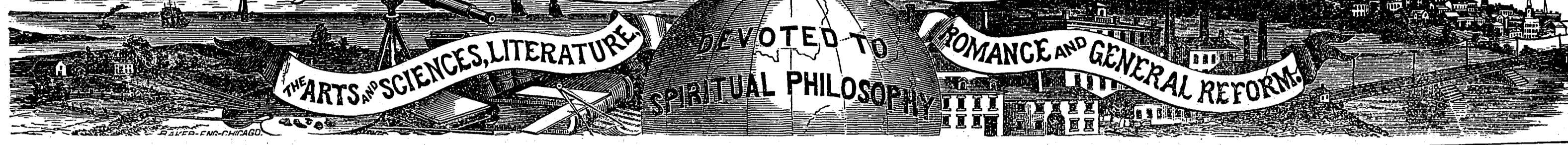


# RELIGIO PHILOSOPHICAL JOURNAL



Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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### NATURAL PHENOMENA.

Their Consistency, Continuity and Universality.

AN ESSAY, BY HON. F. H. BEMIS.

Read before the Psychological Society of Meadville, Pa., on Sunday Evening, Sept. 8, 1889.

"The harp at nature's advent strung  
Has never ceased to play:  
The song the stars of morning sung  
Has never died away."

All natural phenomena (and there can be no unnatural phenomena) are the result of natural causes and must, therefore, be as permanent and abiding as the causes which produce them. All natural causes, because natural, must be as continuous, persistent and unchanging in their operation as nature itself; and nature, in its forces, is absolute, because it is an expression or projection of that divine and eternal energy which we call God.

All phenomena proceed from occult and hidden forces. The causes which produce them, whether from God or man, are beyond the ken of mortal vision. We witness the appearances, but eye hath not seen those hidden causes from which they proceed. This material universe is but a partially perceived phenomenon, embracing a variety of secondary or resulting phenomena; all proceeding primarily from an eternal cause. Matter is a phenomenon, but does not produce other phenomena. All phenomena proceed from being—spiritual entity—either absolute or dependent. And reason has never yet fathomed the hidden source of being, human or divine. Science is baffled and perplexed before the mysterious occult essence of life.

If the premises as stated are valid, then all phenomena, of whatever nature, come primarily from spiritual sources. And it would seem to follow that the spiritual, as well as the physical laws which govern this universe of mind and matter, are persistent, unchanging and absolute in their operation. They cannot be sporadic or intermittent. If there is anything exceptional in this universal order, it must be an exception which verifies the uniform and harmonious operation of nature's laws. It must be an exception which proves the rule.

Human inspiration is a spiritual phenomenon. It is generic in its nature; and, therefore, common to the race. Whatever is true concerning the nature of one man, in one age of the world, is measurably true of all other men, in all other ages of the world.

Theologians talk about natural and revealed religion. It is a distinction without a reason for a difference. A religion that is from God must be in harmony with nature, because nature is from God. And God's word and works never contradict each other. A religion that is not in accord with nature could not be revealed to man, because man is natural—the child of nature, and he could have nothing in common with such theological abortion. Revelation is a natural process. Whenever a human mind, by natural endowment and by an inspiration, or intuition common to all other human minds, perceives a truth not previously known and has the mental capacity to formulate and state it so that others can understand it, a revelation comes—a truth is revealed. It is revealed because perceived to be true, not true because revealed. The truths of God are eternal and living verities. They are not a set of dead theological statements, outside of the natural order, stranded on the shores of time by some

special dispensation of a by gone age. It is a narrow and superficial theology which conceives of a special revelation or a special Providence in any other sense than that all revelation and all providence is special as well as general, because proceeding directly from an immutable source. To eyes that see and ears that hear, God is eternally revealing himself—now, to-day as much as of old—

"We lack but open eye and ear  
To find the Orient's marvels here."

Even theologians are beginning to understand that in the realm of matter there is no variableness or shadow of turning in that unchanging order which moves to sure and appointed ends. Whether they are able to understand it or not, God's methods, as seen in the laws which prevail in the spiritual realm, are not less unswerving in their immutable purposes. Whatever then is true in one age or in one religion is true in all ages and in all religions. And, I may add, whatever occurs in one age or in one religion, under like conditions, will occur in all ages and in all religions. Nothing can be true and nothing can occur, whether in the material or spiritual realm, outside of or in opposition to natural law, because natural law is but another name for God's way of doing things. It is the Divine and immutable order.

I have made these few brief preliminary affirmations of what seems to me fundamental and indisputable theological truths, as a logical basis upon which to predicate, and from which to deduce what is to follow.

I propose now, to consider in the light of the foregoing affirmations, the evidences of man's personal immortality; or, more properly speaking, the evidences of his continued existence, after what we call death.

There may be those who imagine they have knowledge of personal immortality through spiritual intuition. But I think the number is comparatively small. And, as intuition is not reason, such evidence is of no value, except to those gifted with this spiritual insight. The only real evidence of continued existence after death, is that of spirit return and spirit communion. This is the Christian evidence. "If Christ be not risen then is your preaching vain," says Paul. There is no dispute between Spiritualists and Christians as to the nature of the evidence. Spiritualists and Christians both understand Christ; when addressing the twelve he said: "Heal the sick, raise the dead, and where he is represented as saying: "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover." And there is no dispute as to the gift of tongues on that memorable day of Pentecost, when devout men from every nation under heaven were addressed in their own tongue. "And they were amazed and marveled, saying, behold, are not all these which speak Galileans? And how hear we every man in our own language, wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene, and soldiers from Rome, both Jews and Proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. And they were all amazed and perplexed, saying one to another what meant this? But others mocking said: (after the manner of some modern Christians) They are filled with new wine. But Peter standing up with the eleven, lifted up his voice, and spoke forth unto them saying: Ye men of Judea, and all ye that dwell at Jerusalem, be known unto you and give ear unto my words. For these are not drunken as ye suppose; seeing that it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel. And it shall be in the last days, saith God.

I will pour forth my spirit upon all flesh;  
And your sons and your daughters shall prophesy,  
And your young men shall see visions,  
And your old men shall dream dreams."

There does not seem to be any dispute between Spiritualists and Christians, as to the gift of tongues in apostolic times. Paul thanked God that he spoke in more tongues than all of them, and he declared that God had set in the church "gifts of healing and divers tongues." Paul, you know, sometimes fell into a trance, as while praying in the temple at Jerusalem. Speaking of himself in the third person he says: "I know a man in Christ fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body or apart from the body, I know not; God knoweth) how that he was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory." But I need not cite farther. The New Testament is full of evidence of spirit return, spirit control and spirit communion. If we may believe the record, the dead return to earth. Jesus after the crucifixion walks and talks with his disciples on the way to Emmaus, meets them in an upper room while the door is shut, and then vanishes away. Spiritualist and Christian believers assent to this record of events in apostolic times as being historically true. There is no dispute as to the varied spiritual phenomena, which it is said occurred in Judea over 1800 years ago. But as to the source of these phenomena and their continuance and universality, the Spiritualist and the Christian believer do not agree. The Christian bases his affirmation of these occurrences on the theory of a special and exceptional dis-

persation of Providence, an interference with the uniform operation of natural law. While it is admitted that these phenomena occurred in apostolic times, it is not admitted that similar phenomena have occurred in any other period of the world's history. This, they say, was an age of miracle, in which God himself, assuming human form, was the principal actor.

Speaking from the rational and spiritualistic standpoint, I take issue with this position. I do not concede that there can be a miraculous phenomenon,—if, by miraculous we are to understand an interference with natural law—or, in opposition to nature. In other words, with God's way of doing things. For God is immutable, and never contradicts himself. We may be sure that all phenomena occur, if at all, in strictest accord with natural law. In other words, we may be absolutely certain that this is the Divine and irreversible order. Mystery and darkness,—to our poor human vision,—may obscure and hide the causes; we may not be able, in our feeble comprehension, to harmonize apparent contradictions; but faith and trust in an immutable God will not let us believe that he ever contravenes or contradicts his unchanging purposes. Our faith in God, does not rest upon some supposed special and exceptional act. We have faith in Him because we believe He is immutable. We have implicit and unflinching trust in His word as expressed in His works. And this is the only way God ever speaks. We trust him, because we know that the "still small voice," uttered in natural law, is the same yesterday, to-day and forever.

We trust the promise that seed-time and harvest shall not fail, because of the constant recurrence through the ages of the seasons in their natural order. We retire to rest on each succeeding night with a conscious and unquestioned trust that the morning sun will usher in the coming day, because, since the morning stars sang their first matin hymn, it has never failed to do so.

Let us not vainly imagine that the laws which prevail in that interior realm of the spiritual world are less constant and unvarying in their operation. If there be an unseen spiritual realm—the abode of departed human souls—a world which this material world of ours is but the outward show and phantasm, we may reasonably infer that to its inhabitants, it cannot be less real and tangible than ours, to our earthly conditions. And knowing that ours is subject to immutable natural laws, it would seem to logically follow, as we rise higher in the scale of being into that supermundane sphere, that like immutable laws and conditions, suited to that higher realm, would follow us there. They surely would follow wherever God reigns. And, if there be any subsisting relations between the friends remaining here and those who have gone thither; then such subsisting relations cannot escape the law of Divine and immutable conditions. In other words, these relations and the law of inter-communication cannot be essentially different now, between the two worlds, than they were at that distant epoch when the first human soul made the transit. Therefore affirm with great confidence and boldness of speech, that if any human soul ever broke the silence of death, bringing comfort and consolation to the living, that it was in accordance with laws and conditions common to all other human souls. The spiritual laws and conditions which prevailed among the Christians in Judea over eighteen hundred years ago, are as operative now as then. When Jesus said, in his charge to his disciples: "Heal the sick," he recognized a universal spiritual law. These signs, he says, shall follow them that believe. "They shall lay hands on the sick and they shall recover." If this was true in the time of Christ, it is true to-day—true by a law as permanent and universal as human nature itself. If speakers were controlled on that remarkable day of Pentecost to address their hearers, each in their own language, they were controlled in accordance with a universal spiritual law, as true and as operative to-day as of old. And if the dead returned to life then, as even Christians profess to believe, they returned because under certain conditions, it was as possible and natural for them to return to earth, and much easier, as it was, to enter spirit life. If the narrow and superficial position that these marvelous phenomena, are peculiar to Judea; if no credit is to be attached to any similar antecedent or subsequent phenomena; if these occurrences are to be isolated from the orderly processes of natural law; if they are exceptional and not part of the divine order, then how poor and meagre are the evidences of man's continued existence, after the dissolution of the body! How ominous and suspicious are the eighteen centuries of silence and death, which have intervened! But if they are manifestations of the generic capacities of our common humanity, peculiar to no dispensation, age, or people; if they are intimations and evidences of man's immortality, which have distinguished all the great religious movements of the world; if they are part and parcel of the spiritual nature of man, then how potent and conclusive is their testimony.

There is a large and respectable class of theologians, who imagine they are especially "level-headed" and free from any suspicion of lunacy or fanaticism. They tell us that the spiritual phenomena of the apostolic times were the result of a special dispensation of Providence. They virtually say they were wholly outside of natural law and order, which is God's usual way of doing things. They say it was an age of miracle, and that,

although these marvelous phenomena occurred then, it is not to be presumed that they ever occurred before, or that they will ever occur again. In the preliminary part of this essay I have tried to make it plain that an immutable God never does, and never can do things in that way. His acts, if he is eternal, must be as eternal as himself. That is, they must proceed from an eternal source and can have no special reference or relation to one age or people any more than to any other age or people. God's relations to the people of Palestine eighteen hundred years ago, do not differ from his relation to any other people in any other age or country. And it is a pity that it should be deemed necessary to so affirm.

It should be apparent to theologians that if God is immutable, as they profess to believe, he cannot be the author of a special and exceptional dispensation. Because such dispensation would imply change. It would imply new reasons, not previously considered, as moving the Divine intelligence to adopt untried expedients to meet unanticipated moral contingencies. We cannot suppose an omniscient God, who is the absolute and eternal cause of all things, to be surprised by unexpected contingencies of any kind. I cannot, therefore, accept the theological notion of a special dispensation, because I believe in an immutable God, with whom there is no variableness or shadow of turning. Let not the advocates of a special dispensation or interposition imagine that their view magnifies and exalts the attributes of Deity. The conception of God which concedes no possible failures to be provided for is a much more worthy and just one. God is the author of but one dispensation of moral government, and that is from eternity. That dispensation is absolute, irrevocable and self-executive. It is a part of the moral nature of every child of God. And there is no escaping or evading it. That it will ultimately, without revision or supplement, work out its beneficent purposes, is no more uncertain than that any other eternal cause will fail of its necessary effect. Therefore I have faith that in the beginning God implanted in the nature of man the elements of a divine moral government, which required no afterthought. This dispensation of God's moral government carries along with it all necessary remedial agencies. It requires no subsequent plans or schemes to accomplish its purposes. It will take care of itself. And as it has God for its author and guaranty for the scope of its operations, we may be sure it will eventually work out for every soul its beneficent purposes.

I have tried to illustrate the consistency, continuity and universality of all phenomena proceeding from the same generic source. This is certainly true of all phenomena proceeding primarily from one great First Cause. And I have inferred, and I think logically, that this must be true of spirit phenomena. For whatever is true of one human spirit, in its generic powers and capacities, must be true of all other human spirits. It must be true of the *genus*, because that is a law of nature. In other words, it is the eternal and divine order. The phenomena then proceeding from one human spirit, must be possible and common to all other human spirits. Therefore I have reasoned that if the spirit phenomena which occurred in the apostolic age were genuine and reliable, it is fair to presume, on an equally conclusive testimony, similar phenomena are genuine and reliable in our own age. If they occurred in any age or country, among any people, then, under similar conditions, they may be expected to occur in any other age, in any other country and among any other people. And I may be permitted to remark, in passing, that those who profess to believe in New Testament miracles and in the signs which Jesus said should "follow them that believe," while they deride and jest about the lunacy of those who so universalize and confirm those ancient marvels, make a pitiful exhibition of their own shallowness and stupidity. Like the Scribes and Pharisees of old, they build the tombs of the prophets and garnish the sepulchers of the righteous, while by the spirit they manifest they betray their true spiritual descent from those who killed the prophets. With whom to-day are the signs which Jesus promised should follow them that believe? Surely not with those who cry "modern delusion." But let it not be forgotten that when that supposed ancient "delusion" made its advent there were those who accused Jesus and Paul of being "beside themselves." And just as in modern times what could not be met in any other way was attributed to the devil.

I know of no proof of continued existence after the death of the body, unless it be through spirit communion and spirit return. This is presumably the Divine method.

It is inconceivable that an Infinite Personality could reveal it in any other way. We cannot logically and reasonably presume that a being who, if personal, must be contemporaneously personal to all of his offspring at the same instant, could come into such specific and exclusive relations with any one of them as to reveal some special truth to such individual without necessarily, at the same time, revealing it to all the rest if equally competent to receive it. Such a process necessitates a finite and not an infinite capacity. It is too small, too narrow and limited to come under the specific and exclusive direction of an eternal and an omniscient God.

Again, if God is eternal, it follows that his acts must be eternal as well. And they cannot therefore be specific or take place in time. They must necessarily proceed from

causes eternally operative, and could therefore be no more personal to any one individual than to any other individual. To deny this is to deny the divine attributes, as is easily demonstrable. Hence if we have any evidence, outside of human reason and intuition, of continued personal existence after the dissolution of the body, it must be through and only through spirit return. And if we have this, as has been shown, it must be common to all ages, all countries and all peoples.

"Laugh, you who never had  
Your dead come back; but do not take from me  
The harmless comfort of my foolish dream;  
That these, our mortal eyes,  
Which outwardly reflect the earth and skies,  
Do introvert upon eternity;  
And that the shapes you deem  
Imaginations just as clearly fall,  
Each from its own divine original,  
And through some subtle element of light,  
Upon the inward spiritus, as  
As do the things which round about them lie,  
Gross and material, on the external sight?"

### The Religion of Humanity and Church of the Spirit.

HON. A. H. DAILY.

In the year 1848, a great factor in the solution of the problems of life, announced itself to the world. It was old in traditions, but a new comer to the consciousness of mankind. Coming in the meridian of the nineteenth century, it has been pushing and struggling in various ways for recognition as a potent solvent, in the mightiest questions affecting the welfare and destiny of man. On the whole, its welcome has not been warm or genial. It has been a terror to some and cursed by others, while to an ever increasing multitude it has been welcomed as the Second Advent of the Messiah, to pervade the world with the sweet influence of Christ, and perpetually to establish the kingdom of heaven in the hearts of mankind. Its coming has not been a harbinger of peace, but of conflict. There is nothing more incisive than the sword of truth, and this reformer came, weapon in hand. It has severed congregational bonds, and set men free from denominational restraint. The "blind leaders of the blind" are losing their hold upon the leading-strings of their subjects, and men are saying like the man of old, "Whereas I was blind, I now see."

This new comer is generally termed "Spiritualism" or "Spiritism." The forty years of its work have been prodigious in results, with no creed, with no "Head Center" to direct it in its movements, with no great organizations to command attention. This can be accounted for quite easily. It came in an age when nations, separated by oceans, touch each other in constant living thought. Thought finds expression in the language of men to be published at the ends of the world the day it is uttered. The general dissemination of knowledge has prepared mankind to receive the ever increasing announcements of the new discoveries of this wonderful age. The possibility and method of spirit communion having been published we see the results. No creed which the ingenuity of man can formulate, will or should be adopted to have any binding effect upon any Spiritualist, when what is asserted becomes fallacious, beyond the declaration of those cardinal principles which underlie the laws governing the conduct of men towards each other. The highest civilization of the age is built upon the observance of these laws, and that sect which sets them at naught, or tolerates their violation in silence, among its members, deserves the abhorrence of respectable people. Spiritualism, unfortunately, suffers from the mistaken judgment of those who do not know, and from the perverted judgments of those who do know, that dishonesty and immorality are as repugnant to the religion of Spiritualism (for it has a religion) as they are obnoxious to any religion extant.

If I understand you rightly, you are discussing the feasibility of uniting a class of persons who recognize that "God, as the Universal Father, and man as the universal brother. The spirit of love and wisdom is the one working life of both." Very likely nearly every Spiritualist in fact, and every one who believes in any of that which is denominated its phenomena, could subscribe to what is thus asserted. Will they? And suppose they do; what then? Have we gained one step towards accomplishing what you, and unnumbered thousands of true men and women, who are Spiritualists at heart, if not in name, are seeking and praying for? I think not; and neither do I believe that the great majority of that latter class will subscribe to anything which shall classify them as Spiritualists. The reason is apparent. Timid persons will be reassured, by a firm stand of strong hearted men and women under a banner which set no uncertain significance. The good within us we desire to make better. The soul aspires to those heights which it has never seen and to a love too divine for human expression. No formulation can be final. What seems the ultimate to day may not be so to-morrow. It is probably your purpose to hold that to live on the plane of universal Brotherhood is impossible to those who violate the laws of morality. I like what you have formulated; but I would go farther for the reason stated. I would declare as one of the purposes of the organization, the establishment of reliable sources of information throughout the country, and the concentration of efforts to maintain our liberties against the encroachments of special or general legislation calculated to abridge our

(Continued on Eighth Page.)



QUESTIONS AND RESPONSES.

- 1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, or if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life, beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY R. M. JONES.

My father was never a church member. My mother was a member of the Campbellite church. I became a member of the Free-will Baptist denomination at the age of seven years and continued my connection with them until I was twenty-three years old, and although I had tried hard to conform to church rule and beliefs I had many doubts and misgivings that only needed fanning into a blaze. About this time, 1859, circumstances threw before me "Age of Reason" Taylor's "Diagnosis," and "Nature's Divine Revelations" into my way, which so revolutionized my theology that I never entirely recovered from the effect; but on the contrary, my mind was thoroughly aroused and from that time to the present I have tried to acquaint myself with this new-old philosophy, for I find it in the history of all tribes, nations and people. All my information until about four years ago was derived from book and periodical readings, for up to that time I had never seen any physical manifestation of the power of spirit. At that time a few of us formed a circle at this place and after a long time we were well repaid for all our trouble, in the way of rappings, table tiltings, writing and lights, proving the power and presence of an unseen intelligence.

I am fully of the belief that the grand laws of evolution are at work forcing out the great truths of modern Spiritualism just as the June sun forces out the beautiful rose; but it is not a religion. Religion is reverence of the creature to the Creator, including such acts as show his dependence on Him. Spiritualism is a belief in, or a knowledge of, a continued existence of the soul or spirit after the change called death, and a belief in, or a knowledge of, the fact that under favorable conditions communications are had between the living and the dead. And when we hold converse with our loved ones in the beyond we do not of necessity have to connect our minds in any way with Deity.

I look upon modern Spiritualism as a science coming to us a teacher to prepare the mind of man for higher thought and nobler deeds. Yes, as truly a science as mathematics, astronomy or any of the exact sciences. Let us call it the science of Eternal Life.

The greatest need of the spiritual movement to day is unity of action. We all believe alike on the main features of spirit teaching, and I do not believe that there is any body of people in the world that are so fully harmonized as the Spiritualists do. I have known many Spiritualists who dared not let themselves be known because they had to shoulder the whole load, whereas, if they were properly united with others, they would have had strength. I am not in favor of dogmatic chains but there certainly is unoccupied ground, somewhere, between the two extremes, where we could raise a banner, centralize our force and make a stand for progressive right. If Spiritualists would be benefited by the psychic laws now being discovered, they must unite—first in home life; then in the neighborhood, then in general unity.

Crestline, Kans.

W. M. HAVILAND.

1. My parents belonged, when living, to the Congregational church. I have never been in sympathy with any orthodox denomination, from the fact that I am not a believer in a tradition handed down from the dark, barbarous, ignorant and superstitious ages of the world, having no proof to establish the doctrine claimed, and I regard it as a false system of religion. I believe it narrows the mind and hardens the heart. I believe that the teaching of the word of God and the numerous crimes committed in His name naturally pointing to the morals. The world moves and looks ahead, and not backward. The vicarious atonement is naturally a license for any crime. Under the Christian religion, the blackest criminal, by professing Christianity, may soar direct from the gallows to heaven.

The resurrection of the body is another of the great fallacies of the modern world; it is clear that Christ's resurrection was nothing but a mere spiritual manifestation (St. Luke, 24, 37)—"And he vanished out of their sight." The Bible may have revealed the people of that day as a code of morals, but all of the most enlightened of to-day are outgrown by it. That the Bible contains some truths is evident, and as far as that goes it will stand forever. I charge the orthodox churches with being the enemies of science from its earliest history to the present time; the case of Galileo, and of Michael Servetus, burned at the stake by John Calvin, as a heretic, and other cases too numerous to mention.

2. I have leaned toward Spiritualism for thirty years. 3. What convinced me was much phenomena that I know to be impossible to explain by any hypothesis other than a spiritual one. I have seen much and read much on the subject, and find that corroborative statements go back as far as history goes. As the establishment of any fact depends wholly on the competency of the witnesses, I find that thousands of the most profound thinkers and most brilliant people of the age are believers in modern spiritual phenomena; but my own investigations have convinced me.

4. I do not regard Spiritualism as a religion, necessary, but rather a science, though any system of faith and worship may be made a religion. A religion can be founded on Spiritualism.

Spring City, Nev.

RESPONSE BY D. L. SHAW.

1. My mother passed to spirit life while a member of a Baptist church. My wife and myself were also members of the same church for twenty years, when we both left and joined the Universalist church nearly thirty years ago. 2. It is not quite four years since we admitted to our friends and the world that we were Spiritualists.

3. Three years ago last Christmas my only daughter, nearly eighteen years old, passed to the (as I now believe) higher life. She had learned the art of painting flowers, was an excellent penman and a fine young lady of modest mien. A short time after we laid her beloved form in the grave, we received a letter from a friend of hers, directed to my daughter, they not having heard of her decease. My wife is not a good and easy writer, but she took it upon her to answer the letter. Soon after she commenced writing her hand was taken with some unseen influence, and it seemed to her that our daughter was guiding her hand. Very soon after this her hand was used in the same way and she drew plants and flowers with a pencil, one of which is a rose bush. On the bush are four

blossoms and under it are four buds, one just ready to bloom and three smaller ones. We have two sons left, four children having gone to the Summer-land. We have had many drawings of a similar kind, but I will tell of only one more, which is a drawing representing the summit of a volcanic mountain, above the apex of which appears an object resembling the lower part of a balloon filled with carnations. Good artists tell that it is well done. When it was completed my wife turned the drawing over and the spirit of our daughter wrote, "Well done, mother," and signed her name in full. Many of the drawings have the initials of our daughter printed on them, the same as she used to make in earth life. The evidence that I have obtained in the home circle, by table tipping, drawing, and some automatic writing, together with sittings with a medium who is an old friend and has never used her gift to obtain one dollar (a writing medium) has satisfied me of the truth of spirit return. I have a large number of communications that I received through her hands and I have never seen any in print more beautiful. Some of these are in absolute tests, she not knowing anything of the parties or their names. I invite all persons interested in spirit phenomena to come to my house (including the Seybert Commission) and if they can explain what I can show them, on any other ground than that it is by unseen intelligences that these things were produced, I will pay them one hundred dollars for such knowledge.

If I had the ability I should be pleased to say something on the other questions asked in the JOURNAL. I will only add that I do wish that all dishonest mediums and shams might soon go to their own place and stay there.

Chicopee, Mass.

INFLUENCE.

An Essay by a Canadian Lady, Delivered to a Literary Club.

The subject I have chosen is that of "Influence." Not because of its tremendous weight and importance in the religious and moral world, but because to me it is the most curious, interesting and far-reaching mystery connected with that curious, interesting and mysterious creature—man.

Many are the names, scientific and poetic, which are given to this faculty, or gift, but analyze any or all of them, and they are resolved back into the subject of my plunage, whereby it is impossible for the soul or mind of man to touch the souls and minds of others, swaying unconsciously, and all the more powerfully for that unconsciously, the current of their thoughts and will and being in turn re-acted upon,—for the two, influence and responsibility, are inseparable; wherever mind touches mind there must be the answering touch. I should like here to quote a very beautiful thought from the lips of an American woman who influences the minds of hundreds, or more probably thousands, of her fellow-countrymen: "You thought that, perhaps, your expression of last year had dropped upon deaf ears and was lost forever; but it returned to you, to you in some soul that was touched by it, warmed by it, or restrained by it, and you find that even as nature loses not a single leaf of the year, but hoards them all and gathers them into her own special garner to be returned again to the glorious face of the earth, helpful in renewing her beauty again, so it is with the falling leaves of the mind."

Who shall say, then, that his or her thought is original; for thought once born lives forever, and what springs freshly in our minds to day we have probably unconsciously drawn from the current of thought of other minds, and very slightly tinged with the individuality which forms, as it were, the shores of the streams and keeps them from merging into one sea. Isolated from this fluctuating, ever-changing flow, the individual mind, in the generalty of cases, becomes torpid, inert, and like a rusty instrument, unfit for use. To me this shows very clearly the necessity for contact with other minds, and those, living ones. Is not this the reason for our forming a literary society, instead of devoting the time so spent to solitary study, in which very possibly we should gain more actual knowledge? To form a thought focus, to meet the friction that will rub the rough edges off and make our knowledge and thought fit for use instead of an idle store, is not this the benefit of associating with our fellows?

It has been suggested that the reason of the dearth of original, action-producing thought in the middle-ages was the prevalence of the monastic system of solitary thought and study—men's minds, secluded as far as it was possible to be from influence of others, descended to the merest puerile trivialities. In this connection if we take a backward survey of English literature is it not curiously suggestive that all the brightest lights appeared in clusters? That there were what are truly called "Golden ages of literature"?

May it not be that the great sea of thought, stirred to its deepest depths by the rising of some "bright, particular star," is moved to cast up treasures of equal value from its hidden stores? But this is mere speculation, from which we turn with interest to the extraordinary domination which individual characters have obtained over others, not usually from great intellectual force, but from moral beauty or purity particularly, but from the sheer force of character, the overwhelming power of individuality, which like a rushing stream bears everything before it. Take for instance Napoleon. It is related of him by Tolstoi, I quote this second-hand, how the Chasseurs, on one occasion, threw themselves into a river, not looking for a ford because he was looking on, and before that awful presence they dared not do any but the most daring thing to use a paradoxical expression,—tried to swim and drowned. What a tremendous force of character was that which could make of a soldier of a nation lightly in his hand, and use greater military genius than his own as his tools, as in the case of Marshal Ney. Another striking example of the force of personal influence is that of General Gordon.

Arch'd Forbes tells in his life, how, while he was Governor-General of the Sudan and was endeavoring to put down the slave-trade, he rode alone three miles from Dara into a camp where the slave-robbers were 3,000 strong, "gave them," as he himself said, "his ideas in choice Arabic," and reduced them to submission. In his journal he tells that the effect of his mere presence on a Turkish Pasha was such, that the eastern potentate's fingers trembled so that he could not light his cigarettes. Numerous other instances might be cited of this power,—notably that of Mr. Gladstone, the magic influence of whose speech and presence carries before it, for the time being at any rate, the opinions, and principles even, of his opponents. I do not mean to say that strength or force

of character is always an essential in the power of individual influence. Who does not remember Bret Harte's beautiful story, "The Luck of the Roaring Camp," the influence of a little unconscious child on a camp of rough and coarse miners, softening and refining their rugged lives. Nor did I mean to belittle the power of purity and nobility. Mrs. Browning has idealized what a woman's influence should be in the lines: "She never found fault with you, never implied 'You wrong by her right, and yet men at her side Grew nobler, girls purer.'"

And again: "The weak and the gentle, the rigid and rude She took as she found them, and did them all good."

But to pass on to another aspect of the subject. One of the most curious phases of influence which has come under the investigation of modern science is that of mesmerism. Before going further, I should like to explain what, so far as I can discover, is the difference between hypnotism and mesmerism, which are often used as synonymous terms. The former is a state of induced somnambulism, in which the higher functions of the brain, consciousness and will are subordinated to the mere automatic responses of the senses. This strange state is brought on by the subject himself, by a fixed gaze at some particular object or in some similar way. The latter is a state in which the mind of the subject is dominated by some influence of the operator; so that a suggested idea rules his consciousness; so that the subject feels the sensations of the operator without suggestion or contact; and so that general or local absence of feeling is induced. The two latter conditions are, of course, not so strongly proved as the first. Instances of a suggested idea ruling the subject's consciousness will rise directly to the mind of every one, but the strange state near of a mesmerized subject indicating on his own body, time after time, the spot where his operator had been pinched, slapped etc., and describing with fair accuracy the taste of different substances which the operator ate, the subject being blindfolded and the operator at some distance behind him. Many instances of this "community of sensation," as it is called, could be quoted but for the time they would take; one in particular occurs to me: On one occasion a certain Mr. Smith, a very successful mesmerist, had mesmerized a man called Conway. After various experiments in this line had succeeded, Mr. Smith took a cayenne pepper in his mouth. Conway at once showed strong signs of distress. "Oh, you call it good, do you? Oh! give us something to rinse that down. You've put some cayenne p-p-p-per down my throat I know." I may say I quote my examples from the Journal of the Society for Psychical Research so they are sure to be authentic.

Then, again, the third condition of mesmerism, that the subject is so dominated by the operator that actually total absence of feeling in different members is produced. To insure no bad effects following what, under normal conditions, would be great pain, electricity is frequently used for experiments of this kind, and any one who knows the agony of a strong electric shock will readily believe that it must be a very great power or influence that could prevent his jumping and screaming when he receives it.

Thought transference does not come under the head of influence, in its usually accepted sense; but to me the numerous and extraordinary instances of this faculty, we know of from well authenticated sources, under different forms and conditions, prove very conclusively how narrow is the dividing line between mind and mind. How little do we "mortal millions live alone," and consequently how tremendous, how inconceivable and undeniable is the influence each must exert over the other! How little can man alone form out of the raw material, temperament, with which he comes furnished into the world, the finished structure, character. But to return to my point of thought transference. I have been reading so many curious and interesting cases of this kind, that the difficulty in a short paper like the present, is to select the most telling without taking up too much time.

I pass over the experiments with cards, numbers, names, etc., which many of us have seen successfully tried, to a far deeper part of the same science,—rather a debatable land, the knowledge of which, it has been said, will never grow till it is realized that the question "Do you believe these things?" is childish, unless it has been preceded by the inquiry, "What do you know about them?" The first case I quote as I found it, in the first person, with no name given: "One Sunday night, last winter, at 1 A. M., I wished strongly to communicate the idea of my presence to two friends, who lived about three miles from where I was staying. When I saw them a few days afterwards I expressly refrained from mentioning my experiment; but in the course of conversation one of them said: 'You would not believe what a strange night we spent last Sunday,' and then told that both the friends had believed that they saw my figure standing in their room. The experience was vivid enough to wake them completely; and they both look at their watches and found it to be 1 A. M."

The second is one of many such cases as must occur to us all: "Mrs. Birkbeck, wife of William Birkbeck, a banker of Little, was taken ill and died while returning alone from a visit to Scotland, her husband and three children remaining at Little. One morning between 7 and 8 o'clock the relation, to whom the care of the children had been entrusted, went into their room and found them in a state of great excitement, sitting up in bed. 'Mamma has been here,' they cried and the little one said, 'She called 'Come Esther.''" Nothing could make them doubt the fact, and it was carefully noted down to entertain their mother on her return. That same morning as their mother lay on her dying bed, she said, "I should be ready to go if I could but see my children." She then closed her eyes to open them, as the watchers thought, no more. After a few minutes of perfect stillness she looked up brightly and said, "I am ready now, I have been with my children," and passed peacefully away. When notes taken at the two places were compared, day, hour and minutes were the same. The little Esther did not long survive her mother, though the others lived to old age.

One more instance I will mention, though the details must be omitted: Four friends, whom we may call A, B, C, and D, were living in four different European countries. A was in great mental distress on account of a wrong step she had determined to take in a matter which no one but herself knew. One night when she was suffering keenly, her three friends, B, C, and D, each had visions of her, apparently in some position of danger, suffering and distress, from which they were unable to rescue her; and so vivid was the impression that the next day each wrote to inquire of her welfare. I must repeat my object in giving these illustrations, (which, as I before said, are unquestionably authentic), namely: to show the

exceeding closeness of the tie which binds mind to mind, soul to soul, which, under ordinary conditions it is almost impossible to realize. What, therefore, is the conclusion we draw from this realization? Is it not this? That as all matter is one, and no atom can exist independent of its brother-atoms bound primarily by the great law of gravitation, so, since God breathed into man the breath of life, and man became a living soul, all mind is one, bound together by the great power of influence.

Truly "not one of us liveth unto himself," and the highest motive for our endeavor to attain knowledge, purity, nobility and goodness is not the desire to possess these qualities, desirable though they be, but that our possession of them makes their attainment easier and more likely to others. So let us instruct, ennoble, enrich and beautify ourselves, that we may instruct, ennoble, enrich and beautify our less happily circumstanced brothers and stretch the arms of a pure and noble influence down to future generations.

Marriage and Kinship.\*

The subjects which have been considered in Mr. Wake's treatise are among the most important which a lover of the human race can consider. There should be no diffidence, no hesitation, no unwillingness to give it careful attention. Every interest vital to society and human happiness is involved. The intelligent understanding of the matter is essential, therefore, to a just and proper regard for the social relation under consideration, and the performance of the obligations incident to it uprightly and with a good conscience.

Mr. C. Staniland Wake has been for many years prominent as a member of the Anthropological Institute of Great Britain, and an active contributor to the literature which has been prepared and printed under its auspices. Several volumes of great value and deeply interesting to students and amateurs of anthropological learning have issued from his pen, the enumerating of which would be sufficient evidence of the author's diligence and fitness to instruct in the field of research which he has so faithfully occupied. His numerous monographs on Human Races, the Evolution of Morality, Phallicism, Serpent Worship, etc., etc., constitute a library in themselves, much knowledge compressed in brief space.

Accepting in a great degree the notions of modern scientists and reasoners like Herbert Spencer, Darwin and their congeners, he treats of the marriage relation in its present forms in civilized society as a development from more primitive conditions. Society is based on two instincts which are as powerful in their operation in the animal kingdom as with mankind—the instinct of self preservation and the sexual instinct. The latter is equally fundamental with the former, and it is no less general. Its subjective phase concerns the individuals whose coaction is required, and is expressed outwardly in the union of the sexes in "marriage," using this term in its widest sense. The objective phase relates to the results of this union. The parental instinct thus arises, giving rise in turn to the development of the idea of kinship.

Mr. Wake presumes accordingly that the sexual instinct being thus fundamental and general, absolute promiscuity between the sexes may have once existed, although there is no evidence of its having done so. It has been hindered by certain influences which have operated from a very early day, among all the races of mankind. They consist first, of social restraints arising from the claims of parents or others over the conduct of females in their family group; and secondly, of natural restraints from the feeling that persons closely related by blood ought not to form sexual alliances.

The second chapter of the work is devoted to a discussion of the subject of promiscuity, which numerous anthropological writers suppose to have once existed. Mr. Wake has been very full in his references upon this subject, disagreeing, however, in a marked degree from their conclusions. Promiscuity does not exist among the quadrumanous and lower animals, and there is, in fact, nothing in the present experience of mankind to authorize the view that it has passed through such a stage although the phenomenal phases of marriage are varied and sometimes of an eccentric character. It becomes necessary, therefore, to ascertain the ideas which govern the development of the sexual relations among the earliest races. There must have been certain rules and regulations; to these Mr. Wake devotes his next chapter. The social restraints already defined must have led to the formation of a rule of conduct the observance of which would be stringently enforced. "Capture" by one horde or group from another might gradually become established as a means of obtaining women, but it would be regarded as a measure requiring strict retaliation, and would seldom be resorted to so long as the neighboring hordes remained friendly, and women could be obtained by other means.

The regulations springing from the operation of natural restraints could be no less stringent. The sexual passion is much less easily aroused into activity between persons who grow up together from childhood than between other individuals. The offspring of the same mother would be looked upon as nearer of kin to each other than to other children, even of the same father. This would hinder sexual connections between them, although such might exist between children of different maternal groups. The Hebrew Scriptures seem to adopt this rule. All sexual conduct was primitively regarded as right and proper which was not opposed to any social regulation or natural restraint. Mr. Wake does not accept the opinion of Hon. L. B. Morgan of Rochester, N. Y., that kinship was once universally traced through the mother only, as among the aboriginal peoples of North America. The family group composed of the mother and her offspring, is the real social unit, but it has a paternal head likewise. This group ultimately developed into the larger group, to which the term gens or totem may be applied. The prohibition of marriage between persons in the same group, exists very generally. Exogamy is widely prevalent, as numerous examples show. There is no necessary connection, however, between this and marriage by capture; indeed, the lower races hold captives in low esteem. We have no reason to quote Lubbock, McLennan and other writers, who are copiously cited in opposition and then answered. Yet it is necessary to read them to obtain a clear conception of Mr. Wake's reasoning.

Two customs which seem very remarkable to us have been elsewhere held in great esteem. One is that of sexual hospitality, in which a man lent his wife, daughter or sister to his guest. This has been general in West Africa, some parts of Central Asia, among

\* The Development of Marriage and Kinship. By C. Staniland Wake. Author of the Evolution of Morality. London: George Redway. Price, \$3.50.

various American tribes, and in Asia. The other practice was viewed as barbarous. Strangers were anciently permitted to Oriental countries to participate in such hospitality within the temples; and to render it was regarded as an act of superior piety. The naturalness of sexual conduct, it was believed, was enough to show it acceptable to the divinity. The unmarried women were so employed; and they were sought after in marriage as favors by the goddess of fecundity. Eventually the practice of Greece and other countries were the principal dispensers of this hospitality, as it was regarded, and were free from disrepute accordingly. Marital arrangements were both temporary and permanent in many countries. The Romans and other peoples had a custom of usus which permitted a breaking of the contract at the end of the year, by the wife's absence for three nights. The Arabs had a similar practice.

One form of permanent marriage subsisted between groups of individuals; each tribe being in two groups, in which the men of one division were collectively as husband to all the women of the other. This is called punalua in Hawaii. The chapter relating to this subject presents a very extended delineation of the custom and its numerous modifications. Miscellaneous as these alliances appear at first sight, they are governed by rules so strict as to obviate the promiscuity which has been supposed. The great view seems to be to prevent marriage relations between persons near of kin. We cannot, however, present the matter in detail, but refer the interested reader to Mr. Wake's volume.

The punaluan marriage has two phases—several brothers, own or tribal, having wives in common. Mr. Wake doubts, however, whether any systematic polyandry exists in blood, and his reasons appear cogent. The community of wives in the military caste must not be included under the head of polyandry; in Europe soldiers are usually forbidden to marry, and in other climates the endeavor is to render marriage as little burdensome as possible. "Accessory spouses" of the character of the ancient heterae are permitted, therefore, to meet the demand. The children in such cases belong to the family or group of which the mother is a member. In Yemen was a form of marriage in which the woman remained in her father's house and dismissed her husband at will, and her male relatives were her protectors. The Tibetan custom is that of the Maha Bharata,—the woman being the wife of all the brothers of a family. The Todas of India have this custom, as well as the Singalese of Ceylon, and the Iats of the Northwest provinces.

The Hindu and Hebrew law that a man should marry his deceased brother's childless widow, Mr. Wake does not consider as a relic of polyandry. As Sir John Lubbock affirms, it is more intimately connected with the rights of property.

Polygyny was well nigh universal among the American nomadic tribes, and general in Africa and parts of Asia. Generally one wife has the superior rank; as in the family of Abraham, the two women Hagar and Keturah were subordinate and their children excluded from inheritance. In the household of Jacob, where two of the wives were sisters, and the others "handmaids" there seems to have been dispute. Rachel was "loved more than Leah," till the birth of children by the latter gave her the ascendancy and the place in the family tomb. Their children, however, were claimed by their father, and Jacob abode with them till he "stole away unawares," and having been overtaken they were formally manumitted. Wives were the property of the heirs, as the wives of Saul were given to David, and Absalom when seizing his father's throne, took also his concubines.

If a wife was childless, another might be taken. Even in Christian countries this has been permitted by Pope and reformer.

Mr. Wake enumerates several reasons for plural marriage, several of which, however, appear to us fanciful. The increase of personal influence seems the most plausible. Old men are, however, the more prone to polygyny—a fact which suggests to us that a motive for the practice is similar to that in the case of Abisbah and King David. The general and painful fact in the matter is that women are regarded as inferior beings and treated accordingly. Their lot in polyandry, however, is generally superior to what it is in polygyny. Thus, as Captain Turner declares, the women of Tibet enjoy an elevated station in society. Possibly, nevertheless, Buddhism is an important factor in the case.

The Chinese regard a plurality of wives as an "inpropriety." In Ceylon the nobility are monandrist, and regard the plurality of husbands with disfavour. Mr. Wake cites various authors in regard to the development of this sentiment and concludes very reasonably "that the true cause must be sought in the development of a sense of self respect, such as the Chinese exhibit in relation to marriage."

The rule of descent is next considered. This is evolved from the parental instinct. As a fact, the kinship of the child depends on the conditions of the marital contracts of its parents. Whether descent shall be traced in the female or male line depends on whether or not the woman's kin have given up their natural right to the children of the marriage. If the husband does not pay for her, the children belong to their mother's kin; but if he pays a bride-price, they may belong to his family. We must refer the reader to the extended citations from the customs of various Asiatic, Polynesian and other savage and barbarous peoples, whose definitions of kinship, are extremely complicated, and often unphysiological. Yet they afford us a very good understanding of many usages and notions among ourselves, which appear otherwise to be without sufficient reason, if not altogether absurd.

As declared by the Hon. Lewis H. Morgan of the Iroquois and other American native tribes, the custom of tracing descent through females has been preferred by many peoples from a very early period. There is evidence, moreover, that it has in some cases, been replaced by the tracing of descent through males, while it does not appear that the converse process ever takes place." Even in the Southern States in the time of slavery the children of female slaves were born to the condition of the mother, Partus sequitur ventrem. In the second chapter of the book of Genesis, marriage was defined by the sentence, "A man shall forsake father and mother, and cleave to his wife, and they twain shall become one flesh"—thus making the wife the stock of union. In the 45th Psalm, it is revealed, and the bride is commanded to "forsake her kindred and her father's house," because her husband is her lord whom she must worship. This change of custom has actually occurred among the Arabs to whom the Jews are cognate.

Totemism attained its most characteristic development among peoples whose system of kinship is based on descent through females. The word totem or dodaim means



the symbol of a gens or clan. A similar badge of fraternity exists among the Australians; also in Polynesia. Dr. McLennan believed the serpent to have been the totem of the serpent-breed derived from a serpent-ancestor, or that other animals became totems on a similar principle. More properly the totem is the form under which the dead members of the gens or clan re-appear to the living. "We may not yet be in a position," says Mr. Wake, "absolutely to affirm that totemism is derived from the ancient doctrine of emanations, but they are certainly allied." When the social system became modified totemism became effete, and the totems became chiefly ensigns, etc. Heraldry thus originated.

A curious custom is found among primitive peoples where kinship is traced through females. It requires a man and his wife's mother to avoid each other. "The slightest familiarity with women is not to be indulged in," says Mr. Fison, "nay, more, it would be pollution, bringing who knows what terrible punishment from the unseen powers."

The tracing of descent by the male, instead of the maternal line, is still a problem among writers on anthropology. That there has been a change by which this became common is very generally admitted. Mr. William Howitt considers that it is based on the belief that the child is derived solely from the male parent, the function of the mother being that of a nurse. We find this asserted by Emanuel Swedenborg. "So far as evidence is afforded, the Aryan race only, if we except the Australians, have recognized kinship as primarily through females. In Aryan households this has probably never been the case. The leading Aryan peoples had a common belief that the dead still abide with the living, so that it was of vital importance to nourish them with libations and sacrifice, and to propitiate them with religious rites, which only male representatives of the family might perform. The marriage ceremony had three significant parts; the house father withdrawing relationship and authority over the bride, the delivery of the bride to the bridegroom, and the presentation of the bride to the household of her husband's family. This was an unequivocal recognition of male superiority in the matter of kinship.

The earlier Pelagian inhabitants of Greece affirmed the superior relations of the mother; the Hellenes and Ionians asserted that of the father. The former Mr. Wake classes very properly with the Phoenicians, while the latter were Aryan. When Orestes kills his mother for the murder of Agamemnon, his father, the Erinyes, or Furies, who represent the former people, appear at the shrine of Athens demanding his punishment. In her behalf they plead that she had to drink blood from the man she slew. Orestes demands: "Is mine allied to my mother's blood?" They ask: "How else did she, before thy birth, sustain thee? He disowns the dearest of all ties, a mother's blood." Apollo, who had purified Orestes from the stain of bloodshed, then pronounces the case:

"The mother's frame Produces not the offspring, ill called hers. No 'tis the father, that to her commits The infant plant; she but the nutrient soil That gives the stranger growth."

Orestes, by the suffrage of the goddess, is absolved. The accusing spirits, enraged, declare that the "younger gods" disdain to obey the old law.

The next chapter treats of marriage by capture. The ceremonial presently became merely a form, but it denoted essentially a condition of slavery. It also implies that the offering of the women thus ceremonially "captured" belonged to the family of the father, of which the "capture" was public notice.

The final chapter, entitled Monogamy, depicts the several practices which preceded that form of the marriage relation. The social condition entitled "monandry," and enforced restraint upon wives, but not on husbands. This was the case among the Greeks, who generally regarded women as inferior beings. In most countries widows were prohibited from marrying. The Hindu custom of sati was probably borrowed from the Scythians. It was not inculcated in their sacred laws. Where remarriage was not prohibited it was more or less held in disrepute. It was the religion of the hearth and of ancestors which united the ancient Aryan family, and as marriage was the mode pointed out by nature for providing individuals to perform the rites of that worship, marriage itself was regarded as sacred. It was called *telos*, the designation of the mystic rites. Hence, under such a belief, a man could not well have more than one wife at a time, and it would be considered dishonorable, even at her death, to marry again.

In the ancient philosophic speculations, the soul, becoming united with matter, was regarded as being fallen into the cycle of physical existence. In order to return, it was required to pass through a series of transformations. Zoroaster and his successors taught that it was to be effected by purity of life—"purity of thought, purity of word, purity of deed."

The application of these ideas to marriage was the real origin of the monogamous family, which has become firmly established under Christian teaching.

It would not be surprising if these ideas led to a declaration that the state of marriage is one of impurity, and therefore not to be entered into at all. Such a doctrine was held by some sects. One teacher inculcated that marriage was instituted by the powers of darkness, for the purpose of perpetuating the race of their partisans. Although St. Paul allowed marriage, he appears to have regarded it as not so high a state as that of virginity. Jerome and other Christian fathers enforced the superiority of virginity. Carnal marriage became regarded as spiritual adultery, and in the fourth and fifth centuries husbands and wives released each other from the duties of the married state, and the idea continually enforced was the suppression of the whole sensual side of our nature. The purity, both of body and mind, was thought to be materialized and debased by sexual indulgence, and so marriage was allowed as a concession to the weakness of human nature. Virginity was the higher state. The sons of the resurrection, or superior life, "neither marry nor are given in marriage." The family relations and instincts, if not discarded outright, were held in low estimation.

"If these natural ties are so little thought of, the marriage relation from which they spring must have been as little regarded. This feeling, which is deeply rooted in the human heart, was at one time widely spread, not only among Christians, but also among the followers of Gautama Buddha, and it has still great influence over those who think more highly of a future life than of the present. The objection to marriage is not restricted merely to those who regard the activity of the sexual instinct as inconsistent with religious devotion. Marriage has its intellectual opponents also; and it is quite possible that in some future age the life of virginity may come to be considered the con-

dition proper to those who are morally or intellectually in advance of their fellows, and that to which the human race is slowly but surely tending."

Though not altogether accepting these sentiments, we frankly acknowledge that they are fairly deduced from the various writings of Christian, sacred and other authors, as we now possess them. There has been an ascetic tendency which it is not easy to account for, except as originating in pessimism. That nature and physical existence is evil, and to be born is therefore the greatest of calamities, are the propositions lying at the bottom. But if there is a higher law, a life transcending the present, a Supreme Intelligence and Benevolence, then such reasoning is futile.

Mr. Wake has gathered together a mass of information of the most valuable character. He possesses the qualities of diligence, fidelity and discrimination. He expresses himself with admirable clearness, and every sentence contains an idea which one can not afford to lose. The work before us overflows with information and shows clearly the origin of many notions and customs which we have found it hard to account for, and yet which are retained with invincible tenacity. Thoughtful readers will prize the book as a choice contribution to our knowledge. Its value is increased by the addition of an excellent index.

Woman's Department.

OF INTEREST TO WOMEN.

JENNIE CHANDLER.

I have just laid down a new book of remarkable interest, the life of Jonathan Edwards, and as a copy of the RELIGIO-PHILOSOPHICAL JOURNAL lay at my side and as I glanced at the heading, "Woman's Department," it occurred to me that I might write something for it which would interest our readers. Concerning Jonathan Edwards, I have come to the conclusion that this great divine, this most logical thinker, has done more to make the women of this country, and especially those who consider themselves Christians, unhappy than any other person of whom I can think. Of himself, Mr. Edwards was a great man, with a most powerful intellect. Had he lived under the influence of modern ideas his career for good would have been immense. Huxley says he was one of the most profound thinkers that this country ever produced. His biographer says of him that he was very tall, slender, with a feminine cast of countenance, and a great capacity for suffering. He was different from women, however, in this, that he would not let his life "be frittered away on trifles and useless employments."

Stern and sober as were New England divines, he relaxed himself with his family and enjoyed himself with wife and children. His wife was wondrously beautiful in form and feature. There was a lustre in her beauty. Her strongest attraction in the eyes of her husband was her mystical enthusiasm and close relation with the Deity, or as Spiritualists would say, with the spirit world.

Mrs. Edwards "fulfilled the somewhat exacting ideal which the ways of a Puritan minister demanded. She became the administrator of the household affairs, saving her husband from all unnecessary knowledge and annoyance. She studied economy as a religious duty, bearing in mind the words of Christ that *nothing be lost*. She paid a becoming deference to her husband. She spared no pains in conforming to his inclinations and rendering every thing in the family agreeable and pleasant. There was nothing morbid or sad about her religion; she had no depressing experiences; her piety, like her character, was a joyous one, bringing with it light and gladness. It was said of her by a contemporary divine that she had learned a shorter way to heaven than her husband's. Later in her married life, during the period of the so-called Great Awakening which was prompted by her husband, her frame of mind must be termed morbid; as when, for instance, she distressed herself with misgivings lest an invitation to Mr. Edwards to preach in Leicester had ministered to her pride in her husband rather than to a pure interest in the extension of God's work. Her excitement at this time was also morbid, not to say delirious. We are told that during the revival epoch for a period of nearly three years she remained in a state of spiritual exultation as lifted her above the world and brought her into intimate communion with the spirit world. At times she rose up leaping with joy and exultation.

While women may, however, admire Mrs. Edwards, they can have no reason for admiring her husband, except on the ground of his wonderful intellect—an intellect, however, perverted to the saddest use. There is no doubt but that he delayed for a century the progress of the age in its tendency towards liberal thought. "One man has recorded that as he listened to Edwards, when discoursing of the day of judgment, he fully anticipated that the dreadful day would begin when the sermon should come to an end." If such an influence was exerted on a man, how would this sermon have affected a woman? Then follows the memorable account left by an ear and eye witness of the effect of the sermon preached at Enfield, Conn., in July, 1741—a sermon which, in the words of the biographer, "if New England has forgiven, it has never been able to forget." The title was: "Sinners in the Hands of an Angry God," and the impression made by it was "as if some supernatural apparition had frightened the people beyond control. They were convulsed in tears of distress and agony. Amid their sobs and outcries the preacher pauses, bidding them be quiet in order that he might be heard." The discourse was one constant stream of imprecation against sinful humanity, and it ended with these words: "If we knew that there was one person, and but one, in the whole congregation that was to be the subject of this misery, what awful things it would be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many, it is likely, will remember this discourse in hell! And it would be a wonder if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons who now sit here in some seats of this meeting house in health and quiet and secure, should be there before to-morrow morning."

I think I am right in saying that this sermon has had an influence on the religion of the century and caused untold misery. Those who know how much unhappiness women have felt for fear their children would suffer forever in hell, know how great a trial it may have known in family life made miserable by this belief, simply because a son or several sons refused to believe in this monstrous doctrine. Daughters, I am sorry to say, have rarely been so rebellious. I have known moth-

ers weep tears daily for years because they believed in the theology taught by Jonathan Edwards. Such women have reason to be thankful for the advent of modern Spiritualism, with all its shams and frauds, for setting their minds at rest on this one subject. If it had done nothing else its mission would have been grand.

Another reason why women should not forget Mr. Edwards is, because he was the father of modern revivalism. We have heard, indeed, so need to consider Edwards. He is, in fact, a theologian that most of us lose sight of his relation of authorship to the idea of revivals, which, although Fox and Barclay had propounded it to Quakers, was first planted by the Puritan preacher of Northampton among orthodox Calvinists, from whom it passed to Methodism. Not Whitefield, but Edwards, was the great original revivalist. It was the latter who started in 1735 in his own parish the so-called Great Awakening, which in a few years, extended to one hundred and fifty towns. Think of it. How many revivals have been held since then and how they have tortured women by the fear of hell for themselves and their friends. And how they have demoralized the mind by teaching such ideas concerning God and the spirit world.

It would be interesting if we could trace the career of Edwards in the spirit world, and whether he or his wife, who would in our times no doubt be a believer in Spiritualism, were most highly welcome there, but this seems not possible.

I have wondered many times while reading the life of this remarkable man, why he has never visited the realms of death since his death? Why he has never thought it worth while to undo the wrong he did while here, especially the wrong to our sex. It almost makes me doubt the possibility of spirit communion when I think of it.

But I have already extended this letter to too great a length, so I will close by saying, women be thankful for this age and for the fact that the belief in hellfire is surely passing away, and our children will know of it only through history.

BOOK REVIEWS.

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

TO BEAR WITNESS. A Metaphysical Sketch. By Cecil St. Clair. Boston: H. H. Carter & Co. Price, \$1.00.

This story will be found very interesting. The heroine, Clara Seales, a young woman upon whom nature had lavished many noble gifts and every advantage that loving parents possessed of large means could give her,—lay dying. When everything that medical skill could do and mourning friends were awaiting the final change, a scientific and earnest doctor, the persistent desire of one friend, Clara herself resolved that she would not die, and with the aid of the new treatment she was restored to health. Her gratitude for her restoration was so great that she resolved to devote the rest of her life to humanity. The religious discussions with her healer are both interesting and instructive; Clara always being able to demonstrate the narrowness of the average Christian Scientist's position.

Mrs. Eddy in the thin disguise of Mrs. Frederic is completely up to the mark. We quote briefly from one of the conversations: Said Clara: "But if, as you say, 'all is good,' a rumshop would be as desirable a place as any other to bring up a child in the way he should go. Why are apples or other fruits, or the evil thoughts of others, or 'animal magnetism,' as you call it, or 'malignant mesmerism,' if all is good, and evil never did and never can exist? Would it not be more reasonable to allow existent evil as a stepping-stone on which to climb to higher states, as apples are eaten, or the evil thoughts of others, fruit, when still hard, and green and sour?"

"Oh, then you want to worship two Deities—God and the Devil; accept two creations—good and evil. All is good," insisted Mrs. Gates, "there is no evil, no sin, sickness or death. I had only a belief of evil. It was an error of your mortal mind. This Truth had made you free. I treated you to realize your at-one-ment with the Father. God is our only Intelligence, our Life, Health and Strength. Then, how can a part of God be sick?" "Yes, dear friend, I see just what a great and praiseworthy work it was for Mrs. Frederic to make practical application of the old formula, 'all is good,' to the needs of a suffering humanity, and to reduce it to a Science of Healing, placing it in tabulated form for the use of the world. There is no such a thing as a glinting of the same light, let us hope later minds will receive a grander illumination. The spectrum holds many colored rays, and it takes every prismatic hue and tint to make the one white ray of perfect Truth. Here, it seems, Mrs. Frederic makes a grave mistake in exalting personality to the plane of principle. A soul, zealous in the cause of Truth, would welcome its message from any source, ignoring self-interests and prerogatives. God, who is no respecter of persons, does not speak to one of his children alone." "But I want to ask one more question. What theory does your Science hold of the life beyond, the real life? You say nothing about it, and I never before knew of any doctrine or religion, that stopped short of the borders of even a chimerical grave, with no outlook across its borders to the farther country. As we are spirits to-day and have no bodies, the natural outcome of your faith must, of course, be a belief in the reality or possibility of communion with all spirits everywhere, embodied or disembodied?"

"Oh, mercy, no, indeed!" cries Mrs. Gates, with a look of horror, "swill of error! we do not. Why, Clara, are you a Spiritualist?" "Probably not," laughed Clara, "since you have recently called me a materialist, and one can't be both; but I do not understand how you can consistently deny such interchange of thought. You and I are now holding a spiritual communication, as these gateways of lips and ears have no intelligence. If matter has no existence, we should still be denizens of the same sphere, if I had lost the shadow we call my body last Sunday evening; and, of course, there need be no interruption in the conversation of two spirits."

OUT OF THE DEPTHS. A Woman's Story. Philadelphia: T. S. Peterson & Bros. Price, 25 cents. The author of this story of suffering and sin evidently is not unacquainted with the phases of life herein depicted. It contains some strong and powerful scenes, written by a delicate and tender hand.

New Books Received.

A Social Diplomat. By Flora Adams Darling, A. M. American Novelists' Series. New York: John W. Lovell & Co. Price, 50 cents.

The Trade of Authorship. By Walstan Dixey. Brooklyn, N. Y.: Published by the author. Price, \$1.00.

The Ety Family. By Sara E. Hervey. Onset, Mass.: Published by the author. Price, \$1.08 postpaid.

The Science of the Christ. By Ursula N. Gestefeld. Chicago: Published by the author. Price, \$3.00.

Romanism in Four Chapters, together with an open letter to Archbishop Ireland. By Rev. Henry Clay Mabie, D. D. Minneapolis, Minn.: T. J. Morrow. Price, 25 cents.

Comedy of a Country House. By Julian Sturgis; That Other Woman. By Annie Thomas; The Tree of Knowledge. By G. M. Lott; Roland Oliver. By Justin McCarthy; Sheba, A Study of Girlhood. By Rita. Lovell's International Series. New York: Frank F. Lovell & Co. Price, 30 cents, each.

A Fair Maid of Marblehead. By Kate Tannatt Woods. American Authors' Series. New York: John W. Lovell Co. Price, 50 cents.

The Nobleman's Return. New York: Geo. N. Miller & Co. Price, 20 cents.

Heaven Revised is meeting with success. It is a good missionary pamphlet and can be had at this office for 25 cents. Now is the time to order.

October Magazines Received Late.

The Kindergarten. (Chicago.) The October issue contains an article by Frances Lord on the Kindergarten as a School of History. Edward G. Howe, Prof. of Science in Harvard School, continues his Science lessons; Music in the Kindergarten, and Kindergarten Occupations are all qualified to interest readers.

The Nineteenth Century. (New York.) This able monthly, for October, opens with an article on the Attack on the Native States of India by Mohsin-ul-Mulk (Medi All.) J. Churton Collins reviews the advance made in the University Extension Movement. An article on Rome in 1889 points out the more important archaeological discoveries and describes the changes modern life have made in the topography of the city. Mr. Gladstone gives a brief review of the Journal de Marie Bashkirtseff, a book attracting much attention not only in Paris, but in all Europe and America. Some curious facts are gathered together in the paper on the Insensibility of Animals to Pain. Mental and Physical Training of Children is a valuable article. Many other good papers and essays appear.

The Rational Age. (Denver, Col.) Numbers one and two of Vol. one of this monthly is at hand. The Editor says: the object of this publication is to afford a key to the problems of the time, social, political, and religious thus opening to a single plane of civilization. Price per year \$2.00, single copies 20 cents.

Also L' Aurore, Paris. The Horticultural Art Journal, Rochester, N. Y.

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CHICAGO, ILL., Saturday, November 2, 1889.

### Frank but Fresh.

An educated young Israelite of Jamestown, New York, is attempting a scheme which, but for his freshness in free thought and his ignorance of the history of similar enterprises he never would have essayed. Rev. Henry Frank is the name of this brilliant and earnest preacher. Born of Jewish parents and brought up in their faith, he yielded to the influence of college environment and became a Methodist preacher. After a few years of pulpit work in Kansas and Wisconsin he gave up his ministry on account of ill-health, it is said. Some three years ago he went to Jamestown, N. Y., to fill the pulpit of the First Congregational Church. Owing to his growing liberality his preaching became obnoxious to many of the society and he resigned the pastorate. Whereupon a new society, led by the heterodox preacher, quickly sprang into vigorous and, it would seem, healthy life. Having evolved from the Jewish faith to Methodism, and finally to a point outside the pale of any sect, it is but natural that history should again repeat itself in his case. He glows with enthusiasm in his new-found freedom, which is natural and right enough. But not having studied the past he falls into the same vagary which has so often misled other preachers when once outside the familiar scenes and experiences of their orthodox fold.

Our readers will remember the quixotic efforts of Rev. Mr. Townsend, who, having grown too broad for Methodism and imagining, in his ignorance, that he had discovered a "New Theology," essayed to build a new order of things after his pattern. He started in at Jamestown, N. Y., established a paper, founded a summer school for his "New Theology" at Lakeside, on Chautauqua Lake, not far from the now famous Chautauqua Camp. His several enterprises were dismal failures as any liberal of experience could have told him they would be. Mr. Frank now has a scheme for utilizing the pavilion and grounds owned by the corporation which experimented, to its cost, with Mr. Townsend. In pursuance of his object Mr. Frank sends out a circular letter defining his purpose and methods. We quote at length from it as follows:

I propose to procure the use of these grounds and there establish the National Institute of Free Religion. It is proposed to establish in this summer institute a free platform for the unrestrained discussion of every intellectual problem which appeals to the study and intelligence of the age.

Nowhere in our great country does there at present exist a national rendezvous where the "pros" and "cons," the supporters and antagonists of all great causes, may assemble in fellowship of heart and hand, if not in fellowship of thought.

The greatest problem of the age is how to establish the brotherhood of man. How is bring together, in the circle of love and honest fellowship, the leaders and representatives of all phases of thought and agitation. Will not the new institute afford a noble opportunity for such national and possibly world-wide fellowship? Here all may come who have an idea to advance, or a new hope for humanity, and however much ostracized in the common walks of life, if they be rational and intelligent people, may give full and free vent to the pent-up fires of their eager souls.

Here may meet the extremes of all theological, educational, political, sociological, psychological and scientific schools: Calvinism with freest Arminianism; high churchism with low and broad churchism; conservative Biblical criticism with higher and highest criticism; Biblical and anti-Biblicalists; religionists and secularists; papal propagandists and anti-Roman Catholics; indeed the opposite phases of all great religious questions are here to meet and be mutually arrayed in intellectual antagonism, from medievalistic Christianity to Ingelsolistic infidelity. Here may come the representatives of the opposite

sociological schools of thought and openly discuss their fondest schemes; conservatives and protectionists may meet free traders and single taxers; and all the phases of the labor question may here be justly represented from the Knights of Labor under Powderly, and the Federation of Labor or the United Brotherhoods under their respective leaders, to the Christian and anti-Christian socialists, nationalistic, Ge rgites, Marx, La Salle's, and Gronlund's followers and whatever other leader may choose to be heard. Likewise the great temperance cause may here have a hearing in all its phases. Here let the saloon-keeper's plea be heard side by side with that of the restrictionists and Prohibitionists. Let Third party and anti-parties here meet each other face to face. Here will be a common platform for Kate Field and Frances Willard; for John P. St. John and Doctor Howard Crosby.

Then, I need but hint at the great psychological questions which may here find a free and untrammelled platform. Here may come the leaders and followers of Spiritualism, spiritism, theosophy, Christian science, faith-cure, mental healing, and all the great phenomena of the spiritual movements of the age. Likewise shall those who philosophically explain away or utterly deny the existence of such phenomena have a perfect hearing, so that justice may be done to all and the fountain of knowledge may send forth its every stream.

Thus shall the opposite extremes of all the phases of agitation meet.

What say you? Do you not think great good can thus be accomplished? Is not the age yet ready for so comprehensive and truly christian a scheme? Cannot a movement be successfully established on the following simple platform: "No dogmatism in discussion; no sectarianism in religion; no sex in reformation; no restraint in agitation."

I appeal to you directly as a leader and representative thinker and worker of the age; will you come among us and help us work out this hopeful undertaking?

A reading of this unique document leads one to wonder whether the young preacher's brain is not softening or, what is more likely, whether he has not become so intoxicated with the, to him, new wine of liberal religion as to lose his powers of ratiocination, or, that in his swift flight from orthodoxy he has not failed to familiarize himself with the premises on which he assumes to build his argument.

Think for a moment what a menagerie Bro. Frank pines for! A free-to-all, go-as-you-please circus with a ring where the wittiest clown, the most daring mental gymnast and the loudest mouthed pot-house brawler would be sure of carrying off the blue ribbon and silencing competition.

Think of pitting the noble Frances Willard against Frau Schmitt, owner of a beer garden, in a debate on Prohibition. Imagine the refined, dignified and spiritual Heber Newton disputing with the jury lawyer and iconoclastic jester, Bob Ingersoll. Suppose, if it is not too much, the sweet and heaven-inspired Elizabeth Lowe Watson put into the arena for a contest with some coarse representative of crude materialism. But enough. Words fail to depict the possibilities of the Rev. Frank's hippodrome.

In his zeal to build a platform for the Lakeside enterprise "The National Institute of Free Religion," as he calls it, Brother Frank forgets that men live and move and have their being during this mortal life in a three-dimensional sphere, that everything must have length, breadth and thickness. He uses up all his material in length and breadth and constructs a platform so thin and frail that it is only fit to support gasbags and other inflated contrivances. Man is bound for a four-dimensional sphere when he gets through here, and he cannot properly prepare himself for that life by retrograding to a two-dimensional plane even though it be labelled with the fascinating name of "Free Platform of the National Institute of Free Religion." No, no, Brother, stick to the good old fashioned three-dimensional work if you would be happy and make others wise and happy too.

We hope, Brother Frank, that with increasing experience you will have no less enthusiasm but more wisdom. We hope you will learn that constructive work of any sort and especially in liberal religion cannot be promoted by such a wild scheme as this vagary of yours. Earnest workers who have wisdom do not depend on intellectual tournaments nor mental pyrotechnics to accomplish their purpose.

To accentuate our views, Brother Frank, we quote the words of Stainton-Moses, a graduate of Oxford, a religious man, a liberal thinker, who was familiar with free thought while yet you were in Jewish bondage. He is editor of *Light*, an able London paper. In the issue of that paper for October 12th he publishes the essential part of your circular letter and says: "This is an age of movement, of strange, blind groping after union and brotherhood, of upheaval and reconstruction. We have received so curious an instance of this in the form of a letter from Henry Frank, Minister to the Independent Society at Jamestown, N. Y., that we give some extracts.... It is a large order, and imagination fails to picture the Babel of discordant sounds that will arise to heaven from that platform."

You ask us, Brother Frank, to address our reply directly to you. But you do not specify by what method we shall do it. As the subject-matter is of a public nature and affects the public vitally, and especially that part of the public interested in the rational, orderly progress of liberal thought we make answer in the only way consistent with the circumstances, to-wit; through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, a paper which stands for liberty, not license, for order, not chaos, and for constructive work along well defined lines; a paper which stood for all you think you are standing for while yet you were in the thrall of Judaism.

### The Church of the Spirit.

After all these years of iteration and reiteration, it ought not to be necessary for us to disclaim any and all desire to organize on a declaration of principles and a constitution which shall be declared infallible and unchangeable. We do assert, and without fear of successful contradiction, that if Spiritualists and those in sympathy with the central thought and large aims of Spiritualism desire to make any headway, or a congenial religious home for themselves, with all which this implies, then must they set up a standard of morals, make prominent ethical principles, and frankly and freely affirm, in concise and perspicuous language, a Superior Intelligence. It is not possible, or even desirable, that one individual shall define God for another. But it is possible, rational and consistent for Spiritualists to posit a Spirit of Love and Wisdom, which may as well be called God as by any other name.

Never having had any sectarian affiliations or church membership myself, never having had, in our entire life, any belief in or sympathy with orthodox theology, we are not frightened nor infuriated when we hear or see the words God, Church. We can picture both without any of the distortions and abuses which have accreted around these words as the result of man's ignorance, superstition and selfishness. Furthermore, we claim the right to use these words without having to explain our meaning every time; and without feeling obliged to apologize, or to reaffirm our loyalty to free thought and rational Spiritualism in connection with their use. They are good words, simple and strong. Superstition has no patent on them. No liberal thinker need be ashamed to use them nor angry at hearing them. Let us have done with the fatuousness, abnormal individualism, and supreme conceit which have combined to create fear of, contempt for, and anger with these words. If there is to be an organization evolved from the present Spiritualistic chaos, it will be a spontaneous, volunteer effort on the part of those who desire it and who are willing to carry out, in concert, what they now more or less clearly see and more or less faithfully and effectively strive to do as individuals. There will be no drafting into the service; no premiums for substitutes. No unwilling worker will be welcome. Those who fear that by some occult process they are likely to be coerced into an organization may forthwith allay their anxiety.

We confess that our perspicacity is not quite equal to understanding Judge Dailey's closing paragraph, on another page. We fear his stenographer did not do him justice. We can master some sentences taken singly, but considered as a whole, it is too much for us, and we shall be greatly obliged if our excellent friend will make himself more lucid. The purposes which the Judge would add to the Spiritualist declaration inevitably, naturally, and as a matter of course, follow and are a part of any successful organic movement.

Judge Dailey stands to day as one of the staunchest advocates of honesty and good morals, and an uncompromising friend of scientific accuracy in the study of spirit phenomena. He desires to meet and repel all open or covert attacks by legislatures or corporations upon the prerogatives of Spiritualists, but in defending Spiritualism he does not desire nor can he be forced to protect tricksters and doubtful characters who ply their vocations under its cloak. Before Judge Dailey, and the host of good people whom he represents, can reasonably hope to successfully stand before law-makers and officers of the law in defense of the liberties of Spiritualists, they must sharply define their own status. They must so clearly and completely differentiate themselves from a class made up of adventurers and superstitious fanatics, now looked upon by the world as Spiritualists, as to leave no excuse for ignorance or mistake on the part of the law-making or law-executing powers. There is no way to do this effectually and permanently except by and through organization; and organization upon a platform commanding the respect of moral, law-abiding people. Spiritualists are every day in one way and another claiming, and in many instances receiving, the privileges granted by custom and law to religious organizations. Yet, as a body, they occupy an anomalous position before the law and the world. Let us cite one of the perplexities which such a Spiritualist as Judge Dailey has to meet. A society of Spiritualists in San Francisco, incorporated as a religious body under the law of California, had a President with a record for gross immorality. One day he took it into his head that it would be a good scheme to go into the business of ordaining ministers, and forthwith he proceeded to execute his plan. With an original form of ordination he anointed and ordained right and left. No question of fitness, either of mind or morals, troubled this minister-maker. He ordained his wife and then she ordained him. Among others invested with the authority of a minister by this versatile manufacturer was W. R. Colby, notorious at the time as a drunkard, an inveterate gambler and a trickster. Immediately following "Rev." Colby's ordination he, as a "minister of the gospel," performed the marriage ceremony for a couple. Now, Judge Dailey would not feel like recognizing as within the intent and purpose of the law, nor as for the good of the public, nor as a right of Spiritualists, such a farce as this was from first to last. Yet what can Judge Dailey, and the class of Spiritualists he represents, do about it as matters now stand? As things are, the world and the law-makers are justified in classing us all in one lot. In the very case referred to, notwithstanding the published disclaimer of leading San Francisco Spirit-

ualists, the minister-making president on his trip east was recognized as a representative Spiritualist at several camps and, if we have not been incorrectly informed, was entertained as a guest by Mr. Henry J. Newton, President of the First Society of New York City.

At present Spiritualism as a movement has no tangible existence capable of being recognized by law; or of formulation by a Spiritualist in his individual capacity in a way to give it standing in any civil, religious, or legal tribunal, except upon sufferance or as a matter of courtesy. One moment Spiritualists clamor for legal recognition, and the privileges accorded only to organized religious bodies; the next moment they will (many of them) declare they oppose all organization, don't propose to be fettered, Spiritualism is not a religion, etc., etc. Now let us as Spiritualists be consistent. Either remain without organic existence, without an acknowledged religious and ethical standard, without responsibility, claiming no recognition, courtesies, or rights because of our Spiritualism; let us do this cheerfully and suffer all the hardship and degradation and demoralization to the movement which necessarily accompanies such a state of affairs, or let us turn to the right about and put ourselves as Spiritualists and members of a great movement in possession of those essentials and accessories whereby we shall be entitled to demand for Spiritualism, as a legal and moral entity, those prerogatives belonging to a perfected organization.

### The South American Guests.

The distinguished gentlemen composing the International American Congress at Washington, have come and gone. They were enthusiastically received by the citizens of Chicago, generously entertained, feasted and banqueted, and in a thousand ways they evinced their high appreciation of all that was done for them. It was the privilege, as well as pleasure, of a representative of the JOURNAL to be appointed on the reception committee, by which means he was enabled to come into intimate relations with a large number of the delegation, who were glad to meet with any one that could speak and understand their language, for in that way they were less trammelled in the expression of their feelings and could give freer utterance to their thoughts. With only one or two exceptions nearly all the delegation had some knowledge of the English tongue, but not enough to express themselves fluently in it, while a few who had resided as ministers or consuls in this country were quite at home in the language, notably the Peruvian delegate who was graduated from Columbia College at Washington.

There were no young men in the delegation, as was supposed by the populace, for the youngest was not much below forty and from that all the way up to the venerable age of seventy. The younger portion of the company were *attachés* or clerks, of whom each member had from one to three—in some instances sons and nephews—acting in that capacity. The *attachés* were all, so far as could be ascertained from casual intercourse, young men of refinement, good intellect, well educated and of an inquiring turn of mind, who could readily take in all that their elders failed to see; and as they are to be the future statesmen of their respective countries, the importance of their traveling with the authorized delegates can be readily appreciated.

The initial reception at the Twenty-Second Street Station of the Michigan Central depot on Saturday evening of the 19th was not promising. A cold east wind was blowing and only two or three sickly gas jets lighted up the blackness and prevented stumbling, but perhaps this helped to make all the more brilliant and gorgeous the march, a little later on, as the long line of carriages wended their way through streets flashing with thousands of electric lights, preceded by a large military escort and bands of music, to the Grand Pacific Hotel. Here, after being made welcome by the mayor of the city the guests retired, to recuperate from the fatigue of travel.

As Chicago is essentially a moral as well as religious city, the visitors were allowed the whole of Sunday, up to 2 o'clock, for rest. Carriages, however, were placed at their disposal, and many of them did a little independent sight seeing and church going. That was their own affair. They were not whisked about *volens volens* and wine and feted as was done in some of the less conscientious eastern cities, but having her reputation at stake as the "typical American city," Chicago gave the illustrious foreigners a sample and good example of an American Sunday as a day of repose. She did more. She took them all to Sunday school—to the Armour Mission where 1,500 children are gathered together every Sunday for religious instruction, and of course there were no absentees on this occasion when such notable visitors were to be present. They remained in the main auditorium long enough to hear a song or two, then visited other class rooms for a moment. The exercises of little toddlers three and four years old called forth special admiration from the strangers, though they were highly pleased with the whole school and surroundings. Each one received on retiring a Sunday-school paper—"The Armour Mission Visitor." It is not known whether they understood the double significance of this splendidly appointed school—they are supposed only to take the humanitarian and philanthropic view of the picture, for they have not as yet learned all the intricacies and curiosities of American advertising and have no idea of how much

more readily Armour canned meat sells when it is known that there is an Armour Mission Sunday-school connected with the establishment. In blissful ignorance of this they rode through the magnificent boulevards to the Chicago water works and viewed in amazement the ponderous engines, learning that at every stroke of the pump 2240 gallons of water were raised, and many other things wonderful. The day closed with a ride through Lincoln Park.

Tuesday was spent in visiting the McCormick Reaper Works, the Union Stock Yards, and the suburb of Pullman. Surprise succeeded surprise and the strangers acknowledged that they had exhausted their stock of adjectives in giving utterance to their astonishment. "Todo lo que hacen los Americanos es en lo grande," they exclaimed continually—i. e., every thing that the Americans do is on a big scale. The great extent of ground covered by the Union Stock Yards and buildings, the multitude of employes, and the rapidly with which work was accomplished was bewildering to them. On the road to Pullman a bountiful lunch was served. The marvels of that beautiful city of eight years' growth (containing 15,000 inhabitants) were all too briefly surveyed, and then back to Chicago by rail and in carriages through magnificent parks and boulevards to the Grand Pacific Hotel. In the evening they attended a reception tendered them by Mr. and Mrs. Potter Palmer, at their palatial residence; this was a most brilliant affair and was the subject of constant praise during the remainder of their stay.

Wednesday was a busy day for sight-seeing. The first place visited was the mammoth wholesale warehouse of Marshal Field & Co., where a hurried march was taken from the seventh story to the basement. The visitors were told what is true, that it is the largest store of its class in the world; and Mr. Higinbotham, a member of the firm and member of the committee of reception, informed them that whereas now there were 3,000 employes, he remembered the time when three men were all that were required to do the work of the firm. At the Board of Trade the visitors were greeted with a yell of welcome from a thousand throats—a sea of humanity was there gathered; the sight was imposing and the enthusiasm unbounded.

Near Michigan boulevard, Minister Romero was allowed to ring a fire alarm. In two and one-half minutes after the hook was pulled engine No. 1 arrived, and four minutes later the first stream of water was turned on. This display greatly interested the party.

The Auditorium was next visited, and as they viewed the vast space that will accommodate 10,000 people at once, their ejaculations of surprise were unstinted, again calling forth the oft repeated remark as to the colossal grandeur of everything undertaken by the Americans. They lingered long, unwilling to depart, but they finally reached the storehouse of the Studebakers, where was a magnificent display of all the styles of carriages made by that firm. In a private office of the establishment were two superb paintings of the father and mother of the Studebakers. The father was represented in his shirt-sleeves near his anvil, and the mother in plain domestic attire. As one of the delegates stood admiring them, he turned to the JOURNAL representative and said, in his own expressive language—"How different you Americans are from other people! Go to Europe and you find people anxious to make a display to you of their decorations, their epaulets, their ribbons and their honors, but here, when you become noted, you are proud to show from whence you sprang!" But he hasn't seen all the Americans yet—if he stays here long enough he will know more about them!

An hour's journey by rail took the entire company to Dunham's celebrated horse farm. A splendid lunch was served in his elegant residence. A band of music from the Elgin Watch Co., delighted the foreigners with their native music. Too little time was given for the fine display of blooded horses that followed, for before it was over the guests were obliged to hasten to the train.

A magnificent banquet in the evening was the crowning entertainment for the guests. The floral decorations were the most elaborate ever attempted in Chicago, and 500 men sat down to groaning tables. Eloquent speeches in response to toasts followed the feast, the whole winding up with singing the hymn, "America," all standing, and it was past the hour of 12 that found "the banquet hall deserted."

The South American delegation is composed of intelligent, observing, able men and to single out any one of them for special mention would be invidious to the rest. The JOURNAL'S representative, however, on account of closer intimacy, was particularly pleased with J. M. Caamano, ex-President of the Republic of Ecuador, Jacinto Castellanos, Plenipotentiary Minister of Salvador, Jeronimo Zelaya, Envoy Extraordinary of Honduras; and among the *attachés*, Carlos Zanartu of Chili, and Dr. C. S. Martins of Brazil, whom he found to be young men of brilliant attainments. The latter was the only one in the company to represent the great empire of Brazil, the regular delegates having been detained in Washington on important business. He is a young lawyer, an editor, and in mellifluous Portuguese for one hour poured into willing ears the glories of his country.

### Sheol Cooling—A Door of Escape.

The American Board of Foreign Missions has heretofore stood stonily for only sending out missionaries to convert the heathen who would preach endless punishment, hot and heavy and without mercy, putting God on a



or below the Hindoo goddess Siva, the destroyer, who laps up blood like a famished tigress. But light comes at last, and the Board, at their New York meeting, October 18, have yielded so far as to have a committee chosen to look at the case and suggest remedies. The telegram of that date, from New York, says, "It is hoped that this is the beginning of the end of the 'Andover controversy.'"

"The contest of yesterday will go upon record as one of the most memorable in its history of eighty years. It marked the beginning of the end of an issue which is nothing less than the toleration of theological differences, so that men who are of different minds can stand and work together on the same general platform. The disturbance in the Board started in the contention for the permissible belief in probation after death, but in the Congregational body it has widened into a contest between conservatives and liberals. The conservatives, though largely in the majority, were forced to give heed to the appeals of the liberals."

The prayer of St. Thomas Aquinas, six hundred years ago, was not in vain.

"Oh, God!" he said, "it cannot be  
The morning star, with endless moan,  
Should lift his fading orbs to thee—  
And thou be happy on thy throne.

It were not kind; nay, Father, nay;  
It were not just, O God! I say;  
Pray for the devil, Jesus, pray!"

Publisher's Announcement.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent free for the remainder of the year to all new yearly subscribers! Friends of the JOURNAL, the publisher relies upon the truth of your oft expressed regard for the paper and its interests, and appeals to you to manifest your confidence and good will by actively aiding in increasing its circulation during the next sixty days. There is not a reader on the JOURNAL'S list who cannot secure from five to fifty new yearly subscribers before the year closes if only the effort is made in real earnest!

The JOURNAL gives full value for all it receives. The aim of its editor is to make it a real help to its readers in their efforts to compass the scientific side of Spiritualism and to develop those grand and noble spiritual faculties which can only be properly fed and cultivated in the higher altitudes of Spiritualism.

The JOURNAL is published in the interests of serious minded, intelligent and truth-loving inquirers and Spiritualists. It seeks to cut its way straight and quickly to the core of truth regardless of all difficulties and consequences; it adheres rigidly to its principles, never compromising, or hedging, or keeping silence when it should meet an issue and speak the word. Such a paper necessarily makes many bitter and vindictive enemies, whose active opposition never lulls, and who seek every opportunity to accomplish their purpose.

This requires to be met by equally active and determined effort on the part of the JOURNAL'S supporters. Do you realize this, you who respect and approve the JOURNAL and rely on it to sustain the dignity and character of the Spiritualist movement and pioneer it safely through the little known and difficult road which leads to the goal we all aspire to see it reach? Think it over! Be candid with yourselves and see if you are doing your whole duty and all you can! The publisher is not complaining nor preaching to you. His only aim is to arouse you to a consideration of your own part and duty in this great work of Spiritualism—a Spiritualism which spiritualizes and sweetens human nature, stimulates the intellect and develops moral sense and a correct understanding of ethical principles.

How many of you will devote, say, three hours a week from now until Christmas to the interests of the JOURNAL? The paper belongs to you, to Spiritualism; it is no money-making business venture on the part of its editor and publisher. You know this, or ought to know it by this time. The JOURNAL needs an entire new dress and to change its form; these requirements will take a good deal of money. Let those in arrears pay up and renew; and let all exert but a tithe of the effort on behalf of the paper which the editor expends in serving you and everything will be accomplished.

Needs of Spiritualism Reflected from a Unitarian Mirror.

Some of the papers and discussions at the Unitarian convention in this city last week would have been equally as timely and appropriate in a Spiritualist gathering. Ministers of long and wide experience gave their views upon the needs of Unitarianism in its struggle to maintain itself and promote its missionary work. Rev. T. B. Forbush of Milwaukee gave a forcible and eminently sensible paper on "Planting Unitarian Churches." Mr. Forbush set forth the principle that no permanent results can be effected in the mission field—establishing churches—by transient efforts. Prior to 1865 there was no method in the missionary work pursued by the Unitarian Church, and consequently progress was very slow, and not until the local conferences began to organize was the problem of church extension attacked in the right fashion. "If any special thing is to be accomplished," said the speaker, "effort must be concentrated. To kindle a fire you must pass the sun ray through a lens, and to establish a church, sporadic preaching and lecturing must give place to steady organizing work. Still it is never wise to attempt more than can be carried on efficiently. Better leave a field untouched than to spoil it by half tillage. The respon-

sibility of this church work rests upon the shoulders of the local conference officers, but a complete union of ministers, officers and laymen, is necessary to progress and good work."

Rev. J. H. Crooker of Madison, Wis., read a thoughtful and sound paper on "The supply of Unitarian Ministers!" In stating the main obstacle in the way of a supply of the proper material for ministers of his denomination the speaker accurately formulated the crying want of the Spiritualist rostrum. "The chief difficulty," he said, "is in finding men who can reconstruct religious ideas on a level with modern thought and re-organize religious methods in harmony with the scientific and humanitarian spirit of the times."

The point which Rev. Mr. Crooker wished to make most forcible was the need of a training school for Unitarian ministers.

Six Weeks Free.

In order to reach large numbers who are unfamiliar with the JOURNAL and who cannot, from a single specimen number selected at random, judge of the paper, the publisher will, from this date to December 1, send it six weeks free of charge, on receipt of a request from the person desiring to receive it. It will also be thus sent to lists of readers furnished by old subscribers, but upon one condition which must be strictly observed in every instance, in order to prevent any misunderstanding: The correspondent sending names must notify, by postal card or otherwise, those whose addresses he or she sends in and inform them of the offer made by the publisher and that the names have been forwarded. Correspondents furnishing lists under this proposal should be careful to notify the publisher that they have complied with this condition; otherwise he will not feel justified in filling the order. Now let us work together and see how many new readers can be judiciously obtained. Old subscribers need hardly be told that they should exercise good judgment in the selections of names, sending in only those likely to understand and appreciate the paper.

Universalist and Unitarian State Conventions.

At Detroit, October 8th to 10th, the Michigan State Universalist Convention had good representation from the State, and interesting sessions, the progressive element in the lead without any heated discussion. "Grounds for belief in Immortality" was the subject of a paper by Rev. R. B. Marsh of Dowagiac, who said he never attended a circle and knew nothing of Spiritualism, and then went on to give death-bed experiences clearly proving spirit presence. Others followed in like strains none condemned Spiritualism and a layman suggested that its higher aspects be uplifted so as to make the name good and fair.

At Kalamazoo, October 17th to 20th, the State Unitarian conference met with interesting reports and discussions and discourses, in which thirty delegates took some part. All seemed to move on easily with the agnostic element inconspicuous. On Friday evening Miss Carrie Bartlett was ordained and installed pastor of the Kalamazoo Unitarian church, the first woman pastor in Michigan. Success to her. May she "follow the light," and may others, gifted and true women, stand in pulpits, preach the truth as they see it, and freely and fearlessly seek for more truth.

The first thing that the average frontier town used to do was to start a cemetery, and the one that couldn't offer such an inducement as that to new comers was of no possible account. It was left to such progressive times as these for a well-regulated city to do without an appendage generally regarded as useful, and that city is Albina, Oregon, which boasts of a population of 4,000 and never a sign of a cemetery. It is not because the climate is so healthy there that people never die; it is not because crematories have been popularized and the ashes of the incinerated are scattered to the winds; nor is it because the bodies of the dead are carried to sea and committed to the deep—nothing of that sort. In all other particulars the Albino are fully up with the times. They have nicely-graded and well-lighted streets, good side walks, a modern water system, electric street railways, cheap transportation to neighboring cities and a good many other things metropolitan, but never a cemetery. The reason for this state of affairs is found in the fact that deaths are really very few in that fortunate city and real estate very high. Were the death rate extensive it would pay a company of capitalists to buy a piece of ground and start a burying place as an investment, but where would the patronage come from? The capitalists of Albina are so utilitarian that an enterprise of that sort would seem too much like laying up "treasures in heaven," good enough but not immediately available. They want closer returns for their investments, and so, when a person has to die, worn out and dried up from sheer old age, the only thing to do is to take the remains to Portland for burial, where the mow-er swings his scythe a little more briskly and an eager corporation is always anxious for patronage.

We have fully exposed one of the methods used by the Blavatsky-Judge faction to foist themselves upon public attention, which is, by secret orders and oaths of obedience, to require all sucking doves to deny the proof against the "ring" as often as such proof appears in any paper. For instance, the fact of the expulsion of these ringleaders from the Theosophical Society was promptly "denied"

by telegraph, when the "denial" could not possibly have rested upon any knowledge of the facts in the case; and later, many letters were written to back up the impudent falsehood. The news was cabled to England, and on the 8th of October, Blavatsky comes out in the papers shrieking "Deny it, on my authority!" The idea of this woman's citing herself as the "authority" for the truth of any statement is immensely amusing.

Another branch of this systematic game of bluff now comes to light. For a couple of weeks a paragraph has been going the rounds of the papers, to the effect that Mr. Thomas A. Edison, the famous inventor, is a member of the "Aryan" Theosophical Society, and also mixing up Professor William Crookes of London with Blavatsky's affairs in England. Believing the paragraph in mention to be a malicious falsehood, deliberately devised to implicate two prominent names with the gang of psychical swindlers, we took pains to ascertain the fact, so far as Mr. Edison is concerned. The result is a letter before us from Mr. Edison, in which he states, curtly and unqualifiedly, that the assertion is "not true." Mr. Judge should have learned by this time, that his impolicy is sure to overreach itself and recoil upon his own head.

GENERAL ITEMS.

The mob who recently lynched Robert Berrier in South Carolina, prayed for and sung psalms and hymns with him for three hours before they strung him up.

On Saturday, November 2, at 10:30 A. M., Mrs. H. M. Poole will give a lecture upon psycho-therapeutics at 347 West Thirty-fourth street, New York, which all friends of the JOURNAL in that city and vicinity are cordially invited to attend.

Dr. U. D. Thomas, psychologist, clairvoyant and mental scientist, has changed his residence from Milwaukee, Wis., to No. 113 Ran- som street, Grand Rapids, Mich. Dr. Thomas continues his diagnosis and treatment of disease, and will be pleased to see all callers. He lectured for the Religio-Philosophical Society on Sunday, October 27.

On the evening of November 3, at Rev. C. P. McCarthy's Sunday evening meetings and conferences, in Spencer Hall, 114 West Fourteenth street, Dr. Robert A. Gunn will lecture on "Hypnotism, or the Wonders of Animal Magnetism," with experiments illustrating its extraordinary power on subjects taken from the audience.

Mr. J. J. Morse and family are now permanently settled at 16 Stanley Street, Fairfield, Liverpool. An old subscriber at Liverpool, says, "Mr. Morse's reception on his return to England has been tremendous in its cordiality and that he has large audiences at every meeting." We shall hope to hear directly from Mr. Morse ere long and to have something from him for publication.

"Our Public School System Under the Constitution of Illinois," is the subject of a lecture to be given at Secular Union, 558 W. Madison St., Sunday evening, Nov. 3, by R. H. Vickers of the Chicago bar. In view of current history in Chicago this subject is of very great importance and all who can should make an effort to go and learn what may be to their advantage.

Hon. J. G. and Mrs. Wait of Sturgis, Michigan, celebrated their golden wedding a few days ago. Mr. Wait is seventy-eight years old, and Mrs. Wait some ten years younger. All married couples who desire to live together fifty years or more should follow the example of our Sturgis friends and subscribe for the JOURNAL. Mr. and Mrs. Wait have read it regularly for nearly a quarter of a century, and have done much in their vicinity to advance the cause of rational Spiritualism.

The Rev. Dr. Cyrus A. Bartol, the most striking figure among Boston clergymen, has resigned the pastorate of the Old West Church. He has been in ill-health for some time, and has not occupied his pulpit for many months. Dr. Bartol is the last of those most active in the great transcendental movement of the early half of the century. He has served the West Church for more than fifty years, and the withdrawal of his unique personality will probably result in the disbandment of the church.

The American Horse Show Association of Chicago announce that their first annual exhibition will be held in the Exposition building, October 30th, continuing until November 9th, inclusive. The award of prizes and display of draft horses will commence Wednesday, October 30th, at two o'clock P. M. The exhibition of light harness, coach and saddle horses will be on Saturday, November 2nd, at two o'clock P. M. Programs will be issued each day and evening during the exhibition, and the Second Regiment band will furnish music for the occasion. Single admission fifty cents and one dollar.

The whole world pays tribute to the merits of Garland's Stoves and Ranges.

A Co-operative Congress.

A Co-operative Congress, under the auspices of the National Co-operative Board, will be held in Chicago on the 28th of November. The purpose of the congress is to unite into a co-operative union the co-operative societies of this country. At the present time ten societies are in membership, and it is greatly to be desired that co-operative societies generally, productive and distributive, should take part in the work of the approaching congress and become members of the co-operative union.

Societies are requested to send delegates to the approaching congress, or letters declaring their willingness to enter into union with other co-operative bodies.

Please address Mrs. IMogene C. FALES, Pres. of the Sociologic Society of America, York Harbor, Me. D. D. Home's Life and Mission is as popular as when first from the press and it is well worthy the praise it has received. The career of a remarkable medium like D. D. Home should be familiar to all students of the spiritual philosophy and occult students generally. Cloth, plain \$2.00; gilt, \$2.25. For sale at this office.

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TAR-OLD. A new method of compounding Tar. SURE CURE FOR PILES, SALT RHEUM and all Skin Diseases. ELY'S CREAM BALM WILL CURE CHILDREN OF CATARRH OF CATARRH. Apply Balm into each nostril. ELY BROS., 56 Warren St., N. Y.

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MRS. THOMAS, Healer, in Toledo.—Citizens of Toledo, O. should not fail to call on Mrs. Thomas, white she is in the city. She treats with Electricity, has Batteries for wearing on the body for all chronic diseases. She has effected marvelous cures in Toledo of cases of years standing. Call at 837 10th Street, opposite High School.

MRS. MARION WALKER. I wish to employ a few ladies on salary, to take charge of my business at home. Entirely unobjectionable; light; very fascinating and profitable; no talking required; permanent position; wages \$10 per week in advance. Good pay for part time. My references include some of the best well known people of Louisville, Cincinnati, Pittsburg and elsewhere. Address with stamp Mrs. W. L. WALKER, 4th and Chestnut Streets, Louisville, Ky.

American Spiritualists' Alliance, New York. The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y. on the 1st and 3rd Thursdays of each month at 8 P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be maintained with the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work.

GRATEFUL-COMFORTING. EPPS'S COCOA. BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

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GUIDE-POSTS ON IMMORTAL ROADS. By MRS. JACOB MARTIN. The author says: "As a freethinker among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair." Price 25 cents, postage 2 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Full and Comprehensive Instructions HOW TO MESMERIZE. ANCIENT AND MODERN MIRACLES BY MESMERISM; ALSO IS SPIRITUALISM TRUE? By PROF. J. W. CUDWELL. For 85 years the most successful Mesmerist in America. This pamphlet contains all full instructions as ever given by Prof. Cudwell to his pupils for Ten Dollars each. Ancient and Modern Miracles are explained by Mesmerism, and the book will be found highly interesting to every Spiritualist. It gives full instructions how to Mesmerize and explains the connection this science has to Spiritualism. It is pronounced to be one of the most interesting books upon this important subject. Paper cover, pp. 128. Price 50 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

STARTLING FACTS IN Modern Spiritualism. BEING A GRAPHIC ACCOUNT OF Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and SPIRIT MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time. BY N. B. WOLFE, M. D.

The book makes a large 12 mo. of over 600 pages; it is printed on the calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold. After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says: "With these avowals of its soundness the book stands before the world, asking, no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."

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Voices from the People.

INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

LIGHT AND SHADOW.

A. E. CARPENTER.

The sunset's glories widely roll Above the western hills; A calm comes o'er my troubled soul, That all my spirit fills.

For the Religio-Philosophical Journal.

GOD UNDERSTANDS.

HELEN M. COMSTOCK.

O flower of fragrant blossoming, Love-watched from hour of birth, And nurtured all too tenderly To brave the storms of earth;

IMMORTALITY.

Lyre of the gods, peal forth the hymn In glory and in gloom, Before the host, with banners dim, That trumpet o'er the tomb;

Fear not, fear not we shall not live; Doubt that we're living now, And hail the life that Death can give, And Belong's vestal vow.

Break this dream within a dream, With the murmur of its tress, The ripple of its immortal stream, The thunder of its seas--

Spirit Message through J. L. Read.

To the Editor of the Religio-Philosophical Journal.

The following is a message purporting to come from the spirit of Henry Dillman, who claims to be acting as my guide. It was written by impression in answer to the following question?

Has my father, or any other member of our family who are spirit life, ever applied to your progressive band for permission to communicate with us?

Answer: Not in a strictly personal sense, nor fully in accordance with the requirements of the band. We, as a progressive spirit band, do not demand humble submission; neither do we expect that an exhibition of humility on the part of an applicant is necessary in order to make him or her eligible to the privileges we offer.

The conditions of our band require sincerity of intentions, honesty of purpose and a desire to elevate the condition of humanity. These would qualify an applicant for the benefits and privileges afforded by this progressive combination.

This illustration will apply to many in spirit life, who when told by a message, or through communication with physical friends, think they have only to present themselves to a medium and the message will go. It is, however, quite the opposite when conditions are not understood.

A normal medium is always conscious of his or her surroundings, and often takes a keener sense of what is said and done in their presence than an ordinary listener. He or she is always asserting a positive impulse, either consciously or unconsciously, which has a positive effect upon the control to neutralize his power.

Repetitions are most frequently made by the too great anxiety of the medium. It is easy to repeat every word strictly in accordance with his impressions, and in his effort to get every word right, his mind grasps, as it were, at the shadow of what was intended for him, and he may unconsciously write a word or sentence twice.

Dark Prophecies for 1880. Prof. C. C. Blake, the Kansas meteorologist, prophecies a great drought throughout the year 1880.

In the San Francisco Daily Report, of June 11th, appeared the following reference to this prophecy: On the first day of the year a well-known physician of this city, well-skilled in the ancient system of forecasting events by the positions of the heavenly bodies, erected the horoscope to the moon hour of January 1st.

Further on it says: "Our own country will not escape the impending evil. She too will have to drink from the cup of misery and woe, and thousands will have cause to remember, with sorrow, the unfortunate years of 1850-60. A fatal epidemic will appear; the undertaker will prosper while many an insurance company will go under, owing to the widespread devastations by fires and the elements; by sea and land, by ship and rail, awful catastrophes occur."

The article commenced with these ominous lines: Lo! there comes two years of fate. Mark what wonders on their wait: Monarchs tremble, nations mourn, Oceans rage and cities burn!

news; the misfortune this time is nearer our doors. "The meridian of evil will be reached in September. It will continue on that level until after the spring of 1880, when the unfortunate influence will commence to fade away from our country, yet it will continue for a time to shed its virulence upon the nations of Europe, where it will excite to evil the worst passions of mankind, raising nations against nations and kingdoms against kingdoms, causing monarchs to tremble, and raising rebellion in their dynasties."

"Another question, and one which relates directly to this coast, is: 'If I read the signs aright, the cold and severe storms of the coming fall will destroy the orange crops on this coast.'"

"I behold in the dark vista of the future, which the silvery alphabet of the heavens reveals, the sea foaming and raging with fury, the earth quaking, and overwhelming their boundless torrents raging; the winds of heaven let loose to work the work of vengeance; on sea and land, by ship and rail, awful catastrophes occur!"

"Before three-fourths of the year pass over, several thousand cyclones of universal magnitude will sweep over the nations and kingdoms of the earth; exciting to evil the worst passions of men; giving rise to anarchy, insurrections, strikes, riots and bloodshed."

"The drama of life which is now being rehearsed by the planetary orbs in their sidereal revolutions, revealing some strange manoeuvres on the part of one who has resumed the roll and power of God. Secret sessions with powerful nations to regain temporal power, but they will not succeed. A thunderbolt is not more sudden in its effects, than the quickness with which the fiercest of the elements will sweep over the earth, the accomplishment of their designs."

"Nor is this all, for in the silvery scroll of the heavens I behold a mighty death recorded by the pen of fame; the dart strikes high; the destroyer is busy with those in power; he tramples upon the diadem; message, he becomes excited on account of this lack of knowledge of how to proceed; is humiliated and often permanently discouraged from ever attempting the effort again."

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basilicas built before human architecture was born. Huge fortifications of granite constructed before forged its first cannon. Gibraltar and Sebastopol that never can be taken. Alambra where kings of strength and queens of beauty reigned long before the first earthly crown was imperiled. Thrones on which no one but the King of Heaven and Earth ever sat. Fountains of water at which the lesser hills are baptized, while the giant cliffs stand round as spectators.

"Hanging over one of the cliffs, I looked off until I could not get my breath, then retreating to a less exposed place, I looked down again. Down there is a pillar of rock that in certain conditions of atmosphere looks like a pillar of blood. Yonder are lofty fountains on a base of five hundred feet of opal. Wall of chert resting on pedestals of beryl. Turrets of light tumbling on floods of darkness. The brown brightening into golden. Snow is crystal melting into fire of carbuncle. The atmosphere looks like a pillar of blood, warming into saffron. Dull gray kindling into seltzer. Morning twilight flushing midnight shadows. Auroras crouching among rocks."

"See all this carnage of color up and down the cliffs; it must have been the battlefield of the war of the elements. Here are all the colors of the wall of heaven, neither the sapphire nor the chrysolite, nor the topaz, nor the jacinth, nor the amethyst, nor the jasper, nor the twelve gates of twelve pearls wanting."

While, then, the Day of the Sunday laws of our fathers was to protect the Lord's Day from desecration, with us their justification must be the protection of each individual in his right to his regular recurring day of rest. Yet the laws which we use on this side of the Atlantic are the mutilated remnants of those of old; and it is partly because it was the ecclesiastical rather than the humane spirit that directed their composition and has resisted their modification, partly because the relations of man to man have been so vastly changed during the past hundred years, that a revision in a new spirit, on new principles, is needed. Neither must this revision be made in the careless, unconsciously selfish spirit that has modified or ignored the laws in the past. In insisting on liberty of action as well as of conscience, we overlook the fact that our manner of using our Sunday freedom often deprives others of theirs. A hundred years ago, or even fifty years ago, there was little danger of this. Then, nearly every man was his own master, and could work or not on Sunday, as he pleased. In our present social system, the employed are the majority, and the employers the few. The enlargement and the concentration of industry have reduced to a small proportion of the whole community the number of those who can decide the question of Sunday labor for themselves.

In this way it has naturally come about that the Sunday laws, as they are combined with the selfishness of the public has been gradually depriving more and more of the workers, and often the hardest workers, of their rest-day.

If our Sunday, then, is to be preserved, it must have the protection of the law. Yet experience has shown clearly the error that law avails little without the support of public sentiment. That the great majority of the American people do appreciate their day of rest, and desire to protect it, I think is beyond dispute. The petition is lately presented to Congress, known as the "fourteen-million petition," though it means that number of actual signers, probably represented the sentiments of almost every one of those whose delegates or representatives signed it for them, as well as of those who personally affixed their names. The main support of the petition is from the churches and the working classes; notably from those who, like the locomotive engineers pray for the restoration of a Sunday already lost. The strongest support, too, came from those parts of the country where the greatest encroachments have already been made on the true liberty of the day.—Charles Worcester Clark in September Atlantic.

Our Spirit Friends.

To the Editor of the Religio-Philosophical Journal.

There is probably no feeling more deeply implanted in the heart than a conviction that the spirits of our loved ones do return to us again, and are cognizant of our joys and sorrows. They come to us in our dreams as well as in our waking visions, and how natural it is that they should, for in the light of all human reason those who loved us in the past are still present to our minds, and their spirits which were light and life to our path. It must be so; they are not dead.

How sorrowful would be the outlook to all thoughtful minds and loving hearts with nothing but a material world about us; how the heart would shrink from the contemplation of merely substance and matter, with no life in that other world beyond this. All nature cries out against it; the perfume of the flowers, the tones of music and a thousand subtle processes of loving memories which we are unable to describe, testify to our loved ones and binds us with a bond so strong that neither death nor the grave can separate us.

The experience of all ages tells us of spirit communion and the nearness of that boundless universe, peopled with unnumbered millions who have gone before.

Without this inter-communion what means have we of knowing that glorious realm—the spirits' home? We have none unless inter-communion be true, and of this we have a plenty of evidence— plenty of testimony. Yes, our dear ones are permitted to brighter lives with their loving presence, bringing to us words of comfort and encouragement that strengthen us in our struggles over life's thorny way. How often do our loved ones as they near the border land, describe those who have passed on before and give us tidings of the angel world.

We then forget for the time that our dear ones are so soon to leave us; their revelation has dispelled all darkness and doubt from our minds, and death and the grave have been despoiled of all gloom and shadows, and we feel that an eternal morning awaits us.

Oil Yourself a Little.

Once upon a time there lived an old gentleman in a large house. He had servants, and everything he wanted, and yet he was not happy, and when things did not go as he wished he was very cross. At last his wife died, and he was left quite out of temper. He went to a neighbor with the story of his distress. "It seems to me," said the neighbor, sagaciously, "would be well for you to oil yourself a little." "To oil myself?" "Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody therefore liked to go in or out of it. One day I oiled its hinges and it has been constantly used by everybody ever since." "Then you think I am like a creaking door?" cried the old gentleman. "How do you want me to oil myself?" "That's an easy matter," said the neighbor. "Go home and oil the hinges of your heart, and when he does right praise him. If on the contrary, he does something amiss, don't be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterwards. Everybody should have a supply of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a faultfinding spirit.

A Matter of History.

To the Editor of the Religio-Philosophical Journal.

Notes and Extracts on Miscellaneous Subjects.

Turkey quills constitute a profitable Southern export.

England bought 600,000 barrels of American apples last year.

Nearly 85,000,000 pounds of oleomargarine were made in the United States in 1888.

A Georgia hen had in her gizzard twenty-seven horse-pistol cartridge shells, six buzzards and a piece of lead.

George Freeman and wife of Lathrop, Mo., have been married thirty years and are the parents of twenty-five children.

The Pekin Gazette asserts that 1,900 of its editors have been beheaded. The journal in question claims to have been in existence for 1,000 years.

A farmer at Belmont County, O., states that a woodchuck and a blacksnake inhabit the same hole in his clover lot and are apparently on the best of terms.

A lion in the Philadelphia Zoo, suffering from the toothache, his keeper administered laughing gas, put the beast to sleep and safely extracted the offending molar.

The Californians have found a new use for peach stones. They are burnt as fuel, and make a brilliant fire that exhibits a fine fragrance. The fruit growers get \$6 a ton for the pits.

Two solid train-loads of raisins left California for the East a day or two ago, making more than three hundred car-loads which have come East this season, and the first crop is not yet all in.

Thomas Wigg of Wood County, W. Va., picked an apple on the other day which had the figures "1889" on its side as plain as if they had been printed. Wigg thinks it is a warning that he will die next year.

Specimens of flexible stone have been quarried at Chattanooga, Tenn. It resembles fine sandstone, and when cut into fine strips it will sustain a curvature of sixty degrees without breaking or damage to the fine grain or surface.

A boy of Lansing, Michigan, some time ago, received a severe shock from lightning, and ever since that, during every electric storm, the boy becomes unconscious and goes through nearly the same experience as on the occasion of his first shock.

Uncle Bob Carlton of Magazine, Ark., is said to be 120 years old. He is strong and hearty has good eyes, and can shoot more squibs than any boy in the neighborhood. He used an old-fashioned rifle that was carried by a soldier in the Revolutionary War.

Fourteen thousand tons of beets were crushed in the beet sugar factory of Claus Spreckels, in California, last season. The sugar from these beets weighed 1,640,000 lbs. The beets were raised on a tract of land netted an average of thirty-five dollars an acre. Next season the production of beet sugar will be much larger.

A citizen of Hartford, Conn., lost his arm under a car-wheel, and did not know it until a policeman asked the cause of the accident. The man's nerves were perfectly numb, and he did not feel the pain. He was walking on the track whistling and leaving a trail of blood. He was rapidly bleeding to death without knowing it.

An English paper gives this explanation of the familiar phrase, "by hook or crook." About a century ago two celebrated king's counsel flourished, whose names were respectively Hook and Crook (pronounced "Crock"). They were generally opposed to each other in all important cases, and people said: "If you cannot win your cause by Hook you will win by Croke." Hence arose the idiom which is now so firmly grafted into the English tongue.

The bishop of North Dakota is having a car built in order to make his episcopal visitations. Spain beds and accommodations for strangers are so scarce in this district that he finds it necessary thus to imitate the actors, and find himself in bed and shelter.

The bishop's traveling car is to be a chapel on wheels as well as an itinerant house, and he expects not only to hold services in it, but to have it the special meeting place of the more scattered members of his flock.

A duck got into a queer fix near Rochester, Pa., the other day. The ducks of that place eat the acorns which are scattered over the ground under the oak trees, and this peculiar duck ate so many that he was unable to get up. He lay on his back, and was lying prostrate, unable to walk or quack. He looked into the mouth and saw that his throat was clogged with acorns. He tried to drive them down, but as he failed in this, he cut his head off and nearly a half peck of acorns fell out of his body.

A gentleman living in Richmond, Va., owns a violin which is associated with the early history of Virginia. It is one of four violins connected with the early history of that section of the country. It is marked, "Nicolaus Amati fecit, Cremona, 1651."

This violin was brought to this country by Robert Bollin, the husband of Jane Rolfe, the granddaughter of Pocahontas, who was the daughter of the mighty Indian King Powhatan, of Virginia. The violin is of superior tone, volume and finish, and has been used by many prominent performers during the past century.

A girl tramp, wearing male attire, was arrested in Cincinnati one day recently on suspicion of being a crook. At the station house she told this story of her life: "I came here from Indianapolis on a freight train; rode all the way on the bumpers. I've been a tramp for many years, working when I had to, but never for a living with any possibility. I never had a home, and never lived in a house. My father was a horse trader and peddler, and traveled all over the country in a wagon with my mother and myself. I suppose I was born in a wagon, as I never knew where it was to live in this house."

William G. Dillingham, while fishing in Gordon creek, Oregon, a few days ago, discovered a beautiful fossil trout, fifteen inches in length, in a huge boulder. Every fin and scale of the fish was as plainly marked in the rock as if cut by a skilled artist. Many people wonder how trout get in streams above high falls. They were doubtless there before the falls were made, as from this fossil it is evident that there were trout in the streams of Oregon in prehistoric ages. Mr. Dillingham intends to go out some day and catch that fossil trout with a hammer and chisel.

A farmer on Bullish Prairie had a drove of twelve half-grown geese killed and swallowed by rattlesnakes east of Hartford City, Ind., a few days ago. The geese were observed early in the morning by a gang of telephone men at work, and their strange actions were commented on, but the cause was not discovered until towards evening, when the one remaining goose was rescued from a circle of rattlesnakes and several of the reptiles were killed. Their bellies distended with the geese they had swallowed. One of the rattlers was an enormous fellow, about five feet in length.

Two very pretty girls in St. Louis recently attended service in a church where they were strangers. When the time came for taking up the collection they found to the dismay that they had but one cent between them. And there, coming up the aisle with the girls, was a lovely young man with whom they were slightly acquainted. They simply couldn't put that solitary cent in the plate, and to put in nothing was not to be thought of. Then one of the girls thought her that she had a small envelope in her pocket. She pulled it out, dropped the coin in, sealed it, and when the lovely young man came along she dropped the envelope in with an air that made the collector think it contained at least a \$5 note.

Germans are anxiously awaiting the final verdict in a very peculiar case which recently came before the German courts. Two ladies of Weesl, it seems, made a complaint before a magistrate sometime ago that one of their neighbors had killed their animal rooster whose loud crowing disturbed their slumbers every night. The magistrate decided that the noise was disorderly and fined the owner of the rooster, because he did not prevent the animal from crowing at night. An appeal from this decision was taken to the higher courts, but without success. Now, it appears, the owner of the objectionable rooster has appealed to the highest tribunal in the country. He argued that the rooster only exercises his natural right when he crows, and that a rooster is a very useful and necessary animal. "Without roosters," he explains, "there would be no hens, and if we had no hens there would be no eggs. Since, therefore, we cannot do without hens and eggs, we cannot do without roosters either." The case so far has been rather expensive for the defendant, but he is of good cheer, and hopes to carry the day by his logical argument.

D. L. Shaw writes: I shall continue to read the JOURNAL, and will try and see if I cannot induce others to do so.



LINES TO LORD ALFRED.

MISS LAURA R. STAATS.
O who would be the poet,
Tho' crowned and titled too,
To grudge out on me now,
To please the royal few?

Obituary.

Passed to a higher life from his home in Harlem, Iowa, Sept. 15, N. W. Babcock at the age of 80 years, 6 months and 5 days.

Mr. Babcock was born in Buffalo, N. Y., and had been a resident of Harlem for a number of years. He was well known and respected of all.

In East Boston, Oct. 10th, after a long and painful illness, Mrs. Harriet Gray, wife of Mr. Weston Gray, passed to spirit life, aged 72 years.

Some specimens of an opaque white variety of hydrophane, from a Colorado locality, have shown the power of absorbing more than their own volume of water.

The oldest person who has died this year, according to the longevity sharp, was Gottfried Wapmark, who passed away in Germany not many weeks ago at the advanced age of 126 years.

England is called John Bull; but there is no sobriquet for Dr. Bull's Cough Syrup.

Salvation Oil is the result of years of study to produce a perfect liniment at a small cost.

It was once supposed that scrofula could not be eradicated from the system; but the marvelous results produced by the use of Ayer's Sarsaparilla disprove this theory.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commission's Report.

"Mrs. Winslow's" Soothing Syrup for Children Teething, softens the gums, reduces inflammation, allays pain, cures wind colic.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results.

SCOTT'S EMULSION OF PURE Cod Liver Oil, with Hypophosphites, is not only very palatable, but the remedial power of these valuable specifics is greatly increased.

A Few Good Books for Sale at the Journal Office.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins' American Protectionist, price, cloth, 75 cents, paper cover, 25 cents.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc.

A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life is out. This work has had a large sale and is still meeting with great success.

Salt for Moths.

According to the Philadelphia Press, salt is the best exterminator for moths. The nuss in one of the hospital convents have tried every thing else without success.

The Esquimaux of the Hudson's Straits are in the habit of making ornaments of various articles of salt, and scraps of food, powder and shot, tobacco, and the like are to be found on the graves of their dead.

MANY A LIFE

HAS been saved by the prompt use of Ayer's Pills. Travelers by land or sea are liable to constipation or other derangements of the stomach and bowels which, if neglected, lead to serious and often fatal consequences.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels began to act naturally and regular action, so that now I am in health."

"I regard Ayer's Pills as one of the most reliable general remedies of our times. They have been in use in my family for affections requiring a purgative, and have given unvarying satisfaction."

"I have found Ayer's Cathartic Pills to be a better family medicine for common use than any other pills within my knowledge. They are not only very effective, but safe and pleasant to take."

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Ayer's Pills, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicines.

Upstairs and Down

From Garret to Cellar, in the Laundry, Kitchen, Butler's Pantry, and Bath Room—JAMES PYLE'S PEARLINE has its place. There's nothing too coarse—nothing too fine for it.

With the aid of PEARLINE a delicate woman can clean house and wash clothes. It virtually takes the place of hard work, and is perfectly harmless; in fact, your things last longer, because you do not have to rub them to pieces to get them clean.

The Best WASHES

We will guarantee the "LOVELL" WASHES to do better work and do it easier and in less time than any other machine in the world. Warranted five years, and if it don't wash the clothes clean without rubbing, we will refund the money.

CANCER Washington Territory.

9 per cent. to Eastern Investors. Approved first mortgages. Also bargains in Real Estate in the future State Capital, Rapid growth.

HOME CIRCLES. How to Investigate Spiritualism

PSYCHOGRAPHY. Second Edition with a new introductory chapter and other additional matter. Revised and brought down to date.

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PUEBLO.

THE PITTSBURG OF THE WEST. Population 32,000—1-3 increase in one year—and continued rapid growth. In the center of Coal Mines, Iron Mines, and Mines of the Precious Metals.

GREAT MANUFACTURING INDUSTRIES. Smelters, Rail Mills, Steel Works, Stone Factories, Foundries, Iron and Lead Pipe works, Nail Mills, Machine Shops, Wire Works, Copper Reduction Works and others now running. Pay roll exceeds \$250,000 per month and fast increasing.

ELEVEN RAILROADS. Eleven Railroads, and several more projected and building, give Pueblo the lowest going freight rates and an enormous market for manufactured products.

FARM LANDS. Pueblo is the business center and supply point for the Farmers and Stock Men, on 3,000,000 acres of fertile soil. Market Gardeners and Farmers have large opportunities here. Good Lands cheap.

GRAND BUSINESS OPPORTUNITIES. Pueblo needs more merchants and manufacturers of every kind, with some means, and large energy. Wholesale and Retail Merchants, Coal and Iron Merchants, and Mine Operators, and Manufacturers of all kinds may write us for full information about any line.

REAL ESTATE INVESTMENTS. Real Estate is advancing in price and is very attractive to investors. In eight months we have sold over \$600,000 of property largely to non-residents. Every buyer, who has not sold, could do so at a large profit. The advance in 6 months has exceeded 150 per cent. in some cases.

MANHATTAN PARK ADDITION. We have the exclusive selling of property in Manhattan Park Addition and vicinity. This is the choicest residence property in the fashionable direction. Prices, \$1,500 for blocks of 46 lots each; \$750—of blocks of 28 lots each. Less amounts \$40 per lot.

CHEAP EXCURSION TICKETS. From all points, on all roads, north and west of the Ohio river to Pueblo and return within 90 days, at one fare for the round trip, on September 24th, and October 8th. Ask your station agent for them and come and see our Wonderful City.

REFERENCES. We refer to the FIRST NATIONAL BANK, and the STOCKGROWERS' NATIONAL BANK, Pueblo. We shall be happy to see you or to answer your letters.

HARD & McCLEES, Real Estate and Investment Agents, Grand Hotel Building, PUEBLO, - - - COLORADO

Advertisement for DUEBER watches, featuring an image of a pocket watch and text describing its quality and availability.

Advertisement for THE MAN, featuring a map of the United States and text about geographical information and travel routes.

Advertisement for Chicago, Rock Island & Pacific Ry., including lines east and west of the Missouri River, and details about train services.

Advertisement for Via the Albert Lea Route, detailing express train services between Chicago and St. Paul.

Advertisement for FOR SALE AT A BARGAIN, featuring a list of various goods and their prices.

Advertisement for THE SOUL, featuring a list of various goods and their prices.

Are You a Drinker

of Tea or Coffee? If you are you will appreciate these goods which we offer at remarkably low figures.

The quality of the best for the money that can be produced in the mills of Chicago. When ordering these goods shipped by mail always enclose the postage in addition to amount of order.

We refer to ARMOUR & CO., and CONTINENTAL NATIONAL BANK, of Chicago; WEARE & ALLISON, Bankers, ST. LOUIS, MO.

FAVORITE CO-OPERATIVE ASSOCIATION.

Table listing prices for Green Coffee, Oolong, and Roasted Coffee.

Table listing prices for TEAS—Uncolored Japan and Japan No. 2.

Table listing prices for Ginpowder and various whole and ground spices.

URSULA N. GESTEFELD'S Statement of Christian Science. A Complete Course of Instruction and an Explanation of "SCIENCE AND HEALTH."



(Continued from First Page.)
rights. Of this there is immediate need of united effort. You are starting what should and can be a great movement. Go on, Brooklyn, N. Y.

ELIZABETH LOWE WATSON.

Over wide prairies and vast mountain-ranges rings the JOURNAL'S bugle-call in the editorial entitled "Unity," and at the risk of becoming a too frequent guest in the homes of your many thousand readers, I shall try to put into form the echoes it has awakened in my soul. Through all the ages past there has shone a steady ray of spiritual light from the realm of superior intelligences, ever keeping alive the hope of immortality. With in the last fifty years this ray has broadened into a golden stream, kindling anew the fires of faith on desolated altars, helping man to more truthful interpretations of the sacred books of all nations and sowing broadcast the precious seeds of pure religious aspiration. There is not a mental creed in Christendom that has not been modified, nor a monster of superstition that has not been mortally wounded by modern Spiritualism. In the all searching light of science, and amid the steady grind of the most practical age the world has ever seen, its facts have accumulated until our incredulity is put to shame; millions of mourning hearts have bathed in its healing balm, and sadly impoverished souls been enriched by its joyous inspirations. The doctrine of the Fatherhood of God and the brotherhood of man has been a thousandfold accentuated, and every field of reform has felt the fruitifying influence of its white rays. All this has been accomplished without any concerted action or organized effort on the part of mortals; but almost half a century of seed-time and growth should begin to yield a rich harvest of practical results. The liberalization of existing institutions; the amelioration of spiritual misery; the enlightenment of individual opinions; the development of important psychic facts and the loftier humanitarianism which is their legitimate outgrowth should now be conserved, organized and directed in definite channels for well-defined purposes.

We are on the eve of great events—at the very threshold of thrilling times; a new political and religious epoch is at hand. Whether it shall be brought forth in blood, or tears, or by peaceful methods, depends in a large degree upon the use of the liberal elements at our command. I am aware of the prejudice, general among Spiritualists, against anything like the adoption of a creed or organization; and if the creed is "iron clad" and an inflexible barrier to the acceptance of new ideas and fresh revelations, I share the sentiment. But surely a simple statement of belief and some sort of moral standard, is a portion of the furnishings of every thinking mind.

Where is life possible without organization? Nature's first step out of darkness and chaos is a germ-cell, an effort toward organization. But some protest, "we have had enough of church, enough of creed, let us have something new!" Is not nature full of resemblances, one form bearing the likeness of another? Mineral, plant, animal, running in similar lines and curves, all the way from the simplest to the most complex? The evanescent ice-crystal builds after the pattern of the enduring adamant; the century-old tree is copied a million times over, in winter, on our window-pane. It is only by placing ourselves in the middle of the stream of natural tendencies that we shall ever accomplish great results.

There is but one original: life, growth, is a chain of many links, a succession of causes. Where did the first architectural plan originate? In living forms. All art is but the reflection of nature. Pillar and frieze, arch and architrave were all suggested by things already in existence. So every present religious and political organization is the outgrowth of something else, some other experience of world-wide-ness. Let us gratefully utilize the wisdom, the experience of the past, combining the good of all in one sublime superstructure, the four pillars of which shall be:

The Fatherhood of God. The Brotherhood of Man. Immortality and the inter communion of spirits and mortals. Universal and eternal progress toward truth, virtue and happiness.

As Spiritualists, we are to-day millions strong; and yet to what single feature of existing political or religious institution can we point in evidence that we stand for anything in particular? We ought to command the respect of the press—we are its laughing stock. We ought to determine important issues in every election which concerns the welfare of our country; when was a Spiritualist's vote heard from? We ought to preserve the inspired utterances of our teachers, the messages of love from angel-land and scatter them in leaflets from a grand, central publishing house. When shall we begin? We ought to send missionaries over the wide world with our "tidings of great joy"—and every newly awakened mind should feel itself a welcome and useful member of an organization engaged in practical world-helpfulness; when shall we rescue our drifting nebula into a shining star of the first magnitude? With the Spiritualist press generally inflated with courage actuated by the purest motives, guided by wisdom and co-operating with the pre-eminently fearless and just RELIGIO-PHILOSOPHICAL JOURNAL, and all morally pledged to stand together for the promotion of pure Spiritualism, what a mighty power this would be! Back such a press with a strong national organization sending its vital power, money and brains through all the ramifications of society,—why, with such an equipment we could, in a short time, accomplish a bloodless revolution and abolish all oppression, crime and misery from the earth!

Spiritualists everywhere, let us begin at once to combine our forces! There is no other class of people under the shining sun with such blessed incentives to noble, unselfish work! The muttering thunders of a universal discontent, heralding a tremendous tempest, are heard on every hand. Let us answer the JOURNAL'S stirring call and rally around a standard of religious liberty, faith, hope, and love. Sunny Brae, Santa Clara P. O., Cal.

GILES B. STEBBINS.

Allow me to add a word in the discussion which your "Unity" editorial has so well called out. To your clear statement of theism, human brotherhood and "the spirit of love and truth," I would add: The immortality of man, inherent in his very being, his fitness for eternal progress and higher harmony, and the facts of spirit presence and communion in all ages. Not to make this addition would be to ignore the central thought and work of the great spiritual movement which has gone round the world in the last forty years, with a light and power never before known in any like movement in the same time, and for the

spread of which gifted mediums, writers, speakers and thinkers have done so much, in many cases in a spirit of consecration and self-sacrifice worthy of reverent remembrance.

It should be made, too, because the proof positive of immortality which only Spiritualism can give—verifying, as it does, the soul's intuitive hope and faith by its testimony through the senses—is the creed of the world to-day.

Put your own condensed views, with this addition, in words fewer and more fit if possible, and we would have a broad statement of some definite aims, deep convictions, and inspiring ideas, with large freedom of individual thought and readiness to unite in the study of these great matters, and for a wiser and more fraternal daily life, and Spiritualism would stand in its fit place.

With your theistic statement I fully agree, and was glad to see your quotations, in your issue of Oct. 26th, from Epes Sargent on that subject.

I had long conversations with him in years past, and we both were of one mind in our thought that there can be no spiritual philosophy in its perfectness without the recognition of the positive and guiding power of mind over matter, going back to the supreme away of the "Single Will," no finite spirits without the infinite spirit, no immortality for the human soul without an eternal soul of theirs.

But enough. The sincere and large-souled must see the need of unity, and none others can unite.

The great truths which have given such power to modern Spiritualism must be freed from worse than useless folly and wrong, and they must and will live and gain. Can that life be best as only a leaven in the general world of religious thought and growth, or in a united movement, broad and free, yet definite in aims and strong in its high purposes?

Doubtless many will answer that the united movement is needed and important. If so, "show your faith by your works." Come together, organize, give in proportion to your means half as much as do those in our popular churches; let the rich give as much as they do to those churches now, and give also their hundreds where orthodox persons with wealth give their thousands to sustain their faith, and the work can begin with a mighty power wielded in a practical and effective way. If this is not done the excellent talk will end in talk, and these great truths we love so much will do their needed work in a less efficient way and with more hindrances and mistakes. All this is said plainly, as the truth, but without detracting from the merits of "the glorious remnant" who have done nobly through past years of toil and trial.

Detroit, Mich. We of course accept the addition Bro. Stebbins proposes. It may be used as he formulates it, or in any other concise and clear form. The fact of continuity of life and spirit communion was named in our Unity editorial, but with Bro. Stebbins we think it should be prominently affirmed in the formula.

PROF. J. B. TURNER.

In my view nothing can excel the solid, immutable and eternal truth of the universal platform of unity you suggest and propose, viz.: "God is the universal Father; man is the universal brother, and the spirit of love and wisdom is the one working life of both."

It is exactly that proposed by Christ 1800 years ago, enforced and illustrated by every act of his life and by every word that proceeded out of his mouth. It is the sole basis of Christ's true kingdom of the heavens, and of our Father who is in the heavens, as ever being, ever present and unchangeable in all its laws and principles as is God and Eternal Being itself over all possible worlds and beings alike.

As a consensus of the competent for the past 1800 years, therefore, nothing more and nothing less could be laid down other than that which you propose; and until we regard all our authorized Christ words as a mere myth and a farce, we cannot escape that one bond of union and that great consensus of the competent which you propose; if we are to admit that there is any sort of competency in the Christ word or in the actual providential government of the world through the whole of the eighteen centuries just past. Indeed, in my view, off from this platform, being itself become a mystical farce and all history an unbelievable myth, God and nature in an everlasting war, and no peace possible on earth or in all the heavens. I could not say this better in 500 words or a 1,000 than you have said it yourself, if it can only be applied and carried out as Christ himself directs by precept and example. Jacksonville, Ill.

TRUE RELIGIOUS PROGRESS.

Views of a Prominent Unitarian.

A three days' conference of Unitarian ministers was held in this city last week. The opening paper of the convocation was by Rev. Brooke Harford formerly of Chicago but now of Boston. Mr. Harford's theme was "True Religious Progress." He traced the progress of religion in its divergent ways from the beginning and closed by saying that the true growth was in the right conception of its fundamental principles.

"There are certain religions," said Rev. Harford, "that are said to progress, and others that do not. The difference in these is hard to find. Unitarians are said to be the farthest along in religious progress, but I meet men who are more advanced in religion than myself, men from whose conversation I find myself elevated in religious ideas. Religious progress is every where to be found. No finality seems to have become in all things the popular cry. The spirit has spread in religion quite as much as it has done in other things. All churches have moved forward, and the creeds of the present day are not the creeds of the past. The feeling has begun to obtain that religious belief and religious ideas must be constantly on the move. Unitarians, who are farthest advanced, seem to feel and expect that they must go further. This uncertainty leads to a feeling of doubt and unbelief in the fundamental principles of religion.

"But is this pilgrim's attitude the truest and best? To me it seems lacking in constructive growing power. The pilgrim's staff answers all purposes in methods of advancement, but for a permanent living implement the spade beats it. It is necessary that there should be a firmness and solidity at the root of things. There is a desire to find something in which the soul of man may rest and live and still not be opposed to progress.

There is such a thing and it is to be found in the true conception of the fundamental religious truths. Universal progress is tantamount to the universal progress of the soul. Progress seems to have become the master word of life. But everything is not going forward. There are lost arts as well as new ones, and the same is true in the principles of science and everything else. Is there much progress in poetry? If one listens to the rhythm of the ages he will find that Homer and Virgil are still the greatest of the world's poets. In painting there has been no greater progress than that of Raphael. The architecture of to-day is patterned after the ruined designs of the architects of ancient days. In all things there has been a progress up to a certain stage and then the forward movement is in the wider application, the broader use of the great fundamental principles. Moral progress is not in a departure from the first moral truths, but in their diffusion and realization. There is no new morality, but a new application of it.

"Turn now from art, man's truest relation to nature, and from morals, man's true relation to man, to religion, man's greatest relation to the divine. In religion the first progress was in the discernment of religious truths. The movement since has not been from them to something else, but in them and in their application. There are no new religious truths any more than there are new mathematical truths. Religion is not an endless quest. Its progress is in itself, in the true understanding of its truths. The same holds good with Christianity, which indeed is nothing new. Christ did not preach a new religion, but merely a new religious life. In all these things the progress is not in something new, something outside, but in the true working out of the first fundamental principles. There is in religion even such a thing as retrogression. Many of its so-called advances have been mistakes and have had to be retraced. Others have been but steps backward to the re-adoption of some old religious principle. The gospels of to-day are not different from the accounts of Christ of the first century. Of the many that were then held the true ones have outlived the rest and are maintained to this day. The same with progress in doctrine. Many of the movements since the Reformation have been steps backward to some old belief. The strength and life of the old Unitarian movement was not in leaving the first faith but in going back to it.

"The outcome of all this matter is that we want more of a feeling of rest and settlement on religion and morality. We need to free ourselves from the desire of always wanting to change. There is no necessity for further progress beyond our present highest feeling. The growth of religion is not away from its humble beginning, but in its great truths. The truths of religion once conceived are true forever. In them is scope for infinite progress. We have now only reached the beginning of their meaning. Try to see the great primal truths more clearly all the time. In that is to be found the true religious progress."

Miasm and Malaria.

"Miasm" literally means a noxious or poisonous exhalation from the earth, and although invisible and impalpable, scientific men have determined some of its laws. Breathed into the lungs, miasm enters the blood and causes the intermittent fever generally known as "malaria." The system is more liable to absorb the poison, after sunset or before sunrise, than at any other time. If a healthy condition of the blood is maintained by taking Hood's Sarsaparilla, one is much less liable to be attacked by malaria, and Hood's Sarsaparilla has cured many severe cases, but this distressing affection. Read the following from:

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At last I accidentally met a traveller for C. I. Hood & Co., who advised me to try Hood's Sarsaparilla. I bought six bottles for \$5 and after using two I thought I was no better. I began to itch and break out, but I determined to use up what I had on hand. Before the third bottle was gone I began to feel better, and continued to mend till I had used twelve bottles, when I had more than gained my usual health and weight. I soon obtained another situation and consider myself a well man." J. M. STEINER, Agent Wash. & Pacific Railway, Lodge, Ill.

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