

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, JULY 4, 1891.

NEW SERIES—VOL. 2, NO. 6.

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

TOPICS OF THE TIMES.

Zadkiel, the astrologist, predicted that June would bring "an increase of honor and dignity to the Prince of Wales."

The third volume of M. Renan's "History of Israel" has been interdicted by the Congregation of the Index and he says he is "rather glad of the news." The class of readers who will obey the index, he thinks, are not on the whole fond of intellectual excitement. Priests will read the book and be able to answer it, and those Voltairians who have not yet read the story of the Israelites will be sure now to do so because the index has forbidden it. M. Renan is busy at a fourth volume of the "History of Israel."

Mr. Frank J. Sprague, the well-known electrical engineer and inventor, avows his readiness, says the *New York Times*, to demonstrate that a train of six standard elevated railroad cars carrying 500 passengers can be propelled by electric motor at a speed of forty miles an hour on a level. All he asks is the use of a two-mile section of road, four months' time, and a guarantee that the expense of the experiment, not to exceed \$50,000, shall be paid if he succeeds. If he fails, he is prepared to stand the entire loss, and is ready to deposit a sum sufficient to guarantee the good faith of the proposal.

The newly constituted Appellate Court is in favor of wearing robes, and Justice Harlan thinks they will give outward dignity to the position of the judges. The *Personal Rights Advocate* pertinently remarks: He who is dignified himself needs no cloak or robe, or other farce to command respect; and that he who does rely upon the latter brings the sublime to the ridiculous. In the nineteenth century the relics of barbarism and childlike usages are doomed and relegated to the cemetery of the past. If the Appellate Court of the United States cannot command respect, nor import dignity because of its worth and intrinsic merit, the judicial robes and other rags certainly cannot create that respect for it.

The agitation in Berlin over the corn duties has become so serious that the Ministry has ordered a strengthening of the garrison. There is no talk of an outbreak, but popular feeling is intense and a bread riot is possible, as there are thousands of utterly destitute people in the city, without the new element that is flocking in from other parts adding to the destitution and to the struggle for employment. The police have become more vigilant in enforcing the laws against vagancy, but the evil continues to grow and the multitude of unemployed increases with the price of bread. Caprivi remains obstinate, but it is believed that he will yield to the popular outcry before it has had time to become more formidable.

Our fashionable women may commit faults of conventionality and even wear low corsages, some of them, before the sun has set, says one of our dailies. They will get over all these inaccuracies in time. We can at least take comfort out of the consciousness that

we do not in reputable homes play games of chance for money, much less indulge in cheating at the games; and that if we lack the shady splendor of a prince royal to set the gait for us, we lack gamester and Guelf, which says the rest for political and social pontiff. Society in this country would not tolerate for an hour gaming women; and if American social life be tame, therefore, compared with that of London and its aristocratic suburbs, there is much reason to be thankful for the tameness.

According to dispatches from Pittsburg last week, Union Station in that city appeared for a while more like a hospital than a railroad depot. All day the building was filled with a miscellaneous variety of incurable people who had been taking religio-medical treatment at Father Mollinger's establishment on Troy Hill. The great majority of them were sadly disappointed. They went firmly believing that the noted priest possessed supernatural healing powers, though he never made such claims himself. For the most part they were hopeless invalids, whose cases had been given up by other physicians. A majority of them were very poor people, who had spent their last money to make the trip to the Troy Hill Good Samaritan. The condition of most of these returning patients was as miserable as could well be pictured. Some were carried to their train on stretchers, while others came to the depot on crutches and wheeled chairs. While a great majority of the patients have been but little benefited others report what seem like most miraculous cures.

Dr. Holmes told me the other day a curious experience of his, says a correspondent of the *New Orleans Times-Democrat*. At dinner one night he was suddenly moved, apropos of nothing, to relate a very curious criminal case that he had not even thought of, so far as he knew, for forty years. When they left the dining room and passed into the library it was found the mail had been delivered while they were at dinner and lay on the table. Dr. Holmes opened a paper sent him by a friend in England and behold! it contained the story of the long-past crime that he had just been relating, revived in the newspaper, and a friend in England, thinking it would interest him from its curious character had sent it to him. "Now what," said Dr. Holmes, "put the story at that moment in my mind? I suppose the Spiritualists would say that a spirit read what was in the paper lying in another room and communicated it to me. Or was it, possibly, my unconscious self that saw it and communicated it to the brain?" "Which do you think it was, Dr. Holmes?" I asked, curious to hear his keen and subtle analysis of so strange an occurrence. "I have no theories," he replied; "I only state facts."

The Swedish Parliament has enacted a law prohibiting Roman Catholics from seeking converts to that faith. Sweden is to Protestantism what Spain is to Catholicism, a country intensely devoted to the national church. It is not strange that such is the fact. For centuries the Lutheran religion was identical in Sweden with patriotism. It was introduced there by the liberator, Gustavus Vasa, and his descendant, the great Gustavus Adolphus, sealed his devotion to the faith with his blood on the memorable

field of Lutzen. Indeed, it is not too much to say that, but for the Swedes, the reformed religion would have been effaced from Germany as it was from France, and Protestantism would have had no foothold on the Continent of Europe. It is not strange that a people with such a history should be strongly attached to their native religion, and jealous of alien propagandism. And yet, in this age, we justly recognize intolerance as a sign of weakness. The Swedes, with their free schools and intelligent literature, should not be afraid of the friction of a foreign faith, and would best show confidence in the national belief by giving a fair field to every law-abiding creed.

In reply to a criticism by Mr. W. M. Salter of the National Unitarian Conference, on account of its Christian position, the *Christian Register* says: "We do not think it was originally a wise thing to adopt the form of preamble which was adopted for the constitution of the National conference. It is capable of misconstruction, and it refers to Jesus Christ in Messianic rhetoric, in terms better fitted to Orthodoxy than to Unitarianism. Nevertheless, it must be remembered that it is rhetoric, and not definition. We imagine that, if a preamble were written to-day, while one-third of the Unitarian denomination might prefer the present form two-thirds would prefer some other form." And yet the excellent *Christian Register* opposes a revision of the constitution of the Unitarian Conference, since it "affords a working basis for the Unitarian body and all who are in practical affiliation with it." But if the preamble is "capable of misconstruction" and contains language "better fitted to orthodoxy than to Unitarianism,"—language, too, which is mere rhetoric, which defines nothing, why not revise and reform the statement so that it will satisfy those who want an accurate and honest statement of position?

An interesting question is agitating the minds of the Methodist preachers of the town, says a *Chicago* daily. Shall women be employed as church ushers? As the Methodist church is a pioneer among the Protestant denominations, it is quite fitting that this society should first discuss the matter, and, if need be, experiment with it. That the idea never could be put into practice without much controversy and serious differences of opinion is evident from the lively debate which it provoked at the preachers' gathering of Monday. It seems that an enterprising brother down in Ansonia, Connecticut, has already put the plan into effect. As a result, he finds that his front pews are filled with young men. To a laymen such a result would seem to be unqualified success in itself. And why not? Rev. Mr. Bristol's objection that he does not want to preach to young men who come to see pretty girls is not valid from any point of view. Beauty is one of God's most precious gifts, and it can be put to no better purpose than that of enticing young men into church. Moreover, a young man who doesn't admire a lovely girl, and who wouldn't go anywhere to please her, even to church, is hardly worth saving. It is very likely that the Ansonia parson's experiment will be tried in other places. If women are not to be church ushers some better reason will have to be advanced than any that has yet appeared.

"MORE OF US THAN YOU THINK."

"There are more of us than you think who believe as you do; more of us than you suppose who watch your work with sympathetic interest. Familiar as you are with newspaper people you would be surprised, if they were all to express their honest convictions, to find what a large proportion of them are imbued with Spiritualism." This and more was said to us late on a Saturday night by a bright young journalist who sat beside us for a while at the reception given by the Press Club of Chicago to the Clover Club of Philadelphia. The gathering was cosmopolitan and in some respects unique; the spirit of the hour seemingly the least likely to inspire such remarks. Here were gathered representative men from all parts of the country, men whose names are known throughout America and some of them with European reputations. Some who could draw their checks for a million and others whose funds were never sufficient to warrant a bank account. Judges, bankers, merchants, journalists, farmers, horse breeders, authors, publishers, railroad magnates, civil and military officers, all bent on having as much enjoyment as possible, mingled in the most democratic spirit. Boisterous mirth, side-splitting stories, inimitable personations, with rare and brief interspersions of sentiments of soberness and pathos made all oblivious to the passing hours. Yet in this gathering for pleasure and beneath the tumultuous current of revelry ran a quiet stream of thoughtfulness hidden from the casual or superficial observer. More than one, to us a stranger personally, took occasion to indicate his fellowship in belief or his desire for such fellowship. That such evidences of interest in Spiritualism should spontaneously appear in such a gathering is, it seems to us, significant.

In this connection some suggestions may not be out of place. That Spiritualists desire all the world to share with them in their knowledge and belief goes without saying. The exponent of any cult increases his ability as a worker and representative of his school in proportion as he comes into an intimate knowledge of men and things, in proportion as he learns human nature and is able to put himself in another's place and view things for the time being from another's standpoint. Unless one by actual contact comes to comprehend the varying and diverse attitudes of men toward Spiritualism; unless one can meet men on their own plane of thought, and in their unrestrained social sphere learn their mental constitutions, and become, as it were, expert in psychophysiology through contact rather than through books and theorizing, unless one does all this, one is not as proficient as one's mission demands and hence fails to do for Spiritualism all that is possible.

The tendency to fossilize, to run in a groove, to see only through partizan spectacles is as marked among reformers as elsewhere and as noticeable in the Spiritualist movement as in any other. To imagine that one belongs to a peculiar people against whom the rest of the world is arrayed, is not only a source of weakness but something little short of culpable in a person not below mediocrity in intellect. It is inimical to that fraternal spirit, that love of humanity recognized as a cardinal tenet of Spiritualism; it breeds meanness, shrinks the mental faculties, begets selfishness, fosters the pride of ignorance, chills charity, curdles the milk of human kindness, unfits one to act well one's part in life's struggle or to hold aloft the banner of Spiritualism and to stand as an exemplar of its ethics.

Other attractive qualities being equal the true Spiritualist has an advantage over the non-Spiritualist in his intercourse with society. This he should realize and in a dignified, discreet way utilize his advantage in the interests of Spiritualism. Human nature is much the same wherever found, though covered with *a priori* prejudices and the debris of heredity. Let Spiritualists hunt for it, let them mingle with the world in search of it, and when found let them inoculate it with the germ of Spiritualism and feed it with enlightening, vivifying influences from the spiritual spheres to the end that a universal spirit of fraternity shall prevail and the "Church of

the Spirit" shall stand with open doors day and night that all men may enter. There are more than some Spiritualists think who desire to affiliate with such an organization; an organization which shall be known not by any of the old sectarian names, not even as Spiritualist, but which in truth shall be a grand, fraternal Spiritual Alliance. Spiritualists, keep in touch with the world if you would best serve Spiritualism! The intelligent world is closer to your position than you realize. Touch its heart, and God through His messengers will do the rest.

INJUSTICE TO THE ACCUSED.

Courts are established to promote justice, to protect men in their rights, to try evil-doers, those who encroach on the rights of others, and to say what punishment they shall receive for their crimes. But sometimes courts defeat rather than promote justice. According to a column article in the *Chicago Evening Journal*, in the Criminal Court of Cook County the rights of the accused "are regarded more as mere forms than as substantial rights." The fact is mentioned in the article referred to that the statute provides that defendants are entitled to copies of indictments in all felony cases before being required to plead. This means the absolute right first to inspect the indictment carefully before a plea is entered, and have it reviewed by counsel, for very frequently when the defendant is guilty, he is indicted for a higher grade of the offense, or, in fact, some crime other than the one committed. In the Criminal Court of Cook County thirty or forty persons may be hastily rushed into court, where a clerk or bailiff passes along the seats handing to each prisoner a copy of his indictment, which may cover a dozen pages and may contain six or eight different counts, all couched in legal language, with distinctions so nice and technical that even a well-read lawyer would have to carefully consider them before advising as to the proper steps to be taken. Yet before the prisoners have time even to read these voluminous documents the roll call begins. As each prisoner is called the indictment is not read to him as by law required, but the clerk will address him somewhat as follows: "John Doe, you are indicted for the crime of larceny of one watch of the value of \$10, one coat of the value of \$15 and one scrub-broom of the value of twenty-five cents, the property of Richard Roe. Are you guilty or not guilty?" The prisoner is not told that there is also a count in the indictment charging the receiving of stolen goods nor whether the crime is common larceny or larceny as bailee, or embezzlement, although all of these offenses may be distinctly set out in separate counts in the indictment. If the prisoner says "guilty" he is sent back to jail to await sentence without being asked to which count or offense he pleads guilty. If he pleads "not guilty" the question is then asked, "Have you a lawyer?" If he says "no," then "Can you hire one?" If not, some lawyer in the court-room waiting for that purpose may be appointed to defend him. The attorney will probably visit the prisoner's friends to procure a fee, and will use the prisoner as an agent to solicit other business for him in jail, but as a general rule the defense is only a formal one, for the county does not pay these lawyers, and some of them pay but very little attention to the "charity cases." After the accused is sent to Joliet the clerk's record may show that the accused was furnished with a copy of the indictment, a list of the jurors, and that the indictment was read to him. Attorney John F. Geeting, of this city, who has had considerable experience in the Criminal Court of Cook County says that the statements here made are undeniable, and that owing to the practices mentioned with others that are quite as bad, great injustice is often done. Reform should begin at once in the Cook County Criminal Court.

WORK OF A PROGRESSIVE SPIRITUALIST JOURNAL.

THE JOURNAL receives a large number of letters, many of them private, from persons representing various phases of thought. Among those received

last week was one from Dr. J. P. Wright, Surgeon U. S. A., stationed at Leavenworth; Kansas, which will serve as the basis of some editorial remarks in regard to the investigation of Spiritualism and the attitude of THE JOURNAL toward mediums. The letter reads as follows:

Tens of thousands to-day would give half they possess if the leading affirmations of Spiritualism could be placed beyond cavil or controversy. Even in this land, where modern Spiritualism first arose, it is even now the exception to find an avowed Spiritualist, or one who admits heartily and without reserve an unwavering belief in immortality as understood by Spiritualists. Now, since this question is admitted to be one of profoundest interest, but one which in the view of a great majority of the intelligent and respectable classes in any community has never approached a solution, it behooves those who maintain that testimony of a nature calculated to convince any fair and unprejudiced mind is available, and such as have investigated, under rare conditions, and have reached affirmative results in reference to the phenomena of Spiritualism, to place such testimony, and such results before the world, again and again; to the end that personal inquiry may be stimulated, and the possibility shown of obtaining a demonstration of immortality. This ought to be the work of a progressive spiritualistic journal. But it is necessary to recognize human weakness; the readiness with which the average man or woman may be deceived or duped; the erroneous interpretation of the impressions made upon the senses, the weakness of human testimony under conditions which usually accompany and impede the thorough investigation of the phenomena in question; hypnotic suggestion, and above all the impositions of dishonest tricksters, whose business is to gain a livelihood by hook or crook; all these have greatly impeded a general acceptance of the views of Spiritualists, and have cast obloquy and reproach upon the very name. It is the duty of any properly conducted spiritualistic journal to remove all impediments to the recognition of this greatest truth, if such it be; and no honest man or woman could have written the article on page forty-one of THE JOURNAL of June 13, 1891. Such an article could not have emanated from a true friend of Spiritualism. I feel that I must say this much, at least, for THE JOURNAL.

It has been and is the aim of THE JOURNAL to present the facts and phenomena of Spiritualism in a way adapted to meet the reasonable requirements of the class of inquirers that Dr. Wright represents. In these columns for years has been urged the importance of having the investigations of Spiritualism conducted as far as possible under conditions precluding the possibility of fraud, trickery or deception of any kind whatever. Without these conditions, however remarkable the manifestations and however circumstantial and accurate the reports, no impression in favor of Spiritualism can be made upon the careful investigator. Since it is known that fraud is practiced by those who claim to be mediums, the first question which arises upon reading any particular account of alleged spirit phenomena is this: Were the conditions such that the medium or an accomplice might have done what is related? If the careful inquirer is not assured on this point, he feels but little interest in the account, especially if he has no knowledge as to the competency of those who conducted the seance.

The Spiritualist who says that such an investigator is over-exacting and unreasonable, thereby makes manifest his own lack of intelligence or honesty. And yet THE JOURNAL has encountered the bitterest hostility of a certain class of Spiritualists because it has insisted upon the importance of test conditions and of the most rigid scrutiny in the examination of the manifestations whether they be genuine or spurious, whenever mediums come before the public with the claim that they are instruments through which spirits manifest themselves. Much of this hostility has come from mercenary men and women who are Spiritualists for the profit it brings them in dollars, who practice fraud and take money from credulous people upon whom they impose their performances as the doings of discarnate spirits. There are hundreds and thousands of such creatures in this country, and wherever one is found he hates and denounces THE JOURNAL, because it interferes with his nefarious trade. But there are Spiritualists who join in the censure of this paper for its discriminating attitude toward mediums more from lack of the scientific spirit and the habit of verification than from any selfish motive. Most of these persons have been brought up

to believe theological absurdities upon mere authority, and they are as ready now to accept as sufficient and satisfactory the word of a trickster when he tells them that through him the spirit of Cromwell, Washington or Lincoln, speaks or performs the feats that are witnessed.

In every investigation of the phenomena of Spiritualism, be it public or private, the utmost care should be taken to guard against mistake or self-deception, even when all present at the séance have the fullest confidence in one another's honesty. Furthermore every published statement of phenomena designed to corroborate the claims of Spiritualism should be accompanied by such testimony and other evidences as are obtainable, for the benefit of those who have to judge as to the claims of spirit agency in the phenomena recorded, from the published report.

Doubtless the most satisfactory tests of spirit agency come not through public mediums nor under conditions implying suspicion, but in the home circle where confidence reigns supreme. The direct results of such séances must be limited to a comparatively few; but when a statement of the tests received is given to the public, it should be remembered that it will be read by thousands who know neither the medium nor the family and who therefore need all the data that can be furnished to enable them to judge intelligently as to the value of the report.

NOT AN IRRELIGIOUS MAN.

A Cincinnati correspondent, who, had he studied the man would have known better, speaks of the late Dr. N. B. Wolfe as an irreligious man. Not every one can understand a nature like that of Dr. Wolfe. He was in many respects, to use a hackneyed phrase, a rough diamond. He hated cant and hypocrisy with all the intensity of his intense nature, and was always on the lookout for them. That with his impetuous aggressiveness he should sometimes accuse hastily and do injustice was not strange. That he should hold to his opinions with tenacity was only in keeping with his strong and self-reliant character. Imperious as such self-made men are apt to be, Dr. Wolfe was not always happy in his manner and method of dealing with weak people, and with those who substituted craft and pretense for religion and sterling character. His was not a judicial mind, and force of circumstances had over-stimulated some qualities at the expense of others. He was sometimes unjust in his judgments, and inclined to be unrelenting in his animosities. All who had to do intimately with him felt his iron will. Yet at heart he was a generous man and a religious man; though not religious judged by any sectarian standard nor when measured with popular theological tape-lines. He knew no fear, and despised all creeds and all men who taught fear as an essential element of religion. In his book, "Startling Facts in Modern Spiritualism" pp. 542-3, Dr. Wolfe defines his views. We commend his words to our correspondent and others. For the benefit of those who have not the book we quote as follows:

By the advent of these phenomena, it is intended that man shall know something more than at present of his future life. It is intended that the mystery and ignorance with which charlatans have mystified the subject of death shall be dissipated and denounced, as unbecoming the intelligence of the nineteenth century. It is intended that the systems of theology which find their support through the condition of the human mind, *Fear*, shall no longer prey upon their insane victims, and harness them to the ponderous, crushing car of sectarianism. It is intended that the human family shall no longer be kept apart in the interests of priests or priestcraft; but that they shall dwell together, animated by one faith, one hope, and one charity. It is intended to take away the fear of death and the terror of the grave, making one the angel of peace, the other the garden of rest. I do not wish to be misapprehended. Death is not to be spoken of irreverently. O, it is a noble fact, written ineradicably in the constitution of all things. God ordained it when He prepared his laws. Let us revere it, for it is as lovely as Truth. "*Amici mortui, sed magis*

amica veritas." Every law that finds expression in life is founded in wisdom, and conduces to man's happiness. When he lives in contravention to these laws, he sins against the holy spirit of justice to himself. O, teach him that principles are the life of laws; ideas are the life of principles; and God is the life of ideas! Let him understand that he represents the cosmos of all created things—infinite in faculties; in apprehension, a god! These revelations of law are intended for man's happiness, else they would not be proclaimed. . . . Truth expresses itself in a million of forms,—distinct, as the waves; yet one, as the sea. The materials for her temple are being prepared both by spirits and mortals. Soon the architect will come, when it will rise, from granite base to cloud-crowned dome, "A thing of beauty and a joy forever." In this glorious temple all nations, all tongues, will worship for all time. Upon its ample facade will be inscribed, in dimless blazonry, "The Fatherhood of God; the Motherhood of Nature; and the Brotherhood of Man!"

AUTOMATIC WRITING.

Commenting upon Camille Flammarion's article on "The Unknown," published in the *Arena*, Stainton Moses in *Light* says: Further on the writer admits that he is "assured that there are mediums who write so mechanically that they know not what they are writing, and record thesis in strange tongues on subjects concerning which they are ignorant, but this I have never been able to verify with any certainty." I have; and in my own proper person. I have never written in "strange tongues," but I have written automatically precise statements of fact, subsequently verified and found to be exact, such facts being demonstrably outside of my own knowledge. This I have done also when the mind was occupied with a wholly different subject from that contained in the automatic writing, and sometimes with a subject that demanded close and sustained attention. I have published many examples of this in my "Spirit Teachings." I have never found the hand "pause or trace incoherent signs" under such circumstances. In all the books that contained these writings, five-and-twenty in number, there is no erasure or incoherent scribble. All was written without pause until the message was complete; all would bear printing as it stands without alteration or correction. Though the handwriting varies according to the intelligence that purports to communicate, it is always clear and well written, the special character is preserved in each separate case without variation, and there is no sign of incoherence or aimless scribble throughout all these communications. I offer no opinion as to whether the style is similar to my own. There is ample opportunity for each reader of my book to form his own opinion. I add only that there is throughout no single foolish, flippant, or unworthy sentence. A spirit of dignity and sobriety pervades the whole.

THOMAS LAKE HARRIS.

However widely and irreconcilably people may differ in their estimate of Mr. Harris and his mission, it must be conceded by all that he is one of the most remarkable and unique characters of this century. As a poet, he stands among the foremost; as a seer, it is not for this generation to fix his rating, that must be done later. On another page will be found a letter to us from this remarkable man written in his peculiar style, giving his views on Spiritualism. To those unaccustomed to his mannerisms of expression there may come a feeling of annoyance now and then, but the letter will repay careful reading more than once. We share with Mr. Harris the optimistic view so poetically expressed in his closing paragraph; and because we do, are we the more strenuous and exacting in all that pertains directly or indirectly to the welfare of Spiritualism. We desire to accelerate so far as may be the day of full fruition.

We have had summer schools of law and medicine and Hebrew and transcendental philosophy and Chautauquas of Christian philosophy, and camp meetings.

And now we are to have at Plymouth, Mass., a summer school of applied ethics under the instruction of such leaders of ethical teaching as Professors Felix Adler, Henry C. Adams and Carroll D. Wright. The *New York Press* remarks: It is refreshing, as refreshing as a salt breeze on a stuffy day, to hear of a summer school—for that matter, it would be equally agreeable to hear of a winter school or a spring school or an autumn school—that sets out to teach people to do as well as to know. Just at present people who go to schools are—presumably—taught to know on five or six days of the week, and if they are lucky and have a prize in the lottery of pulpsters, they may be taught to do on one day of the week. The proportions are about reversed from what they ought to be. Most of us have to do on six days of the week and can devote the seventh to learning to know, if we are not too tired out. We haven't time to know everything, and have to hire specialists to know for us. Hail to the summer school of applied ethics, and more power to its application elbow. May the time come before a great while when every church will be a school of applied ethics, and every business house a workshop where the ethics is applied.

The Pope's Encyclical on the Labor Problem is epitomized in single sentences by the *Christian Union* as follows:

- That there is a labor problem.
- That workingmen are suffering under gross injustice.
- That it is the duty of the church to concern itself with these facts.
- That wealth is a trust, and must be administered as a trust.
- That hours of labor should be such as to give time for soul-culture.
- That wages should be such as to give opportunity for acquisition of property.
- That, if these results cannot be secured by free contract, the law should interfere.
- That labor arbitration should take the place of labor battles.
- That labor organizations should be encouraged.
- That woman labor and child labor should be regulated and reduced by legislation.
- That the factory acts are right in principle.
- That the church, the state, free labor organizations and capitalists should all cooperate in labor reform.

The Bishop of Lincoln had mixed water with the wine used in the holy communion, says the *Chicago Tribune*. This is contrary to the practice of the Church of England, and conformable to that of the Church of Rome. The Archbishop of Canterbury held, on complaint of certain members of the church, that the Bishop of Lincoln had not offended by mixing water with the wine, but that he had offended by mixing them before the service instead of during the service, and this although it had been church practice to use wine without water during three centuries. The Archbishop's nice distinction between admixture before and during the service reminds one of the famous controversy as to the comparative merits of tweedledum and tweedledee.

Bishop Coxe in a recent public address condemned the practice of bicycle riding by women. He says that an American girl on a bicycle looked like a witch. One of the *New York* daily papers says that this remark is susceptible of two interpretations and that it prefers to adopt the more agreeable of the two. The typical young woman of this republican land is certainly a good deal of a witch. And it must be confessed that, clad in her dainty bicycling costume and spinning, with eyes and cheeks aglow, on her steel steed through the smooth parkways by the side of her brother or lover, she is bewitching enough to be publicly called a witch—even by a bishop.

England's princes of the old time wore coats of mail, but the Prince of Wales seems satisfied with a coat of whitewash.



A LETTER FROM T. L. HARRIS.

DEAR SIR: You do me the honor to inquire, in your recent and esteemed favor, as to my views of the spiritual aspects and portents of the hour. Such thoughts as I can express in a few brief moments, rescued from ever-recurrent labor, are heartily at your service, for private personal or a more public service as you desire.

If counted as a critic of Spiritualism, it is because I have been perhaps unduly a sufferer from the sight of its rent robes, its gaping wounds, its prostrate attitude, when in sorrowful years long passed, it met my vision as fallen among thieves, made the booty of impostors and seemingly almost strangled in the morass by the wayside. I have never turned, with the priest and the Levite, to the other side. Never for a day in the last half century ceasing to be conscious that I am a spirit clad with flesh, my heart, hope, labor and life have been given, all given, in such small measures as I have been able to command, to the advance and final triumph of the latent and struggling spirituality that constitutes the reality of man.

The field of Spiritualism is vast as the visible world of human nature; vast also as its unseen upper and nether worlds; now, as I believe, cohering and ordering into one celestial and luminous whole. In this domain there are workers innumerable and their insights, methods, experiences and utterances vary with the stages of advance and with the qualities of thought and angles of vision. We see and outsee; we grow and outgrow. Moses, and those that hold after him on Sinai, glimpse to the ineffable, but often, as he did, *a posteriori*. The Christ, and those who seek to find his footing on the Mount of Beatitudes, behold the same Supreme Beautiful, but with the child's look, the lover's confidence, face to face. Here is a most absolute reality, but we who seek to behold, to apprehend and thence to comprehend, must part veil after veil on ourselves, veil after veil in ourselves; laying off illusion after illusion, from the morass to the hillside; up the hillside to the temple; then through the walls of the temple to the inner shrine.

Spiritualism during the last half century has been the most potent though usually uneventful factor in literature. More and more the book becomes the most vital and luminous of its phenomena. I see Spiritualism both as force and light of flame in Victor Hugo and Edward Bellamy; still Spiritualism—here in dawn, there in shadow—all the way from Phillips Brooks to Robert Ingersoll. It shows, by a deep, broad, reasoning insight and prevision in Julian Hawthorne, whose monograph, "the New Columbus," in the June number of the *Arena*, displays the luminous wisdom of a Spiritualist of profound research and advanced discovery, though he has not the touch or vision of its phenomenal operations. I see it again in the works of Edward Carpenter, whose "Civilization, its Cause and Cure," and whose "Toward Democracy," the most searching and prophetic of prose poems, both evince through masterly statement and fiery passionate humanity the action of the "Living Spirit within the wheels." In all true poetry, vital art and genuine philosophy Spiritualism is present, active, emergent and advancing still.

The absolute realm of spirit, as I conceive, flows into and fills, for its reservoir, the infinite social passion that is immanent as a sea of latent life-force in the generic depths of the spirituality of man. The sphere of fatuous-illusion, reflex images flows into and forms a stratum of seeming spirituality about his egoistic and quasi-spiritual individualism. The Spiritualism of all times, and eminently of our own time, is therefore a fact of most absolute reality, that works its way to the surface of the public apprehension through a veil and net-work of phenomenal illusions. Yet illusions sometimes have a real base in spirit; they are veritable image-pictures, projected into

vision from actual though departed human intelligences. Scriptures of the supernal worlds are woven thus to aerial scroll-curtains, that flash and fold, touching to the sensitive and vibrating natural faculties. And Spiritualism stands, a transcendent, mighty image, fashioned in the human potency of the higher dimensions of space, throbbing with the immense force of the supernal vitalities; but only apparent on the superficial natural plane by means of floating, ever changeful mists and halos, tones and images of manifestation.

The Spiritualism of the abstract thinker and explorer may be a divine *eidolon*, not yet forth-imaged, not yet materialized or incarnate. But the word tends ever to be made flesh. So the doctrinal Spiritualism of the day is in the effort, let us say, to clothe its form, to embody the potency of its promise, first in its own logical reason, led forth to an absolute religion and philosophy; to avouch its method and purpose by an inspiration of its own in the loftier literature; thence through social democracy to transform the institutions of society, and so to uplift mankind into revelation of the proportions and perfections of its own ingenerated and prophetic humanity.

The great reformers of religion of the sixteenth and seventeenth centuries were Spiritualists, deep set in the supernal reality of life, but their Spiritualism was for the greater part savagely or luridly veiled in the fiction-images surviving from an older and more crude era. So the intellectual and political reformers of the eighteenth century and the earlier years of our own period were Spiritualists, by the fire and fervor of enthusiasm of humanity that animated their thought and inspired their purpose; though surface their minds groped darkly through choking crypts of materialism. As there was an inner divine meaning faintly discernible through the outer and often grossly inhuman verbiage of Hebrew scriptures; and again a transcendent cult of religion derived through the symbolisms of classic mythology; so there is the germ, at least, of all pure human truth implied in all the really vital and rational brain-work of the age that had Franklin and Paine among its historic men. A Spiritualism is hidden in its materialism and a living humanhood in its shrouding naturalism.

And so now; eminently now. Our pessimized Jeremiahs, our optimistic Isaiahs, our vision-conceiving Daniels, our praying, cursing, loving, lusty, hating, pitying Davids tangle the feet and blind the eyes in the clambering, full-foliaged vines of a wilderness of literary speculation and hypothesis; but there is a vitality of the summer in all the succulent incumbrance; a word-growth slowly forcing to find expression amidst it all.

Through all these protean shapes of phenomena; in the varied and genuine marvels of the séances; in voices without visible organs of speech and works of art and mechanism with no visible agency of hands; in the demonstrated action of the laws of transcendental physics setting at naught the resistance of material impediments; in rhythmical harmonies born from the bosom of the air yet audible to the extreme corporeal sense; in evidences, now numbered by millions, of the inter-communication of people of all faiths, all conditions and all cultures, with the men and women who inhabit the great fatherland and motherland above; and so on, on and on, to ranges of demonstration passing all bounds of the phenomenal and touching to the domain of the Limitless Absolute—the spiritual renaissance is moving ever, ever forward. If here yesterday slow as the tides, if to-day many-tinted and baffling as the amour, yet in the to-morrow of the time—who knows?

If the logic of history and the conclusions and insights of reason prove anything they prove that the age is tending, and the human intelligence opening, and the human senses quickening and differentiating to some superlative and magnificent outbirth in earth and time.

How then does this gigantic spiritual movement aspect itself to reason in its present stage? Is it not one visible energy and output of the human renaissance? the race in the throes of a birth to its unified and universal self-consciousness; a consciousness of the God

who makes of it both temple of habitation and theatre of manifested demonstration? Is it not the beginning of the establishment of direct, orderly, open and delightfully fraternal relations of the vivified people of our globe with their kindred of ascended generations; their mightier kindred who constitute, from world to world and system to system, affiliated societies in the universal solidarity of man? Is it not the supreme effort of man's innermost personality to overcome the enthrallment and disgrace of an outgrown and encumbering environment; the effort of spirit to vindicate its enthroned place and assume its regal function in the material sphere? Is it not a stage in the outbirth of the pent and narrowed mankind to harmonic differentiation, shaping thence for transformed environments in divine-human society?

Are not the "fountains of the great deep" of mankind's interior and spiritual-social personality "breaking up," for the outflow and overflow of the fluid riches of its divine content, powers, knowledges, beatitudes, illimitable and eternal? And are not the offensive and barbaric incidents that connect the history of Spiritualism in its modern movement with vulgarity, crudeness and imposture purely extraneous, temporary and incidental?

Must not the pellucid stream of an interior and vital spirituality, bursting forth through the sepulchral obstacles of a decaying and putrescent civilization, bear on its bosom all manner of odious floating waste and refuse for a time? As was said of old, "Offenses must needs come."

We inhabit surprise, where our fathers found but monotony. The fruit tree toils all the winter and makes hardly a showing of result, but the orchards are a sea of bloom with the first warm days of spring. I hope that you feel with me that spring is in the air. The grim, scarred veterans of thought grow young again; we taste the free, delicious breath of the advancing and affluent God-time.

THOMAS LAKE HARRIS.

SANTA ROSA, COL.

EXPERIENCES WITH SLADE.

BY T. W. DAVENPORT.

Several years ago I had an experience which I think would interest the Society for Psychical Research and prove suggestive from many points of view. So far as I can gather they propose to account for the so-called spiritualistic phenomena in any way or by any hypothesis except the one which plain, common sense people adopt from their first acquaintance with the phenomena. Of course it is entirely proper to explain away the allegation of spirit agency or control in all such happenings, but when the desire to avoid the spiritual hypothesis becomes so strong in the scientific mind that new powers are claimed for the embodied spirit or for its material casement, it would seem as though science had become a little insecure in its own conceit. But to my tale. In the year 1879 myself and family, unknown and unannounced, called upon Dr. Slade, at his room in the Chemaketa hotel in Salem, Oregon, and requested a sitting with him, which was granted without a question. It is entirely safe to say that we had never met before. I inquired, "Is this Dr. Slade?" and upon receiving an affirmative answer and stating our request, we sat down to a maple table with hinged leaves and no drawers, Dr. Slade at my left, my wife at my right, and the two children, four and six years old opposite me. The furniture of the room consisted of this table, a light stand holding a pile of slates and a cheap accordion, and in addition to the chairs a lounge. There was nothing more. It was a corner room in the second story, and was well lighted by four windows. An October sun cast a cheery silver light within. We had no more than time to take a glance about the room, when I felt a benumbing thrill extend to my elbows, a similar sensation to that caused by an electric battery, and at the same time I received a quite heavy slap upon the side of my right knee farthest away from Dr. Slade, whose feet were under mine by his request.

For a few moments I received considerable slapping,

and on various parts of my person; on the outside of both knees causing them to knock together and so loud that the children looked under the table to see the cause. I should say from the feeling that the slaps were given by hands and the hands were large and small; the little ones stroking the sides of my face affectionately. So it seemed. After this, or rather during this queer caressing, the doctor took from the stand two slates and handing them to us with a wet sponge requested us to satisfy ourselves that the slates were free from writing, which we did. Then laying a piece of slate pencil the size of a wheat grain upon one of the slates and covering this with another of equal size he grasped them by the corner with thumb and finger and laid them upon my arms and hands, some sixteen inches from my eyes. Immediately there was a sound as of writing, continuing for several minutes.

A bouncing of the pencil between the slates signified that the pencil was done, and upon removing the upper slate, the under one was covered with writing, at the bottom of which was the plain, bold signature of a friend of whom I was not thinking, one who had not been in my mind for many months. He reminded me of conversations we had years before his death and presumably unknown to any one except ourselves. Other slates were taken and a communication obtained in the same way, except that this time the slates were upon my head, and the communication was signed B. D. "Who is B. D.?" I asked. As quick as thought the doctor answered, "Your father." "What is his name?" He answered, "Benjamin Davenport." "How do you know?" "He tells me so." The communication was more satisfactory as an evidence of identity than the doctor's explanation. He addressed me as he was accustomed to, giving my first name in full, and added, "Perhaps you had better pay a little more attention to this great truth."

The doctor said to me, "If you have any questions write them privately on the slate." I followed the suggestion and I am sure Slade could not know what was written unless his clairvoyant powers enabled him to see through or around the slate or his sensitiveness to see what was going on in my brain. The same slate upon which was written my question received the answer upon the other side and in the same manner as before related. The question was, "Father, do you know of anything that you would recommend for my weak eyes?" The answer was: "Yes, and it will do them good." The slate was shoved under the table leaf and shortly withdrawn containing my father's prescription; at least I say my father's for the reason I had heard him recommend the same in a similar case thirty-five years before, at a time when it elicited considerable discussion among the medical students as to its scientific bearings. There is one thing sure concerning its reappearance at this time; it had passed away from my memory or I should have tried it before, but coming as it did and in the identical language, I recognized it as genuine, and am as certain as to the facts narrated as that I have an existence.

My spirit friends were numerous and the slate was almost constantly employed. One communication was this "I am here, too, Tim," and signed William Davenport. I could think of no one by that name and said so, to which Slade replied as quick as a flash, "Yes; he knows you and you know him." Several efforts to place William Davenport failed and I said again, "I don't know him." "Yes! yes!" Slade answered with increased emphasis, "he knows you and you know him. He died of small-pox." I knew of no one by the name of Davenport except my first wife who died of small-pox and we came to the conclusion that things were getting mixed and dismissed the subject.

In connection with this latter there is a sequel which renders it especially rich to psychic students. Every one understands the power of association in bringing things to mind that have long since passed from memory. Well, more than a year after the sitting with Slade, I met a Kansas man by the name of Charles Davenport, formerly from Ohio. Learning that I had lived in Milford Center, Ohio, he remarked that I must have been acquainted with his brother

William who learned his trade, tanning, in that place. Yes, I responded, he was my next door neighbor, and although three or four years older than myself we were quite intimate during the years we lived in Milford, from 1837 to 1840.

Passing my mind over related events, I said, "The last time I met your brother William was in the summer of 1848, when I met him and his brother John, a stranger to me, while they were on their way to Wisconsin to set up in the tanning business." "Yes," said Charles, "they did so and they drove a large trade, marketing their leather in Chicago and St. Louis. On one of his trips to St. Louis my brother William was taken sick, and the doctors, not knowing what was the matter with him, he went home and died of small-pox." Just then, and not until then, did the connection appear between William of my boyhood days and the spirit who told Slade we were acquainted. The information given by Slade that William died of small-pox only deepened the mystery, as I had never heard of the circumstance.

Several months before meeting Slade, in presence of a lady medium from San Francisco, this same spirit presented himself for recognition, and gave his name, but I could not think where or when I had known him. It is likely that if he had given his name by which I knew him when we were boys, Bill Davenport, the sound would have awakened the whilom registered impressions which are vivid enough when touched.

Such incidents as these are numbered by thousands among Spiritualists, who have no explanation except upon the continued spirit existence of those who once lived upon this material plane. So far as I have heard, any other explanation is mere conjuring.

In this case, even supposing the preposterous assumption that Slade did the writing between the slates, how could he have known anything of a prescription given before he was born? To explain or account for such occurrences except upon the spiritual hypothesis we would have to endow common human beings with powers and prescience, compared to which the demigods of the Grecians were very tame. Still I am content to let the Society for Psychical Research classify them as they will.

REMINISCENCES.

BY MRS. J. M. STAATS.

CHAPTER VII.

INVESTIGATION WITH INVESTIGATORS.

As years rolled on and the growth of Spiritualism steadily increased, I found myself constantly employed by anxious and intelligent seekers, a number of whom became regular visitors. All sorts of people, young and old, every variety of questioner came. The wife who desired some spirit friend to give her information of her husband's shortcomings, the husband who begged advice regarding the speediest way to obtain a divorce, the mother bereft of her darling seeking relief in the assurance that it still lived and visited her in spirit, the speculator and soldier, the inventor, lawyer and judge, indeed every variety of professional men seemed to accept the communion with spirit friends as most natural. Actors more especially, many leading ones of that day becoming not only avowed believers but in many instances mediums. So interested were many of our best physicians that a number of them contributed valuable experiences to the paper edited by the late Charles Partridge.

One circumstance narrated by the late Dr. John F. Gray was and is regarded a remarkable instance of the body being in two places or the spirit showing itself to another while the person is living. The doctor had a patient in New Jersey very low with typhoid fever. He had on his last visit left instructions very imperative regarding a change of medicine at a given time provided the fever abated, as it had run its course, a fact which made the change of great moment. The doctor not being able to make his call at the usual time on the following day, when he reached the house later found the wife of the sick man greatly excited on account of the insanity of the

husband which had shown itself that afternoon—her proof being in the fact that he insisted upon taking the other remedy, declaring that Dr. Gray had been there and ordered it. So positive was the man that the doctor, not wishing to excite him, asked at what time he was there. "At 3 o'clock," he replied. Dr. Gray remembered having thought of his patient at that hour, felt great anxiety and regretted not being able to be there to make the change if symptoms demanded it. The sick man recovered and ever after insisted that the doctor came into the room and ordered his wife to administer the medicine as she did, because of the positiveness of her husband who was wrought up to a pitch of excitement when his wife tried to convince him the doctor had not been there. These are happenings which I have no doubt could be multiplied and related by many who would say they had nothing to do with Spiritualism. If, however, they do not belong to Spiritualism they at least show the independent action of the spirit while cumbered with the body, which fact admitted one must be able to go still further and allow greater freedom to the spirit when death has set it free.

Among my many questioners a large majority sought tests—nothing but tests, something which the medium did not know. Tests are very peculiarly marked—that which one may consider incontrovertible, another quite as clever may regard of very little importance; while the test fixed in the sitter's mind, if given, is certain when reasoned upon to be regarded as simply mind reading or the action of the stronger will over the weaker. It would be impossible for me to tell the smallest portion of proof diametrically opposed to the theory of mind over mind, in all cases where mediums are employed to communicate, meanwhile it is an established fact that there is such a science, if so we may call it, as successful mind reading, whether of spiritual origin or not, I cannot say.

One of my investigators was a plain, honest, homespun man from the rural districts, whom I held in great respect, having had a number of interviews with him, for his kindly sympathy expressed toward his fellow man and his deep affection for his mother who had very recently died. Having been a devout Methodist all her life, she had been a great reader of the Bible and knew nothing whatever of modern Spiritualism. She had, however, during her illness told her son that if it were possible for her spirit to return she certainly would visit him. I not knowing this fact, at our first sitting the investigator was rewarded with an undeniable test of the presence of the spirit of his mother. She gave her name and a number of tests which he regarded as perfectly satisfactory inasmuch as a part of the communication pertained to matters unknown to himself. The other part related facts known to other members of her family but out of the reach of his mind. This gentleman came very frequently, always obtaining satisfactory results. One day I found on my return from a walk this man waiting my coming. It being out of his usual way to call in the afternoon, I was a little surprised, as he appeared very anxious to see me.

Seated at my table in as passive a condition as was possible for one to attain, to my surprise there was no evidence of the presence of a spirit. After waiting a few moments my sitter looked at the pencil in my hand, and asked if his mother would tell him "which of them fellers had licked?" Not understanding his question and feeling a little surprise, I asked what was his question. He replied, "Heenan and Sayer fit to-day, and although I hain't bet no money, I thought I would like to know if mother could tell me which one got the best of it." No response was given, not the slightest effort of control of any kind; meanwhile my mind was blank and my arm and hand quite rigid, while my questioner looked as if disappointed and yet ashamed. However my impressions were given him to the effect that as the law of like unto like seemed to form the basis of attraction, it did not appear to me at all probable that his mother, whose highest enjoyment in life had been found in the worship which the Methodist church offered, would find the slightest attraction in a prize fight in London. This theory seemed possible; he

begged my pardon for his ignorance, a sin which one should readily forgive, and we discontinued the sitting for that time. In a few days this affectionate son came again, asking explanation for his mother's silence. Her reply reads as follows: "My son, I could not reach you, darkness through which it was impossible for me to see settled about you and I went away grieved." The gentleman fully realized that he had attempted to question or rather draw his mother into a sphere which she could not enter.

One of my many visitors, since deceased, came to me very frequently, being herself mediumistic; her communications were very voluminous and very correct. A large family had passed to spirit-life and they found no difficulty in reaching her; however, as a rule, only one name would be given. This fact gave her husband, who was inclined to oppose her investigation, a fair chance to cavil. After much persuasion he agreed to accompany her. Making an opportunity as early as possible without previous engagement, the two came together. The gentleman forbidding his wife to speak, placed a long sheet of paper before me, handing me a pencil, remarking at the same time, "If any of my spirit friends are present they know what I want as well as I can tell them." Immediately my hand was moved to write full names of men and women, every one of which distinctly differed from the other; on it went without stop or stay, until the entire page was filled with names, all of which were recognized by the gentleman, though some were unknown to the wife. At length, becoming a little annoyed, the questioner pointed to a name and asked if he had nothing to say to him. "You have got what you asked for and you are not satisfied; the forces are used up," signed "Your Father," whose whole name was written.

Turning to his wife he accused her of telling me what his objections and doubts had been relative to names given her. This being wholly untrue, as we both averred, he confessed himself fairly convinced, from the fact of some of the names given not having been, as he said, thought of in years. This gentleman gave me the satisfaction of knowing that there really was no set test in his mind; hence he believed he had in no way nor had his wife attempted to impress my mind, both being passive and the wife indifferent.

(TO BE CONTINUED.)

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

By J. D. FEATHERSTONHAUGH.

XXIV.

RAISON D'ETRE OF A SPIRITUAL HYPOTHESIS.

We cannot in all cases disprove that we do not cerebrally furnish the knowledge reflected back to us, but at all events there must be a limit to our physical capacity, for it is reasonably certain that we cannot kiss our own forehead, and it is equally certain that the same lips which speak to us of the innermost secrets of our life are the ones which caress us. Who then touches you and speaks to you, with this intimate knowledge shared with you by no living person? We have no option, for the very nature of the phenomena forces us to search for proof or disproof of these spiritual claims.

It is always in our power to establish in the most positive manner that the medium distinctly remembers the appearance of a vision, to which her attention has been directed, and gives the same description and name, when the intelligence presents itself to other members of the family attending subsequent sances, without the relationship being known to her. To a father and a son going separately to sances, an independent voice gives the same name and the true relationship of a dead friend, coming to the one as a wife, to the other as a mother; and the medium recognizes the visions to be the same in both instances. This well and personally asserted fact has an important bearing on hallucination.

In the clairvoyant state which confines itself to mundane affairs, the forms of living persons are perceived spoken of as living and the acts they do described. In the other phenomena known as spiritual, the visions

perceived and the descriptions given are those of the dead. There is a marked distinction of perception in the two cases, appearing to depend upon a difference of condition in the object. There is no experiment that succeeds more constantly than that of an apparent child, known by its manner of speech and thought, its gentle touch and the size of its hands and arms, holding converse with you, preserving always the same individuality and giving you a familiar name, when extreme care has been taken that no child should be in the room and no possibility of one being admitted.

Although we must place ourselves upon the sure ground of observed fact, appealing to the senses, we lose important considerations if we fail to compare the various features which present themselves, or neglect to examine the relation between them. Among the most interesting parts of the inquiry is the intimate connection the visions of the psychics have with the intelligent physical acts accompanying them. When the hallucination* of a dead person, never before heard of, impinges upon the medium's brain, she accurately describes it and speaks of some act about to be done by it. If the act takes place, which it often does, and the intelligence performing it presents the feelings, character and knowledge that belongs to the one described, in his life-time, we cannot fail to see not only the relation between the vision and the objective act, but the relation also of the vision to the one it assumes to be. Although the vision is subjective, as the medium alone perceives it, yet the act is objective and establishes perception of an invisible force producing visible movement. We will then modify our old physical notions of hallucination as insufficient for this class of effects, and perhaps find in it the key to unlock many difficulties.

Among the prominent traits of these phenomena, is the well sustained individuality of the intelligence addressing us. We recognize at all times the characteristics to be the same in manner of address, thought and act. The uniformity of accost is striking in both the gentler and rougher greetings, which contrast so widely with each other. This individuality so constant and marked, has perhaps more than any other consideration, led up to a confidence in the identity of these intelligences—they were like what we fancied they ought to be. The recognition was hardly more doubtful than if living friends had met in the dark, except in the matter of voice. It is also dwelt upon, and it must be confessed with much weight, that a majority of those who have studied the question (so great as to be practically unanimous) has declared itself for the spiritual belief. This result seems to be universal with all classes of men, in all countries. On the other hand it is charged that the opponents are most exclusively those who deny the facts from general considerations rather than from special knowledge. From this point of view, and it is notoriously the true one, the affirmative is necessarily entitled to the respect we refuse to a negation carelessly and ignorantly uttered.

The phenomena are continually exhibiting newer phases under more exact conditions, so that at present it may be the most prudent course not to insist upon a hypothesis prematurely but to content ourselves with summing up those facts which are absolutely certain, and of whose reality every inquirer can assure himself by the most vigorous experiment.

Weeding out the follies, exaggerations and frauds surrounding the subject, enough of truth remains to make it and its causes full worthy of careful examination and most serious study.

We find then:

1st. That this force acts intelligently at a distance from every human organism.

2d. It produces effects that are physical impossibilities to us.

3d. It writes reasonable communications in various languages between closed slates, with and without a pencil. It thus answers questions secretly written, as well as those mentally dwelt upon, in straight and parallel lines.

*Hallucination is used to express an apparent vision, without any visible object.

4th. It plays upon untouched musical instruments.
5th. It has exact perception in profound darkness.

6th. It reveals secret thoughts, words and acts.

7th. It takes on under some unknown conditions, the members of the human body, becoming sensible to both hearing and touch.

8th. It possesses memory, reason and voice, frequently correcting mistakes of those present, and the erroneous judgments of the psychic.

The facts enumerated are absolute certainties to all competent observers. In the strictest sense of the word they know that these things are so, and they know that they know. The causes therefore that have led up to the adoption of a spiritual belief are to be found in the character of these facts, and not as is so often asserted, in groundless and superstitious imaginings. This belief, even should it be abandoned in the future, is to-day the logical outcome of effects produced upon our senses, and finds support in direct methods of reasoning as to the causes.

The voice that speaks is a human voice. The hand we feel has a human form and touch. The feelings expressed are those of a human kind. The writing and language are such as we use. The hopes imparted are those we feel. A marked personality is a constant characteristic. The things that are done are beyond our experience of human capacity. Emotion is felt, affection expressed and demonstrated by caresses. The voice that talks to us of some past act in our lives, or in its own, speaks in the character and with the knowledge of a dead friend. Upon such considerations is the conviction of spiritual intercourse mainly founded.

So closely do these intelligences represent humanity that at the very outset we find but two roads open to us; either a psychical force of our own with the capacity of exterior speech, furnishing unconsciously to ourselves correct statements from our own storehouse of knowledge, or a foreign entity speaking to us through its own independent powers. If we adopt the first we load ourselves down with the insuperable difficulty of attributing to a living being the faculty of projecting exteriorly to the organism, hands, thought and speech, whilst always professing a falsehood with respect to its own status. To enable us to weigh intelligently a given hypothesis, it is not sufficient to dwell upon some isolated phase, but we must compare the various forms, and trace their close inter-dependence, until we reach a common ground sufficient for them all.

In the great majority of cases, with some singular exceptions that exist in all subjects,

MESMERISM

generally presents itself to us as an imponderable force, proceeding from one organism and producing effects on another, near by or at a distance. The effects on the operator are physical, causing prostration and sometimes profuse perspiration; also physical on the recipient, inducing coma, a partial or complete muscular inability, and total insensibility to pain. If we stop the process at a point where the power of speech remains, we find the senses and the conscious brain inhibited, and the mind, independent of their agency, developing powers that the normal state rarely gives any evidence of.

Then this mesmeric influence appears to have accomplished its end in setting the mind free from the limitations of matter and sense, and enables us to observe the next step in the grand scheme of psychical life—

CLAIRVOYANCE.

In the conditions thus prepared, where the visible is shut out and the invisible opened, the innate powers of the mind begin to exert themselves through other channels than the senses, in the perception of external matters at a distance, knowledge of the silent thought, and correct statements of words and acts far beyond the reach of sense.

At length we find ourselves forced by the higher examples to recognize an intelligence embodied in us, evading physiology, exercising the functions of mind, energizing without the senses or the conscious

activity of the brain, leading an interior life, with its own consciousness, memory and reason apart from the normal state. Another phase of mental life of which we know nothing consciously, acting without matter, with attributes superior to the cerebral ones so dependent upon matter. These powers exert themselves in a rudimentary way, without the material organs of thought or sense, and being of no practical use in our normal life, yet still must have an ulterior object, for it cannot be that they have been implanted in vain.

As the clairvoyant has powers of perception, without material sense, of things invisible to us, which we afterwards prove to exist, so she has hallucinations for which we find no *vera causa*; but the fact has a significance, that these hallucinations of the dead and veridical perceptions by the same clairvoyant often intermingled, and the conditions under which they appear seem to be intrinsically the same. When these facts had been before the world long enough to gather proof and obtain wide credence, there came the

TO BE CONTINUED.

COMPETITION AND SPECULATION.

We must understand that there is an industrial competition going on which is a continuation of that eternal battle for supremacy, that extends back to the time when all mankind were engaged in war under one pretence or another—love, wealth, territory or religion; that extends back to a time antedating man's existence on the earth, when the wild beasts fought for existence, and even before that when the forces of nature battled for supremacy. One of the fundamental principles of evolution is struggle. Wherever you find life you find struggle. As you come up the scale of civilization, you find the more refined means of struggle. In the labor market the laborer sells his labor, and the price corresponds with the demand and supply. And the merchants, they too compete when they do not have a mutual understanding to avoid the disadvantages of competition.

The physicians compete with one another in advanced methods of treating disease. The teachers are competing with one another in the various systems of education. The lawyers compete with one another in special studies of the law. And we find the same principles in all the professions, all the occupations. Competition everywhere; one trying to produce a more excellent article, another trying to produce a cheaper article; one acquiring a superior faculty in keeping books, another in learning the best method in cleaning chimneys.

This is the age of machinery. Now can be accomplished in a few hours what it took years to perform a few hundred years ago. What is the result? Why, the enormous increase in production. Now comes the question that affects the interest of the worker most vitally. Who owns the machinery? Into whose pockets flow the benefits arising from the increased output? The answer to these questions answers the whole problem of the present time. Thousands of men, inventors, have been sitting up night after night in planning these inventions, these "labor-saving" machines. True, the machine operators have been helped to some extent, but the greatest and most direct benefit goes to those who own the machines. Owning the machinery they have only to do as they have done before, employ the laborer, and then use the machinery and get all the advantages of the enormous production that results.

If the mass of laborers owned the machinery the results would go to the man who produced, but now the results go to the man who only stands by and sees others produce. These results enable the non-producer to exercise a mighty power in his behalf; influencing popular opinion in the newspapers, influencing candidates and voters at elections, and even influencing national legislation, thus making the very laws of the country favorable to him even in this advanced age, which acknowledges human rights and liberties more than any other.

Men used to learn trades which, at the time they learned them, seemed to promise them a means of subsistence through life. In a few years, after they had become efficient by ingraining every fibre of their being with their new duties, so that they were incapable of doing anything else—behold! machinery has come and they are thrown out of employment. What a terrible meaning in these words—thrown out of employment! The deadening of every ambition, the blasting of every hope. Poverty, degradation, starvation and death staring them in the face. Accustomed to their trade, many of them are thrown at sea, wrecked as on a desert island. And to-day the system of tramps—I call it a system—came from men who

were thrown out of employment—men who have not the fertility and adjustability to the new or changed environments. Thousands who otherwise would have been good and useful citizens became a prey upon society, and are mere drones. Great crimes are committed by men who are no longer competent to earn their living, by men who are not "smart," for a smart man can earn his living by the labor of others.

Generally the criminals are not smart—I mean the criminals who are caught. They are not smart. Salmon P. Chase once said: "Your criminals are not in the jail. They are in the public offices, the treasuries; they are managing your charitable institutions, your hospitals and asylums; they are in your halls of legislature and in your pulpits. They use their influence in corrupting the very laws that are made for your protection."

We live in an age of specialization of industries. A man cannot get a living nowadays without a trade or profession of some kind unless he is smart in a certain way, and can take advantage of his fellow-men. A man must have a special aptitude for, or knowledge of, one special thing to succeed. It seems that a person has no right to be born unless he is gifted in some special manner. We formerly prided ourselves on the necessity of a complete trade such as was required in the old country. Now it is all changed. You must be a book-keeper or a blacksmith, working in one particular line only. Instead of being a shoemaker you must be a heeler, laster, pegger or sewer. If you study law you must be a patent, criminal, divorce, probate, constitutional, real estate, marine or mining lawyer. I have known some mining lawyers who would beat a Daniel Webster, a Henry Clay or a Blackstone in mining cases. Everything now is specialized. A few years ago the shoemaker made a whole shoe. Now he either cuts the leather, or drives the pegs, or rounds off the toes, or fastens the buckles or does the fancy stitching. Anything but doing the entire job, and as Henry George says, instead of seeing the shoe growing under his eye a complete product of skilful hand and devising brain, a masterpiece of beauty and utility, he does his work in a routine manner, without artistic talent or a mechanic's pride in his workmanship.

You find the physician that treats the eye, another the ear, another the lungs, another the throat and another the teeth. Besides these there is the microscopist, the student of bacilli, the catarrh specialist, the skilful surgeon, the herbalist, the faith, mind and water curists. And the special parts are becoming more specialized. All this develops great skill in certain lines; but at the same time the tendency is to narrow the man and prevent that breadth of view which comes from a distribution of the mental energies over a larger surface. If I wanted a skilful piece of work done in the way of medicine or surgery or law, I should go to a city specialist, but if I want to find a large, well-rounded man, I go in preference to the country physician who has had an experience of forty years with all kinds of patients, and under every variety of circumstance.—From a report of a speech by B. F. Underwood.

EGYPTIAN TOMBS.

Miss Frances E. Willard gives a sketch in the *Union Signal* of a trip up the Nile, and referring to the pyramids and the theories concerning their use, muses as follows.

Why this laborious effort to preserve from decay the bodies whence life and spirit have departed? The doctrine of metempsychosis, or the transmigration of souls, offers the only answer to this interrogation. According to this belief, every spirit not thoroughly purified on its departure from the body, must pass through a long exile, entering successfully into the bodies of different animals, and returning after cycles of these transformations, to its own corporeal form again. The importance of finding its own still in existence, and in a tolerable state of repair, will readily occur to thoughtful minds! But besides the horrid possibility of failure here, the disembodied spirit had a thousand other things to dread. Whenever the body it had last left became subject to corruption, the course of its migration was suspended, and its ardently desired return to a human body—its own—delayed. Hence, every form of animal life became precious, as the possible shrine of a departed friend. The greatest care was employed in preserving all, so far as possible, from becoming decomposed. This was effected by the intricate and mysterious process of embalming, in which certain orders of the priesthood were almost constantly employed. After migrations of three thousand years through inferior animal forms, the spirit was permitted, as has been said, to return to its own human body, and to try its chances once again. Now, if we could, by a prodigious effort of imagination, put ourselves for a moment in the place of an Egyptian of the olden time, and if we could conceive of the anxiety with which we should

guard against the possibility of a "failure to connect" in the endless whirligig I have described, we might appreciate why their tombs are finer than their palaces; why the dead were in their thoughts more than the living, and why, when this grotesque belief had passed into the life and heart of the nation, the king, who had all resources at his command, should, on his coronation day, put his whole empire under contribution to begin for him a tomb which should rival the mountains in its stability, and guard his paltry dust from every chance of harm.

HONOR THE FLAG.

"Patriotism is a heroic failing," said Lessing, and Th. Paine said "the world is my country." These sentiments repudiating the old-time "love of fatherland" have been adopted by a majority of socialists of all colors, and they are also in favor with laborites in general all over the world. During the great Franco-German war of 1870-71, the laboring classes of France and those of Germany exchanged brotherly greetings, disclaiming not only active participation but even every trace of sympathy with the fratricidal encounters engineered by those famous dogs of war, the Emperor Napoleon III. and King William of Prussia. That sort of manifestation was pronounced treason and General Vogel von Falkenstein sent the signers of the German declaration under the military escorts to the fortresses.

There is a good deal of sense in such anti-patriotic declarations in favor of universal peace and in the brotherhood of man. But such fraternalism can not be realized right away. The population of the earth is evidently not yet ripe for the change and, meanwhile, sensible men ought to be satisfied with any installment of fraternalism our present social institutions are prepared to give us. The sentiment of nationality, commonly though not quite correctly called patriotism, is such an installment upon the full sentiment of universal brotherhood. And there is not a country in the world which does practically extend the institutions of nationality further than the United States. Tearing down our national institutions, or trying to destroy the States will not advance the idea of universal brotherhood.

A procession of strikers at Duluth, Minn., the other day, cast the flag of our country in the street for the men to march over and trample the stars and stripes in the dust. Such a demonstration is, to say the least, most injudicious and deserving a condemnation. It is surely not the flag which can give offense to any sensible man or society. It is nothing but an emblem, an outward sign, of the fact that upwards of sixty millions of human being have united for the purpose of living under the same laws and mutually assisting each other as far as our present social institutions offer opportunities for doing so. That is a great step in advance on the road that leads towards the universal brotherhood of man.

Let us not throw impediments in the way of that consummation. The more we advance our common national institutions, the surer do we prepare the people for the comprehension and final realization of the sublime ideal of the brotherhood of all mankind, and of the establishment of a "United States of all the people and nations of the world."

The flags of all the nations of the old world make displays of pictures of beasts or birds of prey which place their rulers on a level with the brute creation as far as their maxims of rule and ruin are concerned. The flag of the States, of our nations, displays the stars of heaven, clearly showing that this nation is destined to carry mankind forward on the path of evolution until the high and heavenly goal of a universal brotherhood of man shall have been reached.—*The Personal Rights Advocate*.

The sportiveness of kittens is exuberant and makes them the most delightful of pets. Lindsay's remark is superfluous, except that it has to be made for the formal completeness of his treatise that dogs and cats take part in the fun and frolic—sometimes rough and boisterous enough—of their child playfellows. They give every evidence, in fact, that such fun and frolic are the most enjoyed features of that period of their lives. As the animal matures it becomes more sedate, and even assumes a meditative air, but the taste for sport does not die out till infirmity begins to wear upon it. A cat mentioned in the *Animal World* would allow itself to be rolled up or swung about in a tablecloth, and seemed to enjoy the fun, and Wood's dignified Pussie would let his friends do anything they pleased with him—lift him up by any part of the body, toss him in the air from one to another, use him as a footstool, boa or pillow, make him jump over their hands or leap on their shoulders, or walk along their extended arms with perfect complacency. At the same time he was keenly sensitive to ridicule, and if laughed at would walk off with every manifestation of offended dignity.



THE ANGEL OF PATIENCE.

Ofttimes when cares oppress,
Or lowering skies
O'ercast my rugged path, she stands
Beside the way, with clear, unclouded eyes,
And meekly folded hands.

Angel of Patience! on
Her peaceful brow
No crown she wears; yet in her face
A smile of tender, pitying love I see,
Of gentle power and grace.

Unto her oft I
Lift my weary eyes,
Bedimmed with grief, bedewed with bitter tears;
My sorrows breathe, as at her feet I lie;
My hopes, my doubts, my fears.

"Patience!" she softly murmurs,
Bending o'er:
"Deem not thy Father's time as e'er too late;
All things together work for good, He wills,
To those who, trusting, wait."

"Courage!" she whispers still;
"The darkest hour
Is near the dawn, then yield not to despair;
The ills I may not from thy path remove
I give thee strength to bear."

Thus doth she utter
Words of counsel sweet—
My guardian comforter from day to day—
And shed a cheering light around my feet,
Amid the shadows of the way.

Angel of Patience!
When life's closing hour
Draws near, beside my pillow stand;
And on my fevered brow lay thou the touch
Of thy soft, cooling hand.

Lo! thou to pastures
Green, and living streams,
Shall lead me when all earthly conflicts cease;
Even to the borders of that radiant land—
Thine own fair land of Peace.

—Mrs. A. M. TOMLINSON.

Under the heading "Things Women Should Know," the *Christian Advocate* says: The other day a lady sent some money in bank-bills in a letter to a friend. She might have registered the letter for ten cents, or she might have got a postal order for the amount, or a check, but she did none of these things. The letter did not come to hand, and both parties were in a worry for some days. Ten dollars is not a large amount, but ten cents spent in insuring its safe delivery would have saved worry and waiting, and having "searchers" sent out by the postmaster, and suspicion of innocent parties. If any one is foolish enough to send bills in unregistered letters, they should be perfectly new. Old bills are detected in letters by the peculiar odor they have absorbed while passing from hand to hand and being carried in pockets. Nothing is more dirty or malodorous than old bank bills. When a deed is given or a mortgage made, it should at once be recorded. A young girl a year or two ago lent all the patrimony she had, and received a note for it secured by a mortgage. The mortgagor told her there was no hurry in recording the mortgage, and she believed him. In some mysterious way her mortgage paper was lost, and she has no means of enforcing the collection of her note, and may lose her little all. The recording of the mortgage promptly would have saved an expensive litigation and a great deal of worry. Contracts should be reduced to writing. A mere understanding as to what certain payments for services rendered are to be often results in loss to the employe. If the understanding is reduced to writing, unpleasant complications may be avoided.

They present a restful contrast to their American sisters, writes Annie R. King in the *Chautauquan* for July. While the American woman labors to push herself socially beyond whatever position she may have been placed in, chafes over domestic occurrences, has spasms of despair over her failure to find a mission, bemoans her small value as a factor of the world, the Spanish woman knows, or at least recognizes, no social scale. Whether her friend sells cigars, or is in the commission business, he is her friend, and is endowed with ideal rank. He is like herself an exile from the kingdom of "the what might have been." A laugh greets the daily mistakes in domestic service, which form the burden of the American woman's complaint; she

has her mission from her birth—to be a true friend, wife, and mother. She floats down the stream of time; the American swims. She dances through life to the accompaniment of jests and compliments; the American marches through it to martial music. She has no end in view, all thought is for the present moment; the American lives to leave an impress on her time. The Spaniard reaches an end; the American a destination; death comes after ease no less than after struggle. George Eliot said that God made women to match men, so that it rarely happens that even in the South the Spanish woman marries the American man. The Spanish man cannot be taken too seriously, the American woman cannot be taken lightly; a balance of power is struck, and the nationalities live side by side in harmony, separated by a stream of deep individuality.

Fraulein von Chauvin, the German lady scientist in natural history, who had her place next to Virchow at a scientific congress at Berlin, having been prevented through ill-health from going through the regular school routine, including languages, has concentrated all her interest in the study and observation of animal and vegetable life. She has by her ingenious experiments and discoveries, proved herself a natural scientist of the first class, and enjoys a wide and general reputation as such. Her aviary is a regular Noah's ark, where she, as she says, by her love forces the most different animals to live peaceably together. Vultures, pigeons, ravens, owls, fowls, a parrot, a stork, peacocks, ducks, etc., all get on together in the best possible manner, and know and obey the voice of their mistress. A Siamese cat has its quarters in the same cage as some Egyptian rats; but they take no notice of each other. Fraulein von Chauvin's collection of butterflies is the most perfect in Germany. Also within the vegetable world this gifted lady has wrought many wonders, and she has reared flowers and seeds where no botanic garden has succeeded. Her health does not allow her to read or write much; but one or two of her treatises have attracted great attention.

For the first time in its life of thirty-eight years, the Old Colony Historical Society met away from its Taunton home and convened at New Bedford May 16, writes A. L. in the *Woman's Journal*. It was addressed in the evening by Miss G. Louise Leonard, upon "Woman in Ancient Egypt," where her gentle influence was seen in a mild and just government, and woman could ascend the throne, and the daughter was preferred to the son. Children were named first for the mother, and every husband took his wife's name, but left her her own property. Their literature was the richest, their architecture the grandest then known. Learning rather than wealth had honor, and morality was above all. In later days women fell to the lowest depths, and Egypt is no more. But her massive ruins tell the story of her wonderful past. Wisdom may be learnt from her glory and her fate. Miss Leonard is secretary of the Egypt Exploring Society at Washington; a lady of literary attainments and agreeable presence. The address was much enjoyed.

The German Government has partly granted the petition of the Women's Reform Society of Germany, with headquarters at Weimar, that young women be allowed to have gymnasiums of their own, and to take on graduation, the honors and testimonials now given exclusively to graduating young men. The setting apart of special state institutions for young women was regarded as a premature step by the government and was refused. Favorable action on the latter part of the petition will, however, render it possible for every young German woman to try for the honors of graduation. The standard of the German gymnasium is about as high as the standard of Hamilton or Union College, so no German girl with enough money, ambition, and natural ability need in future know less than a Vassar or Smith College graduate.

The women of Wisconsin have for some time enjoyed the right to vote in school elections, but as a rule they have not availed themselves of it any more generally than their sisters in the East. At the late election in the town of Deerfield, however, the question being whether the town would support a free school, the opponents of the plan seemed likely to carry the day, when, at the last moment, 34 women walked up to the polls and cast a solid vote in favor of the school. When the ballots were counted, they footed up 159 for and 158

against, the majority of one being thus due to the woman vote, as otherwise there would have been only 125 years against 158 nays.

Mrs. Verina M. Morton, the wife of Dr. Walter A. Morton, of No. 324 Gold street, Brooklyn, filed her certificate recently in the County Clerk's office, Brooklyn, to practice medicine. Mrs. Morton is a colored woman, 28 years old, a graduate of the Woman's Medical College of Philadelphia. She was born in Cleveland, and was for a time resident physician in Rust University, Holly Springs, Miss. Not long since she was married to Dr. Morton, who was the first colored man graduated from the College of Physicians and Surgeons in Brooklyn.

Mrs. Alice Freeman Palmer announces from the platform that there are to-day 40,000 girls in the colleges of America. This gives color to Dr. Seelye's declaration that before the end of the present century the American women will be better educated than the men.

Thomas Lake Harris has ready for the printer a volume of reform lyrics entitled "Battle Bells, Verse Studies in Social Humanity." Those familiar with the earlier poetical productions of Mr. Harris know that this volume will be well worth having. He should have also a wide reading among the younger generation of thinkers now wrestling with the grave sociologic problems of the day.

Hurrah for the Fourth of July! The day on which millions will recall with patriotic pride and gratitude the services of the wise and good men who founded this Republic.

A STRANGE FORCE.

TO THE EDITOR: Mrs. Anna Abbott, the "Little Georgia Magnet," was here last week and exhibited her powers at the Odeon in the presence of good audiences of our citizens, on Wednesday and Thursday evenings. Twelve men were selected to act as platform committee to test her powers and, being one of the committee on Wednesday evening, I will give a brief account of some things that occurred and some theories or guesses.

The committee first examined her pulse and temperature and found that her pulse was much above and her temperature was much below normal. Her pulse ran up to more than a hundred beats per minute and her temperature was about ninety-one to ninety-four or five. Sometimes her pulse runs up to 130 per minute and at the same time her temperature falls to about eighty. And the lower the temperature and the more rapid the pulse, the stronger the power.

It occurs to me that this feature of low temperature and high pulse may be found in all good mediums whose phase at least is that of physical phenomena, such as moving tables and heavy objects. I call to mind that it applies to several with whom I am acquainted. My temperature is high and pulse very low, though strong and regular, running on the average from fifty to sixty per minute, and I might sit at the table it seems till doom's day without getting a rap.

Mrs. Abbott informed me that a doctor once gave her medicine to raise her temperature and lower her pulse, which interfered with her power, and gave it as her opinion that had she continued taking the medicine she would have lost her power.

And it occurs to me that as medicines can be taken to reduce the power in her, medicines might be used to make it work in others. Mrs. Abbott weighs about 100 pounds, judging from lifting her when the current was not on; but allowing the current to start before lifting, we found that lifting at least 1,200 pounds did not raise her from the floor. And the lifting was actual, not imaginary. The power opposed our efforts, Mrs. Abbott not exerting herself any whatever. The power worked as she wanted it to work. When she wanted it to pull downward it pulled downward so strongly that the combined strength of several powerful men did not overcome it or have any visible effect. When she wanted it to pull upward it did so and raised from the floor ten men, who average about 250 pounds to every man, making a power lifting about 2,500 pounds, but Mrs. Abbott did not lift an ounce.

I held my hand between one of her hands

and the point of contact and another held his hand under her other hand and she only touched our hands very slightly and did not exert herself a particle. We inserted an egg under each hand and saw that she only touched the eggs and lifted the enormous weight, the eggs being in contact with the chairs supporting the weight. The eggs were not broken. When she wanted the power to work horizontally it did so.

She stood on the heel of one foot holding a pole in front of her chest and four of us took hold of the pole and braced ourselves and pushed with all our might, but it seemed like pushing against an iron post. She stood perfectly erect and against all that mighty pressure brought to bear upon her she did not give to any visible amount. We were pushing against the force not against Mrs. Abbott. She was placed standing on a chair and two of the strongest men braced themselves under her elbows, and when the chair was removed she at once came down to the floor in spite of the great effort of the men to keep her up. The force that pull her down to the floor must have exerted more than a thousand pounds.

When we were trying to lift her from the floor a gentleman in the audience, a powerful man and reputed to be the champion lifter of the county, said he could lift her. Being called to the stage, he lifted till he was tired and satisfied she could not be lifted. The next day he was stiff and sore, having strained himself trying to lift the little woman from the floor.

One gentleman came upon the stage with rubbers on his feet and when called upon he found no trouble in lifting her, but when required to remove the rubbers from his feet the little woman got so heavy he could not raise her from the floor.

Two little boys were called from the audience and she communicated the power to the boys through her hands so we could not lift them.

In this case the force was communicated to the boy through two silk handkerchiefs, Mrs. Abbott and the boy holding opposite corners of them. The boy was pinned so fast to the floor that the combined efforts of four of the strongest men could not lift him or make any visible effect.

It is the same force that works in the production of the phenomena of Spiritualism, but I saw no evidence of any spirits in this case except the spirit of Mrs. Abbott and others visibly present. She produced raps that could be heard all over the auditorium, but she could not control them.

I have seen the same force, however, rap and write intelligent communications and answer and ask questions. However, it was not the force, but an intelligence that was able to use the force to produce the messages. The force is only the instrument of intelligent communication and the agent sending the communication is the intelligence which speaks to us claiming to be another person than ourselves and one that once lived in the flesh. Faithfully,

T. W. WOODROW.

MARSHALLTOWN, IOWA.

UNEXPLAINED PHENOMENA.

A pretty frame cottage on the meadow road near the old Brinkerhoff homestead in Rutherford, N. J., owned by Prof. Garrett Alyea and occupied by Joseph Kling and his family, is, says a dispatch to the *Boston Globe*, the centre of attraction in that village, just now, because of the spirits that are supposed to haunt it. It has long been haunted and rents for a mere song. Fred, the eldest son, and Mrs. Kling, report a mysterious affair which happened last week. The former says he had just got into bed when he felt something press down upon him, and the harder he tried to move the stronger the grip of something became. He could move his arms and did move them, but felt nothing. The light was burning dimly, but he could see nothing in human or animal shape. Then he tried to cry out, but his power of speech had left him, and for what seemed like half an hour, he lay helpless. Then he felt the pressure being removed, and as soon as he found himself free he jumped out of bed, and, turning up the lamp, searched the room. Suddenly he heard a piercing scream. He thought it sounded like his mother's voice, and, rushing to her room, he found her almost in convulsions. As soon as she could be quieted she said that as she was about to get into bed the room suddenly brightened up as if by electricity, and she saw in one corner near the ceiling, a death's head, surrounded by a ring of fire. She screamed, and when she threw herself on the bed the death's head vanished. All that night the family

were kept awake by rumbling sounds below—heavy thuds. Then a scraping of a trowel over a stone wall. The sounds ceased as soon as any of them went down cellar to investigate. The next night a rat terrier was put down in the cellar, they thinking the cause of the trouble was rats. The sounds continued and the dog was taken from the cellar trembling with fear. One theory of the mystery is that, the noises are made by the spirit of Thomas Lynch, a farmer, who occupied the house a long time, and when he died he refused to divulge the hiding place of his buried wealth, as it was known he had considerable, and none of it was ever found.



FARRAR ON HEAVEN.

Archdeacon Farrar lately addressed the following letter to Mrs. Hypatia Bradlaugh Bonner in reply to a communication which she had addressed him:

Dear Madam: I do not know a single reasonable educated Christian who takes the mere symbols of heaven for heaven. We do not suppose that heaven is a cubic city, or a pagoda of jewels, or even an endless sevenfold chorus of hallelujahs and harping symphonies. Long ago a Christian poet sung:

"Oh, for a deeper insight into heaven;
More knowledge of the glory and the joy
Which there unto the happy souls is given:
For it is past belief that Christ hath died
Only that we eternal psalms might sing,
That all the gain Death's awful curtains hide
Is this eternity of antheing,
And this praised rest: shall there be no endeavor?"
etc., etc.

If I could find a printed sermon of mine entitled "What Heaven Is," you would see that we regard it as a place of progress, of fruition of all that is noble, of growth and progress upward and onward, of endless and beneficent activity, of a love which knows no fear or hatred, of a growing more like to God because we shall see him as he is. In Browning's poems you will see this view of heaven: constantly set forth, and the eminent theologian, Whitchcot, said two centuries ago, "Heaven is a temper." I have often quoted with approval the saying of Confucius, "Heaven means principle."

The old, detestable notions of happy souls rejoicing over the torments of the lost have long been exorcised, and if you have time to glance at my "Eternal Hope," or "Mercy and Judgment," which now represent the best opinions in the church, you will see many proofs that the Calvinistic horrors of an unnatural theology have been never authorized by many men, even by greatest Christian fathers and canonized saints of the mediæval church.

Let me add, I for one have not uttered a syllable of disrespect about your father, though I am a sincere and convinced believer. I only met him once, as Chaplain of the House of Commons, and we exchanged a courteous greeting. Had I been able to show him Christianity as I see it, I do not think that he would have wished to be counted among the foes of our gospel, if such were his attitude. But Christianity has been more sorely wounded in the house of its friends than by its enemies.

Yours faithfully,
F. W. FARRAR.

CRIME IN HIGH PLACES.

TO THE EDITOR: Of course you have heard of the great financial disturbance which has recently so shaken this city. Crime in high places! Criminals whom education in the "higher branches" and church association, etc., have failed to save from the dominating power of money greed, men who have for years enjoyed the confidence of the community, bank presidents, cashiers, bank directors—who failed to direct or directed badly—and last, though not less guilty, our own city treasurer—such are the criminals. Millions of trust funds have been sunken out of the reach of the rightful owners and the savings of confiding depositors misappropriated, squandered and wasted by men posing as the "better class." Practically they are our polished, suave, educated, gilt-edge, high-toned villains. These are the real nihilists to American morals and manners—the most dangerous class with which any community can be cursed. Bank wreck-

ing and treasury looting are becoming epidemic in our once staid Quaker City.

Passing the massive towering structure of the late Keystone National Bank, seeming to overshadow with contempt the United States Mint on the opposite side of the street, I thought "what a monumental pile of solid infamy. The wide entrance open as the mouth of a monster serpent. Within, what a nest of busy, cunning vipers amusing themselves for years stinging and feeding on the vitals of the business community. How long do our lawmakers require to learn that such crimes as bank looting and wasting other people's money should be an exception to bailable offences? Holding such scoundrels in the nominal bail of \$10,000 or \$20,000 is simply mocking the miseries of the people they have so heartlessly defrauded. Lock them up promptly as they lock their vaults on the people's money. The law does not permit this, eh? Then one should be made. What is government worth that allows the hypocrite and educated villains to rob the people as suits their devilish cunning? Why should these brazen-faced scamps who "steal the livery of heaven to serve the devil in" have liberty at all to continue their swindling schemes?

How have the educators of the people been engaged all these years that the education of the "better classes" blooms out in such viciousness? To the degree that our theological and educational aristocracy fail to lead the community into the practice of the simpler gospel ethics and to enforce the essential of clean character, inward truthfulness, honesty in action, will we have the daily news of crime in high places by educated knaves. The American masses are readers, and are slowly coming to be thinkers. Seeing that these gilt-edge, educated rascals are also reciters of these spiritless cemeterial creeds and empty church rituals, they are learning to have little or no use for either the creeds or the suave rascals made by them.

The spirit of truth and progress calls on the 80,000 titled divines of the United States to come down from their stilted dignity and educate the business portions of their congregations into the practice of common honesty and restitution to the rightful owners that of which they have despoiled them, to cease their educated silly efforts to bind back their people to a cemeterial creeds, dead hundreds of years ago; and do something toward saving society from the insidious snares of this class of most dangerous rogues. Deeds not creeds is our greater need.

A theological aristocracy is antagonistic to the simplicity and plainness of a free republic. The spirits of one is so different from that of the other that both cannot occupy the same place agreeably. If not, why not? A theological aristocracy requires immense ecclesiastical machinery, imposing church ritual and lengthy creed and confession (thirty to thirty-nine chapters). To formulate and instruct in these require the establishment of seminaries and colleges. These in all the "divinity" degrees must have costly, elaborately decorated buildings as luxurious as the finest aristocratic club house. Such is the rich man's church. A theological aristocracy in a republic is an exotic plant. It comes from the kingdoms of the east, and is not indigenous to western republican soil. Yet in the middle of the United States it has acquired wondrous power, and though millionaires flow into it the proletariat have little sympathy with it. The church of the millionaire is seclusive and is not a place for the million. The multitude of a republic take more readily to the "simplicity of the gospel of Christ." They have no time for Calvinistic creeds confessions.

It is written of the peasant teacher: "The common people heard him gladly." Because he instructed them, not in the complicated ritual of dogmatic theology, but in the simpler possibilities of a truthful life, a life of love and good will, the philosophy of blessing and the spirit of perfect freedom, released from the thrall of all untruth—as the acceptable worship of God—whom he taught the people to trust and love as "our Father," and not fear as a kingly despot.

The saviour of men, benevolent and always kind, flaunts nothing savoring of kingly aristocratic rule. His sublimest attribute is his large humanity.
PHILADELPHIA, PA. W.D.R.

STRANGE NAMES.

TO THE EDITOR: In a recent number of your interesting paper, which, although outspoken in regard to its favorite tenets, is still so refined in its manner of championing them as not to repel those who have not yet accepted them, I notice articles by

persons differing widely in their views. Professor Campbell says that "the forces and laws which determine the positions and relationships of the planets also determine the natural character—and, hence, the natural man. . . . He stands, one foot on fate, another foot upon the step that he himself has carved." On the other hand Miss Haste, in the paper which Mrs. Eldred sends to THE JOURNAL, propounds anew the old Bible doctrine of the personal guidance of Jehovah and Jesus, and supposes her remarkable healing power to come from a sympathy and understanding with those alleged personages. Can you broaden THE JOURNAL sufficiently to indulge for a few moments one who is not in any school, who holds neither dogma nor ism, who is not on intimate terms with the maker of all things, nor even familiar with the planets, one who realizes that she is only one of the smallest creatures on one of the smallest of the many worlds rolling about in space, and therefore too limited a creature to understand the mysteries of existence, even were any teacher competent to instruct her? How can we know God while we do not understand the simplest of the human creatures with whom we mingle? How can we know what the far-away stellar spaces hold when we do not even know what is in our own motives and intentions? But the "immense ignorance" which Emerson mourned is in no way so conspicuously shown as in the different "schools" of healing. For a generation past the "balm of healing" has been falling like the gentle dew upon the tortured bodies of men, through the instrumentality of a peculiar magnetism on the part of the instrument in this stage of being, guided and utilized by those who have entered upon another stage of being. (You designate those unseen benefactors "spirits," but I, who only know different forms of matter, cannot use the word spirit.) And when one considers the pertinacity with which those in the flesh insist upon receiving all the credit due to them for their little performances, and as much more as they can get, it is a matter of surprise that those disembodied people, if they have the power which they claim, do not insist upon their ministrations being accredited properly, and called by the rightful designation. But perhaps when we are disembodied we learn to give as the sun gives, asking no rewards.

"Love that asketh love again
Finds the barter naught but pain."

And when those disembodied ones consent to stand back and hear their work baptized by strange names like "metaphysical healing," "Christian science," and the like, it makes me, as the noted E. V. Wilson used to say—"positive, just a trifle positive." Now this very Miss Haste, who attributes all her magnificent healing power to those impossible agencies is, to those who look with unprejudiced eyes, a shining example of what those unseen physicians can do, with the assistance of one constituted a help, instead of a hindrance, to her fellow beings. And even the notable fact that she heals without manipulating does not affect the case, for there were those who gave "absent treatments" as long ago as 1876—perhaps earlier—without calling themselves anything but "magnetic healers," and before the new names which I have already mentioned were ever thought of. But I will not trespass further, only to say that I like exactitude of language, and that I think every grown person owes it to himself to be open and unequivocal. MRS. J. L. GARCELON.
CHICAGO.

THE STURGIS CAMP-MEETING.

TO THE EDITOR: June 12, 1891, was the commencement of a three days' meeting at Sturgis, Mich., the thirty-third anniversary of the dedication of the first spiritual church building erected in the United States. The people assembled about 2 o'clock, p. m., on the 12th, and the gathering not being large reminded me of the saying of our elder brother, "Where two or three are gathered together in my name there will I be in the midst and that to own and bless." Joel Tiffany spoke of his early experience as an investigator of the occult forces. Abram Smith spoke some well-chosen words for the occasion. Mrs. R. S. Lilly closed with a poem for Mr. Kelley, who is in his ninety-fourth year of earth life and has been blind to external things for several years, but whose internal sight is clear as to the future. Mr. Tiffany spoke in the evening to a good attendance. The meeting opened Saturday morning with conference and a large attendance. In looking over the audience I saw many who used to enjoy the conference meetings

thirty years ago were absent so far as mortal eyes could see. Mrs. Lilly gave the address in the forenoon. Subject (by Dr. Lyman Packard), "If I am an individual being and am to continue to be, where was I previous to the present state?" The question was handled from an evolutionary standpoint, and with satisfaction to the audience. Mr. Tiffany spoke in the evening. On Saturday there was conference in the forenoon, after which Abram Smith gave a good discourse on mediumship. Mr. Tiffany spoke in the afternoon and Mrs. Lilly in the evening to a crowded house. Subject: "What are the functions of the human brain?" Mrs. Lilly handles her subjects as one of master mind, with few equals and no superiors. Notice was given that one year hence there would be another meeting, and all were cordially invited.

DR. A. D. HOWARD.

THE ORION CAMP MEETING.

TO THE EDITOR: The ten days' camp meeting held at Orion by the 1st District Association of Spiritualists of Michigan from June 13 until the 22, closed with the general verdict of a complete success, financially, socially and spiritually.

Lyman C. Howe was present during the entire time, and his efforts proved beyond even our highest anticipations. The spiritual literature sent to our desk by the different publishers claimed a fair and just presentation by him, and all the topics proffered from the audience were logically and philosophically treated. Mrs. Minnie Carpenter, from Gaylord, Michigan, was present with her usual power of inspirational song and verse, with the additional feature of test mediumship. We might also mention with due credit, Mrs. Ireland and Mrs. Laraway, of Detroit, Mrs. Papan, of Haslett Park, and Mrs. Allen, of Flint, whose tests were well appreciated and recognized. And especial credit is due to them all for the aid afforded the association by generously giving the benefits of a séance, which netted the same over ten dollars. Vice-President Wadsworth filled the chair in the absence of the president with dignity and satisfaction, also in keeping with good order and the timely expression of high thoughts and pure aspirations. The election of officers was unanimous in selection, but the secretary, Mrs. F. E. Odell, who has filled that position for nine consecutive years, declined on account of poor health, and the office was transferred for one year to Mrs. L. E. Owen, of Lapeer.

The present management hold themselves in readiness with favorable circumstances to make the year of 1892 still more complete and attractive.

MRS. F. E. ODELL.

LAPEER, MICH.

SAW AND HEARD THE PENCIL WRITE.

TO THE EDITOR: I have myself had a revelation that opens up my understanding of the true meaning of that term. I have sat and looked on the open face of a slate and seen the pencil in a tremulous motion, write the name of my spirit friend from whom I had just received a long communication or series of communications, to which J. B. had been signed; and when I asked for the name in full the pencil moved in a quick, tremulous motion which I could both see and hear, and the full name was written out. This was above the table and in broad daylight, the slate resting on the right hand of the medium. This séance is to me the most remarkable I ever heard of: Slate full after slate full kept coming, and the spirit of my mother who died in 1849, before I was thirteen years of age, could not apparently say enough. My sealed inquiry was, "Mother, can you give me evidence of spirit return, and will you do so?" And oh, what evidence! She told me how in answer to my prayer my life was saved at sea, and that occurred in 1854 off Cape Good Hope. She told me that an angel of justice had been my guide from birth; she spoke of my eventful life and of things which had passed from my memory, and finished by telling me of the great joy she felt in this meeting, and after telling me to come again, closed by saying, "God bless you, my son," and signed with her initials "M. A. B.," and then I asked aloud for the name in full and it was immediately written correctly. All this was in answer to my question, "Can you give me evidence of spirit return;" and oh, such evidence cannot be mistaken. I learned more in that séance than I ever dreamed of being possible.

Yours fraternally,
SAN FRANCISCO, CAL. T. J. B.

NIGHT.

Come with thine unveiled worlds, O truth of night, Come with thy calm. Adown the shallow day,

—ARCHIBALD LAMPMAN IN SCRIBNER'S MAGAZINE.

THE SWEETEST LIVES.

The sweetest lives are those to duty wed, Whose deeds, both great and small,

Whether near or far, On earth or in yon star Their dwelling be,

—MRS. BROWNING.

"Boys and girls," said the nice old gentleman who had been invited to say a few words to the children,

"Most of the children of this Sunday school," explained the superintendent to the old gentleman in a whisper,

"Peter Piper Picked a Peck of Pickled Peppers," was a line of alliterative nonsense that the children used to say. Nowadays they can practice on the Perfect, Painless, Powerful Properties of Pierce's Pleasant Purgative Pellets.

The presence of dandruff indicates a diseased scalp, and if not cured, blanching of the hair and baldness will result.

"Excuse me, George, but when I saw you a year ago, your face was covered with pimples; it seems to be all right now."

Beecham's Pills cure Bilious and Nervous Ills.

A Choice List of Summer Resorts.

- In the Lake regions of Wisconsin, Northern Michigan, Minnesota, Iowa and the two Dakotas, there are hundreds of charming localities pre-eminently fitted for summer homes.

For detailed information, apply to any coupon ticket agent, or send stamp for a free illustrated tourist folder, to Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

Permanent Results,

And not a mere temporary exhilaration, are produced by the use of Ayer's Sarsaparilla. This medicine, being an alterative, and working constitutionally, through the blood, its effects may not be immediately apparent in all cases, but the gain in health and strength, through its persistent use, is real and lasting.

"I have none but good words to speak regarding Ayer's Sarsaparilla. All during the winter I was languid, tired, and without any appetite, until I commenced the use of this remedy. I took three bottles. Its effects have been revivifying, and I feel as if I had entered a new life. I did not think it was in the power of medicine to produce such a wonderful change, as has Ayer's Sarsaparilla in my case."

Ayer's Sarsaparilla —FOR— Debility.

"I was a great sufferer from a low condition of the blood and general debility, becoming, finally, so reduced that I was unfit for work. Nothing that I did for the complaint helped me so much as Ayer's Sarsaparilla, a few bottles of which restored me to health and strength. I take every opportunity to recommend this medicine in similar cases."

"I have used Ayer's Sarsaparilla, and also other preparations of a like nature, for the purposes of a blood-purifier, and, while receiving no good, but often positive harm, from others, I have always derived benefit from Ayer's Sarsaparilla, and have no hesitation in recommending it to any one in want of a reliable blood-purifier."

can honestly recommend. I have seen it used in this place, in a number of cases, with very satisfactory results, and I have used it in my own family, for salt-rheum, with abundant success. I consider it to be the leading blood-purifier of the day."

Ayer's Sarsaparilla, Prepared by DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price \$1. Six bottles, \$5. Worth \$5 a bottle.

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.

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."

Poems of the Life Beyond and Within.

Voices from many lands and centuries saying, "Man thou shalt never die." EDITED AND COMPILED BY G. B. STEBBINS. "It begins with old Hindoo poems and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."

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.

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.

Richard Hodgson, L.L.D., Secretary for America, 5 Boyls on Place, Boston, Mass.

MIND, THOUGHT AND CEREBRATION.

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

THE VOICES.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchanging and glorious attributes. THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

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.

—BY— GILES B. STEBBINS,

Editor and Compiler of "Chapters from the Bible of 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.

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 a 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."

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

BOOK REVIEWS.

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

Beyond the Bourn: Reports of a Traveller Returned from "The Undiscovered Country." By Amos K. Fisk, author of "Midnight Talks at the Club." New York: Fords, Howard & Hurlbert. pp. 222. Price, \$1.00.

Here is another volume that shows one of the marked intellectual tendencies of the times. The work purports to give the experience of a man who, after a railway accident, had lain three days for dead but was resuscitated, and who, after those three days in the other world, felt himself an exile in this. He is the "mysterious stranger" of the introductory chapter, and the "manuscript" which he confides to the hands of the "editor"—for the reader is given to understand that it was written seventeen years ago—constitutes the bulk of the book, and purports to give his experiences during the three days. The spirit guided by a party of intimate friends "gone before" sees scenes of happiness in constant activities in a realm that affords unlimited scope and inexhaustible fields. Multitudes of earth-born souls greet with renewals of old affection or with beginnings of new. Freedom from the petty passions and weaknesses that belong to the flesh, and unhindered opportunities for teaching and helping, and for the successful following of aspiration toward true nobility of character make this earthly life appear, by contrast, extremely poor and unsatisfactory. The author philosophizes in a very interesting manner as to the principles of existence here and in the world of disembodied spirits. The position taken is that evolution is going on in spirit life as well as here. In the chapter on "Life on a Distant Sphere" the earthly visitor is represented as taken by his spirit friends to a special planet, larger than ours and older, inhabited by a race much more highly developed than ours; and, somewhat in the fashion of the present day, is painted a picture of advanced individual and social, industrial and mechanical, commercial and intellectual life upon this most interesting planet. Under the title of "Spirit Relationship and Achievement," is considered the interchange of communication, and individual social growth, mentally, morally and along spiritual lines. The concluding chapter is devoted to showing how all the divine revelations which men have claimed to receive, or have received, have come through man; that they are, on account of their human element, so much the more valuable as a history of the progressive growth of man's knowledge of God.

The work is clear in statement and written in an attractive style, and it is pervaded by an earnest, reverent spirit. Mr. Fiske, the author, is an editorial writer on one of the New York dailies and is author of a book issued about a year ago which was well received by the public, entitled "Midnight Talks at the Club." For all who believe or are interested in Spiritualism, especially this last work, "Beyond the Bourn," will possess great interest.

What's Bred in the Bone. By Grant Allen. Boston: Benj. R. Tucker. 1891. pp. 238. Paper, price, 35 cents.

This novel took the \$5,000 prize awarded by the London *Tit-Bits* for the best original story. The story is well told and there are many original and dramatic situations in it, but at various points in the plot and denouement the reader will be reminded of like situations in "The Silence of Dean Maitland" and Holmes, "Elsie Venner." As a whole, it is meant to be a study in heredity, while it deals somewhat with the mysteries of hypnotism and mind-reading.

Life and Career of Charles Bradlaugh, by George Jacob Holyoake, published by H. L. Green, Buffalo, N. Y., (price 15 cents,) is the best sketch of the great English agitator that has been published. "The key to Bradlaugh's character lies in this," says Holyoake; "His one idea and motive was the ascendancy of right through him."

The Law of Change, a lecture given by Mr. E. R. Brown, of Elmwood, Ill., under the auspices of the Peoria Scientific Association, is a thoughtful and eloquent essay.

MAGAZINES.

The July *Arena* contains a number of notable articles. Camille Flammarion concludes his brilliant paper on "The Un-

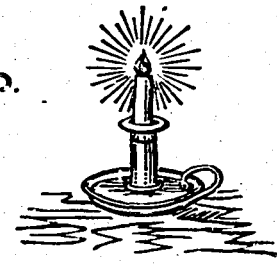
known." George Stewart, LL.D., of Quebec, treats of the life and writings of Oliver Wendell Holmes—whose full-page portrait forms the frontispiece of this number—in an admirable manner. Edgar Fawcett exposes the evils and follies of high life in the city with great boldness and force of expression. Prof. J. R. Buchanan writes ably on "Revolutionary Measures and Neglected Crimes." The editor publishes a reply to his own paper on "Socialism," by Rev. Francis Bellamy, the Christian socialist.—*St. Nicholas* for July has the usual variety of reading matter and illustrations for children. Its bright pages can hardly fail to brighten the minds of the boys and girls who read the stories, poems and descriptions and view the pretty and funny pictures.—The July number of the *Atlantic Monthly* begins with "The Lady of Fort St. Johns," a new serial, a story of one of the lords of Arcadia, Charles de la Tour. There is a good deal of dramatic interest in the first installment, which ends, as all well-regulated serials should, in a situation which piques the curiosity of the reader. Prof. Lanciani contributes a paper on "Underground Christian Rome," in which he tells of the discovery of the Christianity of an ancient Roman family from the excavation of their ancient burial place. Extremely interesting is Octave Thanet's essay on "Plantation Life in Arkansas." The reader is surprised to find the patriarchal state of society which still exists in Arkansas. The article is full of amusing sketches of character, and of special interest to the student of folk-lore.—A wonderful story of progress is S. N. Dexter North's account of "The Evolution of Wool Spinning and Weaving in the July *Popular Science Monthly*. Prof. G. Frederick Wright contributes an illustrated paper on "Man and the Glacial Period." David Starr Jordan, president of the new Stanford University, gives his own experience with a peculiar psychological phenomenon; namely, "Colors of Letters." There is a fully illustrated article by Prof. Joseph F. James on "Pollen: its Development and Use." "The Meteoric Hypothesis," as recently set forth by Lockyer, is reviewed by J. Ellard Gore. In "Scientific Dreams of the Past," by Albert de Rochas, curious evidence is given which shows that the telegraph, phonograph, and other developments of modern science were imagined centuries ago. Mrs. Fanny D. Bergen contributes a chapter of "Animal and Plant Lore," dealing with many strange modes of using saliva in folk-medicine.—The July issue of *The Eclectic* begins with a timely article on "The Warfare of the Future," by Archibald Forbes. Messrs. Henry James, Andrew Lang and Edmund Gosse discuss "The Science of Criticism" with much suggestiveness, and Max Müller talks about "The Enormous Antiquity of the East." Holmon Hunt, the great painter, discusses "The Ideals of Art." Theodore Watts has a paper on "The Future of American Literature." Mr. P. G. Hamerton finishes his discussion called "A Positive Basis of Morality," and Prof. Huxley has another article on the fabled flood under the name of "Hasisadra's Adventure."—The "New England Magazine" for July contains a variety of good things, and serves up a larger portion of fiction than usual. This is for readers in the woods and at the seaside. The initial article of the number is "The State of Maine," by the Hon. Nelson Dingley, jr. It deals with the past history and present resources and attractions of the state, in a concise and interesting way. William M. Salter, in "Emerson's Views on Reform," shows what a radical the Concord philosopher was, and how few of the most advanced reformers of to-day are as advanced as he was in his ideas of social comity.

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.

PASSED TO SPIRIT-LIFE.

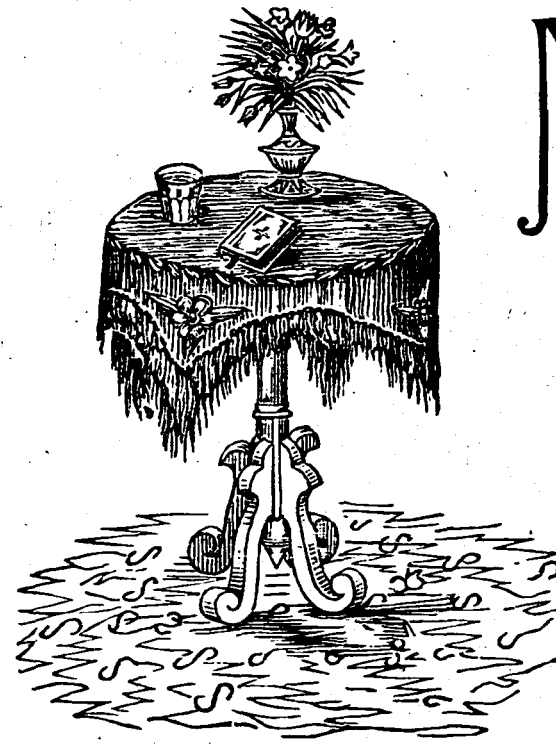
Passed to spirit-life, June 3, 1891, at the home of his parents, I. E. and M. F. Dwight, their only son, Frank E., after a long and painful illness. Calmly, hopefully, he left this world, his dim eyes looking beyond the misty veil, where the soul's clear vision will be his. He leaves a wife and daughter, two sisters, besides his parents. 39 years he traveled life's pathway, shedding light and gladness on his way, by his quaint humor and rare wit. A thoughtful, honest man was he, liberal and just in dealing, he won the respect of all who knew him. The funeral was held at the home of his parents, June 5th, Rev. T. C. Druly and Miss Jennie B. Hagan officiating.

A Beautifully Bound Book On a Practical Subject.
CLOTH, 50 CENTS, POSTPAID.



Helps for Home Nursing

By Irene H. Ovington.



Christian Union: Not only could doctors' bills often be saved where expense can be ill afforded, but that important aid to the doctor, efficient home nursing, ought to be much more universal than it is, outside of the regular training schools. This little book deals in an eminently practical way with the simplest but often the least known phases of home nursing, giving hints and suggestions as well as positive directions that will be found of no little value. The chapters on ventilation, nourishment, conveniences, and suggestions are especially helpful. The writer has evidently had unusual experience and opportunities for observation, and it is not often that they are found in such a condensed, practical form as in this little volume. Its inexpensive form puts it within the reach of all, and we hope not only that many a sick-room will be brightened and comforted through its means, but that not a few of its readers will be led by it to a more thorough understanding of how to exercise the art that lies in home nursing.

DANIEL AMBROSE, Publisher, 45 Randolph St., 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. BUNDY, Chicago.

MORAL EDUCATION,
ITS LAWS AND METHODS.

—BY—
JOSEPH RODES BUCHANAN, M. D.
Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery—A New Method must therefore be adopted—If that Method can be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rousing from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS.
I.—The Essential Elements of a Liberal Education. II.—Moral Education. III.—Evolution of Genius. IV.—Ethical Culture. V.—Ethical Principles and Training. VI.—Relation of Ethical to Religious Education. VII.—Relation of Ethical to Intellectual Education. VIII.—Relation of Ethical to Practical Education. IX.—Sphere and Education of Woman. X.—Moral Education and Peace. XI.—The Educational Crisis. XII.—Ventilation and Health. The Pantheological University. The Management of Children—by Mrs. Elizabeth Thompson.
Cloth, \$1.50, postage 10 cents.
For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

ANGEL WHISPERINGS

FOR
The Searchers After Truth.
—BY—
HATTIE J. RAY.

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. 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, \$1.50; paper, 50 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

D. D. HOME.

His Life and Mission.

—BY—
MADAME DUNGLAS HOME.
Within the compass of an advertisement no adequate description of the interesting contents of the book concerning a most remarkable medium can be given; it must be read before its importance can be realized.
The work is a large 8vo of 428 pages, printed from large type on fine, heavy, super-calendered paper, and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America—hence the book will be sold at a low price.
Price, \$2.00; Gilt top, \$2.25, postage free to Journal subscribers; to all others, 17 cents.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

BACCARAT.

"Albert Edward," said his mother, "Come to me, you darling joy, Tell me now and tell me truly, Have you been a naughty boy?"

A QUARREL AMONG THE FLOWERS.

"What has become of the Sweet Pea?" "Mignonette it."

Who gives the world a noble thought, And writes it out in prose or rhyme, May furnish for some lowly soul A stepping stone on which to climb.

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.

Puget Sound catechism and its chief city SEATTLE, WASHINGTON

SYNOPSIS OF THE COMPLETE WORKS OF ANDREW JACKSON DAVIS.

Comprising Thirty Uniform Volumes, all Neatly Bound in Cloth.

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.

A Noted Divine Says: "I have been using Tutt's Liver Pills for Dyspepsia, Weak Stomach and Costiveness, with which I have long been afflicted."

Tutt's Pills ARE A SPECIAL BLESSING. I never had anything to do me so much good. I recommend them to all as the best medicine in existence.

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

on absolutely safe first mortgage, real estate (Building & Loan Association) Security.

THE GREAT ENGLISH REMEDY, BEECHAM'S PILLS For Bilious and Nervous Disorders.

WHY SHE BECAME A SPIRITUALIST.

By ABBY A. JUDSON, Minneapolis, Minn. Contains Portrait and Life of Author, her method of going under Spirit Influence, twelve Lectures, selected Poems, and Communications from her Missionary Father and Mother, and other Guides.

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 descriptions of many seances held in all parts of the world.

PLANCHETTE.

The demand for the simple, old-fashioned Planchette has sprung up again. The curious results of experiments with the little instrument are often perplexing, sometimes very gratifying and always interesting.

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. 11x6 1/2. A Diagram Showing all the Presidents and Cabinets. 5x6 1/2.

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.

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.

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 article is just what you need. Sent by mail upon receipt of 25 cts. Agents wanted. PRAIRIE CITY NOVELTY CO., 45 Randolph St., CHICAGO, ILL.

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 H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

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.

SEND TO LORD & THOMAS FOR WOOD AND PHOTO ENGRAVING. Write for Circulars. RANDOLPH STREET, 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.

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 muscle, the musical or any other faculty.

400 pp. Price, \$2.00 Postage, 10 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.

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, &c.

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.

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. 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.

Novelty 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, both useful & ornamental. No home complete without it. By mail \$1.00. Agents wanted. Add. PRAIRIE CITY NOVELTY CO., Chicago, Ill.

THE SOUL.

BY ALEXANDER WILDER.

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

Ho For California.

I am giving the greatest inducements ever offered, to rich and poor alike. You can get a tract of land and have it planted into Raisin Grapes, and cultivated until in a highly productive condition for less money than it will return you in one year after it is in full bearing, and you can have three years' time in which to pay this amount. It will not be necessary for you to move here at once. Do not fail to send for my Pamphlet, on the Borden Farm Colony and Raisin Making, or you will miss the opportunity of a lifetime.

Address W. H. WERFIELD, Madera, California.

Mention this paper.

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

AND

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.

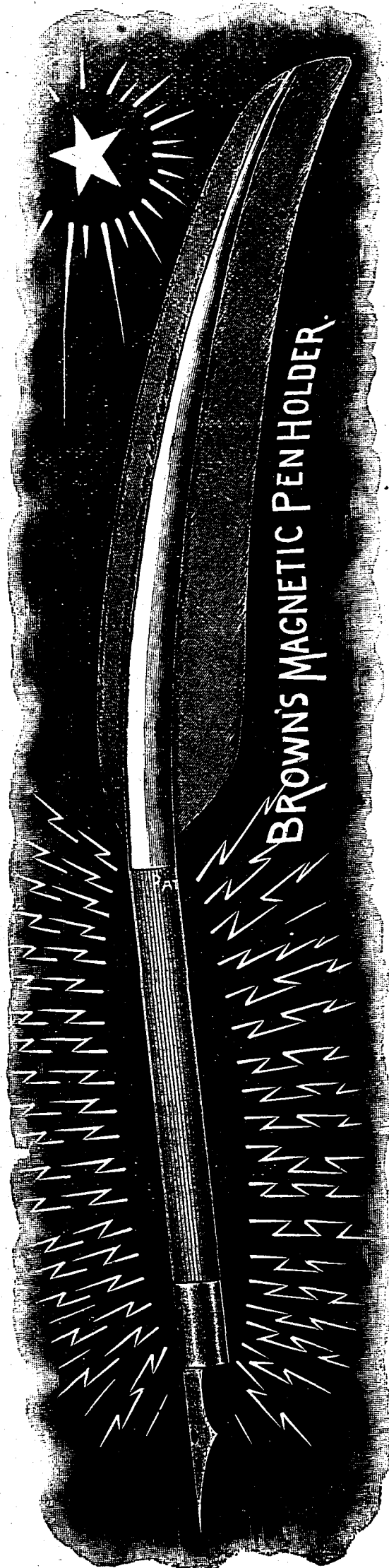
Here's Your Mascott!

The Magic Penholder

A NOVELTY whose usefulness will outlast its beauty and newness, is rare, even in these days, when invention is at its floodtide. But the new Patent Magnetic Penholder, here illustrated, is one of that class.

It is made of nickle, steel and celluloid and for strength, lightness, beauty and health induction, cannot be equalled in the world.

From its qualities, and the peculiar combination of its materials it prevents writers' cramp and paralysis, those dreaded afflictions of persistent writing and ceaseless toil at the desk. It is a well known fact that persons accustomed to the use of the old fashioned "goose quill" are reluctant to adopt any other penholder because of the elasticity of the quill, which does not tire the hand. This new Magnetic Penholder is superior in these particulars to the nicest quill ever plucked from "the old gray goose's" wing. It is a thing of beauty, and ornament to the desk of any writer from the daintiest ladies' escritor to the pine table of the dingy office. It is the only thing worthy of holding the FAVORITE pen, sent by mail on receipt of 25 cents. Agents Wanted. Address PRAIRIE CITY NOVELTY COMPANY, 45 Randolph St., Chicago, Ill.



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.—"More of Us than You Think." Injustice to the Accused. Work of a Progressive Spiritualist Journal.
- THIRD PAGE.—Not an Irreligious Man. Automatic Writing. Thomas Lake Harris.
- FOURTH PAGE.—The Open Court.—A Letter from T. L. Harris. Experiences with Slade.
- FIFTH PAGE.—Reminiscences.
- SIXTH PAGE.—Human Imponderables—A Psychological Study.
- SEVENTH PAGE.—Competition and Speculation. Egyptian Tombs. Honor the Flag.
- EIGHTH PAGE.—Woman and the Home.—A Strange Force. Unexplained Phenomena.
- NINTH PAGE.—Voice of the People—Farrar on Heaven. Crime in High Places. Strange Names. The Sturgis Camp Meeting. The Orion Camp Meeting. Saw and Heard the Pencil Write.
- TENTH PAGE.—Spirit Communication. Miscellaneous Advertisements.
- ELEVENTH PAGE.—Night. The Sweetest Lives. Miscellaneous Advertisements.
- TWELFTH PAGE.—Book Reviews. Miscellaneous Advertisements.
- THIRTEENTH PAGE.—Baccarat. A Quarrel Among the Flowers. Miscellaneous Advertisements.
- FOURTEENTH PAGE.—Miscellaneous Advertisements.
- FIFTEENTH PAGE.—Miscellaneous Advertisements.
- SIXTEENTH PAGE.—Books Without Money. Mr. James H. Haslett. Lake Pleasant Camp. Miscellaneous Advertisements.

BOOKS WITHOUT MONEY.

Readers of THE JOURNAL will be doing an excellent bit of missionary work if they will forward me a list containing the names and addresses of Spiritualists, liberalists, and broad minded church people likely to be interested in Spiritualism. The names should be very plainly written, and in cities where the free delivery system prevails the street and number should be given. Where possible I would like to have the list classified, so that I can tell the respective belief of each person whose name is supplied. For the largest and best classified list I will give the sender a copy of D. D. Home's "Lights and Shadows of Modern Spiritualism," a large 12 mo. book of over 400 pages, and a work which every person interested in Spiritualism and psychological science should have. This book was published in England at \$4.00. My edition is from imported English sheets and better bound than the original. The price is \$2. For the second largest and best classified list I will give a copy of volume two of Dr. Eugene Crowell's great work, "Identity of Primitive Christianity and Modern Spiritualism," original price \$2. This is a large book of over 500 pages, and a valuable acquisition to any library. The work was published in two volumes but each is independent of the other, and those who obtain the second volume do not need

the first to interpret it. I now have all that remain of the edition and am closing them out at \$1, although the book could not be published singly for less than \$2.50. To all who send not less than fifteen names I will mail a copy of "Signs of the Times," the admirable address delivered by Prof. Elliot Coues before the "Western Society for Psychical Research." This pamphlet retails at 15 cents. These offers are good until August 1.

MR. JAMES H. HASLETT.

The mortality among well-known Spiritualists within the past few months has been unprecedented. THE JOURNAL with profound regret announces the transition of Mr. James H. Haslett, of Port Huron, Michigan, who passed to a higher stage of existence on June 23. Mr. Haslett had become widely known through his splendid and generous public spirit in establishing the camp meeting which bears his name. He was a genial gentleman, and devoted to Spiritualism, showing his faith in works rather than in words. Though a man of only moderate means, he did more for the cause he professed than has any one of the millionaire Spiritualists of Michigan.

Mrs. Effie F. Josselyn, referring to his transition, writes: "He was loved by all who knew him, and his departure will be a sad blow to Haslett Park Camp; but perhaps the affliction will draw us closer together and make us better as we think of the noble work he did for Michigan Spiritualists; and all that he would have us to do."

LAKE PLEASANT CAMP.

The announcement of the New England Spiritualists' Campmeeting Association for the season of 1891 has been published. Those desiring copies can obtain them by addressing J. Milton Young, Lake Pleasant, Mass.

Rev. Sam Small has published a statement saying that although he resigned "the disagreeable function of president of Utah university" and was discontinued by his request from the Western field, free to find conference relations elsewhere, yet he is a "lawful preacher of the Methodist Episcopal church, with credentials untarnished and without a charge against me anywhere. I feel satisfied to trust the true verdict of honest men and the unerring judgment of God." He says that his enemies have tried to ruin him as a man and a minister, and that the press generally has suppressed certain statements which he gave to the regular news association. THE JOURNAL knows nothing about the circumstances of Mr. Jones' difficulty with his denominational brethren or others in Utah. The reference to him in THE JOURNAL of June 20th was based upon dispatches published in all the daily papers. To correct reports that were in circulation about him, Mr. Small communicated with Bishop Andrews and received the following reply:

Denver, June 15th.—To Rev. Sam Small: Newspapers totally incorrect. No adverse action. You are discontinued according to your own wish, written to Dr. Iliff. E. G. ANDREWS.

THE JOURNAL'S statement was: "Some suggested his dismissal but upon his own request he was permitted to withdraw from the church." While there is nothing to correct in THE JOURNAL'S statement, Mr. Small's denial of charges against him that have appeared in other papers is cheerfully mentioned in these columns.

Miss Kate Starrett, a teacher in the Hendrick's High School, who for nearly eight years, was one of the bright lights among American teachers, just as the school year closed and when vacation with its many pleasures was to begin, passed from earth to that invisible realm where the "weary

are at rest." Miss Starrett was a woman of fine intellect, was energetic, and deeply interested in her work. At the risk of her health she continued to teach until she had to be assisted in ascending the stairs of the school house and a few days thereafter, so greatly over-taxed were her physical powers, that death resulted. Such forgetfulness or disregard of the conditions and requirements of health is to be deprecated rather than encouraged, yet one cannot help admiring such zeal and devotion in a teacher of one of our public schools.

Mr. and Mrs. Dwight, of Stafford, Conn., have our sympathy in the loss of their son whose obituary notice appears in another column. He had been a great sufferer and death was undoubtedly a welcome relief from hopeless invalidism. Mr. and Mrs. Dwight are regular campers at Lake Pleasant and among the most highly respected there. Mrs. Dwight, an excellent medium and a woman whose life is busy with good deeds, in a private note announcing the transition of her son, writes: He was conscious to the very last, and told his wife to keep up good courage, it would be easier for him. And as she took his hand he said, "Don't hold me, let me go." As his spirit left the body he raised his hand, as if to clasp another.

B. V. C. writes: On Friday evening, 19th inst., the ladies of the New Society of

Ethical Spiritualists held a festival at their hall, 44 W. 14th street, which proved to be in every way a decided success. It was the pleasantest gathering of the kind that it has ever been our fortune to attend. On Sunday, the 28th, we hold our last meetings until September. Looking back over the five months of our existence as a society we see every reason for encouragement and determination to work for the maintenance of a Spiritualism pure and undefiled.

Mrs. Elizabeth Lowe Watson lately sought to adopt a boy from the Ladies' Protection and Relief Society of San Francisco. Her application was refused by the Evangelical Christian women who control the institution because she would not guarantee to bring him up in their faith. As soon as THE JOURNAL receives full particulars they will be given to its readers. It may be said now, however, that the concern receives State assistance, and its constitution declares sects unknown in the management.

Thomas W. Whitall writes: I wrote you lately to discontinue my JOURNAL, but have now changed my mind. Truthful, sincere and independent papers are too rare to be lightly passed by, and I should miss THE JOURNAL greatly. St. Gervais les Bains, France.

DR. PRICE'S Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

A Pure Cream of Tartar Powder. Superior to every other known.

Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome. No other baking powder does such work.



MEDIUMSHIP.

CHAPTER OF EXPERIENCES.

BY MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists. Price, \$6 per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.



A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenic, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO., 60 West Madison, cor. Clinton St., CHICAGO, ILL. SOLD BY DRUGGISTS. Price \$1 per Bottle. 6 Bottles for \$5.