

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

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and "cut it short." All such communications will · properly arranged for publication by the Editors sotices of Meetings, information concerning the organ mation of new Societies or the condition of old ones movements of lecturers and mediums, interesting inclents of spirit communion, and well authenticated acounts of spirit phenomena are always in place and will we rublished as soon as possible.

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tieth century organize society so as to do away with that extraordinary distribution of the goods of this world existing at the prestext.

Treatises on political economy are generally divided into three sections, the first treating of the production, the second of the division and circulation, and the third of the consumption of riches. This is indeed the economic cycle. Mankind have various wants to be satisfied, it is therefore necessary that the commodities which these requirements necessitate should be produced. Men do not work each one alone and for himself, but in groups and co-operatively; the produce ob tained must therefore be distributed; and finally, each one having received his share

beaders of the JOURNAL are especially requested to phy forbade wasting compassion on what to their arduousness. If any particular oc-is the set of news. Don't say "I can't write for the was beyond remedy. The other fact is yet cupation is in itself so oppressive that in plains the basis of the new state of society to to the work accomplished, dilligence and ac-more curious, consisting in a singular hallu- order to induce volunteers to engage in it the which Mr. Bellamy introduces us under cover tivity are encouraged, whereas an equal rate cination, which those on the top of the coach day's work must be reduced to ten minutes, of a tale. This little work, by M. Louis generally shared, that they were no exactly this, too, is done. The administration, in Blanc, is entitled "L'Organization du Travlike their brothers and sisters who pulled at | taking burdens off one class of workers, and | ail." the rope, but a finer clay, in some way be- adding them to other classes, simply follows longing to a higher order of beings who might justly expect to be drawn." (p. 11). Let us now see how the men of the twen-tiet us now see how the men of the tweners themselves, as indicated by the rate of | There are two principal ones: the first refer-

But who does the house-work? No difficulty here. There is none to do. Washing is done at public laundries at excessively cheap rates, out work, while others work with little or no reward. I will try to explain the new organ-ization advocated by Mr. Bellamy, keeping as nearly as possible to the author's own ing. In the splendid public building, where

Now comes the question of distribution and wages. No wages are paid, as there is but very often it would be impossible to ap-no money. Every person, skilled or unskilled ply this system. Consider the miner, for -workmen, women, invalids included-re-ceives an equal share of the general product be exceedingly short for men to be willing to

Let us now examine what are the objections which our author's views call forth. ring to the allotment of functions, and the second to the distribution of produce.

We shall begin by taking the first of these two points. In the Church, as in the army, every family has its private dining-room, the cluded, and would be open to every one, all waiters are young men in the unclassified having received the same education. It is grade of the industrial army who are assign- | quite clear that all the pleasanter trades and able to all sorts of miscellaneous occupations professions would be taken up, and there not requiring special skill. No objection is would be no one to fill the less agreeable ones. made because no difference is recognized be- | Mr. Bellamy has discovered a means of obvitween the dignity of the different sorts of ating this difficulty, not yet thought of by work. The individual never regards himself as the servant of those he serves; it is always the nation he is serving. to be brought down to only a "few minutes;" but very often it would be impossible to apconsumes it, while working so as to produce for future maintenance. I therefore think that I gave a clear definition of political economy when I explained it as "the scienc-be be exceedingly short for men to be willing to with which he procures at the public store-houses whatever he desires. The value of the the the the shafts, and it would be im-be exceedingly short for men to be willing to be exceedingly short for men to be willing to be exceedingly short for men to be willing to be supposed for a mon work in a colliery; this would entail an end-less procession of relays of workmen going up and down the shafts, and it would be im-be the the more the desires. The value of the the the procure is charted of the the store of the shafts, and it would be im-be the the more the desires. The value of the the the shafts are the shafts which determines what laws men ought to what he procures is checked off by the clerk. possible to work the mine. The same argusame effort and give the best service in his it would be necessary to embark for each voyage a whole regiment of stokers. And the puddlers and the workmen in rolling-mills, etc.? Nevertheless, the principle of reducing the hours of labor in proportion as labor is less pleasant is certainly just, and might be applied in a certain measure in any rational industrial organization. The chief objection (and this is absolute) is to the system of remuneration, which is noth ing more or less than the communistic formula: From each according to his strength to each according to his requirements; applied practically, this becomes equality of wages. Personal interest is the great main-spring of the economic world. A workman only does all he possibly can when the reward is in adequate proportion to the work accom-plished. This is perhaps very sad, but it is undoubtedly true. Here are two facts in proof of it.

of wages is a premium on idleness. But, argues Mr. Bellamy, honor is a suffi-cient reward in itself; for men will sacrifice everything, even their lives, for it. It is perfectly true that honor has inspired the most sublime acts and heroic deeds which have called forth universal admiration; but honor can never become the motive power of work or the mainspring of industry. It will not conquer selfish instincts, or overcome in-

liar to that of Mr. Bellamy has been known to work very well, for instance in Peru, and in "The Missions" in Paraguay, where the Jesuits had most admirably disciplined the Indians. The latter worked in common, under the guidance of the Jesuit Fathers, who then distributed the produce among all the families. It was an absolute dictatorship, which left no scope for either liberty or indi-vidual initiative.* The Indians were certainly materially far better off than are our workmen. And yet Bougainville, who visited them, reports that they looked unhappy,"like animals caught in a trap." Besides, can it be supposed for a moment that the men of the twentieth century would accept such a

As Sir Henry Maine states, Peru is the best

SEVENTH PAGE .- An Appeal to Cæsar. Miscellaneous Advertisements.

EIGHTH PAGE.-Foresaw and Foretold Her Own Death Looking Forward. Civilization Can't Wait. Miscel

laneous Advertisements.

TWO NEW UTOPIAS.

EMIL DE LAVELEYE.

Mr. Bellamy, who is well versed in economic principles, sets himself [in Looking Backward] to refute the objections which might be raised from that standpoint, and thus appears to give his book a scientific value, which was lacking to the dreams of a model state of society that had hitherto been laid before the public? The fiction which presents a scene for this programme of social reform is very simple and ingenious. Instead of carrying us off to some far away island, or below the surface of the earth, Mr. Bellamy merely describes what society will be in the year 2000. The supposed author of the story, an inhabitant of Boston, United States, by name Mr. Julian West, was subject to insomnia. In order to obtain sleep he had a bedroom built under the foundation of his house. This room was a sort of vault, well closed and ventilated, where no sound from the city could penetrate; and here his doctor was in the habit of coming and inducing sleep by hypnotism. On a certain evening, the 30th of May, 1887, West is sent off to sleep after this manner by the doctor, who then leaves the town. The man-servant loses his life in a fire which destroys the rest of the house, and the sleeper is left in his subterranean chamber, of which no one else knows the existence, till he is found there alive, 113 years later, by a Dr. Leete, who wakes him up and restores him to vigor by means of a cordial He is at once received into the doctor's family, and later on proceeds to visit the town and its institutions, which he describes, comparing them with those of our day. To all the objections he raises he receives satisfactory replies from Dr. Leete, and he thus gives us a complete picture of the new social organization.

As in preceding Utopias, Mr. Bellamy commences by showing the evils of the existing system, but he does not dwell long on this theme. He makes use, however, of a striking comparison, which I will quote, so as to give an idea of the author's style of writing:-

"To give some general impression of the way people lived together in those days (1887) and especially of the relations of the rich and poor to one another, I cannot do better than compare society, as it then was, to a prodig ious coach, which the masses of humanity were harnessed to and dragged toilsomely along a very hilly and sandy road. The driver was Hunger, and permitted no lagging, though the pace was necessarily slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers, who never got down, even at the steepest ascents. The seats on the top were very breezy and comfortable. Well up out of the dust, their occupants could enjoy the scenery at their leisure, or critically discuss the merit of the straining team. Naturally such places were in great demand, and the competition for them was keen, every one seeking as the first end in life to secure a seat on the coach for himself and to leave it to his child after him....I am well aware that this will appear to the men of the

possible exertion, procure the greatest abundance of things useful for the satisfaction of their wants, may distribute them justly and consume them rationally."-Elements of Political Economy, p. 31.

Let us first of all examine how the production of riches is carried on in the year 2000. Land and all the instruments of production, farms, mines, railroads, mills, have been nationalized, and are the property of the State. The industry and commerce of the country have ceased to be conducted by a set of irresponsible corporations of private persons at their caprice and for their profit. They are intrusted to a single syndicate representing the people in their common interest. The change from the old organization to the new was accomplished without violence, and with the general consent of public opinion. People had seen for many years larger and

larger syndicates handling revenues greater than those of States, and directing the labors of hundreds of thousands of men with an efficiency and economy unattainable in smaller operations. It had come to be recognized as an axiom that the larger the business the simpler the principles that can be applied to it. So it came to pass that the nation, organized as one great corporation, became the sole and final monopolist by whom all previous monopolies were swallowed up.

The nation being now the only employer, all the citizens are employes, and are distributed according to the needs of industry. In short, it is the principle of universal military service applied to labor. The period of industrial service is twenty-four years, beginning with the close of the course of education at twenty-one, and terminating at forty-five. Women are co-laborers with men, but their strength being less, the kinds of occupation reserved for them, and the conditions under which they pursue them, are settled accordingly. The entire field of productive and constructive industry is divided into ten great departments, each representing a group of allied industries, each particular industry being in turn represented by a subordinate bureau, which has a complete record of the plant and force under its control, and of the present product and the means of producing

t. These bureaus set out the work to their men according to the demand of the distri butive department which sells the commodities to the customers. The chiefs of these ten grand divisions of the industrial army may be compared to the commanders of armycorps, and above them is the general-in-chief who is the President of the State. The general-in chief must have passed through all the grades below him from the position of a common laborer upward. He rises to the highest rank by the excellence of his records, first as a worker, and then as a lieutenant. The chief of each guild is elected, but to prevent candidates intriguing for the support of the workers under them, they are chosen by the honorary members of the guild -that is, by those who have served their time and attained the age of forty-five. But what authority has the power and the discrimination necessary to determine which out of the two or three hundred trades and avocations each individual shall pursue? It is done very easliy in Mr. Bellamy's Utopia.

*See Charleroix, "Histoire du Paraguay," 1786; Muratori, "Relation des Missions du Paraguay," 1754; A Kobler, "Der Christliche Communismus in performer or group of performers has no more than a brief part, each day's programme All new recruits belong for three years to It is true that Mr. Bellamy does not wholly the class of common or unskilled laborers. ignore two most powerful incentives of hu-During this period the young men are assignlasts through the twenty-four hours. Every man actions-punishment and reward. Reder Reductionen von Paraguay," 1879. ferring to punishment he writes: "A man able to do duty and persistently refusing is cut off from all human society?" Does this able to any work at the discretion of their bedchamber has a telephone attached at the superiors. Afterward, voluntary election, head of the bed, by which any person who may subject only to necessary regulation, is debe sleepless can command music at pleasure. mean that idlers are put to death, or merely pended on to determine the particular sort of and can make a selection suited to his mood. twentieth century an incredible inhumanity; service every man is to render. His natural the many pulled at the rope and the few all trades shall be equally attractive to per-sons having a natural taste for them, and that, consequently, there shall not be excess of modiousness of the palatial habitations, even amount as the others? The State could not send rode; and not only this, but that no very radical improvement even was possible, either in the harness, the coach, the roadway or the distribution of toil. It had always been as workmen in one trade and deficiency in oth-it was, and it would always be so. It was a ers. This is done by making the hours of to enjoy. There is a little pamphlet, very there being no private enterprises, this dispity, but it could not be helped, and philoso- | labor in different trades to differ according | ably and eloquently written, though little | missal would be equivalent to capital pun- | tion."-Popular Government.

adopt in order that they may, with the least | It is required of each that he shall make the | ment applies to the workers in steamships; power. Now that industry is no longer selfservice, but service of the nation, patriotism, passion for humanity, impel the worker. The army of industry is an army, not alone by virtue of its perfect organization, but by reason also of the ardor of self devotion which animates its members. Honors, instead of the love of money, prompt the supremekinds of effort. Then diligence in the national service is the sole and certain way to public repute, social distinction, and official power. The general production is largely increased by many causes. There are no idlers, rich or poor, no drones. The commodities, as soon as they are produced, go directly to the stores. where they are taken up by the customers, so there are no merchants, no agents, no middle men of any sort. The eighteenth. instead of the eight, part of the workers suffices for the entire process of distribution. There is no waste of labor and capital by misdirected industry, or by the struggle of competition; there are no crises of over-production, as only the commodities that are wanted are produced according to the general view of the industrial field. What a difference of productive efficiency between innumerable barbarian hordes, always at war, the one against the other, and a disciplined army whose soldiers are marching all together in the same direc-

It is no longer the difference of wages that makes the difference in the cost of labor, it is the relative number of hours constituting a duped," and this was intolerable; hence quar-The cost of a man's work in a trade so diffihours have to be fixed at four per day, is twice as great as that in a trade where the men work eight hours.

It may by objected that in the new system. the parents not having to provide for the future of their family, there is nothing to en-courage saving habits on the part of the citizens. That is true, but individual savings are no longer necessary, nor except in spec-ial cases. permitted; the nation guarantees the nurture, the education and comfortable maintenance of every citizen; and, as the total production is greater than the consumption of wealth, the net surplus is employed by the State in enlarging the productive capital-i. e., in establishing new railways, bridges, mills, and improved machinery, and also in public works and amusements, in which all share, such as public halls and buildings, clubs, art galleries, great theatrical and musical exhibitions, and every kind of recreation for the people. For example, the principle of labor-saving by co-operation has been applied to the musical service as to everything else. There are a number of mu-sic-rooms in every city, perfectly adapted aconstically to every sort of music. These halls are connected by telephone with all the houses whose inhabitants care to pay a small fee. The corps of musicians attached to each hall is so large that, although the individual

After the revolution of 1848, Louis Blanc started a workshop where these principles of equality were practiced. The wages were the same for all, but the names of all idlers were written up on the walls. All work was very well paid for, as he had an order from the State to supply uniforms for the National Guard.

At the outset all went very well. The workmen were sincere and ardent Socialists, who are marching all together in the same direc-tion under one great general! But how is an equilibrium established be-tween demand and supply? Precisely as it is now. When any article is in great de-mand, the price is raised. Generally the work necessary to produce a commodity is recognized as the legitimate basis of its price. It is no longer the difference of wages that day's work in different trades, the mainten-ance of the worker being equal in all cases. brotherhood was transformed into a sort of boxing booth-"boite aux giffles," which is, cult, that in order to attract volunteers the as is know, the name giving to the building where the citizens of Geneva meet together for the exercise of their sovereign rights.

Another example. Marshal Bugeaud found-ed at Beni-Mered, in Algeria, a military col-ony on a communistic footing. The settlers were all picked men, and he supplied them with all they needed for the cultivation of the soil. Land, cattle, agricultural impli ments, the produce of the harvests, every thing, in fact, was to be owned, and all work carried on in common for the space of three years. The plan was excellent. It, nevertheless, turned out a failure. Although the colonists were soldiers, accustomed to discipline, passive obedience, and equal pay, and without private home or family, still they could not go through the communistic novitiate to the end. As they were engaged in pursuits other than their military exercises, the spirit of innovation and the taste for amelioration soon made themselves manifest. Each one wished to cultivate according to his own notion, and they reproached each other with not doing the work well. The marshal vainly explained that it was to their own advantage to work in common, in order to overcome the first difficulties of starting the settlement, and to realize the economies ensured by a wise division of labor; it was of no avail; the association had to be dissolved, although it had so far brought in profits.

example known of the collective system havbeen successful.[†] When the Spaniards conquered the country they found it admirably cultivated-not only the rainless plains along the coasts, but also all the high table-lands and the narrow valleys running between some of the gigantic peaks of the Andesand the people enjoying a somewhat peculiar, but certainly advanced, state of civilization. Many monuments and extensive public works had been erected; and this was the more extraordinary seeing the inhabitants knew of no metals besides gold and silver. A complete system of irrigation brought water from the highlands down to the arid plains of the coast, where agriculture was, consequently, very successfully carried on. One of these canals was really prodigious, going underground, crossing rivers, and running through mountains for a distance of about 500 English miles. The ruins of the palaces and temples still to be met with always astonish travelers.

The following were the principal characteristics of the economic system in vogue there. The soil, which was almost the sole source of wealth, belonged to the State. It was divided into three parts: The first was applied for the maintenance of the temples and priests of the Sun, the second for the Sovereign and the nobility, and the third for the people, as a temporary privilege, they being obliged in return to cultivate all the land without exception, as was the case with us in the Middle Ages. The land was divided afresh every year among all the families. according to their requirements, as was the case with the Germans in the time of Julius Cæsar: "Magistratus ac principes in annos singulos gentibus cognationibusque hominum quantum, et quo loco visum est, agri attribuunt, atque anno post alio transire cogunt."-De Bell. Gall. vi. 22.

Very exact registers were kept of the different plots of ground, and the number of members of each family, so that the division might be made on a perfectly equitable basis. Each family was also allowed a certain amount of guano from the Cninchas Islands for manuring the land. All agricultural labor was carried on under the direction of the authorities, and the first to receive attention was the ground which was to serve for the support of the aged, the widows and orphans, the sick, or those employed in the service of the State. Maize was cultivated on even the most abrupt slopes of the mountains, which were covered with terraces, supported by enormous blocks of rock and stone, and then filled with fertile earth from the valleys. The State supplied each dwelling with wearing apparel and with the necessary implements of labor. There were neither rich nor poor; each one had sufficient to live comfortably, but without a surplus permitting accumulation.

Idleness was a punishable offence. There was no coinage; gold and silver were used for ornaments, or were deposited in the temples. Exchanges were made at regular monthly fairs, by bartering. The Government gave out raw materials to artisans and to women, who made these into manufactured articles, under the supervision of overseers appointed by Government.

The population was divided into commun-(Continued on Eighth Page.)

+ "There are two sets of motives, and two only, by which the great bulk of the materials of human subsistence and comfort have hitherto been produced and reproduced. One has led to the cultivabut there are two facts, both very curious, which partly explain it. In the first place, it was firmly believed that there was no other way in which society could get along, except nation and for himself. It is the business of the according to individual aptroact, equal the administration to seek constantly to ity of reward, universal ease and comfort, re-equalize the attractions of the trades, so that duction of hours of labor; suppression of all trades shall he equally attractive to per-all trades shall he equally attractive to perway in which society could get along, except | the administration to seek constantly to | ity of reward, universal ease and comfort, re- | ly refuse to do any work at all; but those who | and in old days it produced the wonderful prosperity prison or the scourge. So far as we have any ex-perience to teach us, we are driven to the conclusion that every society of men must adopt one system or the other, or it will pass through penury to starvaRELIGIO-PHILOSOPHIC AL JOURNAL.

OUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do you parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what Bect'i

How long have you been a Spiritualist? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion 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 answers 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 not Government?

RESPONSE BY HERMAN FASCHER.

5. All religions up to the present time, at least among the so-called civilized nations, have been based upon faith, blind faith, if you please, either in man or manuscript. This faith is now slowly being taken away by the dawning light of this age of reason. Faith being taken away, all doctrines and religions founded upon that faith most naturally tumble in consequence. And Spiritu-alism, being founded upon facts, real, undeniable facts, will eventually as surely take their places. But to say that Spiritual-ism is a religion, would involve the idea that it is, like other religions, founded upon faith, which in my estimation it is not; hence I do not class it with its predecessors. On the other hand I can hardly call it a science as yet; because, so far, we are entirely too ignorant in regard to the laws governing the intercourse between the two worlds, and even spirits have a good deal to learn yet in regard to it; although I have no doubt that on the other side, these laws are sufficiently known to admit of being classified and reasoned upon, and hence would constitute a science. Neither do I doubt that if we were to take the advice and carry out the instructions of the higher grade of spirits, who are willing to instruct us, it would very soon grow into a science with us.

RESPONSE BY G. H. MILLER.

1. My parents belonged to the Reformed church. They were strict sabbatarians and at the same time very progressive, and believed that just as people lived here they would live or be placed in the same condition in the hereafter. They were very philanthropic and often went beyond their means, in assisting the poor. I never belonged to any church.

I am a Spiritualist in the strict sense of the word, and have been one from the As remarked, to my mind the chief import-earliest hours of my remembrance. My ance that attaches to Spiritualism is the eviangel guardian would rap for me when I was dence it affords of immortality, and I be-

evidence of immortality which the unbeliev-

There is probably not a fact taught by spirits with regard to the other life, but that had made its indelible impress upon many minds before the phenomena of Spiritualism were heard of. The worst mistake that can be made regarding a new discovery, or a make too much of it. Its real utility is often race. But it has been only a belief. There has never been any direct proof of it; and because there was none, thousands of good people have doubted it. A belief in it rested that is) and until modern Spiritualism made its advent, it may be said there was nothing of the nature of proof in support of the doctrine. Now a phenomenon has presented itstatements of facts recognized by the living, gives information regarding the other states of existence. etc., etc.; and there are few who have investigated this phenomenon with an earnest desire to ascertain its origin, who have not sooner or later become Spiritualists. To all such as have accepted it as the manifestation of spirits, it is to them a conclu-sive proof that man is immortal, and can and does exist without this physical body. Than such proof, nothing in all the range of being is more valuable, or more calculated to doubt and uncertainty. But with it, the soul is set at rest. Doubt no longer downs hope. Only the Spiritualist stands on solid ground. tion of faith which never satisfies, because forever at war with doubt. No, I would not call Spiritualism a religion. I would call it a proof of the immortality of the human

enough. With the knowledge we have of ourselves and of the principles which govern our intellectual and moral natures, it is enough to be assured that we shall surely live again, and live forever. All other problems relating to such existence will be work he is immortal and man will cease to be the servant of evil; and in this sense, Spiritualism may be said to promote the true religion. ble to understand why erson belonging to any church or sect that believes in a future 3. I was not convinced of, but born into, | life, can not be a Spiritualist without the least possible inconsistency. Certainly that which tends to confirm the doctrine of immortality can not be adverse to any doctrine that incorporates that idea. It is not in my opinion so much the idea of spiritual communication that repells the masses, as it is the fetichism indulged in by the low, ignorant, and often sensual people who avow a belief in it. This class has from the first, seized up n the phenomena and sought to turn them to their pecuniary advantage. And this fact has hung like a millstone about the necks of intelligent Spiritualists, making them bow their heads in shame, at the least allusion to their recognition of it. No; Spiritualism is at present, at least, not a religion in any recognizable sense. If it is a religion at all, it is of a very low order, and will remain so until the time shall come when sincere, honest, and intelligent people shall have become its exponents. To accept it as an evidence of a life to come, and stop there, would, it seems to me, rid it of the clan of fortune telling gypsies that travel the country, and perform their auguries in the name of Spiritualism. Get rid of fools and frauds, rid Spiritualism of the weight of ignorance and cupidity that it has had to carry; and the world that in its heart of hearts wishes it were true, will not be slow in giving it honest investigation. For the Religio-Philosophical Journal.

acquaintances. Therefore the Spiritualist has | lessly say, there is no God, because neither | anything, are formed, are eternal; as themselves nor any body else ever saw a God, God is eternal and their ceasless acer in Spiritualism has not; and this is what makes the Spiritualist a Spiritualist. Spirits may and do teach that there is no such thing as endless punishment; but there is nothing new in that; the Universalist and Unitarian reached that conclusion by direct reasoning physical sense? But they own the existence created matter out of nothing. Nothingness before Spiritualism as such was known. of mind in man, by the effects of mind in cannot be. All the essences that are in exisman. Ought they not, then, to own the existence of mind in the universe throughout by without ever having had to come into ex-the effects of mind everywhere discernable istence. They never began to be, for they throughout the universe? For what is it have their being eternally in God, or rather that effects our mind as cause with regard to with him as their life. Forms arising from anything observed but the indication of these essences come and go eternally; for the new proof of an old theory, is in trying to mind that appears in the thing observed? Our mind can conceive of nothing that exmarred by this too common error. The be-lief in immortality is probably as old as the mind existing as the cause of that objective existence. Every object of which we have any knowledge, when studied to the last point of analysis of which we are capable, speaks to our mind as having its ultimate solely on faith (if anybody can tell what cause in mind. Therefore we have to believe that is) and until modern Spiritualism made in the universal and eternal mind of being itself. In other words, we have to believe in God;-and in conformity with this proposition all men in all ages are believers in God, self which in sundry ways manifests intelli-gence, replies readily to inquiries, makes study things as to their ultimates. This is not to say that all agree in their notions about God, for that is another thing entirely; and men have as many different ideas in their minds concerning God as they have dif-ferent modes of thought resulting from the different circumstances in which they find themselves—circumstances of organization, of birth, of surrounding, of education and of custom. We are compelled, therefore; to join Paul in saying that what may be known of God is manifest in men, being revealed by the creation of the World. As the promote human happiness. Without it, all is fact of creation implies the eternal power and Godhead of creation's cause, so also the eternal power and Godhead, when once postulated, imply his eternal creation. He is Those who reject the evidence of Spiritual-ism pass their lives in the constant stimula- are essentially active. God's existence is an essentially and eternally active existence. He cannot exist in a quiescent or inert condition. He never sleeps nor slumbers. He a proof of the immortality of the human is eternally at work. In other words, the soul; and would ask no more of it; for that is action of. God's being is an eternal action. That is to say, he never began to act, and he never ceases from action. But action is creation, or rather manifestation; and God, by his eternal action of creation eternally man-ifests his being to himself as being consci ously preceived and enjoyed in himself. God ed out as time passes. Given the proof that | thus knows himself through this eternal reflection of his thought by coming and going objective forms-forms that, through his eternal life-action in the infinite sea of vibrating atoms, are produced in grade succeeding grade, and circle within circle, forceeding grade, and circle within circle, for | whom and to whom are all things." Here, ever; so that the infinite life of the infinite is the word of God, eternal and infallible,quite young. My mother was a sensitive lieve that were it generally so regarded by one is perpetually clothing itself, in succes- by which "the heavens are made and all the (now called a medium) and would often tell Spiritualists, the testimony would soon be sion, with endless varieties of form and de-of a death that was to occur in the neighbor-hood or of the demise of some relative. By Spiritualist; but be that as it may, I am una-cording to its measure of joy in its own ex-that whispers in every breeze and is vocal in sion, with endless varieties of form and de-Thus creation is revelation; for by creation God reveals himself to himself so that his being is consciously perceived by himself as an eternal being of intelligent power, love and joy; while by this same creation, also, he is so revealed to his intelligent creatures that by their understanding they can see God manifest through all worlds, through all space, through all objects, both small and great, in all worlds, to the boundless immensity of existence,-and also see him manifest in their own being as the almighty and all-loving parent of their being, in whom, through the degree of intelligence to which the life of God in them has raised them, they are constituted the immortal partakers of that joy in being which the infinite soul himself eternally realizes. We see in all this that the economy of God is nature—that all the action of being in all realms, both visible and invisible, is natural action, that God is the infinite soul, and that nature is not some thing arbitrarily and mechanically constituted by him, but the very normal and essen-tial proceeding of his life—the one life of all -the eternal and infinite life, the all in all -the life of him "who was and is and who is to come," eternally. There can be, then, as we see, no such thing as "the Supernatural," for there can be nothing above the dormal activity of God's being, and nature is that normal activity. All being is natural for nature is the essential expression of being-the normal manifestation of all existence-objective and subjective, visibile and invisible, material and spiritual, human and divine. The spiritual world is just as natur al as is that which we call the material world. Spiritual life is just as natural as is physicial life. The birth of the soul into a sense of spiritual life is just as natural a process as is the hirth of this body into the sense of physical life. All conscious being is just as natural as any form of what we call unconscious being. Immortality, and the higher world in which immortality is realized, are just as natural as life in the physical with this lower sphere in which our conciousness of being begins. Art is just as natural as spontaneity, for the very nature of man is to reproduce with mind and will, the realm of atoms uncombined, or whatever as well as to obey the law of spontaneous name we may give it, is a grand reality, function. The law of the spirit is just as natural as is the law of the flesh,—the mani festation of the spirit-communication from the higher world to the lower-is as natural as is communication from one society to another in the lower; communion with the intelligences of the higher world and with the parent spirit in all worlds and in our own being is as natural as is communion with those whom we love in this lower world;revelation by communion, by demonstration, by inspiration from the higher intelligences and from the holy spirit of the Father within our being are as natural as are any revalments made to men in one place or condition here from men in some other place or condition here The visible universe is but the natural outside, so to speak, to a universe of which the spiritual is the inside; therefore, to mind's dwelling on the outside a revelation of the sublime and eternal verities within is perfectly natural, as every thing visible to the physical eye is but a symbol of that which exists in the pure spirit and essence of things, and which can be directly perceived only by the spiritual eye. The physical and the spiritual worlds are but the two natural sides of the infinite and natural universe, the indwelling soul of which is God, the infinite parent, the life and mind of universal being-the one soul of the one nature, unbegun, unending, perpetually operating,

and make themselves known to relatives and a real existence. Sometimes men thought- the masses of matter of which we know tence now are eternally in existence these essences come and go eternally; for the essences are alive with the life of God prevading them, ever tending to ends that involve the conscious realization of know-ledge, and of happiness through knowledge. The eternal activity of the primal elements, through the life action of God prevading them, brings worlds and systems into being forever; so that from unbegun to unending duration world succeeds to world and system to system, each world and each system conducing to the ends of knowledge and joy in beings capable of such bliss, and returning, after the fulfillment of their mis- | cause many have said they could subscribe to sion to the utmost, to the elementary state out of which it arose; while other worlds still forming from out this state come in que thodox God. I do not understand it in that time into play as agents for the fulfillment of the eternal purpose. And so the creative round proceeds—nebulae ever arising by ag-gregation out of the infinite atomic sea; ne-ualists may agree as to his unity. I unbulae changing through countless ages of time into fiery globes or suns; the fiery globes in the personality of God. In reading their ces constitute " the green abodes of life " till just as M. C. Seecey does. When this person-their fitness for this end ceases, when through ality is pictured so that we can comprehend vast cycles of decay corresponding to the un- it, there may not be a hair's breath of differcounted eons of their growth, they return to the atomic sea out of which they arise. Thus all the while arising out of the atomic sea in which they float, while other worlds having fulfilled their mission as worlds, are all the while passing back to the atomic sea again; and thus the case has been always, co-existent with the being of God. Thus, too, the case will always be while the eternal God endures: and so from unbegun to unending existence the All-Father manifests his being to himself as being consciously perceived, at the same time also manifesting his being to countless intelligences proceeding from him, as a joy realized through knowledge in their own life. Thus the eternal creation is also an eternal revelation-a revelation by which the eternal one is forever made known to himself as God, and by which also he is made known to all infinite intelligences as the infidite intelligence; "of whom and through every sound, whether of melody or discord, o pleasure or of pain, of approval or of condemnation; whose symbols are painted on every object and seen in every form, and whose most vivid utterance is voiced by the spirit within the soul of man. This is a word of God with which no book ever written by men, collated by men, or settled by men, in council as infallible, can begin to compare. There is no infallible word of God but the infallible creation of God-the one book of universal and eternal nature, with its liv ing utterances, not anciently written characters of languages long since dead, but its living and daily expressed utterances by everything that naturally exists and by everything that naturally occurs,but specially uttered by the spirit within, according to the purity and earnestness there prevailing, as knowledge is sought and principles are learned. How sublime the field of thought that here invites attention! How profound its depth! With what riches abounding! With what awe of holiness inspiring!-since it is seen as the very habitation of God whose presence of purity and power is everywhere and in every part as the life, mind, the affection, the righteousness eternal and supreme! The study of the universe is the study of God's word:-the universe, I mean, not the physical of the universe alone, but the universe in both its material and spiritual realities; the universe as one natural whole of spiritual and material, duly and naturally related for by this study in thought we may both know God and know ourselves and one another as the children of God. This study we can pursue everywhere and all the time, by looking with our mind's eye for the purest and highest significance of everything, and by considering the relations that naturally exist between all objects and all states of be

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tions toward solving the mysteries of the Universe, stand on an equality. Those who have wandered back in the ages, hunting for the great, First Cause, have not found it. Reason as they will from effect to cause, it is mere supposition.

If limiting God to a finite comprehension is pantheism, then pantheism is not such a bugbear as to frighten a thinking people. Why is it more reasonable to call this mystery an infinite essence, than to say: "God is the one infinite, impersonal personality. One could say-The infinite essence was in the begiining and from that have all things been made that were made. No need to trouble about the essence, or where it came from. Some things are impossible even to a scientist. This is one of them. Subjectively to my own consciousness, God is the Divine Spirit, myself a part of God-ever so small a part-but with capabilities of growth; and to all of us, sometime in the great beyond there may come grand attainments, wherein the glimpses now received of the divine love which binds the soul of man to the eternal mystery called God, will be revealed.

I asked the question: "Does any Spiritual-• ist to day believe in a personal God?" bethe creed of the "Church of the Spirit" if "Father hood of God" did not mean the orway. All our ideas of God may be nearly the ualists may agree as to his unity. I un-derstood that Unitarians do not all believe through measureless stretches of duration literature, as nearly as I can understand, changing to encrusted planets whose surfa- they make of God some sort of a personality they make of God'some sort of a personality ence between us. I find that "person" also means "the manifestation of a soul." Call the eternal round is run, worlds and systems | the soul of the universe God, and is he not above all, in all, and through all? Can there be conceived a greater fullness of the infinite love than we find through all these varied workings, from nature up to nature's God? Is this a too sensuous view? With patience, humility, and meekness I resign myself to whatever embodiment of God shall be revealed to me, whether objectively or subjectively. A. M. MUNGER.

Notes from Washington.

fo the Editor of the Religio-Philosophical Journal. Hon. Samuel J. Randall was much esteemed and loved, both as a man and representative statesman. It is understood that he was in humble circumstances, notwithstanding his long and efficient service to his country. He firmly refused to receive any present or favors of any kind, content to live within his means, honestly earned, without display. His example is appreciated and his integrity honored by a host of admiring friends ot all parties. It is claimed by those who knew

laying on of her hands she could stay the flowing of blood as well as allay pain.

this sublime truth. Had I not possessed a grain of mediumship I would have been a Spiritualist from what I saw and learned in my own home. I looked upon my mother as being infallible. She never made a promise that she did not fulfill. Her word was her bond; a falsehood she never uttered, and I never saw her angry but once in my life. All who knew loved her. In the sanctity of her own home, with father and the children. she would relate what she saw or knew, and I was made to understand what it was that at times seemed to take me out of the body. From her I inherit the gift of mediumship. Though I seldom practice it, I have at all times upheld and battled for honest mediumship and for Spiritualism, and I glory that in our ranks we have so noble a champion as he who conducts the JOURNAL.

4. I will give an incident or so more on the medium line. I am near fifty. Have not seen a member of my family except a brother for near a third of a century. My parents passed to spirit life several years ago. In 1887 I came to San Francisco, Cal. Of all the population I did not know a dozen persons or if I had, not one knew of my coming. I went to a medium whom I had never seen and who knew naught of me; we went into the scance room and had not been seated more than three minutes when she was controlled and her guide told me that a great many friends were there who wished to speak to me. The first was a lady giving me description but no name, she said, "who comes and presents you with a twig about sixteen inches long and covered with buds that are near ready to break out in full bloom. She says you are the only one to whom this test applies." From infancy to about my fourteenth year my mother had called me Bud; no other person had ever called me by that name. This was mother and that was the mode she took of making me identify her. It was the most beautiful that could be thought of and so highly appreciated by me that I desired to speak of it in preference to more remarkable phenomena. Again, that name had not been in my mind for a quarter of a century. To all intents and purposes I had forgotten that my mother had ever called me Bud. It was not in my mind. Then, not mind reading but a veritable living fact. My mother was there, skeptical dogmatists to the contrary. Again: before coming to S. F. I was living in the mountains. I had some business correspondence with a party from Chicago. I had seen the party but once, knew nothing of them nor they of me. They had a friend who had lived in Denver and who was a medium and psychometrist; to her they gave my last letter, and I believe for the purpose of ascertaining if I had been honest in my statements. However I received a letter from the medium with a reading of myself saying that I was a medium, telling me of the state of my finances health, etc., and telling me to give up mining, that my band had other work for me, and the sooner I attended to what they wished me to do the better. To this the name of Dr. Benjamin Rush was signed as medical guide of my band. Now, the medium was correct in nearly every particular. She concluded her letter by saying that "the influence that comes over me is so strong I cannot help giving

Creation is Revelation. REV. J. MERRIFIELD.

If we study only the things that we can see with our physical eyes and handle with our physical hands we leave a world of knowledge all unheeded; for invisible things are as numerous as visible things, and the field of being occupied by the invisible is as extensive as that occupied by the visible. Electricity is invisible, and we know of its existence only by its effects. We know that electricity is everywhere for everywhere its effects are to be seen and felt. The ether, or though we cannot discern it with these eyes or so feel it as to comprehend that we feel it. with these nerves. We know that the ether, or sea of atoms uncombined, is a reality occupying all interstellar spaces, and that the ponderous masses called by us suns and planets, nebulae and comets, all are but motes, so to speak, that float incessantly in this infinite ocean of ceaselessly vibrating atoms. How know we this? We know this by the fact that light is conveyed across the vast spaces that separate suns, planets and systems from one another; for nothing can pass through any space without a medium through which to move. To move through a space where nothing existed, could we conceive of such a thing, would be equivalent to making something out of nothing, which is utterly unthinkable. Nothing can go where nothing is, any more than nothing can come from non existence. Therefore we know that the infinite ocean of ether exists, though itself invisible to our physical sense, while at the same time it conveys the element of visibility through all space. We know, too, that though no one has ever seen, or ever can see,

the limitation of his (man's) nature, yet ex- licenses or diplomas, and nature's diploma, isting above both nature and creature, an in-, attested by experience, is the most reliable mind nothing could be known to exist. We see thus that creation is not the prosting above both nature and creatur cess of barely one age or time in the eterna without mind nothing whatever could be finite impersonal-personality, understood safeguard for the sick. The agitation on RESPONSE BY A. W. POTTER. known; mind alone preceives existence as a | procession of being. We see that we can no as a person-incomprehensible as the imper-sonal. If this is M. C. Seecey's definition of no doubt at the Capitol. A bill introduced To the question, "Do you regard Spiritual-ism as religion?" I would say, no. I regard fact; mind alone takes note of things as ex- more say: "Once on a time creation began," than we can say: "Once on a time God be-gan to be;" for as his being is eternal so is isting; mind alone knows its own existence God, I can only apprehend an incomprehens- | by Joseph D. Taylor in the House " to change it as an evidence of man's immortality. Not | as a reality. But who ever saw a mind? No one. We his action—his work—eternal; for to act is to ible, personal-impersonality. Those who the common law of marriage to the customs see, all the while, the effects of mind, but we create, to make manifest, to bring thought claim to know God as some sort of a spiritual of Modern Civilization in the Dist. of Colthe originator of the thought or belief that we are immortal, but a proof that we are. In its best sense Spiritualism means the never see either our own mind, which we into the sphere of consciousness as ob- personality, might not recognize him were umbia and the forts and arsenals of the Unitbelief that some who have lived upon the know as an existing fact, or any body else's ject. The atoms that constitute the bound- they brought face to face. On one point, ed States," proposes to abrogate the disabiliearth return after having died, as we say, mind, which we also know, by its effects, as less sea of objective being, out of which all scientists, and those who make no preten- ties the law imposes upon married women

to the Editor of the Religio-Philosophical Journal:

Plainfield, Ill.

" Personality of God."

"God-the supreme being; an object of worship; a being conceived of as possessing divine power and to be propitated by sacrifice, worship, etc."

This definition makes God a person, though sustaining the character of Jehovah, the selfexistent supreme being of the scriptures. If man is made in his image, then bod is man in form, whether six feet high or forty. Thousands of Christian people can conceive or stone, that they may bew down and worship him. Then we find, "God-the eternal and infinite spirit" and "God-hood-divine nature or essence." Is not this the life principle, pervading all things and of which we can know and understand somewhat? For the wonderful workings of nature are before our eyes at all times. The one personal God, eternal in the heavens, was a great stride in the advancement of religious ideas; and now to take, another step and do away with the personality of God and make this something" that the world will ever worship, entirely subjective to the soul sense or vision, is only an evolution.

There may be some who cannot yet conthis reading and sending it to you, and all I the ten dollar fee for certificates to practice; ceive God in this sense, but "the world life exists, and that we are alive, though we ask in return is, write me if correct." Neith: moves" and this will soon be as easy of comand another (Sec. 5) strikes out the law which have never seen the life itself, but only its er this medium nor any one living within prohibits the practice of medicine in the effects. We also know that mind exists, prehension as the earth's revolution. God-500 miles of her knew anything of my hisa person, a spirit; infinite love and wisdom: District of Columbia without a license from tory. 6. Organization. In union there is the medical society or a diploma. If this infinite intelligence, will and action, and all the mind itself. Mind is invisible to the wise Deity, above all, in all, through all, in amendment becomes a law anyone can pracphysical eye, though the fact of its existence is beyond all cavil or question. Without | all-knowing, all-loving and all-fulfilling. strength. nature, but limited by nature; in man under | tice medicine in the Dist. without regard to San Francisco, Cal.

him well that Mr. Randall was a believer in spirit communion, and that he derived much help from the healing powers of a magnetic medium.

Prof. Chapman, formerly of Columbia College, New'York, is an encyclopedia of scientilic information, and I enjoy his free conversations greatly. For twelve years he took daily photographs of the sun, and is of course familiar with the phemomena of sunspots and solar cyclones, and their coincidence with changes in the climate of our planet. He tells me that in every instance of these great disturbances on the surface of the sun the magnetometer indicates it on earth, That about seven years this solar activity increases, during which time our seasons show increasing warmth, and then a decline commences which reaches the minimum in about seven years more, thus making a cycle of fourteen years, and that during this decline in solar activity, our seasons show a corresponding depression in the average temperature. We are startled by the frequent recurrence and disastrous cyclones on earth; but, on the sun, there are thousands of them sweeping across its billowy bosom continually, during the period of greater activity. But sunspots and solar cyclones are quite different and distinct phenomena. The largest sunspot photographed by Prof. Chapman is 68,000 miles in diameter! This would swallow sixty-four worlds, the size of ours, without choaking, and perhaps call for more. Prof. Chapman made the first instrument for marking plates for spectrum analysis, which made 24,000 lines to the inch! But about 17, 000 are all that can be profitably used and hold the distinction perfect for observation. Most of the elements known to chemistry are found to exist in the sun; and their identity is accurately determined by the spectrum. But thus far no trace of gold is found. We may therefore infer that the sun is not the local habitation of Christian saints. A peculiar phenomenon, and one for which no explanation has been found, is that the elements vary in the lines they represent. Copper makes one line only, and it is always the same sodium, I believe, makes two; while iron sweeps the whole range of the spectrum? Nature is full of suggestions and such facts are good for speculation.

Washington is a beautiful city and rapidly growing. Since I was here sixteen years ago, it has, I think, doubled its population, and wonderfully changed in general aspect. The spire of Bishop Newman's church rivals the Washington Monument, and makes a weak head dizzy to gaze to its apex. If Thousands of Unristian people can concerned charged with spiritual magnetism is organized of God only in the objective sense, formed charged with spiritual magnetism is organized like unto themselves. The Heathen do no to bring showers of inspiration from the clouds of heaven. At the G. A. R. Hall my advent was greeted with a fine audience, in spite of the counter attractions of Easter; and many familiar faces greeted me; among them. Col. R. T. Van Horn and wife, from Kansas City; Joseph Ingersoll, (a relative of Robert G.) whose mediumship and healing magnetism did much for us when Mrs. Howe had spinal fever ten years ago; Dr. Conant and wife, (formerly Clara Field) of Boston; Dr. P. Oscar Jenkins; Father Mayhew, and many others; and these reunions are profitable in many ways, as well as pleasant. Senator Dolph has introduced a bill to amend the act incorporating the Medical. Society of the District of Columbia. The proposed amendment wipes out the Board of Examiners, and

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during coverture, so that the wife shall re- said in reply: "There is no order of the House by antiquated theological myths and obsolete tain the same legal existence after marriage against a lady being admitted as a reporter superstitions, that law is an evolution and as before, and in all cases shall have the same right to appeal in her own name alone to the courts of law or equity or redress, etc., made to the sergeant-at-arms by a lady, statthat the husband has to appeal in his own name alone. It also provides for the custody of children, giving equal rights to both parents, to the custody and earnings of children, doubtful if this bill will speedily become a law, but the fact that it is introduced is a progressive sign. There is, however, one proviso, which may secure for it a favorable hearing. It provides that the act "shall not confer upon the wife the right to vote or hold office, except as is otherwise provided by law." How delicately considerate are these masculine statesmen when there is a hint of danger from the demoralizing influence of woman, that the political caucus may not lose cast, and taint its immaculate purity with the gross assaults of feminine weak-ness, and coarse profanity, intruded among the clean and manly martyrs who isolate themselves from wife, mother and sister for their country's safety!

Washington, D. C. LYMAN C. HOWE.

Woman's Department.

rights of women. (Laughter.) The sergeantat arms, as I think very properly, replied that and in case of death the mother to come into the possession of children and property on the same terms that the father does. It is intervene in any way, unless I have the direct and express sanction of the House, in a matter possibly leading to consequences which it would be difficult at this moment for the House to foresee." (Loud laughter.) This contemptuous manner of treating a lady's application shows how much the House of Commons has yet to learn. What impropriety would there be in the admission of a lady to the reporters' gallery? And why should the subject, in which there is nothing at all funny, excite laughter? Is it to be in-ferred that the men who have seats in the reporters' gallery are of so low a character that it is known a decent woman could not sit near them without outrage or insult, and

that the thought therefore of a woman making such an application and assuming to be virtuous, and to have a worthy object, was so ridiculous that laughter could not be restrained?

BOOK REVIEWS.

1889. Pp. 393. Price, \$4.00.

Why St. Peter Admitted the Young Maiden Promptly.

As Peter sat at heaven's gate, A maiden sought permission And begged of him, if not too late, To give her free admission.

"What claims hath you to enter here?" He cried with earnest mien. "Please, sir," said she, ' wixt hope and fear, "I'm only just sixteen."

"Enough," the hoary guardian said, And the gate wide open threw; "That is the age when every maid Is girl and angel too." -Detroit Free Press.

OF INTEREST TO WOMEN.

At the last meeting of the Anthony Suffrage Club of this city, a letter from Mrs. Rosa Miller Avery addressed to Mrs. Sara A. Underwood, President of the Club, was read. The letter, was written at Emporia, Kansas, where Mrs. Avery is stopping for a few weeks. The following passages which the JOURNAL is permitted to publish will be read with the assumption of the graver functions of government by the State, and the delegation interest:

Though this is the first day of April it is

that all political systems have slowly grown from simple to complex conditions out of the increasing wants and the changing circum-stances of social life. Dr. Westbrook, him-self an attorney and counselor in the Suing that she was the representative of a jour-nal which advocated the political and social preme Court of New York and of the Supreme Court of the United States, undertook, in this "Open Letter," to expose the Chief-Justice's mistakes, and he has done the work very ef-fectively. It ought to have the effect to cause the distinguished jurist, if he is to give more addresses before law schools, to resign his position and to devote the remainder of his life to the study of the history of law, and to the general history of ancient nations.

HAUNTINGS. By Vernon Lee (No. 73 Lovell's International Series) F. F. Lovell & Co., New York. Pp. 237. Paper. Price 50 cents. This work includes a number of weird short stories told by "Vernon Lee" whose real name is Violet Paget. "Amour Dare," the leading story deals with Italy and Italian historical scenes and personages as does "Dionea" a tale of "the evil eye." "The Phan-tom Lover" is an artist's narrative of a very strange English visionary. The fourth and last in this collection, "A Wicked Voice," narrates the horrid experiences of a singer haunted by a wicked supernatural voice, full of sensuous earthiness, and utterly opposed to the higher longings of the haunted artist who is obliged to give utterance to that which he loathes by a spirit who thus seeks to wreak vengeance on those who did it [All books noticed, under this head, are for sale at, or can be ordered through the office of the BELIGIO PHIL-OSOPHICAL JCURGAL. wrong while in the body.

THE SEVEN CHURCHES OF ASIA; OR WORLDLINESS IN THE CHURCH. By Howard Crosby. New York: Funk & Wagnall's. 1890, pp. 168. 75 cents. INDIVIDUALISM. A System of Politics by Wordsworth Donisthorpe, Barrister-at-Law, author of "Principles of Plutology," etc. Macmillan & Co.: London and New York.

The object of this little volume is to show This is a work by an author who with unthat worldliness is the ever present and all usual ability and entire fearlessness ex-amines the principles of government and endeavors to state its legitimate functions. destroying sin; that it poisons social, political and business life. The author uses the let-ters addressed to the seven Asiatic Churches to press home the central truth, as important now as in the Apostolic age, that worldliness He does not favor the extreme individualistic position of writers like-Auberon Herbert, nor is the giant danger of the Church, and that the conduct of the individual Christian is on the other hand the extreme socialism of J. L. Joyner in England, or of Mr. Bellamy in this country. He believes in the operation of natural law as opposed to artificial rethe responsible unit in the decay and apostasy of the Church. The earnest spirit and lofty moral tone of the work are sufficient to comstriction of human activity. He traces the evolution of the State from the organization mend it to those who strive to "live in the of primitive society and notes the social forces which have culminated in great comspirit," whether they accept. Mr. Crosby's theology or not. munities like those which constitute the

IN HER EARLIEST YOUTH. By Tasma. (66 of Lovell's International Series). Pp. 348. Paper. Price 30 cents.

British Empire. The consolidation of the union of the kingdoms of the Heptarchy was followed, it is shown, by the re-subdivision of the whole into counties. The two prin-ciples, the importance of which is urged, are An interesting story of Bush life in Austra-lia. A French girl is the heroine, an En-glishman the hero. A story of honest, sincere though vulgar love conquering indiffer-ence, fastidiousness and temptation. of the lesser functions to local bodies. "The



PAT'S DILEMMA.

Shure, docthor, this pain is jist awful! Be jabbers! I'm all of a sweat! I hope you will thry to relave it, For belave me, I can't lay nor set!

Well, Pat, I will try and relieve you, [duced), (With a smile which Pat's speech had in-And if you can't "lay" nor "set" either, Perhaps you had better just roost! But, Pat, for the pain you complain of, Simply roosting alone might not do, I think I would try Dr. Pierce's Golden Medical Discovery, too.

For Liver Disease, Biliousness, Indiges-tion, Scrofula or any blood-taint or dis-order, the "Golden Medical Discovery" is the only remedy possessed of such superior the only remedy possessed of such superior curative properties as to warrant its manu-facturers in selling it, through druggists, under a positive guarantee that it will either benefit or cure in every case, or money paid for it will be refunded. It's a legitimate *medicine*, not a bever-age; contains no alcohol to inebriate, no syrup or sugar to derange digestion. As

age; contains no alcohol to inebriate, no syrup or sugar to derange digestion. As wonderful in its curative results as in its *peculiar* composition. It stands alone,— *incomparable*? Therefore, don't be fooled into accepting something instead, said to be "*just as good*," because the substitute pays the dealer a better profit. The equal of the "Golden Medical Discov-ery" has not been invented : if it even is it

ery" has not been invented; if it ever is, it won't be sold for a less price than what the "Discovery" costs, viz: \$1.00, or six bottles for \$5.00 It's a concentrated versatable or

tract. Dose small and pleasant to the taste. Equally good for adults or children. To invigorate the liver, sharpen the appe-

To invigorate the liver, sharpen the appe-tite, improve digestion, and build up both strength and flesh, when reduced below the standard of health, it ranks pre-eminent. Has the largest sale of any medicine in the world, without a single exception ! For all itching, scaly, festering, burning, tormenting Skin and Scalp diseases, it is especially efficacious. Salt-rheum, Tetter, Psoriasis, Erysipelas, Eczema, and all hu-mors, from a common pimple or eruption to the worst Scrofula, vanish under the use of this world-famed remedy, if continued for a reasonable length of time. Scrofulous a reasonable length of time. Scrofulous Sores and Swellings are cured, and the most tainted systems are, by its somewhat persistent use, cleansed from the most viru-

not such an April fool-day as it used to be before women could vote in incorporated towns in Kansas. It is election day here and as elsewhere party life and strife, ebb and flow with all the foam and fury which the political atmosphere engenders, specially when it touches upon retrenchment and expenditure of the public funds for educational purposes. The reform candidate's howling can be heard above the surge and roar of these prairie spring winds about the salaries paid to first class teachers, although it is less than is paid in Topeka, Wichita and other neighboring towns. The State Normal School is 1 sated here and Emporia is very proud of Lar schools and educators. To impoverish the schools is the hue and cry of the party for reform-what jugglery and pretense the word "reform" is made to cover and endure especially when it is used as a rallying cry to gather together all the forces of ignorance and darkness like a destroying angel to lay waste that which it has taken years of hard labor and sacrifice to build to greater perfection

It is not the fashion here more than elsewhere for women who have inherited feminine fancies, that to be womanly is to be weak and not wise outside of her home and church relations; so my friends were agreeably surprised when they heard of one after another of these proper society ladies registering and vot-ing in opposition to their husbands against cheapening the schools. One young lady exclaimed "papa you will lose your vote for mamma and I am determined to vote against you." Moreover some of the teachers like the clergymen and other salaried persons, very rarely do or say anything to offend the public's taste of propriety, but in this case if the reform party succeeded it would lessen their gains; and Susan B. Anthony was never so crazy to vote as were these same women teachers, who never before appreciated the blessings of the ballot! and every one of them voted. My niece who spent two days with her carriage and coachman laboring for the welfare of teachers and schools was met by a wise-working politician who said: "Mrs. Sterry, you women can do nothing without money, I tell you it takes money to My niece replied, "We cannot nor do we wish to make use of such methods to win and secure votes." "Then you will fail" said this political prophet and it would seem as if his prophecy would come true, for up to mid day the reform party were having it all their own way and the "people's money was safe."

April 2d .- Yesterday the men had it all their own way, in the morning I mean, for the women had to look after house and see a good dinner was ready for their lords-but not their masters-and after a mid-day dinner carriages, coaches and street cars bore nor carriages, coaches and street and swift-women to the polls and they quietly and swift-ly deposited their votes and returned to their homes." Last evening we were all quietly sitting in the library and my niece was read-ing to her three lovely children when Eliza, the colored cook came in saying, "Mrs. Sterry 'pears like that telephone is going all the time." Niece returned to the room with her face beaming with radiance and exclaimed "Oh! aunty, Miss Dr. Jackson is elected and Dr. Moore, the economic reformer defeated handsomely by women voting!"

Rev. Annie Shaw recently lectured here in room for her audience and hundreds were and multitudes left unable to gain entrance, so popular is this suffrage preacher and teacher in this State.

mission for a lady to the sacred precincts of | erficial knowledge even of Egyptology, such the reporters' gallery of the English House of Commons. To this the sergeant-at-arms replied that there were no vacancies, and that in any case he had "no authority to admit any ladies into the reporters' gallery." At the pressing request of the disappointed lady Mr. Bradlaugh asked the speaker whether in the event of a vacancy occurring in the reporters' gallery, there was any order of the House which would prevent an application giver. A little study of the subject of law from a lady from being placed on the list of would have convinced him, had he possessed applicante for admission as reporter? He the modern spirit instead of being enslaved

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parish might be a suitable area for the reg istration of births and deaths, and at the same time most unsuitable for the construction of tramways. For the maintenance of main roads one would almost suppose the best area would be co-extensive with the land. So the Romans thought. While for the purposes of gas or water supply the municipal borough would seem the most suita-In dealing with the structure of the ble." State, the author says "I am at once prepared to admit and to contend that every citizen is not only morally justified, but also morally bound to take his share in legislation so far as his duty of safe guarding his own liberty is concerned." Mr. Donisthorpe holds that the vote is a right and that all, "women and paupers" included, should exercise this right. Indeed there should be no qualification required of voters. Paternalistic legislation is not approved and the superiority of private control in business matters when practicable is dealt upon at length. "What is Property?" and "What is Capital?" are ably discussed in the chapters 4 and 5. Following are chapters devoted to the discussion of a system called "labor capitalization," according to which the laborer himself, or his strength. skill, experience, etc., are taken as representing capital to a fair share of the profits

of production. Mr. Spencer's treatise "The Man vs. the State" is ably criticised, while the author has a very high opinion of Spencer's thought generally. Mr. Donisthorpe is a well-equipped writer, possessing large knowledge of economic and social subjects, which he treats in a style as brilliant as his method is logical. But his spirit is not always judicial and his treatment of the views he opposes is sometimes almost captions. The JOURNAL will have more to say on this work in its editorial columns.

TWENTY NOVELETTES. By Twenty Prom-nent Novelists. (No. 53 of Levell's International Series.) Pp. 283. Price 30 cents. This book gives good short stories touch-ing on as many different themes and with varied scenery by such well known writers as B. L. Farjeon, W. E. Norris, L. B. Walford, Geo. Manville Fenn, John Strange Winter, R. M. Ballantyre, Katharine S. McQuoid, Florence Marryatt, Mrs. Alexander and others, whose hames are a guaranty of the excellence of work done, and the variety of mood which will make this volume one of the most charming to take on a journey or to open in the quiet hours of summer recreation.

AN OPEN LETTER to Hon. Edward M. Paxson, Chief Justice of Pennsylvania. By Richard B. Westbrook, of the Philadelphia Bar. I. Was the Law of Sinai the "First of Which We Have Knowledge?" II. Was Moses the "Greatest Statesman and Law-Giver the World has ever Produced?" Philadelphia: J. B. Lippincott & Co. 1890. pp, 36.

Last October Chief-Justice Paxson delivered an address before the Law School of the University of Pennsylvania. In that address the claim was made that the "first law of which we have any knowledge was given to the world amid the storms and the clouds, the lightnings and thunders of Mount Sinai." It was further declared that the political the Opera House. There was not standing government of the Jewish people "was supplied by the greatest statesman and lawgiver obliged to leave. Also, when she preached on the world has ever produced." These are Sunday the church was filled to overflowing strange claims to be made at this day by a gentleman who has a reputation for legal learning. They show that the Chief-Justice of Pennsylvania is unacquainted with the **BILE BEANS** results of modern research and is swayed by The Women's Penny Paper has tried to thoroughly exploded historical errors and break through old habits by applying for ad-superstitions. Had he possessed but a supas now can be obtained from manuals like that of Lenormant and Chevalier, and from first class encyclopedias, he would have known that the Egyptians had a moral and political system centuries before the alleged date of Moses. From works now accessible to all, he might have learned of the existence of a high morality and of legal codes in India long anterior to the time of the Hebrew law-

New Books Received.

The Seven Churches of Asia, or Worldiness in the Church. By Howard Crosby. New York: Funk & Wagnalls. Price, 75 cents.

The Calvary Pulpit, Christ, and Him Crucified. By Robert S. MacArthur. New York: Funk & Wagnalls. Price, \$1.00.

Studies in Theosophy: Historical and Practical. By W. J. Colville. Boston: Colby & Rich. Price, cloth, \$1.50.

Truth's Fairy Tales. By Julia Winchester. Chicaga: Christian Science Pub. Co. Price, \$1.10 postpaid.

The following from F. F. Lovell & Co. New

York: In Her Earliest Youth. By Tasma; Twenty Novelettes. Price each 30 cents. The Little Chatlaine. By the Earl of Desart; Hauntings. By Vernon Lee. Price each 50 cents. A Mystery of the Fast Mail. By Byron D. Adsit. Price, 25 cents.

An Awakening. By Miss Forsyth. New York: John W. Lovell Company. Price, 25 cents.

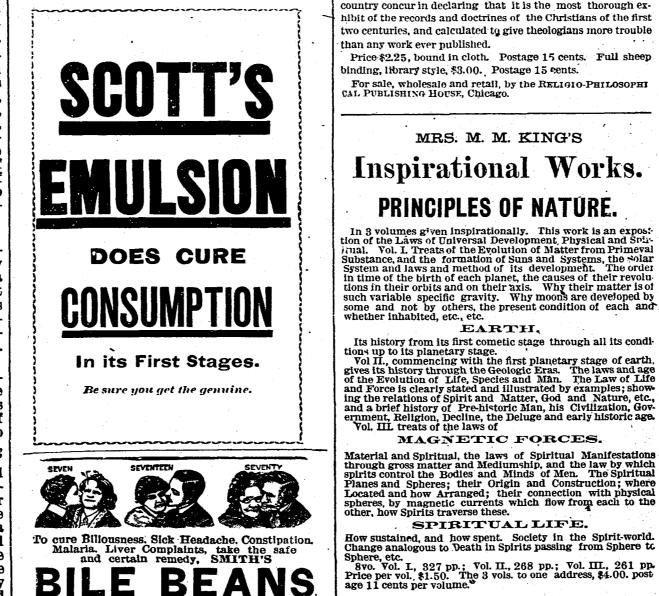
An Open Letter to Hon. Edward M. Paxson, Chief Justice of Pennsylvania. By Richard B. Westbrock. Philadelphia: J. B. Lippincott Company.

Ideology: Mental Anaesthesia Self-Induced, Miraculous Curee Self-Made, Involution and Evolu-tion in the Human Mind as in the Whole of Things. By La Roy Sunderland. Boston: J. P. Mendum,

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Capitalists and Small Investors read "War" Robertson's advertisement in this paper.

The Pioneers of the Spiritual Reformation, con-sisting of the life and work of Dr. Justinus Kerner and William Howitt, and an extended account of the Seeress of Prevorsi, while under the care and atten-tion of Dr. Kerner. aPrice, \$2.50, postage 10 cents,





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RELIGIO-PHILOSOPHICAL JOURNAL.

Beligio-Zhilosophical Journal.

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CHICAGO, ILL., Saturday, April 26, 1890.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not sub

of one mind to influence and control other minds by "suggestion". Nothing more wonderful has occurred under the name of "hypnotism". In his last volume he substituted for pathethism the term "ideology". He was far several years a prominent Methodist minister and a successful revivalist. His success in hypnotizing people led him to consider whether the results of his preaching were due to the "power of the Holy Ghost" or to some psychical power which he himself possessed, and he finally left the ministry, and lectured and experimented in- | all departments of life; the most disgraceful, dependently, exhibiting his powers before audiences to the astonishment of all who witnessed them. Mr. Sunderland was a Spiritualist, he lived and died a Spiritualist. J. Stanley Grimes lectured on the same subject and described the phenomna of mesmer-

vited persons to the platform and with them,

gave remarkable illustrations of the power

ism or hypnotism under the name of "neurology". Now the same class of phenomena investigated under the name of hypnotism, attracts | more general attention because the scientific of right and wrong, justice and injustice, is and the popular mind is more advanced and in a more receptive mood. Now the entire press is ready to acknowledge the actuality of psychical influence. A leading Chicago daily paper says that "every ring, trust and combine should be hypnotized and bidden to disband" that "mill owners and factory proprietors should be hypnotized into paying better wages and telling the truth," etc. The important question is, to what extent is this thought-transference, or this power of mind to influence mind,

absolutely real, and how far does it or may it possibly affect personal responsibil- extention of co-operation which will make ity. The JOURNAL may have something to say on this subject in the near future.

"The Survival of the Fittest."

An intelligent writer in The Nationalist replying to Gen. Francis A. Walker's criticism in the Atlantic Monthly, of "Looking Backward," says: "If, as Mr. Walker suggests, it were the law of the survival of the fittest that has been in operation in the development of mankind, then indeed would the epithet 'brutal' be here misapplied. It is not, however, this law which has been at work; it is, as the declaration truly says, the brutal law of the survival of the strongest and the most cunning.' This is the law which plays its part among the brute creation, and there it may well be the fittest that survive. Thus it is the brutal law, and, inasmuch as man has some attributes which are not shared by the brutes, it cannot properly be called the 'human principle.' It is not the principle by means of which man's development has progressed, but rather that by which it has been retarded. It is in spite of this principle that mankind has developed 'from purely animal conditions,' into that which it is today; and a far greater capacity for a much higher civilization would have resulted if the law of the survival of the fittest had been allowed an unrestricted operation." This is well said. By the term "the survival of the fittest" first used by Herbert are Christian, nominally if not in fact, but Spencer, is meant by him and other leading writers on evolution, only the survival of those forms and faculties which are the best fitted to live in any given conditions. If the conditions are poor and low the survival of the fittest may imply the extinction of the highest, and the persistence of those only which are in harmony with low conditions. The variations in such an environment which are in the direction of higher organization are destroyed, and those only prevail which tend to make the creature more and more fit to live in such a medium. When the physical conditions are becoming less favor able for high development, the survival of the fittest implies the survival of the lower forms of life. Mr. Darwin's well known phrase is "natural selection." He has shown how in the "struggle for life," there has been | ing think that putting the name of God in the a constant selection of those variations which | constitution would make men reverence God have been favorable to the success and persistence of animal and vegetal organism in their different environments. But Darwin recognized the fact fully that as man has become an intellectual and moral being, the influence of natural selection upon him | man Catholic if that faith should gain ashas been constantly diminishing and the influence of education, example, etc., has been constantly increasing. As men emerged from brutality and low savagery their own important factors in intellectual, moral and industrial evils cannot be justified or excused on the ground that they are the result of competition and that competition is necessary to progress. Competition is no more necessary to progress than is co-operation, and increasing co-operation is one of the characteristics of moral and social advancement Competition will continue, but it must. as man becomes more enlightened and more humane, assume higher and nobler forms. By emphasizing the importance of co-operative industry the Nationalists are doing a good work, even though some of their theories as presented by Mr. Bellamy are impracticable.

whole duty of an employer toward his hands. We have forgotten that these hands are men. We have treated them as merely animated machines. Well, I say, unhesitatingly, that the scantiest pittance to which he can be ground down, is wrong. The necessity of the seller does not make it just to underpay him. If I give him less than a justum pretium, an equitable price, for his work, I do in fact rob him. And this is at once the most common and the most-disgraceful form of because it is the most cowardly.....

It may, however, be said, 'everywhere throughout nature, variety and competition are the conditions of advance, the struggle for existence, the survival of the fittest, are truths, however stern, and are not to be altered by whole libraries of sentiment.' I reply: The struggle for existence is, indeed, the uni-

versal rule of nature. But the business of man who is an ethical animal having perception to moralize the struggle."

Mr. Lilly thinks that "the task which lies before the world is the re-organization of industry upon an ethical basis. The era is surely approaching when in Mr. Herbert Spencer's happy words, 'One man will not be suffered to enjoy without working, that which another produces without enjoying'; when what Mr. Mill justly calls 'the great social evil of a non-laboring class' will no longer be tolerated; when the true answer to socialism with its barbarous schemes for the abolition of capital, will be given by the vast every laborer a capitalist. Co-operation! That word is a key to a solution of the great problem.....It seems to me not easy to overrate the disastrous effect upon national life that must result, in proportion as the state assumes the function of the father, the master, the guild, the church. I believe the new industrial organization that the world must have, will be a natural growth, not an artificial machine-a growth rooted in the essential needs of human nature, which are ethical needs; in the regulative principles of human action, which are ethical principles, in 'the mighty hopes that make us men,'

certain to be convicted. The judge, the jury, the sheriff and his deputies and the district attornev-generally an able lawyer, are all paid by the State. True as a matter of form, to pit a destitute man against his destitute an attorney is appointed to defend the acfellows, and to wring from him his labor for | cused, but he is often a young or inexperienced lawyer unable to cope with the district attorney and does not work with the same interest and success that he would were | family life. "The slums of cities are breathhe adequately paid for his services. "In every other situation it is agreed that the party who is paid is naturally interested in | earth." In some trades Sunday work or the party who pays; and it is so also, with theft. The most common, for it is found in | the judge and jury—the district attorney makes his record on the number of convictions he can procure. This is recognized through the South as a great injustice and

in several States the county solicitors are now paid a fixed salary in lieu of a certain fee for each conviction. We would suggest that the State shall employ 'Public Defenders.' whose duty it shall be to appear in all criminal cases as attorney's for the defense, and who shall have an equal opportunity to employ the machinery of the law to secure to the accused a full and fair hearing. The appointees of this office should be lawyers of

equal ability to the district attorney, and their reputation and professional success should be based on the number of acquittals they secure for the unjustly accused. No question of cost should enter into a case when life and liberty are at stake. We have lately made the following proposition to the New York World, and now extend it to the world at large. If you will advocate this idea, assist in formulating the plan and keep a watchful eye over the operations, we will be one of twenty to give \$5,000 each to (a) put this step into immediate operation in New York, Boston, Philadelphia, Chicago and Washington, D. C.; and (b) to secure such legislation, both State and National, as to make the plan a permanent part of our legal machinery,"

It is hoped that the efforts of Mr. and Mrs. Aldrich will call attention to the evil they point out in the administration of justice and that the method which they recommend or some similar one will be adopted in all the States.

Industrial and Social Evils.

APRIL 26, 1890

petitors of laboring men. The establishments in which the employes work the largest number of hours "are precisely those in which the labor of women and children predominates." The increase of rent in cities, due to their growth, compels men, women, and children to crowd together in a condition destructive of health and wholesome ing holes of hell, and the only way to reform them is to sweep them from the face of the night-work, or both, are almost universal. and with many, as for instance street car employes, the excessively long working day is one of the results of "corporate greed." The mortality of the poor, especially of children is large. The condition of American workingmen has been lowered by excessive immigration of foreigners, many of them of a low class. The division of labor has developed a large number of one-sided men who are dependent upon their employers. M. de Tocqueville is quoted: "Nothing tends to materialize man and to deprive his work of the faintest trace of mind more than the extreme division of labor."

The authors of this paper further say that labor being a commodity those who control it too often interfere tyrannically in the politics and social life of the working classes. Accidents occurring in large numbers increase the class of widows and orphans. "Probably no railways in the world are so destructive of life as the American. Over 2,000 employés were killed, and more than 20,000 injured in 1888. Their peril is spoken of by President Harrison as being as great as that of a soldier in time of war. This loss of life can be prevented, but money is valued more than life and it would involve expense for improved appliances. Elsewhere we find employers' liability acts, but they are with us few and imperfect, and the tendency of our courts is to decide against workingmen in suits for damages".

Allusion is made to some of the moral evils. "Churches have left overcrowded workingmen's quarters, and spiritual oversight and calture are withdrawn." Marriage is contracted at an early age with no appreciation of its responsibilities. "Parents neglect children, and later children neglect parents." The saloon is a perpetual temptation to those who live in labor quarters. Class hate has been nourished by the struggle of social classes, and bitterness takes the place of affection and friendly intercourse. Employers too often consider only the contract between them and their workmen, disregarding the ethical obligations to help them when they can. "A general wide spread lawlessness is both a cause and a symptom of disease". The "employment by corporations of armed bands of hirelings must be noticed as an anarchistic tendency," Another serious evil is "the employment of spies and Informers with whom the ranks of laboring men in the United States are honey-combed as nowhere else in the civilized world." The number of imprisoned criminals is increasing every year.

scribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no finan. cial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

Hypnotism. Hypnotism (from the Greek word hypnos) is the science of that sleep-like state which manifests itself by nervous phenomena. It may be produced by the influence of another __or it may be self-induced. The young are more easily hypnotized than the old. Those who are concessive and passive, and who can and are willing to concentrate their attention on the intended sleep are the most susceptible. Those who cannot be hypnotized in the first scance, may yield after renewed efforts. Hypnotization is easier in warm than in cold climates. Great intelligence is unfavorable to the hypnotic sleep. Of the three hypnotic states, the cataleptic, lethargic and the somnambulistic, the last is the most interesting. The somnambulist is a subject, a personality acting by his own impulse or obeying the will of the operator, yet with a peculiar consciousnesss that does not return to memory with returning wakefulness. The effects that can be produced by hypnotism are wonderful. Not only drunkenness, the tobacco And opium habits but rheumatism and other diseases of like character are cured by "suggestion". All this was demonstrated by La Roy Sunderland half a century ago, but the medical profession sneered at what he did. The world--scientific men included-had to grow before these interesting psychical facts could get orthodox-scientific recognition. They were none the less necessary in the growth from a materialistic to a psychical or spiritual view of man.

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Frederich Anton Mesmer,after whose name everywhere be enforced. Our schools are inincome in our large cities, leads to enforced cendency by reason of the numerical what is now called hypnotism was long idleness and intemperance. Women and ferior to those of Germany, Switzerland, and strength of its adherents? Doubtless Bishop called, was born in Switzerland in 1734. He children especially are exposed to the debas-England. "While in the self-complacency of Spalding would rejoice in such a result. optimism the American eagle has been deafing influence of bad men found in every moved to Paris where his parlors in the Why cannot all agree to let religion rest on ening us with his screams, other countries Place Vendome became the rendezvous of the personal volitions purposes and plans became (its own merits without governmental recoglarge community, The locations of industry are changing rapidly and "the laboring have been slowly but quietly improving their polite world. It was while studying mes nition, either directly or by implication? population, continually changing domiciles. schools, and we have stood still or made but merism with a view to exposing the impossocial development. Indifference to existing | The leaders of the "National Reform party" slight advance." Manual training and indusfails to take root anywhere and loses the tures of Mesmer that James Braid made exdeclare that this is a godless nation because trial education must be encouraged. Girls periments which satisfied him that there were moral strength which comes from a secure the word God is not in the constitution. The mental phenomena which must be attributed local connection." If machinery has been a ought to be taught "sewing, cooking, and idea seems to be that unless there is a recogblessing it has also been a curse. The highother womanly occupations. Preparation to a disturbance of the nervous system prcnition of God in every important public docfor life must come to an increasing extent duced by the concentration of the visual er faculties are deadened by mere routine. ument, God is insulted and ignored, just as "The mind and muscles acquire speedily through the school." The school years should powers, the absolute repose of the body and though the starry heavens and the human be extended and we should expend three certain aptitudes, but become inflexible at an the fixing of the attention; that all depended soul, needed to be supplemented by three early age. 'What,' asks Prof. Roscher, 'must | times what we now do on our schools, and upon the physical and psychical condition of printed letters of the alphabet inserted in a the subject, not on the will of the magnetbe the aspect of the soul of a workman who | this work should be supplemented by private man-made instrument, in order to remind for forty years has done nothing but watch | efforts like the Chautauqua reading circles. izer. He explained many somnambulistic the people of God's power and presence. for the moment when silver has reached the Strictor sanitary laws are required and the phenomena by hyperæsthesia. Braid's work degree of fusion which precedes vaporiza- dwellings of the poor should receive attenattracted much attention and stimulated in "Public Defenders." vestigation of the subject. During the last tion?" Perpetual changes in methods of tion. The whole tenement-house system manufacture reduce skilled workmen to the should be reformed. "It is a sad comment-Mr. W. F. Aldrich of Alabama, and his ten years hypnotism has, especially in France, been the foremost subject in neuroranks of common day-laborers. Wages in ary on our Christian civilization that when wife, Mrs. Josephine Cables Aldrich, who as general have probably increased, but so has there is more than one man in New York pathology, and for four years a monthly has Mrs. Cables was known some years ago as been published in Paris, a scientific journal Let Us Moralize the Struggle. editor of the Occult World, published the number of idle days as well as rent and | City claiming to be a Christian, who, alone at the expenses in many directions. Legiti- and unaided could reconstruct the entire Rochester, N. Y., are working earnestly to named La Revue de l' Hypnotisme. W. S. Lilly, who is not a state socialist, in | bring about certain reforms in the adminismate wants have also increased. tenement-house districts of the city, the An esteemed contemporary refers to a "new The paper, some of the ideas of which are here unspeakable wretchedness and squalor of the February Forum points out some of thing called hypnotism." Hypnotism is no tration of justice. They intend to spend summarized, further points out the dwarfing | its slums continue almost unabated." Facthe results of fierce industrial competition, \$10,000 in the work of arousing public senti-"new thing". The phenomena, so characterand expresses the belief that "co-operation | ment in favor of legislation that shall secure effects physically and mentally, and the bad tory laws requiring factory inspection by ized were, as shown above, once known under moral influence of child-labor in stores, shops men of character, protection against danis a key to a solution of the great problem." the name of mesmerism. Pathetism is the to all persons accused of crime attorneys apand factories. This evil is constantly in- gerous machinery, prohibiting the employname under which La Roy Sunderland used "To get out of men," he says, "the utmost expointed and paid by the State, these attorcreasing as is the labor of women in industrial ment in factories of persons under fourertion of which they are capable, for the | neys to be called "Public Defenders." Now, to classify this peculiar kind of mental phenestablishments. Women and children are | teen years of age, and limiting the worksmallest wages they can be induced to acomena. Fifty years ago he lectured on the they say a person accused, without money to cept, is very widely supposed to sum up the | pay lawyers and without friends, is almost | becoming more and more the natural com- | ing time in factories for women and persubject in many states of the Union, and in-

which are ethical hopes. So much seems to me certain.... The wisest can but discern dimly the shadowy outlines of the new order: 'the baby figure of the giant mass of things to come at large.' It is enough for us to look for, and hasten unto, that ampler day. 'Enough, if something from our hands have power To live, and work, and serve the future hour.

Bishop Spalding's Mistake.

Says Bishop J. L. Spalding in the Arena for April: "We are a Christian people--why should we be ashamed to confess our faithChristianity, in fact, though not legally established, is understood to be the national religion....What good reason then is there why we should not write God's holy name upon the title page of our organic law." The majority of the people of the United States the "Government of the United States" to quote from a document-a treaty with Tripoli-signed by George Washington as the first President of this republic, "is not in any sense founded on the Christian religion, etc. The national constitution is a secular document. It was the desire of the founders of this Republic to establish a government under which all should have equal rights, which should in no way discriminate against any class, on account of religious belief. In reply to a letter from New England ministers complaining that the word God had been omitted from the constitution, Washington, who was President of the convention which adopted that constitution, said in substance that religion belonged to the churches and not to the government. Does Bishop Spaldor cause them to love their fellow men more than they now do? If Theism or Christianity may be made the established religion of the government, what objection would there be to making the established religion Ro-

An interesting and significant paper appears in the *Century* for April, entitled "A Programme for Labor Reform." It is a "Report to the Sociological Group by a Committee consisting of Seth Low and Richard T. Ely." It points out many of the existing industrial wrongs and social evils and then outlines a programme of legislation and action as a remedy. The paper is very outspoken in condemning the oppression of the poor by the rich and decidedly socialistic in the remedies which it recommends. It takes the ground that the labor problem is but a fraction of the entire problem of industrial society, and that the latter problem even is but a part of the whole social problem, which must include art, religion, literature, etc. The disposition to treat the labor problem as a class problem is deprecated. "The real advance of labor can come only as a part of true social progress which requires that the humblest classes share to an increasing extent the benefits of civilization. The interests of the laborers are identical with the interests of society as a whole, and advance of the interests of wage-earners means general social advance. It is now seen that factory legis-

lation once regarded as class legislation, is in the interests of the whole nation. The paper further says: "On the whole, there is reason to believe that absolutely speaking, the condition of the masses in all civilized lands has improved and not deteriorated in the past generation of the world's history. Yet in some respects we are obliged to acknowledge even an absolute deterioration in large portions of civilized society." The fact is mentioned that the mass of breadwinners are congregated in great establishments where manufacturing on a gigantic scale is carried on for an uncertain and even a capricious world-market. The old security owned their own tools and "occupied an esteemed position in the American village," is gone. Irregularity of employment and of

and the second second

The Remedies.

The Century paper not content merely to oppose evils which exist, makes definite recommendations as to the best way to prevent social and industrial troubles.

One of the obstacles to progress, the paper claims, is the popular optimism which teaches that things are as they should be. "This unworthy optimism is a lie and surely those who keep it going are doing the devil's service." And yet there is no occasion for pessimism. What George Eliot fitly named meliorism, to distinguish it from both optimism and pessimism, is doubtless what the authors of this paper would have encouraged. The Church "must show the Christian faith and love of early Christianity," it must take hold of the life of men directly and in many ways; the clergy should be trained in social science. The family must be elevated and this can be done through associations like the Divorce Reform League, the Church, and of existence when artisans and mechanics partly through legislation. The gravity of marriage and the responsibilities of parenthood must be impressed upon the young by public teachers. Compulsory education should

APRIL 26, 1890.

sons under eighteen to fifty-four hours a week are among the measures recommend- | forms to be accomplished in the interests ed. Employer's liability acts should become universal. The civil service should be reformed and police brutality, which has already attracted the attention of foreigners, should be stopped at all hazards. Labor organization should be recognized as a necessity and "to harass them by injustice, as is being done too often by our courts under a revival of obsolete laws and constructions, will inevitably lead to their degradation." There should be leagues in every State, in every city for the protection of public property and "to secure for the public the full value of public rights, like the right to use streets by horse and electric cars, elevated roads, etc. Had that been done in the past, we should in our great cities have had threecent street-car fares before this or large public revenues from street cars."

State and municipal savings banks should be started when practical and private banks rendered secure. "It would be well to have the debt of a city like New York held in small sums by the masses." Contract labor and the most degraded foreign element should be kept out of the country. Laws should be passed which will secure individual responsibility of managers of corporations which now defy public rights and often steal public property with impunity. Monopolies, like gas, water and electric-lighting works should be under direct public management. Public libraries ought to become more numerous. A reform of taxation, which bears now most heavily on the poorer classes, is necessary. Labor bureaus, arbitration, some kind of insurance system to insure against accident, sickness and old age, a development of fraternal beneficiary societies, profitsharing, encouragement of co-operation, are all recommended.

The paper concludes thus: "The laboring in appropriate terms referred to the good classes know their friends and will willingly follow culture and wealth, provided culture and wealth are wise and virtuous and show sincere devotion to their interests. The testimony of men like the Seventh Earl of Shaftesbury bears witness to this, and Prof. Bretano says that before the anti-socialistic law was passed in 1878, even the German social democrats-save perhaps, a few insane extremists-were always ready to listen to a ed depended more on the unity, action and manly and sympathetic word, even from one | morality of Spiritualists themselves than

SEL GIO-PHILOS

dresses.

JAL JOURNAL.

nople in 1714 three hundred thousand people | The selections of the place and the time of holding the convention should ensure a large and successful gathering. Two of our best lady speakers will adorn the platform on this occasion, Mrs. R. Shepard, Lillie and physicians, these Apollyonic assaults upon the Mrs. H. S. Lake. The programme is as follows:

Saturday, April 26th, 1890, 11 A. M., buslential atmosphere is still abroad; hardly a iness meeting; secretary's reports, choice of officers, etc.; 2 P. M., discussion on society work and public schools; 7:30 P. M., invocation, Mrs. Lillie; lecture, Mrs. Lake; vocal music, Mr. Lillie; improvisation, Mrs. Lillie. Sunday 27, 11:30 A. M., lyceum session; 1:30 P. M., invocation, Mrs. Lillie; lecture, poisoning the atmosphere, but one cannot Mrs. Lake; poem, Mrs. Lillie; vocal music. Mr. Lillie; instrumental masic by orchestra; 7:30 P. M., poem, Mrs. Lake; lecture, Mrs. Lillie; song, Mr. Lillie; psychometric reading, Mrs. Lake; music by orchestra.

Cheap Excursions to Attalla, Alabama.

The Monon Route will on April 26th, 27th, 28th and 29th, sell tickets at reduced rates to Attalla. Ala., and return, for the Great Land Sale, April 28th, 29th and 30th, tickets good until May 10th, with privilege of stopping over at Chattanooga, Lookout Mountain, returning. Don't miss the opportunity to visit the New South

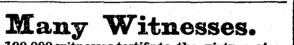
Express trains daily to Cincinnati, connecting with the Queen & Crescent Route. Attalla is the natural eastern gateway of the great future iron manufacturing district of North Alabama, in the center of the rich soft red and brown ore belt, with coal and limestone in easy reach, has four (4) railroads, fine watpower, three (3) furnaces, car works, cotton compress, oil well and planing mills.

But three years ago a village of four hundred, now a thriving city of 2,000. The sale is under the auspices of Attalla Iron and Steel Company and consists of choice manufacturing business and residence lots within the corporation limits of the city and adjoins the vast coal and iron fields.

College of Therapeutics,

The 12th session begins Monday, May 5, 1890, 7:30 P. M., at 6 James Street, Boston, and continues six weeks, presenting the new science of the soul, brain and body, Sarcognomy, and the new methods of practice based thereon, (unknown in all colleges), together with the psychometric diagnoisis of disease and character, and some new apparatus for controlling disease, never before presented, which prophesies marvelous results. The new system of practice taught in the College of Therapeutics is now being successfully applied by its graduates. Fee for the course \$25. Address, DR. J. R. BUCHANAN, 6 James Street, Boston.

Among the list of books that Hugh O. Pentecost Among the list of books that hugh C. Fentecost Editor of the "Twentieth Century," values highly are the following: Our Heredity from God, by Rev. E. P. Powell, price \$1.75; Liberty and Life, by the same author, price 75 cents, and Childhood of the World by Edward Clodds, price 40 cents. He cord ially recommends them to his readers. They are for sale at this office, and orders will be promptly filled.



PROSPECTUS.

The Religio-Philosophical Publishing House.

Capital \$50,000.—\$20,000. now Subscribed

The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachings, a more orderly, dignified, effective and business like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well organized and endowed activity; for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychical science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazines books, branches for psychical experiment, missionary bureau, etc., etc., it can satisfactorily and with profit accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK of FIFTY THOU-SAND DOLLARS, IN ONE THOUSAND SHARES OF FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. Twen-TY THOUSAND DOLLARS have already been subscribed.

In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidenceinspiring

CORPORATION TO ACT AS TRUSTEE for those who desire in the interest of Spirit ualism to make donations during their life-

time or to leave bequests. One of the import-

of the negro to vote by reason of the fact that progress can possibly remedy. The crises of over production are the scourges, inherent in our modern economic condition. Catho-A Montreal correspondent writes: "A meet lics who talk of suppressing our economic ing of Spiritualists took place at Montreal anarchy, and of harmony and equilibrium of P. Q., on Sunday evening, presided over by interests, forget that one of the consequences George Dawson, Esq., to present Mr. G. W. of the fall of Adam has been to render labor Walrond with a purse of money and to bid painful, to make the earth grow thistles (The him good by and God-speed. Mr. Dawson professor's own italics.) No progress of science, no social institutions can ever make work that had been done during the past seven them disappear." No wonder Mr. Gronlund months, and the increased interest manifest-

was amazed when he read this passage or that he exclaimed in commenting on it, "What a monumental stupidity in a modern professor of Political Economy!"

GENERAL ITEMS.

Mrs. Gill, medium, of 482 Washington Boulevard wishes the JOURNAL to announce that she will on May 1st remove to 2 Warren Avenue, Flat 4.

by his knowledge, gained through suffering and sacrifice, can lessen the effects of the work of Satan, who, it seems, wanders about

help wondering why Mr. Talmage's God. who every now and then, strikes men dead and blows them up for blasphemy, does not dissuade Satan from his mischevious and malicious business of poisoning millions of people, or if that cannot be done, why he does not put an end to the career of his satanic majestv? Mr. Talmage talks twaddle, but no other man in America, except possibly Ingersoll, has audiences as large as he ad-

In the Nationalist for March, Laurence

Gronlund quotes this passage from a work

on "State Socialism" by Claudio Jannet, Pro-

fessor of Political Economy at the Catholic

Institute of Paris. "The State must not pur-

sue the chimera of bringing production and

consumption into equilibrium. Observation

indeed, shows that there is in humanity, by

reason of the original fall, a certain amount

of economic suffering which no material

died of it. I am glad that by the better sani-

tation of our cities, and wider understanding

of hygienic laws, and the greater skill of

human race are being resisted. But pesti-

family here but has felt its lighter or heavier

touch." It is gratifying to know that man

paper have, in our experience with American workingmen, found abundant confirmation of this testimony. Let those who are fit for leadership assume leadership."

Titles.

"We must," says James Parton, "take care to say 'Mr. Gladstone' in speaking of the .emier. To this day, elderly Englishmen talk of 'Mr. Canning,' 'Mr. Pitt,' and even 'Mr. Fox,' although the statesman last named is more fondly styled 'Charles Fox' by men of his own party. When Englishmen call a personage 'Mr.' it is a way of intimating that he stands above other titles, and that, like the first 'Mr. Pitt,' he would have to descend to a lordship.....Ten lines a week in the London Times dispose of the royal family, but ten columns are sometimes insufficient to appease the curiosity of the British public with regard to William Ewart Gladstone.' Nevertheless, those royalties still have their use; for in all those old countries there are vast numbers of people who can be influenced only through their imagination. But those who feel under the necessity of having "Hon." or "Rev." prefixed to their names, or LL. D., D. D., or Ph. D. written after their names, would do well to remember that the fact indicates how far they are from the commanding position and success of a Darwin, a Mill, a Spencer, a Parker or a Beecher, a Morse or an Edison, to whom titles can add nothing whatever. Think of "Prof." before | sition of his money in this case, reflects no Darwin's name, or "Ph. D." after that of credit upon him. He is never likely to hear Spencer! No wonder Beecher did not want | in reference to this case the words, "Inas-D. D. added to his name, and that Edison will | much as ye have done it unto one of the not use, and regards as childish titles bestowed upon him in Europe, for which many | me." The Trinity Church corporation owns would give all the wealth they possess. We say Dr. Brown, Prof. Smith, Rev. Black, but always (if indeed any prefix at all is used), Mr. Washington, Mr. Lincoln, Mr. Jefferson, Mr. Webster. And yet there are many persons who feel hurt and will sometimes resent the fancied insult if they are addressed as plain Mr. with no other prefix and with no suffix to their names.

Gen. Devens closed his address at the cele bration of the twenty-fifth anniversary of the Loyal Legion, in the Academy of Music, at Philadelphia last week, as follows: "Companions, my brief task is ended. In the conflict and in the years that have followed. half of what were once our members, it is probable, have passed the barrier that separates the seen from the unseen world. They are the advance of that army of which we are the rear guard. Somewhere they have halted for us, somewhere they are waiting for us. Steadily we are closing to them. Let us sling on our knapsacks as of old, let us cheerily forward in the full faith that by fidelity to duty, by loyalty to liberty, by devotion to the country which is the mother of us all, we are one army still."

who differed with them. We who write this | upon the phenomena presented to them from the spirit spheres. The object of Spiritualism is two-fold, viz., to demonstrate the continuity of life after death, and to make those who enlist within its ranks better men and women. Mr. Walrond leaves this week for Chicago, where he will be employed for three or four months, when he again returns to Montreal to continue the good work."

be fought, wrongs to be righted, and re-

of the people. He who is indifferent to

the present industrial and social agita-

tions, while entirely absorbed in contem-

plating the future life, should consider that

no man liveth to himself alone, and that

the best way to promote his own spiritual

growth and that of his fellow-meu, is to work

for moral and social amelioration now and

here. The well-being of the millions de-

pends largely upon the right solution of

great problems that now confront all who are

in the current of the world's progress. This

is the reason that the JOURNAL gives a large

portion of its space to the discussion of these

Chauncey M. Depew has been in the South

and has expressed his views on the "race

problem". Wherever the negroes accumu-

late property, he says, and attain a fair de-

gree of education, there is no trouble about

negro supremacy. He thinks the problem

will solve itself because of the gigantic

strides the colored men are making in edu-

cation and property getting. He thinks it is

unwise to try to force the recognition of the

negro as a voter by federal election laws.

His position is criticized by journals of his

own party, but he sees that intelligence and

social influence will rule, in spite of legisla-

tion, and he puts emphasis on the import-

ance of the education and elevation of the

negro, rather than on the theoretical right

ed by outsiders since Mr. Walrord's arrival

in August last, the whole of his work hav-

ing been given gratuitously. Mr. Walrond

responded and thanked the subscribers for

their gift and sympathy. Subsequently the

guides controlled and gave an address on the

"Future of Spiritualism," which they assert-

subjects.

he is a person.

Mrs. R. C. Simpson formerly so well and widely known as a medium, was in the city last week on business and to visit her son. Mr. and Mrs. Simpson are now residents of the thriving little city of Centralia, Wash ington, where Mr. Simpson publishes a daily paper. Though for some years retired from public mediumship, Mrs. Simpson still retains her power and is in much better health than when she quit public work. At our solicitation she promised to favorably entertain the thought of assisting psychical research by affording Dr. Hodgson an opportunity to experiment with her some time within a year or two, and possibly to cross the Atlantic also. Mrs. Simpson reports a great rush of emigration to some parts of Washington, and rapid increase in land values.

W. W. Astor is about to furnish Trinity Church with bronze doors costing a hundred thousand dollars. When there are so many worthy objects to which a man of means can contribute money for the relief of suffering, for education, sanitation and the improvement of social conditions, Mr. Astor's dispoleast of these my brethren, ye did it unto many millions of dollars worth of propertyincluding houses used as gin mills and dens of prostitution—much of which is exempt from taxation. This may seem incredible but it is true.

A convention of working girls was held in New York last week. Delegates were there representing all classes of female workers from shop girls and dress-makers to authoresses. Delegates were present from workinggirls' clubs in Boston, New York, Philadelphia, Baltimore, Chicago, San Francisco, and other large cities. Mrs. Grace Dodge, the president, thus stated the object of the convention. "For six years past we women have been learning to live and work together by means of co-operation for mutual help. It is meet that in a broader way we should still continue to co-operate and work for each other. What can be done to develop busy workers and to show to others their capabilities?" Several papers were read bearing on co-operation of women. Resolutions were adopted in favor of organizing a United Association of Working-Girls' Societies. The movement is a most worthy one, and it will have the good will and sympathy of the public.

Spiritualism teaches that death is but According to Talmage the devil is the The Connecticut Spiritualist Anniversary transition, that man is a spirit and that he cause of influenza. Physicians will please Association will hold its fourth annual conenters the Spirit-world with fewer limita- | take note of this discovery. The Brooklyn vention at Grand Army Hall, on Saturday and Sunday April 26th and 27th, in Norwich. tions and with larger opportunities, but preacher says: "Satan, who is the 'Prince of It is desired that the friends throughout the with the same character which is formed the Power of the Air,' has been poisoning the State shall show their interest in this meetduring the earth-life. The best way, there- atmosphere in all nations. Though it is the ing by their presence and by sending delegates to represent them and the cause. Norfore, to promote men's spiritual interests, to first time in our remembrance, he has done wich, the "Rose of New England," is beautifit them for the higher life, is to improve the same thing before. In 1696 the unwholeful for situation and the last days of April their intellectual and moral condition in some air of Cairo, Egypt, destroyed the life with balmy air will bring pleasurable recolthis stage of existence. There are evils to of ten thousand in one day; and in Constan- lections of the incoming beauties of spring.

Giles B. Stebbins speaks at Farmersville. N. Y., April 27th; Friendship, N. Y., on May 4th, and from thence goes to New York City to arrange for publication of a book.

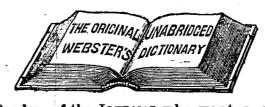
Mrs. Chant, of London, who enchanted everybody in America who listened to her two years ago, is again on this side the Atlantic. Mr. G. B. Stebbins writes that she spoke in Detroit last week, and aroused all the old-time enthusiasm.

The Boston Globe says editorially: "Speaker Barrett joins those Socialists who are urging that towns and cities should have the right to manufacture and distribute gas just as they distribute water. The speaker's own town in particular desires the privilege. The idea is a mighty good one if it does wear the Nationalist label."

"Truth's Fairy Tales," an elegantly bound and artistically illustrated little book by Julia Winchester, comes to this office from the Christian Science Publishing Company, 87 Washington St., Chicago. The style is concise and the language felicitous, and the tales, although written for children, may be read with benefit by all who would dwell in 'the kingdom of the spirit."

The public has become exceedingly doubtful whether Keely has really made any great discovery, but Dr. Joseph Leidy, of the University of Pennsylvania and President of the Academy of Natural Sciences, said the other day to a newspaper reporter: "You may announce to the world on my authority that John F. W. Keely has discovered a new and wonderful force." Prof. Leidy probably knows more about physics than psychics and hence his opinion may be worth more than it was as a member of the Seybert Commission.

Our present industrial life is popularly supposed to date from far back, but the truth is it is comparatively new. Mr. Thos. Kirkup, a writer for the Eucyclopædia Britannica is quoted in the Century as follows: "The present system of competitive industry, which to most men is so rational and familiar that they cannot even realize the possibilities of any other, is but of yesterday. Free private ownership of land, the free right to choose what industry you please, and to follow it as you please, have even in Western Europe come into force only since 1789."



Readers of the JOURNAL who want a copy of the original Webster' Unabridged Dictionary will see by reference to our advertising columns on the eighth page how to obtain one for a little money, or a little work.

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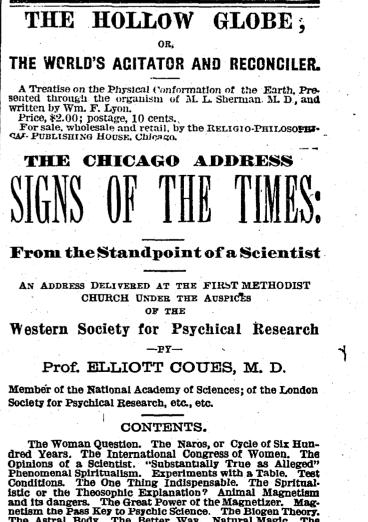


ant purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commissioners solicit stock subscrip tions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each: while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liabili ty on subscription to stock of a corporation the amount of whose capital stock is fixed (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple vs Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. The entire remaining stock, Thirty Thousand Dollars, ought to be promptly taken. That the stock will pay a fair dividend within two years is as near an absolute certainty as any thing in the future.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notilying him of the amount they will take.



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RELIGIO-PHI JIHICAL JOURNAL.

Doices from the Leople. AND INFORMATION ON VARIOUS SUBJECTS

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For the Religio-Philosophical Journal. NEVER ALONE.

MRS. ELNORA STONE.

We are never alone for thronging round us. Are the friends and companions gone before: Backward and forward fiely passing B'er the viewless bridge to the farther shore.

We are never along for night and morning Unseen of us in the shades or sun, Helping hands strive to lift our buiden And willing feet on our errands run.

Words of the sweetest cheer are whispered In the close shut portals of our ear, Music's melodious strains are swelling Which and life's tumoil we fail to hear.

They throng around with clairvoyant vision Seeing the faults we tried to hide When they walked in the body here beside us--Cur selfshness, vanity, shame and pride.

But eecing too with the same clear vision How we long and strive for the right and the true. How we leach for the wreath that shall crown our well-doing,

And our hands grasp only rosemary and rue.

Enve, long-suffering, never failing Is walking beside us along life's way; With wrath and hate in our bosoms burning We plant thorns for his lootsteps day by day.

Faith, with her glorious brow uplifted Strong hearted and willing to carry our load Oft pauses and stumbles along the pathway Over the doubts and the fears we pile in her road.

and Hope, bright angel, a few steps onward, With her smiling face turned full to the skies Is often dimmed and obscured to our vision By the tears that fall from our poor weak eyes.

for deaf and blind and with halting footsteps We feel our way thro' this wilderness, When we might have Faith and Hope to guide us And be thrilled by the touch of Love's caress.

But Hope wipes our tears and presses onward Toward the mountain tops which the sunbeams gild.

For she knows that beyond them there lies the country

Where the hopes of our scul shall be all fulfilled

Faith undismayed the' her lamp oft wavers, By the winds of doubt forever blown, Still sees by its light that our footsteps lead us To where we shall know even as we are known.

From our mother's arms to our coffined slumber. Love's hand is outstretched at our slightest call. The closer we cling the closer he holds us, And Love shall forever "be lord of all."

Confirmation Still Wanted

In the JOURNAL of March 22, 1890, was printed the following communication: CONFIRMATION WANTED.

Co the Editor of the Religio-Philosophical Journal.

the first place he denies, with the Gnostics, that Jesus Christ, even in his material body, was like other men; it was an appearance, real it is true, but divint-natural and revealing the divine Personality, as He exists in humanity. In other words that every angely devil and man sees God under the form of a divine man as he dwells in the Soul of each and every human being. Such was the presentation in India. If Jesus Christ or the divine Truth-Goodness should appear again in this world it would be under this

law. It is folly, therefore, for any individual man to make such claims as this Teutonic testafier. Again, for any person to claim that he is without sin, absolutely pure, as this man does, makes a claim that shocks our sense of propriety and our sense of religious meekness, which all humble, meek, true followers of the Christ possess. There is no doubt

that Christ is, or will be, birthed in every heart; but it is a birth which brings reason, intuition, manhood along with it. It is a life, a spirit, not a person. All this shows that the mission of rational Spirit-

ualism is just begun. Do not desecrate the holy name of "religion" with such fanaticism. Man has a spiritual nature and for its cultivation he must look to the divine likeness within his soul, and there commune with that God who is no respecter of persons, and whose glory is dimmed by such exhibitions of weakness as this mocker of the true Christ puts

When will human nature ever learn that God's revelation is always in accordance with the state of the person or persons to whom he reveals himself? This law is absolute. If this simple fact is remembered we get rid of all such question, as that asked by the JOURNAL. This condition or state determines in a great degree, all our judgments, whether of men, the truth or of our estimate of things. I am astonished at the light which Boehme throws upon all such questions. I fear you may think me partial to the old theosopher. In this I plead in extenuation that he has covered the ground of nearly all possible knowledge and has settled for this age of illusion and delusion many of its strange, occult problems. Let his thought come in to help answer your question.

He says there was a time when creation was not. That all things and creatures dwelt in arch nature, or the "Eternal Nature," as he calls it, the nature of God, the heaven of his glory; where the archetypal ideas are generated. From thence we come, to thence we return. When we get back home to our father's house we are his meek, obedient children, with no masters, no teachers; for all are taught from the indwelling triune God.

When man fell and it was necessary to compact the so lar and planetary systems to shut off the luciferian realm, governments were established presided over by great kingly spirits. These find their analogue in the suns of space and their subordinate planets. That these hierarchies, in principle, run down through all the grades of creature life. In a word the whole governing orce of the universe is astral; and belongs not to the true children of God. These are free. They need no leaders, no masters. They have the one master dwelling in the breast as an infallible monitor.

This modern Christ doubtless has a genius for governing, and being just the reverse of pure in the true sense he is played upon by astral influence. He is anything else but the Christ, or a Christ, and the sooner he and all such people are shut up in a lun-atic asylum the better, the better for themselves and the better for the world. Parkersburg, W. Va.

Michigan State Association--The Reid Case. To the Editor of the Religio-Philosophical Journal

that which is superstitious, avaricious, cruel and wretched in humanity. Where is the blame? Astrology touches upon. (1) individual human affairs, and mental and physical constitution, (2) (4) through it may be solved questions which a person is anxious to have cleared up. The questions may relate to anything; but, for the most part, astrologers are questioned on love affairs, marriages, property, money, law, speculations. That the science should be confined to matters of flesh and blood is a misfortune, and for which fortune-tellers and their dupes are in large measure responsible. We would urge an extended study of this science in its higher planes on the part of a truth-loving intelligent public; assuredly its principles and prac-

tice are not more difficult of acquirement than are those of other departments of mental and physical ecience. A working practical knowledge of astrology can be acquired in one-fourth the time usually consumed in an average musical education. Were its application to the daily affairs of life better comprehended, an astrologer in the family would be nearly as common as a musician now is. Chicago. M. M. WETMORE Chicago.

Extrordinary Phase of Mind Reading Among the Chinese.

to the Editor of the Religio-Philosophical Journae The subjoined article is an abstract of a paper which appeared orginally in Cassell's Magazine, and is now taken from The Two World of March 14. I see no reason for doubting that the occurrences therein related are facts—for they seem to be in line with the method by which sound is recorded by the phonograph, and by which objects record themselves by the means of photography. Indeed, in this ac-count we have placed before us the result of a meth-od for photographing thought. In the photographing of material objects, the object reflects the chem-ical rays, which are gathered by a lens and being locused upon a prepared plate reproduce in light and shade the outlines of the reflecting image.

The analogy is that there are vibratory rays of a material substance, radiant matter if you will, that constitute, and are the medium for the transmission of thought from mind to mind, just as there are vibratory rays that transmit light. It is well known that only objects that reflect these visual rays are made visible by them, those that do not reflect them, like many of the gases, remaining invisible to sight. The deduction then is, that the process of thought evolves, and builds up in the brain of the thinker an image, or object of the thing thought of, and that this image possesses the quality of reflecting the rays that transmit thought, and that these reflected rays falling upon a brain, sensitive enough to record them produce therein a duplicate of the reflecting image, and the recipient clothes the thought thus pictured in the language in which he does his conscious thinking.

The process is identical with that by which an object reproduces itself upon the retina of the eye, by reflecting luminous light rays thereon.

This process had been going on for ages before man discovered that he could make the chemical rays of light produce an image in the same way upon a prepared plate. So these thought transfering rays have been producing images in the brain for ages upon ages, and it now appears that thousands of years ago, our Chinese brothers discovered that they could be made to record the inage upon a prepared paper. This opens a wide and interesting field for investigation and experiment, and I firmly believe that it places in our hands the key for unlocking the mystery that has theretofore surrounded the method of thought transference, and that it will enable us

bood—a sacred mystery over three thousand years

Professor Durand, to whom I related my singular experience, read a paper on the subject at the an-nual meeting of the Eylectic Psychological Association, in Boston, on the 23rd of December, 1888.

His paper led to considerable discussion. Those of the members inclined to be materialistic insisted that the thought matter filtered directly through my skull, and was impressed upon the prepared paper. Some of these held that thought is a mode of motion as light is, and that the pictures are produced by its rays, as an image is formed upon the sensitive plate in a camera. Others, who are psychologists and believers in the spiritual, reasoned that the brain of the Chinaman was the medium through which the thoughts were filtered and by which the picture was produced.

Others agreed with the Spiritualists that more was necessary than a proper preparation of the paper, but they differed from them in this: that while it was not necessary for the operator to possess peculiar gifts, it was necessary that the subject operated upon should be of a peculiar temperament, and should be both mentally and physically in proper

condition. Over all the pictures produced during my interview with the priest there ran a number of fine lines, tending to blur them slightly, and making them seem as if printed on shaded paper. The priest explained that my dark hair had made these lines, and that the grey hair, which predominates with me, had produced no such effect. He further told me that in pictures made from the head of a Chinaman no such lines are seen, there being no hair on the head of a Chinaman at the points where the papers are applied. This seems to indicate the correctness of the materialistic theory, and leads to the supposition that dark hair is not a good conductor of thought-rays. In fact, where dark hair is so plentiful as to conceal the skull whereon the prepared paper is placed, no picture will be produced.

This singular art is utilised by the Chinese Government in many ways; as, for instance, the detection of crime. The prepared paper is applied to the head of a suspected criminal. Even against his will he may be made to think of the location where the crime was committed, with all its surroundings, and the picture formed is a silent but certain witnes against him. Prisoners taken in battle are made to think of the forte, and camps, and troops they have just left behind them, and accurate plans of them all are drawn by this wonderful and certain process The heads of prisoners whose custom it is to wear their hair are carefully shaven before the papers are applied.

Any subject of the Emperor may be required at any moment to appear and take part in the sacred mystery, and it is thought wise to have the people always in readiness. The queue worn by all of them is regarded as sacred, and this belief is encouraged by those in authority. It is really a matter of minor importance; there is no objection to it; and while the closely shaven head without the queue would present an unpleasant and unfinished appearance, as they are now combined, each makes the other a

by no means unbecoming ornament. Sing Fon showed some crude knowledge of phrenology. In explaining why, in the different experiments, he had changed his manipulations from the top to the lower back part of my head, he told me that pictures of sacred things only were produced on the top of the head, while those of women could be had only from near the nape of the neck. These locations correspond with "veneration" and "amative-ness" in modern phrenology, and add another to the many proofs of the exactness of that science, besides

showing its great antiquity. Unfortunately, no way is known to the Chinese to preserve these wonderful photographs of the mind. The ment over \$3,000,000. The water battery is consid-ment over \$3,000,000. The water battery is considlight but that of such candles as were burning in the room where we were, and the component parts of which are kept secret, they disappear instantly. The Mongolian is not a progressive race. It re mains for the Caucasian to discover for himself. or learn from the Chinese this beautiful and useful art. and further to discover some way to give permanence to the wonderful pictures. HORACE B. JONES. [NOTE .-- We give the above extraordinary narrative for what it is worth. It is published in a popular and respectable periodical, over an equally respectable signer's name, and relates to the occultism of a people far in advance of other nations in some spiritual and still more magical powers. The Editor, herself, has seen quite enough of Chinese occult powers to place entire confidence in the truth of the narrative, and commends it to the careful consideraion of thinkers.-ED. T. W.]

edge of self. It is, therefore, plain that in the last chapter culminates the gist of the story, and that without that chapter the whole story loses its point; the preceding one being merely preparatory to that. Nevertheless, for reasons best known to them-selves, the editors of Lucifer have left out the entire chapter, all except its closing paragraph. In this emasculated shape the story, instead of being what it otherwise would have been, namely a for-cible illustration of well-known and undeniable truths, is made to appear as if it were merely an uncalled for satire or burlesque upon a certain socalled theosophical society; a performance which would be perfectly useless and which was never intended: as the affairs of that society do not interest me in the least.

Vienna, Austria, March 1890.

What Causes the Vibrations,

To the Editor of the Religio-Philosophical Journal.

The following is quite an interesting experiment. Tie a fine thread to a small metalic weight (a finger ring or small coin will do), take the thread in the right hand and suspend the weight a little above a table or counter, hold the arm as still as possible without resting the elbow on anything or against the body; the weight will soon begin to vibrate like a pendulum north and south; now let a second person clasp hands with the operator's other hand and the weight will change and vibrate east and west. A gentleman who has tried this experiment with many different persons says, I am the first one he ever saw for whom the weight would vibrate east and west. I found when he held the weight it would vibrate north and south and when I took hold of his other hand it would change to east and west. While it would be exactly reversed if I held the weight and he grasped my other hand. I also found that when he held the weight by his right hand, and I took his left with my left and placed my right on his forehead, I could bring the weight to a rest. Is the vibration caused by magnetism? Can you or any of the JOURNAL'S readers explain the philosophy of the above experiment?

Notes and Extracts on Miscellaneous Subjects.

DE L. S.

Amelia B. Edwards says that New York impressed her as a big soap bubble. In Boston she felt more at home.

"Goliah," one of the famous trees in California, is twenty-three feet in diameter at the base and estimated to weigh 100,000 tons.

Alaska cost \$7,000,000 and the revenue of the national treasury is expected to amount to \$3,000,000 a year for the next twenty years.

Mrs. Grover Cleveland is fond of French literature. She spends a great deal of time in reading Parisian novelists in the original.

The French republic now has a well equipped army of 1 300,000 men, five times as large as Napoleon had for his empire in 1870.

Pope never could compose well without first declaiming for some time at the top of his voice, and thus rousing his nervous system to its fullest activi-

Louise May Alcott was glad to get \$5 for the stories which she wrote in the beginning of her lit-erary career, but she lived to receive \$3,000 for one

APRIL 26, 1890.

Buring a scance held at my residence on the 16th rest., with Mrs. Everett (a very fine medium for the direct voice) a spirit came, and speaking in firm. smphatic and distinct tones, with a decidedly American accent, expressed his interest in the work in which we were engaged and his wish for our suc-Readded that his name was Moses Kennedy. and that he passed away in September last at Glen-Seld, Missouri, age 71. I had no opportunity of making a note of his remarks until the close of the scance and as to one word, "Glenfield," I am not quite certain that I remembered it correctly, but I think I did. I shall be glad if any of your readers can confirm the accuracy of the message. E. DAWSON ROGERS.

London, England, Feb. 23.

There is no town named Glenfield in Missouri, but there is a Gleenwood in the State. S. T. Suddick of Cuba, Mo., after reading E. Dawson Rogers' communication in the JOURNAL addressed a letter of inguiry to the postmaster of Glenwood, from whom was received a letter stating that Moses Kennedy died in that place Sept. 29, 1889, aged seventy-one years, and that his widow still lived there. A letter to Mrs. Kennedy elicited the reply that her husband, Moses Kennedy, died Sept. 30, 1889, that he " was born in Clermont County, Ohio, Nov. 18, 1818 and would have been reventy-one years of age last November. He was in belief a Spiritualist during the last ten years. Previous to that time he was skeptical as to all religions." The widow in her letber adde: "Dear good friende, I hope you can tell me something that will bring comfort (happiness I do not expect.) I am lonely and desolate and think the time long until I meet my loved and lost one." Another letter from this lady says: "You may use my name in confirming all the statements there made, except the slight mistake in the name of place. My sister is with me and we both understand why my husband would manifest in London. It is very important business we have there and it was much on his mind the last year." A scientific investigation of this case involves the inquiry: Did Mrs. Everett know of Moses Kennedy's death? Had she been in communication with any person in the riesh who could have informed her of this event? Mr. Kennedy, it seems, had business in London and presumably persons were there who had been advised of his death. Had the medium any means of learning the fact? Mrs. Kennedy is a Spiritualist. Has she or any of her friends been in correspondance with persons in London, from whom the medium could have obtained the information independently of telepathy and without a communication From the spirit of Mr. Kennedy. A satisfactory reply to these questions is necessary before a scientfic Investigator will accept Mr. Rogers' communication and the letters from Glenwood as incontestible proof that Moses Kennedy actually spoke through the medium, Mrs. Everett. Will Mrs. Kennedy. Mr. Bogers and all interested help the JOUBNAL to conarm or to disprove this test? The truth and the the mind of the better thinking. Fate absolute in suth only is desired.

Delusion.

to the Editor of the Religio-Philosophical Journal

"Is this fellow an impostor, consciously making of children. Much time is wasted, health impaired, and France. This world is the Belgium between the person born has an equal right to the soil." the pressure of his hand I thought of Mary Anderemen and women his dupes, and playing he is Christ and unhappiness created in young lives by reason of angelic nations, good and bad. Michael is the comson. In a few moments I was released, the paper A little fellow in Buffalo was taken ill and the for the consideration and money it secures him from ignorance on the part of parents of their offepring's mander-in-chief on one side; Lucifer as Byron calls was dried, and through the glass could be seen a physician administered medicine. On being put to the credulous and superstitious, or is he himself a natural disposition, abilities and want of abilities him, Mephistopheles, as Goethe calls him, or Satan good likeness of the great Parthenia, at that time in bed he was advised by his mother to pray that his wictim of a delusion, who although sane on many subjects, is insane on the subject of Christ's re-apand physical constitution and peculiarities. This as the Bible calls him, the commander-iz-chief on health be restored. So kneeling at his crib his little Éoglano. science, alike with other departments of knowledge, the other side. Many a skirmish have the two armlips lisped: "God bless papa, God bless mamma, God bless everybody, God bless the doctor and the We repeated the experiment over and over again, pearance in his person? It is certain that any may be, and is made, to subserve base and even crimies had, but the great and decisive battle is yet to be and numerous pictures of faces and places were proclaim, however absurd, put forth in the name of re-igion, will find believers."-JOUBNAL, April 5th. inal purposes. Ignorance of its true nature and fought. Meanwhile, the battle is being set in array, duced. I found, however, that no faces of any but med'cin' to make me well. Amen." Next morning function have found for it detracters, and also suand the forces celestial and demoniacal are confront-Speaking of the latter day Christ, Schwienfurth, the the living could be made to appear. the poor little chap was worse, and he alarmed his perstitious devotces. An air of mysticism is made to ing each other. fond parents by symptoms of skepticism as to the As a final test I tried to remember the verses so JOURNAL asks the above pertinent question. When hang around the science, nurtured and fostered by a popular with the boys of a former generation, beefficacy of prayer. He was admonished that peryou scientific editors wake up to the fact that human class of harpies whose business is to prey upon haps the Lord wasn't quite ready to answer his prayer and to try again. So kneeling the second night ginningnature is very little better now than it always has human credulity. So long as people can be found F. Hartmann Explains. been, you will learn to answer your own questions. with cupidity and sensitive to flattery, astrology "Oh! were you ne'er a schoolboy, he prayed thus: "God bless papa, God bless mamma, There being planes in this man of self-deception. furnishee the unscrupulous one of a number of con-And did you never train?" God bless everybody, God bless the doctor and I hope to God the med'cin' will work to-night. Amen." The boy got well. To the Editor of the Religio-Philosophical Journal. with an underlying strata of self-conceit, ambition venient means whereby they can be unloaded of suand the love of money he is open to the infestation, Upon examining the paper, the verses appeared as ! Permit me to call attention to the fact that my perfluous dollars. No discredit to astrology; sciif not obsession, of spirits who now into and excite ence is not at the mercy of quacks; fools are, and | they were printed in the Second Reader, and above | story entitled "The Talking Image of Urar," which Lilian Whiting in a letter printed in the Inter-Ocean says: "A very curious truth is that an im-pression transferred may be latent for a time in the them was a copy, in faint outline, of the illustration | appeared seriatim in the pages of Lucifer has been these weaknesses. The world, through the ages, has these who are ignorant. On the other hand, no one had similar characters. The last forty years have chowing the boys marching in uniform, and in the entirely disfigured by the editors of that journal; honestly inclined and conversant with it will lay given examples, to go no further. The reading of distance the flock of geese and the 'sturdy gander | owing perhaps to Madame Blavatsky's inablility to claim to satisfying all the absurdities demanded of twenty pages of Swedenborg and the exercise of a its devotees and those who would "test" it; nor will that stopped to show fight." Several lines of the attend to editorial work during her recent illness. unconscious self, and only emerge into the consciwenty pages of Swedenborg and the exercise of a time exercise of a tim little common sense will satisfy anyone, who is not disposed to be a dupe himself, that all such claims are absolutely fallacious. But nothing short of a thunder-bolt from heaven can convince the elect "angels" of such a following that this man is not all that he claims to be.

A word as to the Michigan State Association of Spiritualists. Some years ago I was chosen its President, and served two years against my own wish, as I wanted to escape from any official labors. At the end of that time, urged to serve longer, I declined. Another reason for my not wishing to accept the place at first was that I saw little interest in the association, and small attendance from beyond the vicinity of Grand Rapids. The people of that city and vicinity made up good audiences and good meetings, but when not over a score of persons from other parts of the State attended it grew absurd to call the gathering a State Association.

Whatever of good or ill it does is simply the act of a meeting held yearly at Grand Rapide, made up almost wholly of residents from within thirty. miles or so with no attendance of any consequence, no interest manifested, and no responsibility assumed by the Spiritualists of Michigan beyond that narrow circle. This is the plain and simple truth.

A word as to the Reid case. I take it the one sole issue in his trial is whether or not he acted honestly and according to plain agreement in the matter of answering sealed letters. Spiritualism is not on trial in this case, was never on trial in any case in this country, and can never be on trial in any court, high or low, for the plain reason that no person can, under our National Constitution or any State laws, be tried for any opinion in religion or politic. The Spiritualism, or Catholicism, or Presbyterianism, the Democracy or Republicanism of any person no court can try, no process of law can help or hinder. In the great Ward will case in this city, involving millions of money, the Spiritualism of E. B. Ward was promptly ruled out by the judge, and only his sound or infirm judgment was considered, under which alleged foolish dealings with mediums, as well as with other parties, were brought up. In the Reid case, I notice complaints made by Spiritualists that their offers to bring Mr. Reid into court and have him answer sealed letters, etc., in presence of judge and jury, were not accepted. It must be remembered that under a "legal technicality," which sometimes operates unfairly, all facts save such as have direct connection with the case on trial can be ruled out, and this technical rule, not gotten up for this case, but an old rule, could exclude such offers,

which were made. I am not giving my own opinion, and am not blind to the power of prejudice in a case like this. I would be glad if a fair trial would result in proving Mr. Reid as innocent before the law as he is in the minds of his warmest friends. But the plain truth is that this case is not a trial of Spiritualism, but of Mr. Reid. G. B. STEBBINS. Detroit, Mich.

Modern Astrology.

To the Editor of the Religio Philosophical Journal.

It is convenient in considering astrology to classify the factors which go to constitute and mould the personal character and abilities and general constitution into three: Inherited constitution, surroundings and will of the individual. The first two constitute fate, chance, destiny. A baby is completely the child of fate; most probably so is an animal. As the will becomes strengthened so fate is modifiedthe creator makes his appearance. Individualized and leading men and women are less fated by reason of developed will. Astrology reveals the inherited constitution and surroundings and only incidentally the will. Herein lies the reason for much that is unsatisfactory and contradictory in the science to not consistent with experience, though it holds a mighty grip. Knowing the tendencies, therefore, we are forewarned of much that is objectionable in our life and fortune, and incidentally taught how we may mould that to our better satisfaction. More especially is it particularly valuable in the training

as we how do th method of seeing.

JOHN FRANKLIN CLABK. 59 Cedar Street, New York.

During a visit, in the summer of 1888, to San Francisco, I made the acquaintance of Sing Fon, a Chinaman who combines the two occupations of priest and merchant. Finding him to be a very enertaining and intelligent gentleman, I cultivated his acquaintance until we became good friends. He told me many strange things about Chinese manners and customs, but the strangest of all was an exhibition he gave me of mind-reading.

He required some ten days for preparation. At the appointed time I called for him at his store, and, going with me to the Joss House, we each of us removed our shoes, and put on in place of them a pair of white satin sandals. He enveloped himself in a white satin robe which reached almost to the floor. We were shown into a small room behind the plat form upon which the three idols were seated, and from which daylight was entirely excluded. It was lighted by what seemed to be a hundred candles suspended from the ceiling by some invisible means. The walls were entirely concealed by silk hangings, beautifully embroidered, and the floor was covered with matting ornamented with grotesque and fantastic figures. The only furniture in the room was a bamboo table, upon which stood two flat. covered vases and a lamp.

As soon as we entered the room he required me to sit cross-legged on the floor, close to the table. He then blindfolded me, and asked me not to move or speak until he told me to do so.

I heard him remove the covers from the vases, felt him wetting the hair on the top of my head, and smoothing it down close and flat. Then ne seemed to be putting a cloth on it, which he touched here and there with his fingers, as though he were applying a plaster to a wound. Putting his open hand on the top of the cloth, and pressing my head with considerable force, he instructed me to think of some church I had seen, and to make as distinct a picture of it in my mind as possible. The Joss House being near by, I naturally fixed my mind upon the interior of it, and for perhaps two minutes there was absolute silence in the room.

He then removed the bandage from my eyes, and at his suggestion, I stood up beside him. Both vases were open on the table; in one of them was a number of pieces of very thin white paper, about three inches square; in the other was a single piece of paper, of like size, color, and shape, immersed in what seemed to be water. This the priest took out and held over the flame of the lamp. As it became dry, there appeared upon it a faint outline picture of the Joss House. It was blurred and indistinct, but it was beyond question a picture of the room I had in my mind while sitting blindfolded on the floor. I told Sing Fon that, of course, he knew I would have in my mind the room through which we had just passed, and he had his picture prepared beforehand. He smiled in a good-natured way, and, taking a powerful reading-glass from a drawer in the

table, he bade me examine the picture more closely. I found it to be a picture of the Joss House, not as t really is, but as I had thought of it, and pictured t to myself from memory-for, on second thought. could see where I had omitted many details. The priest suggested that we should try again, and

was more than willing. Repeating former preparations, I this time brought to mind a church more than two thousand miles, away, that I was absolutely certain the priest had never seen or heard of. To my utter astonishment, as the paper dried the church appeared, perfect in every detail.

Sing Fon was as much pleased as I was astonish ed. He asked me to sit down again, suggesting that this time I bring to mind the face of some woman or child. After blindfolding me as before, he arranged the hair low down on the back of my head, and applied the paper close to my neck. While he applied

Angels and Their Doings.

Rev. T. De Witt Talmage recently preached a sermon on angels of which the following is the substance.

Two hundred and forty-eight times does the Bible efer to augels. There are two nations of angels and they are hostile to each other; the nation of good angels and the nation of bad angels. They are a distinct race of beings. No human being can ever join their confraternity. They are swifter than any cyclone that ever swept the sea. They have more to do with your destiny and mine than any being in the universe except God. They had a cradle but will never have a grave. They are never exhausted. They need no sleep, for they are never tired. At God's command they smote with death, in one night, 185,000 of Sennacherib's host, but no one can smite them. A wall five feet thick is not solid to them. Knowledge! it flashes on them. No need of literature for them. The letters of their books are stars. The dashes of their books are meteors. The words of their books are consitellations. The paragraph of their books are galaxies. Their library is the open universe. There is only one thing that puts them to their wits end, and the Bible says they have to study that-the wonders of redemption. I warrant they have not fully grasped it. The apostle says: "Which thing the angels desire to look into." That is a subject that excites inquisitiveness on their part. No one but God himself can fully understand the wonders of redemption. If all heaven should study it for fifty eternities they would get not further than the A B C of that inexhaustible subject. Immensities before them the angels open and shut like a fan. That they are here is no reason why they should not be a quintillion of miles hence the minute. The red feet of summer lightning is slow compared with their hegiras. Their census has never been taken. They outnumber the human race in this world. They outnumber ransomed spirits in glory. Squadrons cf them! Hosts beyond host! Rank above rank! Millions on millions! To defend, to cheer, to give victory to the right is their business.

They have turned your steps a hundred times and you knew it not. They took from your pocket some ticket to evil amusement, a ticket you never found. You gave up and said, perhaps: "I cannot stand it any longer." Suddenly you brightened, and courage came surging into your heart. What made the change? A sweet and mighty angel of the Lord. What an incentive to purity! Eyes ever on you, not critical, baleful eyesight, but friendly, sympathetic eyesight. Mothers of households, statching, dusting, planning day and night, year in and year out, think of the angels in the nursery, about the sick cradle in all the rooms of your toiling. Angels all around angels to approve and help. There is one special angel, your body-body. They said, "It is his (Peter's angel." Belgium was the battle ground of England

ered one of the finest military works in the world. Mrs. Astor says that well-bred women are learning to dress more and more plainly every year in public places. She thinks that jewels should not be worn before evening and never upon the streets. Marietta Holly, author of the "Josiah Allen's Wife" papers, began to write when scarcely more than a child. She was born in the village of Adams, N. Y., where she has resided most of her life, and is regarded as a very handsome woman.

Mrs. Jefferson Davis will undertake the tas completing the autobiography begun a few years ago by Mr. Davis. It is understood that before his death Mr. Davis had accumulated ample material for the construction of the contemplated volume.

Rousseau had the greatest difficulty in composing his works, being extremely defective in the gift of memory. He never could learn six verses by heart, and often after having mentally formulated sentences, would forget them before they could be written down.

An apothecary in Ansonia, Conn., has adopted the excellent device of placing all, poisonous medicines in a cabinet and attaching an electric bell. When the door is opened the bell rings, and the compounder is remined of the fact that he is in the neighborhood of poisons.

Calvin studied in his bed. Every morning at five or six o'clock he had books, manuscripts and papers carried to him there and he worked on them for hours together. If he had occasion to go out, on his return he undressed and went to bed again to continue his studies.

Voltaire was a most impatient writer and usually had the first half of a work set up in type before the second half was written. He always had several works in the course of composition at the same time. He usually had the sketch of a tragedy set up in type and then rewrote it from the proofs.

The Pike's Peak cogway will be illuminated the entire seven miles by electricity. Carbons will sparkle on top of the old giant of the Rockies, and a night train will be run for the benefit of those who enjoy novelty. It will require an enormous outlay of money to put in the plant, but the contractors say it will be done.

Luther, when studying, always had his dog at his feet. An ivory crucifix stood on the table before him, and the walis of his study were stuck around with caricatures of the Pope. He worked at his desk for days together without going out; but when fatigued he would take his flute or guitar with him into the porch and there execute some musical fantasy.

A new departure in museums is announced from Florence, where a "Psychological Museum," for the collection and display of "all documents serving to illustrate human passions," has been established by ministerial decree. Professor Mantegazza is to be the director of the new institution, and courses of instruction are to be given there on "experimental psychology."

A new illustration of an old proverb was afforded by an Augusta, Me., man the other day. He was at work on the ice and proudly remarked: "I've worked twenty-two years on the ice, and have never been in the drink yet." As he said this he straightened himself up a little more, threw his head back, his feet flew out from under him and away he went into the canal.

Frederick William Evans, who for many years has/been the presiding elder of the Shakers in America, lives in rigid simplicity at New Lebanon, N. Y., on the estate of 4,000 acres which the Shakers have owned since 1770. He is 82 years old, but is still vigorous in body and mind, and is the real head of the people. "We live here in solitude," said Mr. Evans to a visitor, "and grow up like the trees in California. Our life is simple, and we believe every

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APRIL 26. 1890

the attraction of mental conditions. Doubtless many of the simultaneous inventions and much that seems like plaglarism in literature is really due to this untraced law whose action the Society for Psychical Research is closely studying."

AN APPEAL TO C.ESAR.

HELEN T. CLARK.

The dull stain has deepened and grown, "Little Father," that rests by your throne, And, lo! where the torture 1 ones are, Rings a cry o'er the snow-fields afar! Will you hear it. O Czar?

In the huts and the homes of your realm, Hides a power that must needs overwhelm-And on the horizon a star Trembles, caught on the sunset's red scar! Will you see it, O Czar?

Chained hands in their agony lift; Thoughts un chained and desperate drift Across the wide seas to the bar Where stands our New World avatar! Will you heed them. O Czar?

When the thunder of footsteps shall break At the gates of your palace, and shake To impuissant tinsel your crown, Dare you trust to your Muscovite frown, That tumult to down?

God reigne! and the wail of your "child," Scourged, knouted, betrayed and exiled, Shall pierce through the universe--roar Till the thunder that breaks at your door Shall be stilled evermore! Northumberland, Pa.

George Hosmer, Onset, Mass., writes: I ad-mire your bold outspoken denunciations of fraudu-lent mediums, and if there were more like you the world would be the better for it.

Louise Ingraham, Summitt, R. I. writes: Spiritualists need to make Spiritualism more spiritual to prove to the world that it can regenerate the heart of humanity and satisfy the need of the soul. The greatest need of the whole world is that human individualism should recognize this simple truth-that growth reform and progressive constitute the true religion of the soul of the universe. In other words evolution and involution are the true eciences of existence, and when they are understood the religion of the future will be revealed.

Carroll, Baltimore, writes: Our friends had made extensive preparation for celebrating the forty-second anniversary of Modern Spiritualism, but unfortunately our speaker. Mrs. Rachel Walcott, was unable on account of her illness to put in her appearance. The interest in the meeting was wide-spread. The hall was packed to its utmost capacity. and many were unable to get into the room. The disappointment of the audience was great when informed that Mrs. Walcott was too ill to be with them. It happened fortunately for us, that Mrs. L. B. Sayles of Killingly, Cond., was in the audience, and consented to address them, in a few well-chosen r-marks, replete with interest. On the 6th, Mrs. Walcott, was still confined to her house, and Mrs. Sayles kindly came forward again to our help; and delivered an address that was highly praised, and attentively listened to by the audience.

Mrs. Mary Parkhurst, Rochester. N. Y. writes a private letter to the editor that we cannot refrain from quoting in part: I am still in practice

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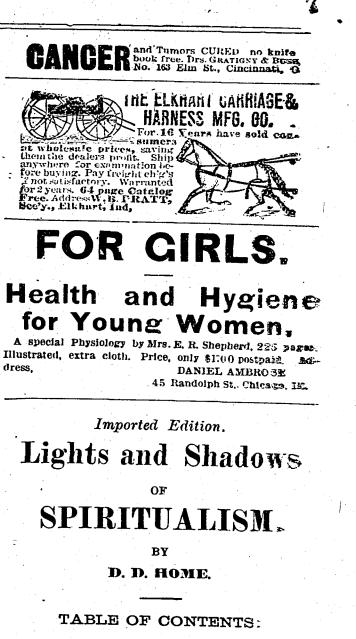
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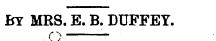
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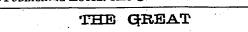
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ities of families, similar to the Zadrugas of the Yougo Slavs. These numbered about 1000 members each, who lived together in immense dwellings, the ruins of which may still be found in parts of Central America, reminding one of ants' nests. On fete days large banquets brought together the inhab-itants of the same canton, like the Syssities in Greece.

The administration we have just briefly sketched was not strictly communistic, for each family cultivated the plot of ground annually assigned to it on its own account; but, setting aside this very small concession to individual life, the whole of the economic activity of the country was under State di-rection. And yet, in the Peru of the Incas, agriculture was more advanced, the popula-ment this is the case, the social transtion and riches were greater, there was more general well being and more materially ad-vanced civilization than either under the Spanish dominion or even at the present devanced civilization than either under the Spanish dominiou or even at the present day. Here as in that marvellous Egypt of the Pha-raohs, where are to be admired monuments far surpassing in grandeur and magnificence all those of other nations, we can see what can be accomplished by the collective labor of an entire nation, under the sole and con-centrated direction of the Government or of concrete of the collective factor. one superior order. Only the administration here referred to was of that "stationary" no longer believed that, in virtue of the kind which Mill says we must not attack, but which is in direct opposition to the ardent love of change and progress so charac-teristic of the modern man. Among all the transformations and revolutions which are teristic of the modern man. Among all the transformations and revolutions which are leading him to an ideal condition, scarcely vision of the good things of this world is not yet foreseen, he will suffer, it is true; but he | in accordance with the laws of justice, and is not likely to go so far as to wish for the industrial autocratic system of Peru or of Egypt.

The eminent professor of philosophy at the University of Lausanne, M. Charles Secre-tan, whose writings on social questions are so highly appreciated, has also yielded to the temptation of writing "his Utopia," which is not so far removed from reality as Mr. Bel-lamy's. Being tired, he falls asleep on the enchanting banks of Lake Leman. When he awakes he is accosted by a stranger, whose appearance is somewhat singular; he has the high forehead and penetrating eye of a phi-losopher, and the hard rough hands of a working man. The sleeper is surprised, and proceeds to question him. The philosopher ex-plains that the social state into which he is now transported is very different from that of the nineteenth century. Men divide their days into two parts; one is devoted to manual labor, and the other to intellectual pur-suits and the culture of the mind. Although suits and the culture of the minu. Although the young men's education is very complete, they are all taught a trade, which they exer-cise later on in life; and this only raises them in the estimation of their fellow-citi-them in the estimation of their fellow-citi-Nowadays, when every one works, said the blacksmith philosopher, six hour's labor suffices for each man to maintain his family in comfort. Machinery is always kept going in the workshops, batches of workmen taking each their turn. You see, he continued, we have no drones, nor landed proprietors with their toadies, nor capitalists, nor parasites of any description, nor beggars, nor workmen without work. The accumulation of capital is not forbidden, but the rate of interest has fallen so low that, for a man to be able to live on his revenue, he must possess an exceptionally large fortune. Besides wages are very high, the average being about £120 a year. All land, and even the houses to let, belong to the State, which "nationalized" them, indemnifying the former owners. This operation was commenced in Ireland, where it answered so well that it was adopted everywhere else. As for manufactured industries, these are carried on by co-operative associations. All the workmen of a mine, or a factory, are more or less owners in it; the manager, the officials, and workmen, are all shareholders to the amount of their savings; and these savings commence on the day they first begin work in the establishment, by a certain amount being held back from their pay. Only those taken in occasionally as extra hands receive their full wages. The transition from the old industrial system to the new was effected almost imperceptibly. The struggle between capitalists and workmen had become so violent, and strikes so frequent, that the chiefs of industries saw no other course open to them than to interest all their men in the undertaking, by giving them a share in the profits. This share given to the workmen made them shareholders in the business, and the former owners became directors. In this manner the firms in which participation in profits was introduced were changed into co operative societies during the life-time, and under the auspices of, their former owners. Thus the producer became possessed of the means of production, and ownership, without which, there can be no real liberty, was universal in the association, each receiving, in this way, the full value of the work he contributed. Customhouse dues being abolished, each country strove to develop those branches of industry for which its climate and the aptitudes of its inhabitants best suited it. The balance between supply and demand is very well established, because as statistics make known the amount of consumption, the production is regulated accordingly. All the branches of one industry in a country form a sort of as-sociaton; and this arrangement has put a stop to that merciless competition which permitted a few millionaires to enrich themselves at the cost of thousands of their fellow-creatures, who were obliged to labor for the exclusive profit of their masters. The great number of hours of labor employed in making articles of luxury, which vanity and self-indulgence required, are now occupied in producing things of real utility. Thus the general well-being is considerably increased, and the portion assigned to each is in proportion to the work done. M. Charles Secretan's Utopia seems to answer very generally to the ideal foreseen for the future by those who have faith in the nationalization, or rather the "communalivery great difficulties. In a recent letter to the Times (November 12, 1889), Sir Louis Mallet, who most earnestly opposes this measure. explains very clearly that, in order to appreciate an institution, it must be seen whether it makes responsibility effective, and whether

fare is this: Would the revenue from land be more advantageously laid out by the public authorities than by the present owners?* Difficulties only become great when the domain of industry is approached. Co-operative societies, which would take upon themselves the management of manufacturing enterprises, have hitherto succeeded only in exceptional cases. They are wanting in two essential conditions: capacity and authority in the administration, and a spirit of discip-line and obedience in the workman. We may hope, with M. Secrétan, that, thanks to education and to experience gradually acquired, the working-classes will, by degrees, attain the

ment this is the case, the social trans-formation will be brought about peacefully

"laissez faire" principle, everything will ar-range itself for the best in the best of all possible worlds.

that something ought to be done to increase the share of the principal agent of production, the workmen. An author little known, but who deserves to be better known in England, Dupont White, the translator of several of Stuart Mill's political writings, † has, in one of his books, published so long ago as 1846, perfectly characterized this fresh senti-

duction of riches would secure satisfaction to all, but nothing of the sort has taken place; discontent is greater and more deeply rooted than ever. From this deceived hope has been born a new science; it may be called a social science, or it may even be said that it is not a science at all; but it is socialists, it has sown in all hearts a feeling of uneasiness, of anxiety and care, an un-

county, or the State, will be richer to the a plant that cost less than twenty-five mil-amount by which the landlords are poorer. lion dollars, and the express companies are The only question affecting the general welly useless, as the railroads could do all their business as well for less than one fourth what we now have to pay to keep up these monopolies, which share their profits with the railroads to keep them from doing the business. The telephone corporation is going on the same route as the telegraph, and the natural stock of the railroads and other improvements which we cannot dispense with, is enormous.

I would have the powers that created these monopolies, national and state, compel them all to cut down their stocks, bonds, and indebtedness to the actual cost of the plant and by law restrict their dividends to a good per cent. sufficient to ensure the safe investment. Had the corporations been properly guarded in the interest of the people, there never would have been a dollar of stock or bonds issued by them except for full consideration in cash or its equivalent. This limit would enable them to pay wages sufficient to prevent strikes and reduce public charges from one fourth to one half, confiscate the watered stock and let up the burdens. I will attend to some others in my next. Cobden, Ill. WARREN CHASE.

Civilization Can't Wait.

Said a man in a railway car the other day: "Civilization cannot wait to sympathize with those who get in the way of its progress." The man described the spirit of the age. Civilization does not wait. It shoots a rail road through a man's homestead, through his corn field and through his flower beds; it builds almshouses for those who cannot keep up, and puts them in the hands of men who are as heartless as civilization is; it builds palaces for the rich and hovels for the poor; it does all that an educated, restless enter-prising selfishness suggests and can find means of accomplishing. But such a civili-zation is simply refined barbarism. The civillzation that is not humane and just is sav-agery pure and simple. A pure civilization is only the exemplification of the golden rule, with the greater power which increased mental and material development creates to make that rule more broadly applicable. Theoretically the tendency of civilization has been toward universal equality and universal happiness. The establishment of this American Republic was the fruition of man's hopes for an equitable civilization. All men are created equal and have certain inaliena-ble rights, among which are life, liberty and the pursuit of happiness, is the splendid theory of our civilization. But a civilization of that kind has time to be humane, time to be sympathetic, time to be just; time to do unto others as we would that others should do unto us. The Declaration of Independ-ence is a magnificent monument to the clear conception of its authors of man's duty to man. But practically, in the face of this splendid theory of government and civilization, our society does not differ from society under the civilization of Rome and Greece and Athens. Our republican civilization is operated by precisely the same motives as is the civilization of the nation that is to-day holding Ireland in her iron grasp. It is, get all you can, under either republican or monarchial civilization however many hearts you may crush or however many lives you may blight. Our civilization is a heartless rush and wild throbbing and crowding for gain. The man who can ruin his neighbor in the same line of business; who can send men down in the damp, sunless mine to dig wealth for his coffers at starvation wages; who can take the children of the poor and wear out their lives in our factories for private gain; the man, who, in a word, can pile up wealth though others starve and freeze, is the man who gives tone to our civilization and gives us the reputation of an enterpris-ing, pushing people. What is to be the final outcome of such a civilization—a civilization that cannot wait? Well, we know what the result always has been. The pages of history are black with such results. Crumbled nations, ruined cities, clouded splendor, despair and barbarism, and worse, have been the result.—The Western Rural.



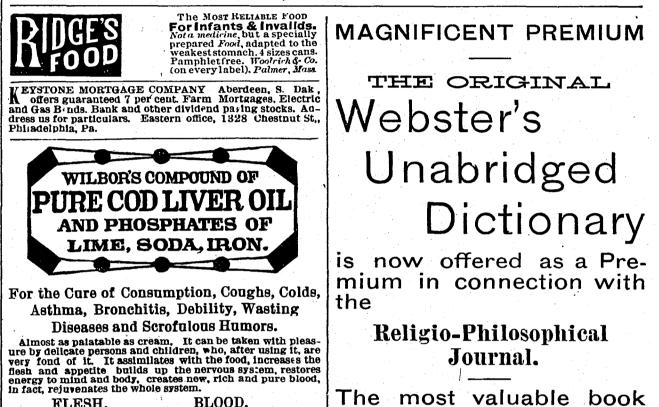
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be entirely transformed. His ideal is pure communism, and, as such, raises invincible objections, as I shall try to show in a future article.—Contemporary Review.

* The advantage and disadvantage of Land Na-tionalization are completely discussed in the new edition of M. Pierson's Treatise on Political Economy. "Leerboek der Staathuishoudkunde." M. Pierson is Governor of the Netherlands' Bank.

+ The translation was really made by Madame Sadi Carnot, the gifted wife of the President of the French Republic. She translated Mill's "Liberty" and "Representative Government," under the direction of her father, Dupont White. See my account of this great writer in the Revue des Deux Mondes, December 1, 1879.

Foresaw and Foretold Her Own Death.

The New York Sun of March 19th, says that less than a month prior to that date, there was a masquerade ball at Waterbury. Conn., of which Miss Lizzie O'Connor, an attractive young woman, was the belle. Upon retiring after the ball she had a peculiar dream, in which she saw at her feet an open grave, on the bottom of which was a light, and in the distance approaching the grave was a procession of mourners, some of whom carried the remains of a young and beautiful girl robed in white. Friends of the young woman at the factory interpreted the dream to be a sure sign of marriage and happiness for Lizzie, but Miss O'Connor would not be consoled by their reading of her fortune, and rapidly gave herself up to sorrow and silence. While still in perfect health she selected four of her gentlemen friends as pall bearers and picked out the robe which she was to be laid out in after death. The same day she made these arrangements she was taken with a very severe cold, which resulted in pneumonia, and her death last Friday. Saturday the young men whom she had selected to be her bearers carried her body to its last resting place, and many of her shopmates went with the funeral to New Haven, which was the young woman's former home.

Looking Forward.

to the Editor of the Religio-Philosophical Journal

I have often conversed with persons of prominent positions in business about my plan to break up land monoply, and I have never found a reasonable objection as it disturbes no present titles and really injures no land holders except the comparitively few who want to speculate in thousands and tens of thousands of acres.

For corporate monopolies I have an equally efficient remedy against their evil influences, and the public robberies now carried on by them. The proposed remedy would, I think, put an end to most of the strikes and complaints of laborers. I do not think it would be good policy for the government to purchase the railroads, telegraph, telephone and express lines, as it would encumber us with an enormous debt that would have to be paid with interest by taxation of some kind. Corporations seem to me to be a necessity for combining capital for gigantic improvements which cannot be accomplished by individuais.

ulterior progress of the human race. The Our courts have settled the question of leg-D. D. HOME. new plates, and, with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled islative control by deciding that the power which creates a corporation can restrict its zation," of land does not appear to present business, regulate it, control it, or even an-PSYCHICAL AND PHYSIO-PSYCHOLOGICAL STUDIES. nul its charter. This is all that is needed His Life and Mission, when we have some of the legal talent of the **MARY REYNOLDS.** country to work for the people as all has been heretofore to work for corporations A CASE OF both inside and outside of legislation, and Madame Dunglas Home. which have resulted in nearly ruining us it tends to maintain the balance between Consciousness. Address. linnhie supply and demand. But from this point of financially by the issue of stocks and bonds view it makes very little difference whether without a consideration, and by which scores "La raison ne prescrit jamais; élle éclaire" JUNIU Within the compase of an advertisement no adequate description of the interesting contents of this book can be the tenant pay his rent to a landlord, to a | of parasites have been made millionaires with-This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invalu-able, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valu-able addition. The two narrations make a college, to a city corporation, to a commune. out having earned or inherited (except in given; it must be read before its importance can be re-alized. these debts) any real capital. It is now estimator to a county council. In Russia and Prus-The work is a large 8vo of 428 pages, printed from The work is a large svo of 428 pages, printed from large type on fine heavy, super calendered paper and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America hence the book will be sold at a low **Price. \$2.00. Gilt top. 2.25. postage free to** sia the State owns a great number of farms. ed that the people of this country are paying which it lets in the same way as any ordiinterest and dividends on twenty-three billions of dollars of this kind of indebtedness nary landlord. The stimulus to work and the SIXTY PACE PAMPHLET. responsibility are the same in both cases. which the corporations do not pay except as Raise the tax on property so as to swallow they collect it from the people who use their Journal subscribers, to all others, 17 cents Price 15 cents per copy. up nearly the whole rent, and you will plants. The Union Pacific Telegraph Comextra. Sent by mail or express, transportation prepaid. pany is reported as having over eighty mil-For sale wholesale and retail, at the office of the RELIGIOchange nothing in the working of the eco-For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-PHILOSOPHICAL PUBLISHING HOUSE, Chicago nomic machinery, only the commune, the lions of dollars in stocks and bonds, based on CAL PUBLISHING HOUSE. Chicago

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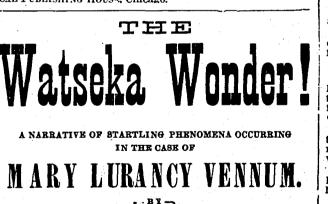


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