

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

Dr. Luys says that seeing through a closed door is possible to a hypnotized person. The optic nerve acquires such power that a man has been known to read a paper with his eyes bandaged, and to distinguish the color of glass balls through a wooden screen.

Experiments by French biologists, conducted through the last ten years, prove that micro-organisms which are known to be the germs of various diseases, are killed by the action of a constant galvanic current upon them. The destructive effects of the current on these disease-producing germs depend mainly upon its intensity rather than upon its duration. A current of three hundred milliampères or more applied five minutes, kills the anthrax bacillus which long ago Pasteur found to be the cause of splenic fever and to the presence of which the origin of several other diseases is ascribed.

Journals representing different parties, movements and theories devote considerable space to the discussion of questions as to the proper limit of personal liberty and state interference. Writers on this subject should not lose sight of the fact that what is possible and needed in the present transitional stage of political and social evolution is one thing and what would be possible and desirable under ideal conditions is quite a different thing. As M. Léon Say has remarked "the proper limit of state action cannot be laid down in the same way as a boundary line on a map; it is a boundary which alters in accordance with the times and the political, economic and moral condition of the people."

A man who is a millionaire referring to his early life said recently: "With me I hardly had time when a young man to go fishing, for I was always working. My habit in my younger days of saving the pennies has placed me where I am to-day." Industry and economy are virtues to be encouraged, but making money is not the highest object of life. Young men should be educated in thrift and prudence, but they should also be early impressed with the folly and the peril to all the higher interests of the soul of making the accumulation of wealth the absorbing purpose of their lives. How often does the passion to save money become a fixed habit persisting and making its victim a sordid slave when he has more wealth than he can use or control. In the race after riches men are very apt to neglect that intellectual and moral culture which in value outweighs all perishable possessions.

Catholic demand for a division on sectarian of the public school fund is becoming more frequent and emphatic every month. Of course if a division is made in favor of Catholics, the same privilege must be granted to all other Christian sects—the Episcopal, Presbyterian, Methodist, Baptist, Unitarian, etc. The acknowledgment of the right of any sect to have a part of the proceeds of taxation to educate its children in the dogmas of that sect means logically that the

fund shall be divided into as many parts as there are religious sects in each community. And what claim on the public treasury has any Christian sect, that is not possessed by the Hebrews, Spiritualists, Positivists or Agnostics? But what right has the state to raise money by taxation for teaching the religious doctrines of any sect or any religious or anti-religious society? The Catholic demand is in conflict with the principles of our secular government and those who are opposed to a mischievous entanglement between church and state should be as firm as Gibraltar in resisting the scheme, which cannot long be kept out of party politics, to divide the public school fund on sectarian lines.

Among the interesting experiments which have been made in thought-transference are some related by Prof. R. E. Thompson, in the June *Chautauquan*. Mr. Malcolm Guthrie of Liverpool, with the co-operation of others, made the following test: A simple picture or diagram was drawn, frequently in another room from that in which the experiment was carried out. This was placed on the opposite side of a wooden stand from that on which the percipient was blindfolded, and the blind was not removed until the reproduction was to begin. In all cases the agent stood on the side of the screen on which the drawing was, and looked at it intently, until the percipient was ready to begin. In most cases there was no contact between the operator and the percipient so that the hypothesis of muscular suggestion is not applicable. The copies of the drawings made under these circumstances were frequently wide of the mark; in many cases they made a rude approximation to the original; in a considerable number the resemblance was astonishingly close. Evidently intelligence was at work. In most cases it was a visual impression which was caught and reproduced; in others, an impression of a word reached the mind, and the thing corresponding to the word was drawn, although in a different way from the original drawing; and it is notable that there was a marked tendency to draw objects upside down, where they had no character which indicated a top side. Similar results were obtained from experiments of the same kind conducted in this country and in Germany.

One night recently when a passenger train on the Illinois Central railroad was moving nearly thirty miles an hour the engineer, Horace Seaver, was so impressed with impending danger near at hand, that he stopped the train and went forward to ascertain what foundation there was for his fear. A short distance ahead was a small bridge which had burned almost entirely away. To a representative of the press Mr. Seaver said: "In an instant I saw before my eyes as plainly as though the picture were made of material objects the outlines of the place where that bridge was located two miles ahead. It came upon me like a flash. I said to myself: 'That bridge is gone and I know it.' I have had such experiences before and I have come to rely upon my feelings to a large extent. I did last night with the full conviction that although I had not seen the bridge or the place where it was, I knew it was gone. I stopped the train just as we were within thirty feet of the bridge. My fireman looked ahead, and so did I. The bridge was in reality gone.

We jumped out of the cab and made an examination of the place. Where the span had been there was a heap of smoldering embers, and there was nothing left of the bridge save the rails, which still hung over the ravine held together by the binders and bolts. The trestle was thirty-five feet long and eight feet high. On either side of the track there is a steep embankment. Rose asked me how I happened to stop the train; I could not tell him. I do not know. I can only say that I knew that bridge was gone. Conductor Edward Collins came forward to see what the matter was, and when he looked at the swinging rails ahead he could hardly speak. We all thought of Chatsworth, and thanked our stars that some invisible influence or power had saved 200 people." Mr. Seaver said that he deserved no credit for the wonderful escape, that it was due to that mysterious prompting which led him to the conviction that there was danger ahead. He says that there have been other occasions, in his twenty-five years' experience as an engineer, on which this same kind of premonition has saved a wreck. Similar premonitions are of such frequent occurrence that they can no longer be fairly ignored by men of science. A part of human experience, they belong to the domain of science; admit of a rational scientific explanation.

An attempt to stop playing ball on Sunday has made Sunday observance a question of unusual interest in Baltimore. There has been a wide range of expression from religious standpoints and Cardinal Gibbons is among those who have given their views. He says: "I think that Sunday should be first of all a day devoted to religious worship, and second to innocent and healthful recreation, as being the only day in which the great masses of the people have time to seek relaxation from their work. The danger is in the excess either way, and I entirely agree with Dr. Weld, pastor of the First Independent Christ's Church, in deprecating the closing of our art galleries, libraries, etc., absolutely to the public. Presupposing that a certain portion of the day is set apart for religious exercises, I think that any recreation that will contribute to the physical, mental, and moral benefit and enjoyment of the masses should be encouraged." Cardinal Gibbons thinks that the base ball game is too violent an exercise to be conducive to the quiet decorum which should characterize the Lord's day but declares that the players and observers of whatever abuses may arise from it, are far less culpable than those who utter from the pulpit on the Lord's day unjust and uncharitable statements about their neighbors." He takes this way perhaps of paying his compliments to some of the Protestant preachers of Baltimore. The Catholic prelates take a more rational view of Sunday than most Protestant ministers in this country, who seem to think that there should be national, state and municipal laws against open museums, art galleries and libraries, and against innocent amusements on Sunday. How slowly they learn that the law is secular and that it can deal with Sunday properly only as a secular holiday, a day of rest and recreation—a periodical cessation from unnecessary labor and rest for man and beast. But public opinion is advancing on this subject and the clergy have to advance, too, however unwillingly, or lose their influence with the people.

PNEUMATOGRAPHY.

This word, first used by Kardec to designate writing supposed to be executed by spirits, has been adopted by Epes Sargent and other able writers as more clearly definitive than the word psychography, which may mean independent writing by spirits, or writing by the hands of mediums under the supposed influence of some spirit. The difficulties attending the verification of alleged pneumatographic products have very naturally grown with the increase of skill and adroitness in simulating phenomena. Not that experiments need to be more complex, the simpler the process the safer and better, but the managers of alleged psychical exhibits have acquired such an extensive repertory of expedients for inducing mal-observation on the part of the average investigator that all records of experiments in pneumatography need to be scrutinized with great care. The professional exhibitor of pneumatography is, with honorable exceptions, always prepared to furnish his patrons with an exhibition which appears genuine to them, but which in reality is grossly material and of purely human origin. The indiscriminating patronage of investigators, and the partizan zeal of those spiritists who feel called upon to rush to the defense of every exposed trickster on the supposition that their "cause" is endangered has heretofore made the vocation of the pseudo-medium and the dishonest medium more lucrative than that of the honest medium. To other than the honest medium, whether for pneumatography or other phenomena, the vocation has lost its non-hazardous nature and, thanks to THE JOURNAL, the growth of a more critical spirit and the demand for accurate observation, the outlook is improving. Yet there has grown up an uncomfortable doubt in the minds of many believers as to the verity of pneumatography. However natural, this doubt is unwarranted. The evidence in support of independent writing is conclusive. From the multitude of testimonies there can be sifted an array of evidence satisfactory to the most critical investigator provided he brings to the task a truly judicial and scientific spirit.

Our remarks are inspired by inquiries from several correspondents, evidently not continuous readers of THE JOURNAL, who inquire if we "believe in independent slate-writing." Most unqualifiedly and emphatically we do. We have personally had the most indubitable evidence under conditions open to no scientific objection; but it should be distinctly understood, as we have reiterated times without number, that every séance and every experiment must when under scrutiny stand on its own merits. In response to several requests we reproduce in substance the account of an experiment with Mrs. R. C. Simpson, formerly a public medium, made on Sunday morning Jan. 2, 1881.

Hermann's skill as a prestidigitator is well known throughout Europe and North and South America. We had considerable curiosity to get his views as to the phenomena of Spiritualism, and if possible, to bring about an interview between this expert in slight-of-hand and Mrs. Simpson. As several European magicians have certified that the manifestations of pneumatography in the presence of some mediums are beyond the art of the conjurer, we deemed it only fair to give Hermann a chance to show the metal made of. After consulting Prof. Van Buren, then on our staff, who approved the plan, we laid the matter before Mr. J. H. McVicker, at whose theatre Hermann was performing. Through his courtesy we met Mr. Hermann and broached the subject of Spiritualism, asking him what he thought of the phenomena. It was soon apparent that he held the whole subject in contempt, though with his usual politeness he studied not to give offense. He declared most emphatically that such a thing as direct writing could not be done; that mediums always failed in his presence. Upon inquiry we found he had never seen any of the mediums who were best known to investigators. When we told him we had seen direct writing in the presence of Slade and Mrs. Simpson, and had conclusive evidence that it had been obtained through the mediumship of Watkins, Phillips and others, he gave one of his inimitable shrugs, and pityingly smiled. We then said: "Mr. Hermann, we believe

you to be master of your art, and that if what we believe to be direct writing, i. e., writing without human contact, and by some external intelligent force, is in fact a trick of the medium, you can detect it." To this he gave a very positive affirmative. Continuing, we said: "Mr. Hermann, we will take you into the presence of a medium, where, we think, you can witness this writing, and if you can satisfy us that it is a trick and explain how it is done by your art we will publish your explanation as readily as anything else; for the truth is what we are after. On the other hand, if you see what you know to be beyond the possibilities of your art, will you so certify?" To which he promptly replied: "O, yes! but it won't be done." In answer to this, we said: "We don't know that it will; we cannot with absolute certainty predicate the result of the proposed séance as there are agents in the experiment over which we have no control, but we are willing to make the attempt." At this point Mr. McVicker interjected the remark, "Failures are quite common; an investigator may have a failure at one time and at a subsequent sitting witness the writing to his perfect satisfaction." "O, yes!" confidently ejaculated Mr. Hermann, "that is a part of the trick, the writing won't be done in my presence." The result of the interview was an expression from Hermann that he would be delighted to investigate the matter, and when told that Mrs. Simpson's time was very much engaged, and it might be difficult to secure a sitting, and if one were obtained it would be necessary for him to be on hand to the minute, he replied: "I'll be there sure. I'll get up at five o'clock in the morning if necessary." We then called on Mrs. Simpson and stated to her frankly what we wanted, giving her Hermann's name and his conversation as above related, and said: "Mrs. Simpson, we do not wish to dictate to you or over-persuade you, but if you are disposed to accord a sitting to Hermann for the experiment we shall be greatly pleased; if your spirit control can successfully contend against the influence of such an opponent and produce the writing, it will afford valuable proof of spirit manifestations under the most trying conditions; if the experiment fails, it proves nothing against you and will not lessen our confidence in your mediumship." Mrs. Simpson readily assented and fixed the hour at ten o'clock the following Sunday.

Mr. J. H. McVicker kindly consented to be a witness; and being unable to attend in person we sent Prof. Denslow to represent THE JOURNAL. Contrary to the understanding with Hermann he took with him his head assistant, but no objection was made to his presence; on the contrary Mrs. Simpson expressed satisfaction that the famous prestidigitator had brought a competent observer to assist him. We will now give an account of the experiment as written up on the day it was made by our representative:

..... Arriving at Mrs. Simpson's residence, at No. 24 Ogden avenue, at the hour appointed, they were all immediately shown into Mrs. Simpson's usual séance-room, which is a hall room on the first floor, furnished with a small, plain slab table, about fifteen by twenty-two inches, with four stout legs, covered by a breakfast cloth, and placed near the single-window, which amply lighted the room, as the sun was shining directly in through the partially-closed blinds. A plain carpet, a few chairs, and some articles of larger furniture near the door completed the equipment of the room. Hermann looked carefully on the under side of the slab table, turned it around, saw that it was plain, admitted that it was perfectly honest, but, with a tricky wink, remarked: "It's all right; I've got an idea." Mrs. Simpson sat beside the table, handed Hermann her slate for examination, expressing a desire to use her own slate first and afterward those which Hermann had brought, as they were new and gray, while hers was black with use, and less force would be necessary to make a legible mark upon her slate than upon his. Hermann examined the slate, and pronounced it satisfactorily clean, there being no vestige of writing on either side. Mrs. Simpson then requested Hermann's assistant to place his hand directly underneath and supporting hers, as she placed hers directly underneath and supporting the slate, at the same time bringing the upper surface of the slate directly under and against the under side of the table. He did so. The breakfast cloth was raised sufficiently so that Hermann and the rest could all see the slate resting firmly against the under side of the table,

sustained by Mrs. Simpson's hand lying open and flat against the slate, with the entire hand of Hermann's assistant placed open and flat over, against and around the hand of Mrs. Simpson. On restoring the cloth Mrs. Simpson requested Hermann to make some remarks to which the writing to be done would apply. Hermann turned to McVicker and said: "As I was saying ——" The remainder of the remark was not intelligible to the other bystanders. Instantly all persons present heard the writing on the upper side of the slate. Hermann and McVicker as well as the assistant, acknowledged that the writing was clearly audible. Upon raising the cloth the hands were found in the same position underneath the slate, and were continued so, at Mrs. Simpson's request, until the slate was brought from under the table. Upon its upper surface were there found written these words: "Yes, but I was not present when you made that remark."

Hermann examined the writing carefully and said it was wonderful. "I am satisfied," said he: "let's go home." "Are you satisfied," inquired Prof. Denslow, "that no living human person could have been in any contact with the pencil when it did the writing?" "Certainly I am," said Hermann; "how could any person get between the slate and the table? But I can do it inside of four days, and teach my assistant how to do it."

Mrs. Simpson here rose and tendered her chair smilingly to Hermann, begging him to take her place and perform the same trick then and there.

"No!" remarked Hermann, waving away the proffered chair: "I can do it but not now. I will do it at my room in my hotel after breakfast. I have not had my breakfast, and have not the necessary force to do it here."

"If you do it," inquired Prof. Denslow, "will you do it by the exercise of your art of legerdemain and deceit, or will you do it by the aid of forces not human?"

"She is not the only medium in the world. Other persons have the same powers as well as she. I tell you in a very few days I will do it all, and show my assistant how to do it," replied Hermann.

"Is it a trick, as done here in the presence of Mrs. Simpson, in the sense that there is any deceit or imposition?" inquired Prof. Denslow.

"No, none whatever. I agree with you fully on that point," replied Hermann.

"Will you certify that it is not done by the exercise of your art as a prestidigitator," he was asked.

No; not to-day. I will write a letter to Mr. McVicker about it from Pittsburgh, and if you publish that you will get all you want," said Hermann.

"But you came here under an agreement to certify now what you have seen."

"Well, I will leave the paper at my hotel before leaving town this afternoon."

While this colloquy was going on, Mr. McVicker had written upon a bit of paper a question, which he folded up tightly in a pellet and handed to Hermann's assistant requesting him to get an answer to it on the slate.

Hermann's assistant took the paper and was about asking Mrs. Simpson for an answer to it, when she, looking up into the corner of the room wherein she purports to see and talk with her alleged control, "Skiwauke," said: "Somebody has asked a question, and I read upon the wall the answer to it. I will write you the answer, and you can see if it responds to your question." She then wrote upon the slate as follows: "He is, but he does not want to acknowledge it." Hermann's assistant then unrolled the question and found it to read as follows: "Is Hermann a medium?" The assistant then expressed a desire to ask a question, but Mrs. Simpson, purporting to derive her impressions from the same mysterious corner, replied that "nothing further would come," and said: "When four gentlemen call upon a lady, as a matter of business to test the powers manifested in her presence, and the result is a manifestation of all the powers claimed, and this is followed by a refusal on the part of the companion who had seen all they came to see, to make any acknowledgment whatever of the truth of what they have seen, it strikes me that the business of that lady with those gentlemen is finished.

The assistant begged leave to ask only a single question. Mrs. Simpson replied:

"Whenever you, sir, will come here in your own way and ask manifestations, they will continue, I guarantee, as long as you would wish, though it be for fifteen days."

The callers then departed. Mr. Hermann left no statement of his opinion concerning the means by which the writing was done.

Mrs. Simpson on this, as on all other occasions when an effort has been made to test or bluff her by an exhibition of adverse will power, showed that she possessed the stamina, force, and pluck to completely conquer all such adverse pretensions. This is among the rare qualities in

Mrs. Simpson, which render her a peculiarly fit subject for public tests, where force of character is almost as essential as genuineness in mediumship.

In his account Prof. Denslow inadvertently passed over a point essential to give completeness to the séance as a test. After the exhibition of the first writing upon Mrs. Simpson's slate, Hermann was quite confident in his assertions that "no more writing would be done." He accompanied such assertions with a very knowing wink to the other investigators, which he took no pains to conceal from Mrs. Simpson.

In the midst of this adverse bluster Mrs. Simpson requested Hermann to prepare his own slates, which he did by cleansing them with his handkerchief from every sign of marks or pencil dust. They closed together by hinges, were freshly purchased, and had, probably, never had a pencil mark upon them. These two slates were placed in position, closed tightly together under the table, Mrs. Simpson holding them with one hand and Hermann's assistant with the other. When the slates had thus been placed in position Mr. McVicker, for the purpose of making a suggestion to which the writing to be done between the slates would be responsive, said, "Hermann, will you stay any longer than a week in Pittsburgh?"

Forthwith the writing was heard within the slates by all parties present, and on removing and opening them, the following words were found written on the inside of the undermost slate. "No, no longer than one week in Pittsburgh." This ended all discussion as to whether the phenomenon was capable of repetition.

Over nine years have since elapsed and, though prodded repeatedly, Hermann has never been able to duplicate the exhibition at Mrs. Simpson's, or to explain the method.

It may be well to say in conclusion that when giving a séance Mrs. Simpson invariably wore tight-fitting sleeves, closed at the wrists; and that when the slate was adjusted on the outspread palm of her right hand she invariably placed her left hand on top of her head or kept it extended on her left side; and kept her right side detached from the table, so that an observer sitting to the rear and on a line with the side nearest her, as we have repeatedly done, could constantly see a space of several inches between the table and the medium.

A CASE DEMANDING PUBLIC ATTENTION.

According to the Boston *Transcript* a laboring man walking quietly home about ten o'clock one evening when in a rather retired spot was attacked and overpowered by two men. He at first thought his assailants highwaymen. When he discovered that they were policemen, he exclaimed, "You must have made a mistake," "That's all right" they replied; "you just come along with us." He was arrested on the charge of drunkenness, and taken to the lock-up where he was kept all night, the officers refusing to allow him to telephone to his employers. The next morning under the oath of one of the policemen, he was convicted of drunkenness and fined. He had not the money to pay the fine, nor could he communicate immediately with his friends. He was handcuffed, chained to another man and taken through the streets and then by train to a neighboring town to jail. Fortunately his friends succeeded in reaching him in time to pay his fine and secure his release. Investigation showed that the policeman was a worthless fellow, kept in his place for political reasons, and that as he received a certain sum for every case of arrest resulting in conviction, for drunkenness, he was particularly active in this branch of his duties. An attempt was made to sue the rascal for damages, but having had similar experiences before he had put all his property out of his hands. The lawyer consulted in the interests of the laborer said: "Doubtless the man has been wronged, but justice is an expensive article and such cases are not rare." He advised that no further steps be taken in the matter. The primary object of government is the protection of the people in their right to life, liberty and the pursuit of happiness. When an individual is wronged as described above, the entire community should be interested in making reparation as far

as possible to the victim of injustice—punishing the officer and guarding against a repetition of such official meanness. Outrages like this under the forms of law serve as weapons in the hands of the enemies of free institutions. This is one of the cases which demonstrate most forcibly the need of such a national bureau of justice as is advocated by Mr. Aldrich of Alabama and for the endowment of which he stands ready to donate a generous sum.

PRINCIPLE SACRIFICED TO PARTY.

In Illinois the Republicans, following the Democrats, in state convention have hastened to yield to the demands made by the German Lutherans and Roman Catholics; allowing that while the public schools are a chief agency in securing intelligent citizenship and protecting popular liberties, "we are at the same time opposed to any arbitrary interference with the right of parents or guardians to educate their children at private schools;" and the repeal of so much of the compulsory education law "as provides for public supervision over private schools" is demanded. This is all the Lutherans and Roman Catholics have asked, and the Republicans of Illinois thus surrender all that the party in Wisconsin has been insisting on in the support of the Bennett law. This capitulation shows the contemptible character of the average politician. It is not principle, but party success that is uppermost in his mind. As one of the papers says: "Neither the Democrats nor the Republicans of Illinois ventured to assert in their platforms that education in the English language is necessary to good citizenship. Both avoided this truth as though it were dangerous, and both endeavored to dispose of the whole question of education in the speediest manner possible. Of course they were both under the spell of a foreign terrorism. Both knew perfectly well that education in English is necessary and inevitable, but neither dared make a declaration to that effect, although both were at many pains to promulgate several other self-evident truths. It is not considered necessary for any political party to pronounce in favor of education in English, for that is bound to be had, but despicable are the motives of the alleged Americans who, solemnly laying down many other trite propositions, ignored the only one that has been questioned."

CAMP MEETING NUMBER.

THE JOURNAL for August 9th will be a camp meeting number. The Spiritualist's camp has become an institution; it has apparently come to stay, and is springing up and growing rapidly in various parts of the country. From a small beginning some sixteen years ago it has assumed an importance not dreamed of by the early promoters. That it is capable of vast improvement and that such improvement is essential to the well-being of Spiritualism will not be denied by any competent observer. THE JOURNAL solicits short and thoughtful contributions full of suggestions how to improve these camps and make them subserve the highest interests of the cause and of those who attend. Contributions should be limited as near as possible to five hundred words. A great deal can be said in that limited space if only time enough is taken to condense. There should be a full and frank exchange of opinion between the managers of the different camps as well as between the patrons and managers. THE JOURNAL offers its columns for this purpose and trusts the opportunity will be greeted with pleasure and improved with alacrity. Striking and well authenticated psychical experiences are also solicited for the camp-meeting number. These will be specially valuable in that they will be read by thousands of seekers and investigators. Let such accounts be told in the fewest words compatible with clearness. Do not waste space with any superfluous introduction or remarks to the editor, but begin at once and tell the story, and then stop. All contributions intended for that number (August 9th) should be in this office not later than July 30th, and as much earlier as possible. If you will co-operate with the editor, that number may be made the most valuable ever published. Please give the subject your immediate attention and best thought.

The wide-spread labor movements of Europe are a continuation of a struggle which dates far back—a struggle of labor with capital—a struggle especially with property in land, for the right of labor to participate in governmental affairs and for laborers by combination to resist the encroachments and aggressions of the Crown. The labor demonstrations have become international. The old Roman theory was that corporations exist only through charters from the government; the Germanic theory held that the corporations create, and are above and beyond the state. In England the Roman theory prevails. Henry VIII. broke the power of the guilds. On the continent the Germanic idea dominates, and as Miller says in his "Trade Organizations in Politics," we see there numerous associations "with all the rights now claimed by corporations, springing into existence without an act of the State, or in many cases where no State could be said to exist." It is certain that both in England and Germany the great army of wage earners are coming into closer governmental union. The numerous bills introduced into the legislative bodies to regulate agrarian disputes, to restrain capitalists in the interests of workmen, and to extend the scope of the ballot, are all significant milestones in the historic conflict of ideas. Those who toil must have a fair division of benefits and a fair share in the conduct of government.

From an editorial in *Light*: The fact is that we cannot have the secrets of the world to come translated into terms of our present consciousness. All the talk about the Summerland is loose and allegorical, where it can be interpreted at all. The change that death makes must necessarily be of a nature that we cannot now comprehend. The individuality will persist—that we know—but how it will be conditioned we cannot tell. In some cases we can prove that the interests once dominant in earth-life are not at once lost sight of. In many cases we know that love—so powerful a factor and motor in our life here—survives the tomb and vindicates its immortality. Death does not kill the affections, and therein is, as we always consider, the best evidence we have of our immortality. The husk may drop off, the highest principle survives. The less we claim for Spiritualism the more we prove. What do we prove? This: Man survives physical death. He retains his memory of his life on earth and can demonstrate that fact. We have our earnest of the future in our communion with those who have gone before. We have our guidance, if we will follow it on lines of sane reason, from their teaching. Is not that something to have in our grasp?

A dispatch headed, "Sad Fall of a Dubuque Woman," was recently published, in which it was stated that the wife of the private secretary of President Lincoln was a cook on a steamer, the husband having died several years ago and left the family destitute. A Chicago daily comments on the dispatch in the following sensible style: What is there in the condition of this woman that can be said to justify the assertion that she has fallen or that her fate is a sad one? Why, indeed, should she be made the subject of newspaper comment at all? Her employment is honest, and, if she manages to cook well, it is an honorable one. The ups and downs of life are many, but no one who is engaged in useful labor should be accused of falling or be offensively referred to as an object of pity. The private secretary of a President is not so great a man that his relatives need never engage in honest toil. A cook on a steamboat is more respectable than a polite pauper or a dependent upon the bounty of others. All honor, then, to men and women everywhere who earn their living by industry, and unlimited contempt for the snobs who would look down upon and pity them.

Owen Howell was removed from a Milwaukee theatre, in which he had paid for a seat, on account of his color. He took his case into court and a jury gave him damages for forcible ejection. It is time that an end was put to these insults to colored men. Cleanliness and decent behavior but not color, race or creed can be justly or consistently made a qualification for admission to public places in this Republic.

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Forthwith the writing was heard within the slates by all parties present, and on removing and opening them, the following words were found written on the inside of the undermost slate. "No, no longer than one week in Pittsburgh." This ended all discussion as to whether the phenomenon was capable of repetition.

Over nine years have since elapsed and, though prodded repeatedly, Hermann has never been able to duplicate the exhibition at Mrs. Simpson's, or to explain the method.

It may be well to say in conclusion that when giving a séance Mrs. Simpson invariably wore tight-fitting sleeves, closed at the wrists; and that when the slate was adjusted on the outspread palm of her right hand she invariably placed her left hand on top of her head or kept it extended on her left side; and kept her right side detached from the table, so that an observer sitting to the rear and on a line with the side nearest her, as we have repeatedly done, could constantly see a space of several inches between the table and the medium.

A CASE DEMANDING PUBLIC ATTENTION.

According to the Boston *Transcript* a laboring man walking quietly home about ten o'clock one evening when in a rather retired spot was attacked and overpowered by two men. He at first thought his assailants highwaymen. When he discovered that they were policemen, he exclaimed, "You must have made a mistake," "That's all right" they replied; "you just come along with us." He was arrested on the charge of drunkenness, and taken to the lock-up where he was kept all night, the officers refusing to allow him to telephone to his employers. The next morning under the oath of one of the policeman, he was convicted of drunkenness and fined. He had not the money to pay the fine, nor could he communicate immediately with his friends. He was handcuffed, chained to another man and taken through the streets and then by train to a neighboring town to jail. Fortunately his friends succeeded in reaching him in time to pay his fine and secure his release. Investigation showed that the policeman was a worthless fellow, kept in his place for political reasons, and that as he received a certain sum for every case of arrest resulting in conviction, for drunkenness, he was particularly active in this branch of his duties. An attempt was made to sue the rascal for damages, but having had similar experiences before he had put all his property out of his hands. The lawyer consulted in the interests of the laborer said: "Doubtless the man has been wronged, but justice is an expensive article and such cases are not rare." He advised that no further steps be taken in the matter. The primary object of government is the protection of the people in their right to life, liberty and the pursuit of happiness. When an individual is wronged as described above, the entire community should be interested in making reparation as far

as possible to the victim of injustice—punishing the officer and guarding against a repetition of such official meanness. Outrages like this under the forms of law serve as weapons in the hands of the enemies of free institutions. This is one of the cases which demonstrate most forcibly the need of such a national bureau of justice as is advocated by Mr. Aldrich of Alabama and for the endowment of which he stands ready to donate a generous sum.

PRINCIPLE SACRIFICED TO PARTY.

In Illinois the Republicans, following the Democrats, in state convention have hastened to yield to the demands made by the German Lutherans and Roman Catholics; allowing that while the public schools are a chief agency in securing intelligent citizenship and protecting popular liberties, "we are at the same time opposed to any arbitrary interference with the right of parents or guardians to educate their children at private schools;" and the repeal of so much of the compulsory education law "as provides for public supervision over private schools" is demanded. This is all the Lutherans and Roman Catholics have asked, and the Republicans of Illinois thus surrender all that the party in Wisconsin has been insisting on in the support of the Bennett law. This capitulation shows the contemptible character of the average politician. It is not principle, but party success that is uppermost in his mind. As one of the papers says: Neither the Democrats nor the Republicans of Illinois ventured to assert in their platforms that education in the English language is necessary to good citizenship. Both avoided this truth as though it were dangerous, and both endeavored to dispose of the whole question of education in the speediest manner possible. Of course they were both under the spell of a foreign terrorism. Both knew perfectly well that education in English is necessary and inevitable, but neither dared make a declaration to that effect, although both were at many pains to promulgate several other self-evident truths. It is not considered necessary for any political party to pronounce in favor of education in English, for that is bound to be had, but despicable are the motives of the alleged Americans who, solemnly laying down many other trite propositions, ignored the only one that has been questioned.

CAMP MEETING NUMBER.

THE JOURNAL for August 9th will be a camp meeting number. The Spiritualist's camp has become an institution; it has apparently come to stay, and is springing up and growing rapidly in various parts of the country. From a small beginning some sixteen years ago it has assumed an importance not dreamed of by the early promoters. That it is capable of vast improvement and that such improvement is essential to the well-being of Spiritualism will not be denied by any competent observer. THE JOURNAL solicits short and thoughtful contributions full of suggestions how to improve these camps and make them subservient to the highest interests of the cause and of those who attend. Contributions should be limited as near as possible to five hundred words. A great deal can be said in that limited space if only time enough is taken to condense. There should be a full and frank exchange of opinion between the managers of the different camps as well as between the patrons and managers. THE JOURNAL offers its columns for this purpose and trusts the opportunity will be greeted with pleasure and improved with alacrity. Striking and well authenticated psychical experiences are also solicited for the camp-meeting number. These will be specially valuable in that they will be read by thousands of seekers and investigators. Let such accounts be told in the fewest words compatible with clearness. Do not waste space with any superfluous introduction or remarks to the editor, but begin at once and tell the story, and then stop. All contributions intended for that number (August 9th) should be in this office not later than July 30th, and as much earlier as possible. If you will co-operate with the editor, that number may be made the most valuable ever published. Please give the subject your immediate attention and best thought.

The wide-spread labor movements of Europe are a continuation of a struggle which dates far back—a struggle of labor with capital—a struggle especially with property in land, for the right of labor to participate in governmental affairs and for laborers by combination to resist the encroachments and aggressions of the Crown. The labor demonstrations have become international. The old Roman theory was that corporations exist only through charters from the government; the Germanic theory held that the corporations create, and are above and beyond the state. In England the Roman theory prevails. Henry VIII. broke the power of the guilds. On the continent the Germanic idea dominates, and as Miller says in his "Trade Organizations in Politics," we see there numerous associations "with all the rights now claimed by corporations, springing into existence without an act of the State, or in many cases where no State could be said to exist." It is certain that both in England and Germany the great army of wage earners are coming into closer governmental union. The numerous bills introduced into the legislative bodies to regulate agrarian disputes, to restrain capitalists in the interests of workmen, and to extend the scope of the ballot, are all significant milestones in the historic conflict of ideas. Those who toil must have a fair division of benefits and a fair share in the conduct of government.

From an editorial in *Light*: The fact is that we cannot have the secrets of the world to come translated into terms of our present consciousness. All the talk about the Summerland is loose and allegorical, where it can be interpreted at all. The change that death makes must necessarily be of a nature that we cannot now comprehend. The individuality will persist—that we know—but how it will be conditioned we cannot tell. In some cases we can prove that the interests once dominant in earth-life are not at once lost sight of. In many cases we know that love—so powerful a factor and motor in our life here—survives the tomb and vindicates its immortality. Death does not kill the affections, and therein is, as always consider, the best evidence we have of mortality. The husk may drop off, the highest principle survives. The less we claim for Spiritualism the more we prove. What do we prove? This: Man survives physical death. He retains his memory of his life on earth and can demonstrate that fact. We have our earnest of the future in our communion with those who have gone before. We have our guidance, if we will follow it on lines of sane reason, from their teaching. Is not that something to have in our grasp?

A dispatch headed, "Sad Fall of a Dubuque Woman," was recently published, in which it was stated that the wife of the private secretary of President Lincoln was a cook on a steamer, the husband having died several years ago and left the family destitute. A Chicago daily comments on the dispatch in the following sensible style: What is there in the condition of this woman that can be said to justify the assertion that she has fallen or that her fate is a sad one? Why, indeed, should she be made the subject of newspaper comment at all? Her employment is honest, and, if she manages to cook well, it is an honorable one. The ups and downs of life are many, but no one who is engaged in useful labor should be accused of falling or be offensively referred to as an object of pity. The private secretary of a President is not so great a man that his relatives need never engage in honest toil. A cook on a steamboat is more respectable than a polite pauper or a dependent upon the bounty of others. All honor, then, to men and women everywhere who earn their living by industry, and unlimited contempt for the snobs who would look down upon and pity them.

Owen Howell was removed from a Milwaukee theatre, in which he had paid for a seat, on account of his color. He took his case into court and a jury gave him damages for forcible ejection. It is time that an end was put to these insults to colored men. Cleanliness and decent behavior but not color, race or creed can be justly or consistently made a qualification for admission to public places in this Republic.

AN OPEN LETTER TO THE SEYBERT COMMISSION.

GENTLEMEN OF THE COMMISSION:

In May, 1887, after more than three years had elapsed from the date of your appointment by the Trustees of the University of Pennsylvania as a commission for the investigation of modern Spiritualism, you published a "Preliminary Report," which you represented, very properly, as imperfect, incomplete, or "fragmentary," and in which you remarked:

"They [meaning yourselves] are conscious that your honorable body [the Trustees] look to them for a due performance of their task; and the only assurance which they [yourselves] can offer of their earnest zeal is in thus presenting to you, from time to time, such fragmentary reports as the following, whereby they trust that successive steps in their progress may be marked."

You were also pleased to say, with entire propriety:

"It is no small matter to be able to record any progress in a subject of so wide and deep an interest as the present [modern Spiritualism]. . . . It is not too much to say that the farther our investigations extend the more imperative appears the demand for this investigation. The belief in so-called Spiritualism is certainly not decreasing. It has from the first assumed a religious tone, and now claims to be ranked among the denominational faiths of the day."

Now, such being your views as to the importance of the work committed to you, and the great need of a just and thorough investigation of the claims of modern Spiritualism; and it being admitted by you that your investigation up to that time was neither thorough nor complete, it has been for some time a source of surprise to many that you have submitted no other "fragmentary report," in accordance with the promise which you made in that of 1887. That surprise finds expression in such questions as the following: What is the Seybert Commission doing? Has it been declared *functus officio* by the trustees of the Pennsylvania University, enriched by the Seybert conditional bequest?

Were the Commissioners satisfied to pronounce a sentence of unqualified condemnation of Spiritualism after so imperfect an examination of its claims? Is it possible that ten honorable, cultured, and accomplished men should be willing to occupy before the public the position of having assumed a task, which they assert is of the greatest importance, and yet of neglecting to perform it? Is it not the duty of the Trustees to carry out the conditions under which Mr. Seybert left the \$60,000 to the University, which conditions were accepted by them? Ought they not to insist that the persons whom they appointed on the Commission, or the members of the University Faculty whose duty it has been for more than six years to comply with the conditions of the bequest, faithfully discharge that duty?

Mr. Seybert designed that this fund should be used for the benefit of humanity in showing the truth or falsehood of the claim of modern Spiritualism; and in neglecting to perform the duty devolved upon you as Commissioners, are you not depriving the community, and indeed the world of humanity, of a boon which is its just due?

Your Commission has been guilty of the gross impropriety of passing a sweeping and condemnatory judgment as to the truths involved in modern Spiritualism after what you have been pleased to call a single step in the progress of a proper investigation, namely, the holding of a few scattered sittings with some of the most notorious of the public mediums. Can men of intelligence present the results of such sittings as anything even approximating to a proper investigation of the subject? Is there anything which you have published in your so-called report that can possess the slightest claim to value in solving the great question of the truth of spirit life, spirit manifestation, or spirit phenomena of any phase or kind? During the past three years, has there been any reference to any of your conclusions or your statements, by any honest and intelligent student of the subject, as having any important bearing upon it? To all such the report has been a mere laughing-stock, and only ignorant prejudice could obtain for the document any

favorable notice at all. Every friend to the truth contained in "so-called Spiritualism," every honest unbeliever and opponent of the spiritualistic movement, and especially every one who seeks for a rational demonstration of the continuity of life, must be desirous of having from you such an investigation of the facts and such a report as will not only confirm your professions of "earnest zeal" in the work which you undertook more than six years ago, but will mark a great many "successive steps" in your progress in that work. Spiritualism, which you reported three years ago as not decreasing, has certainly increased, as you must have observed, since your "preliminary report" was made; and at present constitutes, to a greater extent, the intellectual and rational basis for a system of religious belief, accepted by many thousands of intelligent persons. These facts which you referred to in your "fragmentary report" as presenting an "imperative demand for investigation," and thus justifying the benevolent purpose of Henry Seybert, the testator who constituted the University of Pennsylvania the executor of his generous bequest, are now of augmented cogency, as they confront you with your neglected duty, and will rise up against you in the great day of account, when the consequences of your neglect in all their seriousness will become apparent to both mind and conscience.

Let me in connection with this call to your remembrance the words of Prof. Henry Sidgwick in his first address to the London Psychical Research Society, July 17, 1882, in regard to a proper investigation of the phenomena of Spiritualism. He said:

"The dispute as to the reality of these marvelous phenomena, of which it is quite impossible to exaggerate the scientific importance, if only a tenth part of what has been alleged by generally credible witnesses could be shown to be true, is a scandal to the enlightened age in which we live—that so many competent witnesses should have declared their belief in them, and that so many others should be profoundly interested in having the question determined, and yet that the educated world, as a body, should still be simply in the attitude of incredulity."

This is not the place to consider what the Psychical Research Society has done to abate that scandal resting on the scientific world, now as much as ever; but for you the members of the Seybert Commission to consider, earnestly and solemnly, how much of it rests upon yourselves. Up to this time you have shown only impotence, and the question, which will be pressed more urgently from day to day, is: Does that impotence arise from the inert imbecility of indifference, or the resolute inactivity of bigotry and prejudice? In any case, the fact remains that you assumed the responsibility to perform a duty which, according to your own admissions, you have not discharged, and which you still continue to disregard.

Respectfully,

NEW YORK, July 3, 1890. HENRY KIDDLE.

FARMINGTON LECTURES ON PHILOSOPHY AND ETHICS.

BY MRS. ELLEN M. MITCHELL.

How can thought as the basis of any intelligible explanation of nature be itself the result of nature, is the question discussed by Thomas Hill Green in the first chapters of his "Prolegomena to Ethics." He shows conclusively that moral action is impossible to man if man is simply a result of natural forces. The basis of morality must be established before he can have any consistent moral theory. He therefore seeks the spiritual principle in nature and in knowledge, and founds upon that his view of man as a moral being, conscious of an ideal towards which he must strive continually if he would realize his innate possibilities. It is through the consciousness of a possible state of himself better than the actual that man is directed towards a higher life. As the divine principle, realizing itself in human thought and action more or less incompletely, this consciousness is the source and final aim of all that has so far bettered life. The ultimate standard of worth is an ideal of personal worth. "The spiritual progress of mankind is an unmeaning phrase," says Professor Green, "unless

it means a progress of personal character to personal character." It is the consciousness of possibilities in ourselves, unrealized but constantly in process of realization, that enables us to read the idea of development into what we observe of natural life, and to conceive that there must be such a thing as a plan of the world. The good sought in moral action is self-satisfaction, a good that must be conceived as a spiritual activity in which all may partake, if it is to amount to a full realization of the faculties of the human soul.

These are but a few of the thoughts gathered from Prof. Green's "Ethics and Philosophy," which have furnished the subject for an interesting course of six lectures in Farmington, only one of which I was so fortunate as to hear, "Green's Treatment of the Relation of Feeling to Reality," by Henry Norman Gardiner, Professor of Philosophy in Smith College, Northampton, Mass. It was a clear and exhaustive statement of a difficult problem, showing not only the value of Green's thought but its limitation. The discussion turned upon what is meant by "relation," a word frequently used by Green, but nowhere clearly defined. No satisfactory conclusion was reached, and "relation" still awaits complete philosophical elucidation.

The Greek moralists, Æschylus, Socrates, Plato Aristotle, furnished the subjects for the first evening course of Farmington lectures. These were delivered by Prof. Thomas Davidson, the head and organizer of these yearly meetings, which follow in part the plan of the Concord School of Philosophy, and are its worthy successors.

I heard but two lectures of this course, those on Aristotle. The profound thoughts of this great thinker, the "master of those that know," were profoundly and clearly interpreted by Prof. Davidson, whose thorough knowledge of the subject is universally recognized by Greek scholars at home and abroad. Many of the distinctions made by the lecturer were especially helpful and suggestive. I have space but for three his explanation of what Aristotle meant by *theoria*, the divine life; his definition of virtue as the aim of action rather than the action itself; his analysis of happiness, or self-satisfaction, as the chief end of conduct. In the last was contained the key to the dispute between transcendental and utilitarian theories of ethics, and the reason why such widely different schools of thought claim Aristotle as their guide and teacher. What we seek in moral conduct is to transform the lower into the higher, to approach more nearly the divine ideal, which is not the annihilation of self but its complete realization.

"The Functions of a Church and its Relation to the State," was the timely topic of the second morning course of lectures. I heard but three of these, "The Politico-Philosophical View," by Prof. John Dewey, "The Free-Religious View," by Rev. W. J. Potter, and "The Historico-Philosophical View," by Dr. William T. Harris. The first was an able presentation of three different views concerning the state, which have controlled most of the thinking on the subject. These views were advocated respectively by Hobbes, Kant and Hegel, and it was Hegel's view with certain modifications that Prof. Dewey supported. His clear logic and the literary finish of his style would have lent fascination to the driest theme, and one was carried along irresistibly to the close of the lecture where Prof. Dewey dwelt upon his own thought of what the church is to become in our modern life.

The second lecture of this course was patriotic and eloquent, deprecating any changes in a constitution so wisely framed as our own. The third was a profound analysis of the two institutions, church and state, showing how far each must be related to, and yet independent of the other if both are to achieve their highest end and aim. The state gives the only form of freedom, justice. It says to a man, whatever you do, you shall do to yourself. It returns to him his deed and thus educates him into a consciousness of solidarity with his race. The church and the state complement each other. The church can only realize its divine mission through the institutions of the state, civil society, and the family. The religious world is the divine in itself; the secular world is its reflection.

Sin and crime are the two distinctions between church and state. If the two are confounded, mischief results. Justice regards only the overt act; religion regards disposition or intention. Religion mediates between God and the personal soul; civil society mediates between man and mankind. Socialism would take from man his whole deed, anarchy would do nothing for him; the state, on the contrary, must mediate between the two, help man to help himself, must do everything to promote self-help and self-activity.

These few thoughts give but a faint idea of the lecture, which will doubtless be printed in full elsewhere. Many know Dr. Harris as a great philosopher and educator, but few can estimate the moral inspiration that everywhere follows his teaching—an influence toward high thinking and high living as direct as that of Wordsworth or Emerson.

I heard three other lectures in Farmington, in the fourth course, dealing with some of the primary concepts of economic science. Two were on "Health" and "Property," by Percival Chubb, of London; the third was on "Value," by W. M. Salter. Surely, if this is political economy, political economy could never be called the "dismal science," after hearing Mr. Chubb and Mr. Salter. I believe that the ethical point of view from which they regarded these problems is the only one that offers any hope for their solution, and it was good to hear from Mr. Chubb how the older political economists, like John Stuart Mill and others, had contradicted themselves in their attempts to divide what could not be kept apart except by violence.

Only a few persons were present at the Farmington lectures, but who can measure the influence of these quiet meetings and discussions? The quality of thought and life must be changed in order to reform it truly, and it is well for the many if but a handful stop for a space in the hurry and rush of modern existence to consider how this may be effected.

LOOKING FORWARD.

BY WARREN CHASE.

In 1846 at the first constitutional convention of Wisconsin I moved on the suffrage question to strike out the word white. Thirteen voted with me out of one hundred and ninety-four. I then moved to strike out the word male and one old man voted with me. They said I was two hundred years ahead of the times. I said I expected to live to see both measures adopted, and I have. The nation has stricken out the word white and Wyoming has stricken out the word male, and the northern states will all follow in a few years; for they all need the moral influence of women in politics, which by the statistics of drunkenness and crime is shown to be greatly superior to that of men.

Woman has been oppressed, suppressed, repressed and depressed long enough and must soon be raised to perfect equality, socially, politically, religiously and legally, and it will effect a great change for the better in all departments of life. Since the colleges have been open to her and she has been admitted into the professions, she has shown her capacity to fill any position in them as well as the men. The pulpits have not been open to her, but on the Spiritualist rostrum she has shown her superiority to men in that field of labor, and in the temperance cause she has also proved her superiority in appealing to and reaching the better feelings of public audiences. How much longer political old fogies can keep her in the back ground I do not know, but it could not be long were it not for the churches.

For several years the pulpit, the press and the rostrum have been discussing the question, "Is marriage a failure?" and it is no nearer settled now than when they began, nor can it ever be while the institution remains as it is—about evenly balanced between good and evil, the "honors are easy"—but when it is placed on a true and just basis the question will be settled. Our courts have decided that marriage is a civil contract and if so it should always be legalized by a civil magistrate and never by a clergyman. The new Republic of Brazil has taken the lead in this and prohibited clergymen from legalizing marriages. If there was, as there must and will be, perfect equality

between the sexes the parties would be equals in the contract, which should always be written out in full, binding both irrevocably to the support and education of offspring, and it should be legalized by a magistrate and recorded in a public record and by mutual consent dissolved, except what relates to children which should bind them the same after as before. When one party desired a dissolution and the other refused, it could go into courts as now. This change I know would take a large revenue from the clergy, and perhaps a larger one from the legal profession, in the innumerable divorces, and, of course, both these professions will resist the change; yet it will come and then there will be peace in the "single-side." Evolution is working wonders and it must reach the social question and stop the wrangling and suffering now so prevalent in married life.

COBDEN, Ill.

PSYCHICAL EXPERIENCES.

BY E.

I was intensely interested in the experiences of Kate Leffingwell published in THE JOURNAL a fortnight ago, under the heading of "Strange Psychical phenomena." They correspond to some of my own although mine are neither so varied nor extensive. Occasionally I see a person accompanied by a symbol. For instance, near the head of a certain lady a large and brilliant star appeared at times. A gentleman I know is sometimes attended by a small, old-fashioned musical instrument bearing a crude resemblance to a lyre. A snake frequently coils itself near the head of another man.

While sitting in large audiences white and delicate flowers blossom in proximity to faces of a few ladies. These appearances are apparently as objective as the persons themselves, and there is a curious fact, concerning them worth considering. I am near-sighted and while, without eye-glasses, I see the persons imperfectly with my physically defective eyesight, the symbols stand out in detail as plainly and sharply cut as the most perfect sight can see. Does not this difference prove that when looking simultaneously at the persons and symbols, I see them with two pair of eyes?

The symbols, startling in their distinctness of form and color, show themselves under the gas and electric light and in the daytime equally clear. They do not always appear. It is the exception rather than the rule, and I do not close my eyes in order to see them, as in the case of Kate Leffingwell. They come when I least expect them. If I make a point of looking for them I see nothing of the kind.

I long for some light to be thrown upon this subject. Probably a Spiritualist and a theosophist would offer a different explanation. If any of your readers can explain the law that produces these singular and striking appearances I wish they would do so through the medium of your paper. I call these appearances "symbols" as they symbolize predominant characteristics in the natures of the persons whom I know, which presupposes that it is the same with strangers.

HARTFORD, Conn.

THOUGHTS ON SUICIDE.

BY I. PENNELL STEPHENS.

In THE RELIGIO-PHILOSOPHICAL JOURNAL of May 31, there was an editorial containing the statement that a few years ago the State of New York passed a law making the attempt at suicide a criminal offense.

Many who have committed suicide were as noble men and women as walk the earth to-day. The burdens of life were more than they could bear. Do we know with what overwhelming force the crushing cause came that drove them to the act? whether the impulse to suicide was a result of some momentary impression or had been fought against for a long time? A lady who had buried her baby some months before, said to me, "Ever since my child's death whenever I have been to the cistern to draw water I have had an almost irresistible impulse to throw myself in." She was strong enough to resist the impulse, but if she had not been the New York law would have declared her

a criminal. It may be a disgrace for people to die of any disease; perhaps they ought to be declared criminals, as they have violated the laws of nature. But would such a declaration prevent sickness or mortality? There is no passion or desire so strong in most persons as the love of life; they instinctively shrink from death, clinging tenaciously to existence though they may have to suffer discomfort and misery. How doubly strong it would seem that the desire must be in one surrounded by all the luxuries that wealth can secure, and who is the center of a circle of loving friends! Yet persons so situated sometimes by their own hand sever the cord of life. Are they criminals? In like manner are the insane guilty, if guilt there be where the mind is unbalanced?

A case occurred over thirty years since, which I will mention. A woman, my next door neighbor, of unblemished character and every way worthy of esteem, apparently in good health and spirits, before retiring one night took a dose of arsenic.

Medical attendance was not called until it was too late to counteract the poison. While suffering the day she remarked "If I had only known," referring to her sufferings, "worlds would not have tempted me to do this."

What insane impulse prompted to the act I do not know. Would a criminal law have prevented this case when the thought of separation from her family, a husband and three daughters, had no restraining power? Are persons criminals because they are too weak to resist an influence that overpowers their will? How to prevent death by suicide has been a study with me, but it is yet an unsolved problem. So varied are the circumstances surrounding the cases and so different the causes of the sudden impulse that prompts to the deed, that often no calculable motive or cause can be inferred.

It is a grave question whether usually the suicide is any more responsible for the manner of his death than one who dies of fever or consumption; the first due to surrounding conditions, the last to heredity. I am not arguing in favor of the act; no one can deplore it more than I. Can nothing be done to strengthen the will power, so as to give the person strength to bear or overcome the real or imaginary troubles? But all persons are not strong; nor are all subject to the same temptations. I had a friend whom prenatal circumstances had so influenced that for twenty years of her life she had no desire to live, was anxious to leave this world; perhaps, only lack of physical courage restrained her, for it takes that to shuffle off voluntarily the mortal part of our being and exchange the known for the unknown. The laws of heredity say that parents are responsible; nor can the edict of legislators change the verdict.

It would seem that religious beliefs ought to serve as a restraining power, but when a minister takes his own life, at the close of his sermon, in the presence of his congregation and another man, a skeptic, by his own hand lays his life down, we find ourselves, as it were, upon a storm-tossed ocean in a bark without rudder or compass, at the mercy of wind and wave. Phrenology or psychology may give us the true solution, but what will give the remedy? I have thought that if it could be impressed upon the minds of the young and old that this life with all its trials, hardships and temptations, is a school of development—that death is only the door between the two worlds and that the real I without the mortal form enters the world of spirit just as it leaves this, neither better nor worse, spiritual growth beginning where the mortal ends, that there is no cessation of existence, no escape from the trouble which is part of themselves, that a restraining power might be exerted. A realization that a consciousness of the sad consequences of their act is a burden which will oppress their conscience, might have a restraining influence. Or if we were wise enough to know how to restrain the unnatural excitement which is overtaxing the nerves, making slow suicides of us all, and substitute a healthy action of the mental, physical and moral nature we should be able to exercise a more potent influence for prevention than is possible by any amount of legislation.

A person who voluntarily leaves earth-life has lost for the time all love for anything but rest and oblivion.

which he hopes to find in death. A person who is in such a state of mind has lost his mental equilibrium and is an object of pity and I might add a subject for medical treatment if we possessed knowledge of his condition. There is a desperation born of their real or imaginary troubles that gives suicides courage to make the leap and solve for themselves the "to be or not to be" with all the dreams that may come, not stopping to debate the pros or cons of the present or future. Since history began there have been persons who, tired of life, have laid the mortal down preferring the unknown to the known, and perhaps in defiance of all laws, church decrees, or effort there will be. Conditions which are the result of the accumulative forces of centuries are not changed in a day; the harvest that the past has sown, the future must reap. Some blessed by timely rains, refreshing dews and the genial sunshine develop the perfect grain; some half grown die for lack of nourishment; others are destroyed by violence, or are withered by the blasts of adversity, or the hurricane of despair. Let none vaunt their strength, who thinketh he stands may fall; none living can say that they have strength to withstand temptation, to bear all life's sorrows and evils that may befall them and live their lives to a serene earthly end.

"DEATH AND THE HEREAFTER."

BY M. C. SEECEY.

"If a man die shall he live again?" is the question as old as time and one which time alone can answer for those whose eyes are holden that they cannot see; for those who have to die in order to know; yet it does not follow that the question cannot be answered before passing through that change which gives reply.

The most difficult thing to produce to-day is evidence of man's immortality; evidence which shall be conclusive as such, admitting of no contrary view. Whatever evidence may have been forthcoming of the continuity of living, however satisfactory such evidence may have been to those receiving it, it is and can be no proof of immortality. Extension of living beyond the point where to our natural sense it seems to cease, is a step only in that process which must furnish proof of immortality; and a step is far from being the end of all steps.

The continuity of living and immortality are viewed as one and the same by the majority of those who demand evidence, and this must be objective to be conclusive. If it is not forthcoming the question is settled for them beyond all doubt; that man is not immortal or that there is no life after death. It should be an acknowledged fact that such evidence must be individually gained; that so, only can it be gained, because it must be sought within instead of without, subjectively instead of objectively. It must be sought and gained through understanding the nature of man, must be found to be the natural, the no-other possible consequence of that nature; and when so seen and understood as a logical necessity, objective phenomena will not be desired as the only incontrovertible evidence.

These are initial paragraphs in an able paper by Mrs. Gestefeld, published in THE JOURNAL of recent date. I shall not, in what I have to say, enter into a discussion of the merits of Christian science. I leave that to those who have studied the subject more than I have. It is new "science," although not new theory or new fact. Magic, good and bad, has been practiced since man had an existence. Like all other science of the present day it is coming to exactness by a proper discrimination and correlation of the facts. These thoughts are preliminary, to a few words on the immortality of the soul.

If the soul of man is immortal it must be eternal. It never had a beginning—in essence at least. This must be the starting point in all discussions of the subject. Unless this premise is admitted there is no certainty of the fact—either objectively or subjectively. After all it is more a question of intuition, reasoning and of self-evident perception of the fitness of things—a conviction denied to consciousness—than of phenomenal demonstration by the sensuous facts of modern spiritism. Spiritism's facts are valuable, however. They arrest the attention and send the mind on its course of investigation; but to rest in the facts of spiritism and say that these prove the immortality of the soul is a begging of the question.

The facts of spiritism prove only one thing: the continuity of personal existence. In all the facts which have been given to the world through the modern manifestations, what single fact makes absolutely certain that the spirit communicating is what he or it claims to be? If any one thing is beyond question it is that some spirits lie. This is the uniform experience of all honest investigators. The fact that spirits can communicate with mortals is beyond all question a demonstrated fact. When this is said all is said. The proof of the immortality of the soul is therefore not a question of objective verity but must be accepted as a self-evident truth born out of the soul's birth into the light of God. Spiritism is a step—not a conclusion: Christian science is no more.

Such thinkers as Alger, the author of "Future Life" have seen this and hence they have taken the childish intuitions of the race, the immediate perception of the truth, and through a dialectic process have explicated these intuitions into the demonstrations of logic; and thus by the fact, the intuition and logic we have proof of the immortality of the soul.

The next question is, what kind of immortality has the soul? Here comes in the whole question of the teachings of Christianity. Christ "brought immortality to light." It was not the immortality which is ordinarily understood; for no one in the ancient world doubted the continuity of personal existence. That was reserved to our modern materialistic age. The immortality that Christ brought to light was an immortality in God, not outside of Him, an immortality in heaven, not in hell, an immortality as an angel, not as a devil or an evil spirit, lost to the realization of the Infinite Mercy. One is an immortality of happiness; the other of misery. The soul is eternal—either in heaven or hell. If it chooses it can be immortal in God—in heaven—in happiness.

Now the higher Spiritualism teaches all this. Let us then discriminate Spiritualism from spiritism, external fact from reason and the intuitions of God in the soul and we will have no need for "Christian science," "theosophy," and the thousand and one isms spawned upon the credulity of the world.

PARKERSBURG, W. VA.

THE SOMNAMBULIST.

BY ANDREW WILSON.

The somnambulist has in all ages excited the curiosity, often the fear, and not infrequently the superstition of his fellow-men. By Horstius we are told that sleep-walkers were named the "ill-baptized," from an idea or belief that their acts arose from part of the ceremony of baptism having been omitted, and from the consequent misrule of evil spirits. This writer himself, whilst opposing this view of matters, strongly leaned to the belief that somnambulists represented prophets and seers who were guided and influenced by angels. In any case, it is by no means strange that the incidents of the sleep-vigil should have impressed the early mind with notions of a connection with an unseen universe. In the study of the sleep-vigil, we meet as before with stages and gradations which carry us from the waking dream or reverie to the more typical form of somnambulism proper. A form of sleep-vigil is known, for instance, in which the subject passes naturally, and without a disturbing interval, from the abstraction of the waking state into true somnambulism. Galen himself relates that he fell asleep whilst walking, and was aroused by striking his foot against a stone. Other cases are common enough in medical pages, in which persons have continued to play a musical instrument for some time after falling asleep, and similarly a reader and speaker has continued his recital during the earlier part of a sound nap. Here there is exemplified the passage, without a break, from abstraction to somnambulist action. It is difficult, indeed, to find adequate grounds for drawing any hard-and-fast line of demarcation between the person who "thinks aloud" in his day dream, and the speaker who, fast asleep, continues his flow of oratory.

But the more typical cases of sleep-vigil present us with a further development of practical wakefulness amid abstraction from outward affairs of the most complete kind. To the consideration and explanation of natural somnambulism we are aptly led by the details of that artificial sleep-vigil which has received the popular name of "mesmerism" or "hypnotism." It is not our intention to say anything in the present instance regarding a subject which in itself presents material sufficient for a lengthy and extended investi-

gation: we may, however, briefly glance at the essentials of this curious state in its especial relations to somnambulism and dreams. All physiologists are agreed that the explanation of the curious phenomena, which Mr. Braid, of Manchester, was the first to examine and report upon scientifically, rests in the fact that the hypnotized subject is firstly, an easily impressed or susceptible person, and secondly, that the attention is fixed and strained under the influence of a powerful will and of a dominant idea or ideas proceeding from the operator. In his trance-like state, the subject is completely dominated by the ideas of the mesmerizer. As Dr. Maudsley remarks, "He feels, thinks, and does whatever he is told confidently that he shall feel, think, and do, however absurd it may be. If he is assured that simple water is some bitter and nauseating mixture, he spits it out with grimaces of disgust when he attempts to swallow it; if he is assured that what is offered to him is sweet and pleasant, though it is as bitter as wormwood, he smacks his lips as if he had tasted something pleasant; if he is told that he is taking a pinch of snuff when there is not the least particle of snuff on his finger, he sniffs it and instantly sneezes; if warned that a swarm of bees is attacking him, he is in the greatest trepidation, and acts as if he were vigorously beating them off. . . . His own name he may know and tell correctly when asked to do so, but if it is affirmed positively to be some one else's name, he believes the lie and acts accordingly; or he can be constrained to make the most absurd mistakes with regard to the identities of persons whom he knows quite well. There is scarcely an absurdity of belief or of deed to which he may not be compelled, since he is to all intents and purposes a machine moved by the suggestions of the operator." So far as this exact description goes, there would appear to be a close likeness between the French sergeant described by Dr. Mesnet and the mesmerized subject. In both the same mechanical phases are apparent, and in both the life and actions are distinctly automatic, and regulated essentially from without and at the will of the external guide and counsellor.

The natural somnambulist, in turn, closely resembles in his acts and habits the subject of the mesmerist's operations. It is a notable fact that in the scientific study of somnambulism great differences are found to exist in the relative activity of the senses. One sleep-walker may see but does not hear; a second may hear but be blind to external impressions. In some the eyes are closed; certain objects in one case may be seen, to the exclusion of others; and one sense—most frequently, perhaps, that of touch—may become inordinately acute. Such considerations lead us towards the explanation of the remarkable dexterity with which a somnambulist will conduct himself in the most untoward and dangerous situations.

Like the mesmerized subject, the sleep-walker will execute feats of strength, of manual dexterity, or of acrobatic agility, such as in his waking state he would never dream of attempting. There is present in such cases an increased flow of nerve-power towards the particular sense or senses concerned in the direction of the sleep-walker. Everything that concerns other senses or matters foreign to the exact business in hand, so to speak, is excluded from the mental view. There is but one idea animating the mind, and the whole brain-force may be regarded as concentrating itself for the performance of the task in hand. The somnambulist, in short, has become a temporary specialist, in the matter of his dream, and his whole frame becomes subservient to the performance of the aim unconsciously set before him. On some such principle may we account satisfactorily for the walk during a sleep-vigil along the ledges of a house-roof, and the easy access to situations of peril. Under this unwonted stimulation of a special sense or senses, the difficult problems or unsolved tasks of the day may be successfully and unconsciously achieved during the night. The history related by Abercrombie in his "Intellectual Powers" of the sleep-vigil of an eminent lawyer illustrates the latter observation. A case involving the formation of an elaborate opinion had occupied this gentleman's attention for a considerable period. Rising from his bed in a sleep-vigil he was observed by his wife to pen a long communication at a desk which stood in his bedroom, the paper being carefully deposited in the desk, and the writer returning to bed. In the morning he related to his wife the particulars of a remarkable dream he had experienced, in which a clear train of thought respecting the case in question had occurred to him. To his regret, he added, he could not recollect the details of his dream, but on being referred to his desk the opinion in question was found clearly and lucidly written out. Numerous instances of like successful solutions of intricate problems in mathematics have been placed on record, but the details teach the same lesson respecting the exaltation of mental power, stimulated probably by the efforts of the day, which may take place in the brain which retains its activity in the watches of the night.

Persons have been known actually to swim for a con-

siderable time in a somnambulist state without waking at the termination of their journey; others have safely descended the shaft of a mine, whilst some have ascended steep cliffs, and have returned home in safety during a prolonged sleep-vigil. More extraordinary, perhaps, as showing the close likeness between the abnormal and automatic acts of the French sergeant with an injured brain, and the actions of the somnambulist suffering merely from functional disturbances of the organ of mind, is the case of a young French priest, related by the Archbishop of Bordeaux in the "Encyclopédie Méthodique." This subject was accustomed to pen his sermons during his sleep-vigils, and, having written a page, would read it aloud and duly correct it, even extending his alterations to include important grammatical and rhetorical effects. A card held between his eyes and his manuscript did not interfere with his work. After a page had been written it was removed, and a blank sheet of paper of the same size laid in its place, as in the experiment on Dr. Mesnet's patient. On this blank sheet the unconscious writer made his corrections in the exact lines in which they would have appeared in his manuscript—in this latter respect imitating to the life the sergeant's procedure. In respect to his sensations, the subject of the archbishop's notice evinced a more acute disposition than Sergeant F., for his words bore only upon the subject which was engrossing his thoughts, and he heard and saw only such things as immediately concerned his work; whilst he detected the difference between brandy and water, when the latter fluid was supplied instead of the former, which he had asked for. The subject and thoughts of one sleep-vigil were remembered during the next, but he was entirely unconscious in his waking hours of all that had taken place in his acted dreams.

INSTINCT.

By ISAAC P. NOYES.

The common term "Instinct" is the name given to designate a natural aptitude or faculty by which animals are directed to do whatever is necessary for their preservation. It may be of a very low type, like the action of the oyster in opening and shutting its shell; or of a higher type, like the work of the bee; or the still higher type of intelligence as shown by the beaver, or the intelligent and varied order of the crow. So far as we are able to see, this faculty has no power to analyze itself. The power to critically survey one's own acts and the acts of other creatures is peculiar to the highest type of man.

The lower orders of creation, even the lower grades of man, act independently of any ability to survey their own actions, and are indifferent to such powers on the part of others. It is only the higher types of civilized man who seem to be interested in the problems of life, and who become students of observation in this department.

Probably in no way can we so well understand the comparative grades of life as by a mathematical scale or basis, letting the lowest forms of life be represented by one point or part, while we represent the highest types of moral and intellectual manhood by, say a million points or parts. Such a scale, if represented by a diagram, will be much like the outline showing the topography of the earth's surface, from the plain at sea-level to the summit of the highest mountain. The lowest forms of life would be represented by slight elevations; the highest grade of animals, the dog and the horse, for example, would be represented by more prominent elevations, yet far below that of man. As we approach the lower grades of man the line would abruptly shoot up to a much higher level, but would not reach its maximum until we attain the highest types of manhood represented by the million mark.

Animals, which we term the instinct class or order, have a very contracted sphere of action. What they can do they do very nicely, as bees in the process of making honey. But these lower types cannot act independently or foreign to this faculty or law implanted within them; it is their only sphere of action. They cannot depart from it; nor can any of them rise above their actions and survey them from an external view. They may use considerable ingenuity in their special branch of labor in order to exist, but after all it is only in one line, and toward one point. The higher the grade of animal the more it will depart from this narrow sphere. Among the lower orders there is probably no class of animals that have such adaptability to circumstances as the crow. Nothing so marks his superiority as the ability to take advantage of his surroundings, and to vary his actions in accordance with the necessity of the case. Other bird species have certain instincts, which they follow and apparently do not depart from. The eagle, the hawk, the buzzard, for example, each follows their own line of getting a living. But while the crow has a preference for grain he is not at all confined to it as his food. When the grain fields are not sufficiently abundant to supply him, he seeks the shores, or bays and

ivers, and gets a good living on shell-fish, even oysters. In his manner of attack he is as ingenious as man himself. Indeed, under his conditions, man could not be more ingenious. Yet this faculty in the crow, directed to whatever is necessary for his preservation, is called instinct. It would seem that the crow should be graded higher. The manner in which he reaches and obtains the oyster and other shell-fish is most ingenious. He will manage to pick one up and fly with it fifty feet or more in the air, and let it drop on some hard place, stones, if there be any. This, of course, breaks the shell, and the crow, at his leisure, devours the wounded animal within. At other times he will attack an oyster in quite another way, fully as ingenious. He will pick up a pebble with his bill, fly to where the oyster is, catch him when feeding with his shell open, and drop the pebble into the open shell. The oyster is caught by stratagem; he can not close his shell on the crow's bill. So Mr. Crow, at his leisure, devours the oyster.

When one field no longer produces a supply for him the crow does not starve, or even emigrate, but holds his ground against all others. If carrion is plenty he will partake with the buzzard of his feast. If grain, shell-fish, and carrion are unable to be obtained he is ready to become a bird of prey, and rival the hen-hawk, or the fish-hawk, as most convenient. It is amusing to see him circling in the air, in company with the seagulls, and with them diving for, and catching fish in the same manner. Most animals have an instinct for a certain kind of food, whether animal or cereal, and they confine themselves to the class of food which nature seems to have ordained for them; but the crow was not organized on a narrow plan. He is not particular, except as to having something; and he will not starve, nor even emigrate if food of any kind is to be obtained within his region. In the spring he moves northward, possibly on account of the temperature; but wherever he is he is evidently a creature of a higher order than the types that are near in the scale to him. So while what we term instinct is of a low type, it is not always confined to a narrow range. In some of the lower types we see beautiful and instructive work, but it is all after one pattern. The lower the type the more mechanical or stereotyped it is; while the higher the animal, or type, the more this primary faculty is varied, and the more does it resemble the higher intellect of man.

We frequently hear the common work of the lower orders of creation spoken of as something wonderful, and as though it required talent superior even to man to accomplish it. People who make such remarks don't seem to comprehend the works of the Great Creator of the Universe, or the powers that he has given to each creature. Man has no need to compete with the lower animals. His powers are far more varied; and herein is the rule of creation. The lower the type the more confined it is to one channel the more stereotyped in its nature; while the higher the grade the more varied the natural powers. Man may be surpassed by some very low order of creation in some one branch, as the superior man may be surpassed in some physical or even mental branch by some inferior person. But this is all the little inferior animals or persons can do, while the superior man can, if necessary, even compete with the lower animal in his own little sphere, and not only compete with one of them, but with all of them; enlarge their contrivances to a mammoth scale, and do such works as all the combined animals together could not think of imitating. The lower animal has, as it were, one talent, and oftentimes this one talent is a superior one, but he can go no farther. His one talent descends from generation to generation; the variety is ever the same as the original type itself. They are like a machine built upon one plan, to turn off just such work, and no other. No variety can be introduced. There is no demand; their lines are within a narrow compass; and there is no need for a variety. What they do they do well; it absorbs all their time and talent, and all declare the glory of their Creator. The highest type of Creation, man, even though he has power as an imitator, has no power over creation itself; and if man has no power in this respect much less have the lower creations which are governed by instinct. By this low grade power they work out their salvation. Let us not think that there is no plan or object in this, and that the creatures of this lower power have no influence for good upon the destiny of creation. They are, each and every one, making their little contributions toward the perfection of the whole; and while the grand purpose of creation itself is an unknown power, it would seem, nevertheless, to be within our sphere to grasp the spirit of it, and to see wherein all these minor works of the inferior orders, governed by what we term instinct, are valuable in their relation to the general welfare of the world.

In the plan of creation the primary conditions were evidently rude; perhaps they could have been ordered after a higher type at first; but such does not seem to have been the fact. Had it been, there would have been no such opportunity for growth and development. Instinct was necessarily a primary faculty and

factor. It has been a wonderful power in the wonderful handiwork of creation, and has led up to higher things; being as it were a necessary foundation on which more important things could rest.

WASHINGTON, D. C.

WHILE THE CHILD LIVED.

By * * *

This death-scene was the strangest I had ever witnessed. Quite in the center of the room, which was furnished with every conceivable luxury and made beautiful by bright silk draperies and flowers, was a bed which seemed a world too wide and too long for the frail infant that lay upon it, slowly breathing its short life away. An embroidered screen was spread out at its head to shield it from the draughts, and the brilliant hues, so deftly mingled that they seemed a shimmering mass of undistinguishable color, made more noticeable the waxen pallor of the dying child—a child who had been always delicate, and who could never hope to gain health or strength even if it lived, therefore whose dreaded loss could not surely be the sole cause of that tragedy of the emotions which was being enacted before me.

Strangely enough, two who should have been drawn together by this common trouble seemed held apart by it. Each met it in a different manner, yet neither with that resignation which I, knowing the facts of the child's case, had expected. Like a statue stood the mother, so erect and motionless, the straight-falling folds of her severe white morning gown tending to complete the illusion. Her features also were hard and absolutely as expressionless as marble, though once as she raised their heavy lids I saw in her eyes a gleam—more like fear than sorrow. It was as though she were paralyzed by some resistless dread. Tears and warm soft grief I could have understood; it is natural a woman should cling to a first and only child, even though its retention may mean life-long misery for itself and her; but this deep, silent agony of mind—or heartless callousness, whichever it might be—I confess was quite beyond my comprehension, and I turned to her husband to see if I could learn anything from his aspect that would help to solve the problem.

Jack Carisfort's face wore no such impenetrable mask. He was white and haggard-looking, and his pleasant gray eyes, blurred with a not unmanly moisture as they met my gaze, were expressive of very real feeling, that yet—as I studied him more attentively—I could not help fancying was connected only in a secondary degree with their threatened bereavement. It appeared as if he were suffering another pain through this; and the eager glances which sped frequently in my direction—as though I were the Delphic Oracle, and possessed of super human powers to bring my prophecies to pass—were full of anxiety; and surely this time it must be my imagination suggested fear.

Had I been unaware of the true circumstances of their marriage, I might have allowed fancy to run riot in an opposite direction. I might have supposed him passionately devoted to a wife who had no love to give him in return, and by that means come to the conclusion that jealousy of the child, which had, perhaps been nearer to her heart, was the keynote of his mysterious attitude towards her. But this could not be so, I knew. Since I entered the room he had not addressed a word to her, save the necessary common-places, and all the time he had stood aloof from her, without an attempt at consolation, while she never turned to him as though expecting it. Besides which, I remembered well their wedding day, and the disagreeable impression it had left upon my mind.

Jack's father had been an old friend of mine, and when the boy was left to fight his way in the world as best he could on his slender pay as lieutenant in the navy, I had felt a semi-paternal interest in him which I had demonstrated as often as possible in acts of practical help. He was a warm-hearted, reckless youngster, whose worst faults had been the natural ones of his age. It came upon me as a shock when the report reached me that he was deliberately intending to marry for money—a fact which he himself subsequently confirmed.

"I shan't have to sponge on you any more, doctor. Do you think I don't know that you have often deprived yourself of little luxuries, perhaps necessities, on my account?"

"It is better to accept a trifle now and then from an old friend than to live altogether on the bounty of a woman," I retorted, dryly.

For a moment he was confused, and a dark flush of shame suffused his face; then he answered hesitatingly:

"We are viewing it from its worst point. Suppose I happen to tell you—I would not say it to anyone but you—that she is so fond of me, it would kill her if she thought I did not care, too? Besides, she is enchantingly pretty. If she had not had this money I should have fallen hopelessly in love with her, I expect, and

that would have been still more awkward, considering the circumstances, don't you think?"

But what I thought it was useless saying, as the wedding-day was already fixed, and his word pledged beyond recall; though when I saw the bride I felt more strongly than ever how great and irreparable a mistake he had made.

This was no mindless child, to be satisfied with sugared phrases and graceful deeds, that cost the door nothing. If she were blinded now by love and the novelty of her position, the truth must dawn upon her eventually, and she would suffer cruelly in a knowledge come too late. Her face, with its lovely smiling mouth, and soft sweet eyes, ever wandering towards her husband, as birds at eventide flutter round their lofty nests, haunted me for many days.

In spite of all forebodings, I was amazed that in two short years she could have developed into the stony-eyed woman who greeted me with such cold unnatural composure when, in answer to a telegraphic summons, I arrived just an hour before; for I had never met her in the interval, and had heard nothing to prepare me for so startling a change.

While I was pondering over these things, Jack was called out of the room; and, as the door closed behind him, Mrs. Carisfort fell upon her knees beside the bed, and passionately caressed the tiny fingers that lay like snowflakes on the satin coverlet. She had thrown off all pretence of coldness. I wondered then how even for an instant I could have suspected she was lacking in sensibility or love.

"Doctor," she cried, turning her anguished eyes to mine, "tell me—is there no hope?"

"There is always hope," evasively. "Be patient; be submissive. Think what is better for the child," I added, as an after-thought.

"God help me! I was only thinking of myself!"

I laid my hand gently on her bowed head, a familiarity my age and position as her husband's friend permitted me. The cry wrung from her tortured heart had gone straight to mine. We were no longer strangers; I felt at that moment she was as much my daughter as Jack, without protestations on either side, had ever been the son of my adoption. I did not answer. It was better to leave all words unsaid than, by ill-chosen ones, touch a false or irresponsible chord; but I think the consciousness of my mute and unobtrusive sympathy had its good effect, for she looked up gratefully through tears that began to fall quietly at first, then afterwards as though the flood-gates of her heart once opened, would never close again.

I went quietly away, knowing that indulgence in her sorrow would be its best relief. Down stairs I found an elaborate cold luncheon spread in the dining room, of which Jack insisted on my partaking, though he himself ate nothing, and flung himself down on a chair near the window after drinking a tumbler of claret at a draught.

"You'll excuse my sitting at the table, doctor; the mere sight of food turns me sick. I have scarcely swallowed a mouthful since the child was taken ill."

I might have considered this an affectation, or, at least, an exaggeration of grief, knowing the child was doomed from its birth, and that its life had been already protracted beyond their hopes; but I caught sight of his face in the sideboard mirror that fronted me, reflected between the massive pieces of shining silver plate that stood before it, and could not doubt the sincerity of his speech, though ignorant still as to its meaning. However, I could wait patiently for an explanation—it having become clear to me that not only on account of my presumed professional skill had I been summoned, but as an old friend, to give extraneous advice in some crisis of the boy's life.

He turned to me now, his eyes glittering with strong, only half-controlled excitement.

"Doctor," he broke out earnestly, "is there no hope?"

The same question his wife had put to me, and I answered more plainly than I had dared to do on that occasion, that a few hours at latest must see the end. Professionally speaking, it was impossible that the child should live.

With a deep groan Jack buried his face in his folded arms, and by degrees blurted out his story, or, at least, enough of it to make me understand the rest.

In my profession confidences are often forced upon us in moments of exaltation that are subsequently repented in cold blood, and I myself had invariably found that these indiscretions were visited on me, who, if at all, had only passively offended. This resulted in my cultivating a manner so determinedly stern and unsympathetic that the most effusive were restrained by it. Even now, when I would have scattered such prudential scruples to the winds, I must unconsciously have fallen into it again, for Jack, after the first unconsidered burst of eloquence, began to falter in his recital, and something, much or little, was left to my intelligence to supply. Enough I gathered to be sure that what I anticipated had taken place. The young wife had gradually discovered her husband's want of

love for her, and had resented it, not in angry words or glances, but by a studied, scornful indifference most galling to one of Jack's open and impulsive disposition, especially as he was beginning to realize he had merited no better treatment at her hands.

The estrangement grew more serious every day, she going her own way with quiet uncomplaining pride, he striving to stifle his conscience, and forget her existence in dissipations that had formerly been little to his taste: a strained state of affairs culminating at last in a passionate scene between them, when Mrs. Carisfort had declared that only while the child lived, for its sake, would she remain beneath her husband's roof. If it died she would consider herself free to go, leaving him half the money he had so degraded himself to gain.

Whether she had merely the one grievance against him, or whether her wrath had been aggravated by any deeper wrong, I could not tell. The strangest part of the story was that ever since the day they had resolved only to meet in friendly intercourse before the world to silence any rumors that might be afloat, ever since that day Jack had been desperately in love with his own wife—with less hope of ever touching her heart again than if it had never been his entirely, to do with as he would. The death of the child, which had been daily, sometimes hourly, expected, would be the signal for their separation, if in the interim he had not succeeded in proving his repentance and winning pardon with her love.

So much Jack Carisfort had told me, when a message came from upstairs begging my immediate presence.

The child was sinking fast. I could see that the instant I entered the room; and this, if it was not read in my expression, must have been divined by my order to stop all remedies and stimulants, with the intent that, all hope being over, these last moments might be in peace.

In perfect silence we waited for the end. Mrs. Carisfort was on her knees as I had left her, her face still averted from my view; but the lines of her figure had lost their rigidity, and were bent in an abandonment of grief. The injured feelings she had come to cherish were swept away by an overwhelming sorrow for the babe who had lain in her bosom so many weary nights and days, and now was passing beyond reach of her mother love and care.

And while she watched the child, her husband was watching her yearningly, infinite pity in his gaze; all thought of self merged in the desire to lighten her grief by sharing it, knowing the impending blow would not fall so heavily if met together. But apparently they were further apart than they had ever been before, and the slender thread that had bound them hitherto, and on which their present visionary fabric of happiness depended, was slowly breaking—while I looked it was broken.

A shadow falling athwart the wee pale face, a shiver running through the wasted frame, it was all over; the child was dead.

Mrs. Carisfort staggered to her feet, and with wild eyes searched my face for confirmation of her fears. Silently I bowed my head and turned away, with an effort mastering my wish to do or say anything to comfort her; for I felt that if ever the breach between these two could be bridged, it would be now, when her love thrown back upon herself, she would more sorely feel the need of some one to turn to in her trouble. Both thought me heartless, no doubt. My actions have been so often interpreted wrongly. Whose are not? I could afford to rest under this one more misconstruction, and was satisfied when I saw that things fell out as I designed.

Jack Carisfort went toward his wife with arms outstretched, such an expression in his face as must have softened her resentment, had she once looked up. But with downcast eyes she retreated blindly as he advanced until, reaching the chamber door, she leaned against it, no longer a marble statue, but a woman startled into animation, and panting in her nervous excitement like a wounded deer at bay.

"Wife, listen to me; I have a right to comfort you," he cried in sharp impassioned tones.

"The right is forfeited."

She spoke slowly, with that stiff utterance which is not indicative of lack of feeling, but the reverse. I, who had not mixed with the world without observing and grasping some of the contradictory intricacies that go to form a woman's character, guessed that already she was relenting, though her fingers were on the handle of the door, and the starched folds of her white gown were gathered hastily round her with a forbidding rustle to escape his contact. Jack, however, was less experienced, and his perceptions were doubtless blunted by his strong interest in the point at issue.

"You are not leaving me? not—for ever?"

"Why should you care?" bitterly. "The money—as much as you want of it—is yours."

"Let the money go to found a hospital. I will never touch a farthing. I care nothing for it; I care for nothing in the world—but you."

And then, as she answered nothing, but stood there trembling:

"Think! what shall I do with my life—alone!"

Had there been another door in the room besides the one they barred, I should have gone out at this juncture: as it was I examined intently the flowers in the window seat, as though I had no interest than botany, and placed both hands over my ears in a desperate struggle to keep their privacy intact.

At last I turned round with some preparatory noise as a warning, which, as a faithful chronicler of events, I must add was disregarded.

They were standing near the bed; the one arm gently supporting her as she leant across his breast, with his disengaged hand softly caressing her hair. His face was very grave, yet happier than I had ever seen it before, even in early days, and though the tears were still in her sweet eyes, a tender smile played about her mouth.

Not a moment forgetting their loss, they were conscious all the while that they had won something which otherwise might never have been theirs. While the child lived, it had been a link only strong enough to keep them together in outward amity; but by its death it had drawn them so near one to the other that none could ever divide them, save that Dark Angel who had then passed over—his terribly beautiful face veiled in mercy as he smote, his sable wings touched hopefully the light.

RELATION OF DREAMS TO THE WAKING LIFE.

Various distinguished writers remarking on the phenomena of dreaming agree in affirming that the thoughts of our sleeping hours must invariably bear some defined relation to the antecedent thoughts and events of our lives—it may be to the acts of the previous day; or, on the other hand, to ideas separated from our last waking moments by an interval whose years make up the best part of a life's duration. To say that dreams may deal with subjects of which we have never had any knowledge whatever is to suggest the indefensible proposition that we can and do remember all the events and ideas which have occurred and been present with us during our entire existence, or, in one word, that memory is practically omniscient and infallible; whilst against the idea just noted we must place the opposing thought, that the brain's action being largely unconscious in the common operations of receiving, and certainly in those of registering and preserving impressions, it is more logical to conclude that dreams usually represent images and conceptions of material things—these material ideas or events being often indistinctly presented, frequently altered and transmogrified in their reproduction, and commonly projected within the range of our night-thoughts in a fashion which may defy our recognition and comparison of them as parts of the waking-life of former days. There is no lack of proof from many sides of the extreme probability that these assumptions represent the whole or the greater part of the truth about dreams.—ANDREW WILSON.

THE SWEET GIRL GRADUATE.

She has wrestled with the sages of the dim historic ages, she has studied declamation from Demosthenes to Burke; She has sounded Schopenhauer and been under Dante's power, and can giggle in all languages from English down to Turk.

She can argue in the isms, knows the history of schisms, and will go way back to Adam to elucidate her views;

She can bring up illustrations she's obtained from divers nations on the somewhat strained relations of the Christians and the Jews.

From old Socrates to Spencer she has read and read and hence her intellectual adornments are a wonder to be seen.

In the angles she's a terror and in art she makes no error, and she knows the mental value of the hackneyed Boston bean.

She can show that old man Pliny was in some respects a ninny; she has sneered at Archimedes and brought Tacitus to task;

She's revised the laws of Solon, knows the value of a colon, and can calculate the contents of the Dutchman's famous cask.

She has studied up on diction, has explored the realms of fiction, knows the views of Hobbes and Bacon, and of Paley and their crews;

She can quote from Pepys' diary and knows Pope (so small and wiry), and has fathomed Billy Shakespeare and read Burton on the blues.

There is not a branch of knowledge that this girl so fresh from college has not made herself familiar with, from Plato down to pie; But it isn't for her learning that she fills us men with yearning—it's because she is a woman, and that's just the reason why.

—TOM NASSON.

WOMAN'S DEPARTMENT.

A COMBINE.

She came here from the middle west
And yet she had, be it confessed,
A Boston air around her;
A figure slight, a forehead high,
An earnest look, a clear gray eye;
And so for her I came to sigh,
And wise and charming found her.

But as to press my suit I came,
Full oft she smothered all my flame
By asking curious questions;
The wrongs of woman, the state and land,
What social changes Ibsen planned,
She'd ask me to discuss offhand
And give her my suggestions.

Did I agree with Henry George?
Would selfish capital disgorge
The share that toil demanded?
How could the indigent be fed?
Should criminals be allowed to wed?
Did tariffs raise the price of bread?
She begged me to be candid.

And when the race at last had gained
The highest point to be attained
By growth or revolution,
What would the last great victory be,
The final goal that men should see?
What did Utopia mean for me:
The end of evolution?

And as I heard I grew more dazed,
Until at last, my courage raised
To utter desperation;
"Utopia means for me," I said,
"The social contract when we wed.
"We'll form a trust." She shook her head:
"Call it co-operation."
—CHARLES S. GREENE.

Napoleon in his last days often spoke of the two women who had been his wives. He said on one occasion: "One was art and grace; the other, innocence and simple nature. My first wife never, at any moment of her life, had any ways or manners that were not agreeable and attractive. It would have been impossible to find any fault with her in this respect; she tried to make only a favorable impression, and seemed to attain her end without study. She employed every possible art to adorn herself, but so carefully that one could not suspect their use. The other had no idea that there was anything to be gained by these innocent artifices. One was always a little inexact; her first idea was to deny everything; the other never dissimulated, and hated everything roundabout. My first wife never asked for anything, but she ran up debts right and left; my second always asked for more when she needed it, which was seldom. She never bought anything without feeling bound to pay for it on the spot. But both were kind, gentle, and devoted to their husband." The memoirs of Madame de Remusat say of Josephine that without being exactly pretty, "her whole appearance had a peculiar charm. Her features were delicate and harmonious; her expression was gentle; her mouth, which was very small, did not disclose her teeth, which were not good; she disguised the brownness of her complexion with the aid of rouge and power; her figure was perfect, her limbs were delicate and graceful; every movement was graceful, and of no one could it be said more truthfully than of her that her grace was more beautiful than beauty. She dressed with great taste and graced what she wore; and, thanks to these advantages and her constant attention to dress, she escaped being effaced by the beauty and youth of the many women who surrounded her."

Years ago it was evident that co-education was a success for the "coeds," as some facetious students of the male sex styled their fair classroom colleagues. But fast iron conservatism was not yet ready to give up the fight. "It is the presence of the young men that alone keeps up the standard of young womanly scholarship" was the next almost despairing cry. Then came Wellsley, Smith and other institutions for the exclusive university education of women, re-enforcing the evidence of Vassar that the highest standards of scholarship can be maintained by woman students under conditions exactly similar to those which prevail in the best institutions for the education of the male sex. Only one test more remained. "Ah, well, moaned the mossback chorus, "there are one or two institutions in America and one or two in England where men get a super-extra, gilt-edge training. Anyhow, women are not capable of attaining that height." Now that Miss Reed has taken the Sargent prize at Harvard for proficiency in Latin poetry, and Miss Fawcett

in Cambridge University, England, has gained the supreme honors in mathematics, the final wail is heard in the excuse lately offered by an American student, to the following effect: "The girls beat us in scholarship because they don't have to give their time to boating and base ball."

Referring to Bishop Spaulding's recent speech delivered to the male and female graduates of the Catholic Convent of Notre Dame, the *Inter-Ocean* remarks: It is needless to suggest to Bishop Spaulding, though not to some less liberal and less thoroughly American prelates, that as, in America alone "the women have emancipated themselves," so in America alone there must be causes moving to and means at hand for their self-emancipation. For our own part, we find the cause and the means to have been the free public schools with their system of co-education of the sexes. We can find no other. Reciting in the same class with boys, the brightest girl has found that she was as bright as the brightest boy, and the dullest girl that she was no duller than the dullest boy. These demonstrations went on perpetually and openly in every public school, and they went on perpetually and openly nowhere else. When a bright girl graduated from a private school she was held to be phenomenal, but it became plain in the common schools that the intellects of the sexes, though different in texture, were equal in quality. The result was inevitable. The bright girl began to argue that the college or the studio should open its doors as freely to her as to her bright brother. The duller girl argued that she could keep the books of a factory or operate the keys of a typewriter as accurately as her duller brother. Argument began experiment, and experiment proof. And the equality of the sexes became axiomatic.

Mr. John Fretwell said on the woman's suffrage question at a meeting held in Providence, Rhode Island: Twenty years ago my attention was called to the influence of women in the public life of England and Germany, before that modern Hercules, Otto von Bismarck, had cleansed the Augean stable of German politics. Since then I have studied it thoroughly in Paris, Vienna, Budapest, and Washington. Just where women have most rights, and where their influence is most openly exercised, is that influence most salutary to the family and the State; while in those countries where women have the least measure of public power, it is most true that

Women still rule, and ministers of State
Are at the doors of women forced to wait,
Women who oft as monarchs graced the land,
But never governed well at second hand.

The losses and humiliations of France at Sedan, of Austria in Italy and against Prussia, were due in no small measure to this illegitimate female influence. If, during the forty-nine years of Victoria's rule, English government has been more respectable than in the days when the American colonies broke loose from the rule of George the Third, it is due to the open rule of a responsible female sovereign.

The *London Reformer*: A "crowded and influential" Woman's Suffrage meeting mainly composed of ladies, was held on Monday at Queen's Gate Gardens, Lady Sandhurst presided, and an address was given by an American lady—Mrs. Pearsall Smith—who drew a contrast between the condition of the women of today and their condition when she was young. When a high school was opened in 1826 in Boston, capable of admitting 400 girls, so great was the outcry against the evil effects of educating women that the mayor ordered it to be closed. She could remember when geography was excluded from girls' schools as a study likely to lead to a desire for wandering, and a discontent with home surroundings. A resolution in favor of granting the vote to women was carried, and before the meeting dispersed many ladies came forward and enrolled themselves members of the Suffrage Society.

Edmund Yates, writing to the *New York Tribune* concerning the fact that Miss Philippa Fawcett has been bracketed above the senior wrangler in the mathematical tripos at the university of Cambridge, says: The scene in the Senate-House Saturday beggars description; and the undergraduates who some years ago did not take very kindly to lady students, cheered Miss Fawcett to the echo when she was declared to be above the senior wrangler. Even the oldest dons were carried away by enthusiasm, and forgot for a moment their dislike of a modern innovation which would have driven the

former masters of Trinity to the verge of lunacy. Miss Fawcett's success was the universal topic of conversation in every hall Saturday night, and specially at Trinity, where the archbishop of Canterbury was entertained by the master and Mrs. Butler, herself a graduate of the university.

The American Israelite: In certain well informed circles of Berlin it is known that Prince Bismarck, when the Emperor had dismissed him, visited the Empress Victoria, the mother, to make his parting call. He recited to that lady in a somewhat melancholy tone, how ungratefully the emperor had treated him. The empress said, "You ought not to be surprised at that, when you know how you incited my son to ingratitude against his own father and mother." This reply softened the iron chancellor considerably. If this story is not true it ought to be true. That piece of history is not written yet, and most likely will not be written in our days.

Y. M. C. A. AND MOODY IN MICHIGAN STATE UNIVERSITY.

TO THE EDITOR: In the Michigan State University at Ann Arbor there has been, for years, a Young Men's Christian Association, organized at first on a broad basis admitting all, of whatever creed, to full voting membership. When it got well established "the rational basis" was adopted, by which there are, there as elsewhere, two grades of membership, one admitting to use of library, etc., but no vote, the other including the voting privileges. This last is only open to Evangelical Christians, meaning, as their documents show, believers in an infallible Bible, the Trinity, the atonement by the blood of Jesus, and an eternal hell. This puts the whole control and management of the Association in the hands of those only who believe these sectarian dogmas, and makes it a sectarian body.

Yet this Association has, for long periods, occupied a large and convenient lecture room on the first floor of one of the University buildings, while the students were obliged to climb two flights of stairs to less convenient rooms for their regular college exercises. The great hall seating over 3000 persons, is also freely used by the Y. M. C. A.

In that same great hall, within the year past Moody, the revivalist, held thirteen meetings, preaching the same sectarian dogmas, which a large proportion of the people of Michigan do not believe. The University is the legal and educational crowning high school of the people, organized as such under our unsectarian school laws, and draws yearly some \$75,000 or more of the people's money appropriated by the State legislature to aid its support.

To that appropriation I have no objection, and duly appreciate the usefulness of the great State University, but by what right, in law or justice, can these privileges be given to the sectarian Y. M. C. A., or the sectarian preacher Dwight L. Moody.

These facts I get from credible sources, and if there be any error in my statements they are open to correction. I make them that the people may know this misuse of their University appropriations, and demand that it shall cease. Episcopalians, Presbyterians, and others have erected fit buildings outside the University grounds for religious homes for students and others. This is their right to do, each teaching what they believe at their own cost and on their own ground. Let the Y. M. C. A. go out of the University premises and do likewise, and let Moody and others, of whatever creed, do the same.

G. B. STEBBINS.

DETROIT, Mich., July, 1890.

SPIRITUALISM AND UNITARIANISM.

TO THE EDITOR: Hon. E. S. Holbrook has given some striking thoughts in the last two numbers of THE RELIGIO-PHILOSOPHICAL JOURNAL on "Why Unitarianism Cannot Prevail." He is usually clear and safe in the history and analysis of a subject, but I suggest that his judgment in this case is a trifle biased by his party zeal. He does not admit the possibility of error in the claim so common among Spiritualists that "our views must form the foundation of all true philosophy and religion." Is it not most in the order of nature to stand on a foundation so liberal that investigation in any direction will be unobstructed and any sentiment adopted that brings to us the best proof. I believe myself to be a "retarded growth" by reason of the inverse order in which I reached my spiritual knowledge. I fought my way out of the most hardened

orthodoxy into spiritual light. But had I been previously well instructed in "Unitarianism" as I now know it, I am sure my development in spiritual things would have been much more rapid. There is no starting-point in the race for the "whole truth" more promising than a good Unitarian head and heart. Brother Holbrook admits that "Unitarians have come the most completely out of the dark fogs" by their appeal to "reason." In the light of Unitarian history why should Bro. Holbrook say, "Unitarians seem determined that they will not learn." Where have you lived Bro. Holbrook that none of our struggles for knowledge have come to your observation? It is "determination to learn" that Unitarians stand for, and it is this determination that marks their work everywhere. Bro. Holbrook seems to give them credit for nearly every good quality that goes to make the power to "prevail," except "they have no knowledge of spirit-life." I am sure that a fuller knowledge of the facts would greatly modify this sentiment. I know several very able Unitarian ministers who are most pronounced in their knowledge of spiritual life. It is to be regretted that those who sympathize with Bro. Holbrook's views could not hear such sermons as that of Rev. J. E. Roberts of the Unitarian Church of this city, at the memorial service of the late George W. McCrary, who was a most worthy and active Unitarian Spiritualist. Mr. Roberts stated that his mind had been first and most influenced in the direction of Spiritualism and its clearly demonstrated facts, by Judge McCrary's quiet and clear narration of his experience as a Spiritualist. And I know that a large proportion of Mr. Roberts' church are well informed as to spirit-life. Unitarians are not usually very demonstrative in their sentiments, and for the sake of prudence, work out their conclusions to a safe end before announcing them. This may be interpreted by those who "jump at conclusions," as a "determination not to learn." Most Unitarians have canvassed the entire field of Spiritualism, and know the pit-falls into which the careless observer falls, and a demonstrated immortality they know to be the glad experience of a small number of our race. Those who like Bro. Holbrook have gone beyond the possibility of a doubt are likely to be too impatient with those he calls "liberal of the liberals," and are somewhat under the domination of their reason.

S. D. BOWKER, M. D.

KANSAS CITY, Mo., July 6, 1890.

RELIGIOUS REVIVALS.

TO THE EDITOR: After re-reading the splendid inaugural editorial of the editor of THE JOURNAL, and his remarks on "Religious Revivals," I happened to turn to the following in the work of my orthodox mentor—Jacob Boehme. It strikes me that in these few, simple words we have about all that can be said on the subject of Religion. If practically heeded we all would stop our blatant blubbing and learn to be children of God. We would cease calling ourselves "Liberals" or "Orthodox," but servants of the Truth—for which THE JOURNAL stands. Here is the quotation:

"Pray be the children of God, and not the devil's; let not the hypocrites keep you back by their example; they do it for their bellies, for their honors, and for money's sake; they are servants of the Woman of Babylon. . . . Examine yourselves, ask your conscience whether it be in God? That will blame you, and bid you drive the hypocrites from you and seek the clear countenance of God; and look not through spectacles. . . . God is for you. He is in you. Confess to Him. Come to Him with the Prodigal son. There is no other can take the condemnation from you; you cannot enter but through Death into the other world, whither your hypocrisy can't come; otherwise there is no forgiveness sin. . . . If you would serve God, you must do it in the New Man. The earthly Adamic Man can do him no acceptable services; let him sing, ring, roar, call, confess, pray, cry and do whatever he will; all is but fighting with a shadow. The will must be in it; the heart must wholly reign up in it; else it is but conjecture, and a fable of Anti-Christ's—wherewith the whole earth is filled. . . . The will is more powerful than much crying. It has power to be the child of God. . . . For a man must walk in obedience in great humility; and only cast his will into God's will, that God may be both the will and the deed in him. This is the way to salvation and the kingdom of heaven; and no other. Let the Pope and the doctors preach what they will to the contrary; all is but lying and mere hypocritical juggling."

PARKERSBURG, W. Va.

AN APPEAL TO THE CO-OPERATORS OF THE UNITED STATES.

TO THE EDITOR: The co-operators of this country are familiar with the success and rapid growth of industrial co-operation in England, Germany, France and Italy. In all these countries, but especially in England, there is organized action on the part of co-operators for the development of the system.

In the United States a movement of a similar nature has been inaugurated, and an American Co-operative Union, with a National Board of Co-operators has recently been formed with the intention and hope of organizing the various co-operative industries of the country, in order that the system may receive the stimulus to growth, that can only come through organization.

At the twenty-second annual Congress of Co-operative Societies in Great Britain, held in Glasgow, May 26, the delegates in attendance represented a million members. The total share capital of these societies is more than \$51,000,000; their sales in 1889 were over \$183,000,000; their distributed profits, \$17,000,000, and their invested profits, \$26,000,000. Their sales are growing at the rate of \$10,000,000 a year. And yet only forty-six years have elapsed since the first co-operative store was opened in England.

It must be evident to thoughtful minds that the industrial world is disturbed, and that the disturbance is occasioned by the imperfectly adjusted relations of capital and labor, and that competition as a ruling factor in the development of civilization is wholly inadequate to meet the wants and conditions of social life to-day.

Competition has given birth to monopoly. It has been the means of concentrating wealth to a degree that impoverishment of the people, and diminished industrial activity are the result. The continued existence of a system no longer in adaptation with the needs of men, can only intensify the evils from which we are suffering, and produce evils of a still more serious nature in the future.

Competitive industry; can only be held in check and finally overcome by the rapid development of co-operative industry, and the transference to government—municipal, state, and national—of industrial powers and functions now monopolized by individuals and corporations.

Co-operative stores are scattered throughout the country, but with the exception of those that were organized into union last November in Chicago, at the National Co-operative Congress, they are unrelated, and are struggling along under many difficulties. In union there is strength, and we ask co-operators, and believers in co-operation, to aid the movement that has been inaugurated for the organization and development of the co-operative industries of the country.

Any information desired on the question of forming local or State associations will be cheerfully given by the General Secretary. The managers and secretaries of all co-operative and profit-sharing establishments are urgently requested to send their last annual report to Mr. Sherriff, so that a complete record may be kept of such institutions, and also to the end that a more complete union may be formed in the near future.

IMOGENE C. FALES,

Pres. American Co-operative Union,
YORK HARBOR, Me.

THOMAS L. SHERRIFF,
Gen. Sec'y, 81 Perry St.,
DETROIT, Mich.

A STRANGE EXPERIENCE.

TO THE EDITOR: About two years ago my brother was on his way to the far west to attend to some property he had there. He stopped at our house to visit his parents a few days as it was right on his way. He had a very nice time of it. He talked a great deal about his baby boy, Warren, whom we had never seen. My mother said to me: "Archie thinks too much of that child. It will be a wonder if he is spared to him." The last two days I noticed a change come over him. The last day especially, I saw he was worrying about something. I was busy getting his lunch basket ready with good things to last him through his long journey. But not too busy to notice the change that had come over him. He would get up and pace the floor with his hands behind him, and then sit down again with a sigh. Once in the midst of little humorous talk and while I was laughing he took his hat from the rack and went out and walked around the yard by himself. When he came in I said, "Brother what are you worrying about; tell me and maybe I can help you out." He hesitated, then I told him I believed that he was

using too much tobacco. "No," he said, "that isn't it. I have the strangest feelings come over me whenever I think of resuming my journey westward; I have such a pain here," and he placed his hands on his heart. "It seems like something drawing me back home. I am all right till I begin to think of continuing my journey; then this dreadful feeling comes on again." "Oh, is that all," I said in a careless way; "for he had just left his wife and three little ones well and hearty a few days before." "Now let me tell you brother, use less tobacco or let it alone altogether. And my word for it you'll have no more of those dreadful feelings." Well the day wore past and he was very gloomy at times in spite of all our efforts to keep him cheerful. I said to my mother that I was afraid brother was in a bad state of health, and that he ought not to go on the journey feeling as he did. But she thought he would be all right after he had his business settled. That evening he picked up his satchel; I noticed he was unusually pale and that great beads of sweat stood out on his forehead. I snatched the satchel from his hands and he sank into a chair. "There's no use trying, there's something pulling me back, I feel just as though I must go back home instead of to the west." We sat up till a late hour trying to get him into a better frame of mind.

The next morning as my brother drove away he said, "I am afraid there's something wrong at home." "Nonsense," I said. "Now I want you to have good luck and here goes my slipper after you." I threw it with all my might and they drove away laughing. In a few days he received a telegram telling him that little Warren was dangerously ill. He started for home immediately, and as he stepped off the train in the town where his home was, he was met by his brother-in-law who had come to town to purchase the little coffin for his lost darling, and in whose face he read the dreadful truth before a word was spoken. All night long and the greater part of the next day my poor brother's suffering was terrible. Not a tear escaped his eyes. We thought he would lose his reason. All he could say as he tossed on his pillow was, "My boy, my boy!" At last, thank God, the tears came to his eyes, and we had hopes of him. He was very ill, and recovered slowly. Now he was a healthy man, not given to melancholy, but of a very cheerful disposition. While he was visiting at our house he was hundreds of miles away from his own home, and I think it so strange that he should feel so strongly that there was something wrong at home. We often talk about this wonderful incident for which we cannot account.

M. M.

CHICAGO, Ill.

HAS T. L. HARRIS REFORMED?

TO THE EDITOR: Although my name is not mentioned it is evident that Mr. Capron makes allusion to the letter I have written for THE JOURNAL about Mr. Harris. I do not know whether Mr. Harris has "reformed" or not. My acquaintance with him dates from 1856; consequently I have no knowledge of the facts stated by Mr. Capron, from hearsay or otherwise. If I had I should probably have "forgotten" them as I am so constituted as to look upon the bright side of a man's life rather than upon the dark. I have, with thousands of others, been so helped by Mr. Harris' sermons and writings that I have "forgotten" the man and the peculiarities in his work. He does not claim to be a saint, but a sinner, like all the rest of us. In his work in the other world he labors to drive the devil more than the saints who, like Bro. Capron, have but little love for him; and if his reports can be relied upon he is more successful in this new field than he seems to have been with a certain class of Spiritualists, whether or not it is because of his native affinity with the inhabitants of sheol, that much persecuted class of God's creation. I am not in a position to say. Certain it is that under his administration hell is becoming the Paradise of a new creation in which Lucifer no longer scoffs the Infinite Love but serves it.

M. C. C. CHURCH.

PARKERSBURG, W. VA.

A WORD FROM GRAND RAPIDS.

TO THE EDITOR: I write a few lines to THE JOURNAL about the quarterly meeting at Rockford, Mich., held not long since. The society has lost one of its best workers; Mr. Whitney, one of the oldest settlers of Kent county, died a few days before the meeting. The hall was draped in black in honor of his memory. Hon. L. V. Moulton was the main speaker, and he gave a soul-stirring lecture on "Inspira-

tion and How Shall it be Interpreted." We had with us the Grand Rapids medium, Mrs. Frank Jackson, who gave tests from the platform that were a surprise even to me, though I have known her for years. She gave the names of many of whom she knew nothing. I consider her the best test medium we have here in Grand Rapids. She is a good psychometrist and can tell sometimes of future events, as she has in my own case a number of times. She foretold the death of Mrs. Murray, and gave a good description of her, and said I would be there and speak at her funeral. Although I did not know that she was dangerously sick, it all came true in a few days. Our cause is progressing in Grand Rapids. Our union hall is well attended.

Yours truly,
SARAH GRAVES.

THE ANTHROPOLOGIST.

TO THE EDITOR: In your issue of June, 21 occurs the expression, "Dr. J. R. Buchanan in his new journal the *Anthropologist* says," etc. As I have no new journal, being compelled to give up journalism for want of time to attend to it, I beg leave to correct your remark by stating that the *Anthropologist* was conceived and established without my advice or even knowledge, by the members of the Buchanan Anthropological Society, who regard the new era of science and philosophy to which the *Journal of Man* was started as a matter of great importance to human progress. Their spontaneous formation of a society and establishment of a magazine of course command my approval and admiration, and hence I shall be a regular contributor to the *Anthropologist*.

Very respectfully,

BOSTON, June 28. J. R. BUCHANAN.

THE DIVINING ROD.

TO THE EDITOR: In an article in THE JOURNAL of May 3 I mentioned the circumstances of going to Hudson to locate wells for water-works. Yesterday I received a letter from one of the board of water commissioners saying they had put down four wells all nearly alike, had tested one with a pump that throws two hundred gallons per minute, and the well would supply considerably more. They think of putting down one more and that will give them all the water they want. Hudson is a thriving village of nearly three thousand inhabitants. Those are the last wells I have located. I now feel as though I had better call a halt and stop after locating wells for nearly fifty years. I have located nearly five hundred wells and never went a rod to get a job of this kind; what I have done of business has been solicited by people in person or by letter. I am now eighty years old. CYRUS FULLER.
STARK, Mich.

HASLETT PARK CAMP.

The Eighth Annual Meeting of the Haslett Park Association will be held as usual at Haslett Park situated on the west shore of Pine Lake, Mich.

Pine Lake is located seven and one-half miles northwest of Lansing, on the Chicago & Grand Trunk R. R. It is one and one-half miles long, and one mile wide, containing about one thousand acres. It is a clear and beautiful lake, supplied with excellent water from a subterranean passage, and has but one outlet, which flows to the Cedar and Grand Rivers, which form a junction at Lansing. This lake is the famous resort for the Capital City, and is accessible to thirty other cities and villages by a drive of from one to three hours.

This year the camp-meeting will be under the direction and management of the Haslett Park Association, which was organized under the laws of the state on the 24th day of August, 1889. The following named gentlemen were elected as the officers: James H. Haslett, President; M. J. Matthews, Vice-President; J. M. Potter, Secretary; James H. White, Treasurer. The Trustees were as follows: James H. Haslett, James H. White, M. J. Matthews, J. M. Potter, John R. Briggs, M. B. Sheets, Charles Day.

The camp opens on Sunday, July 27th, and closes September 1st. There will be addresses each Sunday by well known lecturers, and conferences, etc., during week-days.

The most noticeable improvement for this season at Haslett Park will be the Medium's Home. It is said to be a handsome looking structure, containing sixteen rooms.

The commodious grounds on which the building is erected were deeded to the Mediums' Protective Union by Mr. Haslett. The Home is located on the grounds with the view of extensive additions and im-

provements. Mrs. R. S. Lillie will dedicate the Home Sunday afternoon, August 17, after her lecture. The annual meeting of the M. P. U. will be held on August 20, to elect officers for the ensuing year. All mediums interested in the work are invited to be present.

CAMP MEETING AT EAST OAKLAND, CAL.

TO THE EDITOR: Once in seven years, it is said, history repeats itself. This comes pretty near being true with regard to a prospective camp meeting to commence the 21st of July, to continue several days in East Oakland, at the terminus of the broad gauge local train in Fruit Vale, where the broad acres are beautifully shaded with Eucalyptus and ever-green trees. This quiet spot is so adjacent to San Francisco that the cost of getting to and from it is only twenty-five cents, and with the small admittance of ten cents, none able to be there need be excluded from the enjoyments of the occasion.

The order of exercises will be speaking, music and tests. A general invitation is given to all to attend and participate in all the exercises. Paid speakers have not been employed, as we wish the humblest to have as good an opportunity as the most learned. This for years has been our work to help others to help themselves, as in our Sunday meetings, none are excluded from our platform and as yet have not had to be put down, and we have no fears of disruptions while we maintain harmony within our own souls, and through this sphere of harmony great results will obtain. If any would like to bring their tents and remain through the summer, it is a nice place at small figures, as the grounds are kept by Spiritualists.

Mrs. F. A. LOGAN,

1107 23d Ave., EAST OAKLAND, Cal.,
June 30th, 1890.

MISS E. J. NICKERSON IN CHICAGO.

TO THE EDITOR: On Sunday evening, July 6th, Miss Emma J. Nickerson of Boston, spoke to a crowded house in this city. There was not a vacant seat, although the notice of her lecture had only been given three days before. Miss Nickerson's subject was: "The Spiritualism of Yesterday, To-day and To-morrow." For eloquence and logic, it seemed to us who listened, there has nothing equal to her effort been heard here in a long time. At the conclusion of the discourse a resolution was unanimously and enthusiastically adopted, inviting the speaker to return and labor with us in the fall.

CHICAGO, July 10th. A. WELDON,
Chairman.

A GOLDEN WEDDING.

The New Boston (Ill.) *Graphic* gives a four-column account of the Golden Wedding on July 1st, of Mr. and Mrs. William Drury, probably the oldest couple in Mercer County, and certainly the most public spirited. Mr. Drury is now in his eighty-first year; he was born in Ohio, and emigrated from Indiana to Illinois in 1833 with less than fifty dollars worth of property all told. In 1840 he returned to Indiana and married Vashti Lewis his former pupil. Mr. Drury still owns the bit of land on the Mississippi bluffs where he first stuck his stakes and began a phenomenally successful career which has resulted in making him a millionaire and the owner of immense tracts of land. Throughout all the trials of frontier life Mrs. Drury has ever been the faithful helper and trusty adviser. Together this couple have labored and grown old as well as rich. But it is not in worldly wealth alone that they have amassed fortune. Many years ago they became Spiritualists, and they have each year "laid up treasures in heaven," until their bank account on "the other side of Jordan" must surpass that on this side.

According to the *Graphic* the Golden Wedding affair at Virdurette—the name of the home estate of the Drurys—was one never to be forgotten by the throng of friends assembled. With viewing the gifts, listening to letters from absent friends and feasting on a huge elk sacrificed by Mr. Drury for the occasion the day passed most enjoyably. As staunch friends of the Spiritualism represented by THE JOURNAL it is

BOOK REVIEWS.

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

The Master of the Magicians. By Elizabeth Stuart Phelps and Henry D. Ward. Boston and New York: Houghton, Mifflin & Co.: 1890. pp. 324. Price, \$1.25. Here is a novel which takes its readers back to the days of ancient Babylon and of Nebuchadnezzar—yes with the r— and Daniel, whose other name was Balatsu-usur,—“May Bel protect his life.” The authors have made modern Assyriology a study and they make skillful use of their knowledge, in portraying the characters and describing the scene of the story. The scripture narrative also comes in in the treatment of the King's strange affection. Human nature was about the same in those ancient days as it is now, and the king and queen, the old man and his daughter, the soldier and the lovely maiden with whom he was in love and the young man who suppressed his love, are all like their modern prototypes, which is only saying that they are men and women. But there is at the same time a flavor of antiquity about the story; the scenes and incidents belong to the far-off past, some of them being based on those Bible narratives have made familiar to all readers. The story is one of unusual merit. It is the product of study, imagination and constructive power.

Java. The Pearl of the East. By S. J. Higginson, with a map of the Island. Boston and New York: Houghton, Mifflin & Co.: 1890. pp. 200. Probably the same amount of information contained in this volume in regard to the island of Java—its soil and climate, its volcanoes, rivers, and general aspects, its vegetation, its wild and domestic animals, the character, religion, customs and history of its people—cannot be found elsewhere in a work of this size. The author has consulted the best authorities, including the work of Sir Stanford Raffles, an acknowledged authority on Java, and his statements may be relied upon as trustworthy. This sketch of Java and its people, although brief, is complete and very interesting.

Psychic Studies, Spiritual Science and the Higher Aspects of Spiritualism. Albert Morton editor and publisher. San Francisco. pp. 288. Cloth, \$1.25. This volume contains Alfred R. Wallace's lecture, “If a man die shall he live again,” together with original articles and selections on such subjects as “Advice to Mediums and Investigators,” “Conservation of Health and Life Forces,” “Fashionable Christianity,” “Iconoclastic Spiritualism,” “Magnetic, Mental and Spiritual Healing,” “Spirit Phenomena,” “The Free Christ,” etc. The articles are thoughtful, but some of them are rather too oracular in tone and others—those criticizing opponent's views—rather captious in spirit.

The Lady of the Lake. Stereographed in the advanced corresponding style of Standard Phonography. Prepared and published by Andrew J. Graham, New York. Students of Standard Phonography will find this work of much assistance, as it enables them easily to correct their own phonographic outlines by comparing them with those of the engraved pages. The work of correction is also facilitated by having the common-print key interpagated with the engraved portion of the work.

The Prophet of Palmyra. Mormonism revised and examined in the life character and career of its Founder. By Thomas Gregg. New York: John B. Alden. 1890. pp. 552. Cloth, price, \$1. Mr. Gregg was the publisher of the second newspaper published west of the Mississippi, was acquainted with many of the Mormon leaders, and intimately acquainted with the Mormon people. He has taken pains to investigate the early history of the movement, and he writes from a full mind. The work is full of facts on points that have been in dispute, like the origin of the Book of Mormon. The style is clear and interesting.

Tales of New England. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin & Co.: 1890. pp. 276. These tales brought together and presented in book form will be acceptable to many for summer reading during their vacation days.

Mr. J. J. Morse, the versatile writer, lecturer and medium, as well known in America as in his native England has just published a pamphlet entitled, “Hints to Enquirers into Spiritualism; with rules for the furtherance of Spirit Circles,” to which appended advice as to what books to

read upon the philosophy and doctrines of the subject, and a price-list—in English money—of leading books and newspapers. The original writing as well as the selections are excellent, and the advice good. Mr. Morse is evidently making a stir since he returned home. He ought to settle down in this country where such a “hustler” is more certain of earthly reward than in old England.

“Raising the Schoolhouse Flag,” is the title of a full page illustrated poem by Hezekiah Butterworth in the 4th of July double number of *The Youth's Companion*. This noble poem expresses the sentiments of the many thousands of schoolboys and girls who have been working for a flag to be raised over their own schoolhouses. The name of the school in each State, and that of the successful writer of the essay which won the flag recently offered by *The Youth's Companion*, are given in this number.

A series of autobiographical essays by a number of the foremost men of letters and men of science of the time was begun in the June number of the *Forum* by the eminent historian, Lecky. He is followed in the July number by Prof. John Tyndall, who writes in a simple and interesting way an account of his early studies and of the influences that shaped his opinions and his career.

The July number of *The Popular Science Monthly* opens with an article by Dr. Andrew D. White on the Antiquity of Man and Prehistoric Archaeology, telling how science has thrown light on the question of the length of time that man has lived on the earth.

“Over the Teacups,” in the *Atlantic Monthly*, by Oliver Wendell Holmes in his old age, is as interesting as his celebrated “Autocrat of the Breakfast Table” papers which appeared in the same magazine more than thirty years ago.

Rev. M. J. Savage's Opinion of The Discovered Country.

BOSTON, Mass., May 26, 1890.
MR. ERNST VON HIMMEL:
MY DEAR SIR—I read the “Discovered Country” with great interest. Considering the method of its composition, it is a most striking work, and well worthy the study of all those interested in the great psychic problem. Most Sincerely,
M. J. SAVAGE.
Price, \$1.00. For sale at THE JOURNAL office.

Ethical Religion is the latest work of William M. Salter. John W. Chadwick, in the *Christian Register* says: Mr. Salter has given us a truly noble work. The style is pure and strong and it rises on occasions to a pitch of lofty eloquence. Something of classical severity has come, perhaps, from loving acquaintance with classic thought. For sale at this office. Price, \$1.50.

LIFE'S HISTORY;
Its Smiles and Tears. Such is the course of life, made up of sunshine and gloom, gladness and sorrow, riches and poverty, health and disease. We may dispel the gloom, banish the sorrow and gain riches; but sickness will overtake us, sooner or later. Yet, happily, that enemy can be vanquished; pains and aches can be relieved; there is a balm for every wound, and science has placed it within the reach of all. There is no discovery that has proven so great a blessing as Dr. Tutt's Liver Pills. In malarial regions, where Fever and Ague, Bilious Diseases and ailments incident to a deranged liver prevail, they have proven an inestimable boon, as a hundred thousand living witnesses testify.

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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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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.

IMPORTED EDITION.

Lights and Shadows
OF
SPIRITUALISM.

BY D. D. HOME.

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APPENDIX.
This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.
This is the English edition originally published a \$4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.
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OH GIVE ME STRENGTH!

Oh give me strength, more strength to keep My heart above life's paltry cheat. That treachery's most cruel blow Shall never quite my soul defeat. That I may keep some one small spot Free from its poison tainting touch, From out the ruin which it brings Oh grant I pray strength for this much. Looking as suffering sin has wrought To noble hearts good, pure and true. While hating sin, still let there be Some thought of the temptation too. Striving to aid the stumbling feet Up to a better, higher plane, Believe what seems to me defeat Was all his utmost strength could gain. And may have been a victory Hardly and barely won, to him, Oh give me strength to see, to bear, Though heart is wrung and eyes are dim. Strength to believe despite the shams The treachery and foul deceit That so encompass us about Still truth lives perfect and complete. —MARY W. McVICAR.

DON'TS FOR WRITERS.

The Writer, a magazine published in Boston, prints the following for young people who are writing for the press and who are over anxious to see the result of their labor in print. The advice is also applicable to older persons who frequently annoy publishers of newspapers with contributions "which are sure to create a sensation": Don't make your correspondence so troublesome and exacting that your work won't be wanted on any terms. If an article is declined don't send long letters beseeching or demanding the reasons and asking all manner of criticisms, comments and directions for future attempts. Save your time and stamps. Don't punctuate your manuscript with dashes in places of commas, semicolons and periods. A manuscript which is not worth the trouble to punctuate properly is not worth sending. If you don't know how to use commas, semicolons and periods correctly, learn. Don't spin out an involved sentence over a whole page. Shorten or divide the sentences, and see how much more forcible they will be. If an editor kindly straightens, polishes, or condenses your English for you, don't fly at him wrathfully with a charge of "mutilating" your copy. Don't send directions that such and such words of your copy must be italicized. Every publication has its own standard of taste about such matters, and will probably adhere to it. If an article offered in summer, but suited only to the depth of mid-winter is accepted, to be used "when seasonable," don't begin in September writing letters to know if it has been published, when it will be published, and why and wherefore it has been deferred so long.

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.

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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The History of Christianity is out in a new edition, price, \$1.50. The works of Edward Gibbon are classed with standard works, and should be in the library of all thoughtful readers. We are prepared to fill any and all orders.

THE WAR IN HEAVEN.

BY DANIEL LOTT

This is founded upon Revelations 12-7-9 and will be found interesting. Price, 10 cents. For sale, wholesale and retail, by JOHN C. BUNDY Chicago.

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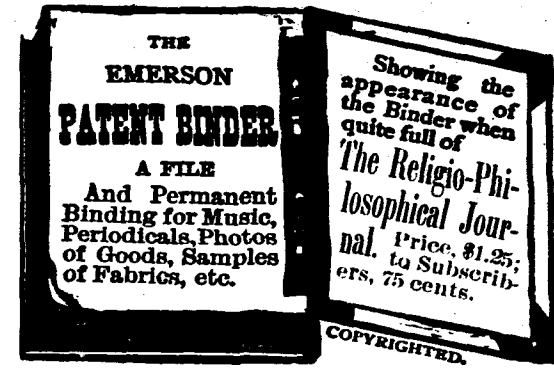
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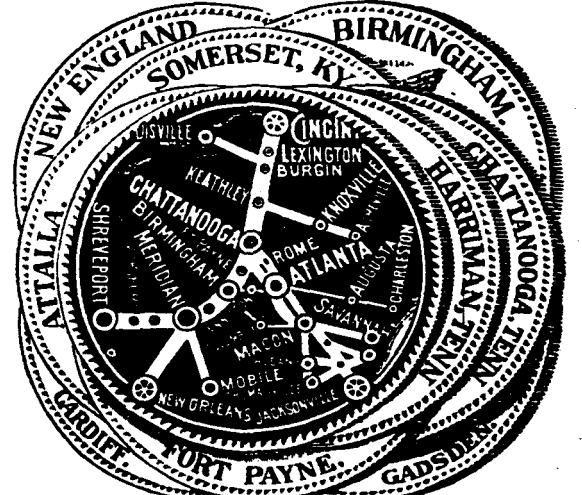
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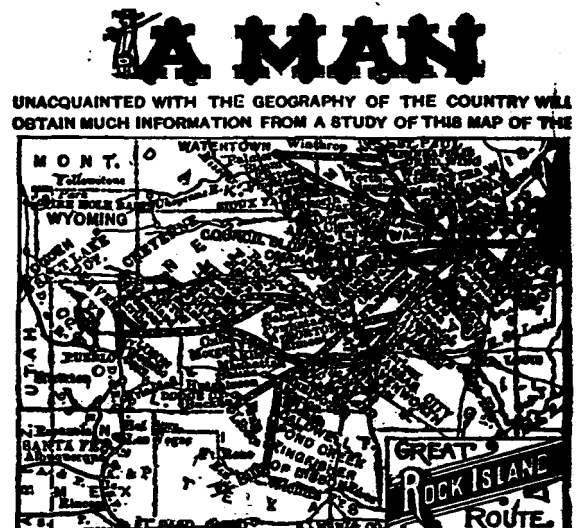
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THE PUBLISHER.

"Earth hath this variety from heav'n,
Of pleasure situate in hill and dale."

These many years the modest Chicagoese have enjoyed their cool summer breezes. They have never boasted over poor, sweltering Cincinnati or St. Louis, nor jeered at sun-baked New York; that is to say, the truly, truly, Simon pure Chicagoese never have; but alas, as prosperity showered her favors in increasing abundance upon the city and the inhabitants thereof the less modest, the avaricious and the boastful flocked in from all quarters of the globe, bringing with them vast supplies of "gall," no end of ambition, and plenty of gross disloyalty toward those dear old fossilized localities where first they saw the light of day. Unconscionable newspaper men who got their start in provincial cities seduced the innocent publishers of Chicago dailies into giving them jobs, and before fairly getting their seats warmed they dipped their pens in the juice of ingratitude and wrote unwelcome truths about their former homes. When the thermometers of Gotham registered 95 degrees, and those of St. Louis went five better, while those in Chicago could not be crowded above 75 degrees, these newspaperial tramps were not content to keep still and enjoy their immunity from suffering and sun-stroke. Not having been bred to it like the genuine or the well-acclimated citizens these sensationalists heralded Chicago as a summer resort. This had been well enough; but not satisfied, these malevolent interlopers proclaimed the misfortune of Chicago's less fortunate sisters. This was too much, and the gods wouldn't stand it. Consequently Chicago and all the inhabitants thereof have been sweltering and gasping for breath, and the bad newspaper men have learned when too late the folly of trampling on the feelings of the less favored. It is probably true that the late heated term was in part caused by the assembling here of the national commissioners of the World's Fair, and the fire generated by the friction of the promoters of rival sites, but this will not palliate the offense of the principals.

The results of the hot weather and unremitting work through an extended period renders it necessary, so his physician says, for the publisher of THE JOURNAL to get out of town for a while. He would not think this possible if only his pleasure was at stake; but when it becomes a matter of safety, of fitness for the arduous duties of the coming fall and winter, and above all of imperatively needed health-promoting and rest-giving change for the one who has always helped to bear his burdens and do her part both in the office and in the home, then to remain in harness were wilful folly. So the editor-publisher will go in search of fresh supplies of vital force, of information, and of experience; all to be carefully husbanded and brought back for the use of THE JOURNAL's readers between September and June. He will visit the camps at Lake Pleasant and Onset, and quite likely drop down for a day or two at that enchanting spot known as Queen City Park, where the sturdy Vermont Yankees gather to harvest a spiritual crop "after haying"; and where one is sure to have one's affection for old New England renewed and intensified; where in the morning one can see the sun give a glorious halo to the crown of Mount Mansfield and rising higher cast a cloth of gold over beautiful Champlain as it crosses over to weave trappings of unearthly beauty wherewith to clothe the grand Adirondacks to the westward.

I hope that every subscriber who has not responded to my invitation of last week to pay up arrearages will hasten to do it this week. If he waits until it is more easy to do it than not, I fear I may get tired. A tired publisher is bad enough but a tired

editor is likely to be an abomination; so look to it that you are not responsible for tiring him.

The Camp Meeting number of THE JOURNAL—issue of August 9—should be the medium of the best thought on the subjects involved; it should also be read by everybody who visits a camp or who stays at home and wishes he were in camp.

THE JOURNAL is the object of marked and quite universal commendation from its subscribers, as well as from exchanges. There are many letters from old readers which touch my heart deeply, expressing as they do an appreciation both hearty and discriminating. These I would be glad to publish did space permit, and occasionally some may be used. My friends may be sure their words of trust and encouragement are gratefully accepted and are potent for good in that they strengthen and cheer. What I want, though, above all else is active co-operation in all that THE JOURNAL stands for; together with a constantly and rapidly increasing subscription list. The old reader who sends in a new one speaks eloquently, even though his letter is but brief and relates only to business.

PRESS OPINIONS.

Bowdle (South Dakota) *Pioneer*, July 10.
THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, edited by that brilliant forceful and logical writer, Col. John C. Bundy, now reaches our table attired in a new dress and a new form, its sixteen pages being filled with interesting reading from the first to last. While its chief object is the dissemination of a knowledge of a higher, purer Spiritualism, it also finds space for the discussion of scientific and religious topics, and has an able and entertaining department devoted to the interests of woman. The friends of *The Pioneer* may know THE JOURNAL is a publication of high merit because it is endorsed and supported by Miss Francis E. Willard, Reverends Thomas, Swing, Collier and others prominent in ministerial circles. *The Pioneer* readers who may desire a specimen copy of this able exponent of the life to come can obtain it by addressing the publisher, Col. Jno. C. Bundy, Chicago, Ill., and we earnestly commend it to all earnest searchers of the truth.

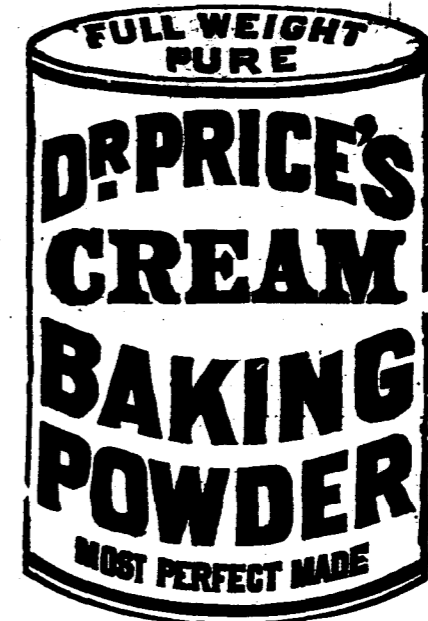
Light, June 28.

THE RELIGIO-PHILOSOPHICAL JOURNAL (Chicago) in its new dress is a distinct improvement. It is handy in shape (similar in form, but larger than *Light*), well printed on good paper, and well-arranged. It is issued on the twenty-fifth anniversary of THE JOURNAL's birth, an occasion on which we tender to Colonel Bundy our hearty good wishes for the future and our felicitations on his work in the past. "Topics of the Times," with which the first page is filled, is a series of short notes not unlike our own "Notes by the Way," only they cover a more extended area, not being confined as "M. A. (Oxon's)" are, to subjects definitely bearing on Spiritualism. The declaration of principles and purposes which follows is an outspoken utterance. THE JOURNAL, its editor says, "has always been an independent, aggressive paper." It has regarded Spiritualism as having to do with both worlds. "Spiritualism is the philosophy of life." We call attention to this attitude, first to endorse it, and next to welcome the constructive work that is indicated for the future.

The Two Worlds, June 27.

THE RELIGIO-PHILOSOPHICAL JOURNAL in a new dress. Among the most promising of the masses of literature that now lie on our table is this newly rehabilitated and ever welcome Chicago spiritual paper. Stern, rugged, even remorseless in its denunciations of fraud, this paper has long been the scare of the evil-doer and the "touch me not" nettle of the over-sentimental optimist. It has now put on a new dress, a new shape, and in its neat sixteen-page form, with edges cleanly cut, short, incisive paragraphs, and admirable size for that continual preservation which

its stirring columns demand, it calls alike for unqualified praise and a largely increased measure of support. It is a capital spiritual paper, and its new editorial arrangements commend it to the attention of every reader who sympathizes with the object of its publication.



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THE WATSEKA WONDER.

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The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled

Psychical and Physio-Psychological Studies.

MARY REYNOLDS,

A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narratives make a

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