme, take some-
thing else in the same line of thought. When you
find an article or a paragraph in an article which at-
tracts your attention read it until you have assim-
ilated it. It thus becomes food for your spiritual or-
ganism although it may make no impression on your
consciousness at the time. The class of literature
that feeds only the imagination—leave untouched.
For the imagination is a pegasus that should never
be driven in search of truth without steel bits in his
mouth and guided by a firm will. The reverse of
imagination or concentration is the condition most
desired, or introspection—a viewing of the interior—
for the eternal truth for which you are seeking lies
in the depth of your own consciousness—a reservoir
of inherited memory of countless generations who
have preceded you,—and which can be illuminated
or brought to consciousness only by the ego, which
is a part of the universal consciousness, and the
entity of the individual.

Methinks I hear some one say, "That is a hard
saying, now do you know that it is true?" I would
say in reply, that I have many things to say to you
on this subject, but you cannot bear them yet.

The soul loses its identity by reincarnation; its
identity is absorbed in the long line of heredity of
countless generations which the ego draws after it;
and could these absorbed individualities be illumina-
ted it might be symbolized by the comet and its
train sweeping grandly through space; and if you
would be the comet, self-poised, directing its own
course through the eternal space, and not one of the
million points of light in its train, you must ascend
in the scale of life to the plane or status where the
spirit-organism may become complete; then for you
there is no mere incarnation—no more death, "sweet
death" is swallowed up in victory. In your last in-

carnation you hold your own individuality or identity and all your inherited memory by absorbed incarnations through countless ages, for you have now "finished" your work on the physical plane of matter, and are ready to enter the open door through sweet death and begin your "future" life on the purely spiritual plane, or plane of spiritual matter. Each incarnate soul to-day is drawing a long train of heredity behind him and is facing the inevitable alternative—of himself becoming absorbed in that long train and losing his own soul identity, or "saving" his soul and taking his place among the immortals at the head of this train of heredity as his rightful heritage. What makes some souls stand firm and strong, never yielding to temptation—born reformers? It is this unconscious memory or noble hereditary train which forms their background. This heritage we cannot change. But, when we see those who know the right, but are weak and vacillating, who are held down by their inherited memory,—perhaps to the level of crime—then comes the opportunity of the strong to help the weak, neither should the morally strong boast of their virtue—let them change places with the wretch at their feet and they would be as vile as he. He who would be a reformer and help to uplift humanity must take this train of heredity into account. Could we look behind the curtain we should often pity, where now we condemn.

THE ABSOLUTE.

By M. C. C. CHURCH.

II.

9. "We made a distinction between the being of God and the essence of God, because we distinguish between the infinity of God and the love of God, inasmuch as infinity is a term properly applied to the being of God, as love is to his essence. For, as said above, the being of God is more universal than his essence; in like manner his infinity is more universal than his love; therefore the word infinite as an adjective qualifying the essentials and attributes of God, which are called infinite, as we say of the Divine love, that it is infinite, of the Divine wisdom, that it is infinite, or the same of the Divine power—not that the being of God exists first but because it enters into this essence as an inherent adjunct, determining, forming and at the same time exalting it. But this section may be presented in brief as follows: 1. God is love itself and wisdom itself, and these two constitute his essence. 2. God is the absolutely good and true, because the good is the property of love and the true of wisdom. 3. Love itself and wisdom itself are life itself, which is life in itself. 4. Love and wisdom in God make one. 5. It is the essence of love to love others out of itself, to desire to be one with them, and to render them blessed from itself. 6. These properties of the Divine love were the cause of the creation of the universe and are the cause of its preservation."—T. C. R., 72, No. 36.

10. "It must be known, moreover, that there are three degrees of love and wisdom, and consequently three degrees of life, and that the human mind is formed into (separate) regions, as it were, according to these degrees, and that life in the highest region is in the highest degree, in the second in a less degree, and in the ultimate region in the lowest degree. These regions are successively opened in man—the ultimate regions where life is in the lowest degree, from infancy to boyhood, and this by knowledge. The second degree where life is in a larger degree, from boyhood to adolescence, and this by thought from knowledge; and the highest region, where life is in the highest degree, from adolescence to early manhood and onward, and this by the perception of moral and spiritual truths. It must be known, furthermore, that the perfection of life does not consist in thought, but in the perception of truth from the light of truth. From this may be inferred the differences of life among men; for there are some, who, the moment they hear anything true, perceive that it is true; in the spiritual world they are represented

by eagles. Some again have no perception of anything true, but infer it by proofs drawn from appearances; they are represented by single birds. Some believe a thing true, because it has been affirmed by a man of authority; they are represented by magpies."—T. C. R., 80, No. 42.

11. "An image of God is a receptacle of God; and as God is love itself and wisdom itself, an image of God is the reception of love and wisdom in the receptacle; while a likeness of God is a perfect likeness and full appearance that love and wisdom are in man, and are therefore entirely his. For man has no other sense than that he loves of himself, and is wise of himself, or desires goodness and understands truth of itself; when nevertheless, it is not from himself in the last degree, but from God. God alone loves of himself, and is wise of himself, because he is love itself and wisdom itself. The likeness or appearance that love and wisdom or the good and true, are in man as his own, causes man to be a man, and makes him capable of union with God, and thus of living for ever. From which it follows that man is man from this, that he can desire what is good, and understand what is true, altogether as of himself, and yet can know and believe that he does so from God; for as man knows and believes this, God places his image in him; otherwise, if man believes that he does so from himself, and not from God. Man is a receptacle of God, and a receptacle of God is an image of God; and as God is love itself and wisdom itself, man is their receptacle; and the receptacle becomes an image of God in the degree that it receives; and man is a likeness of God from this, that in himself he feels that those things which are from God are in him as his own; but yet he is from that likeness an image of God, so far as he acknowledges that love and wisdom, or the good and true, are not his own in him, and are not from him therefore, but only in, and therefore from, God."—T. C. R., 87, 88, No. 48.

12. "An idea of life, which is God, cannot be had, unless an idea of degrees be also obtained, by which life descends from its inmost principles to ultimates. There is an inmost degree of life, the distinction of which is, as between things prior and things posterior, for a posterior degree exists from a prior one, and so forth; and the difference is, as between things less and more common, for what is of a prior degree, is less common, and what is of a posterior one, is more so. Such degrees of life are in every man from creation, and they are opened according to the reception of life from the Lord; in some is opened the degree next to the ultimate, in some the middle degree, and in some the inmost. The men, in whom is opened the inmost degree, become after death, angels of the inmost or the third heaven; they in whom is opened the middle degree, become, after death, angels of the middle or second heaven; but they, in whom is opened the degree next to the ultimate, become, after death, angels of the ultimate heaven. Those degrees are called degrees of the life of man, but they are degrees of his wisdom and love, because they are opened according to the reception of wisdom and love, thus, of life from the Lord. Such degrees of life are, also, in every organ, in all the viscera and members of the body, and they act in unity with the degrees of life in the brain by influx, the skins, the cartilages and the bones constituting their ultimate degree. The reason why such degrees are in man, is because such are the degrees of the life which proceeds from the Lord, but in the Lord they are life, whereas in man they are recipients of life."—The Divine Attributes, pp. 46, 47, 48.

PROFESSOR SWING'S POLITICAL ECONOMY.

In the last sermon written by Professor Swing the lamented writer says: "In our age there is a vast multitude of employers who pay something to a man because he is a human being. An element undreamed of in the last century enters in the wages of to-day. Mr. Childs did not regard the law of demand and supply. His heart made some new laws

and he paid as much to the human being as he did to the trade of the man. He could have secured labor at a low market price, but he hated the calculations of the last century and paid man what pleased his own benevolence. Few of you make any effort to secure help at the lowest rates. The human being, man, woman, or boy, steps in and draws a few additional pennies. The sweat-shops are places where love has not yet come. There the law of demand and supply works in all its old-time barbarity.

"In our largest mercantile houses there are clerks who receive \$20,000 a year. In one of our mercantile houses we can find the same kind of fact. Great salaries are following labor's flag, but it is vain to say that these salaries come from demand and supply, for we know these fortunate clerks could be procured at a much lower rate. Wages are being modified by the sentiment of human brotherhood. It must not be raised as an objection that this sentiment is not universal. Perhaps the man who raises the objection has not yet become perfectly redeemed himself. We should all be conscious of the slowness with which perfection spreads over the mortal heart. When the Town of Pullman was projected two or more members of the small but rich syndicate opposed the construction of so beautiful a village. They said: 'Beauty of streets, of houses, library, theater, market place, church, lakes, and fountains will yield no interest on the investment. Plain, cheap huts will do as well.' But the higher ideal carried and three millions of dollars were thus flung away. Some of the founders remembered the sweatshops of the world, and some remembered also the black slaves who had received from capital neither a home nor wages. There may be defects in the Pullman idea, but viewed from 100 gambling dens and 5,000 saloons it looks well. Seen from our City Hall it springs like a group of palm trees waving over a spring in the desert. While traveling through hell Dante was cheered when looking through pitchy clouds he saw a star. We are not to assume the Town of Pullman has reached its greatest excellence. It is injured by the unrest of the Nation. Perhaps many of our greatest employers will, like Mr. Brassy of England, accept of no profits beyond 5 per cent. We must all hope much from the gradual progress of brotherly love."

While sympathizing with the spirit of Professor Swing's remarks, we fear they were dictated more by the heart than by the head. The conduct of the Pullman Company will be judged of by future generations in the light of the vast reserve fund it has accumulated, and not by the rate of wages paid in open market. Such accumulations belong morally as much to the employés as to the employers and ought to have been used to tide them over their difficulties. Apart from this particular case, we fear that Professor's Swing's conclusions are too optimistic. There are no doubt many kind and considerate employers, but wages are still governed almost universally by the principle of supply and demand. Moreover, the wage system itself is on its trial, or rather it has been condemned by those who have studied with unbiased minds the bearings of the question of "capital and labor."

In the education of children and in the leading of nations there is nothing more stupid and barbarous than prohibitory laws and regulations. In my circles I would rather endure faults and weaknesses until they had made room for better qualities than merely get rid of the faults, and leave nothing sensible to take their places. Man naturally loves to do that which is good and practical, if he only can. He does vicious things only when kept in idleness from ennui. It displeases me to see children repeat the Ten Commandments. There is the sixth, for instance: "Thou shalt do no murder." As though men had the least desire to kill one another. But is it not a barbarous thing to forbid children to commit murder? If it read: Take care of the life of others, remove what might be injurious to them; help the other, and save him at the risk of your own life! If you no him harm, think that you harm yourself. That is the way commandments ought to read among intelligent and sensible nations.—Goethe.

IN AUTUMN TIME.

The melancholy days are come," indeed, are gone—of the thought-awakening autumn the season which of all others is most spirit-stirring to old and young alike, though in far different ways, for each season of life has its appropriate autumnal message to the soul and sense of youth.

Youth sees in the advent of autumn only its enticing aspects, the bright sunlit hazy days of a summer beauty; joyous social outings into the forest woodlands on nutting excursions where the exhilarating joy of discovery of hidden treasure in the dead leaves is as great in the young chestnut grove as in the adult gold-hunter in mining regions. Autumn is also a time sacred to youthful hearts for seeing treasures of ferns in their supremest beauty and for winter ferneries, and window gardens. In autumn also the beautiful maple trees are arrayed in their most gorgeous garbs of exquisite autumn tints. These lovely coloring pressed, will aesthetically decorate the most gloomy New England home, or bring in mid-winter blessed reminders of summer and autumn glories.

In the maturity of manhood and womanhood, when the whole being is aroused to vigorous action, enjoyment and achieving, the autumn season is welcomed as the time of Nature's utmost abundance and ripening; whose days are full of physical delight in outdoor sports and intensified home comfort; of activity in field and forest, as well as of satisfied return to normal business pursuits and home interests and active provision for winter's necessities and arrangements for winter's pleasures. To those who have reached the acme of physical power, who in the strength of maturity are healthful, hopeful and happy, autumn days are filled with joy and the wine of life flows freely, invigoratingly through their veins, causing them to rejoice in Nature as a most generous, bountiful and beloved mother.

But they whose span of earth-life has reached the autumn of man's age find their autumnal meditations tinged with tenderly melancholic reminiscences which seek their more appropriate analogies in the later days of this soul-stirring season. As the leaves fall, such, perceiving, recall the friends of early youth and ripest manhood, who one by one have like leaves fallen from the life tree of their generation within the last decade, until only a few friends of their own age can be counted—the rest have joined the great majority, and the last autumn days appeal with earnest force to the deeper spiritual sentiments of those on the downhill of life. James G. Clarke in his poem "November" gives expression to this feeling when he says:

"Forsaken are the woodland shrines,
The bluebird and the wren have flown
And winds are wailing through the pines
A dirge for summer's glories dead;
Fen man forsakes his daily strife
And muses on the bright things flown,
As if in Nature's changing life
He saw the picture of his own."

Those whose rare fortune it has been to reach to or beyond the "four score years and ten" allotted to human kind, do not often find their autumnal meditations partaking of the joy of youthful discovery—keen, plentiful satisfaction of mature manhood—or even of the melancholy spiritual retrospect of the autumn of life which comes to those fifty or sixty years of age. To very old people of seventy, eighty, or more years—earth-life looked back to can only be viewed as an end and not, as it should be, as a meagre beginning of spiritual existence—seems a hard course of discipline wholly useless if this is the end of man's existence as an individual consciousness. To each, in the winter of life the autumnal season is full of reminders of the closing scenes of mortal life—their hearts echo the plaintive notes of some lingering songster wondrously bewailing the desertion of the companion birds who have earlier betaken themselves to summer climes; the down-dropping of be-lated leaves from boughs nearly bare reminds them that "we all do fade as the leaf" and over the slowly

browning greensward seems written "man's days are as the grass," while the southing wind that sweeps through bare November branches seems softly to sigh a regretful farewell to the last tokens of summer sweetness lingering in song of delaying bird or tardily blossoming flower. But to those whose souls are steeped in the sunlight of even partial knowledge of the possibilities of continued spiritual existence there runs through all these tokens of nature's autumnal decay an ever present note of thanksgiving and jubilation that this outer bodily garment may and must become outworn and outgrown in order that that conscious "me" which is of spirit origin, may be given larger than earthly area to grow toward its spiritual fulfillment. To such souls these indications of the time approaching for such necessary change will be met with grave gladness in spite of regret for what is dear in their present limitations, for then

"Faith looks beyond the bounds of time
When what they now deplore
Shall rise in full immortal prime
And bloom to fade no more."

S. A. U.

WEISMANNISM.

Mr. Herbert Spencer has published in pamphlet form, the article from his pen which recently appeared in *The Contemporary Review*, under the title of "Weismannism Once More." To the article is appended a postscript referring to certain observations made by Professor Hertwig and others, on which Mr. Spencer remarks, "these evidences, furnished by independent observers, unite in showing, firstly, that all the multiplying cells of the developing embryo are alike; and secondly, that the somo-cells of the adult severally retain, in a latent form, all the powers of the original embryo-cell. If these facts do not disprove absolutely Professor Weismann's hypothesis, we may wonderingly ask what facts would disprove it?"

The pamphlet itself is intended as a recapitulation in brief of the whole case, with the addition of new evidence brought to light since the controversy between Mr. Spencer and Professor Weismann began. It appears to us to furnish a complete refutation of Weismann's argument against the transmission of acquired characters. Mr. Spencer concludes his criticism by reminding his readers, that if the hypothesis of panmixia has to be surrendered, "all that evidence collected by Mr. Darwin and others, regarded by them as proof of the inheritance of acquired characters, which was cavalierly set aside on the strength of this alleged process of panmixia is reinstated. And this reinstated evidence, joined with much evidence since furnished, suffices to establish the repudiated interpretation."

After referring, as additional evidence, to the curious fact, pointed out by Professor Grassi in relation to the white ants, that an individual can, by means of food, be made into a soldier after it has visibly undergone one half or more of its development into a winged form; and to some differences between the leg-bones of Europeans and those of Punjanbees, caused by the squatting habit of the latter, Mr. Spencer closes with a warning and a profession of faith which may fitly be reproduced here. He says: "And now I must once more point out that a grave responsibility rests on biologists in respect of the general question; since wrong answers lead, among other effects, to wrong beliefs about social affairs and to disastrous social actions. In me this conviction has unceasingly strengthened. Though *The Origin of Species* proved to me that the transmission of acquired characters cannot be the sole factor in organic evolution, as I had assumed in *Social Statics* and in *The Principles of Psychology*, published in pre-Darwinian days, yet I have never wavered in the belief that it is a factor and an all-important factor. And I have felt more and more that since all the higher sciences are dependent on the science of life, and have their conclusions vitiated if a fundamental datum given to them by the teachers of this science

is erroneous, it behooves these teachers not to let an erroneous datum pass current; they are called on to settle this vexed question one way or the other. The times give proof. The work of Mr. Benjamin Kidd on *Social Evolution*, which has been so much lauded, takes Weismannism as one of its data; and if Weismannism be untrue, the conclusions Mr. Kidd draws must be in large measure erroneous and may prove mischievous."

THE SPIRIT WORLD.

The claim that disembodied spirits exist and under special conditions are able to make their presence known to embodied mortals, by no means implies that all which purports to come from a spirit source is true. There must be as much diversity of character among the denizens of the Spirit-world as among men on the material plane, and therefore truth speaking cannot be supposed to be a universal virtue among the former, any more than it is with the latter. That lying spirits have indeed often invaded the séance room cannot be denied, and according to the hypothesis of Mr. Hudson, all the spirits which are on the same plane as the subconscious personality of living individuals must be very unreliable, to say the least, as this personality does not appear to be governed by any fixed principle of truth when uncontrolled by the higher consciousness. In this respect, and probably in the principle of action, the ordinary class of entities to whom the usual phenomena of Spiritualism are due would seem to be on a level with the general body of human savages. Even where lying is not regarded as a virtue the desire to please is largely developed, and this combined with the perverse ingenuity of the savage mind has formed one of the greatest stumbling blocks in the way of the obtaining of correct information as to the ideas of uncultured peoples in relation to particular subjects. The lower class of spirits, who have presumably once inhabited the earth as humans, belong to the savage category, and therefore any information they may give cannot be relied on without corroborative testimony of a higher nature. St. Paul, who was a Spiritualist of a noble type, warned his followers against lying spirits, and directed them to try the spirits whether they were of God.

Although all inferior spirits may be classed as untruthful, in the sense that they cannot be relied on to speak the truth, it by no means follows that untruthfulness is limited to that class. Even among human beings the most accomplished liars are often those whose intellect has been the most sedulously cultivated. It is not necessary to go outside of our own rational boundaries to find individuals of this kind, and indeed lying as an art has probably been more thoroughly cultivated in this country than in any other. It is doubtful whether anywhere else have clubs been established for the giving of prizes to the most consummate liar. Therefore we need not be surprised to meet even in the higher walks of spirit life with those who pride themselves on being able not to tell the truth when falsehood is in order. When such a spirit is attracted to a place where a séance is being held, or even to an individual who is curious to know the secrets of spirit-land, it may be supposed to feel much like the newspaper reporter who palms off on the public the imaginary account of a great archaeological discovery, the scene of which is located in a spot inaccessible to the average citizen. Moreover, spirits of considerable intelligence do not hesitate to assume the names of others whom they desire to personate, even if there is no ground for accusing them of deception in other respects.

These thoughts have come to us while considering the description of the Spirit-world, received by the late Dr. Eugene Crowell from one spirit who professed to be that of Dr. Crowell's deceased father, and another that of Robert Dale Owen as in "The Spirit-world." As to the former, it is sufficient to say that he is not really responsible for anything stated in Dr. Crowell's book, as we are told that up to the time the spirit of Mr. Owen became one of his instructors "the method of communication through the medium

had been for his principal guide to control him, and then communicate to me, in imperfect English, what was said to him by my other spirit friends." That guide is said to be an Indian spirit and hence he must be held responsible for all that was communicated by him, and on the principles above laid down his statements ought to be accepted as true only after they have been confirmed by superior testimony. When the supposed spirit of Mr. Owen became one of Dr. Crowell's instructors, although the principal Indian guide was still the medium of communication, he was "psychologized" and rendered unconscious. The psychologized Indian in the Spirit-world and the mesmerized medium in this world thus form a channel of communication through which any of Dr. Crowell's spirit friends could communicate with him at will, as through a speaking tube. This was the means by which the spirit claiming to be Mr. Owen communicated with him. Now as to the proof of the identity of Mr. Owen, it is vitiated with the same suspicion of untruthfulness as attaches to the information purporting to come from Dr. Crowell's father. In fact it is simply the testimony of the Indian guide, who claims to have known Mr. Owen in this life, supported, for what it is worth, by the fact that Mr. Owen promised shortly before his decease to communicate with Dr. Crowell through the medium employed by him. We must say that the evidence of identity is very weak, and we think that the statements made ostensibly by Mr. Owen as to the nature of the Spirit-world may be criticised without throwing any doubt on his truthfulness or that of the father of Dr. Crowell, or the bonafides of Dr. Crowell himself or the medium he employed.

It is not necessary to go into the details of those statements, except to mention one or two things which throw great doubt on their genuineness. We are told that not only do national distinctions and boundaries exist in the heavens as on earth, but that the cities and towns of the latter are reproduced in the former. The houses in the lower spheres are built of wood and those in the higher spheres of stone. They are furnished in a similar manner to earthly dwellings. Everything is there substantial, as well as practical, and matter appears under solid, liquid and gaseous forms. Hence perhaps it is not surprising that in some of the English heavens railways and steamships are used. Some enterprising Indian spirits are reported to have built a steam-boat but unfortunately, through the inexperience of the engineer, the boiler exploded on its first voyage and its passengers were hurled with force in every direction, although they appear to have not been much hurt! We shall not be surprised to learn, moreover, that the phantom ships and railway trains of the story-teller, are real ships and trains, built by spirits of "materials" brought from the third and fourth heavens. Another curious fact is that there are spirit animals in the lower heavens, which can be transported to earth and back. Dr. Crowell relates that one of the Indian guides of the medium having brought his spirit horse to earth, his spirit dog following them, "the Indian amused himself and his spirit friends" by riding to and from on the street, in front of my dwelling, and while thus engaged he encountered a pair of horses before a carriage, and the horses clairvoyantly perceiving the spirit horse, and dog, and Indian arrayed in his chiefly costume, which he had assumed for the occasion, were terrified, endangering the safety of the driver and the occupants of the carriage, and to avert the threatened danger the Indian quickly turned into another street."

It is not necessary to give any further particulars from Dr. Crowell's book to satisfy any rational person that its statements should not be accepted as true without sufficient verification, although it contains many things which are not so repugnant as the above to ordinary notions as to the conditions of spirit existence. If it be asked whence those curious notions have been obtained, if not from an actual spirit source, we would suggest that they were derived by the medium telepathically from the mind of Dr. Crowell, who appears to be well acquainted with

the writings of Swedenborg, which contain ideas agreeable generally with those of Dr. Crowell's book, although not always in particulars. The medium himself may have unconsciously supplied some of the details, but from whatever mind they have been obtained, we think it is more rational to believe that they have thus originated than to accept as true the highly improbable stories given as spirit teaching. Assuming that the information really came from the "other side," we think Dr. Crowell has been either intentionally deceived by the Indian spirit guides of the medium, or that they have drawn on their own imaginations. Possibly spirits may require some kind of food, as asserted, and they may eat fruit and drink wine. They may also have white robes, or even colored ones, but only Dr. Crowell's implicit confidence in the veracity of a spirit called Old John could induce him to believe in the statement that spirits copied "the prevailing earthly fashions of feminine garments." We hoped they had more sense, and as Old John had shown his ignorance in relation to spirit-feeding we cannot accept his testimony, and we may add that the statements professing to come from any of his kind should be received with excessive caution. Dr. Crowell's larger work, in two volumes, entitled "Primitive Christianity and Modern Spiritualism," from which we take that statement is full of interesting details which fully establish that the phenomena of Spiritualism have been recognized in all ages among all peoples.

THE SCIENCE OF LIFE.*

Mr. C. W. Post is the head of an institution at Battle Creek, called LaVita Inn, established by a company whose object is the treatment and education of guests in *Scientia Vita*, the Science of Life. By the term "life" is meant the force "which moves over the nervous system of all animals and operates their mechanism," and is the principle of vitality in nature. This life constitutes the divine part of man, for it is in reality God manifesting himself through the human body, which as being constructed of dead material has no life in itself. There is thus a broad distinction made between the material body and the god-principle of life, which is also called power, energy, spirit or soul. The author is not quite clear, however, in his use of scientific terms. Thus he states that the sensitizing element of body is the human intellect, and that this is the lower mind, in contradistinction to the higher mind, "which is the soul, spirit, life of the man, one with the Father of all life." The latter element is perfect and cannot "be reached or affected by the human." The human organism would thus seem to have three elements, the body, the intellect, and the life, of which the first is material, the second human, and the third divine. Of these, the human intellect, which corresponds to the sensibility of psychology, is of little moment, as it can be taken possession of by a mesmerist or hypnotist, who can control all the physical senses of his patient. Intellect is indeed, merely a name for sensation in the system of vital science, and it is classed with the body as the source of discord in the organism. It is said, "there is no such thing as sickness, pain, or distress. It is an illusion of the human intellect." The body has no more sensation than "so much dead clay" and therefore it cannot have pain or sickness; which must therefore belong to the intellect, and it must be through the influence of the intellect over the mind that we suppose ourselves to have pain or be in distress. What has to be overcome, therefore, is the illusion of the intellect that we are sick. This is effected by the recognition of the fact that "the only real part of me is the God part. Mind or Life. Knowing that I am part of all harmony, all health and all power, I refuse to allow the dictates of the lower mind to force sickness and evil on my mentality. I am well, for the life is God, and God is never sick."

The rationale of this system of cure is evidently the power of the mind over the body, that power being emphasized by the identification of the mind with God as life. It is not what is usually understood by power of will. The former is passive rather than active. It shows itself as acquiescence, and may be regarded as choice or volition, which is the guiding principle of the will. What is aimed at is the restoration of a harmonious condition or disposition of the organism, to attain which is the well-known power of the mind over the body made use of. As the mind is life, and the life is God, the influence exerted should be all-powerful for good. For good is harmony, and if the mind is in harmony with him, "all good will draw towards you as naturally as the particles of iron toward a magnet." The basis of the whole system is trust in the care of God, the Father, who is the life of man, so that all things that occur, work together for good. This is undoubtedly a most valuable principle of conduct, and it is difficult to find any objection to the conclusion that a being who is in conscious connection with the unseen power of the universe, "and who dismisses all care regarding change of environment in body, is protected at every point, and is blessed with power, strength, health, harmony, safety and peace."

It is a homely adage that "the proof of the pudding is in the eating," and we are entitled to ask for proof of the efficacy of this system of healing. Nor is this proof wanting. Indeed Mr. Post gives particulars of several remarkable cures from long standing diseases, and the system appears to be applicable to diseases of all descriptions, even after they have reached an apparently hopeless stage. It is especially applicable to dyspepsia and other stomach troubles, and probably this accounts in greater measure for the success of the treatment, as nearly all diseases can be traced directly or indirectly to the action of the stomach and digestive apparatus. But the remedy employed has nothing to do with dieting. It is simply the assertion that the mind has "the undeniable right to use body as a servant for all tasks that are good and natural," and therefore to compel the stomach to work properly. The mortal mind may hesitate to obey, but "put down the laws of the lower mind and assert the law of the upper." You will find, shortly, that stomach begins to work, and the body begins to round out." The author affirms that the patients at the Vita Inn invariably become round, fat and rosy, and remain so.

It is evident from the above statement of the action of the higher mind over the lower that they answer to the conscious and the subconscious personalities of the psychologist, as well as to the spirit and soul of the metaphysician. It is remarkable that the author speaks of the higher mind, which he also calls spirit, as dwelling outside of, and above, the brain, an idea which is not unknown to Spiritualists. That the intellect, of which consciousness is the condition, has under normal conditions control of the subconscious existence is seen in ordinary individual life, and therefore there is nothing improbable in the idea that it can so control the activity of the bodily organs as to insure their freedom from disease; which is due to the defective action of the lower mind, that is the subconscious or organic life. It is not at all improbable, moreover that this defective action is to be traced to the neglect by the intellectual consciousness to exercise the control which is its duty as well as right. This control, however, is not intellectual in the active sense, but volitional, and consists in the harmonious working, under the guidance of the intellect, of the whole mental constitution, that is, in accordance with the laws of nature, the life of which, and therefore of man, is God.

Mr. Post's work contains much valuable material bearing on the question of health, apart from his special theory. In accordance with this, he declares that thoughts are things, actual realities, the children of mentality. His argument is, that there is one primal energy, mind, and "all formed things are thoughts of mind worked out in material," a statement which requires the universe to be the thought of God. In some other matters the author is not so

*I am Well! The Modern Practice of Natural Suggestion as Distinct from Hypnotic or Unnatural Influence. By C. M. Post. Second Edition. Boston: Lee & Shepard. Publishers, LaVita Inn Company, Battle Creek, Mich. 1895. Pages 148.

happy; as when in referring to the three kingdoms of nature, he speaks of the anemone and the amoeba as both animal and vegetable. These are minor faults, however, and they do not affect the teaching of what we must regard as a very valuable work. Its motto might be written "contentment, harmony, peace, through self-suggestion."

WAGES AND SOCIAL DEGRADATION.

So long as the wage system as at present operative continues to exist there will be constant heartburnings, with attempts by the real workers to better their condition. Strikes are in many cases an absolute necessity, if not for any direct effect they may have on the wage-scale, yet for their indirect effect in calling public attention to grievances which have become unbearable. They cannot under present conditions be avoided in the great manufacturing centres where the supply of labor is much greater than the demand. Unscrupulous employers are thus able to force down wages to a starving point, and the strike is the last despairing effort of the sufferer to obtain relief. It was long maintained that in this country there were no such depths of poverty among the workers in the large cities as were to be met with in the slums of London, Paris or Berlin. It has been discovered, however, that we have our own slums in which the extremest misery exists, misery which is due in large measure to the overcrowded state of the labor market. People have been induced by all kinds of representations to come here in search of work, under the belief that they could obtain high wages which was often disappointed. In many cases wages have been artificially raised to an exorbitant rate, and to force them down foreigners have been introduced into the country by thousands through the medium of immigration agents. The immoderate supply of labor thus produced has affected every stratum of the working class, forcing each down to a lower level until the condition has become such as is above described.

The social evil attending this state of things is of the utmost gravity. It is not merely that thousands of men who were ready and willing to work at anything to which they could lay their hands have gradually become tramps and thieves, simply because they had not the opportunity of earning an honest living. In this wide and hospitable country a tramp may fare well until he has lost the nerve required even for so idle a life, or is disabled by some accident in his stolen rides. But it is different with women, large numbers of whom in our larger cities are thankful if they can get even starvation wages in return for a long day's work. Many cannot do this and are driven on the streets by the law of self-preservation. Such is the fate even of many of the actual workers, for the wages they receive are often insufficient to provide them clothing after their board and lodging is paid for. Nor is there any occasion for the payment of such wages. The employers make large profits, but they are able, owing to there being so many applicants for work, to exact their own terms, which are of the hardest.

If such a state of things continues nothing but degradation awaits the whole mass of toilers in the future. The natural avarice of man is aided by competition which leads the trader to try to undersell his neighbor and thus to obtain the lion's share of profit. This competition is greater and more exacting than it ever was before, except where it is prevented by the formation of trusts and combines, which are organized for the express purpose of keeping up prices, by reducing to a minimum the competition which we were assured would have an opposite effect even in the face of high tariff rates. That was unblushingly admitted by the President of the Sugar Trust, before the Senate Committee of last summer, in relation to that conspiracy against the public. Such trusts show what can be effected by coöperation, but they are formed and conducted by a few individuals for the purpose of acquiring large profits by fleecing the whole population. The large capitalists professed to be in favor of free competition which

they asserted would secure low prices to consumers if the foreign manufactures produced by the pauper labor of Europe were excluded from the American market. On that pretense they secured the passage of a high tariff measure, and forthwith they formed combinations for the purpose of putting a stop to competitive methods and thus filching exorbitant profits out of the pockets of the people.

For this illegal coöperation should be substituted a coöperation for the benefit of the people themselves. This can be effected only by such a reorganization of our industrial system as will recognize fully the rights as well of those who work with their own hands as of those who work with their brains. This distinction is not wholly just, however, as many of those who work with their hands, those who are classed as skilled workmen, can hardly be differentiated from those who conduct the enterprise in which they are mutually engaged. A fair division of profits, such as will give all their due, can be secured only by the coöperation of capital with labor, of employers and employes, and this leads legitimately to profit-sharing among all those who are engaged in the work of production in a particular enterprise. What is needed is a system by which working men and women shall have an equitable share of the profits of production, a share which shall never be less than a living wage. This is not possible while employers can obtain labor by paying only the wages which are determined by the competition of an overcrowded labor market, and until the system of profit-sharing is universally established, there should be a tribunal with power to arbitrate in case of complaint of the payment of improper wages, and to enforce its awards.

THE RIGHTS OF LABOR.*

The above caption is the title of a little work, the object of which is to establish the right of employes to participate in the profits of the business in which they are engaged. The ground on which this right is sought to be established is that the employe is entitled to "possess, control and enjoy the fruits of labor." This he is declared not to do under present arrangements, as he only receives competitive wages, whereas "title to property, whether such property be natural product or manufacture, is acquired justly, only by the expenditure of labor in some manner." We have here the ground of the author's argument, which is that the workmen are entitled to all the profits derived from their labor, less a fair return for the capital employed. This proposition is a fair one, but as applied by the author it is unjust to the employer. The rate of percentage at which the interest on capital regarded as a phase of labor should be calculated is a matter of arrangement, and the author's figures prove that at present, as shown by the dividends paid on capital stock of great manufacturing companies, it is much too high. But the author allows nothing to the employer for the intellectual work required for the establishment and continuance of his enterprise. In one place he allows the owner, as manager, a salary calculated as the amount "for which he could hire a man to run the business for him," although we do not find that this salary is ever brought into account in any of the author's calculations. In any case, however, it is different entirely from the return to which the owner is entitled as originator and maintainer, in which capacity he should share in the ultimate profits, just as much as any of his workmen. This participation would make inaccurate all the author's calculations of the amount of profits to which the employes in certain establishments which he particularly refers to would be entitled.

We think the ground taken by the author that employes are deprived of their rights by the absolute power of the employers to make rules, and by their being excluded from a share of profits in addition to their ordinary wages, is well taken. We

*"The Rights of Labor." An Inquiry as to the Relation of Employer and Employed. By W. J. Chicago! Charles H. Kerr, 115 Monroe street. 1894. Paper. Pp. 117.

think also that the adoption of some such plan of re-arranging the relations between employers and employed as he suggests, would result in many of the benefits which he names in his last chapter. Possibly his view is somewhat Utopian, but it is better to hope for too much than for too little in such a case, as the higher the ideal the better the chance of realizing substantial benefits. Apart from the points above referred to the argument is good and its details are logically worked out.

The preference of Emerson was for a laugh that "broke inside," says a writer. He protested that no perfect gentleman would laugh aloud. Carlyle was of a different opinion. He believed in the morality of hearty laughter, and he practiced what he preached. Emerson tells a story of a boy learning his alphabet. "That letter is A," said the teacher. "A," drawled the boy. "That is B," said the teacher. "B," drawled the boy, and so on. "That is W," said the teacher. "The devil!" exclaimed the boy, "is that W?" Now, I have heard the most perfect gentleman I know laugh at this simple story so heartily that, if Emerson had been there, he would have revised his theory. And did not the Olympian gods shake the Olympian heights with inextinguishable laughter? I am certain that Carlyle is right, and Emerson wrong, about this matter of laughing.

"I know of a case," says State Auditor Gore of Illinois, "of an association with assets of \$50,000, which has been in operation seventeen years, which has matured and paid off three series of stock, and which has built eighty houses, where the only record of accounts of any kind consists of a bank account book and the stubs of a check book. The Secretary is a lawyer and Spiritualist. The society is located in a farming community, and every member had a private account, no matter how small, with the local bank. The first of each month the secretary made a practice of drawing checks in the names of the members of the association and depositing them to the credit of the association. The accounts are all right and the society is thriving. Its officers, however, have been notified that some book-keeping will have to be done in the future."—Chicago Tribune.

The fundamental elements of religion are so inherent in the very constitution of human nature itself, so necessary a part of the laws of human intelligence, that it is difficult to conceive of man as accomplishing his normal destiny without it. That is, man cannot be man without his finite thought being drawn in reverent search after the sovereign power manifest in the universe and without his moral sense recognizing an obligation to a sovereign law of right. Here is a mental gravitation, from which humanity can no more escape than the earth can fly from the sun; here, a vital relation to a law or force of life, from which man can no more sever his individual life than he can get outside of his own nature. And here in these inward and necessary gravitations, mental and moral, are the essential elements of religion.

No evolutionist looks for any radical change in a perceptible period. Though infinite variety is the universal rule, and the same phenomenon, in all its minute, is never repeated, there is, nevertheless, a continuity which enables the accurate observer to predict with tolerable certainty an anticipated result. But for this, science would be impossible. This rule holds good in the moral as well as in the material world.

Nothing is so like insanity as that kind of ill temper which puts itself in opposition to all the world; and the man who thinks no one in the right but himself is, for all the practical purposes of moral life, as insane as if he had crowned himself with straw, and called himself emperor or king in Bedlam.—E-Lynn Linton.

WOMAN AND THE HOME

UNFORGOTTEN YEARS.

I dreamed I stood within the shade of the old house, wherein The happy hours of youth were spent; apart from all the din That rises from the rish and strife, when worldly conflicts meet; With whose vortex life itself too often finds defeat. The faces and the forms that once passed through the open door, By memory's vivid touch made clear, the olden beauty wore; The granddame old, the mother mild, the father firm and true, And all the little children who have passed from earthly view. For here they walked and here they talked; beneath the cherry tree Whose rugged trunk I often touched, they romped and played with me: The morning-glories grace the porch that looks out at the south, Bat words of welcome when they come fall from a stranger's mouth. Pass by, pass by, they seem to say, for in these later days, The generations that arise ignore the older ways; Their tenderer themes and dearer dreams than those that lie in rust, And faith and all its kind prefer Life's diamonds to Life's dust. Alas, too true! but still, for me, the olden glory calls; Its echo waits about the gates that guard the old home walls; The fire that burns on Memory's shrine, still warms and glows and cheers And brightens into beauty all the Unforgotten Years.

-W. E. PABOR.

WOMAN UNREPRESENTED IN WASHINGTON LIBRARY STATUARY.

At the October meeting of the Hartford (Ct.) Equal Rights Club the subject of the eminent persons to be represented by bust and statue, in the great Congressional Library at Washington came under discussion. A resolution protesting against the exclusion of women from the list was finally voted down as being of no avail. A private note from Mr. Spofford, was read, in which he said: "The selection of busts and statues for the new library building is confined to eminent men deceased. To have included women was found to lead to endless difficulty of choice." The question arose as to why there should be any more difficulty in selecting eminent women than eminent men. There are to be thirty-six pieces, statues and busts, to represent Poetry, Art, Religion, Philosophy, History, Science, Law and Commerce. In the list of celebrated names, Homer is naturally among the first, but who can deny that Sappho is entitled to an equal pedestal? William Mure, the Scottish critic, says of her: "Sappho, as the poet of Love and the Graces, may be pronounced unrivaled by any successor, male or female, among the numbers who, in different ages and countries, have competed with her for the palm." And Maurice Thompson, in the Atlantic Monthly, says: "Sappho was mistress of the world in a greater degree than Homer was master of it. She appealed to man with a stronger fascination than any other lyric could command; and so great was her power over women that she drew them to her in school the like of which has never been controlled by any other poet." Sappho easily rises above the whole list of "eminent men deceased." Why should there have been any more difficulty in selecting her name than that of Moses, Gibbon or St. Paul, who are included in the list. Moses justly represents law, Gibbon history and St. Paul religion, or, more accurately, theology. But in the field of poetry and art, what more brilliant name could stand at the head than that of Sappho? Sarah Freeman Clarke, sister of James Freeman Clarke, writes to Kate Field's Washington in regard to the sculptors and subjects for the new library: "It looks as if one person in a leisure hour had gathered together the names of such sculptors as he could remember and

divided the work among them in a haphazard manner, providing generously for his favorites, and assigning to one artist such an odd collection as Moses and Gibbon—Moses, the Hebrew lawgiver and representative of faith and Gibbon, the scoffer, who wrote not the rise and glory, but the decline and fall of the great Roman empire; Moses, the venerable ancient, with long beard and Hebrew nose, and Gibbon, of low stature and pug nose. These must not be placed together once they leave the studio. Also Shakespeare and Bacon must not be too near each other lest they get mixed by those who can see but one genius in the two, and that one the wrong one. Without Washington we should have had no great republic, and no libraries, yet Washington has no place here."

As years go on and this great library becomes, as it is intended to, the great library of the world, the crudest literary critic will see what a mistake has been made in not having Sappho represented among these statues—Woman's Tribune.

At the opening meeting of the New York Woman's Suffrage League, Mrs. C. B. Pitbaldo delivered an address, in the course of which she said: "Mrs. Isabella Beecher Hooker, as everybody knows, belongs to the wonderful Beecher family, and decidedly one of the most talented among them. She stands at the front among the leaders of the great reforms of the day. Her brother, Henry Ward Beecher, seldom, if ever, delivered anything more masterly than her address on the 'Constitutional Rights of Women in the United States,' which she delivered at the international Council of Women in Washington in 1888. She is a woman of marvelous force of character. I saw her stand up before an immense audience in the Music Hall at the last grand day of the World's Fair, and read the Litany, prepared by herself, from the Scriptures of all nations, for that occasion, the mayors and municipal officers of the chief American cities, together with the World's Fair commissioners reading the responses, led by Mayor Harrison, of Chicago. I thought she was as much a prophetess as Deborah, who judged Israel forty years, and that women are as much inspired of God today as in those days, and much more."

It is said that Lady Carlisle is training an entire staff of women to take charge of the extensive grounds of her fine York estate. She claims that women, by right of their superior taste and judgment in everything pertaining to floriculture, should be, and are, better adapted to the lighter work of garden making than are men, and with the tendency of the age, which is to give women the first chance at everything, she is trying her experiment on a wholesale scale.

Miss Frances E. Willard is the third woman to have the right to write Doctor of Laws after her name. Maria Mitchell, the astronomer, and Amelia B. Edwards, the Egyptologist, were the others.

A new journal for workingmen is to be edited by Lady Colin Campbell. Its object is to "teach them to think, and to avoid the fallacies of Socialism."

The demand for Ayer's Hair Vigor in such widely-separated regions as South America, Spain, Australia, and India has kept pace with the home consumption, which goes to show that these people know a good thing when they try it.

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Ely's Cream Balm Cleanses the Nasal Passages, Allays Pain and Inflammation, Restores the Senses of Taste and Smell, Heals the Sores.

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

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Psychical and Physio-Psychological Studies. MARY REYNOLDS, A CASE OF Double Consciousness.

SIXTY-PAGE PAMPHLET. Price, 15 cents per copy. "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.

Works on Hygiene, etc.

- Hygiene of the Brain and the Cure of Nervousness. By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—(Chicago Inter Ocean.)
Eating for Strength; or, Food and Diet with Relation to Health and Work. By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—(H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 500 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.)
Parturition Without Pain. A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—(New York Evening Mail.)
Liver Complaint, Mental Dyspepsia, and Headache: Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "This book I cured myself after several doctors had failed."—(T. C. Curtis, U. S. A.)
The Relations of the Sexes. By Mrs. E. H. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."
Sexual Hygiene. A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Trull M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. 111 illustrations.
Fruit and Bread. A Natural and Scientific Diet. By Gustav Schlickeysen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.
From the Cradle to the School. By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—(Bazar.)
Muscle-Beating; or, Home Gymnastics for Sick and Well. By C. Kemm, manager of the gymnasium of Rega. Price, 50 cents.
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Medical Hints on the Protection and Management of the Singing Voice. By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.
Deep Breathing; or, Lung Gymnastics. Price, cloth, 50 cents.
How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting. By M. L. Holbrook, M. D. Price, cloth, \$1. The New York Independent says: "The methods advised are all natural, philosophical and the work entirely practical."
Chastity: Its Physical, Intellectual and Moral Advantages. By M. L. Holbrook, M. D. Contents: What is Chastity? Does Chastity Injure the Health? Moral Advantages. A Lesson From Socrates; Chastity and Offspring; Chastity and Virility; What the Sexual Instinct has Done for Humanity; Cure of Uncertainty; Appendix in which 20 subjects are described. Price, 50 cents. Manfully printed. Dr. S. A. Everett writes: "With all its immense advantages you make the desirableness of a clean life manifest."
The Child: Physically and Morally. According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of our best writers who lift to her readers to a higher level of thought, and gathures them with her own lofty ideals. No one can read this work without being benefitted and without being able to benefit her children.
The Hygienic Treatment of Consumption. By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author." The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."
A Physician's Sermon to Young Men. By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands." Send all orders to RELIGIO-PHILOSOPHICAL JOURNAL 92-94 La Salle Street, Chicago.

BOOK REVIEWS.

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

Our Journey Around The World. By Rev. Francis E. Clark, D. D., and Mrs. Harriet E. Clark. A. D. Worthington & Co., Hartford, Conn. Cloth, pp. 641; Profusely Illustrated.

This handsomely bound work with its large, clear type and numerous fine original illustrations is a credit to the well-known subscription publishing house which issues it. The chief author, Rev. F. E. Clark, is president of the United Societies of Christian Endeavor and the journey in his wife and son was made in the interest of that Association; visiting missionary posts and attending Endeavor conventions in the Australian colonies, and in Japan, China, India, Turkey, Spain, France and England. In every place visited exceptional facilities to get glimpses of native life not attainable by usual tourists were found through the resident missionaries who served as their guides and interpreters in a purely friendly way, and with an anxiety to show them the realities as well as the curiosities of the different countries they passed through. Unlike many clergymen tourists, Mr. Clark, desiring to make this work mainly of general interest has abstained from interspersing his purely religious work with that of descriptive sight-seeing. Many of the several hundred pictures and portraits which illustrate this work were taken or obtained on the spot and thus give added value to the record of a widely varied trip. The writer's style is bright and graphic, and pervaded all through with a quick sense of the humorous as well as sad or happy side of the different forms of civilization he was called upon to partake of, as well as look upon. He is quick to see and confess as few travelers in foreign countries are willing to, wherein other countries may be in advance in certain social customs or sentiment. We quote a sample lesson from India: "Looking from the car window one sees more wild birds and beasts in an hour when passing over the plains of Northern India than he would see in twenty-four hours in America. The Hindu regard for life has caused birds and beasts to multiply and abound everywhere. Green parrots by the hundred will scream at you from the telegraph wires; owls will hoot from their undisturbed perch on the top of the telegraph poles; beautiful birds in blue and crimson plumage will flutter about the branches wherever a tree is to be seen; great red-headed storks standing almost as high as a man, will unblinkingly contemplate the rushing train as they stand upon one foot gazing after us; solemn penguins with heavy bills and huge pouches beneath, will watch us from the bogs in which they are getting their noonday meals; herds of spotted deer will scamper away as the train approaches; Jackals will sneak out of sight, and monkeys will grin and chatter at us from the overhanging branches; while the impudent blackbirds and jackdaws will perch on the horns of the goats and cattle as we rush by the pastures, so sure are they, after centuries of protection, that they will not be disturbed. What a pity it is that in America every cruel schoolboy, before he reaches the age of mercy and humanity, is allowed to have his rifle and shotgun to pop away at the poor, harmless creatures which God has made, driving them into the solitary wilderness, where alone they can expect to rear their young in safety and peace." Pages from 590 to 641 give Mrs. Clark's impressions of home life in other lands, and the child-life of India, Japan, China and other Eastern countries. Her chapters are full of interest, particularly to the mothers and housekeepers of our favored country. She brings to bear on the questions of difference of environment and treatment, good sound sense, with a loving heart of true motherliness and noble womanhood. There is much in her charming chapters well worth quoting, but we must refer our readers to the book itself which will worthily fill a place in any library large or small. It is sold only by subscription and all enquirers in regard to it will be willingly answered by the publishers, A. D. Worthington & Co., Hartford, Ct.

A Hill-Top Summer. By Alyn Yates Keith. Boston: Lee & Shepard, 1894. Cloth. Illustrated. Pp. 110. Price, \$1.25.

Those who have read that charmingly sensible as well as sentimental picture of

New England farm life "A Spinster's Leaflets," will hail with pleasurable anticipation this new work from the same firmly gentle hand, well-balanced brain, and deep heart. This is the story of the summer sojourn in a New England country town of two sympathetic city girls of small means but broad views, who have a keen appreciation of the humor and pathos, as well as the rigid material hardness of country folks' lives. There is an ideally esthetic love story just barely outlined in these sketches, yet so strongly, that Grace Brumley and Abner Geddie, the heroine and hero, seem after all to have filled in and been the real motif of all these sketches. What "Ik Marvel" in a literary way was to the romance of bachelorhood, so is the author of "A Spinster's Leaflets" and "A Hill-top Summer" to the romance of chosen spinsterhood—bringing out all the latent womanly tenderness of the unmarried yet maternal soul of so-called "old maids"—a term which includes all women capable of foregoing present possibilities of transient maternal love for the higher spiritual probabilities of all lovingness.

The Bible Defended. By R. S. Webber. Boston, Mass.: For sale at H. L. Hastings, Office of the Anti-Infidel Library, 47 Cornhill. Price, 50 cents.

This volume of Mr. Hastings' Anti-Infidel Library bears as its sub-title "A Review of Paine's 'Age of Reason' and Ingersoll's 'Mistakes of Moses,' 'Lecture on Skulls,' etc., with ample quotations from both infidel and Christian writers, being an answer and rebuke to infidel questions and atheistic assertions." The first chapter is devoted wholly to personal abuse of Thomas Paine; then follow chapters replying to Paine; Ingersoll, and other "infidels," in the old, captious theological style which was so common years ago. The book is as of little value to a mind acquainted with modern criticism and modern thought as are some of the "infidel" books written to disparage and belittle everything religious or connected with religion.

MAGAZINES.

The opening article of The Homiletic Review for November is from the pen of Prof. J. O. Murray, D.D., of Princeton, N. J., and is on the theme, "What the Preacher May Gain from the Study of Coleridge." The writer especially emphasizes the value of such study as it tends to develop the love of the beautiful and also as it aims to provide the student with the munitions of war in the conflict of Christianity with pantheism and agnosticism and other modern forms of heresy. Dr. F. F. Fillinwood, Secretary of the Presbyterian Board of Foreign Missions, writes on "A Hindu Missionary in America," controverting the claim of Vivekananda, a Hindu delegate to the Parliament of Religions, in regard to Buddhism as well as his criticisms upon the Christian faith, and especially upon the missionary representatives of that faith in his own country. Funk & Wagnalls Co., 30 Lafayette Place, New York; \$3.00 a year.



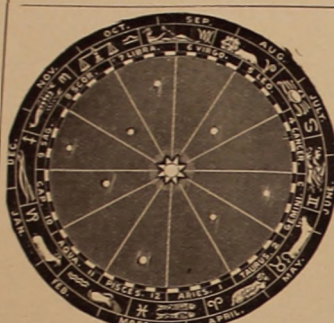
Have a Shampoo? When you do, have it with Pearlina. It's delightful. Not only cleans your head, but clears your

brain. It's good for your hair and scalp, too—invigorates them, just as a bath with Pearlina invigorates your body. You're missing half the luxury of bathing, if you're doing it without Pearlina. Moreover, you're not getting quite as clean, probably, as you might be. This may surprise you—but it's so. Beware of imitations. 450 JAMES PYLE, N.Y.

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

Table with columns for Volume, Issue, Date, and Price. Includes entries for Vol. III, Dec. 1885; Vol. VII, Ap'l. 1891; Vol. VIII, July 1891; Vol. XX, Feb. 1892; Vol. XXI, June 1892; Vol. XXII, July 1892; Vol. XXIII, Dec. 1892; Vol. XXIV, June 1893.

SUNDAY MEETINGS IN CHICAGO.

The Spiritual Research Society, 11 North Ada street, 7:30 p. m.
The Progressive Society, 3120 Forest Children's Lyceum, 1:30 p. m.
The State Association, Bricklayers' Hall, 30 Post street, 2:30 and 7:30 p. m.
The Society of Spiritualists of Chicago, 11 a. m.
The German-English Society of Har- monious Philosophies meet at 151 E. Randolph street, at 7:30 p. m.
National Society of Spiritualists, 681 W. Lake street. Wednesdays evenings, 8 o'clock.
Spiritual Union, Nathan Hall, 1565 Milwaukee avenue. 7:30 p. m.

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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 stand 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:

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ILLINOIS CONGRESS OF LIBERAL RELIGIOUS SOCIETIES AT STREATOR, ILL.

A State congress of the liberal religious forces of Illinois will be held under the auspices of the Congress of Liberal Religious Society at Streator, Ill., November 20, 21 and 22. "The object will be to foster the feeling of fraternity among those who are in the main like-minded concerning the fundamentals of religion, though differently named, and to see whether it is not possible for such forces to unite in a systematic and well-directed propaganda, in the interest of humanity, and in quest of knowledge, justice, love and reverence. All societies in sympathy with this object within the state are requested to send delegations of three or more, and all individuals throughout the state who are interested, are invited to come. A program which will consider vital questions of the present day is in course of preparation and will be duly announced."

The opening address will be by Dr. H. W. Thomas, at 8 p. m., November 20th. The next day (21st) reports and business will occupy the forenoon, and at 2 p. m., Rev. C. F. Bradley will discuss "What the Church Can do Toward Solving the Present Social Problem;" John E. Williams, of Streator will follow, representing the laboring man, and Col. W. P. Read, of Chicago, representing the employer. Rev. Thomas Kerr, of Rockford, will speak on "What a Liberal Church Can do for a Community." In the evening there will be addresses by Rev. F. E. Dewhurst, of Indianapolis, on "The Change of Front on the Part of the Churches from Theology to Sociology," and "The Claims of the Future," by Rev. J. Lloyd Jones.

The program for Thursday, November 22, will be as follows:

10 a. m. "What Can we do Together?" by Rev. R. A. White, of Chicago, Universalist; Rev. Joseph Stolz, of Chicago, Jew; Rev. W. W. Fenn, of Chicago, president of the Illinois Unitarian Conference, Unitarian; Rev. R. B. Marsh, of Peoria, Independent.

2 p. m. "The Unchurched: What can we do for and with Them?" Introduction

by B. F. Underwood. Discussion by Rev. A. W. Gould, chairman of the General Missionary committee; Rev. J. L. Duncan of Streator; Rev. A. N. Alcott, of Elgin and others.

3 p. m. Business.
8 p. m. Social reception.

A FREE COURSE OF LIBERAL LECTURES.

A course of liberal lectures under the auspices of the American Congress of Liberal Religious Societies will be given in towns not too far from Chicago. The following persons have already consented to speak in the course:

A. W. Gould, "The Future of Religion"; R. F. Johnston, "Is There Need of a Liberal Church?" J. L. Jones, "The Parliament of Religions and What Follows"; H. W. Thomas, "The New Theology"; B. F. Underwood, "Religion From the Standpoint of Science"; R. A. White, "The Untouched Remnant"; Celia P. Woolley, "The Thought of God."

The only charges will be the traveling expenses of the speakers. Places desiring such lectures are requested to address A. W. Gould, Chairman of the Missionary Committee, 175 Dearborn street, Chicago.

INTEREST IN THE JOURNAL.

Ellen F. Johnston: THE JOURNAL continues to be my ideal of a spiritual paper. Chas. C. Mead: Being 81 years of age this month I may not count on more than six months ahead for the future of life here. . . . I am greatly pleased with the work on the paper of yourself and wife. The scientific spirit which pervades your contributions to the literature of Spiritualism is of inestimable value at the present time—indeed at all times. Do not tire in well-doing. If Dame Fortune had been more kind to me, then how happy it would make me to send you a more substantial evidence of my appreciation.

John Blatherwick: I consider it the best of the spiritual papers; the most philosophical, scientific and reliable of them all.

Fred Neudorf: THE JOURNAL is the only paper I enjoy reading.

C. Surles: I cannot do without THE JOURNAL.

F. E. Knight: Sorry I haven't time to express in detail my appreciation of the various features of the present JOURNAL—some of them new since you took charge—but will simply say it is the only thing outside of the daily papers that I have time to take to read.

J. M. Westfall: I cannot get along without THE JOURNAL; go on with the good work. The paper is splendid under your administration.

Wm. Gardner: I can cheerfully endorse all the good things your friends and correspondents have said about THE JOURNAL. I have taken it many years.

Hans Mettke: I enjoy THE JOURNAL very much, having learned and profited a great deal through its perusal and study.

Sarah Eves: I cannot do without THE JOURNAL.

Mrs. L. W. Bonar: I highly prize THE JOURNAL and have taken it for twenty-five years and intend to take it while it pleases me so well.

Mrs. J. A. McKinney: I can hardly do without it.

A. J. Gandon, New South Wales: I am a constant reader of your JOURNAL, and desire to add my humble testimony to its great value as an educator in all matters of psychical research.

Elizabeth Misner: I cannot think of doing without THE JOURNAL.

Geo. S. Barnsley, M. D.: As usual in renewing my subscription I have to express the gratitude which I have for the many instructive articles.

C. J. Perkins: I have read THE JOURNAL every week since some three or four years before the Chicago fire, and do not care to be without it.

Dr. F. Worth: I cannot do without the RELIGIO even in this "hard times" year.

Mrs. I. T. Bryan: We enjoy THE JOURNAL very much and always look forward with pleasure to its coming.

Miss H. F. Lawrence: Allow me to say that THE JOURNAL seems to me quite the best that is published in the interests of modern Spiritualism and I would like to express my indebtedness to Mrs. Underwood for the admirable contributions she has given. The whole tone of THE JOURNAL has become elevated to a calm, dignified statement of splendid facts, which must be a great satisfaction to both the editors and the delighted readers of the paper.

Joseph Smith: I am greatly indebted to THE JOURNAL as an educator of the truth and getting mankind out of the rut of fossilized theology.

The expressions of the pulpit, or the expressions from the desks of liberal societies in regard to the relation and rights of capital and labor are, generally speaking, not of great value, for the reason that they are influenced by the element which pays for the preaching. A minister supported mainly by millionaires or men of wealth, speaks from the standpoint of wealth; a minister whose congregation is composed of mechanics and laborers talks from their point of view. But few ministers do or can, and retain their positions, speak independently—"hew to the line, let the chips fall where they may." Those ministers who honestly try to deal with the subject impartially and fairly are almost sure to offend either capitalists or laborers, or both. The result is a vast amount of talk from the pulpit on this subject that is so general and indefinite as to be of no practical help to either one or the other. Those who avoid discussions of the subject and merely repeat and enforce the general precepts of morality, pursue the safer, though not a courageous course. What is true of the pulpit is true of the religious press generally.

We have still a few copies of the entire series of addresses delivered before the World's Fair Psychical Science Congress—the most remarkable papers, perhaps, of all the Congresses of the Exposition. They were contributed to the Congress by invitation of Col. Bundy, Dr. Coues, Mr. Underwood and Dr. Hodgson by persons deemed especially competent to throw light on the subjects treated. Some of the most eminent thinkers of Europe and America are among the contributors. The entire series will be sent postpaid for \$2 as published in THE JOURNAL, the official organ of the Congress.

Mrs. M. E. Williams, of New York, a materializing medium was exposed last week at the house of the Duchess of Pomar, Paris, by the editor of La Revue Spirite. Dolls and wigs were seized. Light, of London, has published a full account of the affair, repudiating the woman's claims to mediumship.

Mrs. E. T. Stansell, (74 Gilsey House, Denver, Col.) to whose remarkable powers in psychometry and healing, we have received several testimonials, has been requested to establish classes for experiments and instruction in that city.

Send to THE JOURNAL for any book that you want and if it is obtainable your order will be promptly filled.

MAGAZINES.

The Journal of Hygiene and Herald of Health, edited by Dr. M. L. Holbrook, keeps up to its high standard. Prof. E. T. Bacon's "Our Colds and What to Do With Them," and Fraulein Leffer's article on "Nut and

Fruit Diet," contain valuable teaching. Mrs. Lizzie Cheney Ward discusses "The Ethics of Clothing," 46 East 21st street, New York. \$1 per year. Single copies 10 cts.—The November number of The Non-Sectarian contains several excellent articles. Rev. F. W. Beta presents "The Responsibility of Society for Crime," and Prof. James T. Blakely writes on "The Affirmative Side of Evolution Philosophy," proposing the adoption of the "Apprehendists" in lieu of "Agnostics." W. Harvey Lawton has a sympathetic article on Voltaire under the title of "An Eighteenth Century Reformer." Non-Sectarian Publishing Co., 813 Chestnut St., St. Louis, Mo. Yearly subscription, \$1; single numbers, 10 cts.—The November number of The United States opens with a sermon by the late Dr. David Swing, and contains an appreciative sketch of his life. W. E. P. Powell criticizes the book by Mr. Kidd which is attracting so much attention, and says that "what we need is to demonstrate exactly the opposite of what Mr. Kidd affirms." Geo. H. Ellis, Publisher, 141 Franklin St., Boston, Mass. \$1 per year, single copy 10 cts.—The Chautauque, for November has the usual varied contents. Two of its articles, "Development of Steamships in the Nineteenth Century," and "Leaders of the House of Representatives," are well illustrated. "Social Life in England in the Eighteenth Century," by John Ashton, and "The Value of Geological Science to Man," by Prof. N. S. Shaler, may also be mentioned. New York Bible House, yearly subscription \$2.—The Arena in its November number has an article by Rev. W. H. Savage on "The Religion of Emerson," with an excellent portrait of the philosopher. Other articles are "The New Slavery," by Hon. John Davis, M. C., "The Relation of Imbecility to Pauperism and Crime," by Martha Louise Clark, and the first part of the editor's "The Century of Sir Thomas Moore." The Arena Pub. Co., Boston, Mass. Per annum \$5, single number 50c. In the Season for November the large colored plate, with six figures, gives a beautiful cluster of designs, and on it will be found a beautiful costume for elderly lady, and one for a little Miss, with four other reasonable designs. On plate 1077 a long mantle is given with moire trimmings. On same plate a new Promenade Costume, handsomely trimmed in jet, is shown. Over one hundred handsome styles for Ladies' and Children's Garments are given; besides, the many diagrams and descriptions are very plainly shown, making the reproduction in material a very easy one. The International News Company, 83 and 85 Duane St., New York, N. Y.—It is plainly a labor of love with Dr. Hale, which he undertakes in the November Review of Reviews, to sum up the life and charm of the late Oliver Wendell Holmes. As a close friend and ardent admirer of the dead poet, and inspired, as he was, by the same intellectual atmosphere, Dr. Hale is, perhaps, of all men, the most worthy to give here the first comprehensive and authoritative account of the Autocrat's work to appear in the magazines. There are several portraits of Dr. Holmes and illustrations of the scenes which surrounded his life. "How Our Lawyers Are Educated," by Mr. L. R. Meekins, points out many glaring abuses, and suggests practical improvements. "A Tragic Sequel to Ramona," by Edward B. Howell, calls attention to certain specific errors in our Indian reservation policy.

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