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

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TOPICS OF THE TIMES,

It is proposed in France to create a superior council of medical jurisprudence to deal with such questions as the responsibility of criminals, suggestion and hypnotism and heredity, which undoubtedly will soon be subjects of governmental supervision.

From a table printed in the *Western Church Advocate* it appears that seventy per cent of the government appropriations for Indian denominational education in 1889 went to Roman Catholic schools and only thirty per cent was divided among the other denominations.

The *Congregationalist* says that Cornelius Vanderbilt and his mother are to erect a mission building six stories high on Forty-Second Street in New York, near the Grand Central depot, which will contain a big hall, reading rooms, gymnasium, and all the various appendages for modern mission work.

Some people are opposed to compulsory education because they say it is an interference with personal liberty and parental rights. On similar ground Polish laborers, residents of Detroit refused to permit some of their number stricken with diphtheria to be isolated. The result is that the disease in a very malignant form is now ravaging that city. Here we have from lack of education and observance of sanitary conditions, compulsory disease.

Rev. Reynolds, of Mechanicsburg, Ohio, was preaching one evening when a hot wave had struck that town. His flock used the only protection they had from the dry sermon and the terrible heat—fans. The minister unable to stand the windstorm cried out "The members of the congregation will stop fanning; it is not at all necessary. Think of icebergs and polar bears and look at me." The larger part of the congregation rose and left the church in disgust. He was not a sufficiently picturesque object to engage their attention under the circumstances.

Crab Robinson relates that when in Ireland, he chanced one day to be in a theatre, where the carpenter and scene painter were at work preparing the stage for the evening's entertainment. It seems the carpenter was a Christian and the scene painter a Jew. Their conversation finally took a theological turn. The carpenter remarked, "I don't like you Jews, you kill people." Scene painter, "Don't Christians kill people too; and in that respect where are they superior, or any better than the Jews?" Carpenter, "Well, I don't like the Jews; they killed my Lord!" Scene painter, "If you can catch my Lord you can kill him too!"

At a meeting of the Methodist ministers of this city before vacation a committee was appointed to draft resolutions setting forth their unanimous sentiment in favor of closing the World's Columbian Exposition on Sunday. Of course the sacredness of the Christian Sabbath and what is due to the working people of the country are given prominence in the resolutions

which have been published. The ministers seem to want a monopoly of Sunday work and are unwilling that others shall do any productive labor on that day. The commissioners of the Exposition indicated in the opinions expressed in the recent Philadelphia conference that the Exposition will be opened Sunday so far as it can be done without imposing more than six day's work on any one. This is right. Every reading room and every art gallery should be open on Sunday and the Exposition should be open on that day.

In his paper, the *Twentieth Century*, Mr. Pentecost remarks: "It is perfectly safe to say that there can be no future life." In one sense it is "perfectly safe" to say this—in the sense that one can express his views now on any question without personal danger from bigotry and intolerance; but in a philosophical sense it is not safe to say "that there can be no future life." Men of science—outspoken freethinkers even, like Darwin, Huxley, Spencer, Tyndall—do not make such statements as this. And it is "safe to say" that when Mr. Pentecost has been out of the orthodox ministry a few years longer and has outgrown the dogmatic spirit which he has brought from the pulpit into the advocacy of his present immature views, that he will see the folly of declaring, "It is perfectly safe to say that there can be no future life." The most that he is warranted in saying is that he sees no evidence of, and does not believe in a future life.

The best notice of the "Kreutzer Sonata" that we have seen is the following which appeared in the *Council Bluffs Nonpareil*: To pick from among the human race a single type and that type an almost solitary one, a man of exquisite sensibilities and yet intensely passionate, moreover a man of morbid, insanely jealous nature; give this man the culture of a refined life and the education of a rake, that is to say, develop to a high degree the two sides of his nature, the esthetic and the sensual; marry this man, profligate and weary at thirty, to a woman much his like, that is to say an instinctive antagonist, but without his experience; give this couple six or eight years of married estrangement, that is to say, six or eight years of hell; at the end of this time introduce a disturbing spirit who fires the jealous nature of the man so that in a whirlwind of fury he stabs his wife; tell this story with a pen of flame and discant upon the "crime of marriage" from the experiences of your hero—that is the "Kreutzer Sonata," Lyof Tolstoi's latest and worst. It is magnificent, but it is a lie.

The Girls' Friendly Society of the St. James Episcopal church of this city is a unique charitable organization. "Its rules," says the *Chicago Evening Post*, which gives a report of its good work, "require that the members shall make friends with needy working girls, get them to study and attend meetings and visit them in their homes. In St. James Church it is the popular society and numbers among its members the daughters of the wealthiest North Siders. The 'associates' are the teachers, and instruct the working-girls in needlework, book learning and the art of cooking. Miss Gary, who has traveled all over Europe twice or three times and is conversant with several languages and is accomplished in other respects, teaches the class in cooking. The 'associates' each

have a certain number of girls as special charges. They are required to correspond with these 'charges' when away from the city, to visit them when at home, and to try in every way to lead them into paths of righteousness." Recently Miss Gary—who is the daughter of Judge Gary of the appellate court—took the place of a young girl in a tailor's shop every day for two weeks, that the girl might have a vacation in the country.

Prince George of Wales it is announced will visit Newport. Ward McAllister, and other dudes, with numerous duddesses are preparing to give him a "fitting reception." What has he done to deserve these demonstrations of respect? Nothing, but he is the son of his not over reputable father and the grandson of his royal grandma, who with her vast progeny, sons and daughters, grandsons and granddaughters, with their sisters, cousins and aunts are living on incomes wrung from British taxpayers, taken in fact from the earnings of the working classes, without anything rendered in return. Says an exchange, Why should Americans metaphorically kiss his Hanoverian toe because he is a representative of the first family of British aristocracy? Well, perhaps some people are so constituted as to enjoy that sort of toadyism when engaged in it themselves. A good many more enjoy it in others. That is, they laugh at it, as at the antics of puppies or monkeys or kittens. But the vast majority of rightly constituted Americans are profoundly disgusted by it.

Stanley advocates the colonization of American negroes in the Upper Congo forest country, in one section of which, he says, there is space enough twice over to locate all the blacks and give each one a quarter square mile of land. Five acres, he says, planted with bananas and plantain would afford food for a family and the remainder of the land could be devoted to the production of timber, rubber, gums, dye stuffs and other articles for sale. The climate is described as healthful. To this scope of country, larger than the German empire, Stanley says, "to those negroes in the South accustomed to Arkansas, Missouri and Louisiana it would be a reminder of their own plantations without the swamps and depressing influence of cypress forests." Stanley believes that if the advantages of the Congo country were properly set forth to the negroes of the South, and men of wealth would contribute to a fund for the purpose, that a great historic movement of population could be started to the relief of the United States and spread of civilization in the Upper Congo country. If that country has all the attractions represented by Stanley, white men are likely to push their way there and get possession before colonization of the negroes can commence. In spite of the fact that there are overstocked labor markets in the Southern states, the negroes will be slow to leave in large numbers the country which has been so long the home of their race, and deportation or voluntary migration in the near future is not probable. Cuba and Hayti are within easy reach of the United States and the acquisition of one or both those islands in order to relieve the pressure of surplus black population in the Southern states would seem to be more practicable than Stanley's way of solving the race problem.

A RATIONAL VIEW OF THE BIBLE.

Many Spiritualists and liberals exhibit a hostility to the Bible not born of reason and not in accord with the impartial philosophic spirit. The explanation of this is obvious enough. The most irrational claims have been made as to the origin, character and authority of the collection of books called the Bible. It has been declared absolutely infallible, entirely free from defect and error of every kind, to have been written by the direct inspiration of God, unsurpassable, unapproachable even, perfect in all its teachings, and in science, history, philosophy and poetry, as well as in religion and morals, incomparably superior to any and all other productions in the languages of antiquity and of the present day. Denial or doubt of these extravagant assumptions has been denounced as criminal perversity and folly, deserving pains and penalties here and punishment without end hereafter.

Against these false and preposterous claims reason, honesty and common sense have protested. For centuries an absurd, barbarous theology, blasphemously pretending to be the religion of Christ, obfuscated the minds of men, and ecclesiastical machinery reduced them to the condition of religious automatons; conformity was the rule and men who were intelligent enough to disbelieve or doubt, and courageous enough to express their thoughts were consigned to the flames, to the dungeon or to the horrors of the Inquisition. As the conquests of science over superstition and the consequent increase of the tolerant spirit have made free speaking less dangerous, men have criticised the so-called Christian dogmas, and pointed out the falsity of certain claims regarding the Bible. They have met the "believe or be damned" argument with demonstrations that the collection of books called the Bible contain numerous historical mistakes, many anachronisms, unscientific statements, bad moral teachings and examples, and a multitude of absurdities of one kind and another. To this the only reply for centuries was "He that believeth not shall be damned," and "Unbelief springs from a depraved heart."

How natural it was that men should come to feel contempt for the clergy and be accustomed to treat the Bible from a purely critical point of view, dwelling chiefly upon its errors and almost ignoring its many excellencies. In their indignation that men should call black white and white black, and demand that all dissenters be murdered or tortured, or if that were not possible, ostracized and subjected to political disabilities, how natural that courageous and honest men should say to the priests and their disciples, "Your religion is an imposture and the Bible is a pack of lies." The spirit of this utterance was the spirit of honest protest against falsehood, of manly resistance to wrong, of respect for human reason, of loyalty to truth. We can honor the motives, the spirit and the courage of the brave iconoclasts who refused to worship the Bible, and who dared, when they had everything to lose and nothing to gain by so doing, to show that the collection of Jewish pamphlets was no revelation from God. Their excesses and mistakes of criticism belonged to the times, and as such, are not now regarded as indications of any peculiar defect in those whose writings they disfigure.

It is, however, inexcusable at this day to repeat these mistakes. The freethinker who to-day says, "the bible is a pack of lies," "The bible is an imposture," simply proclaims his own ignorance and prejudice and the "survival" character of his intellectual condition. It is true that the old claims for the bible are untenable, that as history it will not compare with Thucydides, Xenophon or Tacitus, not to speak of Gibbon and Macaulay, that in science it is insignificant in the light of modern research, like that of Lyell and Darwin, that in morals and religion it is marked by grave defects and is inferior to the most enlightened codes of to-day; yet it is no "imposture," no "pack of lies," no "fraud." It is a natural outgrowth of the human mind, and it contains an expression of the honest thoughts and feelings of men who belong to a far-off past. The various books of the bible were written at different times and under different circumstances, and very naturally contain incon-

gruous and contradictory statements and expressions. In them are fact and fable, reality and romance, truth and error. Inaccuracy, the mixture of myths with history was common in the times the books composing the bible were written. But the Hebrews were a devout people; they had pre-eminently the religious spirit as the Greeks had the spirit of beauty which took form in their sculpture and architecture, in their painting and poetry, and in their marvellous language.

The gospels and epistles which make up the New Testament bear testimony to the sincerity and religious enthusiasm of converts to a new faith. Although they abound in errors, they are of incalculable value in the information they convey in regard to the effects of that impulse which was given to humanity nearly nineteen centuries ago and which has revolutionized a large portion of the globe. Of that movement Jesus, the Nazarene reformer, was the central figure, and he was beyond doubt, one of the greatest personal factors in producing the conditions, to which by devious routes, mankind since his death, has attained. Buddha was a similar personal moral and religious force in India. Indeed, every age has one or more characters in whom are concentrated and embodied the tendencies which later develop into great results. The bible is full of Spiritualism and the Spiritualism of to-day is but a continuation of that of old. There has been no age in which inspiration, vision, prophecy and so-called miracles have not been among the religious experiences of men and women. The accounts of them are frequently distorted, exaggerated and misleading. This is true of many bible narratives which should be subjected to the same rules of historical criticism that are applied to all other ancient religious books and to profane literature. When this is done many of the books called the bible will still be found to contain precious truths and lessons of imperishable worth. To the Spiritualist especially will the Hebrew and Christian scriptures ever be among the most valuable portions of the world's literature.

TOLSTOI'S "KREUTZER SONATA."

Count Tolstoi's *Kreutzer Sonata* is unwholesome reading. It is morbid psychology. It depicts the evils of animal passion vividly but coarsely, even in the English translation with all its excisions, and it has no other remedy to offer than the ascetic idea of an irrepressible conflict between the soul and the body, which can be brought to an end only by a life like that of the Shakers. When men and women attain to a condition in which they realize the evils of passion and can resist amorous desire, they should remain single. The virgin life is the true life. "If the passions can be subdued, and therewith this sexual, sensual love, then unification can be created. Humanity has fulfilled the law. Life ceases. . . . Sensual love is but the sign of the unified law, but as long as this sensual love exists and through its promulgations new generations arise, generations that can fulfill the law, until finally the last letter of the law has been carried out. Subsequent to the carrying out of this statute, and instantaneous therewith, comes self-annihilation. Humanity can not exist under these supposititious times. Life is endangered by the unification of humanity. The human race has ceased to live. . . . Religious dogmas predict the destruction of the world, scientific theories prognosticate a like end. What therefore is so wonderful if the doctrines of morals foreshow the same conclusion? 'Let those who have understanding,' Christ said, 'and I will understand his meaning.' In order that morality reign in sexual relation among the people, it is necessary for them to attain complete chastity."

So says the character in *Kreutzer Sonata* who describes his married life and tells how jealousy drove him to murder his wife. Certainly according to his own account he was from youth a sensualist, had no high sentiment of love, lived mostly in the senses, and was very slow to learn by experience. It is not the first time that such a character as Posdnychew has exclaimed "All is vanity" and pointed to asceticism and an emasculated virtue as the only remedy for the evils of licentiousness. But human nature is not fundamentally evil, the relation between the sexes from which

spring the home and family ties and by which life is perpetuated and progress is possible on this globe is not in itself evil, and progress is not in the direction of asceticism but of higher marriage and parentage consecrated by the predominance of all that is noblest and best in man's and woman's nature.

THE EVOLUTION OF MARRIAGE.

Marriage like all other social relations and institutions is an evolution. Man did not originally appear as an Adam nor woman as an Eve, and marriage was not established in the garden of Eden six thousand years ago. In the loose groups of men where everything is indefinite, unsettled men in their methods act very much like other gregarious animals. The relations of men to one another and the relation of men to women are subject more or less to the impulses and passions of the moment, checked only by fears of consequences. Out of a condition like this has been evolved the complex social and political institutions of the civilized world of to-day.

Many able writers think that the earliest phase of the sexual state was one of pure hetairism, and that private ownership of woman was established by the members of one tribe stealing women from other tribes. This is a condition that prevails to-day very extensively among tribes in those low stages through which advanced races must have passed. Mr. McLennan is of the opinion that wife-capture "has been practiced at a certain stage by every race of mankind."

From the community, barbarians, according to this view, went out on marauding expeditions. They killed members of other tribes, and captured their women whenever an opportunity offered itself. How natural for the capturer to claim a peculiar right to the female captive! Had he chosen, he could have killed her. Claiming her exclusively for himself involved no clear, direct infringement of the rights of his tribe, like taking for himself alone one of the women of his own community. One of the proofs that marriage had such an origin is the fact that marriage by capture, as a stern reality, prevails widely in uncivilized portions of the world, while the symbol of capture can be seen in marriage ceremonies of nearly, if not all, the great nations of ancient and modern times. Either as a reality or a ceremony, it "prevails," says Sir John Lubbock, "in Australia and among the Malays, in Hindostan, Central Asia, Siberia, and Kamtschatka, among the Esquimaux, the Northern Red-Skins, the Aborigines of Brazil, in Chili and Terra del Fuego, in the Pacific Islands, both among the Polynesians and Fijians, in the Philippines, among the Arabs and Negroes, in Circassia, and until recently throughout a greater part of Europe."

In Babylonia, according to Herodotus, every woman was required to offer herself once in the temple of Venus before she was at liberty to marry. The same custom, according to other ancient writers, prevailed in Armenia, Cyprus, at Carthage, in several parts of Greece, and in various portions of the ancient world. Among tribes that have advanced beyond this communal system, the same practice substantially prevails to-day. Lubbock, among others who have taken pains to collect facts and who have given much thought to this subject, regards this custom as the clear recognition of pre-existent tribal or "communal rights." It is not improbable, as Spencer maintains, that, in some localities and under some circumstances, "even in prehistoric times, promiscuity was checked by the establishment of individual connections, prompted by men's likings and maintained against other men by force." The same writer concludes "that monogamy is the natural form of sexual relation for the human race," and that "it is manifest that monogamy has long been growing innate in the civilized man; all the ideas and sentiments that have become associated with marriage having, as their necessary implication, the singleness of the union."

The view that marriage originated in barbarism and even in violent capture furnishes no argument against the institution as it exists to-day, when it is still a sort of capture, though woman is not always the captured party! It is not pleasant to contemplate all the stages through which we have passed from savage to civil-

ized life; but the results of this slow and painful development are none the less valuable. Marriage, it is true, has been evolved through centuries of wrong and brutality to woman, from the effects of which, by reaction, man has suffered hardly less than his companion; but now, in enlightened countries, divested of its essentially barbarous features, giving us the home circle with all its elevating influences, intensifying the affections, and securing to infancy and youth the nurture and care they need, marriage has come to be an institution indispensable to the intellectual and moral culture of the race. True, there are yet evils connected with it; but they are no necessary part of it. They are mere excrescences, which are destined to disappear as others have in the past. If Tolstoi had any knowledge and appreciation of evolution, which he has not, he would see that marriage, even in its physical aspects, is not to be condemned, but a necessity of healthy moral and social life for the great mass of humanity, and that the abuses incident to it can be made less only by recognizing it as normal while outgrowing the mastery of passion over the moral and spiritual nature.

It is not uncommon to hear now sentimental objections to legal marriage. Marriage, it is said, is the union of two congenial souls, and it is too sacred a relation for the law to attempt to regulate. The law is for the protection of society from the evils of promiscuity. It does not interfere with the union of hearts; but it recognizes marriage as a civil relation, a mutual contract and provides for the punishment of those who seek to evade the obligations involved in the relation. Without legal marriage women, who would be the greatest sufferers directly, would find themselves without any legal protection, of which now they have none too much. And homes and family circles, paternal obligations, brotherly and sisterly ties, and the ennobling, elevating, and refining influences which spring from the permanent home,—would these be increased by the abolition of all legal enactments pertaining to the relation of the sexes?

COMPULSORY SECTARIAN EDUCATION.

A contributor to the *Christian Union* writes in favor of making bible reading a part of the public school exercises. He concludes his article thus: "But is it right that unbelievers and religious denominations should be taxed to support institutions in which they do not believe, to which they are bitterly opposed? Most certainly; so long as our government is by and for the people, so long must minorities submit to taxation even for measures of which they do not approve. An anarchist, for example, should be taxed for the support of the government. The same condemnation that is here meted out to the Roman Catholic church for its hostility to American institutions is similarly deserved by the Lutherans of Wisconsin for their attempt to interfere with the use of the English language in the public schools, by southern or northern societies, by those who persist in honoring the confederate flag, and by all who attempt to obstruct the complete unification of our population." Then whatever the majority believes to be right, for the support of that the whole people may justly be taxed. If the majority is Catholic the minority should be made to help support Catholicism. If the majority is Presbyterian, the minority should be compelled to support Presbyterianism. In Buddhistic countries compulsory support of the dominant faith by Christians, and Jews is right and proper. If "infidelity" should become the prevailing thought, Christians of all denominations should be compelled to support "infidel" institutions. Would the *Christian Union* writer concur in these statements? Probably not, and yet they result logically from his position. He thinks that "so long as our government is by and for the people," the minority should yield to the majority in all things whatsoever. The majority principle was never designed by the founders of this government to have any such extended application. The government was made secular from the beginning and the intention of those who, in their wisdom and liberality, established this Republic was to keep church and state separate and to leave all religions and religious institutions to the

voluntary support of the believers in them. The first amendment to the national constitution says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." A religion which the government compels the people, irrespective of their conscientious beliefs, to support is virtually an established religion. Compulsory education and the requirement that the English language be taught in the public schools are justifiable on the ground that a certain amount of education, including knowledge of English is indispensable to the discharge of the duties of American citizenship. But men may be good citizens without being Catholics or Presbyterians, or Jews or Spiritualists or Agnostics, and therefore, compulsory support of institutions in the special interests of any of these sects or classes is an invasion of the rights of conscience, in violation of the spirit and letter of the national constitution and in conflict with the fundamental principles of secular government.

The statement having been made that Webster's famous reply to Hayne which we read now is not in form in which Webster really delivered it, that he spent many days in carefully revising and writing out the speech, and the published speech is Webster's revision and not the actual speech heard in the Senate chamber. Mr. George Ticknor Curtis comes out in reply. He says: "I have conversed with Webster a great many times concerning the circumstances under which he made that celebrated speech, and the kind and degree of preparation which he made for it. He always told me that it was most unexpected to him to have to reply to Hayne on the doctrines of nullification; and the account which I have given of the history of the debate is the one which I received from him. I have also conversed with many of the senators and with many of the great audience who heard the speech, and they all said that if there ever was, in the proper sense, an extemporaneous speech, that one was." According to Mr. Curtis, Joseph Gales, senior editor of the *National Intelligencer*, the best stenographer at that time in Washington, himself took down the speech in shorthand as it was delivered, and afterwards wrote it out. This draft was submitted to Webster before an authorized edition of the speech was printed. It does not follow the order of treatment of the topics sketched in the only written preparation which Webster made. Doubtless in revising the speech Webster changed some expressions, but not the form of the speech as reported. Mr. Curtis says that when he was writing the life of Webster he had before him the only brief or notes sketched hurriedly the night before the speech was made. The whole was contained on three sheets of letter paper of the size in use at that day, and it did not exceed nine pages, loosely written. Some of the most elaborate passages in the speech as it was delivered were not indicated at all, and others were only suggested by a word or two. The only sense, according to Mr. Ticknor, in which it can be said that the great defender of the constitution made preparation for the speech, beyond the meagre notes jotted down before he made it, is that he was fully equipped with the necessary knowledge for the occasion.

Hochi Shinbun, a Japan paper, says: Various local governors and prefects have addressed a memorial to the government on the adoption of a new basis of morality for Japan. The education department has long been perplexed on the same subject, for it has long perceived that western religion, which forms the basis of western morality, and which might therefore seem a necessary consequence of the acceptance of western civilization, is unsuited to the conditions of the country and could not be introduced without great confusion and peril. In these circumstances the leaders of Japanese thought would have been supposed to adopt the utilitarian system had it not seemed of too subtle and recondite a character to be embodied in a text book of common morality. On the other, the experience of centuries has taught that the doctrines of Confucius are suited to the disposition of the Japanese people, and although to rehabilitate the Confucian classics side by side with philosophies and

sciences imported from the west would involve all sorts of anomalies and inconsistencies, it has been decided that Confucius is to be the sheet-anchor, and text books of morality are to be compiled for schools with his precepts as a basis.

The latest outcome of the war over the historical text book to be used in the Boston public schools is the resignation of Judge Fallon, the Roman Catholic committeeman. Anderson's history, substituted for that of Swinton, was so characterless that the new school board could not endure it. To remedy the evil, says a Boston paper, the text-book committee were ordered to seek out a better manual for the use of the schools. In the performance of this duty they selected the two works by Myers and Miss Sheldon as those containing narratives conformable to the facts, and putting in a mild and judicious way the matters deemed to be a little hard on the old medieval church. The inquisition is touched gently. The facts about the reformation are not, as the committee thought, offensive. In this the board were unanimous, save the dissent of Mr. Fallon, the Roman Catholic member who has now resigned.

The Independent: The doctrine of the Constitution of Wisconsin, as thus settled by the Supreme Court of that State, is, in our judgment, the true doctrine for every State in the Union. It remits the question of religious instruction, as to what it shall be, as to the agency giving it, and as to the cost thereof, to voluntary, private and individual effort, and devotes the public school, created and regulated by law, and supported by a general taxation of the people, exclusively to secular education. This principle is in harmony with the nature and structure of our political institutions, and is, moreover, just and equitable as between religious sects. It favors no one of them and proscribes no one of them; and while it leaves them all free to propagate their religious beliefs in their own way, and at their own expense, it gives to the whole people, at the cost of the whole, a system of popular education that is certainly good as far as it goes, and is all that the State can give, without itself becoming a religious propagandist. Catholics and Protestants alike ought to be satisfied with it. There is no other basis on which the school question can be justly settled as between different religious sects.

A good story is told of a French physician named Bernard, who one day found an old abbé, a stranger to him, playing at cards with one of his patients. He had no sooner seen him than he exclaimed with much vehemence, "What do you here? Go home, get bled immediately, you have not one minute to lose." The abbé remained motionless in great alarm. He was conveyed home. M. Bernard bled him profusely, and on the third day everything having been done that medical science could devise, and everything having failed, the sick man's brother was sent for from the country. He arrived in haste, and was informed that the abbé was dying. "Of what disease?" he inquired. M. Bernard assured him that, without being at all aware of it, his brother had been seized with a violent fit of apoplexy, that he had fortunately discovered it by seeing his mouth drawn awry, and had treated him accordingly. "Why, sir," gently replied the martyr's brother, "his mouth has been awry these sixty years."

One of the marvels of electricity, and one of the most striking of the Edison exhibits at the Paris exposition, was the little instrument which enables the operator to sign a check a hundred miles distant. The writing to be transmitted is impressed on soft paper with an ordinary stylus. This is mounted on a cylinder, which, as it revolves, "makes and breaks" the electric current by means of the varying indentations on the paper. At the receiving end of the wire a similar cylinder, moving in accurate correspondence with the other, receives the current on a chemically prepared paper, on which it transcribes the signatures in black letters on a white ground.

CHRISTIANITY AND MODERN SPIRITUALISM.

By HON. F. H. BEMIS.

Modern Spiritualism embraces within its fold, a vast aggregation of individuals, brought together by a belief in a variety of occult, intelligent phenomena; which, to them are demonstrative evidence of continued existence after the change we call death. This unorganized mass of humanity is composed, not only of converts from the various religious sects, but converts as well outside of all church affiliations. They come, not only from those who have been influenced by religious fear, faith and hope, but those as well who have known neither fear, faith or hope;—the religionist, the Christian, the infidel, the agnostic and the atheist.

Is it strange that among this heterogeneous, unorganized mass—this multitude of people of varied culture, religious and non-religious—there should be divergence and clashing of theory and sentiment? Is it strange that the hitherto atheistic materialist, converted to a belief in immortality by evidence which he finds assailed by the church, should in turn assail the church? Judging from the attitude of the so-called evangelical churches towards these new evidences of immortality and the attitude of the more radical and iconoclastic Spiritualists, one might at first imagine there was an irrepressible conflict between Spiritualism and Christianity itself. It is the purpose of this essay to show that no such conflict exists, that, as between genuine Spiritualism and Christianity in its primitive simplicity there can be no conflict. Certainly not as to the fundamental precepts and principles common to both.

Christianity is not, as some seem disposed to imagine, a set of religious opinions, a metaphysical statement of theological dogmas. It is not the dictum of pope or priest. It is comprehended in no thirty-nine articles; nor is it bound up in any church discipline or "confession of faith." Neither is it to be confounded with Judaism. It is not responsible for, nor is it to be judged by any of these. Christianity in its primitive and uncorrupted simplicity is that system of ethical and religious principles enunciated by its founder. It matters not how much that system has absorbed of the heathen philosophies with which it subsequently came in contact; nor does it matter how much it may have been confounded with the moral and religious elements of early Judaism. Its accretions from foreign sources are no part of the original system. I am not unmindful of the fact, that imaginary plans of salvation and schemes of human redemption, together with the crude and immature conceptions of a barbarous people in a primitive age, have been made to masquerade in the name of Christianity. They have as little to do with it and sustain about the same relation to it, as do the horrible saurian monsters of the ante-human world to the animal kingdom of to-day. And it would be no more absurd to say that all stages of the development of animal life, evolved through the ages, were but species of one common genus, than it is to say that all phases of religious opinion evolved during the last six thousand years, should be classed as Christian.

In the infancy of our race, we must look for infantile conceptions of the Creator. It would be unreasonable to expect as exalted views of God under the Mosaic as under the Christian dispensation. The older Jewish scriptures are mixed up with tradition, myth and legend. The farther we go back, and the nearer we approach the period of the supposed childhood of the race, the more crude and rudimental do we find men's ideas of God. First, we have polytheism. The God of the Jews was only one among many. He appears in bodily form, meets man face to face, walks and talks with him, wrestles with Jacob, eats with Abraham, is subject to anger, is jealous and repents. Such were some of the primitive notions about God. As we come down later to the prophetic and Christian

conception, we are told: "No man hath seen God at any time." "God is spirit," "God is love." With him there is no "variableness or shadow of turning." The earlier conception of God is not Christian; it is puerile, childish. He gives minute directions for making holy oil for temple use and punishes those who manufacture or use it for other purposes with death. He is pleased with sacrifices. Now, as we come down later to the prophetic period, we find God cares nothing for sacrifice or holy oil. "Will the Lord be pleased with thousands of rams or ten thousands of rivers of oil? What doth the Lord require of thee, but to do justly love mercy and walk humbly?" Not less certainly or naturally through the evolutionary processes of physical development, do higher and higher forms of animal life succeed one another, than do the higher ethical and religious conceptions succeed one another under the laws of spiritual unfoldment.

The prophet Amos puts these words into the mouth of Jehovah: "I hate, I despise your feasts. I have no delight in your solemn assemblies. When ye offer me burnt offerings and flour offerings I will not accept them. Nor will I look on the peace offerings of your fatlings. Away with the noise of your songs. I will not listen to your harping. But let justice flow like water, and righteousness like a mighty river." And Isaiah says: "Bring no more vain oblations. Seek to do justice, relieve the oppressed, do right to the fatherless, defend the cause of the widow." And Hosea makes Jehovah say: "I desire goodness and not sacrifice. And the knowledge of God rather than burnt offerings." And David in deep penitence for his many sins, exclaims:

"Thou desirest not sacrifice else would I give it—
Thou dost not delight in burnt offerings,
The sacrifice which God loves is a broken spirit,
A broken and a contrite heart O God thou wilt not despise."

It is idle to pretend that there is any harmony of opinions about God, even between the teachings of earlier and later Judaism. How much less between Judaism and Christianity? The God of Joshua was a God of war. The Jewish government was theocratic, religion and politics were one, and both were of a very low order. The Israelites hated and despised their enemies; and they invested their Jehovah with their national characteristics. If we are to accept the record, Joshua was encouraged by Jehovah to take Ai by stratagem, burn the city and murder its inhabitants, regardless of age or sex. And, then, we are told he built an altar to the Lord God of Israel in Mount Ebal. While the Amorites were fleeing before Joshua, the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hail stones than they which the children of Israel slew with the sword. So, we are informed Joshua took successively, Makkeda, Libnah, Lackish, Gezir, Eglon, Hebron, Debir, and utterly destroyed all that breathed, as the Lord God of Israel commanded. And Joshua smote them from Kadish-barnea, even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. And we are asked to believe that all this is consistent with the character of God and the religion of the New Testament. It would now be tolerated by no civilized country on the face of the earth. Just think of it! Joshua by the help of God, massacres all these men, women and innocent children, that he might possess their cities and their rich lands. Gladly we turn away from this revolting picture to another. As we come down later through the centuries, new light seems to dawn upon the prophetic spirit of man—and we read: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion thy God reigneth." The God of Moses and Joshua was cruel and unrelenting and merciless, a God of slaughter and rapine. The God and Father of him, whose coming, it is said, was heralded by a multitude of the heavenly host proclaiming peace on earth and good will among men was a God of love and mercy. Re-

ferring to the olden time of hate and strife, he said: "Ye have heard that it hath been said: Thou shalt love thy neighbor and hate thine enemy. But I say unto you love your enemies, bless them that curse you." Why? Because in so doing you will prove yourselves true children of him who sendeth his rain and sunshine alike upon the evil and the good. Forgetting this,—forgetting that Jesus said "blessed are the peacemakers, for they shall be called the children of God," and forgetting that he said my kingdom is not of this world, else would my disciples fight, I recently heard a spiritualistic advocate of peace cite this bloody massacre by Joshua under the Jewish dispensation, to prove that Christianity fostered the spirit of war. To all such indiscriminate declaimers, we say Christianity is not responsible for the low ethical and religious conceptions of Judaism. Nor, is it responsible for its later accretions. Christianity under Greæco-Roman influences during the first three centuries became gradually transformed into an ecclesiastical system widely at variance with its original simplicity. Harnach says: "The Catholic church is that form of Christianity of which every element of the ancient world has been successively assimilated, which Christianity could in any way take up into itself without utterly losing itself in the world." And evangelical Protestantism is but the rebellious child of Roman Catholicism. Therefore, if we would desire to know what Christianity is, we must go to the original record, and in doing so, we must not forget that that record is a fragmentary one. We must also bear in mind that many of Christ's sayings are bold, poetic, emblematic, and couched in highly figurative and symbolic forms of speech peculiar to oriental countries. Bearing these considerations in mind, I call the reader's attention to his utterances respecting the future life. This seems to be the pivotal doctrine of his ministry—as in modern Spiritualism, it was the nucleus about which all of his ideas seemed to revolve; and upon which all else seemed to hinge. It was this central and pervading idea which made his gospel a message of glad tidings to the poor. If he thought to establish a church, it was a church of the spirit, recognizing open communion with the Spirit-world. He says: "In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself." God's limitless universe, is here represented, as a house of many mansions—prepared and fitted as a habitation for his immortal children. There is room for all and conditions suited to the necessities of all. No poor prodigal can ever wander outside of the walls or beyond the reach of the parental arms. Its paternal roof eternally shelters all. Again, this passage recognizes spirit return. "I will come again." "I go to prepare a place for you." We may well imagine that many a departed spirit friends is busily at work, preparing a place and a fitting welcome for those who are soon to join them in that "house of many mansions." Again he says: "I will not leave you desolate. I come unto you. Yet a little while and the world beholdeth me no more. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father." Here he comforts his disciples with the assurance that in passing out of the world, he is but passing out into the light and love of the Infinite Father, where they will soon join him. If they but understood it, and loved him, they would rejoice because he was to be with the Father. He makes no reference to a local heaven. He would merely say: we shall live, we shall meet together and know each other in the spirit realm. When he speaks of the kingdom of God or heaven, we are to understand him as referring to the "reign of justice, purity and love, or the invisible world of spirits." The penitent thief on the cross, appealed to Jesus, to be remembered when he came into his kingdom. He replied: "to-day shalt thou be with me in paradise."

It is related of Jesus that on a certain time "he took Peter, and James, and John, up into a high mountain apart by themselves, and he was transfigured before them, and his garments became

tening, exceeding white, as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses, and they were talking with Jesus." And it is further related that Peter was so much interested in this séance, that he proposed to the master that they make three tabernacles there—one for Jesus, one for Moses and one for Elijah. Now just imagine the supercilious scorn and contempt with which this marvelous account would have been received by the Sadducees. They would have wanted to know why it was, if Moses and Elijah could come back, that they would not come to them, and why it was necessary to be so secret about it? Why did Jesus go up into the mountain with only Peter, and James, and John? Why did he not take a committee of Sadducees along with them and submit to such test conditions as they might be pleased to impose? He probably would have found it as difficult to convince a first century Sadducee of the genuineness of the transfiguration and the return of Moses and Elijah as a modern Spiritualist would, to convince a nineteenth century Sadducee of the phenomena of to-day. I do not know whether the Sadducees of old accepted the story of the clairvoyant and inspirational gifts of Balaam's ass. But, I do know if I should speak of it as a biblical myth or legend, the nineteenth century Sadducee would accuse me of infidelity. We do not know who wrote the book containing the story, and we do not know when it was written. But it is morally certain that it was written about a thousand years after the event recorded is said to have occurred. It was written in an ignorant and credulous age, with no scientific or critical methods of investigation. It involves a flat contradiction of natural law; and yet the nineteenth century Sadducee accepts this story as an accredited fact of sacred history. Yet, at a time when there are so many advantages for critical investigation, no amount of demonstrative evidence would be sufficient to satisfy him that his human brother might now be endowed with similar spiritual gifts. But I am digressing. There can be no question as to whether Christ recognized the fact of spirit return and spirit communion. Angels, it is said came and ministered unto him. An angel appeared to Joseph in a dream, while in Egypt, saying, "Arise and take the young child and his mother and go into the land of Israel." An angel opened the doors of the common prison at Jerusalem and let the apostles out. An angel came to Peter in prison and a light shone in upon him, and his chains fell off, and he followed the angel out of prison through the first and second ward into the city through the iron gate which opened of its own accord. And there are hundreds of recorded instances in the Bible of angel ministrations. There are two recorded instances of Christ walking on the water. If the record is reliable, which I do not question, then it logically follows that it was done by spirit power. It must have been a case of levitation by an occult intelligent force. Is it said, it might have been infinite power? I reply, infinite power, which is expressed in natural law, never contradicts itself. It does not move in opposite directions at the same time. And it is not in the power of man, unaided by mechanical contrivance to nullify or counteract his own gravity. And, is it not written, "He shall give his angels charge over thee?" So, I conclude, the only rational interpretation of such phenomena is, levitation by spirit power. And did he not say he could have the assistance of twelve legions of angels, by asking for them?

No one who reads the New Testament thoughtfully can doubt that open communion with the Spirit-world, was one of its cardinal and basic ideas. Paul was called in this way to be an apostle and it was his boast that he had been lifted up into Paradise where he had seen and heard unspeakable things. And it was strikingly illustrated on that remarkable day of Pentecost.

Am I told, by some Spiritualist, that the Christian theory of salvation is not in accord with modern Spiritualism? Christ said, "I and my Father are one," and he prayed that he and his disciples might be one in the same sense. To bring mankind into moral and spiritual harmony with the Father, in the same sense that he was in moral and spiritual har-

mony with the infinite truth and right, was the whole purpose, aim and end of his mission on earth.

In that inimitable parable of the "Prodigal Son," illustrating the Christian philosophy of salvation, I find nothing in conflict with modern Spiritualism. It teaches us that sin is its own shame and sorrow. We are not to understand that the prodigal's repentance and return, relieved him from the natural and inevitable consequences of his evil course. It did not bring back a dollar of his wasted fortune; nor did it restore the pristine and moral purity, which had become sullied and debauched by riotous living and intercourse with harlots. Christ never taught, that by any means, God would exempt the guilty from merited punishment. He sought to soften and sanctify human character by proclaiming a God of love and mercy who watched over his children with tender parental solicitude. He brought to bear upon his disciples the regenerating influences of personal righteousness; illustrating his teachings by his life, and bringing all to a focus of redeeming power through his martyr death and triumphant resurrection.

ANSWERS TO PROFESSOR JAMES' QUESTIONS.

BY ATHENE.

Professor James through your valuable journal requests that answers be made to the following, viz:—"Have you ever when completely awake had a vivid impression of seeing or being touched by a human being or inanimate object or of hearing a voice; which impression, so far as you could discover, was not due to any physical cause?"

I will relate some events that have happened to myself: In the city of Washington some dozen years ago I called upon Dr. Hatch a well known, intelligent physician of that city, whom I consulted for a peculiar pain, at times very distressing, in the back part of the head. The remedies prescribed by the doctor did me no good. This condition continued for several months, until one Sunday returning from the New Church, called erroneously by some Swedenborgian, I brought from the library a book treating upon Solomon's Temple from a spiritual or scriptural standpoint. While examining this book with the Bible at hand, to which I was constantly referring, the pain at the back of my head grew worse. I stopped reading and commenced reflecting as if saying to myself: Well I have consulted doctors and taken all the remedies prescribed by them and others but none have done me any good—Man, I said, cannot cure me, but the Lord can. I had scarcely spoken these words when suddenly there appeared directly in front of me two beautiful hands, masculine, but of a form and beauty far superior to any I had ever beheld; one held a fine crystal goblet, and the other appeared as if trying to show me how to take a certain quantity or pinch of salt with the thumb and fore finger, the meaning of which was made clear by a distinct audible voice which appeared to come from the owner of the hands, who said: "Take three drops of laudanum in a little water and a pinch of salt." I was wide awake, never more so, nor was I even bewildered at what I had seen and heard. I was a little surprised but only for a moment, for I think my first thoughts were of wonder and gratitude to God, who had listened to my humble prayer and sent an angel or an angelic spirit to heal me. With a heart full of love and faith I took the remedy as directed and in a few minutes the pain disappeared; some months thereafter I felt a slight return and took it again, and during a dozen years which have elapsed I have seldom had to use it, but always with success.

In the year 1848 after the close of the Mexican war in which I had taken part, I found myself with some dozen companions near the head waters of the Mogueleme river in California, mining for gold; finding no feed for our animals, I had volunteered to take them to a place on the plains where Canadian trappers had some goods, and an American family named Hitchcock were grazing stock. I had come fifty miles or more through the mountains; it appeared to me that a shorter route might be found for returning; I inquired of the French Canadians, who, pointing toward the mountains, said, "I think the Indians go to the

Mogueleme in that direction." After looking well at my pistols I set out. Although the Indians heretofore had been quiet, they were beginning to receive very savage and cruel treatment at the hands of some Oregon immigrants who regarded all Indians as hostile toward the whites, especially, when the latter were coming in large numbers into the territories. I had proceeded on my return journey to camp and had got only a few miles away, when I met two Indians who had in their possession an American boy about seventeen years old. He was crying and said that they had taken his bundle of clothes, knife and tobacco. With pistol in hand but pleasantly, I snatched both the bundle and the knife from their hands and gave them to the boy, telling him to run and that I would stand by the Indians until he got near the French camp.

When I saw he could safely reach the camp, I again set out on my unknown path. Three or four hour's travel brought me to the river, but I could not find a trail on either side, and it was impossible to proceed along either bank on account of the thick chaparral or jungle. Crossing the river I crawled through one chaparral on my hands and knees. I thought a few hundred yards would carry me through, but it appeared over a mile when I got through, and still found no trail. I climbed a mountain hoping from its summit to get a view of some sure way to reach my destination. The sun was sinking in its western glory when I descended from the mountain, intending to take a cañon which I thought ran in the direction I should travel to reach camp. I had just gained the cañon when I met seven Indians armed with bow and arrows; they were proceeding along the cañon the same way. As soon as they saw me they halted and each one drew his bow with an arrow half taut, and held it ready to shoot; equally alert I resolved to die game and drew both my single barrelled pistols and, holding one in my right hand, cocked, I advanced to within ten feet, determined to shoot at the first raising of a bow, with my pistols and then use my knife; however, no bow was raised any higher. I then spoke to them some familiar words in English, French and Spanish, but no response came from them; only a bewildered glare of astonishment; there they stood as statues, they watching me, and I watching them. Seeing they were going in the direction I wanted to go, I made a motion with my left hand for them to advance. Silently, except a grunt from one to the other, they went marching in Indian file; I following in their footsteps. The sun had set, the deepening twilight darkened around and as I trudged along in the gloom I had dismal forebodings, and musing to myself, I said: Well, young man, you are in for it this time! Several times you have escaped shipwreck and you have been in the war where the bullets of the enemy fell around you like hail and never touched you, and now, after having escaped all these dangers you have come here in these mountains to die at the hands of Indians, and your family will never know what has become of you.

Suddenly came a voice from an invisible person out of the gloom of the twilight, yet very near, it said in good English and as if reproving: Can not that Divine Providence which has hitherto protected you from so many dangers, still protect you? The words took away my fear, gave me courage, and filled me with faith and trust in God's providence which had already provided a way for my protection and for bringing me safe to my companions. As I travelled along in the gloom I heard the Indians utter an exclamation as of surprise; an instant later, I heard the steps of an approaching horseman when there appeared an Indian warrior dressed in regular military style; after greeting the Indians he came toward me, gave me a military salute, and asked me in broken but good Spanish, to accompany him. I felt a thrill of joy for from the tones of his voice, I could recognize they were friendly. He told me he had just come among his Indians, that he lived a few days off and regretted that he could not show me more hospitably he would like to treat me. I knew enough of Indian character to confide entirely in him; as I reached the end of the cañon a strange sight met my eye. Some half dozen huts, a large fire blazing on the side, around which was whirling, dancing and shr

ing an Indian naked, except that he had on a short calico shirt, the first probably they had ever seen, which their chief had that evening brought them. He would pause in his wild shrieking dance for an instant each time that he went around the fire, so as to let one at a time, some twenty or more men and women, approach and touch the wonderful garment. When this wild, exciting scene was over the chief bade the women give me some supper, and I was regaled with some broiled rabbit meat and a kind of gruel made from the seeds of the wild grasses or oats which grow so luxuriantly in many parts of California. The chief had already shown me two letters, one written by Gen. Fremont the other by Gen. Sutter, both of similar import stating that the leader was Jose Jesus, the chief of all the tribes in that vicinity, a man to be relied upon if his people were treated with kindness and justice, and that he had been of great service to Americans during the war with Mexico, and enjoined upon all our people to treat him and his people kindly. Alas! already had the hostile Oregonians, who had entered this region, commenced killing his people and driving them out of the mines where they had commenced working. Still this chief showed no hostility toward me; on the contrary, when I had supped he called several Indian women, and under his direction they spread some bear skins. This chief, Jose Jesus, the next morning early saddled two horses and conducted me into camp where, finding a war was about to commence, I left and went to San Francisco. What do you suppose was the fate of this chief? Within a few weeks after I left he was treacherously slaughtered by a lieutenant of volunteers; likewise many of his tribe who after his death and during the war that followed, were without a chief, and when the war was over a white man, good looking, with golden curling hair, named Savage, married into the tribe and acted as chief until he in turn, when trying to protect these Indians, was shot and killed.

SPOKANE FALLS, Washington.

A DEFENSE OF PHANTASMS OF THE DEAD.

By F. W. H. MYERS.

[CONCLUDED.]

It is to Mr. Podmore's third explanatory hypothesis, however, that I take the strongest exception. In this case he goes far beyond a suggestion which seemed to me when I made it to be an extreme outpost of the telepathic theory. In *Proceedings*, Vol. V., p. 420, will be found a case where a Mrs. Green, in Ireland, had a terrifying dream (at once communicated to others) representing a very unusual scene of the accidental drowning of a niece personally unknown to her, which scene had occurred in Queensland more than twelve hours before the dream. In this case Mrs. Green's brother, the father of the drowned woman, learnt the news about the time of the dream. "His mind," I remark, "may have supplied the link between the actual scene and the dream in England, and the scene would be vividly present to him at the time when the dream occurred." Amidst the difficulties of this case, it seemed to me possible that the grief of Mrs. Green's brother (Mr. Allen) might have generated or reinforced the telepathic impression which gave rise to Mrs. Green's dream. For the first reception of the news of a daughter's violent death amounts in itself to a kind of crisis; and we may well suppose that Mr. Allen had never experienced such a moment before.

There is a great interval between this hypothesis and the way in which Mr. Podmore uses a similar theory to explain (for instance) the phantasmal sights and sounds experienced by Mrs. G., her two children, and servant in the house at X., with which so many members of our Society are now personally familiar (p. 259). In this case, a previous occupant, Miss Morris, who had been much annoyed by ghostly experiences in the house, left it in December, 1886. Towards the end of November, 1887, Mrs. G. entered the house as a new tenant. Mrs. G. did not know Miss Morris, and had heard nothing as to the house's history. Yet Mr. Podmore suggests that "the later experiences,"—i. e., the ghostly troubles of Mrs. G. and her family,—"may have been started, if not wholly sustained, by thought-transference from Miss Morris, whose thoughts, no doubt, occasionally turned the house in which she had suffered so much agitation and alarm."

Let us consider what this implies. Miss Morris, no had left the house for a full year when the new disturbances began (December 1887), can hardly be imagined to have been still in a state of active panic. If we may suppose, as Mr. Podmore says, that she sometimes thought over her past annoyances. The re-

sult of these fatal recollections should certainly teach us to control our thoughts as strictly as our actions. For the very first effect of Miss Morris's ponderings was "a deep sob and moan," followed by a thump and a cry of "Oh, do forgive me";—all disturbing poor Mrs. G., who had the ill-luck to find herself in a bedroom about which Miss Morris was possibly thinking. Worse was to come, as the narrative shows (pp. 256 sqq.); and at last the unconscious Miss Morris drove Mrs. G. out of the house in despair. Surely on this view the peace of all of us rests on a sadly uncertain tenure! Many things—experiences quite other than ghostly—have happened in many houses on which former occupants may look back with feelings of regret or horror. There might indeed be a complex group of phantasms waiting for each new comer if the accumulated reminiscences of all previous inmates took ghostly form before his eyes.

I will quote but one instance more;—the alternative explanation given by Mr. Podmore for General Barter's vision of Lieutenant B. (see p. 284 above).

"It seems more plausible," he says, "to attribute [the vision] to telepathy from Lieutenant Deane, who had been well acquainted with the decedent during the last few months of his life, and who had left the percipient but a few minutes before. On the assumption that the vision had been due to the direct action of the deceased, its coincidence with Lieutenant Deane's visit remains unexplained."

Now, in the first place, I do not see much "coincidence" in the fact—no unusual one surely at an Indian station—that the Deanes had been making an evening call upon their friends and neighbors the Barter's;—and I conceive that all that this visit had to do with the vision was that in reconducting his friends General Barter happened to find himself at the propitious place and at a propitious hour for the apparition to become visible. But, apart from this, consider what Mr. Podmore's view involves. Lieutenant Deane, as he walks home with his wife, forms so intense a mental picture of a deceased acquaintance to whom he certainly was not much attached;—he realizes so vividly how Lieutenant B. would look if he were riding down the hill intoxicated after a "wet evening" at mess;—that his mental picture externalizes itself in sight and sound for General Barter and General Barter's dogs. Now it is not logically inconceivable that telepathy might act in this way,—on the man at any rate, if not on the dogs. I am willing to admit that a picture strongly occupying A's mind might externalize itself to B as a phantasmal image in A's vicinity. But I repeat that it is an extraordinary thing that this power of transference of mental pictures should operate simply and solely in transferring mental pictures of dead persons, or (as in the case of the house at X. just quoted) in transferring mental pictures symbolising horrors experienced by the mental-picturer at the recollection of the imagined sight of dead persons. If General Barter had been in the habit—which he was not—of thus externalizing pictures out of his friends' minds; if Lieutenant Deane had been in the habit—which he was not—of pondering with intense anguish on his dissipated comrade's fate,—there might have been some plausibility in Mr. Podmore's view. But, as the case stands, we have a right to ask why the ordinary interests, the ordinary excitements of our neighbors,—their money-affairs, their love-affairs, and the like,—are not perpetually obtruding themselves upon us in phantasmal guise. Until they do so, it is hardly plausible to assume a transference of our neighbor's thoughts or memories as the explanation of this one special class of phenomena which point *prima facie* to the influence of the dead.

It was objected to us when we published our first evidence for thought-transference that such a possibility was contrary to the universal experience of mankind;—that human beings were in actual fact constantly anxious to read each others' minds, and constantly unable to do so. To this we replied that the kind and amount of thought-transference to which our experiments pointed was not such as to be of importance in actual practice, or to obtrude itself upon the notice of anyone who was not carefully seeking it. Such has continued to be the character of our experiments;—decisive (as we must hold) as to the reality of the power in question, but indicating also that that power is rare, fleeting, and inconspicuous. In the present state of our telepathic evidence we must avoid postulating sudden irregular extensions of this little-known power,—just in order—like the Ptolemaics—"to save appearances,"—to cover somehow all the observed phenomena without recasting our much-strained theory. "Cycle and epicycle, orb in orb";—complex and elaborate indeed must be the reasoning which would explain by the action of the living the apparitions of the dead.

I recognize, however, that while dealing thus severally with Mr. Podmore's hypotheses I have not yet fully met the objections which he or others have urged against my own. Especially there remains an objection which, though capable of being turned against Mr. Podmore's view as well as against mine, becomes, no doubt, the more telling as more and more significance is attributed to narratives of haunting and the

like. I refer to the large admixture of fragmentary, meaningless hallucinations of sight and sound,—mere vague noises, momentary lights, etc., which do not readily suggest intelligent agency. Mr. Podmore freely classes these hallucinations as purely subjective, and seems to suggest that telepathic hallucinations, due to other living minds, may be readily engrafted upon, or may readily engender, these merely delusive manifestations. I do not myself see much evidence for such conjunction of false phantasms with true; but I admit that something more than this demurrer is needed from me; that I ought to try to show in what way these inchoate, scrappy hallucinations are explicable on my own scheme. I do so with some reluctance; for in passing from Mr. Podmore's view to my own I feel that I reject the improbable only to embark upon the unprovable; and that my critics will hardly be at the pains to separate what I regard as evidence from what I admit to be conjecture.

I have already urged that if once the possibility of a direct transference of ideas and impressions from mind to mind be established,—a transference independent of sensory organs, and not arrested by crowded cities or by breadth of sea,—then we must regard this far-acting power, this far-perceiving sensibility, as indicating the existence of a scheme of laws, a system of forces, of which our sciences of matter are as powerless to take account as our balances are to weigh the cosmical ether. Yet, like the existence and properties of that ether, these spiritual forces may conceivably be comprehended by inference,—detected in their inconspicuous interfusion with causes better understood. For the present, assuredly, our inferences, our conceptions, must be of the vaguest, most provisional character.

But there is one assumption which we in this century can no more avoid making than the savage could avoid ascribing the movements of nature to the action of spirits bent on his weal or woe. Where his conceptions were inevitably self-centred, ours,—be they true or false, wise or unwise,—are inevitably naturalistic, cosmical, evolutionary. And thus if there be any impingement whatsoever of a spiritual world (I use this term as readily, though vaguely, intelligible) on our mundane sphere, we are forced to imagine that impingement or interaction to be of such a kind as would be recognized by higher intelligences as subject to laws not primarily framed for subservience to human needs, or recognition by human intelligences. It must be something utterly different from the specially-authorized interferences which the mass of mankind continue to imagine in this one realm, although science has expelled them from every other. And it follows that since we have some evidence that such impingement exists, it is not fantastic but reasonable to consider, in a broad analogical manner, in what ways its manifestation might best accord with our notions of nature.

So far as we can judge from the behavior of other laws or forces, which, while entirely removed from our direct cognizance, are yet inferred to produce occasional conspicuous physical effects, we shall be led to suppose that the vast majority of the effects produced by the unseen world upon our own are not definitely recognized by our intelligence. We are likely to note only a few emergent instances,—phenomena specially directed towards us, or specially incapable of being referred to ordinary laws. "Specially directed towards us," I say;—for we may conjecture that the law of intercommunication between the seen and the unseen may, like other laws of nature, be sometimes utilized by intelligences familiar with its bearings. "Specially incapable of being referred to ordinary causes," I say;—for we cannot tell *a priori* after what fashion such influences may be perceived: Our ordinary apprehensions are not of the facts in nature theoretically most important, but of the facts in nature most important for the preservation of our own bodily organisms. We perceive low degrees of light because even a low light helped our ancestors to search for food; we do not perceive low degrees of electricity, because to those ancestors weak electricity was wholly unimportant. But the human organism has many capacities which are rarely manifested; and in every direction some few persons are found who perceive phenomena unimportant to man's life and unobserved by the multitude. The perception of certain psychical influences may be like the hearing of very shrill notes, or the perception of the presence of a hidden cat in the room,—an innate capacity which from its practical uselessness has never yet been fostered by the race, and which consequently reaches its higher grades only in a few chance individuals.

Or, again, these supposed psychical influences may present themselves as perceptions too feeble to allow us to recognize their supernormal character. Few phenomena are theoretically more important, or practically more continuous, than the fall of meteoric dust on the earth. Yet this dust has descended unobserved upon the heads of all men in all ages, and has only been recognized when the falling body attained a quite unusual size and weight.

The great majority of psychical influences may, on this analogy, be quite below the level at which they could attract our attention. They will disturb human

life as little as the fall of cosmical dust disturbs weighing operations conducted in the open air. Then when they attain to a somewhat greater magnitude, they will be conspicuous but not recognizable. They will be vague, inchoate sounds or sights to which it will be hard to assign a distinct origin.

On the old view, that which was to be looked for (if anything was to be looked for) from the unseen world was an occasional definite apparition, induced by grave causes, and standing wholly apart from other phenomena. In my view, on the other hand, we must look for a miscellaneous interfusion among terrene phenomena of phenomena generated by extra-terrene causes.

This conclusion (from which I can see no logical escape) looks perilously like a return to the animistic superstitions of the savage,—or at least to the mediæval ascription of any specially puzzling circumstance to the agency of the devil. The reader will feel himself in danger of being drawn into the worst possible intellectual company,—into that credulous band who argue that because an incident might conceivably be supernormal, therefore it is supernormal,—and who resent any effort to refer their marvels to the action of ordinary laws. I must therefore at once insist that my object is a quite different one. I am not going to rest any evidential claim whatever upon any phenomenon which might be due to ordinary physical causes, or to mere subjective hallucination. The cases to which we appeal as evidence must be not vague and inchoate but distinct and coincidental. All that I claim is that these vague phenomena, surrounding the distinct phenomena, should count as neutral ground;—that they should not be used, as Podmore has used them, to discredit those distinct phenomena of which they form, in my view, an integral, though not an evidentially valuable part.

This, I repeat, is the full extent of the evidential, the controversial, use which ought to be made of these obscure phenomena. From a speculative point of view, however, there is more to be said. When we are no longer trying to prove that veridical phantasms do occur, but are assuming the fact of their occurrence and trying to explain their genesis and development,—then indeed these inchoate, rudimentary phenomena of sight and sound will acquire a theoretical importance which as evidence they cannot claim to possess.

Just as, in trying to trace the causes, say, of a paralytic seizure, we feel it needful to note all smaller symptoms which precede, accompany, or follow the principal shock, so also in tracking the genesis of a veridical hallucination we are bound to note all such minor hallucinatory percepts as have grouped themselves about the central phantasm. These subsidiary hallucinations cannot be meaningless, cannot be arbitrary; they must in some way indicate the mode in which the unknown energy is operating to produce the main result.

A complete record should, I think, be made in the first place of the phenomena which do accompany veridical hallucinations, and in the second place of phenomena which are frequent in the hallucinations of the insane, or in the plainly subjective hallucinations of sane persons, but which are not observed to accompany hallucinations of a veridical type. Much of this task has already been performed by Mr. Gurney*; and I will illustrate the value of these comparisons by referring to some cases where he has shown the various forms of connection of luminous appearances with veridical apparitions. Sometimes we have the phantasmal figure seen as though illuminated on a dark background. Sometimes it appears as in a disc or oval of light. Sometimes its contour is indistinct, and it resembles a luminous cloud, either for the first moments of its appearance or throughout all its stay, or a brilliant diffused glow, which seems a sufficiently unique experience, and coincides sufficiently closely with a death, to have some claim to rank as a veridical phantasm. Now from all this I argue that the phantasmogenetic agency at work—whatever that may be—may be able to produce effects of light more easily than definite figures. I shall think it antecedently probable, therefore, that there will be many veridical hallucinations which will not get beyond this stage;—which will produce impressions of light and nothing more yet which will be in reality of just the same type as those which rise into distinctness and recognition. When, therefore, in our accounts of "haunting" phenomena I read of brilliant phantasmal lights, apparently meaningless, I do not set them down as necessarily indicating a tendency on the percipients' part to merely subjective hallucination. I claim that they must rank as ambiguous phenomena,—telling decisively neither for nor against some agency external to the percipient. And if they are witnessed independently by several persons, I say that they may then afford strong presumption that there is some agency external to the percipients, but

unable to impress itself upon their minds in any more developed or personalized form.

A similar argument will hold good in the case of the vague hallucinatory noises which frequently accompany definite veridical phantasms, and frequently also occur apart from any definite phantasm in houses reputed haunted. As regards these inarticulate noises, there is of course always a possibility that they are real objective sounds, due to undiscovered physical causes. When a sound is sudden and never repeated it may often be impossible to explain it; but I think that when any sound, however vague or obscure, is frequently repeated, its physical cause, if physical cause it has, ought to be detected by careful investigation. Here, as in so many other parts of our inquiry, nothing is needed except just that careful and exact attention which has never yet been bestowed.

I might pursue this discussion of inchoate manifestations much further, and might suggest other phenomena, besides lights and noises, which may by analogy have some supernormal origin, but which must inevitably remain unrecognized. But for brevity's sake I will go on to another cause of unrecognizability on which as yet I have but very briefly dwelt. I allude to the large part which local attraction seems to play in the generation of post-mortem phantasms. In "Phantasms of the Living" there were cases which suggested that during life, or at the hour of death, it was sometimes a local rather than a personal cause which induced or determined the apparition of the dying man. And in post-mortem cases—as our evidence has shown—this feature is still more prominent. To me it seems that it may well be only as an exceptional thing that any post-mortem phantom is recognized by any survivor. If once it is admitted that phantasms may be in some way conditioned or attracted by that form of assemblage of influences which we term locality, it is plain that we transitory tenants of the earth's surface can have no claim to appropriate all the memories which may act upon the departed. If apparitions be the dreams of the dead, they will dream of affairs of their own in which we have no share. And if as (as both Mr. Podmore and I hold) these phantasms are to be regarded as the reflections of some external mind, then I maintain—in opposition to him—that they do at least *prima facie* resemble dreams of the dead rather than dreams of the living.

Dreams of the dead, I suppose, equally well with dreams of the living, may include figures which are not the figures of the dreamers themselves. Such, possibly, may be the explanation of the cases where several distinct figures are observed in the same house. As in certain cases in "Phantasms of the Living," the subsidiary figures may possibly take their rise in the shaping imagination of the principal agent. But, apart from this, it seems to me that if we grant to locality any influence at all, we cannot predict in what way that influence may show itself. We need, I think, much fuller histories of what has happened in houses now "haunted" than we yet possess, before we can discuss the question of these multiple appearances with much hope of result. In one case—which we are not at liberty to cite in detail—at least six figures seen in the same house by persons not cognizant of its history have been plausibly identified with actual personages in the past. In this case the materials for recognition—both phantasmal and historical—happen to be unusually full. But in most houses—in such houses, for instance, as that at Prestbury, where various figures were seen—the memory of former tenants quickly fades, and no means are left by which the revenant can prove his identity.

The present paper has thus far been mainly concerned with visual manifestations of the dead, since these form the most convenient group for comparison with those phantasms of the living, from which I have tried to distinguish what I regard as real post-mortem apparitions. But my case for post-mortem manifestations does not rest upon apparitions alone.

It appears to me that there is an important parallelism running through each class of our experiments in automatism and each class of our spontaneous phenomena. Roughly speaking, we may say that our experiment and observation comprise five different stages of phenomena; viz., (I.) hypnotic suggestion; (II.) telepathic experiments; (III.) spontaneous telepathy during life; (IV.) phantasms at death; (V.) phantasms after death. And we find, I think, that the same types of communications meet us at each stage; so that this recurrent similarity of types raises a presumption that the underlying mechanism of manifestation at each stage may be in some way similar.

Again using a mere rough form of division, we shall find three main forms of manifestation at each stage: (1) hallucinations of the senses; (2) emotional and motor impulses; (3) definite intellectual messages.

I. And first let us start from a class of experiments into which telepathy does not enter, but which exhibit in its simplest form the mechanism of the automatic transfer of messages from one stratum to another of the same personality. I speak, of course, of post-hypnotic suggestions. Here the agent is a living

man, acting in an ordinary way, by direct speech. The unusual feature lies in the condition of the percipient, who is hypnotised at the time, and is thus undergoing a kind of dislocation of personality, or temporary upheaval of an habitually subjacent stratum of the self. This hypnotic personality, being for the time at the surface, receives the agent's verbal suggestion, of which the percipient's waking self is unaware. Then afterwards, when the waking self has resumed its usual upper position, the hypnotic self carries out at the stated time the given suggestion,—an act whose origin the upper stratum of consciousness does not know, but which is in effect a message communicated to the upper stratum from the now submerged or sub-conscious stratum on which the suggestion was originally impressed.

And this message may take any one of the three leading forms mentioned above;—say a hallucinatory image of the hypnotizer or of some other person; or an impulse to perform some action; or a definite word or sentence to be written automatically by the waking self, which thus learns what order has been laid upon the hypnotic self while the waking consciousness was in abeyance.

II. Now turn to our experiments in thought-transference. Here again the agent is a living man; but he is no longer operating by ordinary means,—by spoken words or visible gestures. He is operating on the percipient's subconscious self by means of a telepathic impulse, which he desires, indeed, to project from himself, and which the percipient may desire to receive, but of whose *modus operandi* the ordinary waking selves of agent and percipient alike are entirely unaware.

Here again we may divide the messages sent into the same three main classes. First come the hallucinatory figures—always or almost always of himself—which the agent causes the percipient to see. Secondly come impulses to act, telepathically impressed; as when (in Madame B.'s case) the hypnotizer desires his subject to come to him at an hour not previously notified. And thirdly, we have a parallel to the post-hypnotic writing of definite words or figures in our own experiments on the direct telepathic transmission of words, figures, cards, etc., from the agent, using no normal means of communication, to the percipient, either in the hypnotized or in the waking state.

The parallel between the telepathic messages and the post-hypnotic messages will thus be pretty complete if we regard the phantasmal figures of Mr. S. H. B., Baron Schrenck, etc., (so often referred to),* as really parallel to the phantasmal figures of Professor Beaunis, etc., which hypnotic subjects are made to see. I admit, however, that I do not regard these two classes of phantasmal figures as really parallel, for two main reasons. In the first place the telepathic phantasm (Mr. S. H. B.) is sometimes perceptible to more than one person, while the hypnotically suggested phantasm (as thus far known) is only perceptible to the person to whom the suggestion has been made. And in the second place, the agent who projects the telepathic phantasm (Rev. C. Godfrey, Mr. Cleave), is sometimes himself more or less conscious of being present with the percipient; whereas the hypnotizer who has ordered that a semblance of himself shall appear to his subject at a given date remains of course himself quiet unaffected by the hallucinatory figure of himself which his subject's hypnotic self generates at the appointed hour.

I conceive, in short, that in telepathic cases there is a transmission from agent to percipient which differs profoundly in kind, and not only in degree, from any transmission of idea or impulse in which the agent employs normal means of suggestion, by voice or gesture.

III. We come next to the spontaneous phantasms occurring during life. Here we find the same three broad classes of messages;—with this difference, that the actual apparitions, which in our telepathic experimentation are thus far unfortunately rare, become now the most important class. I need not recall the instances given in "Phantasms of the Living," etc., where an agent undergoing some sudden crisis seems in some way to generate an apparition of himself seen by a distant percipient. Important also in this connection are those apparitions of the double, where some one agent (Mrs. Stone, Mrs. Beaumont, etc.) is seen repeatedly in phantasmal form by different percipients at times when that agent is undergoing no special crisis.

Again, among our telepathic impressions generated (spontaneously, not experimentally) by living agents, we have cases, which I need not here recapitulate, of pervading sensations of distress; or impulses to return home (Skirving, etc.), which are parallel to the hypnotized subject's impulse to approach his distant hypnotizer, at a moment when that hypnotizer is willing him to do so.

And thirdly, among these telepathic communications from the living to the living, we have definite

* "Phantasms of the Living," Vol. I. chap. xi.: "Transient Hallucinations of the Sane," and heading "Luminosity" in Index.

* "Phantasms of the Living," Vol. I., pp. lxxxiv.-v., 100-110; Vol. II., pp. 671-6. *Journal*, Vol. II., p. 307.

sentences automatically written, communicating facts which the distant person knows, but is not consciously endeavoring to transmit. A typical case of this kind (Mrs. Kirby's) is given in *Journal*, Vol. III., p. 298; and there are others which must be cited in a future paper.

IV. Passing on to phantasms which cluster about the moment of death, we find our three main classes of cases still meeting us. Our readers are familiar with the visual cases, where there is an actual apparition of the dying man, seen by one or more persons; and also with the emotional and motor cases, where the impression, although powerful, is not definitely sensory in character. And various cases also have been published where the message has consisted of definite words, not always externalized as an auditory hallucination, but sometimes automatically uttered by the percipient himself or automatically written by the percipient, as in the case communicated by Dr. Liébeault (*Phantasms of the Living*, Vol. I., p. 293), where a girl writes the messages announcing her friend's death at the time when that friend is in fact dying in a distant city.

V. And now I maintain that in these post-mortem cases also we find the same general classes persisting, and in somewhat the same proportion. Most conspicuous are the actual apparitions, with which, indeed, the preceding pages have mainly dealt. It is very rare to find an apparition which seems to impart any verbal message; but I give as Case I. in an Appendix a case of this kind. As a rule, however, the apparition is of the apparently automatic, purposeless character, already so fully described. We have also the emotional and motor class of post-mortem cases (as Moir's); and these may, perhaps, be more numerous in proportion than our collection would indicate; for it is obvious that impressions which are so much less definite than a visual hallucination (although they may be even more impressive to the percipient himself) can rarely be used as evidence of communication with the departed.

But now I wish to point out that, besides these two classes of post-mortem manifestations, we have our third class also still persisting;—we have definite verbal messages which at least purport, and sometimes, I think, with strong probability, to come from the departed.

Personally, indeed, I regard this form of evidence to post-mortem communications as the most cogent of all. If I have not hitherto touched upon it in this series of papers, this has not been from any indifference to it, but rather from a sense of its importance, and of the care with which it should be approached. I have endeavored to lead up to it by another series of discussions on automatic writing and other forms of automatism, which may help to perform the preliminary task of showing to what sources other than communication from the departed we are bound to refer the enormous majority of genuinely automatic messages, however obtained. For in no part of our whole field of inquiry have error and delusion been more conspicuous than in this. The ascription of the paltriest automatic messages to the loftiest names—human or divine; the awe-struck retelling of the halting verses of a "Shakespeare," or the washy platitudes of a "St. John,"—all this has been equally repugnant to science, to religion, and to plain common-sense. And short of extravagance like this, in the case of the great majority of automatic messages, their claim to proceed from the departed has no valid foundation, since all the actual facts contained in them have been known to the writer, although they may be presented or discussed in a manner which the writer does not anticipate, and which may seem characteristic of a departed person.

But a certain number of cases remain where the message given contains verifiable facts of which neither the writer, nor any one else present at the time, was—so far as can be discovered—previously aware. It then becomes our business to consider from what mind these messages can have been originated.

Some cases of this kind were cited and discussed in the *Society for Psychical Research Journal* for February, 1888 (Vol. III., p. 214, sqq.). Others may be found in "M. A. (Oxon's)" "*Spirit Identity*," now out of print. And four are given in an Appendix to this paper: Cases II., III., IV., V. All these were sent to me by our corresponding member, the Hon. A. Aksakoff, and three of them (II., III., IV.) have appeared in his new work, "*Animismus und Spiritismus*." Case II., however, is here given with important additional matter sent to me by M. Aksakoff, and Case V. now appears, I believe, for the first time.

In considering such messages we must remember that there is a possible way of explaining almost any message without postulating the continuance of personal life after bodily death. It is conceivable that thought-transference and clairvoyance may be pushed to the point of a sort of terrene omniscience; so that to a man's unconscious self some phantasmal picture should be open of all that men are doing or have done,—things good and evil photographed imperish-

ably in some inexorable imprint of the past. In such a case, the apparent personality of one departed might be only some kind of persisting synthesis of the psychological impressions which his transitory existence had left upon the sum of things.

All this might be; but before such a hypothesis as this could come within the range of possible discussion by men of science there must have been a change of mental attitude so fundamental that no argument at present admissible either way could tell for much in the scale. For the present our business must be to collect the truth-telling messages, without pretending to any absolute certainty as to their source. But those who wish to prove continued personal identity must keep two needs in view;—first the need of definite facts, given in the message, which were known to the departed and are not known to the automatist; and secondly, the need of detailed and characteristic utterances; a moral means of identification corresponding, say, not to the meagre signalement by which a man is described on his passport, but to the individual complex of minute markings left by the impression of a prisoner's thumb.

When I consider how slight, how careless, how occasional, all experiment of this kind has as yet been—and yet what striking fragments of evidence have issued from these scattered attempts,—I cannot but hope that the systematic study of human automatism, human personality, may lead to the gradual discernment of personalities other than the automatist's, operating unspent in the penumbra of his unconscious self.

I will not push my arguments further. I do not pretend to accredit them with a cogency which they do not possess. I shall have accomplished all that seems at present possible if I leave my reader feeling that my suggestions, although obviously unprovable, are not obviously improbable, nay, that, were they once admitted, the phenomena, as thus far known to us, would fall easily and naturally into place. It must be for further evidence to decide a controversy which, however anciently debated, is barely yet becoming ripe for scientific discussion.

But before closing this paper I must refer to two objections of a moral kind with which my former paper has been met. It has been urged on the one hand that these apparitions form so sorry, so distasteful a spectacle that they serve to repel men from the study of psychical phenomena which seem to lead up to such a degradation or parody of the hope of eternal life. And on the other hand I have been rebuked—and here Mr. Podmore has joined in the warning—for attracting premature adherence to my theories by holding out an unwarranted expectation of the immortality which man's heart desires. These two objections, as will be seen, are self-contradictory; yet I cannot leave the one to answer the other, nor maintain that either of them is void of force. At different moments, and in different moods, I have felt both of them myself. And I think that, diverse as the charges seem, the reply that best meets the one best meets the other also,—and consists in something of explanation of the frame of mind in which, as I conceive, we should enter upon the inquiries in which issues so vast as these are involved.

And first let me say that my own belief as to the attractive effect on men's minds of such prospect of survival of death as this evidence implies has undergone an important alteration. In the introduction to "*Phantasms of the Living*" I insisted on the supposed danger which Mr. Podmore still fears—the danger of "taking advantage of men's hopes or fears," of "gilding our solid arguments with the radiance of an unproved surmise." It was natural to imagine that men would eagerly welcome any new light, however glimmering, on a prospect which they profess to regard as essential both to virtue and to happiness. But the wider experience, the first-hand knowledge of the real feelings of men, which this long investigation has necessarily brought with it, have greatly modified that original impression. I believe now that there is no danger lest arguments such as mine should be too eagerly accepted as falling in with my reader's wishes. I suspect, that on the other hand, that if they are to take real hold of men's minds they will need to be driven home with far more of appeal and insistence than I can attempt to give them. For this is not what men desire—this inferential, incomplete demonstration that in some fashion or other there is something which survives the tomb. What men want is the assurance of personal happiness after death; or if they cannot feel this, they wish at least for such half belief as may enable them to dismiss such speculations altogether. They do not desire to know more about death, but to avoid thinking of what they know already. A man will tell you in the same breath that he trusts to enter upon eternal happiness when he dies, but that he would rather not discuss such depressing subjects. Some weak spirits even invent for themselves a kind of new superstition—one knows not whether further removed from the temper of Plato or of Augustine—according to which there is something presumptuous or irreverent in allowing the

mind to dwell or speculate upon the serious destiny and chief concerns of man. All this, I do not doubt, the ministers of religion well know. They know that beside those nobly trustful souls to whom all good seems natural and all high hopes assured, their flocks contain a large percentage of timorous spirits who ask only to be lulled into security and to be saved at any cost from fear. Such men certainly are not disposed to look too closely at the evidence for what they desire. It is not they who are influenced by any words of ours, or who are at the pains to follow the groping steps with which in these proceedings we clamber to a dubious glimpse of that Promised Land which they have already mapped out to their satisfaction.

Our work, so far as I can tell, is mainly followed by readers of a very different type. There is an attitude of mind, becoming yearly commoner among educated men, which, although neither cynical nor pessimistic, yet regards the present without enthusiasm and the future without eagerness. There is an acquiescence in the life of earth, and a deep distrust of the unknown. With the advance of knowledge, with the quickening of imagination, a feeling almost new in the world has arisen,—a kind of shrinking from the magnitude of Fate. The words Infinity, Eternity, are no longer mere theological counters; they have taken on an awful significance from our growing realization of astronomical periods, of galactic spaces—"the gleam of a million million of suns." A soul from which the Christian confidence has been withdrawn may well feel that it is going forth into the void,—not as a child to his Father's home,—but rather of a spark of sentience involved amid enormous forces, and capable of unimagined pain. And thus it comes that men tacitly desire to make a compromise with Fate, to be satisfied with this mixed and fleeting life, and to ignore the possibilities of the unknown.

Such, as I observe, is the prevailing temper which our evidence has to meet. That evidence does not attract, it rather irritates many of the best minds of our age. They are unwilling to reopen the great problem at all, and are naturally the more unwilling inasmuch as the new evidence itself seems so perplexing and grotesque. Perplexing and grotesque indeed! I answer; but it is evidence; and if any evidence there be, then neither can science continue to ignore the problem nor philosophy to assume the solution. What is needed is simply a dispassionate intellectual curiosity bent upon unraveling the indications of man's survival after earthly manhood with the same candid diligence which has so lately unraveled the indications of man's descent from the brute. We need not fear that men will be persuaded too easily into such a temper as this.

Rather it is to be apprehended,—and here I have in view a different group of objectors,—that even those men who care deeply about man's future—who welcome any rebuilding of philosophical fabrics which may encourage hope—will stand aloof from our scattered unintelligible facts, and will prefer their own "cloud-capp'd towers" to any rough foundation stones which we may hope to lay.

Yet would there not be something cowardly in a refusal to accept the only definite facts attainable because they are not the kind of facts which we should have best liked to know? And would there not be something childish in the notion that the unseen world must consist of vague and ghastly objects—

Mockeries and masks of motion and mute breath,
Leavings of life, the superflux of death,—

Simply because the apparitions which form at present our clearest indications of that world's existence are by their very nature fugitive and strange? As well might Columbus have turned back when the first drift wood floated out to him from America, on the ground that it was useless to discover a continent consisting only of dead logs.

All such reluctances and hesitations as these will disappear as men learn, in a larger sense than ever before, "to see life steadily and see it whole."—to maintain in this unfamiliar air the same dispassionate curiosity and steady persistence of research by which alone objective truth in any direction has ever been attained by man. There is no fear lest the Cosmos itself be meaningless or incoherent; the question for us is whether we men are ever to have a chance of entering into its meaning, recognizing its coherence; or are doomed to remain on the outside of all deep significance, and but to gaze for a moment on the enormous pageant as it sweeps by us with an unknown purport in obedience to an incognizable Power.

The traditional greeting of the Buddhist Tartars is, "All men are brethren and should help one another." When a disciple asked Confucius about benevolence, he said, "It is to love all men;" and he elsewhere said, "My doctrine is simple and easy to understand;" and his chief disciple adds, "It consists only in having the heart right and in loving one's neighbor as one's self."—*Higginson*.

ONLY ONE MOTHER.

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break—
So cherish that mother, my boy.

You have only one mother who will
Stick to you through good and through ill,
And love you although
The world is your foe—
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay:
Who for you won't spare
Self-sacrifice rare—
So worship that mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight—
To help her all pains ever take.

You have only one mother to miss
When she has departed from this.
So love and revere
That mother while here—
Sometime you won't know her dear kiss.

You have only one mother—just one.
Remember that always, my son;
None can or will do
What she has for you.
What have you for her ever done?
—B. C. Dodge, in "Agnostic Journal."

No adequate history of our times can ever be written without giving large space to the admission of the first woman-suffrage state and the experiments, experiences, and debates that led up to it. When future generations read the account of what took place in the Senate of the United States recently amazement and amusement will probably be mingled with indignation. For it will appear that almost the only objection made to the admission of Wyoming as a state was made on the ground that the people of that territory had decided for themselves the suffrage question in a way displeasing to certain Senators from various parts of the Union. And, as if they were not sufficiently absurd, it will further appear that these objecting Senators all belonged to a political party whose most famous doctrine, in a critical period of American history, was that of "popular sovereignty," of the right of every territory, when applying for entrance into the Union, to determine its own political and domestic institutions in its own way!

Many women now find happiness and a field for their best effort in art and literature. Others have invaded the school-room, and the store, and the office, and man has been compelled to effort to hold his own, and is under no illusion as to woman's ability. The coming man and the coming woman will find much that has been written about woman's sphere and the mutual relations of the sexes antiquated. What are to be their relations and proper spheres in the future need give us no concern at present. The wider knowledge will bring the wider wisdom which is its divine complement, and the problems of life which have hitherto baffled man may yet be solved by man and woman when woman shall become the helpmeet for man for which she was intended in the divine economy. What men like in women furnished a feminine ideal in the past; what women like in men may furnish a masculine ideal in the future.

Mrs. A. B. Crane of Brooks county, Georgia, sixty-five years old, raised last year, with the help of one little boy, four bales of cotton, two hundred bushels of corn, meat enough for the year, and an abundant supply of oats, fodder, etc. All the outside help she had was the hiring of a man for one day and the picking of five hundred pounds of cotton.

According to the statistics of the last educational year, there were 36,000 women and 41,000 men in our regular colleges; the charge can not be made that women are indifferent to opportunities for higher education, and the prospect is that in a few years collegiate women will outnumber college-bred men.

Mrs. C. L. Haynes, who has recently been elected assistant physician of the Western Lunatic Asylum after passing a successful examination before the State Medical Board, is the first woman physician in Virginia.

In connection with University honors and medicine, it is especially pleasant to hear of Miss Eleanor Fleury's further success. This year Miss Fleury has come out with first place on the honors list for the M. B. examination at the Royal University of Ireland; and, as a consequence of her high place, has been awarded the University Exhibition of £40. So distinguished a graduate has Miss Fleury proved herself—having won "Exhibitions" at her second and third examinations in medicine—that the vice-chancellor of the University, in presenting her with her diplomas, congratulated her warmly on her ability and the distinctions she had won. She is, it seems, the first woman to take the medical degree at the University. It is a point to note that, hitherto, in her medical examinations, she has proved herself the ablest student in her year.

Vassar college was founded in 1861, but was not opened for students until 1865. Matthew Vassar, the founder, was a citizen of Poughkeepsie—wealthy, without children—eager to discover some way in which he could do a great good with his money. He gave the college its spacious grounds, covering 200 acres and situated just east of the limits of the city, with an endowment of \$275,000; erected the buildings and furnished and equipped them at a cost of about \$500,000. It has since been further endowed by the gift of \$130,000 from Matthew Vassar, Jr., and \$130,000 from John Guy Vassar. It is also made one of the residuary legatees of the latter. A fund of \$100,000 additional has been contributed by various persons during the last year.

It is not generally known that a department has been recently opened at the Royal observatory, Greenwich, Eng., which is presided over entirely by women. Four ex-Newham students, at the head of whom is Miss Clemes, a lady of rare ability, are engaged in daily work at the observatory. Their employment includes exact measurement from photographs, as well as actual photography and night observations. The arrangement is tentative, but if Miss Clemes and her associates succeed in making themselves useful the women's department will doubtless become a permanent institution.

At the alumni dinner of the Boston University Law School, the other day, Miss M. A. Greene was the only lady graduate present among sixty-three of the masculine alumni. She was called upon for a speech, and made a response so graceful (although it was entirely impromptu) that the *Boston Record* says: The Boston University alumni dinner feature, even with Willie Russell and Judge Holmes present, was a speech by Miss Mary Greene. She claimed a place for woman at the bar, which she firmly believed she could sustain with credit to herself and it. The following applause was hearty and cordial.

Mrs. Martha Gray, of Virginia, has been found by the census man. Mrs. Gray is now living with her third husband and her record at rearing children is thus scheduled: Six triplets, eighteen; six twins, twelve; seven singles, seven; total, thirty-seven children. When the census enumerator facetiously remarked: "Tally one for Mrs. Gray," that good lady exclaimed: "You tally thirty-seven, and don't you forget it!"

Twelve young ladies of Indianapolis, employed in stores and offices, have rented a suite of twelve rooms and are living on the Beliam plan. Each pays into the treasury \$3 per week, and a cook is employed to prepare meals. In addition, each is assessed 25 cents for a consensual fund, which is held to meet unusual expenses. The young ladies room in couples, and each week two of them are appointed purveyors. The only time they are all together is at supper, but they are contented and enjoy their way of living.

A letter says: The beginnings of co-education at Ann Arbor were viewed with alarm by many, partly because it was feared that if women were admitted the standard would be lowered, partly because it was anticipated that youthful follies would multiply. Both forebodings have been happily dispelled by the facts. It has been found that young ladies choose the harder courses in preference, and do their work with a conscientiousness that well might be taken as a model by the majority of young men; and certainly they exercise a restraint upon the conduct of young men alike wholesome and decided.

Mme. Modjeska says she cannot afford to get angry, for the reason that to lose one's temper is to lose one's beauty. Husbands who have scolding wives may do themselves a good turn by cutting this out and pasting in on the looking glass.

JUDGE DAILEY'S THIRD LETTER.

TO THE EDITOR: We stopped a night in Manchester to pay a visit to Dr. William and Emma Hardinge Britten. These valued friends we had the pleasure of entertaining when they were last in America, and our call was a genuine surprise to them, and one of much pleasure to ourselves. All lovers of spiritual truth, are, or ought to be interested in hearing from these people, and something of their home life. Mrs. Britten can never find time to rest. She is one of the oldest lecturers upon the platform, and has carried aloft the torch of truth through England, Scotland, America and Australia. Her publications have been numerous and extensively read. One never tires in reading her writings. She is logical and forcible, and if the occasion requires it, her pen can drop words that burn like fire. They have crossed the Atlantic ocean so often, and have been upon the water so much, that our journey seemed like a small undertaking to them. They have a beautiful little home in a quiet part of the city, where Mrs. Britten, during the week does the editorial work for her paper *The Two Worlds*, while Dr. Britten amuses himself with a conservatory attached to his house. Sundays, Mrs. Britten is still lecturing. She keeps well posted as to American matters, and held up her hands in disgust, when speaking of the effects of the recent exposures of the "materializers" in our country. I have the satisfaction of knowing that my efforts to secure legislation against materializing frauds in the state of New York, were approved by Mrs. Britten and others here, who desire if possible to stop these practices so damaging to the movement. I chanced when in Liverpool to see in a copy of the *Banner of Light*, a communication from Prof. Kiddle informing the readers of the *Banner*, that with more wisdom than was shown in having the bill to punish frauds in materialization introduced into the legislature of the state of New York, the legislature had decided to take no action in the matter, and while deprecating all efforts to legislate in such matters, he advised mediums to give no occasion for such legislation. I certainly can find no fault with his advice, but as the exposure in Brooklyn came immediately upon the heels of the Professor's publication, it is evident that his advice is sneered at by the heartless creatures who traffic in bogus ghosts at the expense of the most sacred of causes and the most tender ties of human hearts. The difference in our views is wide and radical. In so far as I understand his position upon these matters his course up to the present time has been such as would naturally encourage crime in bad-hearted persons claiming to be mediums, or being mediums, who pervert their gifts, lest by efforts to punish them some person, possibly innocent, might suffer, or if legislation is once invoked, it might be more sweeping than desired. Well, of two evils we must choose the least, and of two dangers choose the course least hazardous.

These suggestions lead us to a consideration of the situation in England. We have been delightfully entertained by "Mr. A. M. (Oxen)" the editor of *Light*. The level-headedness of this gentleman is shown in the increased influence and circulation of his paper. *Light* is circulated among and read by the most scholarly people in England. I am not at liberty to give names, but was surprised and gratified to find that men ripe with years, of great literary attainments, of world wide renown peruse every page of this journal, which is singularly free from nauseating matter which in vain seeks access to its columns. Mr. Oxen is delighted with the new form of THE RELIGIO-PHILOSOPHICAL JOURNAL, and the excellent matter it contains, and commissioned me to say to its editor "God speed you in your great work." He kindly furnished me with a little pamphlet containing a synopsis of the adjudications in England. No one can read this pamphlet without indignation at the injustice of the interpretations of the law as against mediums, and yet, and I say this for myself only. I consider the movement in England in a far healthier condition than it is in the United States. Mediums understand the penalties, and public exposures are very rare. The practice of mediumship for money getting is not common nor safe. The fair compensation for the honest exer-

cise of mediumship, should be permitted everywhere, and its fraudulent practice for any purpose should be punished. I hope and believe the time is near when these powers will be scientifically recognized, and when that is established, the argument that judges and jurors are incompetent to determine the questions arising in the practice of mediumship, will be fully overcome. I must here leave other matters of interest to my next communication.

Fraternally yours,

A. H. DAILEY!

ANTWERP, BELGIUM, JUNE 29.

INTELLIGENT SPIRITUALISM.

TO THE EDITOR: In reflecting upon certain remarks, of yours in answer to the position taken by the *Unitarian Review*, I am led to ask the question: why if evil spirits alone are allowed to mix in mundane affairs, is it that any good can come to us? If none but evil spirits visit us, whence the desire that exalts us into that calm happiness which brings exceeding peace? If we can not have the company of angelic beings I can not understand how it is that we sustain this conflict with evil, and where the support comes from that enables us to rise above temptation. It is a wicked proposition that dares invite the curbing of the intelligence of men; there is nothing in the arcana of science or religion that I may not know—no heights to which I may not aspire and no depth to which I may not descend. It is my privilege to revel in the entire cosmography of intelligence. But the trouble with objectors is that true intelligence casts away all unreasonable dogmas and accepts those impressions that are palpably true. There is a rare gift that comes to men enabling them to look into the mysteries of life. We know that this gift is from beyond and bringeth wisdom. God's favors are free and plentiful, and his love embraces all. When Christ was on the earth the established religionists of that day accused him of casting out devils through the power of the prince of devils—and we hear reiterated that same old story now. But it is not good for the soul to remember longer these spirits of evil who see only evil through their own evil eyes. We love to think of the high pleasure our souls have known in the companionship, here on the earth, of those we have embraced in the long ago and who have passed on to their new home in the sky. We love to think that by a natural law they may visit us in our home, and cheer us with whispers of sweet peace. We know that in the progression of the stages of life from the monad up to the present active energy of human thought, there is a story of an unfinished conception. We know that a life higher than the animal is in us and that it leaps to its own home, above the warfare with evil that cramps its purpose here. The materialist finds no basis for the continuation of the soul life; nevertheless the sublimated material of the heavens above is of unending extent and fruitfulness; and the very material that ministered to his youthful joys may have preceded him to meet again his most ardent desires. The loves of life die not, but vibrate in the great anthem of nature.

The boon of life is a glorious gift to the Spiritualist who knows that it ends not here. All isms have their days and serve the purposes of those who enslave the thoughts of men, but the bright light begins to shine, and the enslavement of man shall cease.

M. O. NICHOLS.

CLYDE, Ohio.

FACTS VS. FANCY.

TO THE EDITOR: Taking it as proven that we live beyond the grave, and this as rational individuals, many suggestions and substantial inquiries arise pertaining to that future existence. Certainly the realm that we migrate to after death—whether in this world's atmosphere, in the sky farther away, or on distant suns or planets—is not a realm of vagaries. That the spiritual world (Heaven) is "everywhere" through boundless space, is a broad and beautiful conception, but to the substantial inquirer it is altogether too indefinite. Nations, (or, throwing aside national distinctions,) the human race, after death as before, suggests locality. A spirit requires space to inhabit, room for the exercise of its independent identity—the same as physical man, or the suns and planets do. If an angel be as big as Goliath or smaller than a canary bird, that angel must have what we would determine in worldly phrase, "elbow room"; and unnumbered multitudes of spirit forms would require celestial territory proportionately large. Of course the universe is big enough, and Heaven does not suggest tenement houses;

but the idea necessitates some general location, the same as we point to Europe or Asia, or to the Sun, Mars, or Saturn. If heaven, (or hell—whichever the soul's country is called) be boundless space, then let our Spiritual Columboes say this; and if there be metropolitan centers, populated by the departed—as we have London, New York and Chicago on our little globe—who does not want to know it?

The fact is that inhabitants of this world long for facts (of the other), not for fancies. What is George Washington doing and how big is he? Where is Jesus Christ, and is he preaching yet? What of Humboldt, Napoleon, Paine, Beecher, Greeley. What are they doing, how do they look, and where are they? Have they great and glorious castles, or only air and golden clouds as abiding places? Surely the billions that have gone on before us are not celestial tramps, being nowhere and everywhere, and all at the same time; a floating, flying scattered legion, without formal association, headquarters or government. But if so, what mediumistic Columbus knows that world and can tell us all about it?

There are plenty of mystified, theological and philosophical linguists and poets in our ranks, like Swedenborg and Davis; but the popular demand is for Stanleys, who can give us vigorous facts about the "heavenly continent" and its inhabitants. Navigators and surveyors are wanted, not bards and visionists. We are pained with discourse of the other world as muddy or frothy as orthodox literature explaining the Trinity and other Bible mysteries.

When we ask if men and women after death are still "men and women," we mean to enquire plainly if there be sex in heaven. Do the angels eat, drink and sleep? or is immortality an eternal fact? Do spirits have the ordinary vocal organs—and is that the way they talk? How do they travel—fly, ride or walk? Do they wear garments? And how about angel infants growing to full size—spiritual manhood or womanhood maturity? Are there avocations, scientific discoveries and religious services in heaven? Days and nights, and sleep and labor? Houses and homes (no matter what material made of); capitols, kings or presidents, and any sort of ownership—say a family roof, or ten feet square of God's etherial blue to huddle in?

Nobody can believe that Daniel Webster and Charles Sumner, (if alive) are floating about like thistle-down in the skies, or that they at all resemble lightning bugs; and if man retains his earthly image, should he not walk or ride, sit down or lie down on some heavenly terra firma? Or is it all on the water or in the air? Are all the arts and sciences and the literature and oratory of the world lost to the dead? Are telegraphy and photography gone? Are there no presidents and congresses, churches or theaters in heaven? No dining halls or dormitories, birds or flowers, bugles or pianos? Who knows, or has heard or seen any such upper glories? Or is the Spirit-world a boundless realm, of voluptuous idleness—in a spiritual sense?

Revelations bearing upon the above are what the world wants, whether they come from inspired lips or some mystic, telegraphic process. Fortune telling, so-much-an-hour legerdemain slate writing, cabinet fifty cent shows, and brazen impositions—of these the philosophical world has had enough. We clamor for more facts and less fancy.

FARMER REYNOLDS.

SWEDENBORG ON MENTAL TELEGRAPHY.

TO THE EDITOR: Your last number has a very interesting article on "Mental Telegraphy," by E. S. Lillie. I have had much experience all tending to prove that mental telepathy can be carried on in a state of complete wakefulness with spirits in or out of the body and that telepathy exists with some while asleep or dreaming. In this state, I have had communications with persons still living and at different times have been apprised of important business matters by persons living a long way off. I think your readers may receive some valuable instruction by reading on this subject the experience of the great seer, Swedenborg. On page 215 of the "Spiritual Diary," volume 4, which has been published only lately for the first time in English, will be found the following:

"4821. It happened, once on a time, when I spake with a certain spirit and wished to signify it by the affection of love, that he said he hears me speaking many things; but I said that I have not thought or uttered a word, or had any idea. He said that I spake many things concerning that matter, and that he heard this expressed sonorously with words. Afterwards when I put my hand to the temples

for the purpose of chaffing them, it was said from heaven, that also was heard in heaven as speech, according to every affection that was at that time in me; and this was after that repeated in another manner, and confirmed. The reason was, because, in the third heaven, they think and speak by means of ideas, or ideas made words; because also, in the third heaven, they speak by means of affections, in an inexpressible manner, and this sonorously. I was thence instructed that all the affections of a good man are heard in heaven as loud cries. This was also attested by the fact, which was told me, that tacit thought, when from good and truth, is better heard in heaven as sonorous speech than thought speaking aloud.

"4822. It is the reverse as regards the affections of the evil and the false; these are not heard in heaven but in hell, and as loud cries when they are ardent; and they are not heard in heaven, save as they penetrate to the good, and afflict or oppress them; then are they heard by those in heaven, who immediately render assistance, and thus evil is thence repressed. That the matter is so, comes from the circumstances that good thought and affection is received by all in heaven, and so diffuses itself around for there is a perpetual communication of such things in heaven. Hence it is that they are heard as loud cries. The reverse holds in hell; there thoughts and affections of evil and the false are received, like water by sponges, and diffused around. Hence the loud cries there, when the hells are in order, and opposed to heaven; and hence the diffusion of such things there."

A.
SPOKANE FALLS, WASH., June 10th.

A LATE SPIRITUAL EXPERIENCE.

TO THE EDITOR: I was in New York ten days in May, and for a week had sought in vain for such a publisher as suited me for a new book, my "Upward Steps of Seventy Years." On Friday, at about four in the afternoon, I reached the house of Mr. Underhill, where I was stopping, and sat down near the window where Mrs. Underhill was sewing with her workbasket on a small stand near by. I had told him of my publishing plan, and he had told her very briefly, so that it was but half understood or in her mind. I had concluded that further effort there was useless and I would go to Boston. Soon the raps came on the table and Mrs. Underhill said: "That may be for you, I will see," and began to get a message by alphabet, I writing the letter as rapped out as follows:

"Dear friend:—Do not be discouraged about your excellent book. It will come out right. William Lloyd Garrison." Before the name was written I said: "I can't imagine who this is from," and she remarked: "I do not know what it means." The whole was a splendid surprise, and to me, indicated success elsewhere, but not in New York. The next morning I went down into the city center, some three miles, and thought I would see one more publisher but on the way I was so undecided as to stop on the sidewalk near Broadway and debate the matter in my own mind for five minutes, not even thinking of the message of the day before. Finally I thought, as the way was partly travelled, I would go on, and did so, waiting for a half hour before Mr. Lovell could be seen, introducing myself, an entire stranger, telling my errand, and in fifteen minutes, greatly to my surprise, he said: "We will publish your book next September." Then came to my mind the thought of that message with my valued friend's name.

Here are the facts. To me the signature told from whom that word came. Others can conclude for themselves.

G. B. STEBBINS.

DETROIT, MICH., July 30, 1890.

SOCIOLOGIC PRINCIPLES.

TO THE EDITOR: The command "Thou shalt love thy neighbor as thyself," is convertible into, "Thou shalt make thy neighbor's interests identical with thine own." The observance of this law is essential to human development. As the human family is one, its interests are correlated. The unity of mankind manifests itself in the fact that whatever permanently impairs the well being of one part of the social state impairs the well being of the whole. Hence in order to promote the growth of society, we must promote the growth of all its elements; this can only be accomplished by the application of principles of justice to all the relations of life, and by the possessors of morality and education working with and for the less fortunately endowed.

The law of justice demands that the rate of distribution of profits, between labor and capital, should be in proportion to their

individual productiveness; and that the productiveness of capital should be estimated upon the extent to which by its use the efficiency of labor is increased, or in other words there should be a moral equilibrium between production and distribution. All wealth is accumulated labor, and labor is a physical, social, and moral necessity. Whenever wealth is monopolized by one part of mankind, and no equivalent in labor is rendered by its possessor, and labor is restricted to another part without a just participation in its products, then disturbance of all the functions of the social organism must ensue. The sociologic need is to bring labor and capital into harmonious relations, by a more complete interchange of their forces, so that labor will not bear too heavily on one part of mankind leaving no room for mental and spiritual development; and wealth will not be restricted to a few; and thus undermine, weaken, and destroy social institutions.

Only by co-operation can there be an equitable distribution of the proceeds of labor, and only by such equitable distribution can the evils of social life be remedied, and the race raised to a higher level. Competition has, with the development of civilization, reached a point at which it begins to exercise a retarding influence upon the progress of the race; it tends to aggravate class distinctions, to make the rich richer, the poor, poorer. It tends toward the pauperization of the working classes, and is diametrically opposed to the higher law of love to our neighbor, of which co-operation is representative. The chief characteristic of civilization is the law of associated action. Further progress renders necessary an extension and application of this principle, and a restriction of competition. Social development is contingent upon individual development; individual development is through intellectual and moral activity, and these in turn rest upon a physical basis which demands, in order that life shall be properly sustained, a just compensation for labor. The starting point, therefore, of social reform, is the relation of capital and labor. The basis of social life must be the moral law, "Thou shalt love thy neighbor as thyself," which economically expressed is Thou shalt make thy neighbor's interests identical with thine own.

IMOGENE C. FALES.

YORK HARBOR, ME.

HE SEEMED TO SEE HIS MOTHER'S FACE.

TO THE EDITOR: A young man tells me this experience. He was at the seaside in France, in his hotel, reclining on his bed, day dreaming, not sleeping. He seemed to see his mother's face kind to his own and hear her give him a kind message. His sensibilities were on the alert in a moment. The next news from his American home was that his mother's death occurred on the day he saw her face. His family are not explorers in spirit fields. How and why did he see her was his query?

MARY A. BRINDLE.

DETROIT, MICH.

The *Reno Journal* gives an account of manifestations that led to the discovery of a horrible crime:

It appears that the body of Miles Faucett, the victim of the Pottses, was discovered—or at least the discovery was led to—by remarkable phenomena in the house where he came to his death. After the tragedy and the disappearance of the Pottses, George Brewer of Lamoille valley rented and moved into the house with his family. Mrs. Brewer used to write sometimes for the *Elko Free Press* over the nom de plume of "Busy Bee." Soon after moving into the house the following was embodied in a letter sent to that paper by its lady correspondent:

CARLIN, Jan. 5, 1889.—*Editor Press*: I have been intending to write to you for several weeks, but you know when one moves to a new place one naturally is kept very busy for a while, and in addition to other matters of interest it is a little exciting when one has the good luck to move into a veritable haunted house. Not many persons have such a thing to happen to them these days. So far the ghost hasn't scared any of us, but he is here just the same. Sometimes he taps on the headboards of the bed, other times he stalks across the kitchen floor, and anon he hammers away at the door, but nobody's there. But the gayest capers of all are cut up in the cellar. There he holds high revel, and upsets the pickles and carries on generally. **BUSY BEE.**

This incident, together with the continued noises, finally led Mr. Brewer to investigate, and about two weeks after the

above letter was written he went down into the cellar to see what was up. After probing about with an iron rod he found a soft spot under where some shelves had been erected in the cellar. Further investigation led to the discovery of the remains of a human being that had been covered up in a hole at the side of the cellar. The remains were all cut to pieces, the head, charred and fleshless, having been chopped up and burned. The legs, arms, and body were in small pieces and beyond recognition. The only thing that remained to tell the tale was a half-burned pocket of the murdered man's, in which was found an old knife. This was recognized as belonging to Miles Faucett.

TREACHERY OF TYPE.

The fear of typographical blunders is always present in the mind of the newspaper man. If he holds a responsible position his feelings are at any time liable to receive a rude shock; and even the "new reporter" is not fond of seeing his early efforts mangled and marred when they appear in print. Some of the errors are so outrageous and idiotic as to suggest collusion of mendacity between the compositor and proof-reader, it being almost incredible that they could have originated otherwise than in a most diabolical and deliberate ingenuity. This theory, however, is not borne out by facts. Nobody in a newspaper office "makes mistakes on purpose." They are more frequently attributable to blind manuscript than to any other cause, but of some the origin can never be traced.

A correspondent sent in a report of a high school exhibition. One of the essays was on "Potential Energy." The essayist had the pleasure of seeing himself reported as having delivered a disquisition on "Oat meal Energy." Bad copy was primarily responsible for the error, but the proof-reader was "called down." His explanation was that the copy looked as much like "oatmeal" as "potential," and he supposed the essayist was perhaps treating, in a humorous way, some phases of the Scotch character.

One day a patent medicine "reading notice" got mixed up with the proceedings of congress. This was the fault of the foreman who "made up the forms." The result was that the debate in the house of representatives was reported as having taken the following remarkable course: "Mr. Smith of Ohio moved to amend by striking out the fourth section. He said the measure in its present shape was open to constitutional objection." "Mr. Jones of Kentucky seconded the motion and said the criticism was well taken."

"Mr. Dusenberry of New Jersey writes: 'My wife suffered with the itch for seventeen years and was finally cured by using strawberry ointment.'

"The amendment, after discussion, was adopted without division."

A literary editor on a prominent daily once wrote an elaborate review of a historical work. It was careful and scholarly throughout, and ended with the Latin words "ilium fuit." The writer had put forth his best efforts and looked forward with considerable pride to the appearance of his article. But the remorseless types got in their fiendish work. The review proceeded smoothly enough to the end, when, instead of *ilium fuit*, appeared these remarkable and mysterious words:—"Thumbs first."

The author of the book must have been considerably astonished at this close of an article that was on a somewhat lofty plane of thought and treatment, while it is quite conceivable that the writer of the review was for a time plunged into gloomy and hopeless views of the question of whether life is worth living.

A lamentable case of misfit occurred when a patent medicine notice, became attached to the obituary of an estimable lady. The result was that after the fact of the death had been stated, together with some remarks of an eulogistic character, the article proceeded as follows: "For I have descended into the vale of tears, she said, but what care I as long as Salvation Oil is only twenty-five cents a bottle?"

Another obituary notice in the same paper solemnly announced that "the king of Tunis had invaded the household."

There seemed to be no excuse for either the compositor or proof-reader, when a paper of high standing was made to refer to the "Tichborn claimant" as the "Irish born clam out." Equally without palliation was the description of a sick person as appearing very much "emancipated" (instead of "emaciated.") It is not gratifying to have the types make an editor refer to the "superintendent of public destruction," when he writes "instruction;" and I remember a journalist who fairly gnashed

his teeth when in an article on Easter he was made to say "Death is the miserable end of all"—having written "inevitable" instead of "miserable."

A curious case of "false relation" occurred when the foreman mismatched two pages of copy on subjects foreign to each other. The result was that the following editorial paragraph puzzled those who perused it: "An exchange says: 'It is reported the prince of Wales has a presentiment that he will not live to be king. Either death or republicanism might prevent his ascension to the throne. He has led a fast life, and when a man travels with such rapidity he is apt to precede his more moderate and virtuous neighbors in reaching the Spirit-world. Sinful pleasures entail certain consequences.' The male is a beautiful but ephemeral insect. He bears upon his brow two beautiful plumes nearly as long as his body, and is altogether elegant while he lives, but is not rapacious like the female, and dies young. Indeed, the male mosquito is altogether harmless. His mission is to be pretty so as to attract the female."

A curious feature of this affair was that everybody on the "staff" supposed some subtle piece of humor was intended, and forebore making any comments, for fear of offending the supposed author of the mysterious joke by intimating that its point was obscure. Finally, however, an explanation was made, and there was some loud laughter when the whole situation was understood.

Ungraciousness is wholly opposed to all our ideas of good breeding. Its possessor will never come up to our standard of a true gentleman or gentlewoman, although, possibly, well born and well educated. The sensation of insecurity (and of being on the lookout for some ill-judged speech dissipates that safe and calm atmosphere which surrounds the truly refined. There is always a nervous dread of what may come next; and a feeling of constraint is generated. Persons who are much in the society of the ungracious foster insensibly a guarded carefulness as to topics likely to call forth a show of ungraciousness, and a cautious manner of feeling their way on a subject, so to speak, very trying to those having to practice it. Yet, with every care taken, the failing will appear, and almost always when least expected, and on occasions seemingly the least calling for it.

The mysteries of time and space are hard for little minds to grasp and the questions of children on these subjects are natural, although they often sound odd enough. Little Rose, whose fourth birthday came around not long ago, could not get her small mind clear about the extent to which that anniversary extended.

"Mamma," she said, "this is truly my birthday, isn't it?"

"Yes, dear."

"But is it my birthday all over the world?"

"Yes."

"Then does everybody in the whole world know that it is my birthday?"

"Why, no; I am afraid, my dear, that there are very few people who know it."

"Then," Rose said, with an air of conviction, "you may think, mamma, that it is my birthday all over the world, but you must be mistaken or folks would have to know it.—*Boston Courier.*"

The philanthropic institution known as the Fredrika Bremer Covenant, established in Sweden in 1885 to render aid to worthy women, has of late years extended its operations very materially, having established branch offices in various cities, and secured resident representatives in Denmark, Norway and Finland. At the end of 1885 the membership was 886. In 1889 it had been increased to 1,436. The available resources of the society at the end of 1889 amounted to \$3,118.

The graduating class at the Massachusetts institute of technology includes five young women. One of them, Miss Lotta A. Bragg, was given a place on a program of exercises at commencement, and the subject of her address was "Distribution of nitrogen and phosphorus in the products of modern milling." Miss Bragg is to take charge of the chemical department at Wellesley next year.

The Spiritualists of Albany, N. Y., have reorganized under the name of "The Alliance," taken a handsome hall, and completely refitted it. It was dedicated Sunday evening, July 7, by John W. Fletcher who will continue to lecture there during the month.

Mr. John Robinson, President of the New Orleans Association of Spiritualists writes: Such an able paper as THE RELIGIO-PHILOSOPHICAL JOURNAL should be read by all those interested in and investigating the spiritual philosophy; it would drive many frauds to the necessity of getting a living by some other means.

Mrs. N. Davis, Warsaw, Ind., says: "A reliable inspirational and test medium would do well by visiting Warsaw, which is 109 miles east of Chicago on the Pittsburg, Fort Wayne and Chicago R. R."

Mrs. Lena Bible of Grand Rapids, Mich., has been lecturing in Indiana with success. She held two meetings in Hartford City which were received with approval.

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Is a feeling peculiar to persons of dyspeptic tendency, or it may be caused by change of climate, season or life. The stomach is out of order, the head aches or does not feel right, appetite is capricious, the nerves seem overworked, the mind is confused and irritable. This condition finds an excellent corrective in Hood's Sarsaparilla, which, by its regulating and toning powers, soon restores harmony to the system, and gives that strength of mind, nerves, and body, which makes one feel perfectly well.

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CONTENTS.

I.—The Essential Elements of a Liberal Education. II.—Moral Education. III.—Evolution of Genius. IV.—Ethical Culture. V.—Ethical Principles and Training. VI.—Relation of Ethical to Religious Education. VII.—Relation of Ethical to Intellectual Education. VIII.—Relation of Ethical to Practical Education. IX.—Sphere and Education of Woman. X.—Moral Education and Peace. XI.—The Educational Crisis. XII.—Ventilation and Health. The Pantological University. The Management of Children—by Mrs. Elizabeth Thompson.

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BY DANIEL LOTT

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TO SPIRITUALISTS.

BY JOHN HOOKER,
Of the Connecticut Bar.

This admirable Address has permanent value, and is well worthy the attention of all sober-minded people, and especially of Spiritualists. Price, 10 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

BOOK REVIEWS.

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

Hypnotism: Its History and Present Development. By Fredrik Björnström, M. D., Head Physician of the Stockholm Hospital, Professor of Psychiatry, late Royal Swedish Medical Councillor. Late authorized translation from the second Swedish edition by Baron Nils Posse, M. G., Director of the Boston School of Gymnasiums. New York. The Humboldt Publishing Co., 28 La Fayette Place, pp. 126, paper, 50 cents. This translation of Björnström's "Hypnotism" meets the popular demand for a small, comprehensive, and easily understood work at a price bringing it within the reach of all who are interested in the subject. The book treats of hypnotism in its historical aspects, going as far back as ancient Egypt and India, gives the means and methods of inducing the conditions and points out the physical and psychical effects of hypnotism, illustrating forcibly the injurious effects that may come from abuse of it, as well as its therapeutic value and its use in the moral education of both young and old. A chapter is devoted to "Hypnotism and the Law." It is shown that the hypnotized can be physically and mentally injured by hypnotism, that the hypnotized may fall victim to crime and that one hypnotized may be used in the service of crime as a ready tool without a will. "Though such a person should be considered as perfectly irresponsible as a natural somnambulist for the actions he executes on account of suggestion, yet if he knew of the danger to which he exposed himself in being hypnotized, and if he submitted to it voluntarily, he has fallen into mental derangement by his own action, and is then responsible according to the Swedish law.... which accords impunity only to such persons as without any fault of his has become mentally deranged, so that he does not know what he is doing." But the one most to blame is the hypnotizer. Dr. Björnström is astonished that hypnotizing in public is not prohibited in all civilized countries where the sale of poisons is regulated by law. He thinks only licensed physicians should be allowed to practise hypnotism, ignoring the past attitude of the medical profession in relation to it, and the general ignorance of the profession respecting it at present. The chapter on the "Misuses and Dangers of Hypnotism" is especially valuable. "Many a time," says the author, "it has happened that an ignorant magnetizer has been able to hypnotize but not to dehypnotize; thus the nervous system may suffer irremediable injury. By a few hypnoses many women who previously had only a slumbering disposition to hysteria, have had this disease brought to full activity with violent hysterical attacks." The more information is spread abroad on this subject the less liable will the misuse of hypnotism be of frequent occurrence and the more general will be its intelligent use for beneficent purposes.

Practical Sanitary and Economic Cooking. Adapted to persons of moderate and small means, by Mrs. Mary Hinman Abel. The Lomb Prize Essay. Inscription: "The Five Food Principles Illustrated by Practical Recipes." 1890. pp. 190. Published by the American Public Health Association. Address Essay Department, P. O. Drawer 280, Rochester, N. Y. The aim of this essay is to better the condition of the home, and to make happier the family circle, by the gentleman whose generosity receives no pecuniary return for his constant expenditure in distributing it. It would be of great practical use in many families in this country, if it could be so placed. While the economic character of the essay is especially adapted to persons of small means it would prove useful in every household, helpful even to experienced housekeepers, it is especially adapted to those who are without much knowledge or experience in domestic life and duties. To this essay was awarded the first prize among seventy competitors. It is full of information in regard to foods of every kind and how to prepare almost every dish that can be thought of.

Philosophy in Homeopathy. Addressed to the medical profession and to the general reader. By Charles S. Mack, M. D., professor Materia Medica and Therapeutics in the Homeopathic Medical College of the University of Michigan at Ann Arbor. Chicago: Gross & Delbridge, 1890. pp. 174. In this little work is discussed the relation between patient and physician, between the state and the medical profession, philosophy and medicine,

the curative value of homeopathy, the treatment of criminals, etc. The inquiry into the *Similia Similibus Curantur* as a law of cure, is conducted chiefly from a metaphysical standpoint and it is urged that it has points of analogy with some of the means afforded organic beings for their growth in strength. The reasoning is addressed to thinkers of and outside the medical profession. The work is clear in style and candid in its manner of treating the subject. Prof. Mack is a thoroughly spiritual thinker.

At the time of General Frémont's death he was engaged upon the manuscript of a paper for the *Century's* forthcoming series on the California Gold Hunters. It was to be entitled "Finding Paths to California," and was not only to deal with the several exploring expeditions, but to narrate the writer's intimate connection with the events which led to the conquest and occupation of that territory. The work will be promptly continued by Mrs. Frémont. A first draft of the article had been made, and the subject had been so recently and closely discussed by General and Mrs. Frémont that she will have no trouble in completing the manuscript, for which she has already written an introduction, as well as a supplement describing her life at Monterey in 1849. A fine portrait of General Frémont from a daguerreotype of '49 or '50 will appear in the September number of the *Century*, along with portraits of Commodore Sloat and Stockton, "Duke" Gwin, and Governor Burnett, in an article giving account of "How California Came into the Union."

Knowledge is a weekly magazine, published by John B. Alden, 393 Pearl street, N. Y., which aims to answer the multitude of questions upon which readers consult a cyclopedia, and when it is not up to date, fail to find the desired information. *Knowledge* supplements all the cyclopedias. Caprivi succeeds Bismarck as chancellor of Germany. Who is Caprivi? The cyclopedias do not answer. *Knowledge* will put its readers in possession of the latest information on all subjects of current interest. Price, \$1.00 a year; six months, sixty cents, three months thirty-five cents.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25 cents a bottle.

PASSED TO SPIRIT-LIFE.

Mr. Henry Putnam, of Hutchinson, Minn., passed to spirit life, June 28, 1890, aged 84 years. Mr. Putnam was a Spiritualist of many years' standing and a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL. The Rev. W. H. Harrington officiated at the funeral and he dwelt at length upon the striking combination found in Mr. Putnam's character, his fierceness in maintaining his opinions, yet remarkable tenderness; but all the vehemence of his nature was directed against sin—it never extended to the sinner; his justice was always tempered with mercy, and if he erred at all in this respect it was in being too indulgent and forgiving.

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is the power to eat, digest and assimilate a proper quantity of wholesome food. This can never be the case while impurities exist in the system. The blood must be purified; it is the vital principle, ramifying through every part of the body. Dr. Tutt's Pills expel all impurities and vitalize the whole system.

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Rev. F. R. OSGOOD, New York.

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The Three Sevens.

This is a book by Dr. W. P. and Mrs. Phelon, treating of the "Silence of the Invisible." "This story is," in the language of the authors, "a parable, teaching as twenty-one years bring us to the adult physical life; so also may 'the sevens' of years bring adult spiritual growth. The attempt is to portray the trials, temptations, sufferings, growth and attainments of the spirit during earth-life." The marvels in the story are alleged to be not greater than those well attested by psychical researchers.

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A. L. MAXWELL, Agent, the Portland, Oregon.

Kansas Camp Meeting.

The First Society of Spiritualists of Delphos, Kansas, will hold their 11th Annual Camp Meeting at Delphos, Kansas, commencing August 9th and continuing 17 days. Reduced rates can be obtained on roads within the state, at one and one-third fare.

Able speakers have been engaged, among them Mrs. E. P. Brown, of Portland, Oregon, Test and Independent slate writing medium.

Rev. James De Buchanne, of Bonne Terre, Mo. will be a prominent speaker, also Hon. R. A. DeGree, of Phillipsburg, Kansas, has promised to deliver series of lectures. Everything will be done to make it pleasant for visitors. A cordial invitation is extended to all to visit the camp.

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Good hotel and camping accommodations. The Platform will be occupied by the best talent obtainable and well developed and reputable mediums will be present.

For full particulars how to reach the Camp, list of speakers, excursion rates, etc., send for circular to A. E. Gaston, Secretary, Meadville, Penn.

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BY AN INITIATE.

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The secrets and Occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove a real truth, "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

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"A remarkably concise, clear and forcibly interesting work..... It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension..... of any cultivated scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production..... The philosophy of the book is, perhaps, as profound as any yet attempted, and so far reaching in its scope as to take in about all that relates to the divine ego-man in its manifold relations to time and eternity—the past, present and future."—The Daily Tribune (Salt Lake City)

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

"The book is highly interesting and very ably written, and it comes at an opportune time to eliminate from the 'Wisdom' of the East the carnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy."—Kansas Herald.

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A sweet child angel straying, smiled,
And nestled in your loving arms;
Its presence woke the tenderness
That cherishes from all earth's harms.

Rare happiness to all it brought,
This dainty darling, rosy, warm;
It did not seem a thing of earth,
So beautiful the perfect form.

Like floweret fed on mountain dew,
It flourished, growing still more dear,
Until affection fondly dreamed,
'Twas native to earth's atmosphere.

But cherub angels softly called,
Enticingly, in accents sweet,
And mother love was powerless
To stay the tiny, straying feet.

In mortal arms it fell asleep
To waken in its native air;
'Tis safe within the heavenly home,
To stray no more from angel care.

'Twas lent to earth a little while,
A sacred mission to fulfill;
Its gentle spirit, undefiled,
In sweet aroma lingers still.

And ever in your hearts and home
Will dwell a welcome angel guest,
A holy presence, breathing balm,
Like benedictions of the blest.

PAIN.

I am a mystery that walks the earth
Since man began to be;
Sorrow and sin stood sponsors at my birth,
And terror christened me.

More pitiless than death, who gathereth
His victims day by day,
I doom man daily to desire death,
And still forbear to slay.

More merciless than time, I leave man youth
And suck life's sweetness out;
More cruel than despair, I show man truth
And leave him strength to doubt.

I bind the freest in my subtle band;
I blanch the boldest cheek;
I hold the hearts of poets in my hand,
And wring them ere they speak.

I walk in darkness over souls that bleed;
I shape each as I go
To something different; I drop the seed
Whence grapes or thistles grow.

No two that dream me dream the self same face;
No two name me alike,
A horror without form, I fill all space—
Across all time I strike.

Man cries and cringes to mine unseen rod;
Kings own my sovereignty;
Seers may but prove me as they prove a god—
Yet none denieth me.

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Transcendental Physics, being an account of experimental investigation of Prof. Zollner with the medium, Henry Slade. This work has lately been reduced to 75 cents, and is extensively called for and read.

Spirit Workers in the Home Circle is an autobiographic narrative of psychic phenomena in daily family life, extending over a period of twenty years, by Morell Theobald, F. C. A. Price, \$1.50, postage 10 cents

Prof. Alfred R. Wallace's pamphlets, If a man die, shall he live again? A lecture delivered in San Francisco, June, 1887; price, 5 cents; and A Defense of Modern Spiritualism, price, 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and anything from his pen on this subject is always interesting.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; the True Spiritualist; the Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? etc. A vast amount of reading for only ten cents. Three copies sent to one address, 25 cents

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I. O. O. F. EXCURSION.

On account of Patriarchs Militant and I. O. O. F. Triennial Cantonment held in Chicago, August 3d to 10th, the Evansville Route will sell tickets to Chicago and return on August 2d, 3d and 4th at one fare. Tickets will be sold on August 5th and 6th at one cent per mile in each direction. One dollar (\$1.00) will be added to these rates for six admission coupons to various drills and other attractions which will be made public. The monster parade will take place at 2 P. M., on August 5th; it is expected to have forty thousand men in line. In the evening Superb Pyrotechnic Displays will be given on the Lake Front.

For tickets or information regarding the Celebration, call upon your ticket agent or write to WILLIAMS HILL, Gen'l Pass. & Ticket Ag't, Chicago & Eastern Illinois R. R., Chicago, Ills.

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THERE IS NO DEATH.

By J. L. McCREERY.

There is no death! The stars go down To rise upon some fairer shore; And bright in heaven's jeweled crown They shine forevermore.

There is no death! The dust we tread Shall change beneath the summer showers To golden grain or mellow fruit Or rainbow-tinted flowers.

The granite rocks disorganize To feed the hungry moss they bear; The forest leaves drink daily life From out the viewless air.

There is no death! The leaves may fall, The flowers fade and pass away— They only wait through wintry hours The coming of the May.

There is no death! An angel form Walks o'er the earth with silent tread; He bears our best beloved things away, And then we call them "dead."

He leaves our hearts all desolate; He plucks our fairest, sweetest flowers— Transplanted into bliss they now Adorn immortal bowers.

The birdlike voice, whose joyous tones Made glad this scene of sin and strife, Sings now her everlasting song Amid the Tree of Life.

And when He sees a smile too bright Or heart too pure for taint of vice, He bears it to that world of light, To dwell in Paradise.

Born into that undying life, They leave us but to come again; With joy we welcome them—the same, Except in sin and pain.

And ever near us, though unseen, The dear, immortal spirits tread; For all the boundless universe Is Life—there are no Dead!

CHILDREN'S WIT.

The Chautauquan for August is full of good things. From an article with the above title by Margaret Preston the following original anecdotes are taken:

A little relative of mine came up to his mother one morning, with the question: "Mamma, does God take care of me at night as well as in the daytime?"

"Yes, my dear," was the mother's reply. "God watches over you all the time,—the Bible says 'He neither slumbers or sleeps.' So he takes care of you through the darkness as well as through the light."

"Well, anyhow," rejoined the little three-year-old critic of Providence, "anyhow he let a rat run over my bed last night!"

When we remember how difficult it is even for the adult mind to attempt to grasp the conception of God, we need not wonder that children are utterly puzzled over it. Ruskin says that when he was a child, he had a very reverent conception of God, as a grave old man, with a long white beard, clothed in a flowered dressing-gown; which conception, no doubt, had come to him from some old Romish picture. A friend was telling me of a little fellow who said:

"Mamma, do you believe that God can see every thing?"

His mother assured him that God was omniscient, explaining to him what the term meant.

"But I know, mamma, there is something God cannot see."

The mother, naturally, was shocked at the little skeptic's asseveration.

"But I know he can't see every thing!" "What can't he see?"

"Why, mamma, He can't see the top of his own head!"

A little neighbor of mine, the son of a clergyman, used to be bitten by his mother to say grace, in the absence of his father. One morning, when the breakfast happened to be of a very simple character, consisting of rice, eggs, etc., but no meat, the little boy, proceeded to say grace, and his petition ran thus:

"Oh Lord, we thank thee for what breakfast we have; but the next time, pray send us, Oh Lord, a nice beef-steak. "Amen!"

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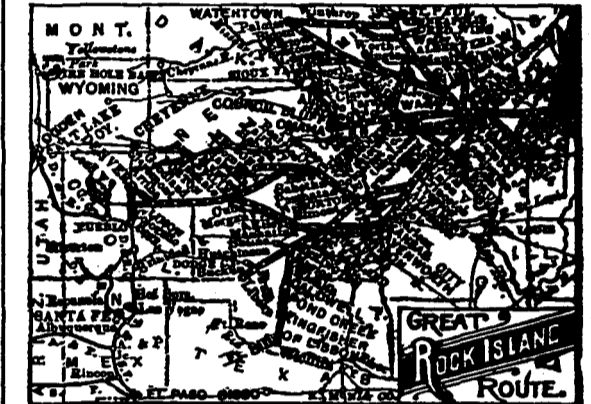
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OPENING AT LAKE PLEASANT.

The seventeenth annual session of the N. E. S. Camp Meeting opened at Lake Pleasant, Mass., last Sunday under auspicious circumstances. The weather was pleasant and the attendance large.

The work of THE JOURNAL during the past year in advocating the organization of a modern church, The Church of the Spirit, received its first practical endorsement on a large scale from the oldest and strongest Spiritualist camp meeting in the world, an endorsement so complete that no formal resolutions could strengthen it. Here in this great camp of Spiritualists on its opening day a Spiritualist, a Universalist, and a Unitarian were the speakers. Except for the work done by THE JOURNAL in the past ten years, this had been an impossibility. Sunday morning the camp was formally opened by a unique address in rhyme from President Beals, formerly an efficient superintendent of an orthodox Sunday school, but for many years a Spiritualist. Dr. Beals was followed by Rev. J. W. Chadwick, the popular pastor of a Unitarian church in Brooklyn. The afternoon address was by Rev. E. L. Rexford of Boston, formerly pastor of the Universalist church at Detroit, and well known in the west as an able and eloquent preacher. Verily the worlds move, both worlds! People of generous faiths are growing nearer and learning to love and respect one another more and more. The great, throbbing cry of churched and unchurchd liberals for a closer union, as voiced through THE JOURNAL, both editorially and most ably by correspondents, and existing everywhere though less forcibly expressed, is being answered. Most fit and proper it is that the new departure should be inaugurated at this Spiritualist camp.

The usual accessories of a splendid brass band, electric lights, excursion trains, etc., it is needless to mention, are being utilized to make the camp attractive. There is much that might be improved, much that must be radically changed before this camp will be a model, but it is to be hoped all this will now come rapidly.

WELCOME TO LAKE PLEASANT CAMPERS.

BY PRESIDENT BEALS.

My friends, in this welcome I extend you to-day,
Cordial greetings go with it, we hope you'll all stay,
And make every one happy by kind words and greeting;

This will help to insure a splendid camp meeting.
'Tis seventeen years, in sunshine or shower,
We've held our camp meetings here, under this bower,
And the fame of this camp has spread far and wide,
So let us be careful, that nothing betide
To take from its glory or good reputation;
Let's all strive to keep it, the first in this nation.
New faces are here, but we welcome the stranger,
And hope they'll discover the child in the manger.
For the child has been born, 'tis a re-incarnation,
And has already worked a great reformation.
'Tis forty-two years since, by vigorous rapping,
He made himself known and has not been found napping.

The wise men of the nation called it toe-joint power,
But it spread through the world, has been heard in this bower,
Proving true the sentiment in holy writ found;
From the mouths of the children, the truth shall resound.

These sounds proved, there was intelligence, striving,
To convince poor mortals their "dead" friends were living.

This thought to many was so awfully shocking,
They called it in derision the "Rochester knocking."
But, this fact was established, beyond the dark portal,
Is Life! Life for each one of us? Life immortal?
'Tis the re-incarnation of spiritual truth.
You remember Samuel, while yet quite a youth,
Was endowed with the blessed gift of clairaudience,
He was startled but listened, yet could not tell whence

Came that sweet voice, calling "Samuel! Samuel!"
He went to old Eli, the priest, then all was well.
Eli said, 'Tis the Lord! enquire what is wanted.
The voice came the third time, and, somewhat daunted,

He answered "Speak, Lord, for thy servant will listen."
Then the voice went on fulfilling its mission.
'Twas a spirit that called him, a message was given,
For old Eli, the priest, which he said came from heaven.

These gifts followed Samuel, and increased as he grew,
He foretold many events, which proved to be true.

He was called Man of God, Prophet, and Seer.
And to-day, we have many, quite like him, right here,
Yes, surely, he's born, to enlighten the mortal,
And take from us all fear when we enter death's portal.

Death's, did I say! I am surely mistaken.
It is only a sleep, a glorious awakening,
To those who have done their whole duty while here;
No one who has knowledge should be troubled with fear.

For, "There is no death, what seems so is transition."
Let us all take good care, and perform our whole mission.

You have come from the North, the South, the East,
and West,

To hear from the friends in the land of the blessed,
And hundreds that come are made glad every year,
For they learn that right living takes away every fear.

We soon learn the fact, our own sins we must bear,
For no Jesus can do it, hence, all must beware.
And make such a record, when called to retrace it,
We'll not be ashamed, but fearlessly face it,
We learn this great lesson, 'tis old yet ever new,
Do not unto others, what you don't want done to you.
But this rule, to my mind, is equally clear,
Do right, because it is right, regardless of fear.
These lessons were taught by the world's great reformers,

When we practice them, we become world adorners,
In youth, we were taught, by the priest and our sties,
That death was next door to the endless hell fires.
Many thanks to our friends, who have passed the new birth.

They've found no such hell fires on planets or earth.
Still more thanks to these friends who have passed on before,
They have learned this great truth, there's a wide open door.

They've learned the great fact, that old Jacob in dreaming,
Foreshadowed a truth of grand spiritual meaning.

That there is a bright pathway twixt our life and theirs,
To which all mankind are most surely the heirs.
And the hell everlasting is one of the myths,
That was preached in past ages, but won't do for this;

And the dark river of death which frightened us so
Has dwindled right down to the rivulet's soft flow.
And our spirit friends cross it in crowds every hour,
Ever ready to help us with might and with power,
That we may be worthy when the death angel comes,
And go with rejoicing to our spiritual homes.
They are building our homes in the spiritual sphere,
From all of our deeds, good and bad, we've done here.
Oh! let us be careful that our good deeds are plenty,
Or else we may find they could build but a shanty.
Let us strive by good words, and deeds, kindly done,
To furnish good works for a most beautiful home.
We welcome old friends, whom we've met year after year,

But we miss many others whose faces were dear.
Their forms only, have left us, their spirits are here,
To encourage and help us when trials are drear.
They, also, are welcome, may they ever draw near.
To impress us with wisdom, and help us to cheer,
Each one of earth's children who have troubles to bear.

That we may encounter while journeying here,
Let us ever be ready to do what we can,
Ever ready to lend a warm helping hand,
Then, we may look forward with hope ever bright,
To our homes that are builded just out of our sight.
And feel sure of a welcome by these friends gone before,
When we at last land on that ever bright shore.

ONSET NOTES.

TO THE EDITOR: During the past week the regular camp life has been enjoyed, with lectures, conference meetings, boating and fishing in the bay, social gatherings, and friendly calls.

Sunday, the 13th, was another of the beautiful days at Old Onset, and the people had gathered in large numbers to listen to fine music and lectures that were to be given. The Middleboro Band gave a fine open air concert in the morning from half past nine to half past ten o'clock. Chairman Fairchild then called the meeting to order, and after singing, Mrs. C. M. Nickerson of New Bedford, gave a logical lecture, taking for her subject "The Philosophy of Life." Edgar W. Emerson followed with platform tests, reporting many names.

In the afternoon there was another grand musicale by the band, after which the meeting was called to order and Mrs. C. M. Nickerson made an invocation. As Miss Hagan stepped forward after a two years' absence she was greeted with wild applause, and when it had subsided, in her modest way she thanked the friends for the kind reception, and also for a beautiful crystal basket of roses that was presented to her by a few of her friends. The subject of her lecture was "The Evolution of Thought." The thought presented called forth bursts of applause. She concluded with an impromptu poem, suggested by the subject. Mr. Emerson followed with an exercise in mediumship.

Next Sunday, August 3d, Mrs. Sarah A. Byrnes and Mrs. Ida P. A. Whitlock of Boston, will be the regular speakers.

W. W. CURRIER.
ONSET, MASS., July, 1890.

QUEEN CITY PARK CAMP.

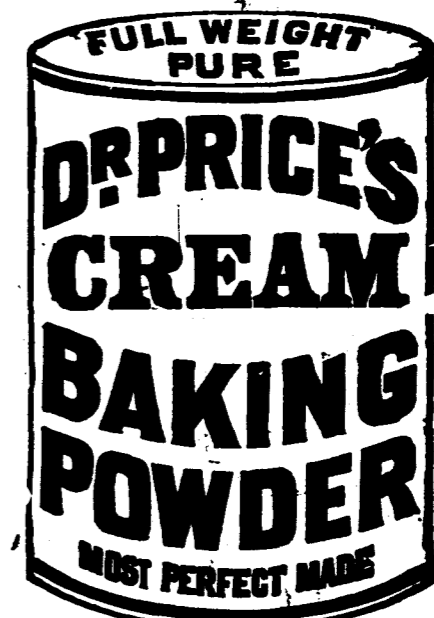
The announcement of the Ninth Annual Assembly of the Queen City Park Camp Meeting is at hand. This camp as most of our readers will remember is located on the shores of Lake Champlain at Burlington, Vermont. This year's announcement offers as a whole the most attractive and the ablest list of speakers of any year since the opening of the camp. It is an excellent sign that the intellectual standard is rising on the rostrums of these camps; as well as that greater care is used in the announcements of mediums, as may be seen in at least several of the camp circulars. Than Queen City Park no more beautiful spot nor one better adapted for the purposes to which it is dedicated could well be found. It has all the accessories of scenery, transportation facilities, pure air and water, perfect drainage and ample accommodations to make it a desirable place to visit. Once visited it will ever remain a pleasant remembrance, and each year will arise the wish to go again. It is easily reached from all parts of the country. Visitors from the west can take in Saratoga en route if they wish. The meeting opens Sunday August 3rd, with a lecture by Hon. A. E. Stanley of Leicester, than whom no man in Vermont is more respected; and closes on Sunday Sept. 14th, with a lecture by J. Clegg Wright whose abilities as a speaker are well known. Among the speakers we notice the names of Mrs. A. W. Crossett, Mr. G. W. Walrond, Rev. E. L. Rexford (Universalist), R. H. Kneeshaw of Montreal, Rev. M. J. Savary, Mrs. Fannie Davis Smith, Rev. S. A. Parker, Mrs. Emma Paul, Mrs. Ida P. Whitlock, A. E. Tisdale, Rev. J. K. Applebee, J. Frank Baxter, Mrs. Twing and many others. Those desiring full particulars should send for the announcement to the president, Dr. E. A. Smith, Brandon, Vt., or to Hon. A. E. Stanley, Leicester, Vermont.

Fox Lake, (Wis.) Representative, June 6.

THE RELIGIO-PHILOSOPHICAL JOURNAL comes to us this week enlarged in quarto form of 16 pages, and much improved in typographical excellence. THE JOURNAL was started in 1865 and has been a power in social and religious reform and progress. It is a paper we can cordially commend to liberal minds everywhere.

Winchester, (Ind.) Herald, June 4.

THE RELIGIO-PHILOSOPHICAL JOURNAL, published at Chicago, comes to our table, this week, in a new dress, and other beneficial improvements. THE JOURNAL is a strong advocate of the science of Spiritualism, is ably edited, and has a corps of contributors equal to those of any other scientific periodical published.



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