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

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THE PSYCHICAL SCIENCE CONGRESS

It was frequently stated prior to the Psychical Science Congress held in this city, that it would be so conducted as neither to commit those who participated in it to belief in Spiritualism nor in opposition to it. To some this was displeasing. One class wished it to be pledged to the endorsement of Spiritualism; the other wished it to show no sympathy with Spiritualism, but to put itself in opposition to the claims of Spiritualists. Both parties were wrong. The Congress followed the advice of neither. The Committee arranged the programme so that able and competent thinkers should have the opportunity to present the results of psychical research and of spiritual investigation in their own way and to discuss the cause of these phenomena independently, from their own different points of view. The result was that a large mass of facts was brought out and discussed in a very broad and liberal manner, as, for instance, by Dr. Hertz, in his address, and from the standpoint of the skeptic in regard to Spiritualism, as for instance, Prof. Oliver J. Lodge. In regard to the manner of conducting the Congress, so far as we have heard, there has been no word of dissatisfaction expressed by any who were present. No Spiritualist convention could have brought together so many eminent thinkers, nor could it have brought out so many able, discriminating, scientific addresses in support of Spiritualism.

The Congress has had this good effect: it has called the attention of the public at large to facts and phenomena hitherto derided when not ignored. It has awakened interest in the investigation of psychical phenomena, such as could not have been aroused in any other way. All the great dailies of Chicago and many other papers throughout the country gave fair reports of the proceedings, devoting more attention to the addresses of this Congress than to those of any other Congress belonging to the department of Philosophy and Science. Among a very large number of people, the proceedings of the Congress were the theme of conversation during the week. The editorial attitude of the press was not merely respectful, it was friendly and sympathetic. A number of the dailies freely conceded the claims of those who had arranged for the Congress, viz., the reality of a class of phenomena commonly unknown, which belongs to the province of science and should be carefully investigated. The superficial and contemptuous opposition, such as was common a few years ago, when psychical phenomena were mentioned, was entirely absent. A new mood has come over the press, fairly representing the intelligent and honest sentiment of the country. Surely, these are significant signs of the times. They are auspicious of a future for psychical research and for the cause of spiritual truth quite in contrast to the opposition, misrepresentation and malignity with which Spiritualists and psychical investigators have to contend in the past. Certainly for this we have reason for congratulation. It is so with every reform; first, ridicule and contempt,

then for a time ignoring the truth, when denial can no longer be made, and finally acceptance, with the desire to get all the benefit possible out of it in favor of the old customs and creeds. This is usually done by claiming credit for the new truth by the various persons and organizations that have unflinchingly opposed it.

This Congress should not be without a lesson to Spiritualists. It shows that if judgment and discrimination are exercised in the selection of speakers, and if those who are known to be fraudulent, as well as those who are ignorant and superficial, are kept from participation in the proceedings, there is no difficulty either in securing the attention of the best class intellectually and socially, nor of gaining favorable consideration of the influential press of the country. A camp-meeting or a convention composed of people brought together to hear speakers of small ability, no attainments, of questionable morals, certainly should not expect to produce any impression upon public sentiment. The managers of such meetings, therefore, should take particular pains to obtain the best talent and the highest character to represent Spiritualism from the platform, and at the same time to keep the ground every species of charlatanism, fraud and even commercialism, with a strong hand. Let them do this and the meetings may advance the cause of Spiritualism. Now many of them rather bring it into contempt and repel from it a large class of people of intellectual ability, of social importance and of acknowledged influence.

EXTERIORIZATION OF SENSIBILITY.

Dr. Hart and his report of his experiments on subjects in the Hospital Charite in Paris, made to refute the claims of Col. DeRochas and DeLays as to exteriorization of sensibility of the hypnotized persons, are the subject of some criticisms by Papus of which Thomassin makes mention in the June number of Sphinx. Encausse (Papus) shows in this article what the chief conditions for success in every new hypnotic experiment are. He explains the necessity of a very considerable experience in the domain of hypnotism, even in the selection of new subjects since, according to his knowledge, experiments with professional subjects cannot continuously be made, and he calls attention to the fact how important in the investigation it is to divest one's self of prepossession in regard to theories. He then endeavors to show how little qualified is Dr. Hart, whose diploma of doctor is of as little value as that of "Dr. Hertz" to conduct such experiments. He was in the first place introduced into the therapeutic laboratory of the Charite Hospital in a friendly way, but soon suggested to Dr. Lays that he should change his method of experimentation. He was answered that he, Dr. Lays, had adopted his method after the most thorough researches and he could not for that reason comply with the wishes of his visitor. In vain then in the absence of Dr. Lays did the English doctor try to operate on the subjects of Lays. As appears from the report Dr. Hart took it upon himself to provide a "Scientific Commission" for the testing of the new phenomena observed in Charite. This commission consisted of the following authorities:

1st. A publisher of a medical weekly paper in

Paris, who had never had any hypnotic experience.

2d. A publisher of an American journal who was as much of a child as his associate in such matters.

3d. A man who had brought with him a hypnotic subject by profession.

4th. An obscure Englishman and a doctor of philosophy who were equally without any knowledge in the domain of hypnotism.

This "Scientific Commission" investigated for some hours with some professional subjects, whom the superintendent of the therapeutic laboratory had not recommended to them since they were unfit, and immediately they declared that science was saved, and likewise that the eight years' experience of Dr. Luys and the six years' experience of Col. DeRochas were of no account.

As we see no one of the conditions necessary for new hypnotic investigation by these "knowing" ones was observed. When we think that on the other hand Col. de Rochas and Dr. Papus in their experiments in regard to the release of sensibility made their observations in the most careful way and used no professional subjects it may be readily perceived what little value should be given to attacks of Dr. Hart on these investigators. The advice of Dr. Encausse to Dr. Hart is that he avoid making himself a laughing stock by observing in the future completely the rules which have been established by competent and experienced men of learning in their particular line of investigation.

Still after reading the above and other criticisms of Dr. Hart's investigations of alleged "exteriorization of sensibility" THE JOURNAL is skeptical as to the reality of such a phenomenon. When the report was first published it seemed incredible, and more proof than has been adduced is needed to give it any scientific value.

A FINE TRIBUTE TO MR. BUNDY.

Mr. F. W. H. Myers in his address before the Psychical Science Congress Friday, August 25th, after calling upon his hearers to aid by definite work, by careful experiment, any efforts to establish the spiritual character of certain psychical phenomena, paid the following beautiful tribute to Mr. Bundy:

"In recommending to you this temper of cautious ardor, of sober enthusiasm, as that in which these studies should be pursued, I cannot point to you a brighter example than that upright citizen of Chicago, whose loss this Congress has especially to deplore. Many of you who hear me had the privilege of a personal acquaintance with Colonel Bundy; and you will be able to confirm from closer knowledge the feeling with which his career inspired us as we watched it from a distance. We saw in him a man whose firm belief in a future life and in the communication of departed spirits with their still incarnate friends did not blind him to the shameless fraud, the egregious folly, with which that theory has too often been supported. Nay, more, we saw in him a man entirely public-spirited, entirely courageous, who was willing to spend his time and his strength and his substance, not only in accumulating proofs for the truths which were dear to him, but also in the odious but necessary task of trampling on that loathsome spawn of imposture, the vampires of On-

set, who have done their best to degrade our whole inquiry and whose malignity he met with a smile. Such a man we delighted to honor; and when he invited us of the Society for Psychical Research to take part in this Congress, of which the conception and inception were due to him, our Council resolved that we would so take part in response to the call of such a man, and that one at least of us would cross the Atlantic to testify to the esteem in which we held his labors. I doubt not that many of you have attended this Congress for like reasons; and if we may imagine—and perhaps we more than most other men may be allowed to please ourselves with that imagination—that Colonel Bundy is cognizant even now of what we are all of us striving to do for this cause which he had at heart, he will feel at least that he is not forgotten, those who fain would have cooperated with his work, now alas! must needs content themselves with this tribute to his honored memory."

The speaker concluded by offering the following motion which was unanimously carried:

"That this Congress desires to convey to Mrs. Bundy a sense of the loss which Colonel Bundy's death has inflicted upon 'psychical research,' and its appreciation of the degree in which the success of this Congress has been due to Colonel Bundy's efforts in its inception and to the high repute in which his character and career are held by those interested in these studies throughout the world."

Among the interesting papers read before the Psychical Science Congress was one by Judge A. H. Dailey, of Brooklyn, N. Y., in regard to the case of Mollie Fancher. Judge Dailey said that for the last twenty-seven years this woman had been able to discern objects without using her eyes. Numerous instances of this power were vouched for by Dr. Robert Ormiston and Dr. S. Fleet Speir. She has repeatedly read the contents of sealed letters without even taking them in her hands. Dr. E. W. Wright, a graduate of Queens University, a member of the Ophthalmological Society of Great Britain, made a thorough examination of her eyes and reported the facts in an elaborate paper which was attached to the paper of Judge Dailey. He concludes that her eyes are sightless. In the concluding part of his report Dr. Wright says: "In an inner coat pocket I had a score or more of assorted colored skeins of wool yarn. Gathering one at a time in my closed hand still in my pocket I asked her to name that color. This she readily did with marked promptness for the primary colors, but for the shades and tints she was less prompt, but always correct. I did not know the color until after the test was made and I looked at it. Covering at random a paragraph of a newspaper I asked her what it was about. She told me the main points of the article, which I found true on reading it. I endeavored to detect feigned blindness by watching her behavior and by surprising her off her guard, but I did not succeed in finding any fraud. After the opportunities presented we are of the opinion that she does not see as we see, but sees as we don't. Though blind, yet she sees." Instances are cited where she, lying in her bed, where she has lain for twenty-seven years, has described friends or persons in the street blocks away from her house and minutely detailed all their movements and approach until they were at her door. The paper by Judge Dailey respecting the case of Mollie Fancher will be printed in THE JOURNAL in full at an early date.

BENJAMIN B. KINGSBURY, Defiance, Ohio, writes: I find in the Medical Record published by William Wood & Co., New York, in the number for April 15, 1893, the following from its London letter: "Some amusement has been caused by the new exposure of hypnotism as carried on in France. Mr. E. Hart took a trip to Paris and submitted the subjects of Dr. Luys's clinic to control experiments, which sufficed to show that these subjects were imposters. Dr. Luys hold an important position as physician to La Charite, and it is with regret that one sees, to what an extent he has been duped. New hypnotism is, after all, only old mesmerism 'writ large' and of no use as

a remedy except perhaps, in a few hysterical cases. Charcot seems at length to have arrived at this conclusion, but to my mind he is, to no slight extent responsible for the errors of others. At his own clinic there were for years public demonstrations of the most sensational kind on trained subjects, and it was quite a common occurrence in certain circles to go and see Charcot's cases for amusement. His clinic was in fact degraded exhibitions of a sensational kind which I hope no English or American physician of repute would engage in." In the number for March 7, 1893, of same journal appears a communication from Dr. Henry Hulst, A. M. M. D., of Grand Rapids, Michigan, a paper on the "Therapeutic uses of Hypnotism" in which he gives the result of operations on sixty-six persons aged variously from three to sixty-one years, out of whom only two were uninfluenced, and in which the patients were relieved of toothache, headache, backache, rheumatic pains, carache, pituitary, and other diseases successfully. This should be a sufficient answer to the somewhat flippant observation of the correspondent in regard to the uselessness of hypnotism as a remedy.

PARTS in L'Initiation for July has an article on "Les Larves" has the following passage: "It is from the vapor of the blood," says Paracelsus, "that the imagination borrows all the phantoms which it creates." Let us relate a personal experience: Some years ago we were witnesses of a phenomenon of direct writing in company with Dr. Gibier. It took place at the house of the magnetizer Robert who had put two subjects into the hypnotic sleep, one a young man, the other a young woman. A sheet of foolscap on the margin of which twenty persons present had placed their signatures was placed in an envelope, in full light, and the male subject, all this while in sleep, took this envelope between the thumb and the index finger of his two hands and held it vertically under the lighted lamp. At this moment we heard a scratching distinctly of a peculiar kind within the envelope; this lasted about three minutes. During this time, the subject asserted that his blood was escaping from his hands and was entering into the envelope; but no one saw this objectively. When the scratching ceased, the subject had fainted and had syncope of two minutes. While I was bestowing the necessary attentions on him, Dr. Gibier has possessed himself of the envelope. The foolscap sheet was withdrawn and it contained twenty verses of a poor style of poetry, signed "Cornelle" and seemed traced with a burnt out candle end. Investigation showed that the young subject aspiring to the career of a dramatist had crammed his head full of verses of the great classics. Hence the etiology of the name "Cornelle." Having had some time after this occasion to analyze direct writings, I discovered under the microscope, the presence of carbonized globules of human blood. It was indeed the blood which was the matter of these manifestations. Hence the enormous exhaustion of the subject.

WHEN Governor Altgeld says there are not more than fifty anarchists in Chicago he says what every one who does not make highwaymen out of posts and wild animals out of wayside bushes knows to be true, says the Chicago Evening Post. When he says there never was any dangerous number of anarchists in this city he again speaks fact. A few years ago a small, compact group of men preaching—and a few of them preparing to practice—destruction of the law was broken up in Chicago. It never has regained its formation. Its theories, dilute, remain, but they are lodged with a handful of dreamers and false philosophers who are in no way, distant or immediate, dangerous to the people of the State. The fellows who have been called anarchists are dignified by a term that conveys at least some suggestion of a purpose to improve the condition of mankind. They are merely rowdies, tramps, mischief-makers of a breed that is always hatched out by days of discontent and hardship. They have no theories more dignified than those which sway the mind of the or-

inary burglar. They have neither formation, discipline nor courage, and they are dangerous to the community in so far only as the law is weak in repressing them. Governor Altgeld has said the word needed to maintain the good name of Chicago. We are dealing with rowdies, not anarchists, this time.

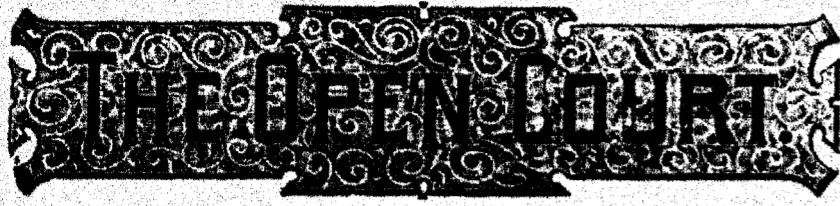
To some of our readers it may seem strange that The Outlook puts Professor Tyndall's portrait on its front page, for Professor Tyndall has sometimes been ranked as an infidel, says The Outlook. We put his portrait there because we believe him to be, as a man and as a teacher, truly religious. An ancient chronicler says of a famous ecclesiastic of the sixteenth century something like this: He is cruel, deceitful, and covetous, but full of religion. Professor Tyndall has not this kind of religion. What is religion? In the realm of conduct it is practical righteousness; in the realm of thought it is perfect truthfulness. As an investigator Professor Tyndall seeks only the truth. As a teacher his sole aim is to impart the truth. As a seeker after truth he is wholly in earnest; as a communicator of truth he is absolutely candid. . . . If every modern theologian could receive, by a sudden inspiration, Professor Tyndall's openness of mind to all disclosures of truth, his earnestness of purpose in quest of truth, and his candor of statement in teaching truth, there would be an end to heresy trials; and the Church universal would enjoy an illumination like that which used to make St. Peter's dome on Easter night a blaze of glory.

Rev. B. Fay Mills, the well-known evangelist, has declined the degree of D.D. given him by Iowa College. After expressing his thanks for this indication of their confidence, he adds: "It is with pain, therefore, in the fear that I may seem ungracious, that I ask your kind permission to decline this title. I have a sincere wish to refrain from anything like a critical impulse concerning others but for myself I cannot but interpret the spirit of the Master's words, 'Be not ye called Rabbi, . . . for one is your Master, even Christ, and all ye are brethren,' as indicating to me that I ought not to be called by any title of honor that is not owned by all of my faithful brethren in the ministry of Christ. So please let me remain a plain minister of Christ till the end of my pilgrimage."—Christian Register.

TO-DAY, when thousands of working people are vainly searching for employment and loudly clamoring for bread, there is double cause for precaution against the effect of murderous counsels by excited and short-sighted men who would be labor leaders. It is perfectly evident that the present season of distress is being seized by anarchist leaders to sow among the unemployed the seeds of their pestilent doctrines. There should be no temporizing with these foes of society and order. The New York police authorities are discharging an urgent duty in curbing vigorously the pernicious activity of anarchist demagogues.

THE Etoile, a secular paper published at Avignon, once the residence of the Popes, and a very centre of spiritual and intellectual darkness, is publishing a series of queries to the following effect, which its readers are invited to reply to:

1. Did you ever, within your own experience, see the apparition of any person then living, at the moment of his or her death?
2. Could you give detailed particulars concerning such phenomenon?
3. Do you remember if the apparition presented a sensible or visible form?
4. Did it appear by night or day, in your waking or sleeping hours?
5. Did you ever have any presentiments, which were subsequently verified?
6. Did you ever hold communications with apparitions of the "dead"?
7. Can you mention any phenomena of this kind which have happened to credible members of your family or friends?—Harbinger of Light.



THE PSYCHICAL SCIENCE CONGRESS

[We present in *THE JOURNAL*, this week, the papers which were presented to the Psychical Science Congress by Charles Gilbert Davis, M. D.; M. L. Holbrook, M. D.; Baron du Prel and Mrs. Hester M. Poole, and give the second part of Mr. Stebbins' address, the first part of which appeared in *THE JOURNAL* last week.—ED.]

HYPNOTISM WITH SPECIAL REFERENCE TO HYPNOTIC SUGGESTION.

BY CHARLES GILBERT DAVIS, M. D.

Currents of human thought, like the tidal waves of the sea, may often be traced, outlined, measured and foretold. As we glance out upon the vista of life to-day, and view the ever-changing panorama of thought and action, it takes but little discernment to discover a manifest inclination on the part of the leading minds of the world to study the psychical side of human existence. Never was there a time in the history of the race when the mind was so restless. Not for two thousand years has the world waited with such breathless expectancy and hope for new light to be given, to enable us to discern our relation to a universe of intelligence. Everywhere is a restless movement of advance. The scenes are shifting rapidly. The evolution of the human mind is progressing at a remarkable rate of speed. The beliefs, theories, and entire educational foundations of our childhood are often overturned in a day. Indeed, so accustomed are we to this rapid transformation, that we are not surprised, at any time, to find the heresy of to-day become the orthodoxy of to-morrow.

Amid these changing scenes truth is always found invincible, while superstition, bigotry and ignorance, standing ever in the path of progress, are rapidly giving way. In all branches of science, we find this power of resistance. It is so in the political world; it is observed in theology, and nowhere is it more manifest than in the science of medicine. But wisdom increases. Light is coming in through the windows. Though we are yet children, playing among the flowers, breathing the balmy air, and listening to the sweet tones of a universe of joyful sounds, yet are we growing more acquainted every day with our environments. Life does not seem so strange and weird as it did one or two thousand years ago. Nature is not so mysterious, and God not so far away. We are being taught—receiving suggestions through the avenues leading to the conscious ego. Light is coming in through the windows, hearing, seeing, smelling, tasting, feeling, and perhaps another window, that is yet but dimly seen through the twilight of our nineteenth century knowledge.

The suggestions made through these various channels are being carried to the receptive centers of the brain, and there recognized and utilized for the purpose of carrying on the progress of evolution, which is slowly, but surely, lifting man from an ignorant past to an intelligent future. Through these avenues, the human mind is receiving nourishment. Through these senses force is entering into the conscious ego; and the result is change—wisdom—growth.

With this knowledge we must then admit that thoughts are entities, or manifestations of force. Intelligence—intellectual growth depends upon the kind of suggestions received, the rapidity with which they are received, and the ability of the recipient to utilize them. Recognizing the necessity for suggestion, we would next inquire as to the best condition in which to place the recipient to make suggestion most effective.

It has always been observed, that when the nervous system is calm and quiet, ideas are most easily transmitted to the seat of consciousness, and when so transmitted, make the most powerful and lasting impressions. Hence, if we desire to make a sudden and lasting impress on the mind, we first soothe or tranquilize it and then with decided and forcible utterance, literally drive the thought in. And this, stripped of all the hyperbole of theory, hypothesis, fiction, sentiment and nonsense, is hypnotism.

Of course, I am viewing this subject with a physician's eyes. I am looking at it from a practical standpoint, being well aware of the many hypotheses that have been advanced. I do not say that these few statements constitute all that there is of hypnotism, but, so far as I know, it includes the limit of present scientific knowledge on the subject. But I shall not pause and attempt to fathom the ocean of the unknown. I shall not enter into the metaphysical question, relating to the duality of the mind, nor discuss the possibility of an astral emanation. Let us rather endeavor to intelligently classify and arrange the facts that we know to be proven, and reasoning from the premises we possess, let us pursue the truth.

Hypnotism was so named by Mr. Braid, the Manchester physician, who studied the subject about the year 1841. The peculiar drowsy or sleepy condition, coming on from fixed attention, during his experiments caused him to refer for a name to the Greek word "Hypnos." This science has had a variable career, and those who have dared to openly study it, have suffered from the malicious slings of the ignorant.

But when we look back over the history of the progress of medical science, and remember that Ambrose Pare, who advocated the use of the ligature was ostracised, that Harvey, the discoverer of the circulation of the blood, was mobbed, and that Jenner, who bestowed a blessing upon countless generations of humanity, was called a charlatan, we are not surprised that those who enter upon the study of these psychical questions which pertain to the highest elements of man's mentality or spiritual existence, should meet the opprobrium of non-progressive, materialistic, unscientific stupidity. The highway along which has advanced the car of the healing art is ornamented with the shames of crucified medical martyrs. They were once scourged by the mob, but the world now builds monuments to their memory, and writes their names high on the scroll of immortal fame.

But hypnotism is rapidly assuming its position as a science. There is no longer any doubt as to the efficacy of hypnosis as a therapeutic agent, and I prophesy that before another decade has passed, it will have become quite fashionable. Every year, every day we are recognizing more and more, the wonderful power of the mind over the bodily functions. Evolution is doing its work. Physically, man was completed ages ago. The human form has not perceptibly improved in beauty of outline since the days of ancient Greece, but in breadth of intelligence, in spiritual gifts, in mentality, in all the nobler attributes of manhood, the work goes rapidly on. In proof of this, I can only point to the history of humanity for the last two hundred years.

I need not dwell upon the history of hypnotism. The subject has received so much attention in recent years, that its history is now quite familiar to the intelligent public. It is sufficient to say, that there are at the present time two schools, differing somewhat in their teachings. The Salpêtrière School of Hypnotics contends that hypnotism is a disease, that it may be studied from a physiological standpoint, and that suggestion plays an unimportant role; while the School of Nancy tells us that it may be best studied on healthy subjects, and that the basis of it all is, suggestion. The controversy between these two centers of investigation has done much to elucidate the subject. No hypothesis thus far advanced has been sufficient to account for all the phenomena, but we are accumulating facts, and in due

course of time will be able to methodically arrange and classify them, and so bring hypnotism to occupy a scientific basis.

Let us examine carefully some of the facts. In any case of hypnotism, before we make our final suggestions, we usually suggest a quiet or calm condition of the nervous system. This we call, hypnosis. If asked for a definition, I would say that hypnosis is an induced tranquilization of the nervous system, in which the will is, more or less, in abeyance, and the mind open to suggestion.

While the patient or subject is in this state of sleep or hypnosis, we may then through the senses send impressions to the brain, and this is hypnotic suggestion, which differs greatly in degree from simple suggestion.

During the ordinary occurrence of every-day activities, we are, throughout our normal lives, receiving suggestions from various sources, which leave their impressions. We have words spoken to us; we listen to the sounds of nature, the eye has ever the panorama of life before it, and all of these impressions, carried to the brain, act on the individual in a way which we may term simple suggestion. But when the mind has been tranquilized, and the subject has passed into the condition of sleep, or languor, which we term hypnosis, then we may make suggestions, and find them far more effective than in the waking state. This we term hypnotic suggestion, and it is undoubtedly far more effective, far-reaching, and powerful than simple suggestion.

The great motive power that is to-day lifting mankind from the shadows of the past up to the beautiful intellectual heights of the nineteenth century, is suggestion. Every beautiful thought, every flight of poetic fancy, every grand burst of melody, every column, peristyle and spire of architectural splendor that reflects the sunlight—all were born through suggestion. All the world is a constant scintillation of mind, suggesting to mind. **The evil thought is impotent, short-lived and dies, while that which is born of good, is powerful, lives and develops. A suggestion, coming from one mind and conveyed to another, carries force. How much force, depends largely upon who made the suggestion. When we know how to measure this force, then we will know how to formulate the law of suggestion.**

If required to formulate the law of suggestion, I should say:

1. All impressions, carried by the senses to the center of conscious or subconscious life, convey power.
2. That the impression is greater and more lasting in proportion to the number of senses simultaneously impressed.
3. That some men possess greater power of projecting thought than others.
4. That the impression made on the mind by the thought of another depends upon the force with which the thought was projected, and the resistance, which it meets.
5. That impressions of thought, sent to the brain, are increased many fold if the mind is previously tranquilized, and thrown into a state of hypnosis.

One of the most noticeable facts in life, is the great difference in the capacity of various individuals to make impressions, and command obedience through suggestion. Men differ widely in their physical capacity; so they do in psychical force. Some men may hurl missiles with greater force than others; so some may project their ideas with greater effect than others. One man may address a jury, and the effect of the speech is only soporific. Another attorney addresses the same jury on the same subject, and immediately every man is alert, wide awake, and fully convinced that he is listening to the truth. Why is this? Because the last speaker knew how to drive his thoughts in like javelins. He knew how to suggest forcibly.

One of the most notable examples among the minds of men in this capacity was Napoleon Bonaparte. Among his associates, in the army, in the councils of

the nation, his word was law. A look, a motion, a few quietly uttered words were sufficient to command obedience. All felt the mystic spell of his power.

Note the instance when Marshal Ney had been sent by Louis XVIII. to arrest the emperor on his return from Elba. No sooner did the Marshal come within the spell of Napoleon's powerful suggestive genius, than he himself surrendered to Napoleon, and the combined forces marched against the king.

In reading the history of France, I have sometimes imagined, that Napoleon must have hypnotized the entire French nation, and then died without removing the spell of his genius. A suggestion of his spirit still broods over the land.

The most wonderful phenomena of suggestion the world has ever witnessed are probably those related in connection with the miracles of Christ. That he performed miracles, history, both sacred and profane, admit. Because these works of Christ were apparently a deviation from the known laws of nature, is no evidence whatever that they were entirely beyond the pale of law. There is no such thing as the supernatural; it is only the superusual that give us cause to wonder. If we had never seen the sun rise, on witnessing it for the first time, we would look upon it as a miracle. It is unreasonable to presume that these miracles were performed without the operation of the principles of law. The more I have studied them, the more I have become convinced of this. Christ evidently understood every impulse of the human soul. There was no phase of character that he did not read at a glance. He knew the value—the strength of words. He could play upon the thoughts of men as easily as a musician can bring harmonious sounds from a musical instrument. In a careful study of his various utterances, how easily we detect the thread of faith, hope, expectancy and belief, along which ran the suggestive thought or word to be carried to the consciousness of the recipient, and there produce the desired effect.

In the case of the man born blind, I do not for one moment believe any theologian will contend there was any efficacy in the ointment, made of the clay and applied to his eyes, nor in the water of Siloam, in which he was told to wash. But in the light of modern science, we can readily understand how these acted as powerful conductors of suggestive force.

Faith, hope, expectancy and belief are powerful, therapeutic agents, and Christ undoubtedly well understood the law of applying these in a suggestive sense to relieve humanity. To say that Christ worked beyond the pale of natural law is unreasonable. Through all ages of mankind, we have caught occasional glimpses of the manifestation of this force. How often are we able to say to-day, "Thy faith hath made the whole." Notwithstanding the ignorant bungling and unscientific manner in which the application has been made, we must admit that much good has been accomplished, and many diseases cured through the "Christian Scientist," "Mind Cure," or "Metaphysician." These should be classified where they belong, as cases of suggestion.

The world to-day is full of illustrations of the workings of this law of suggestion through faith. The physician, who can arouse it, and carry it along the lines of known scientific truth, is capable of reaching the highest pinnacle of professional usefulness in the age in which he lives. Many people have recently been cured at Lourds in France. Thousands have left their crutches at the shrines of saints and gone away, rejoicing. Multitudes have touched, what they supposed was a piece of the true cross, and were healed. Shall we not learn a lesson from this? Shall we not grasp this suggestive force and utilize it for the good of man? Shall we not chain these potential energies and harness them to the car of progress?

Under no circumstances do we see this law of mental influence so powerful as when associated with religious ideas. Among the great multitude of mankind, it is observed that a life, lived in harmony with religious belief, is essential to good health, or recovery from disease. I have seen many a Catholic

woman restored from years of suffering, by sending her back to the folds of her church, from which she had wandered, but in whose tenets she still believed. I have seen the rose return to the faded cheek of many a girl, who had been reared and educated under strict religious discipline, on persuading her to return to the path of Christian duty. I verily believe that an outraged conscience plays an important part in nine-tenths of all chronic ailments.

This wonderful influence of the mind over the body, and our ability to regulate it through suggestion, is just beginning to be thoroughly recognized. How it may be utilized in many ways for the happiness and advancement of mankind, I will not stop here to enumerate. Although I might dwell at length upon its legal and educational aspect, I shall leave this for future consideration, and speak briefly of its medical application.

Possibly no therapeutic agent has played such an important role in the healing art as suggestion, and I might also add, that no other has received so little credit for what it has accomplished. To prove that suggestion has been the chief agent in healing the sick, we have only to point to the various schools of medicine, whose teachings are often diametrically opposite, and yet their success is not materially different.

In looking over the field of work from the infinitesimal doses to the most heroic of medication, the public are unable to detect any marked difference. The distinction is only noticeable when we observe individuals. The remedies enumerated in the healing art are numerous—their name is legion. Medicines that are useful in a practical sense are rare. I do not mean to decry the use of medicine. It is useful—as much so when required, as food. In many instances, it is food, and yet, how very much of it is like the clay, applied to the blind man's eyes—only the thread, along which runs the current of faith to suggest the cure.

Our doctors have been too materialistic, our so-called metaphysicians, Christian scientists and mental healers too ignorant of medicine and the law of suggestion. The work should be combined. We cannot ignore the body. We cannot do without, either food or medicine. Hunger and thirst may well be classified as disease. What are the remedies? Bread and butter, beef-steak, potatoes and pure water. Show us how to do without these, and then we can think of dispensing with medicine of all kinds.

The power of suggestion should be taught in our medical colleges. It will be some day. In the near future, we doctors will gather up all of these psychical ideas, embody them in a code, showing profound erudition, stamp them with a name of "learned length and thundering sound," call them ours, and defy any other man to use them on pain of instant excommunication. We have opposed hypnotism for many years, and now we are thinking of getting a copyright on it.

The enormous accumulation of facts, relating to the psychical side of human life, are constantly demanding a closer study of these questions. There can no longer be a shadow of doubt as to the wealth of these undiscovered fields. The legal and educational aspect of the subject is enormous. When we more thoroughly understand the laws of suggestion, we will be better able to unfold the minds of the young. The present effort that is being made in the way of teaching by symbols is a splendid illustration of the workings of the law of suggestion, by appealing simultaneously to several of the senses. Under all ordinary circumstances, simple suggestion may be used, but when through hereditary transmissions, or the accidents of disease, severe mental abnormalities or perversions are present, we may resort to hypnotic suggestion. I have seen a few illustrations of this, sufficient to warrant my belief in its practical use.

But the medical uses to which hypnotism may be applied are to-day attracting much attention. I might illustrate this by citing the history of numer-

ous cases, that have come under my own professional observation, but it would not fall properly within the province of this paper. I believe, however, we are scarcely within the suburbs of this great subject. I am convinced there is no rational being, suffering from functional disease, but what may be benefited by this treatment, and I have seen sufficient evidence of marked improvement in organic disease to warrant me in redoubling my efforts and researches in this direction in the future.

I feel that within the narrow limits of this paper, I have scarcely touched upon the boundaries of the great subject of hypnotism. The more we study it, the greater are the number of avenues, which we find opening up and leading to new chains of thought. We have scarcely spoken of the sixth sense. Are there no means of communicating with consciousness, excepting through the five senses, hearing, seeing, smelling, tasting and feeling? I must confess that some of my experiments have led me to believe in the existence of this psychical sense. I have time and again communicated with a hypnotized subject, apparently without the aid of the five physical senses, but I have not repeated these experiments sufficiently often to announce them as scientific facts, and hence refrain from dwelling upon this branch of the subject. I shall probably allude to these experiments in another paper. I have seen sufficient to convince me that thought transference is one of the possible coming facts, and while dwelling on this subject, what thoughts come to us. If telepathy can be used to transmit messages around the world, why not also to the other planets of our solar system, and even to the uttermost limits of intelligence, wherever it may be manifest within the confines of space? Who can set a limit to the powers of heaven-born spirit? Are we not justified in believing that man will never rest till he has explored the universe?

The human brain is a microcosm of boundless forces. As far as thought extends, so far reaches the power of man. It is well that we pause and study for a while our own latent capacities. It is possible that we contain within ourselves energies, whereby we may yet be able to manifest Godlike power, gain greater control over physical life, and cure what has heretofore been considered incurable disease.

For does not history tell us, that by the same means even the dead were raised?

Humanity is yet in its childhood. We do not yet comprehend our growing strength. There is hope for the human race. Let us turn for light to the God within us. When we more thoroughly know ourselves, and know how to apply this force of suggestion, then will the education of the young no longer be a task, but a pleasant pastime.

Through the suggestive power of symbols or object lessons, the light will come to the young mind through several windows, and the child be led, step by step, easily through the labyrinths of thought. The development of the young life will be like the unfolding of the petals of a beautiful flower, without effort, and full of the joy of existence.

Much is being done to-day in the way of treating diseases by hypnotic suggestion. My own opinion is that this method will rapidly increase. The nineteenth century has brought to light no therapeutic agent more powerful or more capable of usefulness than hypnotic suggestion, and I verily believe the twentieth century will find none so generally applied. Surgery and hypnotic suggestion will largely constitute the healing art of the future. It may not be in our day, it may be centuries hence. But it will come. Man contains within himself fountains of health and youthful vigor, waiting to be unlocked.

Let us reverently and hopefully explore this new field of knowledge. Let us turn awhile from war, the greed of gain, the strife of life, and the sorrow of pain, to look for a greater happiness. The night around us is dark, the storm rages, the billows are high. Let us look and listen; for comes there not a new light, a new voice, and a new hope, to which humanity may cling?

AN ANTHROPOLOGICAL STUDY OF SOME HEALING MEDIUMS.

By M. L. HOLBROOK, M. D.

Healing the sick by laying on of hands has been practiced from ancient times to the present. With the advent of modern Spiritualism there has been a revival of this method under the names, "magnetic healing," "spirit healing," etc., and those who practice it are usually known as "magnetic healers," or "magnetic physicians." I have had the opportunity for twenty-five or more years to observe many of these singularly endowed persons, and purpose to make a brief study of some whom I regard as most worthy and entirely free from the suspicion of fraud which characterize many of these as other mediums. In many cases these persons have taken up the work of healing the sick without any medical preparations whatever. Their minds were unbiased by any knowledge of the healing art as practiced by the sons of Esculapius and open to receive any new light from occult or other sources. Those that I have studied have had in other respects, only ordinary education. In some cases their ignorance of anatomy has been so great that they could not name the location of any organ accurately, or state its functions correctly. None of them would be able to diagnose a disease scientifically as is done with such great skill by modern medicine. They would answer to the caricature Socrates gives in his conversation with Euthydemus concerning the young man who would practice medicine without preparation. "Never, men of Athens," said he, "have I learned the art of medicine from any man, nor have I sought to have any of the physicians as my teachers. For my whole life though, I have been on my guard, not only against learning anything from physicians, but against even appearing to have learned this art. Nevertheless, appoint me to be your physician*," etc. If, however, as they all claim, they have hidden sources of knowledge, either from spiritual beings or from the subliminal self, then this caricature would not justly apply to them.

In most cases the gift of healing came to them unexpectedly and unsought; in some cases in spite of much opposition and rebellion on their part against its use, and before the person had become believers in Spiritualism. In three cases the healers have been so pressed on by the force controlling them, that they have given up lucrative occupations to practice it, and in two cases, pursued healing for years, refusing compensation when pressed upon them and when they needed it.

I will now state some of their physical characteristics. Nearly all, whether male or female, have been above the average size. A few of the men have been over six feet high. The torso has been large, the measurements around the chest often over forty inches, and in one case forty-five, and the waist measurement larger. This, of course, indicates large lungs, heart and digestive organs. The head has been above the average size or twenty-two to twenty-three inches, and unusually long and high. In no case has the head been round or bullet shaped. The muscles have been large, the carriage erect, and the spine straight. We may say that they have been normal men and women with strong frame, large and strong limbs and good muscular power, no inclination to become corpulent or fat, free from disagreeable bodily odors and foul breath; a healthy skin, rather dry, with a good growth of hair, and a tendency to regularity in life and a disinclination to excesses of any kind.

As the hand is an important instrument in their treatment, I have given some attention to its characteristics. It is usually a large hand, rather fleshy but firm and strong, not specially flexible, nor on the other hand stiff and immobile. Its touch is agreeable; when you grasp it you feel a friendly grasp of a warm-hearted person full of life. It is a hand whose touch would suggest helpfulness and trust to an invalid, rather than re-

pulsion. I was struck by the low temperature of the hand of one person when beginning to treat patients. Its touch would almost send a shiver through a sensitive person. I could not measure its temperature by a clinical thermometer, and contrived another for the purpose, and found it only 66 degrees F. This healer said she could always do better work with cold hands, but they usually became of a normal temperature after fifteen or twenty minutes. Her patients corroborated the statement that if her hands were feverish and hot at the beginning, she did them little or no good. Another has a cool moist spot on the back of the wrist when treating patients. If it is not so she is not in a good condition, and does not expect to produce the best results. I have made no test with the thermometer as to the temperature of the wrist only observing that what she says seems to be true to the senses.

Those I have studied have been simple in their tastes and like simple nourishing but not highly spiced food; none have cared for alcohol or much tea and coffee. Some have insisted these drinks were not allowed them by their guides or whatever force holds them in subjection. Some have been abstemious and used little flesh food, some none at all except at long intervals, and when not doing much healing work. The excuse is that they could not come under spirit control when meat is any considerable part of their diet. They have generally been lovers of nature, and a natural life rather than of art and an artificial and fashionable existence and would I think, have been enthusiastic naturalists had their lives fallen to such a lot. In a few this has been a marked trait.

I have examined the blood of a few healing mediums, not of course to discover any secret of their magical power, but to decide on its purity and the strength of the constitution. I found it normal and the amount of living matter in the white corpuscles large, and from this I infer strength of constitution and power to recuperate quickly after exhaustion is over. As to intellectual traits, of course no two are exactly alike, but there are certain traits in common. I should say first that there is a harmony of intellectual life, a feeling of self-confidence and of self-respect and a desire for the welfare of others. I think this kindly feeling is one of the secrets of the good; they are often able to accomplish. With it they gain the confidence of invalids and coax them back to a normal life. There is also a good deal of reserve force and quiet will-power which guided by good sense acts for good.

Those of whom I write have all been chaste in character. This has been a pronounced trait, but I know there are those who pretend to have this gift and who may have it at times, who are not chaste. I believe nearly all are inclined to a belief in the marvelous and not disposed to a rigid scientific study of the phenomena which they manifest as healers. "It is enough" they say "that we know by experience; you men of science will reach our conclusion by the slow process of scientific tests; as for us, we have reached it now." I have yet to find one who is not inwardly convinced of being under the control of disembodied spirits. They are as certain of it as the automatic writer is certain that he writes under spirit direction. The same force that in the automatic writer says, "I am a spirit." "I am no part of the medium," in the healing medium says we are spirits or we are a band of spirits; the medium is only our instrument. Nearly always the claim is that these bands are composed of some distinguished physicians or several of them aided by Indian spirits. Physicians say they furnish the knowledge and Indians the power to do the work.

I have asked many healing mediums to tell me how they feel when under control for treating a patient. The feeling is different with different patients, but in many cases they say they feel endowed with energy which to a certain extent acts automatically and is not under the control of the will. The hands seem, they say, endowed with intelligence and go to the spot which needs treatment. They assert that they do not wish to be told what to do and that this confuses

them. They often say to their patients, "Now don't tell me anything; let us act as the spirits direct." If they wish to quiet the patient who has an excited nervous system however, this force or energy with which they claim to be endowed takes a different form from that which it takes when they wish to arouse dormant or debilitated organs.

I have often asked of them why they cannot endow me with the power, so I can use my hands to heal the sick? The reply generally has been that "all have the gift, some in a larger measure than others, and that it grows by exercise." I could never get a promise that they would control my hands, but on one occasion when I was giving attention to this subject, a patient who had long suffered from most intense periodical headaches, due as I believed to exhaustion, headaches which usually lasted three or four days, came to my room and cried out in despair, "Oh, doctor! another of those dreadful headaches is coming on. Do, do stop it." I said, "All right, sit down and I will." I put my hands on her head and almost at once they seemed to be taken out of my supraliminal consciousness and were controlled by some other force than my conscious self. There seemed to be the energy of a dozen pair of hands in one pair. I worked over her head, spine and arms vigorously and automatically for fifteen minutes when the patient was so sleepy she threw herself on the lounge and slept for several hours, waking up entirely relieved and the relief was permanent. I never had this experience to the same extent again, and I only mention it to show that in this single instance it corroborates what others have said. This was in 1866.

I have said that the healing medium cannot diagnose a disease scientifically, but they often seem to get at its real character. I will give an illustration: I was once taking a treatment when overworked and needing rest; I should have said I was suffering temporarily with cerebral hyperemia. The doctor, slightly entranced, put his hands on my hand and said, "It seems to me as large as a balloon. I have the sensation that my hands are far apart." He held them there for some time and then went to the lower extremities and said, "They seem so small; not bigger than pipe-stems. I can hardly feel them," and going back to the head again after a little, he said, "It is beginning to collapse, grow smaller," and in half an hour he declared the equilibrium was restored. All I could say was that I felt sleepy, went to bed and slept eight hours, and felt well the next morning. The scientific physician would have said, "Too much blood in the brain." The healer said, "All the forces of the body are in the head."

In a majority of cases their diagnosis would, however, not satisfy scientific physicians. Probably for this reason, they do not study their gifts with much interest.

I might prolong this paper indefinitely, but it must be short and I will not extend it further than to say that I believe the healing medium has some gift which may be, in many cases extremely useful to the sick, and that he deserves some attention from those interested in psychical research. We should, I think, study mediums as anthropologists as well as pathologists and psychologists. The material is always at hand. It requires no costly laboratory or station on some mountain height with expensive apparatus. The fruits of such study may be helpful in many ways.

PROGRAMME FOR EXPERIMENTAL OCCULTISM.

By BYRON CARL DU PREL.

The following is an abstract of a paper by Baron Carl du Prel, which was read before the Congress by Mr. L. Deinhard:

Baron Carl du Prel, Dr. ph. (honorary president of the Society for Scientific Psychology in Munich) has forwarded to the Congress a programme for experimental occultism. The following is only a short abstract of this paper:

Auto-suggestion and external-suggestion are essentially the same. If this is the case, then they must

*See Xenophon's "Memorabilia."

be interchangeable one for the other. What in numerous cases the auto-suggestion spontaneously produces, external-suggestion must also produce. There is therefore no occasion for doubt of the actual identity of both, because external-suggestion does not operate as much, except that it is first received by the hypnotised subject, which is not always successful—that is transferred into an auto-suggestion.

Prof. Bernheim in Nancy says in one of his works: In order that the suggestion may take place, it is necessary, that the idea be received by the brain of the hypnotised subject—that is, that he believes in it." The subject—says Baron du Prel—accepts, however, the idea mostly, just because he is hypnotised, that is, put in a condition of psychic passivity or incapacity for psychic resistance. That the hypnotised subject directly changes the external suggestion into an auto-suggestion, that it therefore executes the suggestion not to obey, but out of an impulse of its own, is shown very plainly by the execution of the posthypnotic orders. In this way the subject is first awakened, and awakes without any recollection. The execution of the command will be done at the given time from his own impulse and in complete feeling of supposed freedom. Though the suggestion may concern ever so senseless an action, yet will the subject find some motive for his action.

A stigma for instance can be formed through bare auto-suggestion, as was the case with Katharina Emmerich in Tirol some years ago. You find here in the German section picture galleries of the World's Fair a remarkable portrait of this person, painted by the celebrated Gabriel Max. But also through suggestion by another may a stigma be produced, as recently Prof. Krafft-Ebing of Vienna demonstrated.

The so-called healing instinct arises auto-suggestibly with somnambules, as is reported in the case of the "Seeress of Prevorst" related by the German physician, Justinus Kerner, about 1830. But this same instinct may also be provoked by suggestion from another, also Baron du Prel himself proved by experiments last year.

In the literature of occultism numerous auto-suggestibly produced cases of seeing objects at a distance in space and time in so-called dreams of warning, which proved to be true, are reported. Also here we shall be able to put in the place of natural sleep, in which such a dream is accustomed to occur, the artificial one and in the place of auto-suggestion external-suggestion.

The warning dreams, says Baron du Prel, are quite infrequent, because they are succeeded ordinarily by an awakening with loss of recollection of the particulars. The hypnotism might produce not barely the sleep necessary for dreams of warning, but also add the external-suggestive order of recollection.

Furthermore, Baron du Prel thinks, the emission of the double, which generally occurs auto-suggestibly, might also be produced by suggestions from another.

In the older literature of occultism as well as in that of later times (Phantasms of the Living, etc.) says Baron du Prel in closing, there are a considerable number of cases mentioned, in which living men, warmly attached by the strong bond of friendship and love, under the exciting influence of an hour of separation give a mutual promise, that the one first dying should appear to the other left behind, which appearance occurs either immediately at the moment of death, or soon after. Here is presented therefore a mutual and in fact a posthumously excited external-suggestion. Certainly such promises are fulfilled only in rare cases and really for the reason that external-suggestion communicated in the waking condition are only rarely effective. Such experiments would, however, be attended more frequently with success, if the percipient always should be found in a condition most favorable to suggestion. Now this condition is the hypnotic state. I would hence recommend an effort to require of hypnotised persons the promise to appear posthypnotically, that is in this case posthumously, that is after death. The fulfillment of such a suggestion operating after death would be so much easier the more the condition of the subject approaches that of the posthumous; that is, less

active the corporeal impediments are. The normal sleep may be sufficient; but more success would attend the condition of somnambulism, hypnotically produced.

Therefore the programme of Baron du Prel is simply the general introduction of external-suggestion in all branches of psychic researches. The sharpness of logical conclusion is a peculiarity, which Baron du Prel possesses in an eminent degree and you will agree with me, that from the standpoint of pure logic no objection can be made against this programme. Whether this incomparably courageous thinker has succeeded in presenting an universal method for experimental metaphysics, or as Prof. Richet says, for occult psychology is to be decided by future investigation.

THOUGHT AND ITS VIBRATIONS.

By HESTER M. POOLE.

During the half score of years since the Psychical Society began to examine the immense stream of occult phenomena that has poured down the ages—a stream dark and gruesome through admixture of error and superstition, it has sifted out so much truth that its friends anxiously desire to further its efforts for continued investigation. Every effort to elucidate the principles underlying these phenomena must necessarily be posited upon an understanding of the laws governing mentation.

Thought, what is it? Where does it originate? What are its powers, what its limitations?

I must premise a consideration of these inquiries by stating that my brief effort in this direction is written from the standpoint of the intuitionist. Accordingly, if they have any value, my positions must be corroborated and fortified by science.

Intuition on the lowest plane is illustrated by the work of the bee in discovering fields of honey-bearing flowers. Intuition and pure reason or the normal and innate perception of truth, are synonymous. And, as the subjective and the objective universe are in exact accord, under proper conditions, man may, with lightning-like flash, focus the lens of the mind upon those truths and forecast those scientific advancements that are afterward toilsomely proved by the due procession of events. Some one has termed intuition "the wisdom of the eternal spirit." Emerson declares that "the soul has assurances by instincts and presentiments, of all power in the direction of its ray."

To begin with, I must, through intuition, assume that there is in each, an inmost essence, "the mine of the spirit," in which resides power, wisdom and volition. It is a portion of that infinite and eternal energy, the life of all correlated forces, that is differentiated from the unpolarized ocean and individualized in every human being. Now, in the vital bridge that connects this ego with that objective garment in which it plays its part in the maturing of the individual, we find the origin of nearly all the thoughts of man.

The vital web, connecting the two poles of his nature, I shall designate soul. It is made up of many elements and is distilled in part, from food, drink and the atmosphere. It is a web that is weaving itself all our lives, and the pattern to be shown hereafter, is made from our ruling desires and aspirations, as well as from heredity and environment. Rooted on the one side in that spiritual universe of which the sensuous universe is only a symbolic representation, on the other it is related to the physical senses and organic functions of animal life. Though substance, it is so transcendently refined as to be inappreciable to the senses.

Now, to my apprehension, the dynamics of soul-substance are what we denominate as thoughts. They differ from soul, precisely as waves differ from water. They are not substance but the motion of substance. They originate either from the spiritual side of nature or from the physical and between these two sources there is room for all varieties of thought that can be translated into every phase of consciousness.

Like a lake, the mind of man must be fed by in-

visible springs welling up from the depths of universal spirit. Its margin may be likened to man's body and the trees upon its brink to external objects within cognizance. Now, sensuous and selfish thoughts arise from superficial causes, from the animal nature alone; while, more rarely, thoughts bubble up from the ceaselessly flowing fountain of Deific essence. And, according to the depth from which they arise and the clarity of the waters through which they flow, will be the truthfulness of the thinker. That is, the deeper the plane from which these thoughts originate, the profounder will be the truths enunciated. In translating the records made by these wave vibrations of the subliminal consciousness—there may be mistakes, for what translation perfectly announces the meaning of the author?

Whenever the wave-lengths of thought are in unison, or when one is the multiple of the other, telepathy is practicable. Otherwise, if the vibrations are as 4 to 9 or 5 to 7, instead of 4 to 8 or 5 to 10, then there will be no telepathy.

It is not needful for me to allude to those vibrations of the luminiferous ether that produce color and sound, nor to that late beautiful discovery that the magic of the potent pencil of the sunbeam, transforms color into sound. Who will invent that almost infinitely delicate machine that shall register the throbbing of the brain caused by waves of thought, and so record the messages that mind sends, even across vast spaces, to sympathetic mind? What is speech but the outer, symbolic form, of that vibration, by means of which, in a higher mode of existence, soul communicates with soul?

The vibratory motions of the molecules of the brain, acting directly upon the elastic ether in which each is islanded, produce such waves as, perhaps, cease not until they impinge upon the shores of another planet, just as are transmitted the radiations of heat, light and magnetism. And my intuitions are altogether at fault if, in the field of mental dynamics, the greatest discoveries of the future will not ensue. Experiments made upon two or more good hypnotic subjects thrown at the same moment into that strange slumber in which mind reveals its secrets, would, doubtless, be fruitful in results.

The method of procedure should not, in such cases, for obvious reasons, be previously fixed upon. If the hypnotizers themselves are harmonious in character and are free from selfish motives, they might safely leave the special communications to be sent back and forth through the medium of the hypnotized subjects, to the spontaneous impulses of the hour. In fact, that would be the only correct method of study.

Whenever especially forceful wave-motions impinge upon the brain of a sensitive, he may come into rapport with truths and facts before unknown to him. In such cases it seems as if he had visited distant places and had acted in far-off scenes. In other instances waves of etherium may transmit the photograph of the sensitive and focus it upon the interior atmosphere in such wise that a second sensitive perceives them as the other's double ganger. Yet, in both cases the first sensitive has no more left his body than has the operator of the telegraph or the telephone. His brain is merely the office of a delicate transmitting instrument that antedated those modern inventions that have thrilled with wonder the civilized world.

If these things be so, they rest upon the truth that one infinite and eternal sea of Deific essence fills immensity, and that we, as individuals, while differentiated out of it, yet retain with its limitless, encompassing wisdom, a continuous connection. According to the recognition of this reservoir and the desire to draw upon its vitality, will be the unfolding of our intuitive faculties. Through rifts in the enveloping clouds of sensuousness we must be able to catch glimpses of greater truths and to find the ego at one with that ethereal ocean that humanity usually pictures as limited to personality and names God. Then we are in rapport with whatever truths are unselfishly sought. Then we are conscious of those rhythmic tides that ebb and flow upon the farthest universe.

To my apprehension, telepathy is produced in the following manner:

Whenever waves of etherium circle from one positive mind, through the medium of its organ, the brain, by a subtle law of harmony similar waves are attracted from the brains of those persons in close mental sympathy with the originator. Just so two instruments tuned to the same pitch, vibrate in unison when the strings of one are struck.

But there are also cosmic thoughts, radiations from the source of all mind are continually flowing in melodious rhythm. The artist, the poet, the inventor and the philosopher are those who are keyed more tensely than their kind, and so are unusually sensitive to these harmonious vibrations from the infinite source. These are the world's geniuses. Just as soul responds to soul.

"On that dim spot that men call earth."

So each receives separately and with more or less ease, waftures from the original center of motion. In one, these wave marks are inscribed upon a certain consciousness and a Shelley revolts against organized stupidity. In another, a Michael Angelo cripples his vast artistic energy in the bonds of an iron-bound church, and anon a Galileo recounts his recantation, and flames out with the inspiration "It does move!" In all ages there have been enormous channels for that informing spirit that wells exhaustless below any subliminal consciousness that has yet been sounded or ear ever be measured by human plummet.

One illustration of telepathy and I shall close.

Six years ago, desiring to become familiar with the beliefs of those who style themselves mental scientists, (not Christian scientists,) I attended a course of lectures given by an eloquent and estimable lady in Cooper Institute, New York. The class was large and all the members were much interested in the thoughts presented.

On one occasion the lecturer made what seemed to me, an unwarrantable assertion regarding the power of mind over matter. Desiring to put the subject in a concrete form, I wrote one morning the three following queries:

1. If a person was bitten by a rattlesnake, could mental action alone, neutralize the poison?
2. If I were to sprinkle strychnine on a piece of bread and butter, mistaking the strychnine for sugar, and on eating it, find out my mistake, could immediate mental action on my part, prove an antidote?
3. Could instantaneous mental treatment restore to its normal condition, a man's limb that had been crushed under a railway car?

Thinking I had proposed queries difficult to answer in the affirmative, I entered the hall with the intention of laying them upon the lecturer's desk, in order that she might give an explanation preliminary to the topic of the day. To my great disappointment the lecturer had just begun her lesson.

I could not, at once, throw off my chagrin. In the course of five minutes, however, I wrenched my attention from its previous subject, and settled myself to listen to the discussion of a topic of a totally different nature.

At this point what was my surprise to hear Mrs. S— break away from the subject matter in which she and her hearers were absorbed, and, taking up my questions one by one, as if they had spontaneously occurred to her mind, and had not been provoked by another, answer them in due course. Not only did she state them precisely and verbally as they were then written in the hand-bag hanging by my side, but in their exact order.

Only in one case was there a variation, where I had written the word rattlesnake, Mrs. S— had employed the word viper. Thus, it will be noted, not only had she caught the meaning of my queries, but she had repeated, with this one exception, the very language in which they were clothed. From childhood I have been a party to many notable illustrations of telepathy, but never to one so clear and beautiful as this.

It only remains for me to add that no one excepting my husband had ever heard of these questions, or

that I had any disagreement with the positions of the lecturer. In fact they had been written only about an hour before presentation.

At the close of the session, I rose and begged the members of the class to remain seated. Then I stated the facts as they have been recited above, and read those queries that had been written in solitude and that no eye, save my own, had ever previously seen.

A friend of Mrs. S— then testified that early that morning the lecturer had indicated to her the topics of the day and her proposed consideration of them. Nothing in any way related to the questions propounded by me, and the friend had been surprised enough at the insertion of matter so obviously disjoined from the subject in hand.

The class numbered some twenty-four members, nearly all of whom were present and will to-day be ready to testify to the entire correctness of my statements.

The inferences to be drawn from the power of sympathetic vibrations, covers a field too large to be touched upon here. In all the vast population of the globe, not one can insulate himself from his fellows. Each becomes a receiver and a transmitter of some variety of influence.

SPIRITUALISM IN THE UNITED STATES— HISTORICAL, CRITICAL, PROSPECTIVE.

ADDRESS OF GILES B. STEBBINS, AT PSYCHICAL SCIENCE CONGRESS, CHICAGO, AUGUST 22, 1893.

II.

Seiden J. Finney, of Ohio, was a man of marvelous eloquence as a trance and normal speaker, a philosophical writer of marked insight and ability, a person of high character.

Mrs. Hollis Billing, of New York, going from London to Paris, was the frequently invited guest of Victor Hugo, who held her in high regard as a woman and a medium. I have seen his autograph notes of invitation to his home.

The tests given by gifted persons like these, and the writings and discourses of those who have gone far along the lines of thought which such facts suggest, have had a deeper and more lasting power than many dream of. They emancipate and enlighten—not merely to smite down and break in pieces, but to build up nobler ideals.

But were there no shortcomings or mistakes? Certainly, as in all things human. They have been so much paraded and distorted that many have heard of nothing else. Measure any movement in this way and you make it worse than valueless. Pick out all the rascals that have masqueraded under the garb of Methodism, for instance, keeping the knives so near your eyes that no saints can be seen, and you make Methodists a set of knives with a sprinkling of pious idiots. But you ignore John Wesley and Mary Fletcher and the spotless Bishop Simpson.

There are more persons in insane asylums in this country made crazy by evangelical revivals than by Spiritualism. Does that prove evangelism a school to fit graduates for bedlam? To be fair, we must count, not only the unbalanced temperaments, easily shattered, but the larger company of men and women who get truth from the best part of their creeds, and elsewhere, and lead sane and useful lives. Sojourner Truth once said, when told of some crazy Spiritualist: "Dat kind don't have to go far to get dare." That covers the ground for all, of whatever name.

As a body, Spiritualists compare well with the rest of mankind. Some are of the best of earth, to whom their experiences have been means of grace. There has been too much marvel-seeking, an unwholesome stimulus that enervates but never uplifts.

There has been too much attributing of all phenomena to the Spirit-world, ignoring the wonders of our own psychic life, and failing to discriminate between the work of the spirit within, and of spirits above. There are some who talk of obsession by evil spirits, and of their own lack of power to resist, and so seek to avoid all responsibility for their meanness. In old times the monks exorcised fiends by

"bell book and candle," and men wore amulets as safeguards against evil spirits. A pure heart and firm will are defences sure as a strong fortress against evil powers or persons in this or any other world.

Fleeting fancies and vain imaginings have sometimes been honestly mistaken for heavenly messages, especially when the high aim of interior culture and development has been held as of small account. No great movement, however good, has been wholly without guile. The pretended or deceptive medium and the clergyman preaching what he does not believe are on the same low and immoral level. Heaven pity them and send them a better mind! Let them go their way: the tried and true we can honor. These errors of theory and practice have wrought harm to some, but many more have escaped or outgrown them, and gone on their upward way rejoicing.

Re-incarnation, which has sincere believers, is a side issue. We can never be other than ourselves. To suppose that possible leads to confusion worse confounded.

"Elementals" and "astral shells" find no abiding place in Spiritualism. It has no fragmentary creations, but only the terrestrial and the celestial body.

The conception of mediumship as merely a passive and negative control by some higher power, with the medium only a blind and irresponsible implement, has sometimes led to mental and moral shipwreck. The best mediums pray in spirit for normal growth, for interior illumination, for help to help themselves, for the opening of their own clairvoyant seership, before which the Spirit-world lies open, and thus they gain in health of mind and body and in psychic power.

Mediumship is not a miracle but a delicate susceptibility to influences and impressions, an opening of interior faculties marked in certain temperaments, and of which all have some share. The passive medium, or psychic, is psychologized by some positive spirit, as the will of the psychologist on earth controls his subject.

How can these things be? Tell me how we live, and grow, and think, and how buds become flowers and blossoms fruit? They are all in accord with natural law, as are the blooming of the rose or the rush of this great globe along its orbit.

A cardinal idea of the spiritual philosophy taught and widely accepted from the first, is this rule of law. Yet but a few years since an editorial in the Popular Science Monthly said:

"The first article of a scientific man's faith is that nature never breaks her regularities, but holds true to an unalterable method of law. Now the Spiritualist comes to him challenging his first principles. He denies his order of nature as being unalterable, and says that he knows of that which is above nature, that is greater than nature, that interferes with it and breaches all its vaunted stabilities with infinite ease."

No jot or tittle of evidence can be brought to prove this assertion. No Spiritualist has ever denied the "order of nature as being unalterable," but they have ever affirmed that great truth. The facts of spirit-presence and power they always speak of as natural. Does the Science Monthly know the whole order of nature?

It is a matter of regret that a magazine of such real merit should be so unscientific as well as unfair, for the writer of this poor paragraph must have been ignorant, or worse, and it is unscientific to affirm what one does not know. In a day not far distant this error will be seen and regretted.

The great service of modern science is worthy of high appreciation but it must move on with broader range and deeper insight. The ideas and experiences of Spiritualism and psychical science are strong and needed helps to a basis of thinking with a clear view of the meaning of this universe, which goes beneath external nature to guiding mind. That deeper philosophy must come; to vitalize and perfect our scientific method, and thus

"Create a soul beneath the ribs of death,"

to recognize the range of the spirit as wider than that of the senses, and to realize the inner world of mind, ever shaping and ruling the outer world of matter.

Professor Newcomb says: "Science deals with the laws and properties of matter." With a deeper insight Buckle writes, "We know little of the laws of matter, because we know little of the laws of mind."

Sooner than we imagine the day will dawn when a Godless science will be an unscientific absurdity.

We should realize that, from its beginning, Spiritualism has recognized the equality of women in rights, duties and responsibilities. This recognition has been almost unanimous, and its great help to the wise and beneficent efforts for equal rights in this "woman's era" has not been fully understood or appreciated. The hour was ripe at the same time for these two great and kindred movements to begin, and Spiritualism opened its career with an instinctive perception of the intuitive wealth and fine insight of womanhood, a readiness for woman's higher education, her equality before law and gospel, in marriage or wherever she went, and a growing reverence for the sacredness of motherhood—all helping to a greater spiritual power in the world's enlarging thought.

Religion and science have gained, not by refusal to investigate, but by patient care and study, and devoted enthusiasm in the discovery and application of truth. What truth has greater significance, or is more needed, what facts open wider fields than immortality and spirit presence? If those who would serve mankind by being true teachers neglect this great matter too long the tide of thought will sweep them aside as driftwood.

Spiritualism has been a search for proofs of immortality and of spirit-return, palpable to the soul and the outer senses. It has awakened man to deeper self-knowledge. Psychical science seeks to know more of man's interior life, and psychic powers, and infinite relations. They interblend. They are hemispheres of one globe. Each supplements the other, and neither can supplant or ignore the other. The splendor of the light within opens and illumines the pathway to the life beyond. Man is a microcosm; rock, earth, and all flora and fauna reach up into his corporeal frame; all subtle forces that hold and sway suns and stars pulse through him; all ideas of freedom, justice, immortality, and the great truths that uplift and save this world of man, and all worlds of men and angels, are in and of his spiritual being. "The same in kind am I as the Supreme Spirit, though distant in degree," said a Hindoo sage in Vedic days.

So made up and related man must have great wealth of innate and intuitive knowledge, and wide and wondrous power of discovery.

This great spiritual movement of the last half century still lives and gains, more in private thought and experience than in organized public work. Its errors will die, but its truths will endure and win great victories.

It is the sweep of an ethereal wave from the ever-green mountains of life, overleaping all lines of sect and creed, walled in by

"No parallel of latitude,
No mountain range or sea."

We are entering a new era, which the great awakening we have discussed has helped to open before us. The future historian will mark the closing century as one of mental freedom and activity, of inventive genius, material development, and opening spiritual light, and the century before us as one of psychical science and research, of spiritual culture and the more harmonious development of man. We have learned much, and shall know more of the outer world, the realm of effects and results; and we shall study, as never before, the inner world, the realm of causes. Man, "a spirit served by a bodily organization," is the special field of psychical research, and the wealth of that field is a constant surprise.

Interior faculties and subtle relations open before us. We transcend the limits of the outer senses. Clair-

voyance, hypnotism and their like are more powerful for good than for ill. To know the inner life of man is to know his immortality and the being of God. The spiritual body of Paul the Apostle, "renewed day by day within us," is being proved a truth by modern research. Its escape from the material body, to be the celestial from seeing the spirit in the higher life, is "the survival of the fittest"—not death but birth. It puts death under our feet. We cannot die. We can never lose our personality. How simple, yet how sublime! Whittier well said:

"No, I have friends in spirit land,
Not shadows in a shadowy band,
Not others, but themselves are they."

I have frankly given my own views and convictions. Whether we all agree fully or not our aims are so congenial that there is that "unity of spirit which is the bond of peace" between us. I am no builder of Procrustean bedsteads. I could not impose my opinions on you if I would. I would not if I could. We are in accord with the hopes and needs of our time. A Congress of Psychical Science signifies much and prophesies much. Let us go on, courageously and sincerely, with these noble words shining as a beacon light along our upward path:

"Beyond the dim and distant line
Which bounds the vision of to-day,
Great stars of truth shall rise and shine
With steady and unclouded ray."

PSYCHICAL EXPERIENCES.

BY ELIZABETH LOWE WATSON.

It has been my privilege during several weeks past to witness some remarkable psychical phenomena and become cognizant of the verifications of prophecies which may interest your readers.

Even old Spiritualists like myself are always glad to obtain facts which emphasize our beautiful belief in the possibilities of the soul, both while incarnate and after its evolution through death to another stage of intelligent being.

The medium—Mrs. H. E. Robinson, 308 Seventeenth street, San Francisco—is a woman of intelligence and noble character, for many years actively engaged in our city charities—mistress of a refined home, a devoted wife and mother, and through her keen intuitions and spiritual receptivity has become the wise teacher and counselor of a large circle of friends and seekers after truth.

I am thus personal because I regard the character and environment of a medium of great importance.

During a recent visit to "Sunny Brae," Mrs. Robinson was especially happy in the exercise of her gifts. Mr. and Mrs. Samuel Lydiard (strangers to the medium) spent the evening with us. I have known Mr. and Mrs. Lydiard for several years, but knew nothing of their parents or other near relatives, whether living or dead, until this interview.

While we were busily chatting on various subjects quite foreign to Spiritualism, Mrs. R. began to see and personate their spirit friends. Mr. Lydiard's father, mother, their son and niece, claimed to be present; their personal appearance, characteristics, and the diseases with which they died were described in minute detail and with absolute accuracy. Quite a lengthy communication was given from Mr. L.'s father, in which his peculiar mental traits and habits were unmistakably manifest.

The value of such clear proofs of individual identity after long years of silence from beyond the grave, can scarcely be overestimated. Mrs. R.'s gift of prophecy is perhaps the most remarkable phase of her many-sided mediumship. I do not profess to be able to explain prophecy, but that it is a fact cannot be doubted by any one who has studied psychical subjects. The foretelling of events is an almost daily occurrence with Mrs. R. She foretold, in the presence of nearly a score of persons, the main facts of the last Presidential election months before the Republican convention. Mr. and Mrs. Robinson and many of their nearest friends are old-time Republicans, and we all believed that Mr. Blaine

would be nominated—but Mrs. R. insisted that Harrison would be nominated and that Cleveland would be elected.

When the people of San Francisco were anxiously waiting for tidings of the City of Peking, long overdue, Mrs. R. said, "She will sail into port all right"—which happily proved true. To a lady who called for a "sitting" Mrs. R. said, "I see that you are childless, and yet I hear you called 'mamma'—a wail will be brought in a hack and left at your door; take it in, it will be a sunbeam in your house." In less than two years afterward a babe was left on the woman's door-step, brought in a hack which was rapidly driven away when she answered the door-bell; she took the little one in, cared for it as her own, and a short time ago she brought the child with her to show Mrs. R. that the prophecy was fulfilled, saying that the little one was indeed a "sunbeam in her house."

A young lady engaged to be married within a short time was told by Mrs. R. that she would not marry the one she then intended to, but that she would meet quite a different person away from home, by the name of Will, that she would go away from home to be married, with other details, all of which proved literally true, the final denouement being of very recent occurrence.

A gentleman holding a prominent business position in San Francisco was lying dangerously ill when his wife, a stranger to Mrs. R., called for a "sitting." Mrs. R. described the conditions—assured the woman that her husband would recover, and said that he would soon receive a business proposition which he would at first refuse, but after a short time reconsider and accept, and that they would go to a foreign country.

Some five weeks had elapsed when one Sunday morning the lady came again, and Mrs. R. told her that the business proposition had been made, that her husband was in great doubt about what to do, but that he would finally accept and that they would sail the following Saturday. (Please bear in mind the fact that at the time of the first sitting the man was ill and had no thought of changing his business location). Mrs. R. has since received a letter from Japan, in which the lady verifies the entire prophecy.

A few days ago a woman clad in the garb of a Catholic nun or sister of charity called on Mrs. R. for a "reading."

Immediately upon entering the superior state Mrs. R. said:

"I beg you to pardon me if I am wrong, but although you are dressed as a Catholic sister I do not see any Catholic influences about you. I cannot feel that you are a Catholic." The lady replied: "You are right. I am an Episcopalian sister. I—, my work is among fallen women and I wear this dress as a protection." Mrs. R. then gave her a reading which was wonderfully accurate.

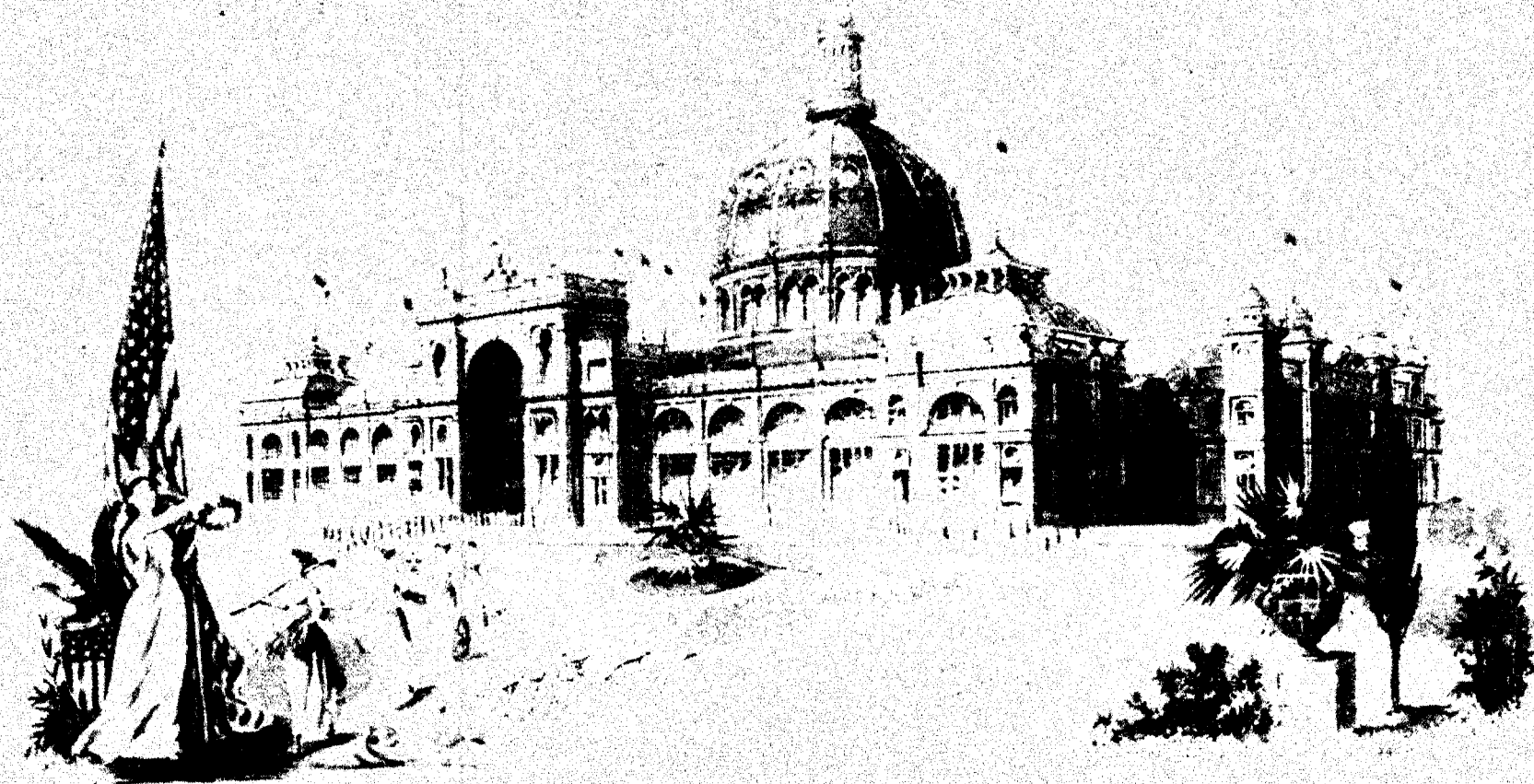
This is only a leaflet from an ever-increasing volume of facts which Mrs. R. is daily adding to the history of psychical experiences.

That these facts are mile stones on the highway of life to those who are earnestly searching after truth, who can doubt? We know but little as yet of the laws governing the spiritual world. We have arrived at but few finalities concerning the latent possibilities of the human mind. We still see "as through a glass darkly," but little by little we are laying hold on glorious helps to higher wisdom. Occasionally we obtain glimpses that are rich in precious suggestions, and in our painful upward striving we now and then discover a cool, green level upon which the tired heart can lean content, unvexed by doubts, and thrilled with the certainty that God exists, and love dies not.

SUNNY BRAE, CAL.

PROFESSOR LOMBROSO'S THEORIES.

One or two points in the Rio Janeiro Reformer's analysis of Signor Lombroso's theories regarding the phenomena associated with Madame Eusapia Palladine will be seen below. In some respects the



Reformador treats the task of analysis as an easy one, and thinks that even those who, without personal experience, merely read with some degree of discriminating intelligence about mediumistic phenomena must have been struck with the incoherence displayed in Signor Lombroso's explanations of what he saw, as printed in *Light* of the 15th inst., and they could hardly fail to be surprised to find such a distinguished man building so flimsy a structure on so restricted an area of observed facts, and that within a few weeks of his conversion from a condition of blank ignorance with regard to them. It looks more like the essay of a clever young student who has just entered on a new study than the method of an experienced scientific investigator. He starts by affirming that all the great mediums were neuropaths, and, almost in the same breath, informs us that he personally had known only two in Italy. One of the clearest proofs of the limited scope of his observations is found in his adopted theory of the causes to which mediumistic writing may be assigned. He says that the mediums "act in a semi-somnambulant condition," and have "no consciousness of what they are doing, because of the preponderating action of the right during the inactivity of the left hemisphere." Professor Lombroso makes it apparent that his knowledge of writing mediums is derived from sources beyond the circle of his own experience, and any one acquainted with the evidence which has been accumulated concerning this phase of the subject will at once see that his statement is almost wholly contrary to fact. But even if it were not so—even if it were true that all mediumistic writing is done in a condition of semi-somnambulism, it is not enough for Professor Lombroso merely to assert that the medium is himself the original source of the writing, just as it is not sufficient for him or for any other distinguished man merely to affirm the semi-somnambulism is a consequence of inactivity of the left cerebral hemisphere and a preponderating activity of the right, especially when we are also told that the preponderating activity of the right is **compensatory** of the inactivity of the left. If the **preponderance** is compensative why should there be **any unconsciousness** or **somnambulism** at all? In the present day the most illustrious representative of science may not enter the arena of discussion in relation to any branch of knowledge armed merely with an ipse dixit. Affirmation must be based on actual observation and experiment.

Another curious instance of apparent confusion of ideas may be found where the Professor is dealing with the transposition of sense "due to hysteria, when, for example, the nose and the chin perceive, while, during some moments, all the senses are paralyzed. The cortical centre of vision which has its seat in the brain acquires such energy that it becomes a substitute for the eye." Physiological science has hitherto been understood to prove that the eye is neither more nor less than a live optical apparatus which collects images according to physical laws in order to transmit them to the visual centre by means of the optic nerve, and it has also proved that the optic nerve is the only one capable of transmitting luminous impressions. It is also the only one which gives luminous sensations if excited artificially. The others, when peripherally excited, yield either sensations of pain, as in the case of the sensitive nerves, or no sensations at all, as in that of the motor nerves. If, therefore, the Professor wishes to maintain that images are transmitted by the nerves of the nose or chin, he will have propounded one of the greatest of physiological absurdities. Further, if the centre of vision "substitutes itself for the eye," that means, in other words, that the visual centre is transformed into a receptive apparatus capable of fixing images, and that does not signify a merely functional modification or transformation of force, but a physical and organic transformation. How easy it is for illustrious scientists to fall into error, even in relation to departments of knowledge with which they are exhaustively familiar, when they are bent on opposing something which they do not like!

When Professor Lombroso observed some facts wholly foreign to the ordinary sphere of his investigations, and started at the very beginning to construct a theory, or theories—for he has more than one—to account for them, he should have remembered the censures to which Professor Koch was subjected when, through external influence, he allowed himself to be so precipitate as to publish prematurely his discoveries in bacteriology. And, besides, the great Berlin experimentalist trod his own ground when he did so—ground familiar to him by constant and patient investigation. Signor Lombroso might have even remembered that a scientific man could follow with safety the course adopted by the London

Psychical Research Society, which, after years of investigation, has not yet seen fit to formulate a definite theory on the subject, but patiently keep on gathering their facts together so that the area of their observations and experiments may be widened to its utmost.—*Light*.

A COMMON CHARGE AGAINST SPIRIT COMMUNICATIONS.

In his "Defense of Modern Spiritualism," Prof. Alfred Russel Wallace explains the grounds of the very common charge that so many of the alleged spirit communications are mere repetitions and recitals of a personal rather than intellectual cast, in a perfectly rational and satisfactory way, and his remarks are of special worth at this time, as they were at the time of their first enunciation. Referring to certain statements on the subject by Prof. Huxley, he quotes a brief extract to this effect: "But supposing the phenomena to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates at the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category." This passage Mr. Wallace describes as having been written with the caustic satire in which the kind-hearted Professor occasionally indulges. But, he adds, it can hardly mean that, if it were proved that men really continued to live after the death of the body, that fact would not interest him, merely because some of their conversation was not up to the standard.

Many scientific men—Prof. Wallace proceeds to comment—deny the spiritual source of the manifestations, on the ground that real, genuine spirits might reasonably be expected not to indulge in discourse upon the commonplace affairs which often form the body of ordinary spiritual communications. But surely Prof. Huxley, as a naturalist and philosopher, would not admit this to be a reasonable expectation. Does he not hold the doctrine that there can be no effect, mental or physical, without an adequate cause? and that mental states, faculties and idiosyncrasies, that are the result of gradual development and life-long—or even ancestral—habit, cannot be suddenly changed by any known or imaginable cause? And if, as he would very likely admit, a very large majority of those who daily depart this life are persons whose pleasures are sensual rather than intellectual—whence is to come the transforming power which is suddenly, at the mere throwing off the physical body, to change these into beings able to appreciate and delight in high and intellectual pursuits? The thing would be a miracle—the greatest of miracles; and surely Prof. Huxley is the last man to contemplate innumerable miracles as part of the order of Nature.

ABYSMAL DEPTHS OF THE SEA.

The new submarine world now explored and mapped out presents a very different picture from that painted for us by the poets, says the *Cosmopolitan*. But a short time has elapsed since the bottom of the ocean was supposed to be the counterpart of the face of the earth above water—with hills and valley, with precipitous mountains lifting toward the surface and profound gorges sinking to unfathomable depths. The ocean floor is far less diversified than the land. Here and there, to be sure, islands in mid-ocean are the summits of enormous mountains, rising more or less abruptly from a generally level surface, and the sea lying over a narrow, depressed region in northwestern Pacific reaches its greatest depth. But this is exceptional; in its general character the ocean bottom consists of vast flat or slightly undulating plains. An extraordinary circumstance that has been noticed with interest, and that always creates surprise when first learned, is the entire absence of foreign matters in the deeper part of the ocean's floor. Of all the vessels lost in mid-ocean, of all the human beings that have been drowned, of all the marine animals that have perished, of all the clay, sand and gravel let fall by dissolving icebergs, of all the various substances drifted from every shore by shifting currents—not a trace remains; but in their place water from 1,000 to 2,500 fathoms in depth covers the uniform deposit of thick, bluish, tenacious slime, called globigerina ooze. A bit of this under a powerful lens is a revelation of beauty not readily forgotten. The ooze is composed almost entirely of the daintiest, most delicately beautiful shells imaginable. At depths greater than twenty-five hundred fathoms the bottom of the sea consists mainly of products arising from exposure, for almost incalculable periods, to the chemical action of sea water, of pumice and other volcanic matters. This finally results in the formation of the red clay deposits that are considered characteristic of the profoundest depths of the ocean.

Carbonate of lime, which in the form of the shells of foraminifera, makes up so large a part of the globigerina ooze, is here almost entirely absent. Sea water is very nearly a universal solvent and before any shell, large or small, reaches the bottom of these tremendous abysses, it is chemically eaten up, literally dissolved—a result which the enormous pressure of the water must materially hasten. At 1,000 fathoms the weight of the water pressing on all sides of an object immersed to that depth is very nearly one ton to the square inch or more than one hundred times that sustained at the sea level and at the greatest depths the pressure is so increased that it would seem nothing could withstand it—in fact, heavy metal cylinders let down with the sounding apparatus are sometimes on being drawn up again to the surface found bent and collapsed; strongly made glass vessels which the metal inclosed are shattered into fragments.

In the profoundest abysses of the sea are strange forms of life that never, save when brought up by the trawl, see the upper light. The work carried on by means of the United States fish commission vessel, the *Albatross*, has established the fact that forms of sea life inhabiting the upper waters may descend to about twelve hundred feet from the surface, but that below this to a depth of three hundred or three hundred and sixty fathoms a barren zone intervenes, where marine life seems absent. But still deeper, strange to say, has been discovered an abundant and varied fauna, new to science, living under conditions of tremendous pressure and paucity of the life-sustaining element of oxygen.

Those versed in plant and flower lore say that the celebrated "plant of Calvary" was unknown in the flora of the world prior to the date of the crucifixion of Jesus, says the *St. Louis Republic*. According to the tradition, the original plant sprang up in the track made by Pilate when he went to the cross for the purpose of placing that famous "title" over the head of Him of whom the Jew said: "Say that He called Himself 'King of the Jews.'" The plant as it is now known is a common trefoil, resembling the common clover in many particulars, especially in the peculiarities of growth. There is but little doubt that in truth it was originally a native of Turkey or India, but Christians who discredit the story of its miraculous origin still claim that its native home is Palestine. Under the name of **Calvary clover** it is known all over Europe. At present the three round green leaves of the plant each have a **cardinal spot** in the center, which looks for all the world like a drop of blood. During the day the three leaves stand erect, the two side ones laterally taking on almost the exact form of a cross. During the season a small yellow flower appears, its form and make-up reminding one most startlingly of the crown of thorns. Early Christian writers and not a few of the "vulgar" historians mention this botanical oddity. Julian says that in his time each of the leaves had a white center in the form of a cross and that close inspection would reveal miniature pictures of figures hanging to each. The figure on the center leaf was always clad in white, those on the sides either in black or red. He also says that the crosses, figures and bloody spots disappeared from the side leaves before flower burst into bloom, but that the central one (which in all countries was thought to represent the Saviour) "lasted for a good fortnight after the others had faded from view."

Unfortunately Spiritualism itself has by many of its exponents on the platform and in print, been represented as a sort of revised and refined materialism. A favorite expression has been with not a few, "Spirit is refined matter—matter developed into spirit." The absurdity of the position is evident to any thinker who has taken pains to acquaint himself with what science and philosophy really teach in regard to matter. In philosophical analysis matter dissolves, so to speak, and disappears. Instead of being everything, as materialism has claimed, it owes its very existence to mind. Strip it of what consciousness gives to it, and there is nothing left by which to recognize it as matter. To say, therefore, that spirit is progressed, refined matter (assuming meanwhile that matter is what those who thus assert claim, in common with materialists, that it is), is not more rational than to affirm that mind is the product of the combination of material atoms. Indeed the two absurdities are often held at the same time by the same person, the claim being that matter gets itself refined, attenuated and sublimated, and then arranges itself in juxtaposition so as to feel and think! It is better that Spiritualists and materialists recognize the unsuppressible difference between their philosophies and courageously and honestly discuss the issues, rather than ignore their differences in a mush of concession and attempt to unite in a marriage that is unnatural, sure to be unfruitful, and is besides extremely grotesque.

BOOK REVIEWS.

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

Bethia Wray's New Name. By Amandy M. Douglas. Boston: Lee & Shepard. Pp. 405. Cloth. Price \$1.50.

The latest story from the pen of Miss Douglas has the same fine touch and clear insight that characterizes all her books. The heroine Bethia Wray is a young girl whose finer nature and artistic longings are held in check by the rigid rule of "Aunt Experience," a woman of the strongest type of New England puritanism, the sort that holds enjoyment wicked and lives for "discipline." But after awhile fortune, in the shape of a large legacy from the father of her almost despised mother lifts Bethia at once from the hard, practical, frugal life she hates to the luxurious ease of a fashionable New York household. The name she called herself in private—Theodora, gift of God—in the days when Aunt Experience's harsh "Bethia—n" roused her combativeness, through her spiritual development becomes hers indeed. Her simple, honest, loving nature brings sunshine to many hearts; to her Uncle Richmond, in his business perplexities and on his deathbed, to crabbed Aunt Experience who at last surrenders and allows herself to love and be loved, to her proud and selfish lover, Philip, and to the choice of her heart she is indeed "God's gift," though nothing but a pure, unselfish young woman not at all perfect. The other characters in the book are as real as every-day acquaintance. Miss Douglas is a born story-teller and it is pleasant to note that she is an optimist of the best kind and her books are as pure and wholesome as a breath of fresh mountain air.

Sermons of Religion and Life. By Henry Doty Maxon, with a Biographical Sketch by Henry Marlyn Simmons. The sermons edited by James Vila Blake. Published by the Unitarian Society, Menomonie, Wis., in Memory of their Beloved Minister and to give to others a portion of his ministry that helped them. Chicago: Charles A. Kerr & Company, 1893. Price, \$1.00.

Mr. Maxon used to write his sermons in shorthand. After his sudden death, which carried sorrow to the hearts of thousands who knew the man, his people desired to publish some of the sermons which had instructed them. To do this it was necessary that some of them should be translated from the stenographic characters by a stenographer familiar with the system which Mr. Maxon used. All the sermons thus translated, thirteen, included in this volume, were chosen by the parishioners of the lamented pastor and handed over to the editor of this book. The sermons are certainly admirable. They are marked not only by deep earnestness and sincerity, but as Mr. Blake remarks, they have a peculiar penetrating power, which seizes hold of the reader and gets through to his consciousness. We quite concur in Mr. Blake's statement. This quality of the sermons is the result of the union of a pure truthfulness and unselfishness with mental power and an observation of men and things equally kind and keen.

MAGAZINES.

New Occasions for September, the fourth issue of this bright magazine, opens with a very suggestive article by M. C. O'Byrne, entitled "Reconstructing the Nation." Mr. O'Byrne was educated for the priesthood and we believe, exercised the functions of his office for some years and has been thoroughly with the people and knows what are their wants and what are their weaknesses. His article, therefore, is from the pen of one who is able to treat the subject in a very practicable manner. A writer under the name of Pax has an article entitled "The Way Out, A Sermon in the Desert," in which he gives an account of the industrial society at Guise, France. The information is quite full. D. H. Lamberson, well known in Chicago business circles contributes an article on "Money and Banking." B. W. Ball gives a horoscope of "The Future," from the standpoint of a scholar. Mrs. Lucinda B. Chandler has some burning words under the caption of "A Peril and a Disgrace," in regard to the senseless proceedings in the case of Manski in Chicago as reported in the papers. M. C. Seecey has an instructive and interesting article on "Plutform for the People." There is a prose

poem by Miriam Daniell entitled "To the Earth," and another poem by Lewis Worthington Smith on "Fate." "Labor—Capitalization," "The Hill Banking System," "The Columbian Exposition," and a number of book notices fill up the editorial department. This is perhaps the most attractive number of New Occasions that has yet appeared. \$1.00 a year. Charles H. Kerr & Company, 175 Monroe street, Chicago.—The Arena for September has for a frontispiece portraits of some Bacon-Shakespeare jurors, namely, M. J. Savage, A. R. Wallace, C. A. Bartol and Mary A. Livermore. The opening paper is a timely one by George C. Douglass, entitled "A Money Famine in a Nation rich in Money's Worth." It is well worth reading. Hon. W. H. Standish contributes an article under the caption "Seven Facts about Silver." Dr. H. W. Van Denburgh writes on "An Inquiry into the Law of Cure." E. A. Cheney has a very interesting article on "Japan and her Relations to Foreign Powers." Albert Brisbane has an article on "The Currency Problem Through a Vista of Fifty Years." Ella Wheeler Wilcox considers "Spiritual Phenomena From a Theosophic View." "A Study of Benjamin Franklin" is the subject of a paper by E. P. Powell. "Verdict No. 2," of the interminable Bacon-Shakespeare controversy has a place in this number. The editor, E. O. Flower, has a very thoughtful article on "The New Education and the Public Schools." There are numerous book notices. The Arena Publishing Company.—The New Church Independent opens with "Revelations and the Higher Criticism" by Rev. E. A. Beaman. "One Fold and One Shepherd" is the title of another article. J. M. Washburn writes on experiences. An extract from Jacob Boehme on "The Testament of the Lord's Supper" is considered of sufficient importance to have a prominent place. "The Eternal Nuptials: The Baptism of Water and of Fire," is an article by Duncan McLean. "What Came to Nothing in a Girl's Life" is the title of a poem by A. J. Penny. There are a number of other articles and several interesting notes.

NEW BOOKS RECEIVED.

The New Bible and Its New Uses. By Joseph Henry Crooker. Boston: George H. Ellis, 1893. Pp. 285.



As Large

As a dollar were the scrofula sores on my poor little boy, sickening and disgusting. They were especially severe on his legs, back of his ears and on his head. I gave him Hood's Sarsaparilla. In two weeks the sores commenced to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of HOOD'S SARSAPARILLA, he was free from sores." HARRY K. RUBY, Box 356, Columbia, Penn.

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

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VACATION TIME WITH Hints on Summer Living. BY H. S. DRAYTON, M. D. The author of this work is well known and his suggestive and timely work is worthy of a careful perusal. Price, 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Herbert Spencer's SYNTHETIC PHILOSOPHY. BY B. F. UNDERWOOD. An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages. "A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES. "One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR. Price, 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

The Sixth Sense, OR ELECTRICITY. A Story for the People. BY MARY E. BUELL. 12mo., Cloth, 521 pages. Price, \$1.25. This admirable book might have been called Dorothy, but then the title would have given no clue to the contents. The author "hopes the story of 'The Sixth Sense' may not only prove sweet and rich to all young people, but that it may fill their receptive minds with a higher and fuller sense of that 'Elder Brother' and his mission on earth eighteen hundred years ago." Some writers have described wonderful psychical experiences without daring to attempt a discussion or explanation of their causes. Mrs. Buell essays the task of explaining the laws and naming the forces by which denizens of the Spirit-World return and manifest. Whether she is wholly correct will remain a moot question with many; but it may be truthfully said that she is very much in earnest, and in the simplest language possible sets forth her views. While the story has a high motive, it is not prosy. On the contrary it is a breezy, healthy, inspiring volume, adapted to both old and young. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

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BOOKS. SPIRITUALISM. Psychical Phenomena, Free Thought and Science. The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a CATALOGUE AND PRICE LIST upon application. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

THE SOUL BY ALEXANDER WILDER. Pamphlet form, price 15 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

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TO SPIRITUALISTS. BY JOHN HOOKER, OF the Connecticut Bar. This admirable Address has permanent value, and is well worthy the attention of all sober-minded people, and especially of Spiritualists. Price, 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

DR. HART AND THE PSYCHISTS.
HIS WAGER WAS OUT OF PLACE AND WOULD NOT BE CONSIDERED BY ANY TRUE DISCIPLE.

CHICAGO, Aug. 30.—Editor of The Evening Post: My attention has just been called to your editorial of Aug. 25, touching the wager offered by Dr. Ernest Hart to the psychists. You say he waved \$1,000 in their faces to be given to any psychist who should, under test conditions, produce a person who would "read mind, transfer thought or show other manifestations of psychic, odic or occult force whatever." Without commenting upon the subsequent part of your editorial, I hope, in that spirit of fairness which has characterized the conduct of The Post in recording the proceedings of all the Congresses, including the psychical, that you will make room for a few words in reply to your comments, but not in reply to Dr. Hart.

As I am informed, Dr. Hart made his way uninvited upon the platform during the orderly proceedings of the Psychical congress and insisted upon speaking, against the positive injunction of the president, Professor Coates, and was properly ruled out of order. I have also learned, through the public press, that his object was to offer to wager his check for \$1,000 against \$100 in cash that no person could be produced who could read the writing and numbers upon his check. Without questioning the sufficiency of Dr. Hart's bank account, I am heartily glad that no attention has been paid by any psychist to his undignified and unlawful proposition. Your comments call for a respectful reply, explaining the position of psychists in such matters. The Psychical Congress was made up of persons who are diligent searchers after truth. Some have satisfied themselves of the possibility of certain of the alleged phenomena, while others have not been so fortunate, but are persisting in a consistent manner and will eventually be rewarded by success.

Any one possessing a moderate fund of psychical knowledge must know that there usually is a third party whose assistance is essential to the production of most, if not all, the phenomena claimed as having been witnessed by the psychists in their researches. That third party is not at the beck and call of wagers and gamblers, however much some persons may trade upon the credulity of the simple. Assuming the contention of some psychists to be true, that the third party is a spirit, it follows, as is the case in any affairs of this life, that no two persons can enforce an undertaking against a third, over whom they have no control. What the third person may or may not be willing to do is a matter, when we consider the relations we bear to the unseen universe which we know is around us, upon which psychists are not prone to contend and much less to wager, no matter how the winner may promise to dispose of his gains.

Whether Dr. Hart is convinced of the possibility of any of the phenomena investigated by the psychists is of very little consequence, however important he may think it is to the world that it should have his testimony. There are many persons who seek to advertise themselves and their callings by similar challenges, and intrude themselves upon the attention of psychists. They evidently overrated their own importance, as it is of no consequence to psychists whether they or Dr. Hart have their skulls cracked by the entrance of a new idea or the establishment of a fact in their presence.

There was presented to that Congress the testimony of three eminent physicians, either of whom is the peer of Dr. Hart, who do not claim to be psychists, of the exercise by Miss Fancher of such powers in their presence as Dr. Hart says do not exist. To this is added the testimony of many others who are persons of unquestioned ability and integrity, confirming the evidence of the physicians. The addition of the evidence of Dr. Hart is not so important in these matters as he supposes. Psychists, as a rule, approach the investigation of psychical phenomena with some degree of reverence. Their investigations tend to establish or overthrow the possibility of the remarkable events upon which the great religions of the world are largely based, and they will steadily pursue their researches and declare the results whether others believe or not. Respectfully yours,
—A. H. DAILEY in Chicago Evening Post, Sept. 1, 1893.

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Mr. W. H. Terry, editor of the excellent journal Harbinger of Light, Melbourne, Australia, says in a recent issue of his paper: "After nearly forty years of close application to business, a large proportion of which has been devoted to spiritualistic work, I feel the need of change for mental rest and recuperation. England is my birthplace; but nearly all who were near and dear to me there have passed on to the summerland, whilst I have many friends in America whom I desire to meet. I have, therefore, decided to take a trip to that country, and intend leaving Melbourne about the end of August. Arrangements have been made for the efficient conduct of The Harbinger, the able editor of the foreign department having undertaken the responsibility. My absence will not extend over six months, during which time I hope to gather some material to furnish an interesting paper or two to these columns. I shall be happy to execute any commission, business or other, that friends may be disposed to entrust me with.

Referring to the Psychical Science Congress the Springfield Republican says: The Congress of Psychical Science met this week. The investigation of the phenomena of the soul, spirit, mind—the veiled mystery of man, by whatever name it be called or in whatever manifestations suggested—has been pursued in the last score of years in a manner and with a system never before given to this most important quest. A few names of note in science, some of almost the first note, like Alfred Russell Wallace, have long been known as believers in Spiritualism; a few men of high character and ability in the professions founded on logic had arrived at the same faith; but now there are very many scholars in philosophy and science who have devoted themselves earnestly to ascertain the truth at the bottom of the strange faculties of clairvoyance, clairaudience, trance, vision, prophetic warnings, conversation with spirits, and other variations of some psychic power beyond the level of daily life. The result is that the genuineness and the mystery of these phenomena are both avouched, and are testified to no longer merely by persons whose lack of training might dispose them to delusions, but by those whose habit of careful examination makes them deal remorselessly with all imposters and demand the truth. At this Psychical Science Congress a large representation of such investigators will be had. Hallucinations will be exposed, but experiences that can hardly be explained without the fact of independent spiritual existences will be given.

The Congress on Religions, Missions and Church Societies began on September 4th and will continue to September 28th. The Congresses that remain are as follows:
September.
XVII. Sunday Rest.....Sept. 28.
October.
XVIII. Public Health.....Com. Oct. 10.
XIX. Agriculture.....Oct. 16.

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G. A. R. ENCAMPMENT.

INDIANAPOLIS, SEPTEMBER 4 TO 8. The C. H. & D. will have tickets on sale September 3rd, 4th and 5th, at one cent per mile, good returning until September 16th. From Indianapolis low rates will be made to Chicago, enabling all to take in the encampment and the World's Fair at one trip and at a minimum expense.

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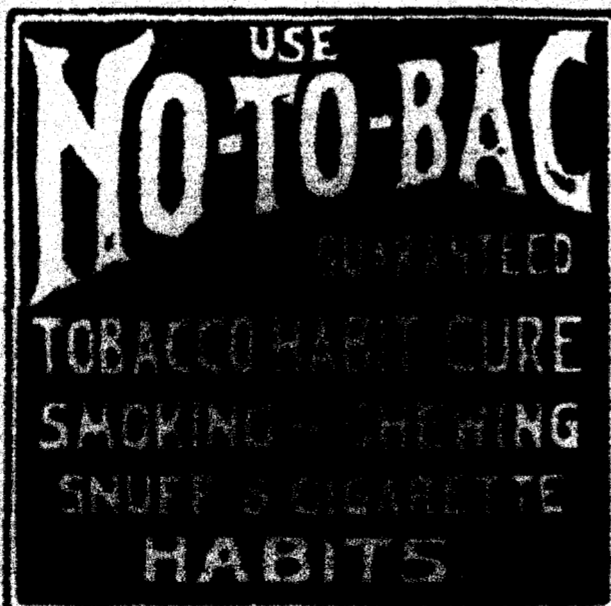
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THE JOURNAL will be sent to every new subscriber for fifty cents for three months. THE JOURNAL is a high class spiritual paper, abreast of all important questions of the day, and it is the recognized organ of the Committee of the Psychical Science Congress, which will begin its sessions August 21st. The number of new subscriptions coming in shows that its influence is increasing and that there is a widespread interest in the subjects treated in its columns. In order to place THE JOURNAL within the reach of every one, it makes this offer and every person interested in psychical subjects should avail himself of this opportunity, if he is not already a subscriber.

We present with THE JOURNAL this week a picture of the Government Building at the World's Fair. It is classic in style and bears a strong resemblance to the National Museum and other buildings at Washington. The various departments contribute exhibits illustrative of their several functions. The Treasury Depart-

ment among many other interesting things illustrates the mint by presses striking off medals of white metal or copper bronze. The War Department displays machines in operation, manufacturing ammunition. The Smithsonian Institution and National Museum send a number of exhibits illustrative of the growth, aims and scope of the work done by it. The Postoffice Department shows completely a working postoffice, so arranged that it also serves as a postoffice for the Exposition. There are numerous interesting documents in the shape of old treaties sent by the State Department. The building is full of interesting exhibits illustrative of how the government is carried on.

Mr. J. V. Richardson, of New York City, speaks in very high terms of Miss Belle Bush's school at Belvidere, N. J., which reopens September 25, 1893. He says: "I take pleasure in speaking in commendable terms of the Belvidere Seminary, for health, good education and good moral training. I thank the Seminary and its Principal, Miss Belle Bush, for the good health, moral, intellectual and educational training of my daughter. She was a pupil there two years. She went sickly; she left there in robust health. Belvidere Seminary is a home-like school especially designed for children of liberal minded people, where no less attention is paid to hygiene than to the ordinary courses of study.

The Lake Pleasant Camp Meeting Association has had a prosperous season. The officers elected for the coming year are as follows: Vice Presidents, Newman Weeks, H. A. Budington, Mrs. James Wilson; Clerk, J. Milton Young; Treasurer, Fred Haslam; Directors, A. H. Dailey, D. P. Barber, A. W. Caswell, Mrs. A. E. Barnes, Mrs. J. F. D. Storrs, E. A. Smith, Leon E. Henry, K. D. Childs. Immediately after the election the Board of Directors met and unanimously elected Judge A. H. Dailey, of Brooklyn, President. With the methodical business like ways, progressive spirit and deep interest in the welfare of the camp meeting always shown by Judge Dailey the camp must be successful.

The program arranged for Kansas week at the World's Fair, extending from September 11th to September 16th, is quite an elaborate one. There will be numerous addresses by Hon. M. W. Coburn, President of the Kansas State Board, Hon. J. R. Burton, Gov. L. D. Laewelling, Hon. Solon O. Thacher, Hon. George W. Glick, Mrs. Mary E. Lease and others. The Modoc Club will furnish music and beside this there are to be three special concerts during the week. There will be a dress parade of the Kansas National Guard on Tuesday and Thursday, and if carried out, the order of exercises will be very interesting.

Miss Belle Bush, Principal of Belvidere Seminary, in a private letter says: "Our family was favored with spiritual manifestations, or phenomena, some ten years before the advent of modern Spiritualism. An older sister is clairaudient and clairvoyant. Some day I am promised time to write out our family history as regards what is called occult experiences.

The programme of the Jewish Women's Religious Congress contains many interesting subjects. Among them may be mentioned the following: "Influence of the Discovery of America on the Jews," Mrs. Pauline H. Rosenberg, Alleghany, Pa., and Mrs. Mary Newbury Adams, Dubuque, Iowa. "Influence of the Jewish Religion on the Home," Miss Mary Cohen, Philadelphia, Pa., and Mrs.

Isabella Beecher Hooker. "Charity as Taught by Mosaic Law," Mrs. Eva L. Stern, New York. "What Judaism has done for Woman," Miss Henrietta Szold, Baltimore, Md.

Various inquiries have been made in regard to the reports of the Psychical Science Congress. THE JOURNAL will furnish full reports of all the papers read at the Congress and will print most of them entire.

Next week THE JOURNAL will contain the papers read before the Psychical Science Congress by Rev. M. J. Savage, Miss Lillian Whiting, Mrs. Underwood and others.

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