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

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THE OPEN COURT

EDGAR A. POE AND HIS RELATION TO THE SUPERNATURAL.

By J. LOUIS BERRY.

Genius and melancholy are oft times allied. Indeed, it is a question whether the very highest genius is not always accompanied by this unwelcome companion—by that occasional or habitual depression, either from some internal or external cause, which we designate as melancholia. While exceptions might be taken to this proposition broadly stated—while my statement, taking in as it does all the various grades of genius, may appear somewhat exaggerated—there certainly are those who will agree with me when I say that it holds remarkably true of the very highest forms of this soul-attribute. I refer to the wonderful and diversified region of literature, and more especially to the loftiest heights of that tableland—the peaks of Poesy. Let us note a few names. Dante, Milton, Cowper, Byron, Dryden,—poets of beauty, of genius, and, as history affirms, also of melancholy.

In the realm of fiction one of its most imposing figures was forever enveloped in a cloud of misanthropy—a cloud, however, which tended to brighten his subtle intellect all the more. I refer to Nathaniel Hawthorne. And the best example of a talented man afflicted with this complaint—a complaint in his case so obstinate, so unyielding, as to remain inexplicable even on a priori grounds—the best example I say, is our own tuneful singer, Edgar Allan Poe.

Poe's melancholy was not only habitual but was in all truth a part of him. It was not only one portion of his almost unanalytical character, but it ruled him—ruled him with the iron hand of a relentless master. His biographers relate numerous touching anecdotes of him while he was under its oppressing yoke, of his struggles, of his valiant efforts to shake off the dreary incubus, and of his faint-heartedness and timorous demeanor because of these vain battles. When we remember the terrible condition of his mind only nine days before his marriage to Miss Clemm, when we remember the pathetic letter in reference to it which he wrote to his friend Kennedy, we surely do not, as some shallow-minded persons have done, attribute this constant depression of spirits to artificial causes. The distressing melancholy of Poe was genuine: from the first cloudy dawn of his manhood to the last gloomy nightfall of his tumultuous life, he was chased by this Nemesis—this formless phantom which terrified him but which proved the means of giving to the world a series of poems and stories, which for weird fancy, faultlessness of style, and daring imagination, have never been equaled. His private life was affected by it; his public career felt only too keenly its unhappy in-

fluence; his rich writings, which form the graceful contents of six noble volumes, bear most eloquent testimony to it. And yet, this distinguishing trait of character was overlapped by a still more powerful one; this, in fact, pervaded his whole nature to such an extent that it absorbed completely the strain of continual sadness which haunted him. We refer to his belief in the supernatural—the belief of which we are almost fain to confess amounted to absolute knowledge. His poems, his tales, even his criticisms are permeated with it; his every act, his every thought, and his private letters are palpably tinctured with it; indeed, he seemed at times, and especially in the moments of his sublimest inspiration, a dweller in two worlds. Scan—even casually—his "Ulalume," his "Sleeper," his "To Helen," his "Raven," and find the thought, sometimes unexpressed, sometimes as plain as the very words themselves. And this is even more palpable in "The Haunted Palace"—that sweet sad song, so lofty in theme, so radiant in imagery. He literally transports us to another world—to a region of elves and spirits and phantoms. Indeed, in all his poems this idea is the predominant one; and this idea—this heart-pouring—is manifested even more remarkably in his prose tales. His horrible "Black Cat," his shocking "Tell-Tale Heart," his sinister "Amontillado" hint vaguely of it; his "Morella," his "William Wilson," his "Berenice" are drawn as regard our subject with a much bolder hand. His "M. Valdemar," his exquisite "Ligeia" and "A Tale of the Ragged Mountains" are even more daring; while to crown all is "The House of Usher," which for sombre beauty and melodious style, is unsurpassed in our language.

The only class of writing that is distinctly free from it, is that part which embraces his humorous sketches—a line of work in which he failed because of the absence of this supernaturalism without which his genius is reduced to mere talent. His criticisms also, on account of the transcendentalism with which they abound, are equally marvelous. While they are greatly deficient in profundity—that is, in the higher elements of criticism—they show a really wonderful power of analysis; and this power is put to effective use in such stories as "Mystery of Marie Roget," "The Purloined Letter," and so forth. This very power of analysis seemed, side by side with his melancholly and supernaturalism, to be an innate quality of his soul. All three attributes blended into one and formed a character the like of which we have not as yet developed in our young country. His deplorable love for liquor, his passionate temper, and his reprehensible amours were but the expression of his lower nature; a nature, because of the peculiar mold in which it was cast, found refuge only in the vicious conduct its owner sometimes indulged in. His passion for beauty, his delight in startling the public with the almost comelike tricks of his imagination, his love for the grotesque and repellent, were but the glimmerings of his genius. And his genius was but a modified supernaturalism and this supernaturalism was but a part of himself.

The poet Edgar Poe, prince of entertainers and most tuneful master of poesy, has gone, we hope to a better country; but not so with "The Raven," or

"Ulalume," or "The Bells," or "Ligeia," or "The House of Usher;" these are his legacy to us. Let America guard well these treasures in the archives of her national literature; let her always preserve in grateful remembrance their inimitable and sometimes incomprehensible author.

PHYSICAL AND SPIRITUAL SCIENCE.

By THOMAS POWERS.

Why should we be so prone to confound things that differ? Yet, nevertheless, so it is, more particularly when dealing with the realities of the unseen and spiritual. This tendency arises from the fact that it is but seldom that our faculties of perfection are sufficiently clarified to penetrate beyond the horizon bounded by our personal conceptions, based upon purely physical phenomena and fact.

If the self-consciousness of the human ego be active only at the physical point of the re-action of the life influx, then it is that the perceptive qualities of the mind are insufficiently ethereal to penetrate the spiritual degrees, and the consequence is, we confound things that differ, assuming that physical and spiritual laws and phenomena are one and the same.

The philosophical reasonings of the purely physical scientist cannot unfold the arcana of spiritual science; inasmuch as his data rests upon that which is deducible from demonstrated physical facts perceptive to the external senses. He can only reason intelligibly from knowledge gained by contact with that which is to him knowable in physical conditions; whereas spiritual arcana need purely spiritual faculties of perception for their unfoldment—for that which is born of the physical is physical, and that which is born of the spirit is spiritual—hence, it is the awakened spiritual faculties of perception within what we call soul, that must be self-consciously active to enable us consciously to cognize the unfoldments of evolving and evolved life in spiritual conditions.

It is the scientist of spirit alone who can expatiate upon spiritual verities, and in order to attain this his data must come from self-conscious contact with spiritual facts; it rests, not upon physical unfoldments or manifestations of life, but upon spiritual, of which the physical are but a re-presentation in mortal states and conditions of self-conscious life and being.

How is it possible to philosophize scientifically on those subjects and objects which are in no wise cognizable to the faculties of the scientist whose mental perceptors are shaped by physical ideals! He has no data for his reasonings upon those outworkings of life of which he can form no conception. His knowledge is gained by careful observation of that which is reacted in the physical degree of perception; and the careful, observing physical scientist may become an adept and speak with authority as to the operations and manifestations of physical laws and phenomena in that specific branch of science in which he becomes an expert—but that does not qualify him to sit in judgment upon that which lies beyond his mental ken. For unless that somewhat which is contained within the life influx be reacted

by those more inferior degrees within the embodied human organism, he cannot consciously follow the apparent causes of physical effects to that state of life which is the real cause-world, and which relatively to the physical is within, in close consociation with it, and of which the outer or physical is but a re-presentation in conditions more ponderous or solidified.

But the new incoming age will produce the true spiritual scientist, who must and will realize, that that contiguous state within the physical is itself in its turn, both subjectively and objectively, the condition and presentation of effects to causes within and beyond itself which bear to it the same relation that it bears to the physically expressed forms of life; and it is thus that the orderly involution, evolution and development of life's manifestations may be traced in orderly sequence up to the central fount—or that degree of life manifested in, by and through sentient self-conscious life forms, who are receptively self-conscious of the inflow from the great ocean of life, whose centre is everywhere but whose circumference is nowhere—and as self-conscious are they of the outflow from themselves of the life influx to those conditions and forms of life below and extraneous to themselves, who are, in very deed and truth, manifestations of their own specific life qualities.

When speaking of life quality, we mean that specific idiosyncrasy of the human spirit atom which exhibits its own especial qualities in whatever state it may be self-conscious, whether physical, spiritual or angelic—and its manifestation is peculiar to the degree or state of life in which it is expressed; for every life form in its make-up possesses a somewhat that causes it to differ in its manifestation or expression from all others by whom it is surrounded; and it is thus that the great, infinite and ubiquitous life power expresses itself in a variety as infinite as the atoms who make manifest in all states its glorious presence and power.

Manchester, England.

DR. FELIX ADLER ON JESUS.

By B. B. WESTBROOK.

I have just read Dr. Adler's address delivered before the Unitarian Club in Boston. I am not convinced of the strictly historical character of such a Jesus as we find in the Gospels, but quite to the contrary, I am inclined to the opinion that admitting the real, historical personality of Jesus, he has, by a process of idealization become quite an impersonation. I think this view is entirely consistent with the most enlightened piety and relieves us of much in the Gospels which is absurd and contradictory. Dr. Adler contends that the highway to the historic Jesus is by way of his "ethical precepts." But were his ethical precepts superior to what had been proclaimed centuries before by many others? Take Isocrates 338 years B. C., Aristotle 380 B. C., Sextus 400 years, and Confucius nearly 500 years B. C., Pitaeus 600 years B. C., and Thales 640 years B. C., all of these and many others taught in the most beautiful and comprehensive language the "Golden Rule" quoted by Jesus in what is called the Sermon on the Mount. Many think that this sermon is a compilation and not a connected discourse. The air was alive with such maxims for a century before the alleged birth of Jesus, and more than one ancient demi-god preached a celebrated "Sermon on the Mount."

Buckle says, "To assert that Christianity communicated to man moral truths previously unknown, argues on the part of the assertor gross ignorance or willful fraud." (Vol. 1, p. 129.)

The Sermon on the Mount contains many beautiful and practical maxims, but it also contains many things which are palpably impracticable and absurd, not at all adapted to a civilized and commercial age, and could only have been spoken in a belief of the speedy end of the world. Dr. Adler refers to several passages accredited to Jesus in which is shown a loving spirit, but he claims that Buddha and the

Old Testament prophets had the same spirit. But why did he not refer to those numerous passages in the alleged teachings of Jesus which are anything but loving? Take for example his cursing of the barren fig tree, and his driving out with a scourge those who sold doves and changed money in the Temple, the destruction of the swine, etc. Take the "Unjust Steward" (Luke 5-8) who was commended for doing "wisely," thus justifying a worldly cunning and a dishonest act. Take the "Unjust Judge" (Luk 18, 5-8) and what an almost blasphemous conception of God is inculcated! Take the Woman of Canaan and listen to the evasions and mystifications of Jesus, leaving a sincere inquirer in doubt as to what he meant. His alleged teachings were ambiguous and obscure and he tells us that he did not want to be understood! He often used the most severe and reproachful words to those whom he addressed. To the Scribes and Pharisees he uttered the most extreme language, calling them "vipers," "blind guides," "hypocrites," "serpents" etc., and poured forth fulminations that were calculated to excite the worst passions, and the most atrocious acts. He told them that they were "whited sepulchers" and "fools." When he was accepting the hospitalities of a Pharisee (Luke 11, 37-54) he abused and denounced both the host and the guests. In many of his discourses he showed a want of knowledge of Natural Philosophy, Physiology, Astronomy, and other sciences and adopted the prevailing superstitions of the day, and there are more mistakes and more numerous contradictions in the four Gospels than in any other writings of the same length now extant in any language. Unitarians are the greatest idealists upon the globe. They only accept the gospel biography of Jesus (and have no other) just so far as the story accords with what we think it ought to be and regard all else as spurious. They deny the immaculate conception and miraculous birth, and have very great doubts about the crucifixion and the resurrection. Their Jesus is purely ideal; but they shrink from the logical conclusions either because they are not sound logicians, or because they have other motives which they are unwilling to confess. It is not a small matter to face a great delusion nearly two thousand years old cherished by nearly all Christendom. Indeed the ideal Christ was in the human imagination for centuries before Jesus of Nazareth is said to have been born.

Idealizing a god-man, born of a virgin mother, has been the religion of the world for more than ten thousand years. In very ancient times the sages and philosophers acknowledged the model man to be a personification; but in these latter times the most intelligent persons insist upon the literal man, however absurd. The fact is, Christendom has worshiped the literal Jesus for the ideal Christ for nearly twenty centuries, though the conceptions of him have been manifold and extremely contradictory. The coincidences in the lives of scores of ancient "saviors," and in the life and death of Jesus, are such that they could not have been literal events. No wonder that so many intelligent persons in the early age of the church utterly denied the existence of Jesus as a person. In Christ personified we have suggested the true ideal of humanity, and we may for the most part cherish this spirit and follow this example. This is that spiritual illumination which enlightens every thoughtful and contemplative man that comes into the world, and to which we should aspire. The Jesus of the New Testament may or may not have been a real historical character. He may have sat as the lay-figure from which the portrait was painted and embellished; but there is much evidence to show that this character is made up and idealized, and that it is mainly mythical, actually compiled from the astrological riddles of the older Pagan mythologies. I can arrive at no other conclusion. I must give up my reason or give up my faith in the historic Christ. Assuming that what is claimed to be true, you have in the New Testament a medley of assumptions, absurdities, and contradictions and you must plunge into innumerable "Harmonies of the Gospels," which have neither

rhyme nor reason. Admit that Jesus may have been historic, but that the Christ of the Gospels was ideal, copied from the older Pagan models, and have no difficulty in solving the mysterious problems with which the Gospels abound. The fact that Anno Domini was not invented until about the 6th century (625) of the Christian era and did not come into general use until some two or three centuries later, shows how feeble was his personality (if he really existed) for several centuries, until tradition and priestly cunning had done what history had failed to do. The records of history show that a dramatic Christ has come down the stream of time from the earliest periods; from India through Egypt, China, Assyria, Babylon, Persia, Arabia, Asia Minor and Palestine unto the present time. In fact almost everything in Christianity seems to be an afterthought. The progress and influence of Christianity accredited by many to the historic Jesus, can be accounted for from other well-known causes. Many persons claim that Jesus must have been a historic person, because man could not have conceived of a perfect character without a living example. The man who make this point cannot have duly considered the subject. If we assert that the idealizing faculty man cannot go beyond the actual, then we leave no significance to the imagination and strip man of his fancy. The claim that the great influence exerted by Jesus for so long a time over so many persons proves him to have been an historic character, is unsound, as such influence would have been the same whether the character was real or ideal. The existence of a man is not essential, if the good qualities he is said to have possessed are believed to be possible. The well-known case of William Tell is one in point. Within a century a man has been criminally executed for denying his historic existence! The fact is we shall never arrive at rational conceptions of religion until we give up the idea of founding it upon a book or a man. The work of idealization is one of the special functions of the church and while it is predominant we shall always have ideals made real. The historic Jesus has been made the ideal Christ!

PHILADELPHIA, PA.

MR. CASE AND MRS. STOWE ON THE LAW OF EVOLUTION.

By R. W. SHUFELDT, M. D.

What I have to say here makes no pretense to be in defense of the law of organic evolution, for this day is now past when that is at all necessary at the hands of any one. To correct published misstatements, however, and the distortion of facts, is ways in order. Recently THE JOURNAL has printed two articles that stand in need of this kind of treatment. I refer to "Evolution a Delusive Theory," by J. Murray Case, and "Adam the Minimum—Chances the Maximum," by Mrs. E. S. Stowe. These contributions appeared on February 10th and May 19th of this year, respectively.

Mrs. Stowe, who endorses Mr. Case's argument, remarks "I think that the best scientist of the day have long been dissatisfied with the Darwinian theory," while on the other hand, Mr. Case claims that the works of Charles Darwin have succeeded "in deceiving the whole school of scientists, every college professor accepts his conclusions as facts in science, equally demonstrable with the law of gravitation." These two views are at direct variance with each other, and the truth is not in either of them. It is true nevertheless that "the whole school of scientists and every college professor all worthy of the name, accept the law of organic evolution. To say that the entire body of men and women who have done so, and who represent the thought of the age in which we now live have been "deceived" by the writings of Mr. Darwin, is altogether too absurd a statement to require a single word of print to deny it. People who write in such a manner are simply crassly ignorant of not only the nature of the subject, but what is still worse, of the enormous body of facts upon which the law of

on is rested. A very good example of the misconception of biological facts is to be found in Mrs. Stowe's article where she says, "The scientific world understands that the sponge so nearly resembles animal life that it is difficult to tell to which kingdom to assign it." Thanks to the law of evolution "the scientific world" holds but one opinion at this writing in reference to the sponges, and they are known to be many-celled animals of the lowest type. That they were thought to be plants by some naturalists of a past decade, is no more reason that we, with all our modern appliances for accurate research, should consider them so, than we should consider the bats to be birds, as did the zoological editor of the Bible (Leviticus v. 29-31). Mrs. Stowe concludes her article by saying "Adam represents the minimum of human unfoldment, and Jesus the Christ the maximum or perfected man." This simply characterizes one of those harmless, purely assertional statements so often used by the thoughtless writer now-a-days in the class of articles we are here considering. There is no valid proof whatever that such a person as Adam ever existed, and I, for one, doubt it. But one thing I am sure of, and that is, there is absolutely nothing in written or traditional history to show, that either mentally, much less structurally, he "represents the minimum of human unfoldment." As for Jesus Christ it is far more than probable, he was both anatomically and physiologically organized like the average men, while intellectually, the world has produced, since his day, many a mind that transcends what his was, so far as his biographers have enlightened us upon the subject, as does the blaze of the noonday sun exceed in brilliancy the flickering light of the taper of the sick-room.

Men who write after the manner of Mr. Case, as exemplified in his article on "Evolution a Delusive Theory," generally do so from a very slender knowledge of biology—the stock generally consisting of the much hackneyed phrase "man came forth from the monkey," which is attributed by them to Mr. Darwin, and which, in truth, is a remark Mr. Darwin was never guilty of having made anywhere in his published writings.

Having made the assertion that the law of organic evolution is "a delusive theory," and exposed their ignorance of a great mass of facts that have long since been taught everywhere in the common schools—these writers next proceed to print somewhere *their* ideas which "at no distant day, will completely overthrow" the temple of learning reared in this nineteenth century of ours—an age characterized by the greatest wealth of intellectual growth we have any knowledge of in the world's history. This growth has been largely due to the demonstration of evolutionary laws, and not to any such brilliant "thought" as is embodied in the jingle of words in the proofless and meaningless paragraph I find in Mr. Case's article, running thus: "Intelligent spiritual beings of other planets have the power to concentrate vitalized matter upon spiritual types of life generated in their own world in such a manner as to retain"—and so on, and so on; I will not occupy the space to complete it. When one talks in such a learned way about what "intelligent spiritual beings of other planets" are doing with "vitalized matter," I become alarmed; blush at my ignorance (for I was not as yet aware that we had discovered the existence of beings on other planets); and, finally, drawing a cloak modestly about the "spade is a spade" kind of knowledge taught me by my confères in biology, I humbly confess to Mr. Case and his constituents that I am totally unable to follow them.

PERSONAL FREEDOM VERSUS COERCIVE PROPAGANDISM.

By DELTA.

Is the propagandism of one's accepted philosophy or religion, a personal duty? Philosophy is a product of the brain, or reasoning faculties; religion a matter of the moral sensibilities. When both the mind and heart are in unison, both satisfied with the correctness of their position, that they have found

ultimate truth, or applied sections of truth, then the laws governing its personal outflow are searched for, studied, and if comprehended, obeyed. Then the religion of the heart finds the support of the reasoning intelligence and inward peace and satisfaction will not only result, but they will take on an outward form and expression in harmony with the highest attained intellectual culture. Both the moral sensibilities and the intelligence are to be exercised in order to develop a wise religious being, and to such their religion will be rational, harmonious and governing both character and life.

The distinction between dogmatism and reason in matters of religion seems to be this: Dogmatism is the assertion of something which can be accepted by the religious faculties, can dominate the moral senses, such as faith, fear, hope, etc., and can coerce the assent, belief, or faith of the religious nature without in the least affecting the judicial action of the mind; while upon the other hand, reason asserts its prerogative—as a matter of original endowment, cultivated under the law of its existence and greatest usefulness—to subject any and all dogmas accepted by the heart, to a trial by the essential laws of the universe, their harmony, or in harmony therewith, and the orderly procession of known historical facts in all the universe of matter, mind and spirit. Reason observes, compares, deduces, digests and decides upon a purely judicial basis. Given the facts, then the law under or through which the facts appear, then the results and the relations of these facts to all beings and all departments of the conscious and unconscious universe of life.

It is thus that man is crowned as an intelligent moral being. He cannot properly be adjudged intelligent when he discards or subordinates his intelligent reason to the demands of his religious faculties and accepts any irrational dogma which may be presented. The more perfect the cultivation of the reasoning faculty in man the clearer his perception of the true position of the reason in the divine, creative economy of the race. With such cultivation dogma cannot play the irresponsible tyrant over either the faith or the life. We would not assert that all dogmatists are mental ignoramuses, for the assertion would not be true. But it is true that such subordinate their reason to their fear or faith, making the former the voiceless slave of their unreasonable hopes and fears.

The monk, Martin Luther, voiced the thunder of rational opposition to a long succession of papal assumptions or dogmas; the storm broke upon Europe and Protestantism was born. The civil powers of Europe had long been subservient to the Pope, the little dogmatic god on earth claiming civil rights and power over all his slaves of conscience without respect to nationality or language. There had followed through centuries inquisitions, tortures, stake-burnings, St. Bartholomew massacres, and the bloodiest and most terrible wars which have ever devastated and disgraced humanity, all prosecuted in the name and for the alleged defense and support of the Christian religion. Having demolished, in certain sections, the claim of being the true papal representative and power of a spiritual Deity, and having re-asserted and established, in part, the philosophy, ethics, and simple spiritual religion of the Nazarine, then Luther and his coadjutors proceeded to restore the dogmatic claims of Judaism, with its anthropomorphic personal Deity, and so wove it into their Christian system as to practically restore the same powers which had made Christianity, as illustrated by the papacy, so repulsive to the rationally educated mind.

Protestantism came to vie with Romanism in asserting the essential truth of its doctrines and in anathematizing all who questioned its positions or any feature of its teachings. It has had a sad history in many respects, with dogma in the lead, with reason bound as a prisoner following its triumphal march, and a mythical heaven of blessedness contingent upon a human faith, or a fiery hell of eternal torment the sure result of every unbelieving earth life. It has had its martyrs from Arminius to Mary Dyer,

and from the flagellated Baptists of Boston and Salem at the close of the seventeenth century, to the expulsion and ostracism of the eminent scholar, Rev. Charles W. Briggs, at the close of the nineteenth century. It has had its merits also as have all systems which negate reason and the facts and laws upon which reason bases its conclusions.

That the methods of propagandism employed by the Roman Catholic and the Protestant churches—the two dominant religious systems of the present era, personal or collective—cannot and do not meet the intelligent approval of this age, or of a large proportion of the disciples of either system, is freely admitted. Such measures of propagandism have been only a curse to society and to their participants. That rock of offense the disciples of the spiritual philosophy should studiously avoid. The intellect as well as the heart should be free. There is to-day no coercive force in dogmatism, where an enlightened reason, with facts bulwarking its conclusions, are entrenched in human experience.

The religion of Spiritualism as well as its philosophy should continue to be a matter of personal concernment, and if its enthusiastic disciples desire to enter upon missionary work and to organize a propagandist force for that object, their only weapons should consist of clearly established facts, sound reasoning, an unmixed vocabulary of love, and the kindest of invitations to others to participate in the same experience which proves an immortal life and an immortal love for all the human race.

AUTOMATIC COMMUNICATIONS.

Before we had concluded to make public our experiences in automatic writing, and at times when we had no intention of so doing, we were often unexpectedly urged to tell others of these communications. I will here give a few specimens of such messages, which generally came in the midst or at the close of some interesting communications, with nothing however leading up to these pleadings. Once at the close of some personal message was written, "Will you say to your friends anything of what we have tried to say through you?"

S. A. U.—"Do you understand the martyrdom your request implies?"

A.—"Yes, we do know the cost, but will not the knowledge of important good done pay for the sacrifice?"

B. F. U.—"Will you state what it is you wish us to do?"

A.—"Brother, would you allow your name to be used as reference. Wouldn't ask you to make too great sacrifice; will you permit your name to be used as evidence of spirit honor?"

Q.—"What do you mean by spirit honor?"

A.—"Honor with us means the same as with you."

S. A. U.—"But try to put yourselves in our place. Would you like to risk your reputation for sanity to fulfill our requests?"

A.—"Could not think of making a scapegoat of you dear madam, but we have no other way to reach people."

Another time was written, "Sara, wont you ask as to what shall be the attitude taken by you and our dear Bhama, as to our messages to you two?"

Q.—"What do you wish our attitude to be?"

A.—"That soul is greater than sense. Shut out vague theories, and deal with our messages as you do with those sent by unseen earthly friends by telegraph, telephone or writing."

S. A. U.—"I surely do now accept them in a trustful spirit as real messages from real beings."

Q.—"Bhama does not speak?"

B. F. U.—"I would like to have you say to me just what you have in mind."

A.—"Spiritual life, of which you are still doubtful, dear brother, is more—yes, wordlessly more true, true, than your ephemeral phase. When you end doubtful shams and are over on our plane, you

will wonder and feel abashed at your doubting attitude."

On another occasion, "You certainly should make ready some digest of the information we have given you, if you are desirous to help make known the truth of perfect intercommunication between our sphere and yours. By so doing you will bring gladness to many doubting souls and aching hearts."

Again, "Readers of your experience with us will be partakers with you of the blessed knowledge of extension of sentient existence, and will thank you for giving them hope."

One evening after a number of different messages in varied handwritings had been begun but left unfinished, I asked: "Why are so many mixed and unfinished messages given—can't you do better?"

Ans.—"Could do better if B. F. Underwood would become interested."

Mr. U— was at the time busy writing an article which he was anxious to finish that evening and when I read the above to him he said so.

Ans.—"Remember that all work for the enlightenment of your race is equally important."

B. F. U.—"What is it you wish me to do?"

A.—"Emerge from all unproven theories men are giving when there comes that which can be confirmed."

This was apparently aimed at the subject of the article he was writing, which dealt with some phases of the question of the subliminal consciousness. He then put aside his writing and asked:

Ques.—"Do you expect to be able to convince people generally of spirit existence through these communications?"

Ans.—"Good will come of the present interest in the inter-communication between your plane and ours, and we are here waiting as anxiously as are those of you who have been able to obtain evidence from us of man's continued existence, to learn how the bonds of communication may be systemized and brought out."

Q.—"How may we be of use in this matter?"

A.—"Write out the experiences which we have been able to give you, and trust to the possible common sense of men of all conditions to realize the truths you and we are anxious to give."

Q.—"But so far we have gained only fragmentary knowledge of your plane and the laws which govern it—would it then be best to say anything publicly, yet?"

A.—"Give as far as given and afterward give addenda."

As I have before stated the word "Coward" in big letters was often interpolated among messages before I had made up my mind to write out my experiences, and when I asked what it was intended to convey, as I did not think I was a coward, my hand rapidly wrote:

Ans.—"Well, we are very anxious to have the truth of soul communication established. We have done our best to awaken interest among those on your plane and meet with so little sensible appreciation that we grow impatient."

The same feeling was expressed thus: "Tongue cannot express our vexation when we are doing all we can to give you evidence beyond cavil, to find how hard you are to accept. Your vanity is what is in the way. Mortals are as queer as ever!"

At another time appeared this addressed to B. F. U.: "Want you to do what you can to arouse curiosity and thought as to spirit return. Your soundly sensible position from earthly standpoints will make men more ready to accept what you may affirm. We need such thinkers who will be ready for criticism and investigation and who will keep their judicial status."

These are but a few of the many urgent appeals made through my hand for publication of these communications, at a time, too, when I was decidedly averse to publishing them, and when they were written I shrank from them as I would if any of my friends in the body should ask me to do something

to which I was very much opposed. But as my readers see, these unseen pleaders have carried the day.

S. A. U.

AUTOMATIC WRITING.

Q.—Do you expect to lose your individuality in time? Is that what progression means?

We are not taught that we will ever lose our individuality, but as we progress, as the wisdom and knowledge of the spheres to which we pass become a part of us, we gradually lose the memory or at least the desire for any memory of the earth life. We become more etherealized, more and more developed in spirit, more like the divine essence; or rather the divine essence within us or of us becomes more and more enlarged and so permeates the soul body to such an extent that it too loses itself and we at last become pure spirit. The saying in your sacred writings is we "look upon the face of God." This saying is of course merely symbolical. Another sect calls this state Nirvana. This will come only in long cycles of what you call time. Even then we do not lose our identity but are, as a part of one great whole and distinct as the seeds of the fruit, but still a part and not complete without the rest. Do you not see how it could be? Even though we have reached this state, I am told we can return, if necessary, or send to the spheres we have passed, messages of love and helpfulness, but never again enter the earthly atmosphere. These are teachings similar to your own and perhaps partly theories. There are different opinions here, as with you, though all believe in the states of progression that those who have at all awakened, know to be a fact.

ELLEN SCRIBE.

To lose our earthly form

Is something quite to be desired,

But our identity 'twould be forlorn

And nothing thereby be acquired.

Q.—Are we not transgressing a law when we break down the barriers between the two worlds in this communion and make suicide a desirable thing?

We come not to belittle the earthly probation but to teach you how to make the most of this privilege of life; not to dwell selfishly upon your own joy and exaggerate that, to the exclusion of all the duties you owe to your fellow man. Do we not tell you that selfishness is the greatest evil, the greatest error of mankind in your sphere; then why do you think we would make the height of selfishness—the act of suicide—a desirable thing. Indeed I can assure you nothing drags the soul down to greater depths, unless it can be the taking of another's life. Could you know the experiences of a suicide after he awakens to consciousness in the dark realm into which he has thrust himself and know the endless torture of the conscious newly spiritualized soul. Yes, we may well compare it to the tortures of burning fire—remorse and the blackness of despair—and this often continues until some one in the earth life can so influence, so cool, by more spiritual soul, his cravings after the earth life and its experiences, when he can atone by aiding some one situated as he was and so save a human being from a like fate, only then does he find relief. We constantly give you directions how to live so that life may have its full fruition and that you may come fully prepared, like the ripe fruit, that having gladdened all by its beautiful blossoming and gone through its crude state, comes again to fill the heart with joy in its ripened beauty.

ELLEN SCRIBE.

Great is the need of workers in this critical period of your planet's history; men and women who will stand forth boldly and proclaim the truth without fear and for the enlightenment of their fellowmen who have not and who will not awaken to realize the truths without some sudden, overwhelming flood of light and reason can be thrown upon them. This is the work to be accomplished, and the sooner there can be found in all the corners of your sphere these

workers, the sooner will this great, this grand, illumination take place. The more enlightenment the violence, the less bloodshed. Begin now, this is the time. Begin first by putting yourself in training for the work; then when the opportunity comes you be ready. Your opportunity will speedily come. Do not be afraid but stand by what you know in your most soul to be true. Blessed are those who have the gift given them and who stand forth boldly and proclaim it. We wish you would not disappoint us but come every day and give us an opportunity to use your hand or your vocal organs. The delay is trying to us, if we may use the term again.

ELLEN SCRIBE.

Many idlers in the field,

Many who in darkness grope,

While the harvest rich to yield,

Joy and peace and brightest hope.

Tenderly the loving band draws closely to you dear Eva, as the connecting link of communication between the small band still left on your side. We are often with you. Be passive, be patient and give us the chance to make ourselves known, is all we ask.

ONE OF THE BAND.

Question.—Have you a definite idea with what locality you can move through space and how long would take you to go to the planets or the sun?

Answer.—Yes; we travel with the rapidity of thought. Thought can be measured but not as you time is, and we fear we can give you little idea of what we mean by measuring thought. Many of the planets we do not visit from our plane, indeed very few, but we have some knowledge of them from spheres higher than ours. When one of us desires to go on a mission of love or to obtain knowledge we have only to throw out the impelling thought power, when we are borne so rapidly along you can have no idea of the flight. On the planes in advance of us they move more rapidly and with a great lightness; there is no sense as though they were being borne along but their desire seems to float them onward. Love is the propelling power when on missions of mercy and comfort; knowledge is the motivating power when on such a mission. All love, but of a different nature or applied to a different object, all originating from the source of all love and light form a sort of thought transference from the different habitable planets and from some of the higher spheres, we learn much of them. Oh, how easily you will understand all these mysteries when you have laid aside the earthly garb. But we cannot tell you many things we would like to instruct you in. Perhaps there will one enter the band who can give you the meaning of the measurement of thought.

To measure a speeding thought;

What human word so finely shaded,

And with mystic meaning fraught,

That we can by it be aided.

ONE OF THE BAND.

IS IMMORTALITY A DREAM?

The spiritist and the anatomist alike aim at making the unknown known; and why should he of the dissecting knife consider as unscientific him of the planchette? Varying means are necessarily used to accomplish various ends. Because the soul cannot be discovered in the dissecting room is no proof that it cannot be found at the séance. And to find the soul and thereby establish its survival after physical dissolution would be a more massive discovery than that of the pineal gland. Why should the world attach credit to the report of one set of empirical experts and not to those of another, as able and as honest? Far from glimpses into the popularly unseen plane of existence being a fatuous faculty of the unscientific, ignorant, and credulous, it is just the very reverse, it is a faculty which has been pretty well monopolized by the intellectual and moral leaders of our race. Such of us as the mere physicist

may twit with credulity can well afford to sin in such company as Socrates, with his ever-present tatar daemon. That proof, which is above and beyond all science, as popularly understood, we owe to the primary fact of consciousness; and if consciousness assures us, not only of our existence, but, as it does to many of us, of the continuity of that existence, we have proof of immortality more unimpeachable than science so-called could possibly furnish. We are not indebted to science for the proof, but to the basis principle upon which science itself depends.—Agnostic Journal.

A REMARKABLE CASE.

In a former number of THE JOURNAL we have given an account of some manifestations through the mediumship of a servant in the family of an English lady, who gave an account of them in *Le Messenger*, published at Liege in Belgium, which were of a remarkable character on account of the several languages used, of which the servant was entirely ignorant, as well as her mistress, Latin being specially prominent. *Le Messenger* for May 1, 1894, has further remarkable manifestations to relate. It will be well, however, to say first that this servant is twenty years of age, called Louise, of very limited education, that she was attacked with severe fits called "hystero-epileptic;" that through prayer and magnetic treatment, this young girl at the end of several months was completely cured; that at the same time she developed several phases of mediumship, clairvoyance, clairaudience, direct and indirect writing in different languages, obtained most frequently in a small memorandum book bought for the occasion, several specimens of which have been given before.

Le Messenger gives some extracts from a private letter written from Sussex, England, of date October 12, 1893, from which we make the following extracts translated:

It is useless to observe to you that a frightful disease like that which afflicted Louise must have caused indescribable sufferings to the person who magnetized her and must have fatigued her in a corresponding fashion. This is why, according to my view, the written phases, even when they seem commonplace, have a more striking signification than such words in my mother tongue because I had the conviction they were not from me; concise and brief, they said to me much more than the nonsense and commonplaces which my hand, holding the pencil used to write in English. Recall the fact that I am wholly ignorant of Latin and that I comprehend very little of Italian, then the reading of my thoughts is impossible. As for the rest I recognize here and there proofs of identity; my mother used to cite frequently the following words, which are, I think from Boileau: "Rien n' est beau que le vrai." (Nothing is beautiful but the truth.) Now the phrases, "Vestigia nulla retrorsum," "Sic vos non vibis," "Jucundi acti labores," seem to me to be felicitations on my labors much more emphasized than such common words as "We are pleased," "You are doing work for others," "You progress steadily day by day," etc. These Latin phrases may be translated as follows: "No steps backward," "Thus you not for you," "Pleasant are tasks performed—from Cicero."

I can assure you further that I have had some most affectionate words, quite convincing proofs of great love, as well as proofs of identity beyond dispute. My two most intimate lady friends lost their father in 1876. The younger sister was married in 1884. Her father had never known her husband, who is a distinguished man in every respect and quite spiritual. In the month of last July I took occasion to pass several days with this friend Isabelle P.—and her husband. On leaving my home, I took care to put under lock and key every foreign book, in order that, in case I should receive messages from the hand of Louise, I could be absolutely sure that she had not drawn on any of these sources. I took the key with me. On the second day after my departure, I received a letter from Louise, written in a pleasant style, and giving me an account of everything which was going on at home. In the exact middle of the second page

was found this phrase evidently written under dictation, of a different writing and with letters formed one after the other: "Felices ter amplius quæ irrupta tenet copula Domus et placens uxor." (Happy, thrice happy the unbroken tie of kindred souls, a home and a charming wife.) Next she added in her own handwriting that the father and the brother of my friend were beside her and had dictated the letters, both of them at the same time and very quickly. As I was absolutely ignorant of the meaning of these phrases, I submitted them to M. P.— when we went to breakfast. He appeared very much surprised and said: "These are verses from Horace." Then he translated to me and all at once added: What is quite curious is that the verses are to be found in two different odes, and nevertheless they fit together very well. I add that I do not have at home any collection of the works of Horace, either in Latin or in a translation, and no book where the verses in question could be found, this independently of the precaution taken to put under lock and key every foreign book.

It seems to me impossible to explain this by any ordinary means. There come to my kitchen only rustic people, the butcher, the baker, the grocer, etc. Besides this was written on Sunday when no person goes there. She relates having tried closed slates without results, but with bad, even terrible sensations and once she believed she heard a subdued laughter from which she is led to believe that marvels are not to be demanded, or conditions imposed. She also relates the spelling out backwards of the German words, "Vergiss meinnichts," "Forget me not," (Myosotis) as well as the "Kanarien Vogel," "Canary Bird," by her servant. Will not the psychical researchers look up this remarkable case?

IN BEHALF OF THE ARMENIANS.

By M. H.

Writing in behalf of a suffering nation, I ask the privilege of calling your readers' attention to a matter which will interest all who have the genuine spirit of brotherhood. I refer to the condition of Armenia under the Sultan's rule.

The following facts speak for themselves, and being gathered from widely different sources, cannot all be tinged with prejudice or undue sentiment.

Private advices from Constantinople give the press information of a tragic discovery. A Russian merchantman anchored off Seraglio Point, and having received a cargo, raised anchor to sail for home. The anchor seemed to be caught in something heavy. After long efforts, it was raised, bringing with it fifteen large hair cloth sacks. Upon investigation, the Captain discovered that the sacks were filled with human bodies, each sack containing from fifteen to twenty. They were the bodies of Armenian political prisoners! Foreign ambassadors to Turkey had recently complained that the prisons were overcrowded with Armenian prisoners, and the government decided to remove the cause of complaint. Accordingly, about three hundred prisoners were taken on board of a Turkish man-of-war ostensibly for transportation to Africa. In the night, however, the poor fellows were murdered, their bodies placed in sacks, which were tied one to the other, and thrown into the harbor. This is in keeping with the Grand Vizier's declaration a short time ago that he would settle the Armenian question annihilating the Armenian as a race.

Another extract reads thus:

"Moslem mobs have possession of Caesarea. They have established a reign of terror over the Armenians, have robbed hundreds and killed many. During services in three Armenian churches, the mobs burst in the doors, stripped the women of their jewelry—beating and cutting the men. After the Armenians fled, the Moslems sacked the churches. They afterwards went through the streets attacking all the Armenians they met, bursting in private houses and sacking shops. All places of business are closed and trade is utterly stagnant. Violence and theft continue day and night. Christian caravans are being robbed and the merchants murdered. The prisons are crowded with Armenian prisoners. Most of the conspicuous Armenians of Caesarea have been imprisoned. A few escaped by paying high ransom."

These are by no means exceptional cases, but it seems as though they should be the last. We read that "The Armenian church was the first national Christian church. As a Christian people whose lot has been cast beyond the frontiers of Christendom, the Armenians have been suffering persecution from

the surrounding Asiatic nations for more than fifteen hundred years. In the words of Prof. Bryce, the Armenians are the most energetic and intelligent of the Transcaucasian races, and are capable, with education, of performing an important mission and spreading civilization and Christianity in Western Asia."

By giving up their religion, these people could save themselves from a life of persecution and constant danger. This they refuse to do, and by their patient endurance of insults that (in the language of the Bishop of Manchester, England,) "would drive a flock of sheep to rebellion," they are winning the sympathy, admiration and support of our noblest men.

In 1878, when the Berlin Congress was held, the oppression to which the Armenians were subjected by the Turkish government, and the outrages inflicted upon them by the nomadic Kurds and Circassians, had already become notorious. The 61st Article of the Treaty of Berlin, accordingly reads as follows:

"The Sublime Porte undertakes to carry out, without further delay, the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians and to guarantee their security against the Circassians and Kurds. It will periodically make known the steps taken to this effect to the Powers, who will superintend their application."

You can imagine the delight with which this gleam of hope was greeted. What the result has been, you can see from the following: "Everybody knows that nothing has been done by the Turkish government to carry out any of the promised reforms. The present condition of the country is quite as bad as it has ever been within living memory." Continuing, Prof. Bryce says: "It aggravates the disorders by depriving the Armenian people of weapons, while their persecutors are well armed."

Francis Seymour Stevenson, M. P., who succeeded Prof. Bryce as President of the Anglo-Armenian Association, wrote in 1893: "In some respects, matters have gone from bad to worse."

American women who are dissatisfied, may well read the following: "An earnest appeal has been presented to the Armenian patriarch to use his influence in behalf of the Christian women and girls of Armenia who are being carried off in large numbers by Kurds.

"In several instances, the Kurds have broken in on wedding parties and carried off the brides from the feast or the church.

"The Turkish authorities are accused of encouraging the Kurds in their lawlessness, and instead of trying to catch and punish the raiders, they arrest and imprison the Armenians who resist them.

"One Armenian father at Sivas, blessed with four daughters, went to the vati to ask for protection. . . . He was seized and kept in prison a week. When released, his daughters were gone."

A very good country to leave behind, you will say—but this is not easily done. A native writes thus: "It is true that the Armenians would emigrate from their own country if they were able to raise money to pay the required poll tax, which amounts to about \$300, in addition to the expenses of their journey from there to this free country.

"But alas, their scanty earnings are not sufficient to meet even the bare necessities of life, and at this time, even if they had the money, they could come only at the risk of their lives. The harbors are strictly watched and guarded by the Turks, and if an Armenian be detected in an attempt to flee from the country, he will at once be arrested and imprisoned, and what money he had about him will be taken away. From my own experience of two years ago, I can assure you that the departure from Armenia is almost impossible."

An entire copy of THE JOURNAL might be filled with similar accounts of suffering and death going on daily in the face of helpless ministers and consuls. The missionaries cannot safely interfere—for they have already drawn suspicion upon themselves by teaching the poorer Armenians to read—which the Turks recognize as an indirect way of teaching rebellion.

That our country is helped more than it is hindered by its Armenian citizens, is proved by the fact that in a State where there are from 4,000 to 5,000 Armenians, not one is to be found in an institution for criminals or paupers.

Of what nationality could a like statement be made?

The latest restriction placed upon these defenceless people is also an insult to our own flag; prohibiting, as it does, the return of Armenio-American citizens to their native land, for any purpose. Our passports are ignored and the bearers thrown into prison. Darkest Armenia exists—what is the way out? The weight of opinion has helped Italy, Bulgaria and Ireland. May it come again to the rescue, and quickly, to save the remnant of this noble race in the name of Liberty, Womanhood and Justice.

EVOLUTION AND INVOLUTION.

Much as we hear of evolution in nature, it is seldom that the contrary process, involution, is spoken of. It is true that the theory of evolution implies the existence of something in connection with which that operation takes place, that is some phase of matter, which undergoes certain changes as the result of the process. It must be remembered, however, that evolution is an unfolding or unwinding, an operation which if applied to matter alone would hardly have the consequences ascribed to it. By evolution is generally intended a progress from the homogeneous to the heterogeneous and then to the more heterogeneous, which implies the co-operation of two factors, say of matter and motion, and therefore it cannot begin in a strictly homogeneous substance. Heterogeny implies the contrary process to that of a winding of, and is indeed the result of involution or winding on of substance, evolution applying in reality to the motion and not to the matter affected. These two processes imply each other, evolution being always attended with involution, and vice versa, just as a cord wound on two spools, that is from either end, cannot be wound off one spool without being wound on to the other.

It is possible to imagine the spool itself and the thread wound on it as standing towards each other in such a relation as above supposed, the thread representing evolution and, the spool involution. In this case we must suppose the thread capable of becoming merged into the substance of the spool and the substance of the spool becoming thread. If the spool stands for matter and the thread for motion, then we have the transformation of matter into motion and of motion into matter. But this is not an exact statement of nature's operation in evolution and involution. When we speak of matter we mean formed material, and as there may be unformed material, matter must be resolvable into something more simple than itself, that is into ether, which is thus at the basis of all matter. Similarly by motion we mean change, as wherever there is change there is motion of some kind. Change, however, is due to the operation of energy, as the formation of matter from ethereal substance is due to force, and thus it may be said that as there cannot be motion without matter, so there cannot be energy without force, these being mutually convertible into each other, it being understood that ether underlies both matter and motion.

We have here a statement of what is intended by the above remark that evolution cannot exist without involution or involution without evolution. It is of course understood that some substance must exist to undergo these operations, which substance may be called ether. Let now evolution stand for energy and involution for force, and we see that in the transformation of evolution into involution we have the transformation of energy into force, or of motion into matter, that is, the origination of formed material. Matter or force may thus be regarded as ethereal concentration of motion or energy, and it is evident that if all matter or force were constantly being transformed into motion or energy there would be no such progress as is supposed by the terms evolution and involution. Ever since the origin of our earth, matter or force must have had predominance on the globe over motion or energy, as otherwise there could have been no mineral formation, nor the development of organic bodies; the structure of which is due to the action of involution, as the ever increasing complexity both of organic function and of the associated structure is due to the action of evolution. While the material under all its forms answers to involution, the activity of the material, whether this is merely inorganic or presents organic conditions, answers to evolution. Thus it is the constant action and reaction of force, as the external factor, and energy, as the internal factor, which constitutes change in nature, and the continual advance in organic life which is spoken of as evolution, exhibiting itself externally as involution.

We see the same distinction running throughout

the whole of physical and psychical nature. The terms matter and motion, static and dynamic, reality and idea, word and thought, soul and spirit, all express the relation on different planes, between the external force and the internal energy as dual complementary phases of nature's existence. As internal, energy is the evolutionary life activity of the universe, but as it is ever tending to become external, it is continually being transformed into force, giving rise to the modifications of structure which constitute involution. These external modifications again are attended with internal changes, due to the retransformation of force into energy, evolution and involution thus going hand in hand. If one should cease to be operative by exclusion of the other, then would recur the chaos out of which all things were supposed by the ancient philosophers to have arisen.

Involution and evolution are both processes of the cosmic order and neither intelligible without the other. Both have their reason and basis in the constitution of the universe, in the nature of things, in the infinite and eternal Power from which all things proceed.

SCHOOL OF APPLIED ETHICS.

The Third Summer Session of the School of Applied Ethics will be held at Plymouth, Mass., beginning Thursday, July 12, 1894, at 9 a. m. The session will continue five weeks, closing Wednesday, August 15th. A special feature of the next session will be the attention given to the Labor Question and allied subjects in each of the departments. In the Department of Economics the relation of Economics to Social Progress will be discussed by leading economists from different Universities. In the Departments of Ethics and History of Religion various phases of the Labor Problem in the past and present will be considered by a large corps of able lecturers. There will be an important Conference of Educators and Teachers, during the week August 5th to 11th, inclusive. The relation of various forms of educational activity to ethical and social progress will be considered by leading educators, and opportunity will be afforded for free and full discussion. Plymouth has proved a most attractive place for a Summer School. It has good sailing, and sea-bathing, and beautiful drives, besides the added attraction of interesting historic associations. An electric railway connects the hotels, boarding-houses, and lecture-hall which will be occupied by the school. Social, economic and ethical questions will be subjects of addresses and discussions by eminent teachers, Prof. H. C. Adams, of the University of Michigan, President Andrews, of Brown University, Prof. Felix Adler, Prof. Josiah Royce, of Harvard University, William Salter, Thomas Davidson and others. For programme and additional information, write S. B. Weston, 118 S. Twelfth street, Philadelphia, Pa.

A PERSONAL EXPLANATION.

While my conscience is entirely at rest, my sympathies have been for some time disturbed by the knowledge that while I am not really blameable by the knowledge that while I am not really blameable, there are a considerable number of persons who doubtless feel that they have a grievance against me, and that I have been lacking in courtesy toward them. It is to these parties that this explanation is due.

One of the strongest reasons which kept me for more than a year after I had found in automatic writing so delightful a study—from taking even our most intimate friends into our confidence, was the fear that I might be asked to investigate in this way for other people, or "to give tests" etc., which (as I have a very strong natural aversion to mixing my own personality with other people's affairs, an aversion nearly as strong as I have to outside interference with my own individuality,) would therefore be very painful to me—while about as painful would be the necessity of saying "no" to well-meaning, kindly intentioned inquirers in this direction.

From the publication of my first article on "Psychic Experiences," in the Arena of August, 1891, until the present time I have been deluged with letters

from all parts of this country, with some from other countries, asking me all sorts of questions, giving me widely varying advice, asking me to explain, to advise in newly developed psychic cases, including lists of questions which I was to ask those who communicate through my hand, or locks of hair, or other articles with which to obtain "tests" for people of whom I had never heard of before, with many imploring letters from sad-hearted mourners to give them indubitable proof of the continued existence of their beloved by required personal tests, etc.

Now I cannot express how deeply interesting these letters have been, and are to me, as evidence of the wide-spread interest in the questions of continued existence, and the varied phases of mediumship; with the many wonderful experiences of others confided to me in these letters, tending to prove of living love beyond the grave, while I have been brought into deepest lines of sympathy with many tender grieving souls, and delighted to find that among the most cultured and intellectual minds questions of spiritual import are becoming the questions of paramount importance. Even the letters which have come from those who have had far more experience than myself, criticising my methods, and those who have given much more time than myself to investigating Spiritualism chiding me for my supposed enthusiasm over matters familiar to them many years, or indulging in sarcasm over my credulity. All these have been read with warm interest and welcomed as helps to wider knowledge.

Yes, all these letters have been sincerely welcomed and read with keen appreciation. But the answer to them! "Aye, there's the rub," and therein I feel I have blamelessly most offended. When they first began to arrive, I conscientiously tried to answer each one, and did so answer a great many. When I found this would take more than all the time I had I answered only those which most strongly appealed to my sympathies, then so many of these as I could. Now I know that many are feeling unkindly towards me because I have been obliged to let their interesting letters remain without reply. My varied daily duties for THE JOURNAL, and in other directions, demand nearly all my time and strength, and I am obliged to make special arrangement for any special outside call. This is also the case with Mr. Underwood, I cannot call upon him to answer my letters. Of course each individual correspondent knows that their particular demand is not too exacting and can take but little time, but if each one will take into consideration the probable length of time it would take to hold sittings to wait for replies to their questions and the further time it would take to write letter—and multiply this one request by several hundred similar requests, he or she will, I am sure, be convinced that I am justified in not attempting the impossible, and on the whole will prefer that I should go on in my own way and do the work which to me seems the most imperative, which work I am through THE JOURNAL trying to share with them in spiritual and intellectual sympathy.

I must say further in a spirit of the kindest good feeling and gratefulness to those who have submitted to me advice as to my methods, and queried to which they wish me to get answers, that as I have done in the past, I must still continue to conduct my personal psychical investigations according to my own judgment and in consonance with my individual purposes in this search, and so am unable and unwilling to follow out the methods and ideas of others.

Besides I am not the only factor in the case. The intelligence controlling my hand has to be considered, and that largely. In fact in pursuing investigations, I have rather followed the lead thus given than formulated any definite arrangement of my own; nor have I felt it necessary to lay down laws for this intelligence to conform to. It appears to me that those already in the Unseen have rather the advantage of us in wider knowledge of the methods of communication, and in seeking to communicate I have borne this in mind, ready any time to conform the method of my search to

light to this intelligence rather than to blind or mistaken suggestion by myself which might prove so distracting or annoying as to discourage or hinder the communicants.

Again, I am able to devote but little time to getting such communications. Sometimes months go by without any attempt being made on my part. And even if I had such command of my own time as would permit me to give the greater part of it to attempts to get into communication, I would not do so. It would certainly make my dearest earthly friends grow weary of my presence and friendship if I should persist in occupying the greater part of their time and attention with my presence and affairs; if I should call upon them in season and out, or at opportune and inopportune times; so I feel the same delicacy and regard for these unseen friends and try to observe equal courtesy to that with which I treat my visible friends and that which I expect for myself.

Often as I can I will gladly reply to my friendly correspondents—sometimes as I have before to specific questions in the line of THE JOURNAL, in its columns. But if I seem to fail in courtesy to any or many, let this word of explanation help them to judge me leniently. Each and every one may rest assured that such letters are gladly received and found helpful, so that others may sometime be the gainers spiritually from the experiences thus confided to me.

S. A. U.

MISS MOLLIE FANCHER.

Judge A. H. Dailey, of Brooklyn, N. Y., informs us that he has nearly completed his work on Miss Mollie Fancher, in regard to whom he writes:

I have seen Miss Fancher quite often for the last thirteen or fourteen years, and I see what appear to me, great changes in her condition. She is no more the thin, spare girl or woman she was when she did so many wonderful things which have made her life remarkable. She is no longer a fasting woman. While unable to masticate her food as others do, she partakes of the juices and strength of food, and I think drinks copiously of water. There is a good deal of nourishment in water people are beginning to learn, particularly that which is full of microbes. She is fleshy. Her shoulders are broad, her face is quite large, and usually she has very heavy dark places under her eyes extending down onto her cheeks as if blood had settled there from a severe blow; this the physicians say comes from defective heart action. She has the use, so far as I can see, of both hands. She turns herself quite readily in her bed. Her eyes much of the time are open, and turn in the direction of the object she is looking for, and I think it is quite apparent that with the return of other powers, she has regained the use of her eyesight to some little degree. Her lower limbs are still comparatively useless. Her feet are twisted out of shape and the cords under her knees are rigid as steel; her limbs are also exceedingly thin. She gives considerable attention to business matters. She is able to do a good deal of writing, is easily excited and as sensitive as a person can well be to everything pertaining to her friends and herself. She keeps well posted by reading on public affairs, and has opinions of her own upon all matters which she is able to express in a forcible manner. Recent investigations as to the condition of her sight show that there is a change in the appearance of her eyes, but when medical experts examined them carefully with the ophthalmoscope they found the optic nerve presented a very strange appearance, and that her eyes were unlike the eyes of any person, in other respects they had ever examined. She distinguishes colors by touch; has her trances as she always had them, which serve for her the purpose that sleep does in others. She nightly goes through the various changes of personality described in my report of her case to the Physical Congress. In my opinion investigation made at the present time as to her condition, would not reveal many of the remarkable features which

have now become historical in her case and vouched for by the testimony of so many unimpeachable witnesses, nor is this to be marveled at. She has lived far beyond her own as well as the expectations of her friends. She is subject to frequent hemorrhages from her lungs, and wants the temperature in her room down almost to a freezing point, and the dimmest possible light. She certainly is able to see fine print and do fine work in a light so dim, that it would be impossible for others to do the same. She is at times very clairvoyant, at others not so much so.

THEOSOPHY AND THE MAHATMAS.

While THE JOURNAL is open to the proper discussion of the teachings of theosophy it does not care to take part in the quarrels between the leaders of the theosophical movement. If Mr. Judge has forged "mahatmic" letters or has been guilty of other misdemeanors, and is so charged by the President of the Theosophical Society, he should be tried by the Society and not in the newspapers. It is not probable that such forgery can be proved, because no genuine mahatmic letters can be produced with which to compare the alleged forgeries. What has been affirmed about the doings of mahatmas is of no value because it is unverified and the mahatmas themselves, so far as we can judge, exist only in the imagination of certain persons.

Of course, if people believe that there are in Thibet or elsewhere wonderful beings, unknown to the world, yet advanced in knowledge and mastery of natural forces, beyond the greatest scientists of Europe and America, and that these great minds secluded from the race, are in communication with a few individuals, if people believe these preposterous claims, they are in a condition to be imposed upon whenever one of the individuals favored and honored with mahatmic communications, sees fit to take advantage of such credulity. And such a belief and such condition of mind offer to an unscrupulous leader a very great temptation to practice fraud when by so doing he can advance his own interests, and while such belief and condition last, imposture and fraud will continue, even though they are now and then openly charged and clearly exposed.

It is almost a waste of time to investigate particular instances in which deception is alleged, when the conditions are such that continual deception in one form or another is inevitable. A change of conditions is the only remedy. An intellectual attitude which is unprejudiced but scrutinizing, which demands proof when it is obtainable, and if it is not, the reason why, which seeks for the verification of all statements as to facts, which takes "truth for authority and not authority for truth," which objects to discipleship and the blinding influences of man-worship, and makes truth superior to sects and isms—this is the attitude to encourage and insist upon in order to render impossible such imposture as is said to have been practiced in the name of theosophy.

INTERNATIONAL PSYCHOLOGICAL SOCIETY.

A new international society called the Psychological Society, or Société de Psychologie, has been founded in France and England for the investigation of Spiritualism. The countess of Caithness, who by her first marriage is Duchesse de Pomar, and her son, Duc de Pomar, have united in bequeathing to the new society the property which Lady Caithness received from her father. The new society is under a board of directors, of which Professor Richet is president and Mr. F. W. H. Myers vice-president. The presidency of the board was first offered to Professor Crookes, but while willing to serve as member of the board, he could not give the time needed for the main direction of the work. Mr. Myers says in the May number of the Journal for Psychical Research: "On the one hand the very raison d'être of the S. P. R. is the inclusion of persons at every possible point of view who agree only in desiring to apply a scientific treatment to all the psychological problems whose study they undertake. Amongst us, there-

fore, are many who are interested in telepathy or in automatism, but who are less interested in spiritist inquiries." In the new Society, while the scientific aim and treatment will be in every respect, I hope, as carefully maintained as in our own—and so long as Professor Richet is its President, his name is a guarantee for this—there will, I think, be a larger proportion of effort and inquiry directed to spiritistic problems. Professor Richet proposes, for instance, to make a critical collection of alleged spirit-photographs, of which a duplicate copy might perhaps be placed in England, if our English subscriptions sufficed to meet the expense. Professor Richet has also held many sittings of late with Eusapia Palladino, with results of which I hope we may be able to give later on a detailed account, and the question of inviting her to England is one which the new Society might naturally entertain. I therefore invite adhesions to the Psychological Society. For the present, applications may be sent to me at Cambridge." Associates will pay ten francs, or eight English shillings, yearly.

In Science Progress for March, Professor Fitzgerald, of Dublin University, concludes his essay on physical science and its connections, with these sanguine remarks: The greatest problems at present before physical investigators are the structure of ether and matter. We can hardly doubt that they are dynamically constructed. There are every day more conclusively shown to be dynamical systems, subject to the laws of momentum, of energy of action and reaction. Are they so in their minutest parts? There seems little doubt but that they are. If so, what is their structure? . . . We want to get a road opened up into these dark continents. We want to know the structure of matter and its internal motions, and we look to the physical investigator. . . . We look to the chemist. . . . We hope some day to know so much of these internal motions and of these structures that we may be able to discover the structure in the brain that betokens memory and the motions underlying great thoughts, goodness, love. We may then hope to form some dim, scientific judgment of the thoughts underlying creation. We may be able to tell what thoughts underlie the motions of a solar system or the development of a race.

SIR ROBERT BALL recently commenced a lecture under the auspices of the Photographic Society of Ireland on "Invisible Stars," by reading the following, which had been handed to him: "Sir—I see that you are advertised to lecture to-night on what you call 'invisible stars.' If stars are invisible I should be glad to know how you can see them. Ought not to lecture on invisible objects be about as interesting as to lecture on inaudible music or on perfumes from inodorous flowers." Sir Robert Ball's answer was a high compliment to photography. He said: "The photographic plates showed them that stars existed which, without such aid, could not be known to them. Their eyes, beautiful as they were, were in some respects imperfect. They might stare at the stars but a prolonged stare became fatiguing. It was rather different when they collected the rays of light proceeding from those stars and fixed them on the photographic plate. They could prolong the exposure from seconds to hours. By this process thousands of millions of stars were fixed on the plate."

THE origin of the "Song of Solomon," according to Karl Budde, in the New World for March, is suggested by the fact that in Syria "the king's week" is the name given to the first week of married life, during which bridegroom and bride play king and queen. The "Song of Songs" is, he concludes, a collection (compiled about 300 B. C.) of songs for marriage festivals, in which the bridegroom king is hyperbolically designated as Solomon. Budde pleads for an expurgated Bible for the use of minors and others, which shall omit the "Song of Songs" and all else likely to give decided offence! He quotes the Glarus family Bible as an example in point.

VOICE OF THE PEOPLE

HEART WHISPERINGS.

BY GEORGE F. SARGENT.

Wait, wait my child, How little dost thou know The way that lies before. From where thou standest now So many paths diverge Wait, lest thou miss the door.

List, list my child For voices that may guide, And for the touch of hands To clasp thee, lest thou fall, Or through the shallow, steer Thy barque from sunken sands.

Watch, watch for lights That only shine above, The lower lights the eyes May blind, so thou mistake, And for a season brief The mists may cloud the skies.

Trust, trust my child Trust, list and watch, and wait Wait till the morning's sun, Angels shall guard thy sleep, And unseen hands uphold Thee, as thy course is run.

THE MIDWINTER FAIR CONGRESSES

TO THE EDITOR: A number of the Congresses in connection with the San Francisco Midwinter Fair have been held. The greatest of these was the Woman's Congress, both in the interest manifested by the public, the amount of talent represented in its deliberations, and the varied extent and character of its proceedings. In addition to the many women of ability from the Pacific Coast, a number of eminent women from the East participated in its meetings. Almost every matter affecting woman, and all branches of woman's work and endeavor, were discussed intelligently and discreetly. Immense crowds flocked to the all-too-small hall in which its sessions were held, and hundreds were unable to gain admittance; particularly toward the latter part of its gatherings. This Congress, and also the Religious Congress, were in session for an entire week. In addition, after adjournment in San Francisco, the Woman's Congress had a several days' session in Oakland, and the outcome was the formation of a permanent Pacific Coast Woman's Association, which will hold annual conventions.

Next in importance and success was the Congress of Religions, which was greeted with large audiences. I was surprised at the large amount of liberal sentiment and breadth of thought expressed in this Congress. Bishop Wingfield, Episcopalian, delivered a most radical address, in which he severely criticised orthodox, ceremonial, dogma, etc., and declared, over and over, that the only real thing in religion was the life and character. Good deeds, not belief in creeds or in ordinances, was the only essential. Two talented Reformed Jewish rabbis, Voorsanger and Sonnenschein, were prominent in this Congress and mightily assisted in the furtherance of advanced Liberal sentiments. Prof. Hudson, of Leland Stanford University, for several years the private secretary of Herbert Spencer, read a scholarly paper upon "Christianity, Paganism, and the Third Kingdom." Its points of view were pure Spencerian Agnosticism; and its rationalistic conceptions of Jesus and the Bible must have grated somewhat upon our orthodox friends. An Episcopalian minister, Mr. Mill, delivered a strictly rationalistic address, in full accord with advanced liberal thought. At a symposium of eight ministers, each telling why he or she was a Baptist, Episcopalian, Universalist, etc., as the case might be, nearly all of them were strongly Liberal or rationalistic. Prof. Howison, of the State University, delivered a telling, rationalistic address bearing upon religion and science and religion and reason. Some of the ultra orthodox are much disgruntled over the radical teachings of Prof. Howison at the University. Prof. Le Conte spoke at the Congress on "Religion and Science from the Evolutionary Point of View."

On Friday evening of its sessions the Congress took part in a Passover service at Dr. Voorsanger's synagogue, a unique and significant event. Hundreds were unable to gain admittance, so dense was the crowd. Such a convocation is rarely seen in a Jewish house of worship. I saw

Freethinkers, Spiritualists, and all classes of Christians; I myself went with a Roman Catholic young lady. On Saturday evening the Congress wound up with a social gathering at the First Unitarian church, and during its sessions Unitarian ministers took part in religious services at Methodist and other orthodox churches—another sign of the times, indicative of the breaking down of religious barriers.

I am glad to be able to state that my own address on "Hinduism," at the Congress, was greeted with a large audience, and was received with favor, except by Theosophists. The chairman of the Congress heartily endorsed it, and throughout the Congress he stood by me staunchly as against the Theosophists, taking special pains to manifest his sympathy with me in presence of Mr. Judge, Dr. Buck and the other Theosophist leaders. The secretary also supported me valiantly.

At the evening session devoted to Theosophy, all the Theosophists in San Francisco and the adjacent towns rallied to the support of their speakers, and crowded the house. But that was the only occasion on which they attended the Congress. None of the Theosophists came near the Congress after that. The only use they had for it was to advertise their "ism" and their approaching annual convention in San Francisco. The addresses of Judge and Buck were weak efforts, and very unsatisfactory. At the close of the session, the chairman of the Congress told me that he could not make head nor tail out of what they said, and that if I could give him a definition of Theosophy he would give me a red apple. I replied, I can define it in one word, "bosh!" He and I had many a laugh and joke over theosophy and its vagaries that evening.

Being officially invited to go on the platform the evening Messrs. Judge and Buck spoke, I did so, more especially because the Theosophists had tried to debar me from participation in the Congress. I went on the platform with them to show that their attempts to keep me off were futile; and, as it happened, I sat next to Dr. J. N. Anderson, the one who endeavored to have the Committee exclude me; and next to him sat the redoubtable W. Q. Judge. It also happened that evening for about eight or ten minutes I was in the ante-room above with Messrs. Judge, Buck, and Anderson, we four and no more. No blood was spilled. It is significant that, although on all other occasions at the Congress there were ministers and rabbis on the platform, the evening that the two Theosophists spoke not a single minister or rabbi was on the platform except the Swedenborgian clergyman who was on the programme to speak that evening, and therefore necessarily was there. In further illustration of the selfish policy of the soi-distant nucleus of brotherhood and altruism, it is noteworthy that on the termination of the addresses of the Theosophists on the evening in question, a number of the Theosophists in the audience left the hall without having the courtesy to remain and hear the Swedenborgian minister speak on the correspondence between the rational and the spiritual—a subject of interest, one would think, to Theosophists.

A number of interesting papers were read at the Geographical Congress. Having been appointed by the American Oriental Society as its delegate to this Congress, I read a paper thereat on "Oriental Societies and Geographical Research." Many able thinkers discussed important sociological problems at the Congress of Economics and Politics. The Congresses of Literature and Education were well attended, and a number of valuable and interesting papers were presented at each. Much preparation is being made for the Temperance Congress soon to be held; while several others are well under way. That of the Christian Scientists is now in session.

The convention of the American Theosophists, held here just after the Religious Congress, was run entirely by Mr. W. Q. Judge. As head of the Esoteric Section, its members are pledged to obey him, and during the last year or two Mr. Judge has been carefully manipulating this section, instituting rings within rings, select sections within the greater universal section—all cleverly manipulated so as to stand by Mr. Judge in case of attack by Colonel Olcott or others. First he founded the Swastika, a branch of the Esoteric Section, and worked it for his own interest; then he formed a ring within this ring, called the Tau—all in his own interest. Expecting that Colonel Olcott might bring charges against him, the astute Mr. Judge has been carefully working to secure a cordon of staunch supporters in his de-

fence, when the blow should fall. I have knowledge of the manoeuvring and trickery that has been going on in the Swastika and the Tau and the Esoteric Section generally in America, an account of which will appear in my forthcoming work on Theosophy. The discovery that their esoteric literature was in my hands, and the uncertainty of matters attending the charges by Colonel Olcott and Mrs. Besant against Mr. Judge, requiring a reconstruction of the Esoteric Section, or it may be its dissolution for the time being, has caused the issuance of an order calling in all copies of the esoteric literature. However, this order will not get from me those documents which I have. They cannot be reached by any orders of the Theosophical Society. The esoteric documents are merely loaned to the members, and remain the property of the Society or Section, not of the individual members.

The Convention here sat down on Colonel Olcott strongly, and did all that Mr. Judge ordered it to do. Its members were so many automata or puppets worked by him. It declared Colonel Olcott's suspension of Mr. Judge from the vice-presidency illegal and null and void; it voted to discontinue sending to India a portion of the funds received by the American Section; it declared the action of Colonel Olcott in the matter of the trial of Judge unconstitutional, illegal, and improper; it voted funds to pay for a private secretary for Mr. Judge, and to pay the expense of a private circular issued by Mr. Judge in his defense; it declared that if Mr. Judge be investigated, then Mrs. Besant, Olcott, Sinnott, and others claiming mahatmic communication, should be also investigated (which is a sensible proposition—let all be investigated); and it capped the climax of theosophic asininity by resolving that only a body of mahatmas appearing at the trial could determine whether or not a communication was a genuine mahatmic message! It is to be hoped that Colonel Olcott and Mrs. Besant will stand to their guns, and not be intimidated by the bluffing and chicanery of the American Section of dupes and their wily leader. I am sorry to hear from London that Mrs. Besant seems weakening, and may whitewash Mr. Judge in the end.

WM. EMMETTE COLEMAN.

P. S. Full reports of all the addresses at all the Congresses will be published in a work, in two large volumes, called "Intellectual California." It is a pity that the proceedings of all the Congresses at the Chicago Exposition were not similarly preserved.

MR. HASTINGS' MISREPRESENTATIONS.

TO THE EDITOR: In a pamphlet by H. L. Hastings now being extensively circulated in Canada, the claim is made that owing to the wide distribution of Mr. Hastings' "anti-infidel pamphlets in England and her colonies, infidelity has almost ceased to exist in those countries." But what are the facts? At the present time the English National Secular Society has a larger membership, than ever before; it is carrying on a more vigorous campaign (we recently counted upwards of one hundred and forty appointments for lectures in one week, almost entirely in the London district); there are branches and similar associations in the West Indies, South Africa, Australia, and India, in which latter country a Christian authority lately asserted that five million copies of Colonel Ingersoll's lectures had been circulated; and, though Mr. Bradlaugh's own paper has collapsed since his death, there are more freethought journals and literature issued and more freethought lectures delivered in England than ever before. Mr. Hastings' statements about secularism, like the arguments in his pamphlets, would be beneath notice were it not that he is so widely known and so highly praised by Christians who lack the capacity to estimate the value of his utterances. J. ROGERS.

Sawing out sections of the skull in order to give the brain room to develop symmetrically seems a rather delicate and dangerous operation, but it is one that has on several occasions been performed with perfect success. Children apparently in a condition of hopeless idiocy have been treated upon this plan and are in prospect of developing the faculties usual in those of like age. The removal of the bone which has become unduly hardened permits growth, and the clouded intellect may become clear and normal.



Mrs. Judge Peck

Dyspepsia

Mrs. Judge Peck Tells How She Was Cured

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

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

Heart Trouble.

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

Glady Recommend It.

I now have an excellent appetite and nothing eat ever distresses me. It also keeps up my

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

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WOMAN AND THE HOME

NOTHING TO SHOW.

"My day has all gone"—'twas a woman who spoke
 As she turned her face to the sunset glow—
 "And I have been busy the whole day long;
 Yet for my work there is nothing to show."
 No painting or sculpture her hand had wrought
 No laurel of fame her labor had won.
 What was she doing in all the long day,
 With nothing to show at the set of the sun?
 What was she doing? Listen; I'll tell you
 What was she doing in all the long day,
 Beautiful deeds too many to number;
 Beautiful deeds in a beautiful way;
 Womanly deeds that a woman may do,
 Trifles that only a woman can see,
 Wielding a power unmeasured, unknown,
 Wherever the light of her presence may be.
 She had rejoiced with those who rejoiced,
 Wept with the sad and strengthened the weak;
 And a poor wanderer, straying in sin,
 She in compassion had gone forth to seek.
 Unto the poor her aid had been given,
 Unto the weary the rest of her home;
 Freely her blessings to others were given,
 Freely and kindly to all who had come
 Humbly and quietly all the long day
 Had her swift services for others been done;
 Yet for the labor of heart and of hand
 What could she show at set of the sun?
 For an angel writes down in a volume of gold
 The beautiful deeds that we all do below,
 Though nothing she had at the set of the sun
 The angel above had something to show.
 —Mary H. Rowland.

THE REASON WHY.

The reason why the New York constitutional convention is confronted by a tremendous and unprecedented demand for woman's suffrage is not so far to seek as many good souls and some souls not so good imagine. Hon. C. M. Dewey remarked, when asked to sign the petition at Sherry's, that he would do so very willingly, inasmuch as he was a convert to the woman's right doctrines. And he added that he traced his conversion to the time when he visited Wyoming and made a personal investigation as to the workings of the equal suffrage system on the ground where it has been fully operative for more than twenty years. This statement of one who is, perhaps, New York's most distinguished citizen, goes to the root of the whole matter. Theoretical objections fall before practical demonstrations. The progress of women toward enlarged liberty has long been taking place within the sphere of everybody's observation. As in Massachusetts, so in New York women have a share in the control of public schools. They are admitted to the practice of law and medicine. They can and thousands do obtain collegiate and university education. They are all the time entering upon more and more industrial freedom. They are steadily acquiring a nearer approach to equality with men in respect to personal position before the law, especially as regards property, earnings, the custody of their children and conjugal rights. The individuality of the married woman is no longer merged in that of her husband, as it used to be. The law no longer holds that husband and wife are one and that one the husband, that what hers is his and what is his is his own. We have heretofore noted, what is of renewed significance now, Dr. Cyrus Edson's statement in the Forum that the greatest change that has taken place in the world during the past quarter of a century, so all of marvellous transformations is the change in woman's social, civil, intellectual and industrial position. That estimate is indisputably true. Now all these changes have encountered precisely the one kind and degree of opposition that encountered by the woman's suffrage movement, pure and simple. Therefore, when it is said that woman's suffrage will in the home, will "unsex" women, will all sorts of dreadful things, sensible people remembering that the same dire predictions were clamorously urged against letting women own their own property, have an equal right to the custody of their own children, go to college and enter the professions, conclude that as experience has proved the error of former social prophecies, so it will dispose of these now put forth. In short, the woman's

suffrage movement has been making rapid progress all the while that woman's position in respect to ever so many other things has been advancing. Unostentatiously and almost unconsciously woman's cause has gone forward all along the line. The thoughtful public mind is now suddenly revealing the ripe fruits of a really gradual growth. In the spring, when everything is good and ready, the ice in the Hudson river breaks up and goes out to sea. But first it had to be softened and honeycombed by the warm winds above and the living current beneath. Just so the hard and stubborn prejudices that seemed to form an impassible barrier against the enfranchisement of women are everywhere giving way at this moment because they have long been disintegrating through the influence of justice and truth.—Boston Advertiser.

Probably the most noteworthy scholarship in the United States, and certainly the only instance where a former slave has endowed a university, is the bequest of Harriet Hayden, a colored woman and former slave, to Harvard University to found a scholarship for the benefit of poor and deserving colored students. The bequest of \$5,000 has been paid into the treasury of the college, and the fund will be ready for some colored student next fall. By the terms of the will a preference will be given a medical student. Harriet was the widow of old Lewis Hayden, who before the war was a slave and escaped with his wife and baby to Canada, and who, after the emancipation proclamation by Lincoln and during the stirring scenes of the war, was well known as a confidential adviser of Governor Andrew, of Massachusetts, in the movement which lead to the formation of colored regiments.

One of the stock arguments of the small minority of so-called Liberals who oppose political equality for women is that women mainly support the churches and use this influence against freedom in religious matters. As one of the straws pointing to the possibility of a different result, we call attention to the fact that at a recent meeting of a woman's political class held in Springfield, Mass., the topic discussed was: "Resolved, that church property should be taxed." It took the form of a debate. Papers were read on both sides, and the question was then open for discussion. The judges gave the decision to the affirmative, on a rising vote on the merits of the question it was found that all were in favor of taxing church property.

A bill has recently passed the legislature of Iowa giving the women of that State municipal suffrage, that not only provides that women may vote for town and city officials, but that they may vote on questions of issuing bonds. The suffrage is on a property basis. Here is something, now, that begins to look like it. Why should not women, pray, vote on the issuance of town and city bonds as well as men, especially as they are owners of property, and therefore accounted quite as worthy of being taxed? A sense of equity is steadily coming into control of this question of legislation as well as of suffrage.—Banner of Light.

Chinamen, when they refer to their wives—which is as seldom as possible—speak of them as "my dull thorn," or "the thorn in my ribs," or "the mean one of the inner room." Children similarly are styled "insects" or "worms," much as we say "chicks" or "cubs."

NOW IS THE TIME

When your bodily condition must have careful attention. If you are tired out from overwork, if your blood has become impure from close confinement in badly ventilated offices, shops, or homes, if you feel indispensed to exertion of any kind, if your food does not digest, if your appetite is poor you should immediately purify your blood and the best way to do this is to take Hood's Sarsaparilla. You will be surprised at the difference in your feelings when you have given it a fair trial. Your appetite will be increased, your indigestion improved, you will not have that tired feeling any more, your step will be elastic, your spirits cheerful, you will feel, in the words of thousands of people who have taken Hood's Sarsaparilla, "like a new person." Be sure to get only Hood's Sarsaparilla.

"As It Is To Be."

BY CORA LINN DANIELS.

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

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

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BOOK REVIEWS.

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

The Natural History of the Christian Religion, Being a Study of the Doctrine of Jesus as Developed from Judaism and converted into Dogma, by William Mackintosh, M. A. D. D. New York: Macmillan & Co., 1894. Pp. 607. Price, \$3.75.

Dr. Mackintosh recognizes Christianity as a great historical fact, in its origin the most epoch-making that the world has seen, and a fact therefore to be accounted for, but he endeavors to account for it not by the way of the supernatural, but on the contrary, by natural development. He traces its origin to the common religious instinct working under the influence of natural forces amid historical conditions. The author's method is critical and historical. The history which he accepts is such as will stand the ordeal of the most careful investigation. "How did the ideas of Jesus arise and evolve themselves in his mind?" "How did he advance beyond the wisdom of the ancients?" By supernatural illumination theologians generally have answered. Dr. Mackintosh thinks it was by reaction of the mind of Jesus upon the inherited and environing conditions, social and spiritual, peculiar to Judea in his time. He holds that Catholicism and Protestantism will cease more and more to foster a deeply religious sentiment in proportion as men are compelled by the advance of science and scientific criticism to abandon the naive or ancient theory of divine government: and he sees many ominous signs that this process is already far advanced. Periods of skepticism and unbelief in the past have, it is true, been succeeded by a perceptible return to orthodoxy, but this was owing to the fact that constancy of the natural order was not generally accepted. Skeptics and unbelievers were in a very small minority and were unable to maintain their ground against the overwhelming mass and power of vulgar pathos and prejudice in favor of orthodox opinion; whereas now, for the first time in these eighteen hundred years, all is changed—the scientific idea has permeated popular literature and both together are at work in almost every household, spreading doubt on every side. The cause of orthodoxy must soon cease to have the power of numbers on its side "and be deprived of the support to the imagination which an age of faith afforded." The work is scholarly, radical in its treatment of the subject but moderate in tone and candid in spirit, and it is a valuable contribution to the critical discussion of the origin of Christianity.

MAGAZINES.

The Popular Science Monthly furnishes both light and substantial fare in its number for June. The opening article by Dr. Andrew D. White, on "The Final Effort of Theology," describes the hostile reception which theologians gave to Darwin's epoch-making book. The Mosquito country, which has been attracting a great deal of attention lately, is described in a fully illustrated article, by Dr. Robert N. Keely, Jr., under the title "Nicaragua and the Mosquito Coast." Mr. Lester F. Ward treats of "Weismann's Concession," endeavoring to show that Weismann has conceded all the important points involved in his controversy with Spencer. There is another installment of A. R. Wallace's paper on "The Ice Age and Its Work," and a biographical sketch, with portrait, of Gerard Troost, for many years State geologist of Tennessee.—Whoever is curious to know why it is that few or no old men are found in the great Carnegie steel-mills at Homestead, will get his curiosity satisfied by reading a remarkably vivid and exact description of the strenuous life and work there which Mr. Hamlin Garland publishes in the June number of McClure's Magazine. Some no less vivid and telling illustrations accompany the article. In this number of McClure's appears also, with illustrations that do it full justice, a wonderful short story by Kipling. The physical obstacles that stand in the way of the discovery of the North Pole, and the chances of several important expeditions now in progress for overcoming them, are suggestively discussed by General A. W. Greely, one of the highest authorities on the subject.—St. Nicholas for June is full of summer suggestions and fulfillments. Poems, pictures, stories and practical amusement fill the pages of fascination, and to select is really invidious. Every young person will want to read everything.—The season

for June just received, and with the month of roses comes the pretty designs suitable to wear for every occasion—carriage robes, evening, home, morning and promenade costumes. It also contains a great variety of pretty dresses for children. There is an unusually choice selection of illustrations all through the pages of the June Season. The art work is of the best known varieties, and new in style, with very plain description of making it. The International News Company, 83-85 Duane street, New York, N. Y.—The North American Review for June contains three important articles on the "Industrial army" movement which are bracketed together under the general title of "The Menace of 'Coraxism.'" They are written respectively by Major General O. O. Howard, who discusses "The Significance and Aims of the Movement," by Superintendent Byrnes of the New York Police Department, who deals with the "Character and Methods of the Men;" and by Alvah H. Doty, Chief of the Bureau of Contagious Diseases, who deals with "The Danger to the Public Health."

John Burroughs, in a chapter of "Field Notes" in The Century for June, says that the eye always sees what it wants to see, and the ear hears what it wants to hear. Some people see four-leaved clovers wherever they look into the grass, and he tells of a friend of his who picks up Indian relics all about the fields; he has Indian relics in his eye. "I have seen him turn out of the path at right angles, and walk straight away several rods, and pick up an Indian pounding stone. He saw it out of the corner of his eye." This intimate acquaintance with the every-day side of animate nature is vouchsafed to few, and Richard Jeffries in England, and Dr. Charles Abbott and John Burroughs in America, have been almost the only successors of Gilbert White of Selborne in the hundred years that have passed since his death.

Those who read Professor Dolbear's "Matter, Ether and Motion," when issued a year or so ago, will be interested to know that a new edition with much additional matter is nearly ready, to be issued shortly by Lee & Shepard.

The Century for June has published an article on the gods of India, which was accepted a dozen years ago. Never despair, unless your manuscript is returned.

PSYCHIC PHOTOGRAPHY.

We recently quoted a statement made by "Hebe" in the "Gentlewoman," to the effect that, on taking the photograph of a lady friend seated on a bench in the country, the development brought into view the picture of another lady seated on the same bench by her friend's side. "Hebe" has since contributed to the same journal the following story, sent to her by a correspondent:

"Some friends of my father's took a house at Torquay for the benefit of a favorite daughter, dying of consumption. After her death the family sent for their photographer from town to 'take' the house and garden, with themselves in the foreground. During the operation the house was quite empty, and the blinds were drawn down. The photographer returned to town, but as after repeated applications no proofs arrived, one of the sons called to inquire the reason of the strange delay. The man handed him a copy, and in the picture (which showed the window of the dead girl's room) the gentleman saw his sister holding back the blind with one hand, and looking out on the group beneath. Those about me can vouch for the authenticity of this story."—Light.

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THE OPPONENTS OF THE THEOLOGICAL MOVEMENT.

By LUDWIG DEINHARD. Translated from the "Sphinx" of March, 1894.

Mr. Deinhard opens this article by criticizing the lack of discussion in the Psychological and Theological Congresses as a sign of omission. He says: "In the development of the psychology of the occult of transcendental psychology, it was such to be regretted that the separate themes were not thoroughly worked over and illuminated on both sides in accordance with a carefully prepared programme, as the European and especially the German requires this of such a Congress as a conditio sine qua non." Continuing, he severely criticises the President of the Psychological Congress for permitting the sharpest attacks upon Theosophy, the lowest suspicions against its deceased founder and against its main supporters and representatives without initiating a discussion relative to these attacks. He suggests that Wm. Emmette Coleman's discourse appearing in THE JOURNAL, in Neue Spiritualistische Blätter and portions of it in London Light, may cause many spiritists to wonder how there still can be a person upon this earth who does not after this disclosure draw a black mark through his whole theosophic past, if he has had such. The meaning of this discourse in a nutshell is, he claims, that the whole theosophical movement is built upon mere lying and deceit, founded and carried on by an endless nest of long-headed deceivers. Coleman, he continues, would have people believe that Madame Blavatsky had copied her works and, in order to deceive those about her, had her whole life long sent self-written "mahatmas" letters—a noble business, which is being carried on by Wm. Q. Judge (the present Vice-president of the Theosophical Society) since her death and through which the innocent Annie Besant has been greatly fooled.

In answer to doubts arising in the reader's mind from the perusal of Mr. Coleman's and similar articles, Mr. Deinhard invites the reader's attention to a book entitled "Recollections of H. P. Blavatsky and the Secret Doctrine," by Countess Constance Wachtmeister, widow of the former Swedish ambassador at Paris and London; a woman who for years enjoyed an intimate personal association with Madame Blavatsky until her death and is highly gifted, being engaged at present in publishing "Theosophical Siftings" and so is well suited to lift the veil of secrecy and mystery from this remarkable woman.

In this book Madame Blavatsky appears as heroine and martyr of a great movement, to give the first impulse to which she was appointed—how, we shall see—endowed with a wholly incomparable endurance and energy of will, in possession of the most unusual psychic faculties and fully conscious herself what an almost superhumanly difficult task she had undertaken. Before she entered into this work she was informed that all the hindrances, battles, hatreds and hostilities would come, under the burden of which she in her last years of great bodily suffering often threatened to succumb. The countess tells us that often in her childhood H. P. B. had seen near her an astral form, which had always again appeared at critical moments of her life, and that she had perceived in this astral form her guardian angel to whose care and direction she felt herself obliged to surrender. When she was in London in 1851, she saw to her astonishment a tall Hindu in company with several Indian princes, and recognized in him the astral form which she had so often seen. While she was wandering about in Hyde Park on the following day and pondering over her extraordinary adventure, the same form suddenly approached her and informed her that he had come with the Indian princes to London on an important mission and had sought this personal meeting with her as he wished her assistance in this matter. He then told her in what manner the Theosophical Society could be established and expressed the wish that she might be its founder. After he had briefly described to her all the hardships which she would be obliged to endure he added that she must pass the next three years in Tibet in order to prepare herself for her difficult task. After three days serious consideration and consultation with her father, she resolved to accept the offer and soon afterwards went to India.

The Countess Wachtmeister made the

acquaintance of H. P. B.—in 1884 at the home of Mr. Sinnett, after the countess had investigated the phenomena of Spiritualism (1879-1881), had found their usual explanation unsatisfactory and had become a member of the Theosophical Society. Later these two women lived together in the closest daily intercourse during the time of Mr. Hodgson's exposures of his discoveries in India, and while H. P. B. was preparing the "Secret Doctrine." As evidence of H. P. B.'s genuineness, Mr. Deinhard quotes the following letter of the countess to Mr. Sinnett: "I have now spent some months with Madame Blavatsky. I have shared her room with her and have been with her from morning to night. I had access to all her chests and cupboards, have read the letters which she received as well as those which she wrote and am ashamed of myself that I ever suspected her; for I must consider her an honorable and truth-loving woman. Devoted to her masters and to the cause for which she has sacrificed position, means and health."

The countess mentions the papers found in the notebook written in the red ink of the adepts, the regular raps which she heard every night on the table near Madame Blavatsky's bed, which the latter explained as being a sort of psychic telegraphy that put her in communication with her teachers, who guarded her body as long as she was in the astral form. Mr. Deinhard also quotes at length an account of the remarkable appearance and disappearance of letters before the countess's eyes—even when she was in the room alone.

Mr. Deinhard's article is, in fine, an abstract of some of the testimony as to the genuineness of Madame Blavatsky's claims from a woman of ability whom he considers a competent eye witness.

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"If Christ Came to Chicago," by W. T. Stead, is for sale at the office of THE JOURNAL. Sent, postpaid, for 58 cents.

The Third Annual Camp-Meeting of the Summerland Spiritualists' Association will commence on Sunday, August 26, 1894, and closes September 18th. For information in regard to tents, lodgings or other particulars, address Wm. P. Allen, Secretary S. S. A., Summerland, California.

Send your orders for Report of the Congress of Liberal Religious Societies. 25 cents per copy. Of this Congress Dr. H. W. Thomas says: "All in all the American Congress of Liberal Religious Societies was the most remarkable meeting I ever attended. In numbers, intelligence, high moral purpose, unity of spirit, the enthusiasm of love and life, it seemed like a return of the greatest days of the World's Parliament of Religions."

It was our intention to give in THE JOURNAL the substance of the leading addresses delivered before the Congress of Liberal Religious Societies held in Chicago May 22-25, but have decided not to do so since a verbatim report of the entire proceedings of the Congress is to be issued next week and will be for sale at 25 cents a copy. The addresses of Dr. Thomas, Rabbi Hirsch, M. J. Savage, W. M. Salter—in fact all the addresses given on that memorable occasion are worth preserving. We shall be glad to receive orders for the work, which will be filed promptly.

W. S. Decker, Muskegon, Mich., informs us that an Inter-State Spiritual Camp will be held at Lake Harbor, Mich., on the shore of Lake Michigan, four miles from Muskegon. The camp will be open from the 6th to the 15th of July, inclusive. There will be three daily sessions in the auditorium and season tickets admitting to all the meetings will be sold at \$1.00. Single admission, 10 cents. The best speakers will be secured. The Lake Harbor Improvement Company have excellent hotel accommodations, at which reasonable rates will be given to attendants at this camp. Tents will be provided for those who wish, and other ample accommodations of a superior order will be provided for all who come. Speakers and medi-

ums who attend whether specially engaged or not, will receive every possible courtesy and opportunity to contribute to the interest of the occasion. As this is the first attempt at a camp at Lake Harbor, its location is so superior to most sites for such purposes, and it is so accessible by rail and water from all directions, that its temporary managers feel that it is certain to become, if properly organized, an annual gathering of national magnitude. For further information address W. S. Decker, Secretary, 185 W. Western Ave., Muskegon, Michigan.

Herman Wettstein writes: If the reader of "How It Is Done" in your issue of May 26th will insert the word "perceives" between "mechanics" and "through" in the last sentence of the quoted extract, (seventh line from end.) which omitted word was one of the most essential in the entire paragraph, but inadvertently left out in the Ironclad Age, he will fully comprehend the idea I sought to convey, otherwise he will find it very "bewildering" as you aptly express it. The omission was acknowledged in the subsequent number of the Ironclad Age.

La Revue Spirite gives in the May number a sketch of Samuel Bourkser, who used to live at Odessa, Russia, and was a remarkable medium who carried on in his home, investigations in psychic matters which were attended by professors, men of letters and the nobility in Russia. He obtained raps, written communications, designs, materializations, movements of objects without contact, direct writings and portraits of those who were present and of spirits who were communicating. La Revue Spirite declares him to be a man of worth in the highest acceptance of the term. He was moreover a remarkable healer. He was used to contribute accounts to this journal of his séances which were almost beyond belief.

In the death of George J. Romanes, science has lost one of its ablest representatives. He was only 46 years old. A Canadian by birth, he was educated in Europe and spent most of his time in England. He became a lecturer at the Royal Society in 1875, and at the time of his death was Professor of Physiology in the Royal Institution of London and Rosebery lecturer on natural history in the University of Edinburgh. He was a psychologist as well as a naturalist, and he left several works in exposition of mental as well as structural evolution which will be an enduring monument to his memory. His criticisms of Weismann's theory are among the best that have appeared.

A writer referring to the commercial distress which began in 1893, says: The country has passed through a decade of heavy speculation. The reckless extension of western railroads—undertaken for the profit of directors interested in construction companies—created fictitious values in the west and fostered "booms." People bought land on credit and have the land and the debt now on their hands. Commercial enterprises were started in the boom towns, also on credit. With the enormous expansion of credit came the virtual demonetization of silver, and the debtors soon found themselves compelled to pay their debts in a medium of gradually increasing cost to them. The dollar which they borrowed procured them a certain quantity of commodities, and to get a dollar to pay back they have to produce nearly double that quantity of merchantable goods. Many failed and some money-lending people of the east suddenly found themselves bereft of their income. Others struggled manfully along with their load of debt, but to keep their heads

above water were forced to cut off all expenditures not absolutely necessary to the support of life. Thus east and west began that stagnation of trade which widespread penury entails. When to this great primal cause are added the uncertainty which a dilatory treatment of tariff changes creates and the throttling of new enterprises due to the bank panic, artfully instigated by New York bankers, the causes for the prolonged commercial depression from which the country is but slowly and painfully emerging seem sufficiently described.

Justus Chapman, Kenosha, Mich., writes: In THE RELIGIO-PHILOSOPHICAL JOURNAL of April 28th, p. 774, is a communication from the gifted writer "S. A. U." and in quoting from a gift writer in the Popular Science Monthly, the following statement is made: "The Mayflower has been a favorite of the writer since she first plucked it in her childhood home in Massachusetts, which she had imagined its chief locality of growth—but a lovely lot of blossoms, even so early in the season, came to her from Tomah, Wisconsin, showing that it is indigenous there." In Michigan, which joins the state of Wisconsin, on festival occasions the churches are embellished with the flowers of the Bearberry, (Arctostaphylos Uva-Ursi, wrongly naming it Trailing Arbutus). Is it not possible that under a mistaken identity, the flowers spoken of in the above quotation were deemed to be from a plant of the Mayflower, (Epigaea repens) in place of the Bearberry. The flowers of either plant can hardly be distinguished one from the other. The Mayflower has been considered indigenous to the New England States only; and a new precedent should not be established upon error, if such it should prove to be. It is to be hoped that some enterprising botanist will elicit the facts; and make them public for the benefit of those interested in botanical science.

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