

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, AUG. 29, 1891.

NEW SERIES—VOL. 2, NO. 14.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

La Revue Spirite condemns Switzerland for its persecution of the Salvation Army.

It is, a writer says, the remembrance of many a fall received in the scramble after a few scraps of hard-won knowledge, and the conviction that many a double-faced word has lured the writer to false conclusions, that has caused him to formulate as a caution, which no seeker after truth should ever neglect, the following: A word of vague or "flexible" significance, like a man with a false beard, will always bear watching.

On the 19th a monument loftier than the famous structure which marks the battle ground of Bunker Hill was dedicated at Bennington, Vt., not only in commemoration of an important battle in which sons of the Green Mountain State won for themselves honor and glory, but in celebration of Vermont's admission to the Union one hundred years ago. To Vermont belongs the proud distinction of having been the first state to join the Union after the original thirteen had established a permanent government.

One of the worst features of our jails, says the *Personal Rights Advocate*, is the huddling together of persons young in crime with old and hardened criminals. The criminal tendencies, wherever such exist among the youth, are nursed and developed by bad associations. If they manifest themselves in flagrant violation of the law, what would be more natural, indeed more conducive to the moral health of society, than bad associations be wholly excluded, and the novice in crime be surrounded by an atmosphere of moral health and strengthening?

Dr. W. A. Hammond in the *North American Review* says that "men and women, like the fields of the earth, require change, and, like them, they require rest," but that "these objects can never be attained in the way that the average American sets out to get them." There is truth in this statement. The idea of rest which the average American possesses is to pack a trunk and sachel in haste, jump on a train, and jolt across half the continent to stay a day or two at some fashionable resort and then jolt home again. There is change enough in such a jaunt, but no rest.

Le Petit Journal of July 5th, which has a column devoted to telepathy and some extracts from "Phantasms of the Living," by Podmore and Myers, uses this language: "Do you believe in ghosts? I beg you not to shrug your shoulders with a disdainful smile. From all time, since the time when the phantom of the plains of Philippi appeared one night to Brutus to apprise him that he would be defeated and killed on the morrow, to the White Lady of Avenel, set to music by Boildieu after Walter Scott, a number of serious minds have not ceased to believe in the possibility of bizarre phenomena, visions, apparitions, presentiments, phenomena which we call supernatural because they go beyond our real knowledge of facts and which we do not know as yet how to explain. The spiritists,

the mediums, the table-tippings and the Davenport brothers have done a great harm to the investigation of these phenomena. But observe that a new era is opening for phantoms and apparitions. Science is taking hold of them as it has taken hold of magnetism and is trying to apply to them its usual methods of observation and experimentation." The statement as to what "the spiritists, the mediums," etc., have done, without whom the phenomena referred to never would have commanded the attention which *Le Petit* marks as the beginning of "a new era," may be passed without comment.

According to a dispatch from Vienna, people are wondering there what Pope-Leo will do with the lottery tickets bequeathed to him by the late Ritter von Leonhard, who was chancellor of the papal legation in Vienna. The will of the late chancellor left to the pope about 100,000 francs in money, a quantity of stocks and bonds, and half of any eventful gain from the lottery tickets held by the deceased. As shown by this instance, dealing in lotteries is not uncommon in Vienna among people of high station, ecclesiastical and secular, but it is probably the first time that the pope has been made a lottery beneficiary.

No occupation seems to be so invariably lucrative as the messiah business, says the *Chicago News*. Give a thrifty gambler one good biblical idea, long hair and the freedom of a country and in six months all the bogus religion is disseminated and all the money has stopped circulation. Schweinfurth supported his "Heaven" and many "angels" upon the hard-earned savings of a simple community. Apostle Harris plucked the Oliphants and lived in luxury upon his saintly inspirations and hypnotized slaves, and now a fresh and malignant case of messiah has broken out in Dr. Cyrus Teed, a Chicago production, who, to be strictly different, mixes the Koran and Genesis with startling effect, and has won his expenses for some time to come from the rich wife of a California rancher. He is the korushan Messiah and as the rancher is looking for him Dr. Teed is naturally out of sight.

A writer in the *New York Herald* gives the statement of a physician whom he recently interviewed in regard to the contagiousness of phlegmonis which, he says, has increased rapidly the past two years and at present almost resembles an epidemic. According to this physician, young gentlemen and their sweethearts should be very careful that no kissing is done before it is learned by both parties whether phlegmonis has settled in the throat of either. His own words are as follows: "Any charming young lady possessing a sweet, rosebud mouth, with a voice upon which phlegmonis has fastened itself, cannot be kissed without phlegmonis being the price paid by the person who takes part with her in the dual bliss. Her perfumed breath, with its silvery tones and soft whispers, is filled with contagion, in which microbes of marvelous form fly to new fields of pasture. Hosts of cunning but riotous bacteria linger upon her coral lips waiting to board those of the mustached one who recklessly approaches." Although it would seem from the above that kissing is a dangerous pleasure, how many are likely to heed the words of the physician? In the

West at least there is likely to be the usual amount of kissing, for the Eastern doctor's horrifying picture has made no impression in this part of the country, and the *Western Medical Reporter* in defiance of the phlegmonis bugbear, declares that "as a light and healthful system of calisthenics, a means of innocent and soulful recreation, a stimulus to intellectual and spiritual ambition, the process of osculation cannot be surpassed."

The headquarters of the school of applied ethics were this summer at the Hotel Pilgrim, formerly the Clifford House, three miles east of the town. "Here," says the *Christian Register*, "one might sit and gaze upon the broad bay, and take part in earnest discussions on the worth of socialism, the definition of the word 'Christian,' or the religion of the laity in the Middle Ages. The regular students on attendance on the school numbered some seventy-five, and a large proportion of them were quartered in this section of the town. Thus the scholastic advantages of the school were supplemented by social conditions of the most agreeable kind, and all the pleasures of a quiet seaside resort were at hand. The high aims of the projectors of this school seem to us to have been very largely reached in this session. The first season has been a great success in all respects, and its success is a matter of felicitation for all Americans interested in the scientific study of the great question of ethics, economics and religion. The school has at once taken the highest place among such means of education and inspiration. We have to offer our sincere congratulations to those who have so successfully carried out the well-devised scheme, and we prophesy with confidence that another season will see assembled at Plymouth a much larger number of students, and, if possible, an even more profitable session than this."

The following is taken from *Light*: A young married lady related to me the following remarkable experience: Shortly after her marriage she had accompanied her husband to India. It was toward the end of the Mutiny, and she was separated from him—he being about forty miles away, and, as she believed, in great personal danger. For the first time in her young life she was left alone. One night, on retiring to rest, feeling far from well, depressed, too, by the sense of loneliness and by anxiety on her husband's account, she "could not help crying," and fell, as she thought, into a troubled sleep, in which she dreamed or fancied that an elderly gentleman who had shown them much kindness on their first arrival in India, but who was then residing at a considerable distance, entered her room, and approaching the bed, said: "My dear child, I know well what you are suffering, and, believe me, I feel deeply for you"; and that he stooped down and kissed her. Though quite aware, she said, that it was merely a vision, she felt greatly consoled. The Mutiny ended, she was with her husband in Calcutta at an evening party, at which she met their friend. He expressed his pleasure at seeing her again after a long interval. "It is not so long," she replied, "since I saw you"; and she described the vision. With expressions of the utmost astonishment he declared that he himself had had a similar vision, or rather dream. "I dreamed that I saw you crying, and tried to console you, and kissed you."

THE TRUTH AGAINST THE WORLD.

The task of the conscientious and competent critic is oftener painful than otherwise, and at best rarely popular or personally profitable. The more competent the critic and the more complete his work, the more certain he may be of provoking dislike and bringing down upon his devoted head the maledictions of those criticized, their friends, and the blind champions of a cause which is thought to be assailed when in fact only an exposition of the truth is essayed.

It requires less courage to face an army than to utter truths distasteful to one's party or cult; and the danger is not less. True, in these days it is rare one loses his life for such temerity. Yet the body of Dr. Cronin lies in Calvary cemetery, done to death in the last quarter of the nineteenth century, because the spirit of the man was in love with truth; but so long as the waters of Lake Michigan wash the shore on which his green mound rises, so long as they chant the martyr's threnody on the sandy beach, will the true heart and the splendid determination of this arisen spirit inspire men and women to tell the truth and take the consequences. Above all parties, sects and schools, above all personal considerations, rises the call of Truth, clear as the bugle's note to those with ears attuned to hear it; and as time rolls on, more there are who hear it, and hearing, obey and follow.

When THE RELIGIO-PHILOSOPHICAL JOURNAL first took form in the consciousness of its founder there came with the inspiration the motto which has stood at the head of the paper for more than a quarter of a century, through good report and evil, through all the emergencies and exigencies of a remarkable career:

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

As the flag of the nation floats to the breeze, an emblem of freedom and progress, it inspires love of country and all that this implies; and as new stars are added this love takes deeper root in the hearts of those over whom it waves, and cements into one grand homogeneous whole the millions gathered from the four quarters of the globe; no matter where born or what their native tongue, they or their descendants become in time Americans in fact, as well as in name. So, the motto which THE JOURNAL bears at its head has ever been an inspiration and a source of strength to its conductors; and, moreover, to its constituency.

It is easy to repeat the words: "Truth wears no mask, bows at no human shrine, seeks neither place nor applause, she only asks a hearing," but O, so difficult to fully comprehend all they signify; and comprehending, to zealously and consistently live and act in their spirit.

With deep gratitude to men and angels we give thanks that we have been sustained in keeping that motto in its place; consistently and uncompromisingly holding it aloft through all the terrific trials and storms of these many years. As the battle for Truth wages, the strain now and then proves too severe for some soldier whom we had counted as one never to falter, and he drops to the rear or deserts to the enemy; but his place is instantly filled by an unexpected volunteer, and the little army with its morale improved and *esprit de corps* heightened continues to advance.

So long as we edit THE JOURNAL we shall maintain our allegiance to Truth. We would like to maintain this loyalty without causing a pang or the least discomfort to a single human being, especially to those professing Spiritualism; but Truth is militant and in the constitution of things those who fight her battles are obliged to clear away all obstructions, to rise above all worldly considerations, to hew to the line regardless of whom may be wounded.

No cause worthy of the allegiance of noble men and women can be injured by the exposition of the truth nor by the most exacting criticism. Especially does the cause of spiritual truth in gaining enduring sway require the rigid discipline of the most searching criticism

A BAD METHOD.

It has been too common to refer to the personal character and conduct of some unworthy persons connected with a society or doctrine denounced, as proof of its mischievous tendency and satanic character. Rev. Mr. Brandt, of Denver, recently used this method in a series of sermons against Spiritualism. For years lies were repeated about Thomas Paine from the pulpit, in order to make his character appear as black as possible and to serve as an illustration of the horrible effects of such principles as were inculcated in the "Age of Reason." The better class of clergymen now discountenance this method. It led naturally to retaliation on the part of freethinkers, many of whom made every exposure of crime or vice on the part of a clergyman serve to illustrate the hypocritical character of the clergy in general. There are persons calling themselves liberals and Spiritualists who still keep up this disreputable and contemptible method of warfare. It ought to be discontinued by all fair-minded men irrespective of their views. These remarks have been suggested by a paragraph in the *Twentieth Century*, which, as far as it goes, is to the point and worth copying. It is as follows: Numerous stories appear in the newspapers, from time to time, of disagreeable doings on the part of clergymen. Drunkenness, rowdiness, dishonesty, sexual entanglements are among these reported doings. Sometimes a hapless clergyman finds himself in prison for having violated some law of the rulers. Supposing all or some of these stories to be true, it does not follow that clergymen, as a class, are given to offensive conduct. But it does prove that Christian beliefs are not always accompanied by admirable conduct in the believer any more than non-Christian beliefs are. The conduct of an individual is determined by his desires, not by his beliefs. It is only as desires are affected by beliefs that conduct correspond to beliefs.

A MATHEMATICAL PRODIGY.

At Warrensburg, Mo., lives a man named Reub Fields, widely known as a great mathematical prodigy. He is forty-one years old, a native of Kentucky, above the average height, rather stout, ungainly in appearance, slow in his movements, and at times unsocial and morose. He is superstitious, and claims to be under the special guidance of the Almighty. He believes that God has created him for a special purpose, and if his mission is not filled here on earth it will be when he sits at the final judgment on the day of resurrection and keeps account of the souls saved and damned in all the ages of the past.

A representative of the *St. Louis daily Republic*, who interviewed him lately says: "Fields' strange feats seem as wonderful and strange to his relatives as to strangers. In an interview with the writer yesterday he said: 'God sent into the world but one Moses, one Samson, one Savior and one Reub Fields.' Indeed Samson's strength is no more wonderful than Fields' mathematical ability. There is no problem in any branch of mathematics that he cannot correctly answer as soon as the problem is stated. Problems that have taken expert mathematicians days to solve, Reub has correctly answered in less than fifteen seconds. When asked yesterday to add 784,675,675 to 986,534,671 and multiply the answer by 64, he instantly replied 11,060,064,662. He can add a column of any number of figures as fast as they can be called. It does not matter how complicated or full of simple or complex fractions the problems may be he will solve them as readily as if they were simple sums in addition. While invoicing goods he sits like a statue, keeping as many as twelve clerks busy, and at the close of the day he will give correctly the invoice of the day. He has never been known to make a mistake. He also possesses the peculiar ability of telling the standard and local time of the day or night without consulting any time-piece. He not only can tell the correct time, but without seeing one's watch will tell exactly how far it is from being correct. Traveling east or west he is conscious of how many degrees of longitude he has passed through and of the difference of time between the place of starting and where he is at that time. When given the year and day of one's

birth he will, with lightning-like rapidity, tell the day of the week on which the person was born. Notwithstanding he can do all these wonderful things, he acknowledges his inability to explain the process of reasoning by which he arrives, always, at correct answers. In his early youth he showed no signs of this remarkable talent."

The same writer says that the only characteristic peculiar to his boyhood was his wonderful power over venomous reptiles and vicious animals. A mad bull would not notice him and a wild and unbroken colt would be tame and docile in his hands and ready to obey his every command. Gentle persuasions or severe chastisement could not get him to attend school, but he would often stroll into the woods, capture a number of rattlesnakes, put them into his pockets, where they would lie quietly coiled, and just before noon would make his appearance at the school house and without a moment's warning turn the poisonous reptiles loose in the school-room, frightening the teacher and pupils. Though he can neither read nor write, nor has the least conception of the form of a figure, his reputation as a master of mathematics has extended far and wide. Those who have not seen an exhibition of his mathematical powers are slow to believe he possesses the wonderful ability which to most persons seems miraculous.

IS HE A CHRISTIAN FOR REVENUE?

That alcoholism can be successfully treated with the chloride of gold remedy used by Dr. Keeley, of Dwight, Ill., has been fully demonstrated. Mr. Hargreaves, of this city, secretary of the National Temperance Union, claims to be the joint discoverer with Keeley. Mr. Hargreaves was an attorney and a temperance lecturer before becoming a vendor of this medicine. He professes Jesus and a vital interest in temperance. This being the case THE JOURNAL rises to meekly inquire why he does not follow the spirit of Jesus and publish to the world the secret of his cure for drunkenness? Why does he not confer upon the W. C. T. U. the knowledge necessary to compound this wonderful specific which in the hands of that energetic army of women might carry the light of hope and prosperity into thousands of wretched homes where pale women and starving children in misery and squalor are praying for the release of husband and father from the domination of the liquor disease?

Asked by a reporter of the *Evening News* if the remedy could be analyzed, Mr. Hargreaves replied: "It cannot be, for there have been numbers of cases where it was attempted, but always with unsatisfactory results. Three of us have the secret—Dr. Keeley, his chemist and myself—and we can laugh at those who try to wrest it from us."

In common with other unregenerate heathen THE JOURNAL has only contemptuous pity for such Christians. If by chance any of them should succeed in crawling under the canvas into the orthodox heaven, Jesus would hustle them out with more vigor than he is said to have expended on Hargreaves' predecessors in trade when he cleared them out of the house of worship. THE JOURNAL makes these comments disclaiming any intent to slur Christians or Christianity.

TESTIMONIES TO SPIRITUALISM.

In an article contributed to the *Sunday Daily News* of Denver, Judge James B. Belford asks: "What are we to do with Socrates, the model moral philosopher of the past two thousand years? Plato reports in full the speech made by Socrates made by the Athenian tribunal, when he was charged with impiety to the gods. There is nothing uncertain about his avowed connection with an immaterial being who was unseen to all but himself. Was the moral philosopher conjuring up a tale with which to gild his audience? Of course we cannot tell. Was Josiah Quincy's father romancing when he told what he saw at Mount Vernon the night he slept in Washington's room? Is Balzac's story about what occurred in Napoleon's tent on the battlefield of Borodino a mere figment of the

brain? Possibly so. Was John Wesley given up to hallucinations? If so how far did they extend? These are matters we cannot settle. Each one must follow his own light. The dream of immortality is one that the soul will always cling to. There is so much to do here and so little time in which to do it that we hunger for an opportunity which the future can alone furnish. The optimism of this world has its tap root in the next. If all our hopes and desires end with the exhalation of our breath, then this is a miserable universe indeed. If individual experiences are to count for nothing, then, pray tell us where any warrant or avouchment is to be found for anything that is taught or anything that is believed. No, let us find solace at least in the language of Cicero: "Do so strive and do not consider yourself, but your body, to be mortal. For you are not the being which this corporeal figure evinces; but the mind of every man is the man and not that form which may be delineated with a finger. Know, therefore, that you are a divine person, since it is divinity that has consciousness, sensation, memory and foresight—that governs, regulates and moves that body which it has been appointed, just as the Supreme Deity rules this world; and in like manner as an eternal God guides this world, which in some respects is perishable, so an eternal spirit animates your frail body."

AKSAKOW'S REPLY TO HARTMANN.

"Animismus und Spiritismus, (Animism and Spiritism), An Attempt at a Critical Proof of Mediumistic Phenomena with Special Reference to the Hypothesis of Hallucination and Unconscious Action," as a reply to "Der Spiritismus" (Spiritism), by Dr. Eduard v. Hartmann. By Alexander N. Aksakow, publisher of "Psychische Studien" (Psychic Studies), at Leipzig, Imperial Russian State Councilor at St. Petersburg. In two volumes with ten pages of illustrations from photographs."

The above is a translation of the comprehensive title of a remarkably full résumé of spirit "phenomenology," intended to show the insufficiency of the explanation of the several phases of phenomena generally known as spiritual or spiritistic by a theory of hallucination and the unconscious action of the mind as set forth in the work to which Aksakow's work is a reply.

To explain the work of Hartmann, it may be well to use the words of a writer in *Revue Spirite* for July: "Edward von Hartmann published, some years ago, a brochure against spiritism; he casually cast a glance at the sky, observed a few drops of rain, and opened his skeptic's umbrella. Aksakow brings a shower pouring down on the miserable thing; von Hartmann cannot escape it, he will not even attempt it. The essay of von Hartmann contains only 118 pages; the reply of Aksakow embraces two volumes containing more than 300 pages."

Von Hartmann is a philosopher of the monist school who takes refuge in the "Absolute Spirit" sometimes when hard pressed in his conclusions, but he says: "What we possess to-day in the way of evidences in history and among contemporaries suffices to convince me that the human organism contains more faculties than exact science has discovered and analyzed; I consider this fact a sufficient warrant to engage science earnestly in directing its attention and experimentation on this (occult) domain. But I believe myself justified in framing a provisional judgment on the conclusion to be drawn from these phenomena, in case of their reality." Hartmann reminds spiritists of the logical principles which every experimental method demands, and under this rule Aksakow calls his essay "A School for Spiritism."

The conclusions which von Hartmann draws from spirit phenomena may be thus stated: It is not absolutely necessary to attribute them to spirits, but they may be explained by the abnormal and pathological nature of the mediums. According to him the mediums are *en rapport* as auto-somnambules with those present in the circle of magnetizers. Animated by psychic forces, they exhale a nervous force and can produce, even at a distance, extraordinary manifestations. This force is capable, according to him, of acting against gravitation of objects; it may produce writ-

ings without touching the pencil, penetrate matter and impress the organic forms of the medium—either the foot or hand—on blackened surfaces or on any substance whatever. It is by means of this nervous force that the medium is in a condition to influence the participants like a powerful magnetizer; he plunges them into a fictive somnambulism and makes them share his own hallucinations in such a way that they believe they see and touch concrete manifestations, which are only illusory.

The somnambulatory consciousness of the medium always possesses hyperesthetic memory; with it it can read even the thought, and, knowing at the same time the question and the answer of the hearer, may project the latter upon a closed and sealed slate; still more this consciousness is clairvoyant without aid of the eyes. If there is a question of a veritable annihilation of time and space as in lucidity at a distance Hartmann has recourse to the "Absolute Spirit," in which "every individual," he says, "takes root." "We must remember this umbilical cord which attaches every being to the universal mother, nature; there also must perforce circulate psychic forces which generally do not reach our conscious state. If now all beings take root in the Absolute, they possess a second bond, a reciprocal relation, and it is only a question of an effort of the will by which two individuals can place themselves *en rapport* or enter into telephonic correspondence with the Absolute; in this way a spiritual relation will be established without the need of any visible intermediary." Enough has been said to indicate the general scope of von Hartmann's work.

In a long preface of twenty pages Aksakow declares the purpose of his work to be not a defense of the facts of a mediumistic character, but the application of the critical method of Hartmann to the discussion of these facts.

The special purpose of this work is to determine whether the "natural hypotheses" of von Hartmann are absolutely adequate for the explanation of all phenomena of mediumship. He says the systematic classification of all the facts is indispensable to the solution of the problem. The great error of spiritism, he declares, is to ascribe all phenomena to one operating cause, the spirits. The three great categories of mediumistic phenomena which correspond to three different working causes are: 1st, personism; 2nd, animism; 3rd, spiritism. The word spiritism must be used convertibly with mediumism as a general designation which involves no hypothesis.

Hypnotism drives science inevitably to the supernatural; it will compel it to recognize the phenomena of animism and spiritism. The immediate condition for this recognition, a provisional theory,—is already on the point of being developed under the name of "Psychic disaggregation," or division of the powers of the soul. Aksakow makes an appeal to the indulgence of his readers, ending with these words: "In the decline of my life, I sometimes ask myself: 'Have I really done well to have devoted so much time, labor and means to the study and propagation of the phenomena of this realm? Have I not struck out a false way? Am I not persuaded by an illusion? Have I not lost an existence without anything appearing to justify or repay my exertions?' And ever comes the answer sounding in my ear: 'For the devotion of an earthly life, there can be no more sublime purpose than to attempt to show the transcendental nature of the human being, called to a more elevated condition than phenomenal existence.' Therefore I cannot regret having devoted my entire life to the pursuit of this object, although according to science, in unpopular and illusory ways, which I have always regarded as more imperfect than science itself. And if I have succeeded for my part at least in having contributed a single stone for the building of the temple of the Spirit, which humanity, true to its inner voice has been building for centuries, this will be for me the single and highest reward which I can strive for."

In an introduction, he reviews efforts to investigate in Germany—himself a Russian—this class of phenomena. He founded there a monthly publication and tried to interest the learned in the study of the

new spiritual questions. He met with bitter opposition: only when Zöllner undertook with Slade his remarkable experiments was a new turn taken. Hollenbach and DuPrel followed.

He says in reference to the proper study of the subject: The study of this question may, in the hands of science be divided into several parts according to results won; 1st. Determination of the facts of Spiritualism; 2nd. Determination of the presence of an unknown power; 3rd. Determination of an unknown intelligent power; 4th. Determination of the source of this power,—whether it proceeds from within the human being or from some source outside the human being; whether it is subjective or objective. This act will be the *experimentum crucis* or solvent of the question. Science will have to make the most solemn decision it was ever called upon to make. If this should be to the effect that its source was objective, that it is outside of the human body, then the fifth act will be presented,—an immeasurable revolution in the realms of science and religion.

Asakow briefly reviews the several anti-spiritual theories of Royes' "Philosophy of Mysterious Agents;" Brittons and Richmond's "Discussions," Mahan's "Modern Mysteries Explained," Guppy's "Mary Jane," Bray's "Force," V. Reichenbach "On Odic Force," Collyer's "Exalted States of the Nervous System," Hammond's "Spiritualism," works of Carpenter and Cox, Gasparin's "Les Tables Tournantes," ("Turning Tables,") Therry's "Les Tables Parlantes," Chevellaire "Etudes Experimentales," (Experimental Studies,) and D'Assier "Essai Sur l'Humanité Postume," (Essay on Posthumous Humanity.) He next proceeds to describe the phenomena of materialization, and to show the inadmissibility of the facts of the hallucination-hypothesis of Dr. von Hartmann in consideration of transcendental photography, enumerating the experiments of Beattie, Gurpy, Parkes, Russell, Slater, Williams, Hudson, Reimer, Damian, Prof. Wagner, Mumler, Jay Hartman, at Cincinnati, and experiments of his own. The materialization and dematerialization of objects noticed by the senses, with proofs by photographic experiments, the experiments of Crookes with Katie King, the formation and bringing of flowers, plants, etc., are detailed. The materialization and de-materialization of human forms, in which the non-hallucinatory character of the materialization appearances is shown by seeing and touching the forms by several witnesses, who agree in their reports of impressions, the production of physical effects, writing produced in the presence of several persons, impressions of materialized forms, sketching of materialized forms by coloring, and taking plaster casts of the forms, and various experiments of photographing materialized beings, made by Ashton with Miss Fairland, Dr. Friese, with Eglinton, with Miss Wood, Reimers and Oxley, are presented with accompanying illustrations; also the photographic experiments of Crookes, Hudson, and Harrison. The author also relates his own acquaintance with Katie King, and his experience with Eglinton. Photographs of materialized forms taken in the dark, together with the experiments of Broulet, Reimers and himself, and the weighing of materialized forms are considered.

The inadmissibility of the hallucinatory hypothesis from a theoretic standpoint is discussed. 1st. The principal difficulties of the hallucinatory hypothesis; 2nd. The historical origin of spiritism opposes it. 3rd. If the materialized form is a hallucination purposely implanted by the medium, why its similarity to the medium? 4th. Why does the materialized form cease to further appear? 5th. The hallucinatory theory in opposition to the nerve power theory of Hartmann.

The complicated character of physical phenomena requires the admission of the operation of invisible organs somewhere. An explanation through physical force alone does not suffice. The experiments of Prof. Hare, Varley, and Hering prove that the mediumistic power has no relation to electricity.

The theory of nerve power in its application to the explanation of complicated mediumistic phenomena is incompatible with the conception of a "physical force."

The second volume opens with a discussion of the contents of communications as proof of extra-mediumistic origin. While the author agrees with Hartmann that a great part of mediumistic phenomena may be explained by intra-mediumistic causes, at the same time Aksakow claims that a portion of them point to an extra-mediumistic source, such as—

- 1st. Manifestations which are opposed to the will of the medium, giving several examples, the remarkable experiences of Dr. Dexter related by Judge Edmonds, those of the Fox family, and those of Rev. A. Phelps.
- 2nd. Manifestations which are opposed to the convictions of the medium, with the instructive case of the well known "M. A. (Oxon)" and examples from the experiences of Prof. Wagner and Prof. Hare.
- 3rd. Manifestations which are opposed to the character and feelings of the medium.
- 4th. Communications whose contents are above the intellectual level of the medium, citing as examples among others the works of A. J. Davis, the unfinished work of Dickens, "Edwin Drood," completed through spirit communication, Mr. Barka's Experience. Replies to Scientific questions, Gen. Drayson's cases, Astronomic News.
- 5th. Mediumship of babies and small children, citing the instances of the children of Cooper, Attwood, Jencken, Kirkup; slate-writing through the child Essie Mott, two years old; sances of Markee at two years of age.
- 6th. The speaking by the medium of unknown languages, citing the cases of Judge Edmond's daughter, and others; communication through telegraphic ticks or writing unknown to the medium, and musical performances by the child of Governor Tallmadge, who had never learned music.
- 7th. Various phenomena of a mixed kind, for the explanation of which the somnambulant consciousness will not suffice, giving several instances, including one of his own experience.
- 8th. Communications of facts unknown to the medium and the persons present. (a) Reading without use of eyes (in darkness and closed places), experiments of the author, Mr. Crookes, and M. A., the last in the reading of closed books. (b) The knowledge of facts without the intervention of the usual organs of sense to obtain the knowledge; citing a remarkable case in the experiences of the author himself, a Hebrew motto from Cardoso. (c) Communications which contain relation of certain events unknown to the participants in the sance, citing cases mentioned by Judge Edmonds, Maj. Gen. Drayson, Dr. Jas. Darey and others.
- 9th. Communications from persons completely unknown as well to the medium as to the persons at the sance, instancing communications from spirit John Chamberlain confirmed by twelve witnesses, and of the spirit Abraham Florentine in London, confirmed in New York.
- 10th. Carrying of messages to great distances; instances by Prof. Hare, Mr. West, one from Lowell to Atlanta, 1,000 miles.
- 11th. Carrying of objects to great distances, for instance, of a photograph from London to Lowestoft, wooden needles, experiments by Zollner, Crookes, Olcott, and Cooper.
- 12th. Materializations as visible bearers of operating forces.

His conclusions from a consideration of these numerous occult facts are that there must be a mysterious factor to be sought outside of the medium, and this factor must be, either,

- 1st. A living being on this earth.
- 2nd. A human being who has lived on this earth.
- 3rd. A super-human being of a kind we are not yet acquainted with.

The author then proceeds in a chapter on the hypothesis of spirit, "Die Geister Hypothesis," to discuss the choice of these alternatives, with animism as stepping-stone to spiritism. He takes up as instances, telepathic phenomena, with several cases from his own experience; telephonic phenomena, or appearances at a distance; telekinetic phenomena—movements at a distance; phantasms of the living; telesomatic phenomena, or materializations at a distance, doubles, "Doppelganger." Several cases are given.

Under spiritism, the mediumistic operation of a departed human being, as steps beyond animism, he says, "The proof of this independence can only be furnished by the intellectual contents of the medium-

istic phenomena, which then must be named "Spiritistic."

1st. He discusses the difficulty of distinguishing between the animistic and spiritistic causes, the difficult point lying in the recognition of the personality, under the criterion of personality. He discusses the identity of a person deceased, established through communications in his native language which is unknown to the medium, the value of such cases being increased by the absence of persons acquainted with the language; citing cases from Judge Edmond's work.

2nd. The identity of the person deceased established by communications in the characteristic style of the deceased, or through peculiar forms of expression received in the absence of persons acquainted with the deceased. Instances cited are Dickens' unfinished Edwin Drood, a communication of Barbara Pritikow, and others.

3rd. The identity of a person deceased who is unknown to the medium confirmed by communications in a hand-writing exactly conforming to those hand-writings performed in his lifetime, giving as instances the communications from Estella, wife of Mr. Livermore, J. D. Stiles, from J. Q. Adams, Dr. Nichols and others, including a case in the experience of the author—a letter from Priest Nicholas in characters peculiar to himself. 4th. The identity of deceased confirmed by a mass of details in communications in absence of every person acquainted with the deceased. 5th. By facts communicated which were only known by the deceased or could be communicated by him. 6th. By communications from the deceased called forth by persons acquainted with the deceased but received in their absence, citing several instances from the work of Dr. N. B. Wolfe. 7th. Confirmation of the identity of the personality of the deceased by communications received in the absence of the persons who are acquainted with the deceased which betray peculiar psychic traits or call forth feelings peculiar to the deceased for example, sensations of the deceased persons at time of death or in last sickness felt by the medium. 8th. Confirmation of the identity of the deceased by his appearance in the earthly form-materializations, and discussion at considerable length of the difficulties of obtaining satisfactory proof of identity, declaring that similarity of the materialized form is no proof of identity; this must be sought in the intellectual contents of the communication made. His conclusion on the question of identity is a very cautious one. "What is," says the author, "the conclusion of our entire labor in regard to the 'spirit hypothesis?' The conclusion reached after a wearisome way is that the individual principle outlives the destruction of the body, and, under certain conditions, can manifest itself anew through a human body sensitive to similar influences. The absolute proof of identity of the individuality manifesting itself must be regarded as an impossibility. We must be satisfied with only a comparative proof, with only a possibility of conceding the fact."

In his observations in conclusion, conceding that the absolute proof of identity from the objective stand-point is an impossibility, he still declares that the subjective point of view is winning justification from thousands of the most conclusive cases. To quote from the author; "The objective point of view is inexorable; its requirements are quite different from those of the subjective point of view; it claims in the name of logic that absolute proof is impossible. The subjective point of view is quite different, its requirements are far from such a rigorous condition; whatever may not be sufficient for logic is found here satisfied by a decision according to the consciousness of feeling, according to the inner conviction, which is supported on a totality of occurrences inconceivable for objective decision but with a force irresistible for subjective decision. That which is for me quite impressive and convincing, will not on that account be so for another. Thus, for example, I have in a matter which concerns me personally, never yet received a proof of identity which I could produce as such; but at a very usual sance indeed, with persons well known to me, the name of my deceased sister was mentioned, she said to me only four quite ordinary

words; but in these four words, in the way she said them, lay the entire drama of my inmost life, and I cherish the deep conviction that no unknown play of the conscious participants at the sance could have formulated these four words—they were too simple for them."

Asakow declares also, in conclusion, that the confirmation of spirit phenomena is produced by spontaneous phenomena outside of the ordinary phenomena of spiritism, that is, apparitions of deceased persons such as are noted by the author of "Phantasms of the Living," etc. He next reviews the chapter of Hartmann on the spirit hypothesis; declares his presentation of the theories of spiritism as the best recommendation in favor of the honest investigation of Spiritualists, says that the difficulties of the inspiration hypothesis from the standpoint are easily removed out of the way, shows that the claims of the spirit hypothesis are not in conflict with the philosophic system of Hartmann, according to his own statement; that the problems of spiritism are just as reasonable and natural as those of animism, and both are branches of experimental psychology; that the key to the understanding of both lies in the monistic philosophy.



AUTOMATIC WRITING.

By B. F. UNDERWOOD.

But few persons, comparatively, know anything about automatic writing, and probably the majority who have read or heard of it associate it with trickery and fraud. Yet, as Alfred Binet, in his essay on "Double Consciousness," says, automatic writing "is a most important phenomenon and is worth the trouble of being carefully studied." He adds: "An examination of the scientific collections of England and America shows that in those countries the subject is frequently investigated. . . . Automatic writing forms part of a class of movements that have now for a long time been the subject of inquiry in France and which may be described under the general name of unconscious movements produced by ideas." He expresses the view of the class of investigators to which he belongs when he says: "The first consciousness furnishes the idea and the second consciousness determines the manner in which the idea shall be expressed; there is accordingly a concurrence of the two consciousnesses, a collaboration of the two egos for one common task." By second consciousness Binet means what is called by Mr. Myers, and other representatives of the English Society for Psychical Research, subconsciousness.

Although Binet says that "the first consciousness furnishes the idea," yet recognizing the undeniable fact that often is written what was not consciously known, he adds: "By a singular phenomenon the automatic writing does not limit itself to making known what takes place in the principal consciousness of the subject; it is at the same time in the service of the second consciousness," etc. "Automatic writing does not only serve to express sensations perceived by the second consciousness; it is likewise able to express the thought that this second consciousness spontaneously combines." He says further: "We have established, almost with a certainty, in fact, that in such subjects [those afflicted with hysteria] there exists side by side with the principal personality, a secondary personality which is unknown by the first, which sees, hears, reflects, reasons and acts."

Binet recognizes the fact that the class of phenomena to which automatic writing belongs "may, with a little attention, be found in normal subjects." All these phenomena, in the opinion of this writer, "attest the formation of a centre of consciousness functioning independently of the common centre." He thinks that "many normal subjects, if not all, are apt to have their psycho-motor centres thus disaggregated." Here is little more evidently than mere speculation in the region of transcendental physiology and psychology.

My purpose in this paper, however, is not to discuss the cause or philosophy of automatic writing, but to relate a number of facts belonging to this class of phenomena which have come under my personal observation. I have been familiar with automatic writing for a number of years, having first witnessed it in Boston more than thirty years ago, when a Miss Nickerson, a young woman, was the subject whose hand did the writing. What was written puzzled me then and I have never since been able to explain it. But what I shall now relate is of recent occurrence.

The answers to questions given below are selections from several hundred statements, many of them much more extended than these, which have been written automatically by the hand of Mrs. Sara A. Underwood, in the last few months in our own home and at different times when she and I have been the only persons present. They were written without conscious effort on her part either in the composition or in the movement of the pen. They were written rapidly, much more rapidly than she is able to write of her own volition or by her own conscious effort, and in handwritings the style of which is in marked contrast to her own chirography. I have in no way consciously contributed, directly or indirectly, either to the writing, or to the thought expressed in these answers, except by my presence, which seems to be a condition of obtaining any coherent writing or connected thought; and generally, but not always, by my attention and questioning, which are invariably invited by the controlling intelligence. The theories and opinions presented in these writings are more often at variance than in accord with our own. They are often expressed in an oracular manner. Direct dissent from, or vigorous criticism of statements made are often met with replies to the effect that the limitations of sense perceptions make our conceptions of things as they actually are, inadequate and distorted. With some of our adverse comments upon unverifiable statements, more petulance than patience is shown, but generally the spirit exhibited is kindly and generous.

The writing purports to be from extra-mediumistic and extra-mundane sources—from invisible human beings who once inhabited this earth. The writing always, whether purporting to be from a person of high or low degree, claims that the controlling intelligence is a spirit—a discarnate human being. Any intimation that the communicating intelligence may be the medium's sub-conscious ego, a fraction of which only rises to the level of conscious knowledge, is met with responses to the effect that it is strange anybody can believe such a vagary. One claim, to which there has never been an exception in any writing purporting to be a message, is that a "spirit," a discarnate human being, moves the hand that holds the pen.

During the writing Mrs. Underwood's mental condition is entirely normal, and there is nothing unusual or peculiar in her physical appearance—in her expression or manner. She questions, criticises and denies with a freedom which sometimes seems to irritate her unseen friends, or those claiming to be such. When she or I ask a question she writes it down in her own usual handwriting, and then waits for the answer which is written rapidly under the question. So that the unmistakable contrasts in penmanship are easily noted. (Sometimes the hand is moved to write the answer so quickly and forcibly that the record of the question verbally asked is deferred until the answer is written out).

Many of the alleged messages received relate to persons and events, and the contents of some of these were not in the conscious knowledge of either of us when the messages were written. (These messages will be the subject of a future paper.) None of those given below belong to this class, but are such as merely express views in regard to questions that have been subjects of interest to multitudes of thoughtful men and women. These statements are not submitted by me as samples of extraordinary wit or wisdom, much less as messages from spirits, for I am acquainted with the different hypotheses in regard to the phenomenon of automatic writing, and it is not my

purpose at present to enter into any discussion of that subject. These statements, purporting to be statements made by spirits, I submit simply as some additional facts to be added to the data of psychical science. Whether these answers to questions are really from discarnate spirits who once dwelt in the flesh and lived on this earth, or are from the sub-conscious or subliminal self of the medium—a self, as Eduard von Hartmann claims, that possesses telepathic power that may perceive the entire past and present of another person's life, and that at times is clairvoyant and brings the subject into relation with absolute being—whether either of these theories is the true one, or the truth is contained in neither, I do not here consider.

Whether the medium is one personality, as I have been accustomed to regard her, or is a whole platoon of personalities manifesting themselves successively while her superficial consciousness remains unbroken and undisturbed, need not be discussed now.

I may however say here that I see no reason for speaking of personality and consciousness synonymously, as French physiological psychologists, like Ribot and Binet, in their writings frequently do. Ansel Bourne and A. J. Brown were beyond doubt one and the same personality; the difference was in the consciousness of the same individual at different times. The education and experience of Bourne, his automatic movements originally learned and his knowledge of language, numbers, customs, business methods, etc., were quite as manifest during the weeks that he lived in some sort of a hypnotic state under the name of Brown as when he was in a normal state of consciousness.

Without further introductory remarks I now submit to the readers of THE JOURNAL a number of questions and answers, merely as such, affirming that they were written under the circumstances stated above:

QUESTIONS AND ANSWERS.

What was the essential point of difference between the characters of Buddha and Jesus?

Ans.—One—Buddha—was of the governing class. He for love of the Race lowered himself to the level of the lowliest sufferer. Jesus was of the people. He raised the standard of morality, so that both high and humble could march under the one banner.

Wherein was Buddha mistaken as to his mission?

Ans.—Misconceptions are the legitimate outcome of earth's undeveloped phase of life, of being. Buddha, like many other earthly philosophers had caught a gleam, but only a gleam, of Divine Truth. He acted promptly upon the light shown, but as that light could be but partial, he made mistakes as all humanity is liable to.

In what respect was Jesus misled?

Ans.—Christ Jesus built up his faith on the Jewish promise of a messiah who would govern this earthly plane—by Love, as he understood; by Force of Almighty Power, as the ignorant Jews thought.

What was the real character of Christ?

Ans.—Spiritual servitor, misunderstood and maligned.

Does our personality continue through all planes of being or is it sometime merged into one great all?

Ans.—Man's being is not as you fancy, some atom by itself but "all are but parts of one stupendous whole."

But on your plane does the individual persist with its personal loves, hates and idiosyncracies?

Ans.—Spirit-life is life of the individual brought into harmony with those of the same sympathies.

With those whose moral natures attract? whom they love?

Ans.—Yes, love is the great principle of man's being—LOVE.

From your standpoint, do you consider death the end of conscious existence?

Ans.—Death, we know only as a phrase used to indicate change of environment.

Is death expected on your plane, as on ours, or do you all understand that the next change is progress?

Ans.—Slow even are those on our plane to understand the law of unending evolution.

Can you explain to us how the intellect is developed in man? Is it an evolution of lower forms of intellect in animals?

Ans.—Bear in mind that your too readily accepted

theory of evolution takes on trust a great deal not borne out in fact.

Are not instinct, conscience and intuition evolutions from lower types of mind?

Ans.—Animal instinct as you guess is the beginning of conscience, and of so-called intuition; but instinct and intuition are in fact of spiritual birth.

Is the universe in its ultimate nature monistic or dualistic?

Ans.—Triunism, not monism nor dualism, is the law of the Great Whole of whose greatness ye have, so far, no conception.

Explain to us the trinity which makes the grand whole?

Ans.—Spirit—matter—and what you call motion, One evening this was written:

Remember that we are using your mediumistic powers in behalf of those with whom you are identified.

Whom do you mean as being identified with us?

Ans.—Literary agnostics and pseudo-thinkers.

In the middle of some remarks the following was written:

Pending what B. F. U. has to say let us suggest that all you prepare from our point of view should take firm ground as to our advanced position. There should be acknowledgment that we are a step in advance, and a characteristic rendering of our views.

Can you give us an explanation of the existence of evil?

Ans.—Evil, as you who are the greatest sufferers from it name one of the conditions of progress, is as necessary as what you call good—aye, more so—to your and our elevation to higher spheres. It is the winnowing of the grain from the chaff. Children of truth, don't worry over what to you seems evil; soon you will be of us and will understand and be rejoiced that what you call evil persists and works as leaven in the great work of mind versus matter.

But to us it seems impossible that brutal crimes, like murders and assassinations, or great catastrophes by which the innocent are made to suffer at the hands of malicious and cruelty-loving persons, should work for ultimate good.

Ans.—Perceptants of the Whole of Being can understand, but may not state to those on your plane, the underlying good making itself asserted even through such dreadful manifestations as the crimes you name.

Then what you state would seem to imply that man has no real voice in his own development, that there is no such thing as free will.

Ans.—Sharing your doubt as to whether there is any such thing as free will, we are obliged to confess that we are not sufficiently advanced in knowledge to be sure that there is no freedom of will.

We would like to know the names of those spirits now present?

Ans.—Names with us are of but little account and we grow to ignore them.

Why are names so often apparently forgotten in receiving messages from those who ought to remember them?

Ans.—Because the one thing necessary to spiritual development is ignoring of the ego—the self mind. The mind universal, the spirit of abnegation, the uprooting of vanity and selfishness is here most desired.

Why are false names frequently given?

Ans.—Love, the great Alchemist, amalgamates in its crucible all mind-matter worthy of perpetuation, and in this amalgamation many small individualities are lost; but ever when sought for diligently by blinded seekers for light, the semblance to individual relationship seems to melt into what seems false.

Do family names and affinities persist?

Ans.—Years gone by this question was seriously discussed among us and this conclusion was reached: that names with you were but the signs of tribal relations between those of mere blood-relationship; here, blood relationship does not count, and spirit sympathies come always to be classified by new readings.

The names of Lincoln and Garfield having been written, the question was asked:

Do you meet in your new sphere those who were the cause of your death, and if so, with your increased knowledge, do you feel anger or aversion toward them?

Ans.—Zones of spiritual life are so overlapped and intermixed that those of us who went out from your sphere through blind and bloody ways are so much aware of the sense barriers which shut off the perception of the boundaries between spirit and flesh; that

no vengeful feeling can remain even in individual cases.

Then you bear such persons no ill-will?

Ans.—Brothers are we all, even Booth's.

If this is Lincoln who replies, tell us in what light you now view Booth's act.

Ans.—John Wilkes Booth was the ordained man whose maddened brain was used to emphasize the divine way to martyrdom for the sake of the work of life's progress.

We are then to understand that you are now from your higher point of view content with the manner of your death.

Ans.—You ask am I content that my life went out as it did. You want to get evidence as to the higher wisdom evolved in my painful going out?

Yes, we wish you to state your thought in regard to it.

Ans.—Warfare of all kinds marks life's progress. Soldiers of life are as surely bound to eternal law as earthly soldiers are bound by military discipline.

Have you yet personally met John Wilkes Booth?

Ans.—Soul paths diverge, as sense paths do.

Here a little fault was found with the indirectness of these replies, when "Pharos will answer," was written. Pharos (or Light-tower) being the name assumed by the intelligence generally in control. The question was asked: What is it Pharos wishes to say?

Ans.—Charitable as B. F. U. is to his needy fellow-beings, his charity does not seem to extend so strongly to those of his ilk who have passed on to a higher phase of being. We wish he would think of us as he would—as he does—of those on his own plane who do the best they know how.

Yes, but the fact that you are on a higher plane causes me to expect more direct answers from you than from our more fallible friends on this earth plane.

Ans.—Yes, fallible is the word. Thou shalt better understand the fallibility of spiritual being on its onward way to development when you have reached our round of Being's ladder. Infallibility belongs only to the higher evolution of spirit. When ye shall come into true spiritual harmony with our sphere many of your earnest queries will be most easily answered, but our environment makes many of our answers now enigmatical.

Pausing a moment, the hand was moved to write the following, which referred to nothing that had been said:

Bounded by our spirit bars
Waves of psychic rhythm wars
Against your cold, phlegmatic souls
Which see and seek but selfish goals.

This unprovoked display of petulance amused us and evoked the remark: "Don't you think your insinuations are rather severe and unjust?"

Ans.—

Sometimes spirits grow severe,
When everything they feel and hear
Takes the form of selfish quest
To gain from every spirit guest.
Sadly doubtful souls e'en here
Grow humanity to fear;
Sincerity and courteous words
With spirit being best accords.

It seems to us that it is you who are lacking in sincerity and courteous words, was remarked in reply, and you know quite well that we ask the questions we do from no selfish motives whatever. Don't you think it is you who are in the wrong?

Ans.—

Brought before our spirit court
Shall not the verdict be *en tort*?
Perfection's phase is not yet ours,
Far higher spheres may give such dowers.

What was the relation between Kant and Hume?

Ans.—Kant was aroused from his scholastic commonplaceness by the discovery that Truth could not be driven in ruts nor be formalized; so he was driven to test formulas by Reason. Ideas of so-called holy men put to test by Hume's logical powers, showed so spurious in the light of common sense, that Kant was forced with many other thinkers to hew out a new path for his own awakened thought. His thought was nearer truth than Hume's.

Are the different religious beliefs held by men on our plane carried on and held by them after they have reached your state?

Ans.—Clear thinking is not at once attained by even the fairest minded who experience the change you call death, and with new meanings attached to old

ideas the sects still persist for one or more changes of planes.

Will any one write for us this evening?

Ans.—Of whom seek ye speech?

Of whosoever is ready and willing?

Ans.—Soul of (—)

Can you tell us which is nearer truth, theosophy or Spiritualism?

Ans.—Both theosophy and Spiritualism contain germs of soul truth, but your sphere is so warped with phantasms that we who are cognizant of Being's realities may not spiritually explain what to us is very clear.

What is the sub-conscious ego?

Ans.—Your ideas are all wrong.

Please give us then your ideas of the so-called sub-conscious ego.

Ans.—So-called—that is, consciously understood on your plane. There is no sub-conscious ego from our point of view. There are multiplex egos conceived through one sense organism when that organism is multiplex in formation and design.

Are these multiplex egos so many distinct personalities or spirits?

Ans.—Soul atoms which go to make the all of Being.

Do you know about the case of Ansel Bourne?

Ans.—Take the case of Lurancy Vennum.

Well, in that case were there two distinct souls manifested through one body?

Ans.—Yes.

Where was the first inhabitant of that body when the second took possession?

Ans.—Lurancy, and Mary were but two phases of one individuality, common-place and easily assimilable.

They seemed to be two distinct persons. Did they have a deeper underlying common personality?

Ans.—When you come over on our side the Vail you will understand that planes of Being make common-place individuals all as one, and those of no great persistence can easily adopt sympathetic forms.

The answer seemed vague and contradictory, and the question was asked: Have you anything further to say as to the so-called sub-conscious ego?

Ans.—Purblind scientists are at fault, but their inquiries are of use. Over on our plane we are not quite-sure as to the philosophical answer to the question.

When can you give us a more definite answer?

Ans.—— evening after consultation. Good-night.

Wait a little. I want to ask another question.

Ans.—What ask ye?

Whom do you call purblind scientists?

Ans.—Whom do you call clear-sighted scientists?

Those who observe correctly, state clearly what they see and know, and do not indulge in assumptions about matters of which they know nothing, I replied.

Ans.—Name such.

Darwin, Tyndall, Humboldt.

Ans.—Darwin spiritually was decidedly purblind with all honesty of purpose. Tyndall is stubbornly purblind, because of limitation of research. Humboldt was imprisoned in sense perceptions and necessarily purblind.

Don't you sometimes characterize as purblind those who ask questions difficult to answer?

Ans.—Difficult to answer to those whose spiritual vision is confined to sense limitations.

When one of us enters into your sphere—when we are called dead—is there at first a period of unconsciousness, or is there an unbroken consciousness—a remembrance of what has transpired?

Ans.—When what you call death occurs—which is really a new birth—unconsciousness is the stage of transition, but as soon as the new born spirit is found strong enough to understand the very natural change which has taken place—a change which, if he or she has been an observer of the thousands of metamorphoses occurring in earth life with lower forms will seem the most natural possible in evolution—then the knowledge of such change dawns upon the sense perceptions and all becomes clear.

One evening, in reply to the question who is present, the following verse was written:

Comeh here a warrior bold,
Charlemagne of times of old—
Slave of times when class was king,
King of men in everything.

The following verse was written on another occasion:

Bond of brotherhood divine
Born in men of every clime
Stronger grows as souls grow strong,
Speaks to all through poet's song.

One evening came this parody of familiar lines—

There is a happy land
Not far away,
Where soul with soul doth stand
With new array,
When we reach that restful shore
Grief shall pain our hearts no more
And the worst of life is o'er
Forever and aye.

INSPIRATIONAL ARCHAEOLOGY.

By R. W. SHUFELDT, M. D.

Nearly, nay, all my life has been devoted to scientific study and original investigation, and often indeed have I thought what a grand thing it would be were we poor scientific plodders but occasionally, at long, long intervals apart, assisted by some invisible independent intelligence, and if not so much as permitted to see ahead in our labors at least be allowed to know of some of the happenings in the world's great unwritten past. Even little tiny bits of knowledge of that kind would be of the most inestimable value to science. I must say, however, that now with life more than half spent, all my yearnings in such directions have ended in the most complete disappointment, and with a sigh, I can but feel the still greater truth of the saying that "there is no royal road to knowledge," and even the assistance from those behind the veil is denied us.

Good reader, I pray you just think calmly for one moment what the realization of such a state of things would mean to humanity. Say such an occurrence as has been hinted at above had actually taken place beyond all peradventure of a doubt;—where, indeed, would be the limitations of its importance? Say, for example, that the spirit of a man should come to us who had lived upon this continent when men had barely shaken off the most glaring structural vestiges of the brute, and yet had gained sufficient intelligence, and the power of speech, to communicate clear descriptions of objects that he saw. That that spirit should intelligently give us a detailed account of his environment at the time it lived in the flesh. Of the forms that existed; how they lived; and how all in the earth then was, and appeared. He could not deceive the scientific student in such matters, for even our present knowledge, as meagre as it is, would be a constant check upon him! One single case of this nature, proved absolutely, would be of such preeminent import to all mankind, that were I to meet with one I would feel sure that Col. Bundy would allow me at least half a dozen columns of THE JOURNAL to set it forth in its minutest detail. Or even were I to meet with a case that purported to be of such a nature, but upon its very face was printed as plain as could be the simple finding "not true," then would I be also sure that he would grant the full measure of space to stamp out the fraud, once and for all. I feel bold as I pen these words, and so do not hesitate to ask him to republish the following account which lately appeared in a paper claiming to be devoted to Spiritualism. It reads thus:

ARROW-MAKING.

Extraordinary Experiences by Hudson Tuttle.

He is Carried Back to a Former Age.

On a high point of the Lake Ridge, overlooking all the country to the shores of Erie, the plow turned up some crumbling bones, and among those on the crest of the furrow was the lower jaw of a human being: it was of an aged person, for the teeth were worn down by long use; A little beyond, the central part of the leg-bone appeared, and a flint arrow, with the point imbedded therein. The bone crumbled to my touch, but the arrow was of material which resists the changes of time. To what race belonged these remains, which were only faint white streaks in the

sand? Indian, mound-builder, or a yet remoter people? Evidently the warrior had been killed in battle, and buried on this commanding eminence by his friends.

I carefully preserved the beautifully-formed arrow-head, and the perfection of its workmanship set me to thinking how it could be broken from the obdurate and brittle flint. Perhaps no handiwork of man has attracted greater interest or called forth more conjecture.

Arrow-making has been considered among the lost arts. It has been asserted by high authority that no man living, with all the appliances of modern art, can make a flint arrow-head. The savages, supplied with more destructive instruments of iron or steel, have lost the capabilities they possessed during the stone age.

He was a chief, unable by age to lead the war-path or the chase, and found honorable employment in the art in which he excelled.

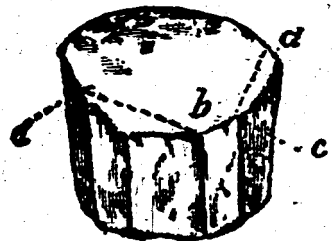


Fig. 1



Fig. 2

Fig. 3

When the character of the material is studied, a part, at least, of the mystery of arrow-making is cleared away. Flint occurs in nodules, with a rough, clayey, stained surface, and in the centre, crystallization more or less. The cleavage of the globular mass is from the surface to this centre. It tends to break into irregular prisms, and this cleavage, though somewhat conchoidal, is along nearly straight lines. The nodule is first broken in two, and then into smaller pieces; each piece having the outside of the nodule for one end, and the centre for the other. The inspection of the illustration, No. 1, will show this clearly.

Even among primitive savages, it is not probable all had ability for the delicate task. There would be some more skillful than others, and the arrow-maker would be the first occupation to separate and become distinguished from war and the chase. Thus we read in the beautiful language of Longfellow: [The words of the poet are omitted in the narrative as originally published, and not being essential to my purpose I do not supply them.—R. W. S.]

It is an exact representation of a fragment of flint found by the writer, and from which he received the evidence of the statements here made. It was a block from which arrows had been broken, and was in shape to yield others. I went to my cabinet, and taking this piece, with the arrow before mentioned, I sat long in a musing mood, examining them. The fragment was just as the arrow-maker left it, after splitting off the last piece. If he could be recalled, and resume his task where he left it, what a flood of information might be gained!

Slowly my musings merged into an intelligence I had never felt before. The fragment began to glow with light, and I saw that the process began with breaking a piece from the block. The form of the arrow depends on the shape of the piece thus obtained. If an arrow is desired with a heavy centre, the piece is broken from an angle, as a, b, in fig. 1. If a light, cutting arrow is wanted, it is broken from one of the sides, as along the dotted line, d c. Having obtained the piece and examined it for flaws, the least of which will spoil it, it is held, with the fingers of one hand, edgewise on a soft stone, like sandstone, which prevents its breaking, and yet furnishes a solid support. This is essential, for when placed on wood, the breakage is entirely different and unreliable. The work by savages is done with another piece of flint. The blow is given on the edge, with a slight inclination in the direction the breakage is desired. Of course this requires experience and tact. The twist of the arrow is not worked out designedly, but comes as a part of the conchoidal cleavage, and it is nearly impossible

to make the arrows without this desirable property. It is presumable that in choice of pieces, those having this desirable form most perfectly were preferred.

The influence grew stronger, and I said: "Oh, that one of this departed race might come and demonstrate his identity, not by imparting thought, but by doing some task like this, which practice made easy for him, but which civilization has forgotten." The answer came slowly and clearly: "It shall be. Take this fragment as it was left, and you shall see an arrow cleft therefrom. It has been exposed for centuries, and will not break with the certainty of a stone fresh from the earth. There are two ways, according as you want a light, a heavy and strong arrow. I broke the arrows with a piece of flint, which required a constant repairing, but we shall succeed best with a hammer, as your own familiarity with that instrument will assist us."

I used a light riveting hammer, and under this strange influence struck with the sharp edge along the line c d a few blows, and a flake cleaved off. A weather-crack, or seam, spoiled it for an arrow point. The next trial gave a flake of perfect texture.

Taking one of these flakes and using a block of sandstone on which to support it, a few rapidly-given blows brought it into the form represented by figure 2.

Two blows on the line a b broke off another perfect piece for an arrow of the other class. It was flat on one side, and angular on the other. To break it to a delicate point seemed impossible. A few well directed blows, and it took the form as in figure 3. The engravings are made from careful drawings, and every detail represented.

It is safe to say that if the arrow points Nos. 2 and 3 were cast among ancient specimens, it would be impossible to detect them. There is not a hammer mark on them, and they have the same form and twist. There was this remarkable circumstance attending the manifestation:

There was no failure. After the right piece had been selected there was no wrong breakage. Every blow counted, and these two were made, and no more. There were no imperfect attempts. It seemed an absolute certainty to the blows, and the flint took form with every blow. It broke and cleaved, but always as was desired. Having completed them, the intelligence again strongly impressed the thought that with better material, more artistic work could be done. "The twisted point and the saw-toothed edges must have inflicted ghastly wounds," I said.

"With a strong bow and practiced arm the shaft could be driven through the body of the elk or bison, yet there was something worse than that, which is hateful to me now, when I speak of it or recall it. We were not content with the arrow; we dipped it in poison when we went to war, and a touch of this point was death. The little hollows of the flint held the poisonous matter."

"Where did you get this poison? From plants?"
"No plant distilled the deadly juice. We caught the rattlesnake, and taking the fresh lungs of a deer, allowed the maddened reptile to strike its fangs into the mass again and again, until it became saturated. Then it was placed in an earthen vessel by the fireplace until it melted or dissolved. Into this we dipped the points of the arrows. Death was sure, swift and terrible. The blood melted, the flesh decayed, there was violent thirst, and fever burned up the fountains of life. We could, in our most vindictive hate, ask no more terrible torture for our enemies. It was a dark, brutal age, and the heart was full of murder."

The arrow-maker left me astonished and delighted. An hour afterwards I determined to see what I could do unaided. The block of flint was in good condition for the trial, as three flakes had been riven off, and the operation appeared of the most simple character. As the blows were given which broke off the other flakes I had studied the matter with the keenest interest, as an outside spectator. Carefully I gave the blows, yet after breaking the last fragment of the block, I had not a single flake of the desired form. Taking some of the best, I attempted to fashion them into arrows, and a few blows, sometimes the first, shattered them. I used up all my material, and had not obtained even a resemblance to an arrow-head.

I present this experience, which I regard as one of the most wonderful I have ever had, with my own interpretation. Perhaps the critical may see in it other elements. It may be argued that taking the fragment and the arrow in my hand, they might have imparted an influence psychometrically, and the manifestation be thus accounted for. It must, however, be remembered, that psychometric influence is never an identified, independent agent, and that the psychometrist can readily distinguish it.

Others may invoke a too vivid imagination, and claim that it made objective its own fancies, giving them personality.

I would ask such to explain how fancy could make possible doing that which normally I was incapable of. To make two perfect arrows, without a false blow

or breakage, I regard as an impossible feat for me normally, and would be even after years of practice. To my mind, there is only one adequate explanation, and that is the presence of an independent intelligence.
H. T.

Now during the course of my life I have had not a little to do with Indians on the plains, and it was always with a certain degree of satisfaction when I succeeded, and it was by no means a rare thing, in pinning one in a real, good unvarnished lie. I feel sure that Mr. Hudson Tuttle will forgive me if I entirely ignore him in what I am about to say, and permit me to address my remarks to the supposed spirit of the rascally Indian who so cruelly deceived him!

And now, you materialized vagabond of a long extinct race—you "independent-intelligence" fraud, are you not aware that we have many very beautiful specimens in our museums like the one described by Mr. Hudson Tuttle in the first paragraph of his above quoted article?—exhumed ancient human bones with flint heads of arrows imbedded in them? Further, you seem to be ignorant of the fact that the ancient arrow-makers not only used flint, but also obsidian, jasper, quartz, slate, chert, chalcedony, argillite, agate, quartzite, novaculite and hornstone. These strange names must badly jar your poor untaught ears! But I have more to tell you; you seem also to be crassly ignorant of the fact that the subject of "flint" arrow head making is by no means a "lost art," and that there is a very voluminous and wide-reaching literature upon the subject at the present time, to say nothing of the veriest masses of material, yes, tons of it in our American museums, illustrating the entire industry from one end to the other. Why, it almost makes me believe that your account comes very poorly at second hand! Had you been with me the other day with my friend Professor Thomas Wilson, curator of the Department of Archaeology of the U. S. National Museum, and spent a couple of hours among those grand relics of the past, where he, with the utmost patience and kindness, went over with me hundreds upon hundreds of the arrow-heads (and, indeed, many other ancient implements) in his charge—to say the least, it would have been a good lesson to you. There you might have seen the material, the tools, and the surroundings of the old flint workers still existing in England who make the flint guns still in use in India! There you would have seen an entire workshop, tools, implements and all of one of your own kind perhaps! There you could have compared stone, arrow and spearheads by the thousands from all parts of the world, in all stages of their manufacture, and of all ages.

What would have startled you perhaps still more would be the fact that flint arrow heads could be shown you which were manufactured by present-day Indians who still practice what you flatter yourself with as passing off upon us as a "lost art," and that you have returned to earth to illuminate our minds upon subjects with which we are more familiar than you appear to be yourself. That is the most pernicious kind of a thing that I know anything about, for no one but a traitor to the true progress of his race will start in circulation erroneous ideas, for erroneous ideas once started through such means are sometimes difficult to eradicate, and they may be very harmful. Besides, lying is bad practice. Now, I can tell you with the greatest confidence that in all its essential particulars your account of the manufacture of flint arrowheads is at variance with what we now absolutely know about it. Your account is so utterly ridiculous that I will not take the time here or the good space of THE JOURNAL to expose it in detail. I feel sure Mr. Hudson Tuttle will thank me for the reprimand I have given you, and the next time you appear to him I would suggest that you advise him to come on to Washington and study the natural collections,—then, he can take you to task upon the spot; in his own study, before your mendacious tongue gets away with your imagination!

My good friend, Mr. W. H. Holmes of the U. S. Bureau of Ethnology, published not long ago an excellent account of the "manufacture of stone arrow-points" and I will in conclusion quote one paragraph

from it as a reply to all that you said to Mr. Hudson Tuttle. Mr. Holmes said: "The flaking of stone, and especially that part of it relating to the making of arrow-points, has very generally been regarded as a great mystery and is often spoken of as a lost art; but the art is still practiced by many of our aboriginal tribes, and it appears that almost any one who desires can by a little systematic practice do the work. Of course to acquire great skill much practice is necessary, but the methods are for the most part so well known and so simple that the mantle of mystery no longer enshrouds them."

Mr. Hudson Tuttle's mind will be most assuredly relieved when he really comes to know the truth of the matter, and it is here given him in the words of one of the most able archæologists we have among us.

SMITHSONIAN INSTITUTION, WASHINGTON, D. C.

REMINISCENCES.

By MRS. J. M. STAATS.

CHAPTER XIII.

HON. JOHN W. EDMONDS.

In the ranks of early investigators, few, if any, stand out more manly and nobly in an unpopular cause than does the late Judge J. W. Edmonds. True, there are many who suffered in various ways, who probably exhibited as much courage as was shown by Judge Edmonds, who it will be remembered retired from the bench on account of the prejudices against him growing out of his outspoken belief in spirit intercourse and communion. An honest seeker, his aid was freely and justly given to every phase and variety of mediumship; and many indeed were the demands upon his time and patience by those who sought to know whether they possessed the "gifts" and how to use them. Never wearied, he used to the best of his ability every means in his possession to set the seeker aright and to enable him to gain through his own powers, that which he could adapt to his or her own growth and development.

I distinctly remember how I shrank from meeting the judge on the day of our first interview. Somehow I felt that my gift of "writing" had little of interest to satisfy the judge, whose daughter I had heard was such a highly developed medium. However, once seated, his friends came with words of affectionate remembrance, each giving some independent and unsought evidence of identity. His spirit wife usually presented herself and with her came those who had once made the earthly home all that man or mortal could desire. These interviews with his friends covered a number of years, as long as he was able to go from his home. It gives me great pleasure as I return to those days to recall the sacredness of the hours which found the judge patiently waiting the welcome which he knew awaited him when he joined his circle of faithful attendants. Never expressing disappointment at the non-appearance of those best beloved, passive and dignified, never doubting, he seemed to say "Lord, send by whom thou wilt, I know that the greatest demand of my soul is satisfied in this the only assuring evidence of the whereabouts of those who have gone before me." Death to him was no longer a leap into the dark unknown—there was no frightful shadow which his light and faith could not illumine. Although a great sufferer he begged his old friend, Dr. J. F. Gray, not to give him an opiate however excruciating the pain; he preferred to be, if possible, in the full possession of his faculties when he passed away.

Judge Edmonds was one of a few who regarded it as a mistake on the part of Spiritualists to attempt organization. "Spiritualism," he would say, "is for and to all; it matters not where they worship or what religious creed they may accept; it can in no way interfere with the fact that spirits can and do communicate"—proof of which the Bible contained for him the best. If Spiritualists have larger faith and greater evidence of immortality they cannot take it to a better place than the evangelical churches which need the quickening influences of renewed spirituality to brighten the waning fires of their rapidly declining

power; so plainly seen as they exist to-day." Always consistent, fair and honorable in his dealings with his fellow men, so was he in his long and careful search for the truths of spirit communion. He never regarded it as mysterious phenomena beyond the reach of comprehension of the simplest searcher; on the contrary, he looked upon it as another of the ways of the divine Father to call his children nearer to him. In fact to the judge the other life became so much a part of his every day existence that he never for an instant seemed alone; meanwhile the busy world and its mundane affairs were not neglected or cast aside as of no importance. My memory dwells with un failing pleasure on those delightful seasons, and in fact I had come to regard the spirit friends who gathered with them as real and objective as were my two old friends in the body, by whose presence they were attracted.

One evening, while living in the Cary House—as the home of those gifted sisters was called—Lady Caithness was to accompany Dr. Gray and meet Judge Edmonds at my home, for an evening with the spirit friends. A pleasant evening was expected, as Lady Caithness possessed a fund of experience known to be very interesting. My visitors were very harmonious and our séance promised very satisfactory results, when Lady Caithness became uneasy, and declared that something was going wrong at her hotel. "Why," said she, "my husband is in danger. I must go." Dr. Gray remarked that she was "nervous," perhaps it would soon pass over if we sat quiet a moment. "No, doctor," she replied, "I am never deceived by my spirit friends. I would rather go." Together with Dr. Gray, Lady Caithness returned to the Fifth Avenue Hotel, where they found a portion of the fire department at work, and the greatest commotion prevailing outside and in. Lady Caithness found the Earl in the midst of the firemen—I think on the fifth floor—dragging out trunks, aiding the affrighted servants, some of whom it will be remembered lost their lives in attempting to escape from the burning dormitories. One can scarcely say that the Earl was in imminent danger; meanwhile the picture as it existed at the time was visioned to Lady Caithness, it was but natural for her to regard it as one of danger.

The old circle of early investigators, have with few exceptions, passed to the Spirit-land where the judge said he was sure he would not be a stranger. His unwavering faith never weakened, and it mattered not where or by whom his belief was assailed, he was ready to defend it in the most intelligent and masterly way, never having been known to come out worsted in a fair and open conflict. His reply to Bishop Hopkins, of Vermont, is well worth perusal. His arguments were forcible and convincing. Always making an appeal to one's common sense and reason, never soaring above the reach of the practical mind, never indulging in flights of fancy, he would erect and bind together crystalized facts upon which basis he had no fear of falling. "I do not expect you to see," he would say, "or gain at a single bound the altitude which it has taken me years to attain. It requires an incentive; death took my best beloved, I reached out after them; they were calling while I was searching. I knew not that 'deep was answering unto deep' until from the depths of Infinite Love my prayer was answered and I clasped hands with wife, children and friends, I saw, heard and felt them." Pity it is there are not more like unto those pioneers, who stood firmly in the cause, to espouse which involved loss of position, in society, business and friends.

(TO BE CONTINUED.)

TELEPATHY.

In the *National Review* Dr. Courtenay gives this story.

Dr. Courtenay writes of "Telepathy," and quotes the following extraordinary story which was told him by a lady well known to him:

On the night of March 13, 1879, I was going to a dinner party at Admiral—'s. While dressing for the same, through the doorway of my room which led into my husband's dressing-room, I distinctly saw a white hand move to and fro twice. I went into the room,

and found no one was there, or had been there, as the door on the other side was closed; and on inquiring I found no one had been upstairs. While dressing nothing further occurred, but on arriving at Admiral—'s a strange feeling of sadness came over me. I could eat no dinner; nor afterwards, when we had some music, could I sing well. All the time I felt some one or something was near me. We went home, and about eleven o'clock, or perhaps half-past, I commenced undressing. I distinctly felt some one touching my hair, as if they, or he, or she, were undoing it. I was very frightened and told my husband so. He laughed at me. When saying my prayers, on praying as I always did for the recovery of a sick friend, instead of, as usual, asking God to make him well, all I could say was "O God, put him out of his misery." I got into bed and something lay beside me. I told my husband, who, though he laughed at me, pitied my nervousness, and took me into his arms; but still whatever was there remained by me and a voice, the voice of my friend, distinctly said, "Good-bye, Sis" (which he used to call me). Whether I fell asleep then or not I don't know, but I distinctly felt a kiss on my cheek, and I saw my friend, who told me "he had left me some money, but that he wanted it to be left differently, but had had no time to alter it." A livid line was across his face. I awoke crying. About (I think) five days after, a letter was brought to me with a deep black border, I felt what it meant. It was to tell me of the death of my friend—, who had passed away at half-past ten p. m., March 13th. The letter proceeded to tell me he had left me some money, but that the writer (his brother) was too ill and upset to give me any further particulars, or tell me of any messages he had sent me; only that his brother "had died murmuring my name."

LIFE.

By ANNA OLCOTT COMMELIN.

In a mist of tulle and laces, garlanded with flowers rare,
With a crown of orange blossoms twined above her
golden hair,
And a face of sculptured beauty, she is fairest of the
fair.

And her blue eyes, shy and tender, all their depth of feel-
ing show,

When her lover's words, soft-spoken, fall like music,
sweet and low,

And her cheeks, before like lilies, now with blushing
roses glow.

"Life," she thought, "hath girlhood dreaming e'er fore-
told such joy as thine?"

Fondest fancies, brightest visions, in fulfillment all are
mine,

And the glowing future opens, with its promises divine.

From the gay and festal portal, passed the youthful,
happy bride.

With the sacred ring espousal, and her husband by her
side,

Out from love, parental, shielding, to the new love
glorified.

But within the nearest mansion, where the bridal comers
tread,

Echoed to the sound of music, robed in black, with droop-
ing head,

Sat a woman, wan and hopeless, from whom love and
joy had fled.

"Life," she said, "the saddest fancy, saddest fears by
boding wrought,

Doubt's and black Despair's betrayals, offspring born of
darkest thought,

All, to what thou bringest, phantom, cruel phantom,
Life, are nought."

But when came the midnight stillness, in its hush a pres-
ence dear,

Messenger of balm and healing, seemed to hover, bending
near,

Clothed in fairest spirit beauty; thus it spake, in accents
clear:

"Knowest thou that, often, Sorrow, when away she takes
from thee,

Joy and gladness, yet permitteth light Divine thine eyes
to see?

I am near thee, ever near thee, thou canst draw more
near to me.

"But a veil of mist divides us; couldst thy vision clearer
show,

Forms of spirit life revealing, all thy tears would cease
to flow,

And the life that I have entered, The Eternal thou shalt
know."



FIRST MOTHERHOOD.

White as the sheet is her delicate face,
Girlishly sweet 'mid the linen and lace,
Motherly meet with its new-gotten grace.

Go now away till she opens her eyes;
Deep in their grey lurks a wondrous surprise,
Bright as the day and as pure as the skies!

Thrilling her breast is the heart of all love
Keen as the zest of the raptures above,
Tiger's unrest and the fear of the dove.

Bliss that was bred in a transport of pain,
Suffering fled out of ecstasy's reign—
Fled now and dead though it lived not in vain!

This is a bliss that no words can express:
Joy such as this they refuse to confess,
Thoughts only miss when we deem that we guess.

Tuned is the heart of the mother full soon;
Lullabies start there and many a croon
Sweeter than art and old as love's boon.

Love's sea is filled to its uttermost deep;
If it is stilled how enraptured it sleeps;
If it is thrilled how it trembles and leaps!

Wonderful power round humanity cast!
All in an hour and the old life is past,
Womanhood's flower is expanded at last!

—GEORGE HORTON.

ILLINOIS WOMEN AND THE WORLD'S FAIR.

The Illinois legislature appropriated \$800,000 for a state exhibit at the World's Columbian Exposition, and of this sum \$80,000 was set aside for use by a state board of women commissioners, to be appointed by Gov. Fifer. Last week these ladies met in Chicago and perfected the organization of their board. Frances Bundy Phillips, of Bloomington, was unanimously elected president. Mrs. Phillips is the wife of Hon. I. N. Phillips, chairman of the State Board of Railroad and Warehouse Commissioners, and law partner of Gov. Fifer at the time of the latter's election to the gubernatorial office. She is also a sister of the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL. Mrs. Phillips was born, as were her three brothers and two sisters, at St. Charles, Kane county, Illinois. Her parents were among the early settlers in Northern Illinois, Mr. Bundy being a native of New Hampshire and Mrs. Bundy of Vermont, though they were unacquainted until they met in Illinois. Mrs. Bundy came west with her brother, the late Ira Minard, who was one of the founders of the present city of St. Charles. Mrs. Phillips is the elder daughter and was born about thirty-eight years ago on a farm, the "claim" for which her father bought of the original preëmptor before the land was put on the market by the U. S. Government. One thousand dollars in gold was paid for the "claim," and then the government price afterward. It was a beautiful tract of 160 acres, lying on the main road leading west from Lake street, Chicago, to the Mississippi River, and within a mile of the beautiful and rapid flowing Fox River. The farm is now within the city limits. The house was of brick, being one of the first farm-houses constructed of that material in Northern Illinois. The old log house built by Mr. Franklin, the preëmptor of the claim, still stands probably; the editor of THE JOURNAL recalls it well, though only as a stable, the brick house having been built before his parents were married.

Mrs. Phillips is one of the graduates of the Illinois Normal School. She is also a graduate of one of the leading medical colleges of this city. Some eight years ago, a couple of years after her marriage, desiring to perfect herself in obstetrical surgery, she went abroad for the purpose, and spent a year in Vienna—a year of hard work in lecture room and hospital. With letters which she carried from a number of the best known American statesmen and physicians she was able to secure opportunities in the line of her profession in Vienna seldom if ever before accorded a woman; and she improved them to the utmost, bringing away with her the highest testimonials of professional skill from that world-renowned seat of medical learning. During the past two years she has declined practice owing to the increasing social and public duties pressing upon her. When the National Board of Women Commissioners of the World's Fair was raised last year, Mrs.

Phillips was appointed an alternate. The energy and ability shown by her in every important place or emergency during her professional career and later in the preliminary work done by women in connection with what is certain to be the most stupendous and magnificent exhibition the world has seen, made it plain to her sister commissioners of the Illinois Board that Mrs. Phillips was the one to place in the responsible position of president; and she was unanimously elected without effort on her part.

M. A. Waddell Rogers in the *Chautauquan* for September makes a plea for advanced women. It is not, she says, by repressing woman and remanding her to Oriental seclusion that the world will be peopled by manliest men and womanliest women, but it is by opening every avenue to women and giving her equal opportunities with men to engage in the work or profession for which her Creator has best fitted her. The world may not see so many marriages for money, convenience, support, etc., but it will see fewer ill-assorted couples, unhappy homes, and divorces. The double standard of morals which now prevails will be abolished. Independent, self-poised, intelligent gentlewomen will demand from man the same virtue that he demands from woman. Chivalrous men will be no less chivalrous, while the majority of men, who are not chivalrous, will respect woman more because of her independence and ability. Hence the mass of women will gain more than they lose, in bettered conditions for themselves, their children, and the race. The protection theory reaches its logical outcome in Turkey. The protection theory pays woman one-half or one-third less for the same amount and quality of work, than it pays to man and for centuries has deprived her of aught but a smattering of education. Even in the church the protection theory says "woman may do all the work she will," but let her look longingly toward the honors or emoluments and listen to the outcry, "Every time you put a woman in you put a man out!" Fitness is of no account. Doubtless some Levite coveted Deborah's place when she ruled Israel. All that the "advanced woman" asks is not a false protection, but justice and the opportunity to develop the talents with which her Maker has endowed her. Nature will see to it that the supply of wives and mothers does not run out. But because of the broader opportunities, the widened horizon, the greater responsibilities, we shall have better wives and mothers, and a nobler humanity.

The avenues of employment for women have been largely widened within the last twenty years, and, in so far it has been a material benefit to them in many ways. For all this we rejoice, but there is still opportunity for enlargement. There are other occupations for which they are fitted and adapted which might well be set aside for them. For instance, the appointing power might give them the office of notary public, for which there are many educated women well fitted. Then there are bank clerks, clerks in drug stores, clerks in jewelry stores, and, besides, we think they are peculiarly adapted to become watch-workers. Their deft and nimble fingers would be just suited to it. This list might be extended, but it is all that occurs to us just now. Let all interested make a note of it and act accordingly. The women's era, wherein ancient limitations vanish, should be encouraged and fostered. Give to woman an equal chance in the race for life. She cannot ask for less if she does not ask for more.

Mrs. L. B. Walford, the novelist, is described as a fair-skinned, blue-eyed, brown-haired woman, with a brilliant smile, whose appearance is more youthful than one would expect in the mother of seven children. Her home, Cranbrooke Hall, near London, is a charming old place, dating back 200 years, but improved and enlarged of late years. Thomas Day, the author of "Sandford and Merton," and Anne and Jane Taylor, formerly lived in this neighborhood. Mrs. Walford inherited her literary tastes, although she began novel-writing only after her marriage. Her father was a well-known author, and her aunt, Catharine Sinclair, wrote "Holiday House." Notwithstanding her literary work, Mrs. Walford finds time to do a little spinning and much embroidery.

Hon. William Chandler, who was chairman of the United States house committee on the World's Fair, said he had been upon

the board of trustees in the State of Maine, and that the women made much better trustees than did the men. They had the working of the institution at heart just as they had their own homes. He said they were not only always present themselves, but made it their business to see that the men were there too. This is the experience of most boards upon which women serve.—Mrs. Harriet Taylor Upton in *Warren (O.) Tribune*.

During the many years of her work for woman suffrage Miss Susan B. Anthony has had practically no place she could call her home. The ladies of the women's political club of Washington, D. C., determined to remedy this state of affairs, and during Miss Anthony's recent absence in Boston they renovated and furnished the Anthony homestead in that city, sparing no expense to make it an ideal home. When Miss Anthony returned a house warming was given her. Mrs. Elizabeth Cady Stanton will spend the summer with Miss Anthony.

Miss Antoinette Kraggs, a college educated young woman of Ohio, owns and manages a farm of two hundred acres. She carries on her work according to the theories of books rather than by ancient traditions, and, contrary to the usual impression about book farmers, she is making a success of her undertaking.

Mrs. H. S. Gould of Georgia is a railroad woman. She gave her means and efforts to the building of the Covington & Macon railroad. She has also a deal to do with its management and is said to have a share in the building of the Middle Georgia & Atlantic railroad. She also runs a farm of four hundred acres.

SPIRITS IN A LOVE AFFAIR.

Mr. John Weatherbee in the *Boston Daily Globe* relates the following:

Mary was my niece and lived in Providence. She was a young lady of sixteen or seventeen and was visiting me when this incident took place. She said:

"Uncle John, are you a Spiritualist?"

I said "Certainly."

She said: "Mother says they are people of not much reputation," and she then mentioned some incidents which had occurred in her presence with some others; which made me think she was a sensitive and had mediumistic powers.

So I asked her to sit at a small table, on which we laid our hands, thinking possibly we might get some raps or tips, but we got none.

I then put a pencil in her hands and told her to hold it over this block of paper, as if she was going to write.

This was new to her. She had never seen it tried.

In a few moments there was a slight motion in her fingers and pencil, which made dots on the paper.

This rather surprised her, and she said: "Ain't this funny, Uncle John; I am not doing it, it is doing itself."

I was interested, for it showed that she had mediumistic power for writing. So I said: "All right, Mary, keep doing so and perhaps you will write something."

Pretty soon, after a scrawl, a word was written; then another, and she continued right on writing, finished the page, tore it off the block and wrote on the next.

I saw it was plain and intelligent writing which I could easily read, and did, as it was being written, she saying still, "Well, this is funny, and I am not doing it; I am holding my hand as still as I can, and I don't know what I am writing." Four or five pages of the paper were written in this way and signed "Emeline Clapp;" and the pencil then dropped out of her hand.

I had read the sheets as they were torn off and saw it was an intelligent communication, and from the nature of it I was sure she was ignorant of what she had written. I said:

"Have you ever heard of Emeline Clapp?"

She said no; she had known aunts Caroline and Hannah. "Don't you know her?" asked Mary, as she is a Clapp.

I said: "Yes she is your mother's and my aunt, your great aunt; she died forty years ago, when your mother was a little girl. She was a great favorite of hers and she seems to be quite naturally interested in you, by what she has written."

"Well," said Mary, "let us read what she has written." It was as follows:

"To MARY—You are not acting wisely in being interested and flirting with your college friend, Mr. Chick. It is an injury to both of you, and will come to nothing; you both in time will find your proper mates, and now, as I am watchful over you

I feel it my duty, as I love you, to say this, and hope you will have the good sense to end it. At least go to your mother and make a confident of her, who knows nothing about it.

I take this way of reaching you and it will show also that you do have friends watching you that you do not dream of. Your friend and relative. EMELINE CLAPP.

Said I then to Mary: "Is there anything in this? Do you know any Mr. Chick?"

She said: "Yes; he is a sophomore in the college, and a very nice man, and I think everything of him and he does of me;" and she was ready to cry at this revelation of her secrets and its source. She thought this love affair was a profound secret, and the fact that there were invisible eyes she had not counted on was a surprise and it was evident that I was an ignoramus also, until I got the information from Aunt Emeline's spirit.

This revelation from the other world had an influence that a mortal interference would not have had, it settled and ended the matter. I think she did not dare to go counter to such, to her, supernatural force.

A few years ago when Joseph Cook was making considerable noise, and attracting large audiences to hear him demolish modern science, Mr. John Fiske made an exposure of his charlatanism from which Cook, now almost forgotten, never recovered. The following is an extract from Mr. Fiske's article:

His favorite method of dealing with a scientific writer is to quote from him all sorts of detached statements and inferences, and, without the slightest regard to the writer's general system of opinion or habits of thought, to praise or vituperate the detached statements according to some principle which it is not always easy for the reader to discover, but which has always doubtless some reference to their supposed bearings upon the peculiar kind of orthodoxy of which Mr. Cook appears as the champion. There are some writers whom Mr. Cook thinks it necessary always to berate, no matter what they say. If they happen to say something which ought to be quite satisfactory to any reasonable person of orthodox opinions, Mr. Cook either accuses them of insincerity, or represents them as making "concessions." This last device, I am sorry to be obliged to add, is not an uncommon one with theological controversialists, whose zeal exceeds their scrupulousness. When a man makes a statement which expresses his deepest convictions, there is no easier way of seeming to knock away the platform on which he stands than to quote his statement, and describe it as something which he has reluctantly "conceded." With the principal writers on evolution, Mr. Cook is continually found resorting to this cheap and vulgar device. For example, when Professor Tyndall declares that "if a right-hand spiral movement of the particles of the brain could be shown to occur in love, and a left-hand spiral movement in hate, we should be as far off as ever from understanding the connection of this physical motion with the spiritual manifestations"—when Professor Tyndall declares this, he simply asserts what is a cardinal proposition with the whole group of English philosophers to which he belongs. With Professor Huxley, as well as with Mr. Spencer, it is a fundamental proposition that psychical phenomena cannot possibly be interpreted in terms of matter and motion, and this proposition they have at various times set forth and defended—and what is still more to the purpose, have proved it. In the chapter on "Matter and Spirit," in my work on "Cosmic Philosophy," I have fully expounded this point, and have further illustrated it in treating of the "Unseen World." With the conclusions there set forth, the remark of Professor Tyndall thoroughly agrees, and it does so because all these expressions of opinion and all those arguments are part and parcel of a coherent system of anti-materialistic thought adopted by the English school of evolutionists. Yet when Mr. Cook quotes Professor Tyndall's remark, he does it in this wise: "It is notorious that even Tyndall concedes," etc., etc.

By proceeding in this way, Mr. Cook finds it easy to make out a formidable array of what he calls "the concessions of evolutionists." He first gives the audience a crude impression of some sort of theory of evolution, such as no scientific thinker ever dreamed of, or, to speak more accurately, he plays upon the crude impression already half formed in the average mind of his audience, and which, to do him justice, he seems to share himself.



A REPRESENTATIVE AGNOSTIC ON MODERN SPIRITUALISM.

TO THE EDITOR: Mr. Samuel Laing has contributed to the popular scientific literature of to-day, three ably written works. "Problems of the Future," "A Modern Zoroastrian," and "Modern Science and Modern Thought." These books are worthy of a wide circulation. Mr. Laing's style is clear, condensed and so admirably illustrative that the uninitiated may readily comprehend his thought. These volumes are published by Chapman & Hall, London, and are offered at a very moderate cost.

In "Problems of the Future," Mr. Laing devotes a chapter to animal magnetism and Spiritualism. Perhaps there is not a subject treated in the three books mentioned with which Mr. Laing is not thoroughly familiar save Spiritualism. Here like so many other writers he ventures to criticise without adequate knowledge. The phenomena of hypnotism and thought-reading are accepted by the author, and he cites interesting cases and makes some ingenious suggestions. Mr. Laing is familiar with the records of the Psychological Research Society and the experiments of French physiologists and psychologists, and English hypnotists. The writer's acquaintance with scientific theories makes his discussion extremely interesting, while his acknowledged ignorance of experimental Spiritualism awakens within us feelings of surprise, that a man of his ability should unhesitatingly denounce as imposture and hallucination the whole field of spiritualistic phenomena. Christianity, ancient and modern, can receive at his hands a reverent treatment, and even the Salvation Army awakens within him a deep admiration, but Spiritualism appears to be unworthy a moment's serious consideration. "The police courts have lifted the veil of mystery, and exposed the fraud of Spiritualism, in the main, and the hallucination theory explains the rest." Mr. Laing only attended one séance, according to his own confession, and saw through the whole swindle. The report of the Seybert Commission confirms his opinion. Any exceptional and reliable fact is easily accounted for upon the coincidence hypothesis.

Now I do not, and no clear-headed Spiritualist will object to a thoroughly scientific classification of facts, and the relegation of such as do not prove our position to the realm where in the estimation of cultured minds they belong. What we do object to is condemnation on a *priori* grounds. That there are many phenomena which can be explained upon other than our generally accepted theory, we are willing to acknowledge. On the other hand there are facts which any other hypothesis than the spiritualistic one will not cover.

Some four years ago, I visited Charles Watkins, and having bought two slates and cleaned them prior to going to his cottage, I know there could have been no imposture. One of the experiments tried by me was, holding the two slates without pencil between them, and with Watkins standing several feet from me. Writing came upon the slates under these conditions. The message was as follows: "My dear son Walter,—God will, and does bless you. Your affectionate father, James Howell." This communication was a perfect fac-simile of that parent's hand-writing. Could I have been hallucinated so that these slates appeared to remain with me, and other people appear to read the communication times without number? Or, when in Glasgow, some years since, I had a sitting with David Duguid, did I then suffer from cerebral disease, and does that disease persist until now, so that when I look at a certain picture, it is not really a picture, but a subjective figment? The facts are these. I went in company with Mr. Nesbitt and James Bowman, to have a sitting with the painting medium, Duguid. We tied the medium's hands to the chair, placed paints and palette on the table, and awaited further orders. I was asked for a card. I had none. Mr. Bowman offered me one of his own trade cards, and I tore a corner off. The light was then turned out, and we heard the brush of the painter at work. In less than three minutes the light was lit, and behold, a pretty little landscape scene in oil colors had been produced upon the card. On comparing the card with the corner I had

torn off, I found the jags of the corner and those of the card corresponded perfectly. I have that picture with me here to-day. Now, have I that picture or do I simply think I have it? If I really have that picture, I was not and am not hallucinated. Was I otherwise deceived? As far as I could, I tried to avoid all possible deception. I am not aware that oil colors can be transferred, water colors may. Certain I am, that the medium's hands were bound. Positive am I, that the room was dark. Equally sure, that the card I gave was returned to me again with the painting thereon. How was the trick done? If it were a trick.

Mr. Laing speaks of alternating identity, and tries to explain this as caused by a change of state, produced by mechanical movements of the material elements of nerve-cells. He says that Smith falls into a trance and thinks he is Jones, then awakes and is Smith again. In the trance state he is Jones. In his waking state, he is Smith. If he were to die which would he be, Smith or Jones? Reincarnationists would find no difficulty about the matter. They would say he was once Jones and now is Smith. And when death strips him of personal identity the real man or divine *atma*, etc., constitutes spiritual identity. And the rank and file Spiritualist would readily explain the phenomenon, as a clear case of spirit control. If unquestionable evidence of personal identity be forthcoming the latter is the most rational, although well defined and clean cut evidence of personal identity is much more rare than Spiritualists think.

Hundreds of intelligent Spiritualists are engaged in psychical research, and their methods are scientific and their mentality as sound as their neighbors'. Surely the testimony of those who have given the best years of their lives to the study of the occult facts is of far greater weight than that of a man who confesses that he never attended but one séance in his life. Mr. Laing may be splendid authority upon some scientific questions, but he is obviously out of court in a matter of spiritualistic inquiry.

The thinkers of our times are not materialists and the spiritual hypothesis is at least the most acceptable one. And just as the facts of mesmerism were repudiated a few years ago, but now adopted to-day under the name of hypnotism, so the phenomena of Spiritualism shall one day not far distant be embraced, perhaps as a psychical science. We shall hasten that time if we ourselves are more thorough in our investigations and come to conclusions less hastily. Truth will never suffer from criticism. It has nothing to lose, for it contains all. Prejudice may hide the light of truth for awhile, and our lack of knowledge may seem to retard its progress. But she never dies. She is never wholly lost. Hidden in India, buried in Egypt, crucified in Palestine, persecuted in Europe or America, she still smiles and shines above all, and one day shall be reconciled to all. The merest tyro in Spiritualism has been brought face to face with facts which are not explained by the physiology and psychology of our times. It would require more space than is permissible in an article of this kind, were I to attempt to meet Mr. Laing's objections at greater length. Suffice it to say, in conclusion, that in my own investigation I have collected facts which, to my mind, are beyond question proof palpable of the continuity of those whom the world calls dead.

In an age when the veil of doubt rests like a pall upon the mind of humanity, is it insanity to welcome ever so faint a ray from the land of the so-called unknown? Philosophy is cold and, for some, religious faith well-nigh expired, hope flickers bordering on extinction. In Spiritualism alone lies the only foundation upon which faith and hope may rest and find lasting peace.

WALTER HOWELL.

IS MAN A FREE AGENT?

TO THE EDITOR: Almost any clergyman would answer the above question with a plain emphatic "yes." And yet nothing is farther from the real truth.

It is true that good and evil are before us every day and hour of our lives, and we seem to have our choice, and it is hard for the non-reasoning portion of the human family to see that we are not free,—perfectly free to choose between the two, but we are not. We see a log drifting down a swollen stream, and sometimes it drifts to the right, sometimes to the left, now it moves slowly, then all of a sudden it darts off and seems to be in a hurry; then again it almost stops or turns around and around in some shady pool near the bank, far from the main current and acts as though it had

entirely given up the journey to the sea. And after you watch it awhile you think, Oh, what perfect freedom it does enjoy anyhow. How much I wish that I could be as free. Some fairy of the wood or stream, or some genius of the log (if logs floating down the stream have a genius,) appears before you, and seeming to have heard your mental soliloquy, says, "The log is not free. It is thoroughly and entirely bound by law. It was cast upon the bosom of the stream by law, and the law of gravitation bears it, with the liquid in which it floats, on towards its destination, the ocean. It floats in the direction of the least resistance. The slightest augmentation of force behind it causes it to hasten; at one side causes it to diverge to the other. It is forced into an eddy by the direction of the current and turning around and around it gets into a stagnant pool where the water is so level that it loiters like an idle school-boy for hours in the cool shade; then anon it rushes down a rapid, as if it had just awakened from some day dream and found itself belated. Yet in no sense is it a free agent, but is being surrounded and driven by law as strong as a giant, and as immutable as fate.

Man, like the log that floats down the stream, moves in the direction of the least resistance. Being a representative of all his ancestors as it were, from the garden of Eden down, or rather from the monad up, thus far, he is a conglomeration, or an amalgamation mentally and physically of those from whom he sprang, and is no more to blame for being born a fool than he is for being born bow-legged or hump-shouldered.

He is placed on the stage of existence at an age when he can neither resist or remonstrate. He is not consulted in regard to his parentage, nationality or country. He may be born a Caucasian, a Mongolian or a Hottentot—white, black, or yellow. Even the choice of climate is denied him. He may be compelled to swelter under the hot suns of Africa, or to freeze with the polar bear. His teachers, both moral, political and religious are chosen for him, without his knowledge or consent in the matter. He may be born or educated a Catholic or a Protestant, a Hindoo or a Mohammedan, a Republican or a Democrat, an Anarchist or a Socialist, and all his teachings, all his associations may be adverse and perverse, and even his thoughts molded for him by his ancestry and his environments. And yet the Christians say that man is his own free agent and that God will damn him if he does not do just the opposite perhaps,—from all that these various and powerful forces which he is powerless to resist, compel him to do.

Even the writing of this article was forced upon me by a power I could not resist. "Well, why don't you tear it up?" I hear you say. Because I have not the impulse to do so. Why does not the delicate scale stand even when a fly alights on one pan? Why don't you drunkard staggering the street stop drinking? Because the impulse to drink is stronger than his power of resistance. The man has "bibulation" large and "resistance" small. These are faculties of the brain. It is not because he wants to be a drunkard that he fails to resist. Place a glass of liquor before him and a glass of water, and he will drink the former; and yet he would give the world if he possessed it to be free from the curse of drink. Suppose I should give you a dynamite bomb and should tell you to throw it in the midst of a group of children playing upon the lawn. Could you do it? No. Why not? Because there is a power within you that would prevent you. So it follows that we are not free agents, and God is not going to damn us for what the forces around and within us compel us to do. Yet at the same time if we break a law of nature we suffer for it. Fire burns the good and bad alike and the consequences are precisely the same to good or bad.

S. T. SUDDICK.

A STRANGE INCIDENT.

TO THE EDITOR: The following strange incident happened to me over thirty years ago. I think it was in the winter of 1859, on a December night near Christmas—I being then a lad of twelve years—about 10 o'clock in the evening. After retiring for the night, when but a few minutes in bed, something moved across my pillow above my head making a very distant noise, as a person would with his finger. Every time it passed my head to and fro it gave a short keen pull at my hair; this was done several times. I lay on my left side when; I turned on my back, it leaped as it were on my breast; the harder I struggled the harder it pressed me down. When I eased up it would ease up. Finally it began to

press down over my limbs to the foot-end of the bed and it disappeared.

This statement is literally true. There was no fraud or sham, no deception, no nightmare, no mistake permissible in the matter. I am positive there was no person near my bed. I have often thought over the strange incident and tried to find a reason to account for it. I relate it here, thinking it may interest the public.

PACKERTON, PA.

JOHN YOUNG.

IT WAS AN ANCIENT EYE.

In the human brain just in front the cerebellum and beneath the arched mass of cerebrum, or larger brain, there is an odd little protuberant body about a third of an inch in height by a sixth in diameter, which has puzzled anatomists of all times. It is in no proper sense a gland. The anatomist Gray thus describes it: "The pineal gland is very vascular, and consists chiefly of gray matter with a few medullary fibers. In its base is a small cavity. . . . It contains a transparent, viscid fluid and occasionally a quantity of sabulous matter, composed of phosphate and carbonate of lime, phosphate of magnesia and ammonia, with a little animal matter." In all the standard works of anatomy the use and function of the "pineal gland" is declared to be unknown. The classic philosophers believe it to be the seat of the soul. Descartes even taught that it is the seat of consciences and the intellect. But the science of comparative anatomy has made wonderful progress within the last few years, and something definite may now be said of the "pineal gland." It is found in animals; and when we descend among the lower and simpler orders of life, such as first inhabited the earth, particularly the reptilian order, we find it is still in active use—namely, as an eye! Take the little green lizard of the Southern States, for example; an examination of this small saurian will disclose the fact that it has three eyes, one of them on the top of its head and in the exact position of the "pineal gland" of the higher animals, before the development of the cerebrum eclipsed it. In many of the turtles and other reptiles in which this third, central eye has fallen into disuse, it still remains more or less perfect as an eye, showing the nerve eye-sockets and pigmentary coats. In man and higher animals, these evidences of ocular structure are not as concisely retained, the organ having been longer out of use, and hence more shrunken in size and more rudimentary in structure. Yet in different animals, from the lizard upward, the steps of the obliteration of this ancient eye can be clearly demonstrated, and a representation of these facts by means of a stereopticon, would make a very interesting evening lecture. The subject is one that could be easily popularized. The "pineal gland" is by no means the only instance of organs which mankind, in its physical development, has outgrown, and which have consequently fallen into disuse, and so far shrunken as not to be easily determinable. The thyroid gland in the throat is the remains of a secretory organ for which man has apparently no longer any use. It is a disagreeable heritage in that it sometimes becomes diseased and greatly enlarged, as seen in goitre. The same is true of the suprarenal capsule of the kidney, the office of which is still a mystery, but which likewise may become the seat of fatal disease, known as Addison's disease. The vermiform or wormlike appendix, concerning which so much appears in the newspapers, on account of the fatal inflammations that follow the lodgement of cherry stones or orange seeds in it, is still another instance of a disused organ, the shrunken remnant of which we inherit in our bodies from ancestors in the long past. At one time, in some earlier order of animals, it apparently served as a second stomach, for the temporary storage of recently swallowed food. The ruminant animals have a somewhat similar provision in active use, where hastily eaten grass or hay, lodges for a time, to be afterward raised remasticated. To the modern student of comparative anatomy, indeed, the human organism is a repository of evidences of its humble and very ancient origin—a record of the thousand vicissitudes and changes in habits, food, habitat and climate, through which man has risen to his present estate and eminence on the earth.

Miss Mary Proctor, daughter of the late Richard A. Proctor, has appeared in the newspaper field as a contributor of scientific articles.

Lillian Whiting has become editor in chief of the Boston *Budget*.

BOOK REVIEWS.

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

Russian Traits and Terrors. A faithful picture of the Russia of to-day. By E. B. Lanin, the collective signatures of several writers in the Fortnightly Review, with an Ode by Algernon Charles Swinburne.

This work, the second number of "Tucker's Library," purports to be a description of Russian life and character in their various aspects. The picture is a horrible one, but it is not much, if any, overdrawn. The statements are in accord with accounts written by travelers in Russia, which have been issued the last few years. Wholesale lying on the part of the people, officials and the press is among the vices depicted. We quote: "If moral blame attaches to any one, it can only be to the Government and the Church in the past and to the press of very recent years. The masses are wholly blameless. To them lying has ever been as natural as singing. It is as old and as respectable as the universe. Lying began with the world, says one of their proverbs, and with the world it will die." What force of expression, lucidity, eloquence is to our speech, lying is to theirs. "Rye beautifies the field," says another Russian proverb, "and a lie beautifies speech." And again: "A palatable lie is better than a bitter truth." But even had mendacity been foreign to their nature, the practical experience of a generation or two of voracious men acquired under the Government and in the Church of any of the past nine centuries of Russian history would have amply sufficed to teach this docile people that unblushing falsehood is the only coin that passes current in their native country. A chapter on "Sloth Among the Russians" concludes as follows: "It is hard to suppress a sigh of pity for a generous people dragged down by those whom they support in luxury to the level of the beasts of the field; for men who are serfs in everything but the name, who toil and moil from childhood to old age, creating riches that elude their grasp, and who can still affirm in a proverb in which is embedded the crystallized history of ages, 'Our soul is God's, our body the Tsar's and our backs belong to our masters.'" The prevalent dishonesty in public and private life, the horrors of Russian prisons, the widespread sexual immorality, the cruelties and barbarities to which the Jews are subjected, racking of the peasantry and "the Russian Censure," as despotic as was ever known, are all described in this work strongly, vividly, concisely. It contains more information in regard to the Russia of to-day than any other volume of twice its size that has come under the reviewer's notice.

MAGAZINES.

The Metropolitan for August opens with a story by Amelia Rives, entitled, "According to St. John," beautifully illustrated by Kate H. Greator. Among the other contributions that will interest many readers are "The Woman's Press Club," of New York, with portraits of several leading members; an illustrated article on "Johns Hopkins University," by Daniel Coit Gilman; "Gambling in High Life," by Adam Badeau, and "Social Problems," by Edward Everett Hale. Cosmopolitan Publishing Company, Madison Square Bank Building, Fifth ave., Broadway and 25th st., New York.

The Chautauquan for September has a variety of good reading. Among the articles are: "Russia and the Russians," by Mrs. C. R. Corson (illustrated); "That Angelic Woman," by James M. Ludlow—a novelette complete in one number—"The American Association for Advancement of Science," by Marcus Benjamin, Ph. D.; "What Shall the Boy Take Hold Of?" by Theodore Temple; "Modern Methods of Social Reform," by Lyman Abbott; "The United States as a Publisher of Scientific Books," by J. Howard Gore, Ph. D.; "A Beautiful Life," by Lillian Whiting; "What English Women are Doing in Art," by Elizabeth Roberts; "The Waifs' Picnic at Chicago," by Adelaide G. Marchant, and "Women in Literature," by Dr. Klara Kühnast. The usual editorial and department space is well filled.

Lee and Shepard, of Boston, have in press a handsomely illustrated volume by the Rev. Louis Albert Banks. The book is a series of realistic studies of the Sweating, Tenement House, and kindred wrongs of the working people of our great cities. Dr. Banks' extensive personal investigations eminently qualify him for this task.

Dr. Lyman Abbott writing of Dr. Banks' recent series of discourses on the "Condition of The Boston Poor," which has attracted attention from the Atlantic to the Pacific, says: "Since Kingsley's 'Alton Locke,' there has been no indictment more severely just of present industrial conditions."

Isaac Besht Bendavid is not a familiar name but under that signature the North American Review will publish an article in its September number, replying to Goldwin Smith's strictures on the Hebrew race and his explanation of the causes of their expulsion from Russia.

Easy to Reach Manitou.

A Pullman Car now runs from Chicago to Manitou Springs without change, via the Santa Fe Route. It passes through Kansas City, Pueblo and Colorado Springs. It leaves Dearborn Station on the Denver Limited at six o'clock and reaches Manitou at half past eight the second morning. No other line can offer this accommodation. You must change cars on any other line.

Pullman Palace Cars are run by the Santa Fe Route without change from Chicago to Las Vegas Hot Springs, Denver, Colorado Springs, Pueblo, Manitou and many other Rocky Mountain summer resorts to which excursion tickets are being sold at 212 Clark street.

Samuel Bowles' Pamphlets: Experiences of Samuel Bowles in Spirit Life, or life as he now sees it from a Spiritual Standpoint, price 25 cents. Contrast in Spirit Life, and recent experiences, price, cents, and Interviews with Spirits, price 50 cents in paper cover. For sale at this office.

John Wesley and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects and far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

The Open Door, OR THE SECRET OF JESUS

BY JOHN HAMLIN DEWEY, M. D.

The author dedicates this book to "Those who look, pray and work for the spiritual emancipation and transfiguration of humanity; and he believes it is a key to spiritual emancipation, illustration and mastery.

The exposition of the divine possibilities of humanity given in this book is based upon the recognition of a psychical and spiritual side to both nature and man. "In recognizing a super-sensuous and spiritual realm to which we are related," says the author, "we must reckon it as a portion of the universe to which we belong, and our relations to it and its influence upon us as perfectly natural and legitimate under normal conditions."

"This book is an earnest effort from the standpoint of a seer, to become a help not an oracle for others, and to so unfold the law and conditions through which the spiritual consciousness is attained and the emancipation of mind realized.... that the truth may be practically and readily tested by all who desire to know it for themselves.... That the words of this book may lift many to the mount of vision to behold the nearness of the kingdom, and inspire them with boldness and courage to enter in and possess its treasures, is the prayer of the author."

The work is printed from large clear type and covers 156 pages.

Price, 30 cents, postage 6 cents. For sale wholesale and retail by JNO. C. BUNDY, 92 LaSalle St. P. O. Drawer 134, Chicago, Ill.

THE LIFE OF THE GREAT EMANCIPATOR!

Herndon's Lincoln.

The true story of a great life is the history and personal recollections of ABRAHAM LINCOLN

BY WM. H. HERNDON

JESSE WILLIAM WEIK, A. M.

The one great and superlative feature of the biography now put forth is its truth. While there is no attempt at eulogy, yet by its recital of plain and homely facts, it tends to elevate LINCOLN. The reader, when he has finished it, will lay the book aside, convinced that he has crossed the threshold of the great Emancipator's home; has listened to him in the law office and court room; that he has met face to face the man whose dauntless spirit of resolution led him to proclaim that this country must be "all slave, or all free."

PRICE, best English cloth, gilt top, 3 vols., \$4.50. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

EDUCATIONAL.

UNIVERSITY OF ILLINOIS.

Courses in Agriculture; Engineering, Mechanical, Civil, Mining and Electrical; Architecture; Chemistry; Natural History; English and Science; Latin and Science; Ancient Languages; Philosophy and Pedagogy; Military Science; Art and Design; Rhetoric and Oratory; Preparatory course of one year. Women admitted. Address Regent of University, Champaign, Ill.

NEW ENGLAND CONSERVATORY OF MUSIC.

Systematic courses in class and private lessons. Tuition, \$10 to \$30 for 20 class lessons. Many free classes, Lectures, Recitals, etc. Elocution, Oratory and Dramatic Action, Fine Arts, Literature, Languages, Piano and Organ Tuning. COMFORTABLE HOME for Lady Students. Calendar Free. Fall Term begins Sept. 10, 1891. FRANK W. HALE, General Manager. Franklin Square, Boston, Mass.



Complexion, shape and size of features, and facial angles are all more or less beautified, or degraded, by attention to style, color, and the minute details of dress.

The Edward Ely Co., Tailors, WABASH AVE. AND MONROE ST. CHICAGO.

FILL YOUR PURSE and improve your prospects. Why not? You can do so honorably, surely. Have you read our illustrated advertisement in the first number of this paper, this month? Better do so, if you haven't. We can and will, if you please, teach you quickly and without PAY, how to earn from \$5 to \$10 a day at the start, and more as you go on. You can commence at home, in any part of America. We start you, both sexes. All ages. Easy to learn and manage. All particulars FREE. Better write at once, if you haven't already. Address Sitson & Co., Box 1500, Portland, Maine.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages.

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECLES.

"One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR.

Price, 10 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Society for Psychical Research. American Branch.

The Society for Psychical Research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed. Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D. Secretary for America, 5 Boyls on Place, Boston, Mass.

Upward Steps OF Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC HISTORIC.

GROWTH OF REFORMS—ANTI-SLAVERY, ETC.—THE WORLD'S HELPERS AND LIGHT-BRINGERS—SPIRITUALISM—PSYCHIC RESEARCH—RELIGIOUS OUTLOOK—COMING REFORMS.

GILES B. STEBBINS,

Editor and Compiler of "Chapters from the Bible the Ages," and "Poems of the Life Beyond"; Author of "After Dogmatic Theology, What?" etc., etc.

CONTENTS.

- Dedicatory Introduction. CHAPTER I.—Ancestry; Childhood; Youth; Birth place; Springfield, Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Help. CHAPTER II.—Old Time Good and Ill; Religious Growth; Reforms; Temperance. CHAPTER III.—Transcendentalism; Brook Farm; Hopedale; Northampton; Samuel L. Hill; W. E. Channing; Pierpont; Theodore Parker. CHAPTER IV.—Anti-Slavery; Garrison; "The Fleas of Conventions"; Personal Incidents H. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail P. Ely; Josephine L. Griffin. CHAPTER V.—The Friends; Quakerism; Griffith M. Cooper; John and Hannah Cox; A Golden Wedding; Experiences of Priscilla Cadwallader; Lucretia Mott; McClintock; J. T. Hopper; Thomas Garrett; Richard Glazier; Progressive Friends Meetings. CHAPTER VI.—The World's Helpers and Light Bringers; John D. Zimmerman; W. S. Prentiss; Wm. Denton; E. B. Ward; Emily Ward; Benjamin F. Wade; H. C. Carey; Home Industry; Education, Scientific, Industrial, and Moral; "Religion of the Body"; Jugol Arinori Mori; Peary Chand Mittra; President Grant; Sojourner Truth; John Brown; Helpful Influences; Great Awakenings. CHAPTER VII.—Spiritualism; Natural Religion; Experiences and Investigations; Slate Writing Spirits Described; Piano Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit Portraits; A Michigan Pioneer's Experience; Looking Beyond; Future Life; Natural Mediumship; Illumination; Blind Inductive Science. CHAPTER VIII.—Psychic Science Research; The Spiritual Body; Pathetic Surgery; Psychometry; Inspired experiences; George Elliot; Helen Hunt Jackson; Prof. Stowe; Mrs. H. B. Stowe; Savanara; Rev. H. W. Bellows; Dinah Mulock Craik; A Simple Michigan Maiden; Lizzie Doten; Reading German Philosophy; Record of an Hour's Experience. CHAPTER IX.—Religious Outlook; Coming Reforms; A New Protestantism; Woman in the Future; Rev. Horace Bushnell's "Deep Matters"; Radicalism; Ethical Culture; Liberal Christianity; A Needed Leaven; Two Paths; Future Religion; Coming Reforms; Conclusion. Price, cloth bound, \$1.25. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

LIGHT ON THE PATH.

With Notes and Comments.

A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C.

Price, cloth bound, 40 cents; paper cover, 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

By Mrs. E. B. DUFFEY.

An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school.... Altogether it is well worth careful reading by all candid minds."

Pamphlet, 101 pp. Price 25 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

SCIENTIFIC RELIGION;

OR,

HIGHER POSSIBILITIES OF LIFE AND PRACTICE THROUGH THE OPERATION OF NATURAL FORCES.

BY LAWRENCE OLIPHANT.

With an Appendix by a Clergyman of the Church of England.

This celebrated work may be read with profit by thinkers and students. Price, \$2.50; postage, 15 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

WHO DOES.

Oh, yes, I read my papers through,
A dozen, more or less, that is;
An article absurd I view,
Just to see how absurd it is.

Advertisements I know by heart,
They seem like old, familiar friends;
'Twould grieve me sore, to have to part
With any single one of them.

The funny columns my delight,
I always read it first of all;
When reading it, a stranger might
Believe me idiotical.

O, yes, I read my papers through—
The "Wants" and "Ads," and stories all,
Except—and that I must forget—
Except the editorials.

—H. E. V. IN YANKEE BLADE.

OUR SOLDIER—DEAD.

Here we laid them with song and prayer,
Green grow the grasses above their graves,
Over their heads in the soft May air
The dear old banner they fought for waves.

Many the years that have come and gone,
Since thunder of cannon and scream of shell
Rose from the field where great deeds were done,
And the Union cheer and the rebel yell

Went up to heaven in a storm of sound,
As many a brave soul found release,
Now, in this consecrated ground
War-worn soldiers may rest in peace.

Here little children bright blossoms bring,
Here the tears of the aged fall;
Here do the robins and bluebirds sing,
Answering each to the other's call.

Golden sunshine above them glows,
Here let them slumber, side by side,
In the dreamless hush of a sweet repose,
Those who for flag and country died.

And still, though a hundred years be told,
May these graves with flowers be overspread,
And never the nation's heart grow cold,
Forgetting to honor her soldier dead!

On the corner of one of the business streets of the city the other morning a shoe black had just finished polishing the shoes of a well-dressed and genteel-appearing man. The latter was unfortunate in having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, thus endeavoring to make up mechanically for what nature had denied him.

"How much shall I pay you?" he asked of the boy.

"Five cents, sir."

"O, but you should have more than 5 cents for polishing my shoes," said the gentleman, tapping the thick sole significantly with his cane.

"No, sir," said the boy; "5 cents is enough. I don't want to make no money out of your hard luck."

The customer handed out a coin, laid his hand on the youngster's head a moment, and passed on.

Who says the days of chivalry are over?—*Detroit Free Press.*

The system is rendered malaria-proof when the blood is kept pure and vigorous by the use of Ayer's Sarsaparilla. At this season, all should have this admirable preparation at hand. Malarial poison is harmless when Ayer's Sarsaparilla is used.

Use Hall's Vegetable Sicilian Hair-Renewer and your thin gray locks will thicken up and be restored to their youthful color, vigor, and beauty.

Two Harvest Excursions.

The Burlington route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25 and September 29, Harvest Excursion Tickets at low rates to principal cities and points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions, call on your nearest C., B. & Q. ticket agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago, Ill.

A Safety to Boys and Girls Free.

We desire to call special attention of the boys and girls, readers of this paper, to the advertisement of the Western Pearl Co., in another column of this paper. They are giving away bicycles to boys and girls under eighteen years of age on very easy conditions. The company is reliable, and will do as they agree. For further particulars see their advertisement.

Harvest Excursions via the Wabash.

The Wabash Railroad will run a series of Harvest Excursions to the West and Southwest at extremely low rates, leaving Chicago August 25, and September 15 and 29. For full particulars address F. A. Palmer, A. G. P. A., 201 Clark Street, Chicago.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

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

Farming That Pays.

Many Eastern farmers are at a loss to understand why farming is not so profitable to them as it was to their fathers. The reason is that in the present generation the enormous products of the fertile lands of the West have established prices in every important market of the world. The New England agriculturist cultivates a small acreage, too often of rocky and exhausted soil. His Western rival tills broad lands of inexhaustible richness.

This year's wheat crop of Kansas alone would fill 180,000 cars containing 333 bushels each, and these would make a train 1,200 miles long. What an instructive lesson should that train of cars convey! Moving at the rate of ordinary industrial processions it would consume 25 days of 24 hours each in passing a given point! It would reach five times from Boston to New York, and across the entire length of Massachusetts would stand eight rows deep!

But the Eastern farmer should view for himself the shocks of wheat, and the corn and vegetables, and fruits ripening now in vast quantities upon these wonderful prairie and valley farms, and Harvest Excursions were inaugurated to enable him to do so at nominal cost. This year the dates for those excursions are Aug. 25th and Sept. 15th and 20th. Greatly reduced rates may be obtained at Chicago and along the Atchison, Topeka and Santa Fe R. R. to Missouri, Kansas, Colorado, Oklahoma, Indian Territory and New Mexico,—the Garden-Belt of the West. For further information apply to Jno. J. Byrne, 621 Rialto Bldg., Chicago, or Geo. T. Nicholson, Gen. Passenger Agent, Topeka, Kan.

Harvest Excursions.

On August 25th and September 29th the Chicago & North-Western Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and Northwest. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information apply to any ticket agent, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

Two Genuine Harvest Excursions

will be run from Chicago, Milwaukee and other points on the lines of the Chicago, Milwaukee & St. Paul Railway, to points in Western Minnesota, Northwestern Iowa, South and North Dakota, Nebraska, Kansas, Colorado, Utah, Wyoming and Montana, at cheap excursion rates on August 25 and September 29, 1891.

For further particulars apply to the nearest coupon ticket agent, or address F. A. Miller, Ass't Gen'l Pass. Agent, 209 Clark street, Chicago, Ill.

P. S.—It will do your heart good to see the magnificent crops in Southern Dakota. They are simply immense.

HARVEST EXCURSIONS.

Greatly Reduced Rates via Illinois Central.

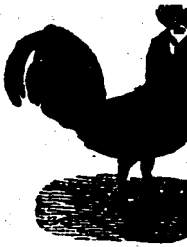
On August 25th and September 29th. On the above dates the Illinois Central Railroad will sell harvest Excursion tickets at very low rates to all points on its lines west and including Iowa Falls, Ia., to Sioux City, Sioux Falls and points beyond; also to points on the line south of Cairo (excepting New Orleans), to points on the Mobile & Ohio R. R. (excepting Mobile), and to points beyond in Southwestern Louisiana on the Southern Pacific and to points in Arkansas and Texas; also from all points on its lines north of Cairo to all agricultural districts in the West, Northwest, South and Southwest. Tickets good to return for thirty days. For rates and full information call on any ticket agent of the Illinois Central Railroad or connecting lines, or address J. F. Merry, A. G. P. A., Manchester, Ia., or F. B. Bowes, 194 Clark st., Chicago, Ill.

A. H. HANSON, G. P. A., CHICAGO, ILL.

The Beauty Standard.

The standard of female loveliness varies greatly in different countries and with individual tastes. Some prefer the plump and buxom type; some admire the slender and sylph-like, and some the tall and queenly maiden. But among all people of the Caucasian race, one point of beauty is always admired—a pure, clear and spotless complexion—whether the female be of blond, brunette, or hazel-eyed type. This first great requisite of loveliness can be assured only by a pure state of the blood, active liver, good appetite and digestion, all of which are secured by the use of Dr. Pierce's Golden Medical Discovery. It is guaranteed to accomplish all that is claimed for it, or money refunded. If you would have a clear, lovely complexion, free from eruptions, moth patches, spots and blemishes, use the Golden Medical Discovery.

Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and Profit. Tells how she cleared \$49 on 100 Light Brahmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 50 acre poultry farm on which she clears \$1000 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DANIEL AMBROSE, 45 Randolph St., Chicago.



TO FREE RELIGIOUS SOCIETIES.

An English minister of experience and ability, seeks charge of a Progressive Religious Society in America, for six months, or longer period. Good testimonials. Address, J. care Mr. R. A. Brown, 23 Downing street, Manchester, England.

PENSIONS OLD CLAIMS Settled Under NEW LAW
Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington, D. C.



Our High Grade List and Bargain Book sent to any address on receipt of a 2-c stamp
LORD & THOMAS, NEWSPAPER ADVERTISING
45 RANDOLPH STREET, CHICAGO.

Latest Novelty Out
THE NEW AND WONDERFUL
MAGICAL TRICK BANK.

A handsome dove-tailed box with small drawer on top. You pull out the drawer, ask some one to put penny, nickel or dime in slot, push drawer in and then pull it out quick when money has disappeared and no way of getting it out. Secret only known to owner of bank. Fun, pleasure and profit combined.

Price 15c by Mail Postpaid. \$1.00 per dozen to the trade. Every dealer should have them in stock. Agents can make \$5 to \$10 a day selling this bank. Address all orders to PRAIRIE CITY NOVELTY CO., 45 Randolph Street, CHICAGO, ILL.

GUIDE-POSTS ON IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair." Price 25 cents. For sale, wholesale and retail, by JOHN C. BUNDEY, Chicago.

DEATH, IN THE LIGHT OF The Harmonial Philosophy.

BY MARY F. DAVIS.

A Whole Volume of Philosophical Truth is Condensed into this Little Pamphlet.

Mrs. Davis has developed with rare faithfulness paths of the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky. Price, 15 cents. Eight copies for \$1. Cloth bound, 30 cents. For sale, wholesale and retail, by JNO. C. BUNDEY, Chicago.

LOGIC TAUGHT BY LOVE.

—BY— MARY BOOLE.

Part of the object of this work is to call attention to the fact that our life is being disorganized by the monotony of our methods of teaching. Price, \$1.00. For sale, wholesale and retail, by JNO. C. BUNDEY, Chicago.

THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.
THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.
THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!
THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.
Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.
Price, \$1.00, postage 10 cents.
For sale, wholesale and retail, by JOHN C. BUNDEY Chicago.

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. BUNDEY Chicago

RULES AND ADVICE

For Those Desiring to FORM CIRCLES.

Where through developed media, they may commune with spirit friends. Also a Declaration of Principles and Belief, and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents. For sale, wholesale and retail, by JNO. C. BUNDEY, Chicago.

ANGEL WHISPERINGS

FOR

The Searchers After Truth.

BY HATTIE J. BAY

This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings" Price, ornamental cover, \$1.50; gilt edges, \$2.00; postage, 17 cents. For sale, wholesale and retail, by JNO. C. BUNDEY, Chicago.

THE

PATHWAY OF THE SPIRIT.

A guide to Inspiration, Illumination and Divine Realization on Earth.

BY JOHN HAMLIN DEWEY, M. D.

This work is Number 2 of the Christian Theosophy Series and is having a large and rapid sale. Price, cloth bound, \$1.25; paper, 75 cents.

For sale, wholesale and retail, by JNO. C. BUNDEY, Chicago.

An Admirable Story.

BARS AND THRESHOLDS.

By MRS. EMMA MINER.

This story is full of interest and spiritual philosophy. Its author is a fine inspirational writer and medium. When published as a newspaper serial it created much interest and the demand has been such as to warrant putting it in book form. Every Spiritualist and every liberal thinker will enjoy the story. Paper covers. 210 pp. Price 50 cents. For sale, wholesale and retail, by JNO. C. BUNDEY, Chicago.

UNANSWERABLE LOGIC.

A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Forster.

A remarkably clear, comprehensive and complete presentation of the phenomena and teachings of Modern Spiritualism is given in these lectures, comparing them with those of the past in respect to life here and hereafter.

The many thousands who have listened to the eloquent discourses of Thomas Gales Forster, when in the prime of earth-life, will welcome this volume with heartfelt gratitude.

The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the Veil? Human Destiny. Clairvoyance and Clairaudience. What Spiritualists Believe, etc. Cloth; large 12 mo., beveled boards Price, \$1.50. For sale, wholesale and retail, by JOHN C. BUNDEY, Chicago.

THE GREAT

SPIRITUAL REMEDIES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the Positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Buy the POSITIVES for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases.

Buy the NEGATIVES for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of POSITIVE and NEGATIVE (half and half) for Chills and Fever. Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. For sale, wholesale and retail, by JNO. C. BUNDEY, Chicago.

THEY ARE NOT DEAD.

The great and good we ever mourn
As fled away to mystic bourne—
They are not dead!
What we call "death" is but a birth
From nurseries of mother earth
To mansions over head.

The Constitution of Man considered in relation to
external objects, by George Combe. More than three
hundred thousand copies of the Constitution of Man
have been sold and the demand is still increasing.

The Salem Seer

Reminiscences of
Charles H. Foster,
THE FAMOUS MEDIUM.
BY
GEORGE C. BARTLETT.

The writer of this book was associated with Mr.
Foster for some years and took every advantage of
testing his peculiar gifts. Urged by many who were
knowing to this Mr. Bartlett finally consented, and
the result is a plain statement of facts and descrip-
tions of many seances held in all parts of the world,
which he hopes may be of service to investigators
and a stimulus to practical and scientific researchers.

COSTIVENESS

If not relieved by judicious and timely
treatment, is liable to result in chronic
constipation. As an aperient that may
be used with perfect safety and satisfac-
tion, Ayer's Pills are unsurpassed.

Ayer's Cathartic Pills
Every Dose Effective.

Tutt's Pills
FOR TORPID LIVER.

A torpid liver deranges the whole sys-
tem, and produces
Sick Headache,
Dyspepsia, Costiveness, Rheu-
matism, Sallow Skin and Piles.

WANTED.
A limited amount of
MONEY
(In any sums)
At 15 Per Cent

on absolutely safe first mortgage, real estate (Build-
ing & Loan Association) Security.
BUTLER & LOOMIS, Investment Bankers,
Rookery Building, Chicago.

SYNOPSIS
OF THE
COMPLETE WORKS
OF
ANDREW JACKSON DAVIS.

Table listing various works by Andrew Jackson Davis with prices, such as 'Nature's Divine Revelations' for \$3.50 and 'The Physician' for \$1.50.

The Complete Works of A. J. Davis, if ordered
to one address, at one time, will be sold at a liberal
discount.

Do You Want the Earth?

NEELEY'S REVERSIBLE
U. S. Map and History of American Politics

NEELEY'S DOUBLE MAP CONTAINS
Rand McNally & Co.'s Latest Railroad Town and County Map
of the U. S. in Colors, and is 3 feet 10 inches by 5 feet 6
inches—Corrected to Date. Price of this Map
Alone is \$5.00.

- AND, ON THE OTHER SIDE:
The Political Map, 3 feet 10 inches by 5 feet 6 inches,
which alone sells for \$5.00.
A Diagram Showing all of the Political Parties. 11x66
A Diagram Showing all the Presidents and Cabinets.
5x66.

PICTURES OF ALL THE PRESIDENTS
FROM WASHINGTON TO HARRISON.

IT ALSO GIVES IN BRIEF:
The History of the U. S. Government by Congress.
The History of the U. S. by Administrations.
An Analysis of the Federal Government.

THE COMPLETE REVERSIBLE MAP
Is printed on both sides, is 3 feet 10 inches by 5 feet 6 inches, and is mounted on rollers top and bottom,
with tape on sides, and is the largest ever made.

These Two Maps Bought Separately Would Cost
TEN DOLLARS.

OUR GREAT OFFER:
On Receipt of \$1.50

We will send THE WEEKLY TIMES for one year and the above-described map.

ARE YOU READING THE DAILY
CHICAGO TIMES,

The Greatest Democratic Paper in America? If not, why?

On receipt of \$2.50 we will send you THE DAILY AND SUNDAY TIMES for three months and the
above map.

We will send this great Map for ONE DOLLAR to our present subscribers PREPAID BY EXPRESS,
and guarantee satisfaction and safe delivery or MONEY REFUNDED. We can mail the map, but it is
much safer by express. Be sure to name your post-office and express office. We will supply the map at
this rate only so long as our supply shall last. Each subscriber is entitled to as many maps as he wants at
\$1.00 each. Order at once.

Address THE TIMES, Chicago, Ill.

PERFECT COFFEE MAKER.
A new invention for making
Coffee or Tea better than any
thing now in use. Saves 1/4 of
the coffee. Can be used with
any Coffee or Tea Pot. If you
like a fine cup of coffee this ar-
ticle is just what you need.
Send by mail upon receipt of 25 cts.
Agents wanted.
PRAIRIE CITY NOVELTY CO.,
46 Randolph St., CHICAGO, ILL.

OREGON FRUIT LANDS in the heart
of the famous
Willamette Valley. Best all-
round fruit country in America. No
irrigation. Very healthy. Send 10 cts. in stamps for
full particulars to GEO. M. MILLER, Eugene, Ore.

TO SPIRITUALISTS.
BY JOHN HOOKER,
Of the Connecticut Bar.

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

UNITY a weekly
journal of
Freedom, Fellowship and
Character in Religion.
Eight four-column pages, well printed. A liberal sermon
every week, with live articles on current topics.
One dollar a year.
Ten weeks on trial for ten cents in stamps.
CHARLES E. KERR & CO., Pubs., 175 Dearborn St., Chicago.

SEND TO LORD & THOMAS
FOR WOOD AND PHOTO ENGRAVING
Write for Circulars
45 E. 49th STREET CHICAGO

A VALUABLE LIST OF BOOKS FOR SALE AT THIS OFFICE.

The best works by the most popular writers are embraced in this list, and now is the time to order. Where science is sought for, what is better than the works of William Denton? *The Soul of Things, Our Planet, Is Darwin Right?* and *Radical Discourses*.

The Light of Egypt, or The Science of the Soul and the Stars. This work has a definite purpose, namely, to explain the true spiritual connection between God and Man, and the Soul and the Stars.

A new edition of *Psychometry* by Prof. J. Rodas Buchanan, and *The New Education* by the same author.

In the line of poetry are *Lizzie Doten's Poems of Progress and Poems Inner Life*, *Barlow's Voices, and Immortality Inherent in Nature*. *Angel Whisperings for the Searchers after Truth*, by Hattie J. Ray. *Consolation* by A. P. Miller. *Radical Rhymes* by William Denton, and *Poems from the Life Beyond and Within* compiled by Giles B. Stebbins.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer.

The Records of a Ministering Angel by Mary Clark.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for one of her latest works *Between the Gates*, a continuation of her delicate style.

Heaven Revised, a narrative of personal experiences after the change called Death by Mrs. E. B. Duffey.

Mrs. M. M. King's inspirational works, *Principles of Nature, and Real Life in the Spirit World*.

Wolfe's *Startling Facts in Modern Spiritualism* needs no commendation.

The Way, The Truth and the Life, a hand-book of Christian Theosophy; *Healing and Psychic Culture*, a new education, based upon the idea and method of the Christ by J. H. Dewey, M. D. Also *The Pathway of the Spirit*. A guide to Inspiration, Illumination and Divine Realization on Earth.

From over the Border, or Light on the Normal Life of man by Benj. G. Smith.

Transcendental Physics, being an account of experimental investigations of Prof. Zollner with the medium Henry Slade.

Scientific Religion by Laurence Oliphant. An exposition showing the higher possibilities of life and practice through the operation of natural forces.

Lights and Shadows of Spiritualism by D. D. Home. This work was originally published in England in 1877, and was in advance of its time. Events of the past few 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.

The complete works of A. J. Davis. *Dr. Babbitt The Philosophy of Cure, and Religion*.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also *Proof Palpable*.

Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster.

The Pioneers of the Spiritual Reformation, being the life and work of Dr. Justinus Kerner, and William Howitt.

The Mystery of the Ages contained in the Secret Doctrine of all Religions by Countess Caithness, also *A Visit to Holyrood*, being an account of the Countess' visit to this famous castle.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years by Morell Theobald, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled *Our Heredity from God*.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, post-paid: *Poems of Progress*, plain, \$1.10, gilt, \$1.60; *Poems Inner Life*, plain, \$1.10, gilt, \$1.60; *The Voices*, \$1.10; *Startling Facts in Modern Spiritualism*, \$2.25; *Psychometry*, \$2.16; *The New Education*, \$1.60; *The Principles of Nature*, 3 vols., \$1.50 per vol.; *Real Life in the Spirit World*, 83 cents; *The complete works of A. J. Davis*, \$30.00; *Religion, Babbitt*, \$1.60; *The Scientific Basis of Spiritualism*, \$1.60; *Proof Palpable*, cloth, \$1.00; *A Kiss for a Blow*, a book for children, 70 cents; *Vital Magnetic Cure*, \$1.08; *Animal Magnetism Deleuze*, \$2.15; *Diagnosis*, \$2.16; *Future Life*, \$1.60; *Home*, a volume of Poems,

\$1.60; *Heroines of Free Thought*, \$1.75; *Pioneers of the Spiritual Reformation*, \$2.65; *Nature's Divine Revelations*, \$3.75; *Transcendental Physics*, 75 cents; *Records of a Ministering Angel*, \$1.10; *Mind Reading and Beyond*, \$1.35; *Primitive Mind Cure*, \$1.60; *Divine Law of Cure*, \$1.60; *Immortality*, Barlow, 60 cents; *Stories for Our Children*, 25 cents; *Our Planet*, \$1.60; *The Soul of Things*, 3 vols., \$1.60 each; *Radical Discourses*, \$1.33; *Outside the Gates*, \$1.25; *The Way, the Truth and the Life*, \$2.00; *The Pathway of the Spirit*, cloth, \$1.25, paper, 75 cents; *D. D. Home, His Life and Mission*, plain, \$2.00, gilt, \$2.25; *Lights and Shadows of Spiritualism*, \$2.00; *Unanswerable Logic*, \$1.60; *The Mystery of the Ages*, \$2.70; *A Visit to Holyrood*, \$1.60; *Spirit Workers in the Home Circle*, \$1.60; *Our Heredity from God*, \$1.75; *Spirits Book*, Kardec, \$1.60; *Beyond the Gates*, \$1.35; *Between the Gates*, \$1.35; *The Light of Egypt*, \$3.00; *Angel Whisperings*, plain, \$1.50, gilt, \$2.00; *Heaven Revised*, 25 cents; *From over the Border*, \$1.00; *Scientific Religion*, \$2.50; *Is Darwin Right?* \$1.05; *Radical Rhymes*, \$1.30; *Consolation*, and other Poems, \$1.00; *Poems from the Life Beyond and Within*, \$1.60; *Logic Taught by Love*, \$1.00; *Light on the Path*, cloth, 40 cents, paper, 25 cents; *Book on Mediums*, Kardec, \$1.60.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.
Pamphlet form, price 10 cents.
For sale, wholesale and retail by JNO. C. BUNDY Chicago

BOOKS.

SPIRITUALISM
Psychical Phenomena,
Free Thought and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a

CATALOGUE AND PRICE LIST upon application.
JNO. C. BUNDY, Chicago, Ill.

THE PIONEERS OF THE SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors.

Cloth bound, 325 pp. Price, \$2.00; postage, 15 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

STARTLING FACTS IN MODERN SPIRITUALISM,

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

N. B. WOLFE, M. D.

The book makes a large 12 mo. of over 600 pages; it is printed on fine calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold.

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says:

"With these avowals of its teachings the book stands before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."
Price, \$2.25.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ETHICAL RELIGION.

BY WILLIAM M. SALTER,
RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR ETHICAL CULTURE.

CONTENTS.
Ethical Religion; The Ideal Element in Morality; What is a Moral Action? Is there a Higher Law? Is there anything Absolute about Morality? Darwinism in Ethics; The Social Ideal; The Rights of Labor; Personal Morality; On some Features of the Ethics of Jesus; Does the Ethics of Jesus satisfy the Needs of our Time? Good Friday from a Modern Standpoint; The Success and Failure of Protestantism; Why Unitarianism Fails to Satisfy; The Basis of the Ethical Movement; The Supremacy of Ethics; The True Basis of Religious Union.

OPINIONS.
W. D. HOWELL'S, in *Harper's Monthly*: "Where it deals with civic, social, personal duty, Mr. Salter's book is consoling and inspiring."
Nation: "Mr. Salter appears as a distinctly impressive and attractive personality, modest, courageous, simple-minded, generous and earnest."
Congregationalist: "Mr. Salter is so radical that probably only a few, even among advanced Unitarians, agree with him. Yet he is so plainly desirous of finding the truth, and so free from any intentional irreverence that conservative Evangelical believers hardly will object to his spirit."

THE RELIGIO-PHILOSOPHICAL JOURNAL: "A few of the lectures give to the theoretical side of important problems careful consideration and deep thought, while they all present the author's views, though sometimes fragmentarily, in a scholarly and attractive manner. Mr. Salter's philosophic and religious position is evidently agnostic, with a strong leaning toward theism and immortality of the soul, at least for a morally select portion of humanity. In his conception of Spiritualism is prominent those aspects of it which offend his refined taste, and it is not strange therefore that he fails to appreciate the system of thought as understood and expounded by its representative thinkers. When Mr. Salter comes to understand Spiritualism through study and investigation, instead of, as now, chiefly through the interpretation of its opposing critics, he will find to his astonishment, may be, that its ethics and his are nearly identical."
Cloth, 332 pages. Price, \$1.50.
For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THE WATSEKA WONDER!

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF MARY LURANCY VENNUM.

BY DR. E. W. STEVENS.

This well attested account of spirit presence created a wide-spread sensation when first published in the *Religio-Philosophical Journal*. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues.

To those familiar with the marvellous story, it is NO WONDER

the interest continues, for in it is indubitable testimony may be learned how a young girl was SAVED FROM THE MAD HOUSE,

by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending in some respect, all other recorded cases of a similar character, this by common acclaim came to be known as

THE WATSEKA WONDER.

Were it not that the history of the case is authenticated beyond all cavil or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction.

A MISSIONARY DOCUMENT.

for general distribution, IT IS UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently far and near.

The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns.

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 narrations make a

SIXTY-PAGE PAMPHLET.

Price, 15 cents per copy.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE LIGHT OF EGYPT,

OR
The Science of The Soul and The Stars.

IN TWO PARTS.
BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and Occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

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

To the spiritual investigator this book is indispensable.

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

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

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

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—*Mrs. Emma Hardinge Britten.*

"A work of remarkable ability and interest."—*Dr. J. R. Buchanan.*

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

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

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

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

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

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

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

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

"What will particularly commend the book to many in this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it lays bare the frauds of the Blavatsky school."—*San Francisco Chronicle.*

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminate and extra heavy cloth binding. Price, \$3.00.

For sale, wholesale and retail, by JOHN C. BUNDY Chicago.

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

HANDSOME DEMY 8VO.
Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle Spread over a Period of Nearly Twenty Years.

BY MORELL THEOBALD, F. C. A.,
Of London, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English-bound edition can be supplied in America.

The book is a large 12mo. of 310 pages, handsomely printed on fine heavy paper from new type with fancy initial letters and chapter ornaments. Price \$1.50—a very low figure.

For sale, wholesale and retail, by JOHN C. BUNDY Chicago

Maria M. King's PAMPHLETS

Comprising: Social Evils; God the Father, and Man the Image of God; The Brotherhood of Man and What Follows from It; What is Spiritualism? The Spiritual Philosophy vs. Diabolism; Mediumship.

These pamphlets have been published and sold separately for several years and are now bound together in a convenient form.

Price, \$1.25.
For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

Signs of the Times

From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

BY
PROF. ELLIOTT COUES, M. D.,
Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

CONTENTS.

The Woman Question. The Naros, or Cycle of six Hundred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One thing indispensable. The Spiritualistic or the Theosophic Explanation? Animal Magnetism and its dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science. The Broken Theory. The Astral Body. The Better Way. Natural Magic. The Outlook. And an invaluable stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most

EXCELLENT MISSIONARY DOCUMENT.
Pamphlet. Price 15 cents. One Hundred Copies, \$10. Fifty copies, \$6; Twenty-five copies \$3.25. Special discount on orders for five Hundred Copies.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

GILES B. STEBBINS'S WORKS

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to immortality."

This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well-known in every field of reform, and an earnest, consistent Spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended.

It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of ancient and modern proof of the higher aspects of the God idea in history. The closing chapter on Intuition, gives some remarkable facts. —Detroit Post and Tribune.

12mo, cloth, 144 pages. Price 50 cents; postage, cents

Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade.

It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery than is done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was. —New York Tribune.

Price, cloth, 50 cents; paper, 25 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," Etc.

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., 372 pages. Price, \$1.50; postage 10 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

OUR FLAG, OR THE EVOLUTION OF The Stars and Stripes;

—BY—
ROBERT ALLEN CAMPBELL,

Compiler of the first Atlas of Indiana, author of "The Rebellion Record," etc.

This work as a history of the "Stars and Stripes," gives the facts that are recorded in official documents, the Histories of the Country and the Cyclopedias so succinctly and interestingly arranged that the whole story is told in a moderate volume.

The symbolic meanings of the colors and the designs of the "Star Spangled Banner" are beautifully brought out and embellished with 29 illustrations—three of them in colors showing Foreign, Colonial and United States ensigns.

Price, \$1.00, postpaid.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE SOUL.

BY ALEXANDER WILDER.

Pamphlet form, price 15 cents.
For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

IS DARWIN RIGHT?

—OR—
The Origin of Man.

BY WILLIAM DENTON,
Author of "Our Planet," "Soul of Things," Etc.

This is a cloth bound volume of two hundred pages, mo., handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years.
Price, \$1.00; postage, 5 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

ILLUMINATED BUDDHISM

OR
THE TRUE NIRVANA.

"The book before us, aside from its mystic methods, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana..... but we need not follow the details for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable, and the author shows in every chapter evidences of profound thought and a mastery of statement that is a pleasure to follow."—Exchange.
Price, cloth, \$1.00; paper, 50 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

PARTURITION WITHOUT PAIN.

Edited by M. L. Holbrook, M. D., Editor, Author and Publisher, with an Appendix on the Care of Children, by Dr. C. S. Lozier, late Dean of the New York Medical College, for Women, etc.

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, reparatory and preventive training, rather than course of remedies, medications and drugs.

Price, \$1.00.
For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

THE WAY, THE TRUTH AND THE LIFE.

A HAND-BOOK OF
Christian Theosophy, Healing,
AND PSYCHIC CULTURE,

A NEW EDUCATION,
BASED UPON
The Ideal and Method of The Christ

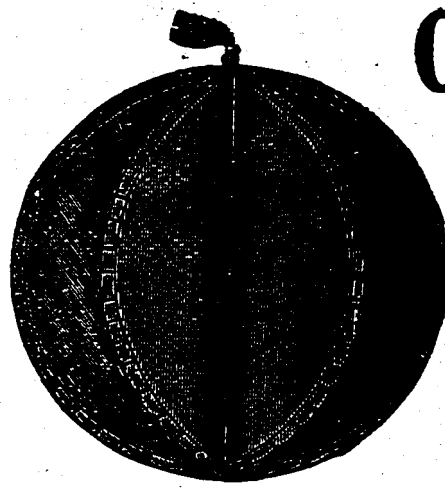
BY J. H. DEWEY, M. D.

The object of the book is not to teach a philosophy, but a method; a method by which all may come to an immediate intuitive knowledge of the truth, each for himself, by an inward illumination, which is claimed to be within reach of the humblest.

A clear exposition is given of the law and principle upon which all forms of Mental and Faith Healing are based, with plain, practical and specific instruction for self-healing as well as for the healing of others.

More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Seership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate as are the development and training of music, the musical or any other faculty.

400 pp. Price, \$2.00. Postage, 10 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.



CAN YOU OPEN IT? PUZZLE PURSE.

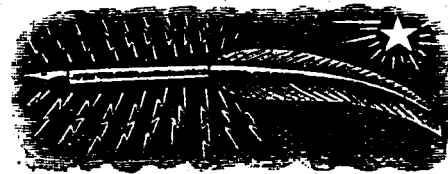
The latest out. Better than the Dime Savings Bank. The purse is made of the finest calf or kid leather. As a puzzle it is the best thing yet out. Any person not into the secret of opening it will say it impossible, but you will find it easy enough to open when once you know how. It will hold from \$5 to \$6 in small change. It is the handiest and safest purse ever sold. Agents can make big money selling this purse, as everybody that sees it wants it.

Sample By Mail, Postpaid, 25 Cents.

PRAIRIE CITY NOVELTY CO.,

45 Randolph Street, Chicago, Ill.

Everybody Should Have One of the New Magnetic Penholders.



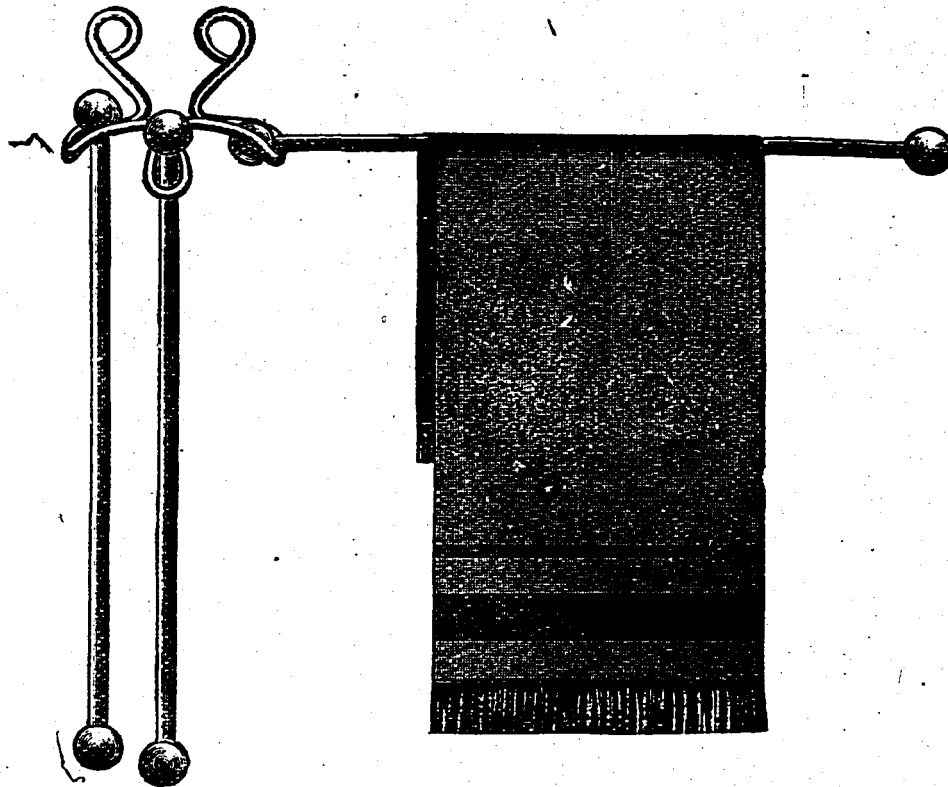
It is made of nickel, steel and celluloid, and for strength, lightness, beauty and health induction, cannot be equalled in the world. It prevents WRITER'S CRAMP AND PARALYSIS.

PRICE, - - - 25c.

For Sale by all Dealers in Stationery.

If your dealer does not keep it send 25c in stamps to us, and we will send you one by return mail.
PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Sole Agents.

World's Fair Towel Rack.



The most unique and practical article of the kind made. Can be fastened anywhere. Made of steel, finely plated; will last a life-time, can not get out of order and is both useful and ornamental. Arms not in use, by simply lifting up, are put completely out of the way. Agents sell from 1 to 5 at every house. Ladies buy by the dozen, artistically ornamenting them with ribbon, etc., and presenting them to their friends, making the most useful, ornamental present imaginable. The best selling article out this season. One little boy sold 4 dozen in one day. The following is a clipping taken from the review column of the "Agents Review," of Ravenswood, Ill., regarding this useful article:

"Their ornamental towel rack is a little specialty which ought to sell well. It is a beautiful little article, finely nickel-plated, and as it folds up very neatly when not in use is an ornament to any room in the house. The low price coupled with the merits of this article insures for it a large sale, and it is an article which an agent will find to his or her advantage to push."

Sample by mail, 25c. One dozen by Express, \$1.25.

Address all orders and make all remittances payable to

PRAIRIE CITY NOVELTY CO., 45 Randolph Street, Chicago, Ill.

THE JOURNAL BINDER Is only 75 cents to Subscribers

RELIGIO-PHILOSOPHICAL JOURNAL

PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION
One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

CONTENTS.

- FIRST PAGE.—Topics of the Times.
- SECOND PAGE.—The Truth Against the World. A Bad Method. A Mathematical Prodigy. Is He A Christian for Revenue? Testimonies to Spiritualism.
- THIRD PAGE.—Aksakow's Reply to Hartmann.
- FOURTH PAGE.—The Open Court. — Automatic Writing.
- FIFTH PAGE.—Automatic Writing. (Continued.)
- SIXTH PAGE.—Inspirational Archeology.
- SEVENTH PAGE.—Inspirational Archeology. (Continued.)
- EIGHTH PAGE.—Reminiscences. Telepathy. Life.
- NINTH PAGE.—Woman and the Home. — Illinois Women and the World's Fair. Spirits in a Love Affair.
- TENTH PAGE.—Voice of the People.—A Representative Agnostic on Modern Spiritualism. Is Man a Free Agent? A Strange Incident. It Was an Ancient Eve.
- ELEVENTH PAGE.—Book Reviews. Miscellaneous Advertisements.
- TWELFTH PAGE.—Who Does. Our Soldiers—Dead. Miscellaneous Advertisements.
- THIRTEENTH PAGE.—They are Not Dead. Miscellaneous Advertisements.
- FOURTEENTH PAGE.—Miscellaneous Advertisements.
- FIFTEENTH PAGE.—Miscellaneous Advertisements.
- SIXTEENTH PAGE.—The Publisher.—No Opinion. Haslett Park Camp Meeting. Miscellaneous Advertisements.

THE JOURNAL will be sent FOUR WEEKS FREE to all who so request. A careful reading is respectfully asked. Persons receiving copies, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility.

THE JOURNAL BINDER.

Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of; and a size suitable for THE JOURNAL in full cloth with the side stamped with the name of the paper in full gilt, will be furnished subscribers for seventy-five cents, which is fifty cents less than retail price. They will be supplied to none but subscribers at the reduced price. At the end of the year the numbers can be removed, if desired, and the binder is ready for the next year, and as good as new; or the volumes can be left in the covers and put upon the library shelf, and another binder procured. Every number has articles of permanent value—as good years hence as during the week of issue.



"UNPOPULAR."

In her interesting recollections of Judge Edmonds, published on another page, Mrs. Staats speaks of Spiritualism as an "unpopular cause," and concludes the chapter with the expression: "Pity it is; there are not more like unto those pioneers, who stood firmly in the cause, to espouse which involved loss of position in society, business and friends."

I cannot from personal knowledge speak of modern Spiritualism in its early days, for I was then a young boy, and had no connection or experience with the movement until after the war, in 1865. I must say that I have never found Spiritualism *per se* unpopular except among illiterate, ignorant people of no social or other standing. I have never known a person to suffer loss of caste or to be injured in business because of his knowledge of spirit communion, though I know of many cases where this has been assigned as the cause. I have known instances where an excess of zeal on the part of fresh converts has brought trouble upon them. I can point to instances where talented men and women of position and influence have lost both in a large measure by their ill-timed and indiscreet expositions of what they believed to be spirit messages of the highest order or from the most illustrious people recorded in history. Claims which seem extravagant and improbable, put forward without adequate proof and maintained with a spirit brooking no questioning or fair analysis are not likely to make for the welfare of the propogandist or the cause he seeks to promote.

That there have been isolated cases of persecution of Spiritualists because of their belief; and that in small villages and rural districts under the domination of some narrow-minded and fanatical preacher, Spiritualists, in common with Liberalists, Unitarians and others avowing heterodox doctrines, have been made to suffer socially and financially is undoubtedly true, but these instances do not warrant sweeping generalizations of unpopularity or persecution.

That the central claim of Spiritualism is popular with the great mass of intelligent people in all stations and vocations of life I believe I am in a position to emphatically affirm from personal knowledge and observation. I mingle constantly, both socially and in a business way, with representatives of the higher strata of society and I find everywhere, coming to me unsolicited, warm expressions of sympathy with and interest in the doctrines of a continuity of life and spirit communion. Statesmen, lawyers, preachers, doctors, college professors, leaders of society are constantly broaching the theme to me, and in many cases telling me of psychical experiences in their own lives.

That a certain amount of bigoted opposition should be manifest is not strange; it would be strange if there were not. That some vendors and advocates of various and long-established theological dogmas should take alarm is quite natural; I am free to confess that I believe the folly, indiscretion and misguided zeal of professed Spiritualists have had vastly more to do in handicapping Spiritualism than has all the opposition from the outside. Not that Spiritualists as a class are not as well balanced and discreet as the average of the world, for they are; but it is the vagarists, the visionaries and the vampires among them who fill the larger place in the public mind in connection with the spiritualistic

movement. With no organic life, with none of the advantages and authority of organization, the great body of Spiritualists must expect to see the public movement dominated as it has been by the irresponsible and by those not likely, from one cause or another, to inspire the confidence and respect of the general public. A nebulous aggregation of individuals of diverging views and moral standards, without shape or clearly defined course, but blown here and there by every passing breeze in the world of thought, cannot be regarded as a stable and desirable accessory in the social, moral and political economies of life; and not one to which any person already well adjusted to his worldly environment would care to experiment with.

However, the individual who has come into experimental knowledge of the continuity of life, and who knows through spirit communion that his loved ones still live and love, and are inhabitants of a world of progress toward which he is rapidly traveling—such an individual if he respects his own belief and knowledge and has, with the courage of his convictions, a due regard for the beliefs and rights of others and reasonable acquaintance with human nature need never feel the poignant pangs of ostracism or suffer in the esteem of his fellow men.

A close adherence to the methods and policy of THE JOURNAL and a thorough-going effort to place the paper before intelligent people will do more to advance general knowledge as to Spiritualism, its legitimate claims and functions than any agency other than a powerful and well-appointed organization.

NO OPINION.

A New England correspondent desires our opinion on the case lately reported in the press, of experiments made by Messrs Allen and Flower with a medium at Lowell, Mass. We have none, nor can we have one until the researchers have made further experiments and reported findings over their own signatures. Competent researchers do not exploit their work prematurely in newspapers, and it is fair to presume that Messrs Allen and Flower do not wish to be held responsible for the account of their experiments sent out by the press agent. We do not know who supplied the information to the associated press, but such exploitations of work intended to be conducted in a scientific spirit for the purpose of obtaining results of value to the world, are, to say the least, ill-advised.

Mr. Walter Howell will open the lecture season at Conservatory Hall, Brooklyn, N. Y., on September 6th.

The address of Mrs. Binning, formerly Lurancy Vennum, is greatly desired by THE JOURNAL. The lady is living somewhere in Kansas. Any reader who can give it will confer a favor by doing so.

Burt Woodworth, a trickster, who was thoroughly exposed by Spiritualists in Brooklyn several years ago, was lately denounced as a fraud as he stood upon the platform at Haslett Park camp by Mrs. M. A. Hawley a medium from Westfield, N. Y. If all honest mediums would follow the example of this lady their vocation would soon be freed from the stigma now attaching to it.

Miss Louise Barrett of Washington, passed through Chicago last week on her way home from Hong Kong, China, where she has spent a year. Being asked by a reporter the cause of the present disturbance in the Celestial Kingdom, Miss Barrett replied: "Well the natives seem to have reached a frenzied

state of mind, brought about by the various missionaries. John does not take kindly to the various creeds when they are fired at him in one volley."

HASLETT PARK CAMP MEETING.

TO THE EDITOR: I reached Haslett Park Camp last evening and have had only time to look about this morning and feel the pulse a little. The result is this: A larger number of tents than ever, hotels and boarding houses and rooms in private homes full, and more coming to-day for the Sunday meeting to-morrow. This shows an encouraging increase of numbers. Good feeling seems to prevail, the grumblers are silent, or have met with a change of heart, and a hopefulness as to the future is marked. The quality of speaking has been good, the atmosphere morally good, the mediumship more varied than in the past, and better. On the whole, Haslett Park is on the upward march.

G. B. STEBBINS.
HASLETT PARK, MICH., AUG. 22nd.

DO YOU WANT A BICYCLE FREE

1000 BICYCLES to be GIVEN AWAY FREE TO BOYS AND GIRLS UNDER 18 YEARS OF AGE. Not sold but given away without a cent of cost FOR ADVERTISING PURPOSES.

WE SHALL GIVE AWAY

1000 or more elegant safety bicycles to boys and girls under 18 years of age, on easy conditions and without one cent of cost for them. The wheels are 26 inches, with crescent steel rims and molded rubber tires, and run on hardened steel cone bearings, adjustable to wear; geared to 46 inches; detachable cranks; four to five inches throw; frame finely enamelled, with nickel trimmings. Each machine is supplied with tool bag, wrench and oil. Equal in quality to those sold on the market for \$45.00. We have both boys' and girls' styles. If you want one without spending a cent of money for it write at once for particulars and names of hundreds of boys and girls to whom we have already given bicycles. Address **WESTERN PEARL CO.,** 334 (Formerly 308) DEARBORN ST., CHICAGO, ILL.

THE EMERSON PATENT BINDER

A FILE And Permanent Binding for Music, Periodicals, Photos of Goods, Samples of Fabrics, etc.

Showing the appearance of the Binder when quite full of THE Religio-Philosophical Journal. Price, \$1.25; to Subscribers, 75 cents.

COPYRIGHTED.

THE BIOGEN SERIES

Consists of concise Essays on Living Questions of the day or of historical research in Religion, Science, and Philosophy, prepared by writers of the most eminent ability. Under the editorial direction of Dr. Elliott Coues.

- NO. 1. "BIOGEN: A Speculation on the Origin and Nature of Life." By Dr. Coues. Now in its Sixth Edition.
- NO. 2. "THE DEMON OF DARWIN." By the author of "Biogen." Now in its Third Edition.
- NO. 3. "A BUDDHIST CATECHISM." By H. S. Olcott. With Notes by Elliott Coues. Third American Edition.
- NO. 4. "CAN MATTER THINK?" By an Occultist. With Introduction and Appendix by Elliott Coues. A New Edition.
- NO. 5. "KUTSUMI: The True and Complete Economy of Human Life. A New Edition. Rewritten and Prefaced by Elliott Coues.
- NO. 6. "A WOMAN IN THE CASE." By Professor Coues, Washington, 1887. Second Edition. Now first added to the Biogen Series, with a new Introduction by Elisabeth Cavazza.

Price, 50 cents each.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.