TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINL, SEEKS NEUTHER PLACE NOR APPLACES. SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGOS SEPT. 9, 1893.

NEW SERIES-VOL. 4, NO. 16.

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

# 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 these 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 discass the cause of these phenomena independently from their own different points of view. The resulwae that a large mass of facts was brought out and is also discussed in a very broad and liberal

lace, 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 o 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 pyschical phenomena were mentioned, was entirely absent. A new mood has come over the press, fairly Luys, had adopted his method after the most thorough 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 | a "Scientific Commission" for the testing of the new 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 teath, when denial can no longer be made, and finally acceptance, with the desire to get all the benefit possible but of it in favor of the old customs and creeds. This is asnally done by claiming credit for the new truth by the various persons and organizations that have unfailingly opposed it.

This Coagress 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 reprecent Spiritualism from the platform, and at the charlatanry, fraud and even commercialism, with a strong hand. Let them do this and the meetings may advance the cause of Spiritualism. Now many 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 (Papers) 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 ealls 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 diplomaof 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. Luys that he should change his method of experimentation. He was answered that he, Dr. researches and he could not for that reason comply with the wishes of his visitor. In vain then in the absence of Dr. Luys did the English doctor try to operate on the subjects of Luys. As appears from the report Dr. Hart took it upon himself to provide 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. the moundativery species of liver on these investigators. The source of Dr. Encausse to Dr. Hart is that he avoid makes him. self 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 rexteriorization 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 Pvschical Science Congress Friday, August 25th, after calling upon his hearers to aid by definite work, by carcul 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 soher enthusiasm, as that in which these studies should be pursued. I cannot point to you a brighter example than that upright citizen of Chieago, 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 b st 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 th Psychical Science Congress was one by Judge A. H Dailey, of Brooklyn, N. Y., in regard to the case o Mollie Funcher. Judge Dailey said that for the last twenty-seven years this woman had been able to dis cern 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 gradu ate of Queens University, a member of the Ophthalmalogical 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 sight less. 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 lew 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 eases for annisement. 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 Huist, A. M. M. D. of Grand Rapids, Michigan, a paper on the "Therapentic 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 toothacke, headache, backache, cheumatic pains, carache, pleurisy, and other diseases successfully. This should be a sufficient answer to the somewhat dippant observation of the correspondent in regard to the usclessors of hypnotism as a remedy.

PAPES in L'Initiation for July has an article on "Les Larves" has the following passage: "It is from the vapor of the blood," says Paracolsus, "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. Gibler. It took place at the house of the magnefizer 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 morgin of which twenty persons present had placed their signmenes 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 tinger 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 a Corneille" and seemed traced with a Journt 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 "Corneilie," Having had some time after this occasion to analyze direct writings, I discovered under the microscope, the presence of carbonized globules of Juman 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 highwayman 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, ditute, 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 manking. 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 ordinary 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 pats Professor Tyndall's portrait on its front page, for Professor Tyndall has sometimes been ranked as an intidel, 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 chronicle says of a famous ecclesiastic of the sixteenth century something like this: He is cruel, deceitful, and coverous, but full of religion. Professor Tyndall has not this kind of religion. What is relighm? In the realm of conduct it is practical rightconsucss; 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 carnest; as a communicator of truth he is abso-receive, by a sudden inspiration, Professor Tyndall's openness of mind to all disclosures of truth, his carnestness 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 Colloge. 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, time I ask your kind permission to decline this title. I have a sincere wish to refrain from anything like a critical impalse concerning others, but for myears 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 demagognes.

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 Preland 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 mird 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 de 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 nonscuse, 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 emination. 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 "Hupnos." 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 ear of the healing art is ornamented with the shrines 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 seroll of immortal fame.

But hypnotism is rapidly assurating 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 Salpetriere 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 earefully 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, farreaching, 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 hard 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 cintment, 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 professionnal 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 | might illustrate this by citing the history of numer-

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 therapentic 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 infinitessimal doses to the most heroic of medication, the publicare 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 socalled 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. Honger and thirst may well be classified as disease. What are the remedies? Bread and butter, beef-teak, potatoes and pure water. Show us how to do without these, and then we can think of dispensing with medicine of all

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 elearned 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 heriditary transmissions, or the accidents of disease, severe mental abnormalities or perversions are prerent, we may resort to hypnotic suggestion. I have seen a few illustrations of this, sufficient to warrant my belief in its practical

But the medical uses to which hypnotism may be applied are to-day attracting much attention. I

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 benefitted 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 lead 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 a while 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 frem 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. Nevaly 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 instrumen 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-

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 heater said she could always do better work with cold hands, but they usually became of a normal temperature after lifteen 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 heal 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 corpustles 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 hermony 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

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

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 al-

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 lonnge 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 eases 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

<sup>&#</sup>x27;See Nenophon's "Memorobllia."

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 autosuggestion, 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. Krafts-Ebing of Vienna demonstrated.

The so-called healing instinct arises auto-suggestibly with somnambules, as is reported in the case of the 'Secress 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.

gestibly 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 externalsuggestion.

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 externalsuggestion. 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 corporcal 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 agesa stream dark and growsome 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 clucidate 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 intuitionalist. 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, In the literature of occultism numerous auto-sug- 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 immost 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 differentlated from the unpolarized ocean and individualfized in every buman 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

> 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 transcendentally refined as to be inappreciable to the senses.

> Now, to my appreheasion, the dynamics of soulsubstance 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

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 frees 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 clustic 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 faroff 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 dopple 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 infolding 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 rythmic 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 rythm. 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 geninses. Just as soul responds to soul.

"On that dim spot that men call earth."

So each receives separately and with more er less case, 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 recants 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 can ever be measured by human planmet. 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 half 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 romain scated. 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 sucprised enough at the insertion of matter so obviously disjoined from the subject in hand.

The class numbered some twenty-ione members, nearly all of whom were present and will to-day be ready to testify to the entire coerceiness 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 giobe, 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 HIS-TORICAL, CRITICAL, PROSPECTIVE.

Address of Gres B. Sterbains, at Psychical Science Congress, Chicago, August 22, 1893.

11.

Seiden J. Fisney, of Ohio, was a man of marvelous cloquence as a tranco 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 for 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 notice 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 that valueless. Pick out all the raseals that have masqueraded under the garb of Methodism, for instance, keeping the knayes so near your eyes that no saints can be seen, and you make Methodists a set of knayes with a sprinkling of pious idiots. But you ignore John Wesley and Mary Fletcher and the spotless Bishop Simeson.

There are more persons in insune 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 ascful 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 funcies and vain in ginings 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 elergyman 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.

Medianship 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 corder 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 aftirm 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,"

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 subtile 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 Vedie davs.

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-

to recognize the range of the spirit as wider than I voyance, hynotism 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, prenewed day by day within us," is being proved a truth by modern research. Its escape from the material body, to be the celestial from serving the spirit in the higher life, is "the survival of the littest" 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 cenity 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 apward 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 implouded ray."

## PSYCHICAL EXPERIENCES.

By Elizabeth Lowe Watson.

It has been my privitege 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 chadting 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. 1. — 's father, in which his pecutiar 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 medianiship. 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 oldtime 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 Pekin, long over due, 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 waif 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 conditionsassured 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 clapsed 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 recading."

Immediately upon entering the superior state Mrs.

"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.

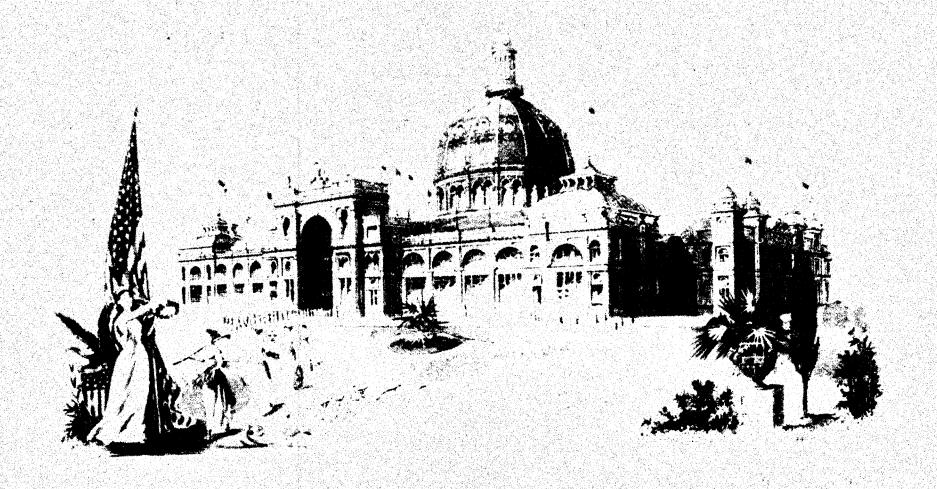
This is only a leaflet from an ever-increasing volume of facts which Mrs. R--- is daily adding to the history of psychical experiences.

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 out 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 BRAEL CAL.

# PROFESSOR LOMBROSO'S THEORIES.

One or two points in the Rio Janeiro Reformador'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 tlimsy 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-somnambulie 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 be yond 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 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 represensative of lation 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

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 COMMU NICATIONS.

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 elect: "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, be 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. Willace 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 mon 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 idiosynerasies, that are the result of gradual development and lifelong—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 science may not enter the arena of discussion in re- | 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 clapsed 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 midocean 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 that or slightly undulating plains. An extraordinary circumstance that has been noticed with interest, and that always creates surprise when first learned, is the entire scheenee of foreign matters in the deeper part of the ocean's floor. Of all the vessels lost in midocean, 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, tenucious slime, called globigerina ooze. A bit of this under a powerful lens is a revelation of beauty not readily forgotten. The coze 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 follow with safety the course adopted by the London | characteristic of the profoundest depths of the ocean. | tremely grotesque.

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 abysms, 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 apparaths 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 abysms 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 eclebrated "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 sprung 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 treefoil, 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 carmine 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 minature 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 Savior) "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 ex-



### BACK TO THE LOTUS LANDS.

Heigh-ho! Babyhood! Tell me where you linger. Let's toddle home again, for we have gone

Take this eager hand of mine and lead me by the unger

Back to the lotus lands of the far away.

Turn back the leaves of life; don't read the story-Let's find the pictures and fancy all the rest: We can fill the written pages with a brighter glory

Than old Time, the story-teller, at his best.

Turn to the brook, where the honeysuckle, tipping

O'er its vase of perfume, spills it on the breeze, And the breeze and humming bird in eestacy are

From the fairy flagons of the blooming locust trees.

Turn to the lane, where we used to "teeter tetter," Printing little foot palms in the meliow mold: Laughing at the lazy cattle wading in the water, Where the ripples dimple round the buttercups of gold;

Where the dusky turtle lies basking in the gravel Of the sunny sandbar in the middle tide, And the ghostly dragon ily panses in his travel To rest like a blossom where the water fily died.

Heigh-ho! Babyhood! Tell me where you linger. Let's toddle home again, for we have gone

Take this eager hand of mine and lead me by the inger

Back to the lotus lands of the far away. --JAMES WHITCOME RILEY.

## WOMAN IN THE HOME.

When we remember that, physiologically speaking, woman is considered the weaker vessel, let us look at the demands which are made upon her by the cares of a family-made greater by the customs and habits of the nineteenth century-and we shall pause in wonder that if all that is done is well done, she is permitted to live out half her days.

In the first place, a girl who perhaps has had perfect freedom and immunity from all care becomes as soon as she is married her husband's companion. She must be fresh and attractive in appearance and feeling to greet him when he returns home in the evening. She must have topics of interest on which to converse and make herself charming to him after his day's toil or be ready to go out with him to theater, lecture, eard party or entertainment, as the case may be, or to make the evening agreeable to him at his home if he is domestic in his taste. If she does not do this constantly and persistently, the average man will, after the novelty of the new life has worn off, betake himself to his club, or if he is lacking in principle he may drift away altogether and find other company which is more agreeable to him.

Where there is strong mutual affection and the man has a fine sense of honor. chivalry and high principle, he will of course feel that obligations are mutual, and he will find for himself and make for her and with her interests that will be harmonious. When to this happy condition are added ample or very comfortable means, the woman's work in the home is greatly lightened. But take the case of the mistress of a family in moderate circumstances with three or four chilcren. The house must receive enough attention from its mistress each day to keep all in good running order, even supposing that two servants do the actual work of the household. Meals are to be ordered three times each day, with provision for the requirements and idiosyncrasies of each individual from paterfamilias down to the last comer in the establishment. Now, this may seem a mere trifle to the looker on, who at the well appointed table sees the daily bill of fare, but let any such looker on try it for days, weeks, months, years, season after season, and he or she. whoever it may be, will think that the position of caterer alone to a family of There is a beautiful mantel carved by ordinary size is no sinecure.

Then the difficulties with servants and their management, the settling of their difficulties with each other, the task of instructing them in their duties, the frequent directions which must be given to the details of cooking by ordinary housekeepers, is something which few of the

other sex understand. Those who are able to pay very high prices for line cooks may be exempt from ordinary trials, but the average housekeeper knows that she must often supplement her own knowledge and experience with remarks like these, "The bread this week is not baked slowly enough or long enough," "The soup is too weak," etc., to keep up the cooking to the standard requisite for the health and satisfaction of the family. Then the care of the house, the weekly cleaning, the constant supervision of cellar, closets and drains, form with the catering, a department in itself sufficient for the entire occupation of one woman, and the health and comfort of the whole household are dependent on the lidelity and intelligence which direct it.

Yet the mother's responsibility and care have only their beginning here. The needs of the children from infancy to adult life, in healths and sickness, their training-physical, intellectual and moral-here is another department which demands for its fulfillment the vitality and best powers of the mother in the home. The oversight of the clothing of young and changing forms is a care that is sufficient for one head and pair of hands. even when people are sensible enough to pay little court to Dame Fashion.

Most of all in the home is the companionship of the wife and mother to husband and children, for which she needs time for her own physical requirements of air. rest and refreshment, time to keep up her reading, her interest in books, pictures and music, that she may never become a household drudge, a mere minister to temporal needs, but that she may be the beloved friend and counseler.

i once had a friend whose wisdom and judgment I think worthy of imitation. She, or rather her husband, possessed wealth, but doubtiess he recognized that she carned a share in its distribution and might safely be trusted in its disbursement, as she was not extravagant or unreasonable in any way. He employed no a relative who resided with her, took the entire care of them herself, so that they were constantly in association with relined people and with those whose affection for them was strongest, instead of being with hirelings who might or might not be trustworthy. But she never spent any time on fancy work or sewing of any kind, as ample means permitted the purchase of things desired and the hiring of all necessary sewing for a family. She was her children's companion and triend, and she gave them the best of herself.

When a weman of large mind, ripa judgment and sound heart gives herself to this loving service, who can estimate its value and its influence reaching and widening out as son and daughter go forth into the world, who have been trained under such blessed ministration 🐍 💃

But what wonder is it if, just as she is most needed, when sons and daughters are growing up, the stress and strain which might properly have devolved on three women have been too much for one alone. and she is taken from this world just when her life is most valuable to those who are perhaps blindly unaware of the cares and responsibilities of woman in the home.

ANNA ALCOTT COMELIN.

There are two New York heiresses who make their debut in society this winter and it is likely they will be much sought after. Miss Helen M. Gould is mistress of \$10,000,000.00 and Miss Gertrude Vanderbiit has a father with a fortune estimated at \$110,000,000,00. Miss Vanderbilt is not yet eighteen, and is nothing more than | a school girl. She has received careful training at the hands of her mother and is said to be a fine linguist and musician. She inherits the Vanderbilt love of a good horse and is a fearless horsenem. Miss Gould on the other hand is older, being well in the twenties and is grave and womanly. She is devoted to chacitable work, which has shown her the darker side of life. She is, however, a practical philanthropist, never sending a check unless she has personally investigated the

The Nebraska State building at the Fair contains many beautiful specimens of wood carving by women of the State, Mrs. Nisbett, of Lincoln, and assisted by Mrs. McGahey and Mrs Clason. It is of cherry, highly polished, the design being in the natural wood which is almost white. There is a fine oak table by Miss Barbour, of Norfolk, who is a teacher of wood carving in the Lincoln University. There is a hall tree to match.

# If You Have

Scrofula. Sores, Boils, or any other skin disease, take

# SARSAPARILLA

the Superior Blood-Purifier and Spring Medicine. Curcs others,

# will cure you

# THE COSMIC ETHER AND ITS PROBLEMS.

The Invisible Actuator of The World of Matter and Life.

B.B.LEWIS.

This volume gives the author's views of "the indrite other, that appear nonarch who holds all natter in the hellow of an abulgity hand. Tof the nature of norther and the powerful physical numeries associated with it, the operation of elecnurse for her little children, but she, with I triefly in the ether, as seen in the amora, the councis and the sour corons, the phenomena of heat radiation upon the sour surface. It is an exceedingly interesting account of the nature of ether and its relation to matter, told in a manner

> scientific rouder. Bound in cloth, price, \$1.00; postage, eight cents. For sale, wholesale and retail, at THE RELIGIO-

> to interest alike the scientific thinker and the un-

# "AsItIsToBe."

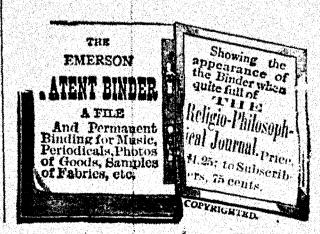
# BY CORA LINN DANIELS.

RICHARD RODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSECURAL REshance, writes: I have re-read with much pleasure, in print, the pages which I read to look ago in manuseriot. It seems to no that you might have still more emphysized the fact that the book is not the product of your normal consciousness. This makes If all the more remarkable, whotever be the origin or "The Voices" a hose or erances form the blokwhether disemboded haman spirits, or the varying manifestations of vory own subliminal consciousness, or some yet more foreign intellicence. And while I cannot say that I agree with every opinion expressed in it. I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuatie production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, cartainly not the ending. I can hever for one moment alter the Gibralter of my faith, that our leved ones do come back to us; sometimes, as in year case. they materially aid as, as also in various and ac-

12nm. 280 pages, with portrait, art initial letters, promisely illustrated, with morginal notes, on the esting paper, broad margins, paper covers, 60 cts.; cintic state.

For sale, wholesald and retail, at Tun Run ... Philosophical Journal Office.



# Transcendental Psychics.

# An Account of Experimental Investigations From the Scientific Treatises

## JOHANN CARL FRIEDRICH ZOLLNER

Professor of Physical Astronomy at the University of Leopsie: Member of the Royal Saxon Society of Sciences; Pereign Member of the Royal Astrenomical Society of London, of the Imperial Acceleny of Natural Philosophers at Moscow: Honorary Member of the Psysteal Association at I rankfort-on-the-Main: of the "Scientific society of Psychological Staties, at Parts; and of the "British National Association of Spiritualists." at London.

Translated from the German, with a Preface and Appendices.

## CHARLES CARLETON MASSEY.

Of Lincoln's Inn. London, England, Barrister-at-Law.

This is an exceedingly valuable work, giving an ecount of Professor Zollner's experiments with Heary Sinde and his theories regarding those phesomera, including the theory of the "Fourth Dimension" with evidence of Samuel Bellachint, Court Conjurer at Berlin, admissions by John Nevil Maskelyhe and other professional conjuners. For sole, wholesale and retail at THE RELIGIO-PHILOSOPHICAL JOUENAL Office.

MRS. MARIA M. KING.

This work is in three volumes and was given inspirationally.

Vol. 1. Treats of the Evolution of Matterand the formation of Suns and Systems; the causes of the revolution of Planets in their orbits and on their axes; the reason for the variable specific gravity of planets and why some develops moons while others do not; whether Planets are inhabited or not, etc.

VOL. II. Commences with the formation of the Earth and treats of the Geologic Eras, the laws and age of the evolution of Life. Species and Man, giving a brief history of Pre-historic Man, the Defuge and early historic ages.

VOL. III Treats of the laws of Magnetic Forces, Material and Spiritual, the laws of Spiritual Manifestations through cross Matter and Mediumship, and the law by which spirits control the Bodies and Minds of Men; the Spiritual Planes and Spheres: their connection with physical spheres by magnetic currents; how Spiritual Life is sustained and spent, etc.

Three volumes, \$1.00; postpaid. Price per volume,

For sale, wholesale and retail, at THE RELIGIO. PHILOSOPHICAL JOURNAL Office.

MRS. MARIA M. KING.

Being Life Experiences, Scenes, Incidents and Conditions Illustrative of Spirit-Life, and the Prinelples of the spiritual Philosophy.

Price, Ta cents, postage 8 cents. For sale, wholesale and retail, at The RELIGIO-Philosophical Journal Office.

# Diptheria, Cholera,

Croupe, Oninsy, Catarrh and Piles. The antidote sent for \$1.00. Agents wanted. Dr. G. H. MILLER, 1411 South 12th, Denver, Colo.

# NERVOUS DISEASES

AND

# MAGNETIC THERAPEUTICS

BY JAMES EDWIN BRIGGS, M. D. Cloth. Price, 50 cents; postage, 3 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

## JESUS AND THE PROPHETS AGAINST

PAUL.

BY ALSHAH.

Their teachings are placed side by side in this pamphlet and will be found interesting.

# Price 10 cents per copy.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOUWNAL Office.

## BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE REMIGIO-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 case 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 Martyn 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 paster 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 v 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 Sucon." 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 "Platform 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 till 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. Bartel 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." Athert 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, "Verdier No. 2.," of the interminable Bacon-Shakespeare controversy has a place in this number. The editor, B. 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 "Reveia-tions and the Higher Criticism" by Rev. E. A. Beaman." 'One Fold and One Shepard 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 boem 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.



**BASTON** 

As a dollar were the scrotula sores on my poor little boy, siekening 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

As Large

the sores commenced to the all up: the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of **HOODS** SARSAPARILLAA he was free tron sores." HARRY K. RUEY, Box 256, Columbia, Penn.

HOOD'S PILLS are a mild, gentle, painless, safe and efficient cathartic. Always reliable, 25c.

# The Open Door, THE SECRET OF JESUS

JOHN HAMLIN DEWEY, M. D.

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

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

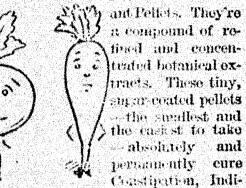
"This book is an earnest effort from the standpoin of a seer, to become a help not an oracle for others, and to so unfold the law and conditions through which the spiritual consciousness is attained and the emancipation of mind realized..., that the truth may be practically and readily tested by all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

The work is printed from large clear type and

covers 156 pages.

Price, 30 cents, postage 6 cents.

PURELY VEGETABLE— Dr. Pierce's Pleas-



gestica, Sick and Gilous Headaches, Dizziness, Elicus Aitacks, and all derangements of the fiver, stouach, and lowels.

They ever reconstitute, because they act materially. They don't shock and weaken the systems like the large, old-fashioned pills. And the ive more effective. One little pilles for a corrective or laxative—time for a carbotic.

They're the chargest pills you can buy, for they're parabutant to give satisfaction, or your maney is return i.

You pay only for the good you get.

# Unity Booklets.

Only Dookiers	•
BY B) EMILIE CADY.	
Finding the Carist in Carselves.	7.04
Oneness with find	13:
By Jaco Villao.	
The Philosophy of Denial.	15.
What is Martor:	15
perceions for Mediciness in Divine Science.	
with six trave Course of Treatment.	1 4
Seek Western	1.0
Points for Members of Shent Unity.	100
By A.P. BARTON.	
Faith's Francisca	14.
The Bully and Strong PastSiment.	1.
BY REV. CHAS. II. PARKIB RST	
Christ the Enginerators	- 10
BY PARA CURES HOPKINS.	
The key to Power.	1,1
Ministry of the Holy Mother.	1.5
Resurrection of Christ.	1.5
BY EMMA SOLOMON.	

for site wholesite and retail, at Tim the light. Pur oscilland, formal, office,

HA PROF. HENRY DRUMMOND.

Bo still and know that I am God.

Love: the Supreme till

TITLESTAT

# SPIRITUAL REMEDIES

MRS. SPENCES

# POSITIVE AND NEGATIVE POWDERS

"Tens family throughouts unrided that the Preldye and North the Research so says J. H. Wiggins, at Beaver bank West and so says everybody."

Bus the Postricus for Levers, Coughs, Colus, too bitis, Astrona, Dyspersia, Lysontory, Diarrinea, avec Complaint, theory the ease, Rimey Complaints, Neuralkin Rendache, Fernie Diseases, Rhennatism, Neuralkin, Siceptessuss and all active and mate

Buy the NIG VELVES for Taratysts. Deafness, Anniorests, Typicald pol Typhus Fevers. Buy a box of Positive, and Nasarivi. Polt and halfofor Chilis and Fever. Mailed, postpulit, 20, \$1,00 a box, or six boxes for \$5.00

# VACATION TIME

\_ wire

# Hints on Summer Living.

Stronger 1 2 3 mars 42

Price. 25 courts.

JI, SCHRAY FON M.D.

The author of this work is well known and this suggestive and timely work is worthy of a careful perusal.

For sale, wholesale and retail, at Tay REDGO-PHILOSOPHE W. 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 shie and satisfactory exposition of the synthetic philosophy." Dit. R. G. ECCLES.

"One of the most candid and able expositions ophilosophic truth to which this association has ever istened."—John A. TAYLOR.

Price, 10 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

# The Sixth Sense,

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 illi 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 during touttempt a discussion or explanation of their causes. Mrs. Buellessays 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 li may be truthfully said that she is very much in carnest, 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

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

# LIGHT ON THE PATH.

With Notes and Comments.

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

Writien down by M. C.
Price, cloth hound, 40 cents; paper cover, 25 cents.
For sale, wholesale and retail, at The Religio-Philosophical Journal Office.

THE INFLUENCE

FOOD ON CHARACTER

# VEGETABLE VS. ANIMAL DIET.

REUBEN PERRY.

The object of this essay is to point out the influence that the different kinds of food for a long time exclusively eaten have had in the formation character.

Price, 10 cents.

For sale, wholesale and retail, at THE RELIGIOPHILOSOPHICAL JOURNAL Office.

BOOKS.

# SPIRITUALISM

Psychical Phenomena,

Free Thought and Science.

The crowded condition of the Journal's advertising columns precludes extended advertisements of looks, but investigators and buyers will be supplied

CATALOGUE AND PRICE LIST

upon application.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office

# THE SOUL

BY ALEXANDER WILDER.

Primpillet form, price 15 cents
For sale, wholesale and reinil, at THE RELIGIOPHILOSOPHICAL TOURNAL Office.

# MEDIUMSHIP.

and A and

CHAPTER OF EXPERIENCES.

BY MRS. MARIA M. WING

This Pauphlet of 50 pages is a condensed statement of the laws of Mediumship Illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists.

Price, Super hundred; \$5.50 for 50; \$1 for 13, and 10 conts per single copy.

For sale, wholesale and retail, at THE RELIGIO-FALOSOPHICAL JOURNAL Office.

# 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 and 15 a

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 Coues, 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

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 wagerers 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 in\* vestigated 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.

Hood's Pills cure liver ills, jaundice, bilousness, sick headache, constipation.

Mr. W. II. 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, decide I 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 orther, that friends may be disposed to entrust me

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 clairspirits, 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 ayouched, 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. 

October. XVIII. Public Health . . . . Com . . Oct. 10. 

# THREE THINGS TO REMEMBER.

Hood's Sarsaparilla has the most Merit. has won unequalled Success, accomplishes greatest Cures. Is it not the medicine for

In all that goes to strengthen and build up the system weakened by disease and pain, Ayer's Sarsaparilla is the superior medicine. It neutralizes the poisons left in the system after diphtheria and scarlet fever, and restores the debilitated patient to perfect health and vigor.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair, and restoring that which is gray to its original color.

## A PITIABLE SIGHT

it is to see an infant suffering from the lack of proper food. It is entirely unnecessary, as a reliable food can always be obtained; we refer to the Gail Borden Eagle Brand Condensed Milk. Sold by grocers and druggists everywhere.

## THREE HARVEST EXCURSIONS.

Via the Chicago, Milwaukee and St. Paul Railway to all of the best farming sections of the West and Northwest, will be run on Aug. 22, Sept. 12, and Oct. 19, 1893. Retarn tickets good for twenty days. Low rates. Apply for further information to nearest ticket agent, or address Geo. H. Heatford, General Passenger Agent, Chicago, Ill.

## G. A. R. ENCAMPMENT.

Indianapolis, September 1 to 8,

The C. H. & D. will have tickets on sale September 3rd, 4th and 5th, at one cent her 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.

## TOURS IN THE ROCKY MOUNTAINS

The "Scenic Line of the World." the Denver & Rio Grande Railroad, offers to tourists in Colorado, Utah and New Mexico the choicest resorts, and to the transcontinental traveler the grandest scenery. Double daily train service with through Pullman sleepers and tourists cars between Denver and San Francisco and Los

## THE JOURNAL BINDER.

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

> Mrs. Winslow's Soothing Syrup for Children 'eething softens the gums, reduces inflammatical allays pain and cures wind colic. 25 cents a bottle

# Daily Lake Excursions

# Harbor, Mich.

On the steel steamer "City of Chicago" and the new propeller "Chicora." The two fastest steamers on Lake Michigan. Eight hours on water. Unly stxty miles from Chlengo. The sister cities are visited by thousands of pleasure seekers every season and are without exception the most delightful resorts on Lake Mienigan-good lishing, buthing, beautiful drives and other attractions. The schedule for the season is as follows:

Leave Chicago dally at 9:30 a. ni. Return to city about 8:30 p. m. Roump Trip, \$1.00.

Leave Chiengo dally at 11:50 p. m. Single Fare Trip. \$1.181

Leave Chleago Sunday at 10 a.m. Return about 10 p. m. Round Trip, \$1.50.

Leave Chicago Saturday afternoon at 2 o'clock Round Trip, \$1.00. Tickets good returning same night, Sinday at 6 p. m., or Monday's steamer. It all cases meals and berths extra.

The "City of Chicago" which leaves daily at 9:30 a. m., makes close commections at St. Joseph with the special last steamboat express on the C. & W. M. Ry., for Grand Rapids, Traverse City, Petoskey, Mackinae Island, Holland, Ottawa Beach, Bay City, East Saginaw, Lansing and all summer resorts and towns in Northern Michigan. This is the cheapest and quickest route from Chleago.

Hotel St. Joseph, formerly "Plank's Tavern," is now open. Rates, \$2.00 a day.

# Graham & Morton Transportation Co.

Dock and Cffice, foot of Wabash Ave.

# STARTLING FACTS

IN

BEING A GRAPHIC ACCOUNT OF

Witches, Wizards, and Witcheraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America since the Advent of Modern Spiritual-

1sm, March 31, 1848, to the Present Time.

## N. B. WOLFE, M. D.

The book makes a large 12 me, of over 600 pages, It is printed on it to calendered paper and bound in extra heavy English cloth, with back and front beautifully librainated in gold.

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

"With these arowals of its teachings the book stands before the world, asking no favor but a reading no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, adshould be interested in knowing what it portends-of what 'ecomes of us after we die. Those who have iasted death, our spirit friends, answer this great roblem in this book of 600 pages."

Price, \$2.25.
For sale, wholesale and retail, at THE RELIGIO PHILOSOPHICAL JOURNAL Office.

# Maria M. King's PAMPHLETS

Comprising: Social Evils; God the Father, and Man the image of God; The Brotherhood of Man and What Follows from It; What is Spiritualism? The Spiritual Philosophy vs. Diapolism; Medium-

These pamphiets have been published and sold separately for several years and are now bound to gether in a convenient form.

Price. \$1.26.

# THE PERFECT WAY

# The Finding of Christ.

The American reprint of the new, revised and enjarged edition.

"The Perfect Way" will be found to be an occult library in itself, and those desirous of coming into the esoteric knowledge and significance of life will be repaid by its study.

Price, 90 cents, postage, la cents. For sale, wholesale and retail, at THE KELIGIO-Philosophical Journal Office.

# FIRST STEPS IN PHILOSOPHY.

(Physical and Ethical.)

BY WILLIAM MACKINTIRE SALTER.

An appretentions but serviceable and thorongo volume on the physical and ethical sides of philoso-phical truth. The writer, Mr. W. M. Salter, is an ethical teacher in Philadelphia and also the author of a bright volume entitled, "Ethical Religion." This volume presents an examination into two funda-mental concentions matter and date. It is the mental conceptions, matter and duty. It is the fruit of the author's own thinking and is in some respects an outline of his ethical teachings ... The work is valuable because it indicates the tendencies of the thinking of one of the clearest-headed ethicalteachers and writers in the country.... No student of moral philosophy can afford to ignore it .-

Ctoth, 16mo., 156 pages, \$1.00 postpaid. For sale, wholesale and retail, at THE RELIGIO-Philosophical Journal Office.

# Why She Became a Spiritualist.

# BY ABBY A. JUDSON.

The author, the daughter of the celebrated mislonary, Adoniram Judson, gives an interesting account of the psychical experiences which called her attention to Spiritualism and the causes that led her into the lecture field. The book has a fine portrait of the author and consists of selected poems, communications from various persons, and twelve lectures on a variety of topics, such as: "What is Spiritualism?" "Do Spiritualists Belleve in God?" "Personal Evidences of Spiritualism;" "Unreasonable Dogmas;" "What Jesus Really Taught;" "Spiritualism of Jesus;" "Spiritualism the Foundation of all Religions;" "How to Investigate Spiritualism;" "What is Death?" "Astronomical Location of the Spirit-world" and "The Future Religion of the World." This volume is especially fitted for missionary work to all interested in Spiritualism.

The book is tastefully bound in cloth. Pp. 263

Price, \$1 00, postage, 10 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

# Religio-Philosophical Journal

RECOGNIZED ORGAN

OF THE

# Committee of the Psychical Science Congress

Will be Sent to Every New Subscriber for

# Three Months For Fifty Cents.

THE JOURNAL IS a high-class spiritual paper. abreast of all important questions of the day, and from the number of new subscriptions coming in. it is apparent that its influence is, increasing and that there is a widespread interest in the subject streated in its columns. A feature of THE JOURNAL is the half-tone portraits and World's Fair pictures, that are sent out with it, making a valuable collection. worth the subscription price alone. In order to place THE JOURNAL within the reach of every perton interested in psychical subjects, the above offer is made, which will be continued a limited time only.

## ILLUMINATED BUDDHISM

## THE TRUE NIRVANA.

"The book before us, aside from its myctic meth-OCB, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana....but we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is an exceptionable, and the author shows in every chapter evidences of profound that 2.1 and a mastery of statement to a pleasure to follow."--Exchange.

Price, cloth, \$1.00; paper, 50 cent

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

# RULES AND ADVICE

For Those Desiring to

FORM CIRCLES.

Where through developed media, they may commune with spirit friends. Also a Declaration of Frinciples and Belief, and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents.

For sale, Tholosale and retail, at THE RELIGIO-MALOSCOPPINS, JOURNAY, Office.

and indersed by thousands of housekeepers.
Your Grocer ought to have it on sale. Ask for it.
D. S. WILTBERGER, Proprietor,
233 North 2d St., Phila., Pa.

FREE Liver, Kidney and Stomach fromble, Address DR. E. J. WORST, Ashiand, O.

# **並THICAL RELIGION.**

BY WILLIAM M. SALTER,

RESIDENT LECTURER OF THE CHICAGO SOCIETY FO ETHICAL CULTURE.

## CONTENTS.

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

## CPINIONS.

W. D. HOWELL'S, in Harper's Monthly: "Where b deals with civic, social, personal duty, Mr. Saiter's book is consoling and inspiring."

Nation: "Mr. Salter appears as a distinctly im-pressive and attractive personality, modest, coar-ageous, simple-minded, generous and earnest."

Congregationalist: "Mr. Salter is so radical that proba dy only a few, even among advanced Uni-tarians, agree with him. Yet he is so plainly desiron of finding the truth, and so free from any intentional irreverence that conservative Evangelical believerhardly will object to his spirit."

THE RELIGIO-PHILOSOPHICAL JOURNAL: "A few of the lectures give to the theoretical side of important problems careful consideration and deep thought, while they all present the author's views, though sometimes fragmentarily, in a scholarly and attractive manner. Mr. Saiter's philosophic and re-ligious position is evidently agnostic, with a strong leaning toward thelsm and immortality of the soul, at least for a morally select portion: humanity. In his conception of Spiritualism is prominent those aspects of it which offend his refined taste, and it is not strange? refore that he falls to appreciate this system of thought as understood and expounded a its representative thinkers. When Mr Salter comes to understand Spiritualism through study and in stigation instead of, as now, chiefly through the interpretation of its opposing critics, he will find to his astonishment, may be, that its ethics and his are nearly identical."

Cloth, 832 pages. Price, \$1.50.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAS JOURS AL Office.

# WATERPOWER IN OREGON

# ater Power

We offer for sale, Scott's Mills, consisting of one good itouring mill of daily capacity of 60 barrels, roller process, all new, with the best trade of any mill in Oregon of equal capacity, one steam saw mill and planer is horse power, one water power saw mill 65 horse power, price for the three mills all complete and in good ranging order, Slacoot. Cash \$5.000, balance in seven equal annual payments; interest S per cent per numms. This is the best water power in Oregon, and can be enlarged indefinitely, and has a first-class farming country surrounding it, and an unlimited supply of the very best of timber back of it on the creek, which will come easily and naturally to the mills. In this age of electrical machinery this water power bids thir to be of great value.

ADDRESS THE

# Oregon Land Company SALEM, OREGON.



The Scientific, Certain, Pleasant, Convenlent, Mildest Remedy for Throat, Lungs, Nervous, and Blood Diseases. For Coughs, Bronchitis, Asthma, Hay Fever, Rheumatism, Dyspepsia and Heart Troubles. SAFE, SURE,

SPECIFIC.

fully refer to W. P. Nixon, Esq., Gen. O. H Howard, F. H. Tubbs, Esq., Rev. Wm. Fawcett,

Rev. R. W. Bland, Mrs. M. B. Carse, Pres. W. C. T. U. (Chicago), Prof. W. D. Parker, River Falls, Wis., Prof. W. H. Harper, Yale College, Etc. Send for our" MANUAL," free. DR. PEIRO, ., Chicago, III.

IS THE TRUTHFUL, STARTLING TITLE OF A LITTLE BOOK THAT TELLS ALL ABOUT NO-TO-BAC.

The ONLY GUARANTEED, HARMLESS, ECONOMICAL CURE for the Tobacco Habit in the world; not for the REASON it makes Tobacco TASTE BAD, but because it ACTS DIRECTLY ON THE NERVE CENTERS, DESTROYING THE NERVE-CRAVING DESIRE, preparing the way for DISCONTINUANCE WITHOUT INCONVENIENCE. NO-TO-BAC stimulates, builds up and improves the entire nervous system. Many report a gain of TEN POUNDS in as many days. Get book at your drug store or write for it-to-day. DRUCCISTS CENERALLY SELL NO-TO-BAC. If YOU are a tobacco user take time to read the following TRUTHFUL TESTIMONIALS, a few of many thousands from No-To-Bac users, printed to show how No-To-Bac works. THEY ARE THE TRUTH, PURE AND SIMPLE. We know this, and back them by a reward of \$5,000.00 to anyone who can prove the testimonials false, and that we have knowingly printed testimonials that do not, so far as we know, represent the honest opinion of the writers. You don't have to buy No-To-Bac on testimonial endorsement. No-To-BAC is positively guaranteed to cure or money refunded. We give good agents exclusive territory and liberal terms. Many agents make \$10 a day.

CURED THREE YEARS AGO-USED LESS THAN A BOX OF

NO-TO-BAC.

Mt. Cahmel, Ill., Oct. 10, 182.—Gentlemen: I purchased one box of your No-To-Bac three years ago. Took about three-quarters of the box, which completely destroyed my appetite for tobacco. I had used tobacco since 9 years of age. I had tried to quit of my own accord and found it impossible, but now I am completely cured and do not have the least craving for tobacco. I hope others will use your treatment.

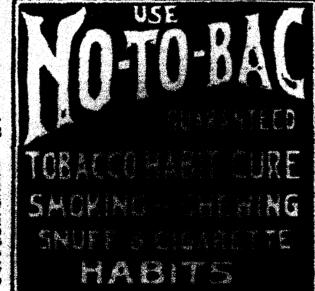
ROLLO G. BLOOD.

USED EVERY SUBSTITUTE AND ANTIDOTE, BUT WITHOUT SUC-CESS-NO-TO-BAC MAKES A COMPLETE CURE, AND HE GAINS

TWENTY-FIVE POUNDS.

KUTTAWA, KY., Nov. 22. 1892.—Gentlemen: I used tobacco for fifteen years, and, with all the will power I possessed, I could not quit. I used every substitute and antidote I could find, but without success. I had despaired of ever getting rid of the damaging tobacco habit, and seeing your advertlsement was persuaded by friends to try once more. I sent for one box, and began the use of it at once and experienced benefit. I ordered two more boxes, and, I am happy to say, was cured of the awful habit. It has been nearly a year since i was cured, and I have no desire whatever for the weed. I have gained steadily in flesh. My weight when I began the treatment was 13 pounds, and I now weigh 160 pounds. I feel much better in every way, and get up in the morning without bad taste in my mouth. My digestion also is much improved. To any one wanting to rid themselves of the tobacco habit permanently, use No-To-Bac, for it is a successful and wonderful remedy.

Yours truly and gratefully. W. E. PEAY.



CURED HIMSELF, HIS FATHER, HIS BROTHER-IN-LAW, AND HIS

NEIGHBORS. NASSAU, IOWA, Nov. 21, 1892.—Gentlemen: I am glad to say that since I commenced the use of No-To-Bac, which was the 5th of July, 1892, I have never used tobacco in any form and consider myself completely cured. I can also say that my father, now about 65 years of age, after using tobacco for forty-five years, was cured by the use of three boxes. I also induced my brother-in-law and neighbors to try No-To-Bac, and they were cured.

F.O. PRICE.

CHEWED TOBACCO FOR FIFTY YEARS-AFTER SPENDING \$1,000 FOR TOBACCO NO-TO-BAC CURED HIM.

20-F0-E<U

SPRINGFIELD, OHIO, Nov. 22, 1892.—Gentlemen: On the 16th day of May, 1892, I commenced the use of No-To-Bac, and cast tobacco out of my mouth and have not tasted the weed since and have no desire for it. I would advise all who want to stop using tobacco to give No-To-Bac a trial. I used it for fifty years and spent \$1,000 for tobacco. No-To-Bac has made a complete cure.

GEO. W. WASKEY.

# "CIGARETTE FIEND FOUR YEARS."

FARMENCITY, ILL., June 18, 1892.—Dear Sirs: I have just finished the use of one box of No-To-Bac and I am happy to say that I am cured from all desire for tobacco. For four years I have used cigarettes almost constantly, as well as tobacco in all of its forms; but to-day I have no desire for tobacco whatever. Do not even remember what it tastes like. If eldeeply grateful to you and your remedy for my present condition, and be assured that I will speak a good word for you among my afflicted friends.

B. B. BATES.

# OUR GUARANTEE.

**PUBLISHERS:** 

We, the publishers of this paper, know the S. R. Co. to be reliable and will do as they agree. This we

GUARANTEE.

IS PLAIN AND TO THE POINT. Three boxes of NO-TO-BAC, 30 days' treatment, costing \$2.50, or a little less than 10c a day, used according to simple directions, is guaranteed to cure the tobacco habit in any form, SMOKING, CHEWING, SNUFF and CIGARETTE HABIT, or money refunded by us to dissatisfied purchaser. We don't claim to cure EVERYONE, but the percentage of cures is so large that we can better afford to have the good will of the occasional failure than his money. We have faith in NO-TO-BAC, and if you try it you will find that NO-TO-BAC is to you

**WORTH ITS WEIGHT IN GOLD.** 

READ THIS

It is sold by Druggists generally and sent by mail on receipt of the price—1 box, \$1; 3 boxes, \$2.50. Remit in any convenient form. Our President, Mr. A. L. Thomas, is a member of the Where to Buy and How to Order

NO-TO-BAG.

Item is made to be a super and address of the care of the c

Chicago Office: 45 and 47 Randolph St. Box 1284.

INDIANA MINERAL SPRINGS, IND.

ZHC

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF

# MARY LURANCY VENNUM.

BY DR. E. W. STEVENS.

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

demand still continues.
To those familiar with the marvellous story, it is

NO WONDER

the interest continues, for in it on indubitable testi more may be learned how a young girl was SAVED FROM THE MAD HOUSE.

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

# THE WATSEKA WONDER.

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

## A MISSIONARY DOCUMENT.

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

The present issue is a superior edition from new ste-reotype plates, printed on a fine quality of toned pa-per, and protected by "laid" paper covers of the

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

Psychical and Physio-Psychological Studies.

# MARY SEYNOLDS,

This case is frequently referred to by medical aureference to it in that invaluable, standard work, The Scientific Basis of Spiritualism, his latest and best effort. The case of Mary Reynolds does not equal the of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make a

# SIXTY-PAGE PAMPHLL T.

Price, 15 cents per copy.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL ORICO

# Signs of the Times

From the Standpoint of a Scientist.

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

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

# CONTENTS.

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

EXCELLENT MISSIONARY DOCUMENT.

Pamphlet. Price 15 cents. One Hundred Copies. \$10, Fifty copies, &; Twenty-five copies \$3.25. Special discount on orders for five Hundred Copies. For sale, wholesale and retail, at THE RELIGIO.

PHILOSOPHICAL JOURNAL Office.

# An Admirable Story.

# BARS AND THRESHOLDS.

BY MRS. EMMA MINER.

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

For sale, wholesale and retail, at THE RELIGIO-PHILOSO" HICAL JOURNAL Office.

# Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

By Mrs. E. B. Duffey.

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

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

Pamphlet, 101 pp. Price 25 cents

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

# WAS ABRAHAM LINCOLN A SPIRITUALIST?

Curious Revelations From the Life of a Trance Medium.

BY MRS. NETTIE COLBURN MAYNARD.

Hinstrated with portraits, and a frontispiece of Lincoln from Carpenter's celebrated painting.

In this narrative Mrs. Maynard tells of her early life, and the discovery of her mediumship, and brings her career down to the time of going to Washington. Beginning with chapter VII. Mrs. Mayperd recounts her first meeting and seance with President Lincoln and follows it up with accounts of further seances at which Lincoln was present, including some at the White House.

"I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition." writes Mrs. Maynard (page 31).

Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowl edge of the facts communicated to me."

Mrs. Maynard tellsa plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Linco'n, and that he was strongly impressed by what he saw and heard no intelligent person can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publich declares that he "stakes his reputation on the validity of its contents."

Cleth-bourd, 264 pages. Price, \$1.50. For sale, wholesale and retail, at THE RELIGIOP PHILOSOPHICAL JOURNAL Office.

# THE BIOGEN SERIES

Consists of concise Essays on Idving Questions of the day or of historical research in Religion, Science and Philosophy, prepared by writersof the most our inentability. Under the editorial direction of his

Elliott Coues. NO. 1. "BIOGEN:" A Speculation on the Origin and Nature of Life. By Dr. Coucs: New 121 Its Sixth Edition.

NO. 2. "THE DÆMON OF DARWIN." By the nuthor of "Blogen." Now "the Edition. NO. 3. "A BUDDHIST CATECHISM. By H. S. Olcott, With Notes by Killott Couse. Phird American Edition.

NO. 4. "CAN MATTER THINK?" By an Occultist. With Introduction and Appendix by Elffott Coues. A New Edition,

NO. 5. "KUTHUMI:" The True and Complete exconomy of Human Life. A new Edition. Rewritten and Prefaced by Elliott Cones.

NO. 6. "A WOMAN IN THE CASE." By Professor Coues. Washington, 1887. Second Edition. Now first added to the Blogen Series, with a new Introduction by Elisabeth Cavazza. Price. 50 cents each.

For sale, wholesale and retail, at The Religio-PHILOSOPHICAL JOULN LORICE.

# PATHWAY OF THE SPIRIT

A guide to inspiration, illumination and Divine Realization on Earth.

BY JOHN HAMLIN DEWRY, M. O.

This work is Number 2 of the Christian Theosophy Sries and is having a large and rapid gate. Price, cloth bound, \$1,25; paper, 75 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office

# Poems of the Life Beyond and Within. Voices from many lands and centuries saying. "Man

thou shalt never die. EDITED AND COMPILED BY G. B. STEBBINS.

"It begins with old Hindoo poems and will be of interest, not only to Spiritualists, but to all who leve the quickening of the best poetry"—SYRACUSE STANDARD.

"Clear type and tinted paper make fit setting for its rich contents." - ROCHESTER UNION. "The world will thank Mr. Stebbins for his work long after he is gone."-JAMES G. Clark, SINGER AND

Price, \$1.50, mailed free of postage, For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

American Branch.

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

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

Information concerning the Society can be obtained from

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

A Course of Lessons for Less Than 4cts Per Lesson.

# 50c. A New and Important Work. 50c.

By the Author of "The Light of Egypt."

A work that no Mental Healer, Christian Scientist or Magnetic Physician can afford to be without, if they would become the real musters of their protession in the study of man and the healing ar

A PRIMARY OURSE OF LESSONS IN CELES-TIAL DYNAMICS.

This important primary work is the first practical exposition of the Astro-Magnetic forces of naturein their relation to man-that has yet been issued by the American press.

it contains 14 special lessons embracing each department of human life in such plain simple language, that a child can understand the elementary principles laid down. And in addition to these lessons there is an Appendix, containing a full ex planation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary.

The work is illustrated with special plates.

# Price, Only 50 cts., Post Free.

Address: Astro Philosophical Pub. Co., P O. Box 2783, Denver, Col.

SYNOPSIS

## Or THE COMPLETE WORKS

ANDREW JACKSON DAVIS.

ong disting Thirty Uniform Volumes, all Neatly Bound in Cloth.

Postage 7 per cent, extra-If sent by Express, the Charges Payable on Delivery.

	3 56
The transfer to the transfer that the strength blue mean resident	1 50
The Tourder II.	i 50
Pic Toucher. " H. " The Seer. " III. " The Reformer. " VI. " " The Tichker. " V. " "	1 30
Pas Bulgrmer, " VI. "	1 (4)
Charles to V	1 50
Wasie Staff An Antobiography of A. J. Davis.	1 75
Morning Lectures. Being 24 Discourses	1 50
A Stellar Koy to the Summer land	75
Andula or Divine fluctions in the second	1 (8)
Approaching Crisis, or Truth vs. The degy	1 (8)
Asswers to Ever-recurring Questions	1 741
Children's Progressive Lycoum Manual.	131
Doub and the After-Life	127
History and Philosophy of Evil.	7.5
Highliger of Health	1 50
Harmonial Man, or Thoughts for the Age	75
The property of the tree of a series of the control of	1 50
Events in the life of a Seer. (Memoranda.)	50
Philosophy of Special Providences	76
Free Thoughts Concerning Religion	1 75
Jenetratia, Containing Harmonial Answers	
Pathosophy of Spiritual Intercourse	1 25 1 50
The Inner Life, or Spirit Mysteries Explained.	
The Temple or Diseases of the Brain and	1 50
Nerves	1 00
The Fountain, with Jets of New Meanings	1 00
Tale of a Physician, or Seeds and Fruits of	1 66
**************************************	1 00
Diakka, and their earthly Victims	50
Renests and Ethics of Conjugat Love	75
Views of Our Heavenly Home	75
Reyord the Valley	1 50
요요. 상당하는 보고 보고 있다는 일반 사람들이 있다. 전문 사람들이 되었다. 그 사람들이 가는 사람들은 사람들이 가득하다. 사람들이 사용하다 사람들이 되었다.	THE PERSON NAMED IN

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

# LOGIC TAUGHT BY LOVE.

MARY BOOLE.

PHILOSOPHICAL JOURNAL Office

Part of the object of this work is to call attention t the fact that our life is being disorganize monotony of our methods of teaching.

Price \$1.00. For sale, wholesale and retail, at THE BELIGIO- IMPORTED EDITION.

BY D. D. HOMB.

# TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM. CHAPTER I. THE FAITHS OF ANCIENT PEOPLES Spiritualism as old as our planet. Lights and shad-

Pagan times. CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA, "Chalden's seers are good." The Proph-ecy of Alexander's death. Spiritualim in the shadow of the pyramids. Setho and Psammeticus Prophecies regarding Cyrns. The "Golden Star" of Parsia

of Persia.
CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmius. The creed of "Nievana." Laotse and Confuctus. Present corruption of the Chinese CHAPTEP J. GREECE AND ROME. The famous Spiritualists of Helias. Communication between world and world three thousand years ago. The world and world three thousand years ago. The Delphian Oracie. Pausanias and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens. Valens and the Greek Theorgists. The days of the Cæsars.

Part Second.

# SPIRITUALISM IN THE JEWISH AND

CHRISTIAN ERAS CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in

the triumph of the Cross.

the triumph of the Cross.

THAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH, Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evagrius after death. Augustine's faith. The philosophy of Alexandria.

CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles, St. Bernard. The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli.

CHAPTER IV. THE SHADOW OF CATHOLIC SPIR ITUALISM. Crimes of the Papacy. The record of the Dark Ages, Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandler.

Arc. The career of Savonarola. Death of Urban Grandler.
CHAPTER V. THE SUBSTITUALISM OF THE WALDENSES AND CAMISARDS. The Israel of the Alps. Ten centuries of Persecution. Arnaud's march. The deeds of Laporte and Cavaller. The ordeal of fire. End of the Cevennols War.
UHAPTER VI. PROTESTANT SPIRITUALISM. Precutsors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witcherset. Famour accounts of apparities. Bunyan. Fox and Wesley.

CHAPTER VII. THE SPIZITUALISM OF CERTAIN GREAT SEERS. "The Reverses of Jacob Behmen."

Swedenborg's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His unconquerable faith, and the providences acc him. Zschokke, Oberlin, and the Secress of Pre-

Part Third.

MODERN SPIRITUALISM.

HAPTER I. INTRODUCTORY.

CHAPTER I. INTRODUCTORY.
CHAPRER II. DELUSIONS. American false prophets. Two ex-reverends claim to be witnesses foretold by St. John. "The New Jerusalem." A
strange episode in the history of Geneva. "The
New Motor Power," A society formed for the attaliament of earthly immortality.
CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's
communication after death. Fancied evocation of
the spirit of a sleeper. Fallacies of Kardecism.
The Theosophical Society. Its vain quest for
swiphs and gnomes. Chemical processes for the
manufacture of spirits. A magician wanted.
CHAPTER IV. Mental diseases little understood.
CHAPTER V. "PEOPLE FROM THE OTHER WORLD."
A pseudo investigator. Gropings in the dark. The
spirit whose name was Yusef. Strange logic and
strange theories.

strange theories.

"HAPTER VI. SECUTICS AND TESTS. Mistaken Spiritualists. Libels on the Spirit world. The

Spiritualists. Libels on the Spirit world. The whitewashing of Ethiopiaus. CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A gnost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palaces of Jupiter. Re-incarnative literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.

ful medium in the world.

"HAPTER VIII. TRICKERY AND ITS EXPOSURE.
Dark seances. A letter from Serjeant Cox. The
concealment of "spirit-drapery." Rope tying and
handcaffs. Narrative of exposed imposture.

handcuffs. Narrative of exposed imposture. Viarious modes of fraud.

211APTER IX. TRICKERY AND ITS EXPOSURE continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark sennce. Variations of "phenomenal" trickery. "Spirit Photography." Moulds of ghostly hands and teet. Baron Kirkup's experience. The reading of spaled latters. ing of sealed letters.
HAPTER X. THE HIGHER ASPECTS OF SPIRITU-

ALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drenn. "Blackwood's Magazine" and some seances

HAPTER XI. "OUR FATHER." THAPTER XII. THE HIGHER ASPECT OF SPIRITU-ALIBM (continued). "Stella."

APPENDIX. This covers eight pages and was not included in. the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valu-

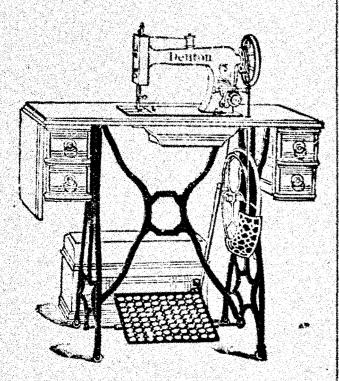
This is the English edition originally published a. 84.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the nast twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifta and noble character have given lustre

APO 312 payes 12 plen \$2 (H) For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOYRNAL Office

# "The Denton."

# A Great Premium.

A \$40 SEWING MACHINE AND THE RE-LIGIO PHILOSOPHICAL JOUR-NAL ONE YEAR FOR \$20



# Points of Superiority

# "DENTON" Sewing Machine

"THE DENTON" has the largest design of bent woodwork; with skeleton drawer cases, made in both walnut and oak, highly finished and the most dur

able made. The stand is rigid and strong, having brace from over each end of treadle rod to table, has a large balance wheel with belt replacer, and a very easy motion of treadle.

The head is free from plate tensions, the machine is so set that without any change of upper or lower ension you can sew from No. 40 to No. 150 thread, and by a very slight change of disc tension on tace plate, you can sew from the coarsest to the finest thread. It has a self-setting needle and loose pully device on hand wheel for winding bobbins without

the machine; has automatic bobbin winder, reading shuttle with positive feed and positive up. The finest work, Arrasene, Embroidery, thing, or any work done on any other machine. an easily be accomplished on this one. It is adjustable in all its bearings, and has less springs than any other sewing machine on the market. It is the quickest to thread, being self-threading, except the eye of the needle. It is the easiest machine in changing length of stitch, and is very quiet and easy

## very large space under arm. Attachments Accompanying Each Machine

running. Is a high arm machine, which allows of a

# ARE AS FOLLOWS:

One Ruffler, with Shirrer Plate One Set of 4 Hemmers, One Blader. One Presser Foot, One Hemmer and Feller,

Attachments in bracket are ali interchangeable Juto fuot on presser bar. Six Bebbins.

One Braider Foot, One Tucker, One Quilter, One Plate Gauge. One Slide for Braider.

Seven Needles, One Large Screw Driver, One Small Screw Driver, tine Wrench One Oil Can (with Oil). One Instruction Book. One Thrend Cutter.

Every machine is fully warranted for five years Any part proving defective will be replaced free of charge, excepting needles bobbins and shuttles. TERMS.

Any old subscriber will be entitled to "The Denton" machine and one year's extension of subscription to THE JOURNAL on payment of \$20.

Any new substriber will receive "The Denton machine and THE JOURNAL for one year on pay-

III.

For \$75 I will send THE JOURNAL one year to thirty new subscribers, and "The Denton" to the getter-up of the club.

N. B. — This proposal for clubs secures \$145

for \$75, and those proposing to carvass for such a club must notify me at once, as I reserve the right to withdraw the offer, only holding myself obligated to such as have notified me that they are at work on

# SHIPPING.

Every machine will be securely packed and crated and delivered on heard car at factory free of extra charge. The transportation charges, to be paid on delivery by the buyer, will be very small; the crated machine going as ordinary freight.

"The Denton" is manufactured exclusively for the RELIGIO-PHILOSOPHICAL JOURNAL and is equal in all particulars to any \$40 machine on the market.

# REMITTANCES.

Send money by P. O. order, express order, or draft on Chicago or New York. Please do not send checks on local banks.

State whether you will have the machine in oak or

Address

The Religio-Philosophical Journal

# Works of Instruction in

# HYPNOTISM, MESMERISM, AND ANIMAL MAGNETISM.

How to Mesmerize. By J. W. Cadwell a practical and experienced operator. Paper covers. Price all cents.

How to Magnetize, or Magnetism and Chrievoyance: By J. V. Wilson. Paper covers. Price 25 cents.

How to Mesmerize. A manual, By J. Coates, Ph. D. Paper covers. Price 50 cents.

The Blustcated Practical Mesmerist, By W. Davey Stiff board covers. Price in cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses us a remedial agent, and in moral and intellectual improvement. etc. By Dr. H. S. Drayton. Cloth. Price Beents.

Hypnotism: Its History and Present Development. By Frederick Bjornstrom, M. D. Authorized translation from the Swedish, by Baron Nils Posse, M. G. Paper Covers. Price Scients.

Animal Magnetism. By Blact and Fere, Cloth. Price \$1.50, postuge 10 cents.

Practical Instructions in Animal Magnetism. J. P. F. Helenze. Revised edition with an appendix of notes by the translator, and letters from eminent physicians, descriptive of cases in the United States. Cloth. Price \$2.00. Postage 15

Vital Magnetic Cure. An exposition of vital magnetism and its application to the treatment of mental and physical disease. By a magnetic physiclan. Cloth. Price Lbu, postage lu cents.

Mental Suggestion. By Dr. J. Ochorowicz. Sometime Professor extraordnarius of Psychology and Natural pilosophy in the University of Lemburg. With a preface by Charles Richet.

Translated from the French by J. Litzgerald M. A. 569 octavo pages. Paper covers \$1.20. Cloth \$2.0

For sale, wholesale and retall, at THE RELIGIO Philosophical Journal Office.

# OUR FLAG.

OR THE EVOLUTION OF

The Stars and Stripes;

ROBERT ALLEN CAMPBELL.

Compller of the first Atlas of Inclana, author of "The Rebellion Record," etc.

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

The symbolic meanings of the colors and the dosigns of the "Star Spang ed Banner" are beautifully brought out and embell shed with 29 illustrationsthree of them in colors showing Foreign, Colonia! and United States ensigns.

Price, \$1.00, postpaid.

For sale, who esale and retall, at The Religio-Philosophical Journal Office.

# THE WAY, THE TRUTH AND THE LIFE

A HAND-B OK OF

Thristian Theosophy, Healing, AND ISYCULOUTERURE.

A NEW EDUCATION.

BASID CON

Cheldeniand Mellinger The Christ

BY a. O. DEWEY, M. D.

The object of the back is not to teach a philosophy, but a method; a method by which all may come to in bomediate intuitive knowleage of the truth, each for himself, by an inword liberatuation, which is classed to be within reach of the humblest.

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

More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Scership, Mental Telegraphy, Distant Healing. etc., and t'e new and specific processes for their ha mediate development and exercise, which the author laims are as normal, practical and legitimate as are the development and training of muscle, the musical or any other faculty.

400 pp. Price, \$2.00 Postage, 10 cents. For sale, wholesale and retail. a. THE RELIGIO. PHILOSOPHICAL JOURNAL Office.

# Upward Steps Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC HISTORIC.

GROWTH OF REFORMS-ANTI-SLAVERY, ETC THE WORLD'S HELPERS AND LIGHT-BRINGERS-SPIRITUALISM-PSY-CHIC KESKARCH-RELIG-TOUS OUTLOOK- COM-ING REFORMS.

## ---BY---GILES B. STEBBINS.

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

## CONTENTS

Dedicatory Introduction.

CHAPTER L. Ancestry; Childhood; Youth; Birth place; Springsteld, Mass.; Hatfield: Home Idfe tilter Smith; Sophia Smith; Self-Help. CHAPTER II -Old Thue Good and III; Religious

Growth; Reforms; Temperance. CHAPTER III. Transcendentalism: Brook Farm; Hopedale; Northanipton; Samuel L. IIII; W. E. Channing; Pierpont; Theodore Parker.

CHAPTER IV. - Anti-Slavery: Garrison; "The Flens of Conventions;" Personal Incidents II. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail P. Ela; Josephine L. Griffin.

CHAPTER V. The Friends; Quakerism; Griffith M. Cooper: John and Hannah Cox: A Golden Wedding: Experiences of Palsellia Cadwallader: Lucretia Mott: McClintock: J. T. Hopper; Thomas Garrett: Richard Glazier; Progressive Friends

CHAPTER VI.-The World's Helpers and Light Bringers; John D. Zimmerman; W. S. Prentise; Wm Denton; E. B. Ward; Emily Ward; Benjamin F. Wade: H. C. Carey; Home Industry; Education, Scientific, Industrial, and Moral; "Religion of the Hody;" Jugor Armori Morl; Peary Chand Mittra: President Grant and Sojourner Truth; John Brown; Helpful influences: Great Awakenings.

HAPTER VII. Spiritualism: Natural Religion; Experiences and Investigations; State Writing Spirits Described: Plano Music without Hunds; A Fact Beyond Mind Reading: Lifted in the Air; Spirit Portraits; A Michigan Ploneer's Experience; Looking Beyond; Future Life; Natural Mediumship; Humination; Blind Inductive Science.

HAPTER VIII. Paychic Science Research; The Spiritual Body: Painless Surkery: Psychometry: Inspired experiences; George Eliot: Heien Hunt Jackson; Prof. Stowe; Mrs. II. B. Stowe; Savonsroia; Rev. II. W. Bellows; Dinah Mulock Craik; A Simple Michigan Maiden; Lizzie Doten; Reading German Philosophy; Record of an Hour's Expe-

CHAPTER IX.-Religious Outlook; Coming Reforms; A New Protestantism; Woman in the Pul-pit; Rev. Horace Bushnell's "Deep Matters"; Radicalism: Ethical Culture: Liberal Christianity; A Needed Leaven; Two Paths: Future Religion; Coming Reforms; Conclusion. Price. cloth bound. \$1.25.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

# IS DARWIN RIGHT?

# The Origin of Man.

BY WILLIAM DENTON,

Author of "Our Planet," "Sort of Things," Fite.

this is a cloth bound volume of two hundred pages, no, hand creety thistrated. It shows that han I not of minactions, but of natural origin; yet hat barwin's theory is radically defective, because a leaves out the spiritual causes which have been the most potent concerned. In his production. It is scientific, plain, element and convincing, in ) probably sheds more light upon nam's origin than all the volumes the press has given to the public for years. Price, \$100; postage, 5 cents.

For sale, wholesale and retail, at THE RELIGIO-Pythesephical Journal Office.

# THE VOICES.

A BY WARREN SUMNER BARLOW.

The Koren or NATORE represents God in the light of Reason and Philosophy in His unchang s ble and

giorious attributes. THE VOICE OF A PERBLY deflucates the individuallty of Matte, and Mind, fraternal Charity and

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Cal-

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we orny for effects, independent of cause.

Twelfth edition, with a new stippled steel-platingraving of the author from a recent photograph. Printed in large, clear type, on beautiful-tinted super, bound in beveled boards.

Price, \$1.60, postage 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

# THE SCIENTIFIC BASIS

# SPIRITUALISM.

BY EPES SARGENT.

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

This is a large Pipo. of 372 pages, in long prints. type, with an appendix of twenty-three page. . " we

The nather takes the ground that since naturascience is concerned with a knowledge of real pbenomena, appealing to our sense perceptions, conwhich are not only historically imparted, but are dereetly presented in the trresistable form of daily demonstration to any faithful investigator, there. 78 Spiritualism is a catural science, and all oppor tion to it, under the ignorant proteins that it is one tide of nature, is unscientific and unphilosophical.

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

Flotte 12me., 372 pages. Price, \$1. postage IC

For sale, wholesale and retail at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

Edited by M. L. Holbrook, M. D., Editor, Author and Publisher, with an Appendix on the Care of Children, by Dr. C. S. Lozler, Inte Dean of the Ne ? York Medical College, for Women, s.c.

The didiculty has been not to find what to say, but to declae what to omit. It is believed that a health ful regimen has been described; a constructive, or paratory and preventive training, rather than course of remedies, medications and drugs.

Price, \$1.00. For shie, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

# SPECIAL IMPORTATION.

HANDSOME DEMY 8VO.

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

BY MORELL THEOBALF

Of London, Englas-

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

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

For sale, wholosale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office,

# After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSO PHY AND NATURAL HELIGION.

BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology

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

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

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

# Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade. "It would be hard to make a more effective reply of Mr. George's assertion that land and wage servitude is worse than chattel sizvery than is done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern

newspapers, showing what chattel slavery actually as. - New York Tribune.

Price, cloth, 50 cents; paper, 25 cents. For sale, wholesale and "sta" at THE RELIGIO PHILOSOPHICAL JOURNAL Office.

Founder and Editor, 1865--1877, S. S. JONES. Editor 1377--1892, - - John C. BUNDY.

PUBLISHED AT 92 LA SALLE ST., CHICAGO BY MARY E. BUNDY.

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

TERMS OF SUBSCRIPTION one Copy, I Year,.....\$2.50

One Copy, 6 Months,.... 1.25 Single Copies, 5 Cents. Specimen Copy Free.

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

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

TT Do Not Send Checks on Local Banks All letters and communications should be addressed, and remittances made payable to MARY E. BUNDY, Chicago, Ill., Drawer 184.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Ran Jolph Street, Chicago. All communications relative to advertising should be addressed to them.

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

## CONTENTS.

FIRST PAGE.—The Psychical Science Congress.
Exteriorization of Sensibility. A Fine Tribute to Mr. Bundy.

SECOND PAGE-Notes.

THIRD PAGE-The Open Court. - The Psychical Science Congress. Hypnotism With Special Reference to Hypnotic Suggestion.

FOURTH PAGE.-Hypnotism With Special Refer ence to Hypnotic Suggestion. FIFTH PAGE.—An Anthropological Study of Some Healing Mediums. Programme For Experi-mental Occultism.

SIXTH PAGE. - Thought and Its Vibrations.

SEVENTH PAGE. Spiritualism in the United intes-Historical, Critical, Prospective,

ITH PAGE.-Psychient Experiences. Profesor Lombroso's Theories.

Communications. Alexand Lepths of the Sea.

TENTH PAGE. Woman and the Home. Back to the Lotus Lands. Woman in the Home. discellaneous Advertisements.

ELEVENTH PAGE. Book Reviews. Miscellaneous Advertisements.

TWELFTH PAGE. - Dr Hart and the Psychists Miscellaneous Advertisements.

THIRTEENTH PAGE, - Miscellaneous Advertise

FOURTEENTH PAGE. - Miscellansons Advertise

FIFTEENTH PAGE. - Miscellaneous Advertise-SIXTEENTH PAGE. - General Items. Miscellan eons Advertisements

THE JOURNAL will be sent to every new subscriber for fifty cents for three months. The Journan 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 De partment shows completely a working postoflice, so arranged that it also serves as a postoflice for the Exposition. There are numerous interesting documents in the shape of old treaties sent by the State Department. The building is full of inter esting 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, 44says: "I take pleasure in speaking in conmendable 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 especally designed for children of liberal minded prople, where no less attention is paid to hygiene than to the ordinary courses of

The Lake Pleasant Camp Meeting Asso ciation 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. II. Dailey, of Brooklyn, President, With the methodical business like ways, progressive spirit and deep interest in the wel fare of the camp meeting always shown by Judge Dailey the camp must be success l'ul.

The program arranged for Kansas weel at the World's Fair, extending from September 11th to September 16th, is quite an ciaboraté onc. There will be unmerous addresses by Hon, M. W. Cobun. President of the Kansas State Board, Hon, J. R. Burton, Gov. L. D. Lewelling, Hon Solon O. Thacher, Hon. George W. Glick, Mrs. Mary E. Lease and others. The Modoc Club will furnish nuise 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 it 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 near festations, or phenomena, some ten years before the advent of modern Spiritualism. An older sister is clairaudient and clair. voyant. 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: Unfluence 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 Sci ence Congress by Rev. M. J. Savage, Miss Lilian Whiting, Mrs. Underwood and others.

## FOR SLEEPLESSNESS

Use Horseord's Acid Phosphate, and you will exchange a night of restless tessing for one of dreamless sleep.



which is absolutely pure and soluble. It has morethan three times the strength of Cocoa mixed

with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY

Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

The Leading Conservatory of America. In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of Elocution, the Fine Aris, and Modern Languages. The admirably equipped Home affords a safe and inviting residence for lady students.

Calendar: FRANK W. HALE, Gen. Manager, Free. 5 Franklin Square, Boston, Mass.

fellowsbip and Character in Religion

Weekly Journal of Natural and Rational Religion, seeking to unite the various phases of free thought in a religious movement that will find its basis of work in a desire to ennoble souls, to enlarge the boundaries of good will among men and to improve the life that now is.

JENKIN LLOYD JONES, Editor in Chief, assisted by a corps of able workers in religion and ethics, including Dr. H. W. Thomas, RABBI E.

G. HIRSCH, DR. A. J. CANFIELD and MR. M. M. MANGASARIAN. PRICE \$1.00 A YEAR

Sixteen quarto pages, including a liberal ser mon or lecture, a review of current events and religious and sociological literature, and a number of timely editorials and contributed articles. Published by *Unity Publishing Co.* publishers of Liberal Literature, 175 Dearborn Street, Chicago, U.S. A.

# MIND. THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER. Paniphlet form, price 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

GUIDE-POSTS

# IMMORTAL ROADS.

BY MRS, AMARALA MARTIN.

The author says "As a firefly among the stars, a a clople on the ocean, I send out this small beacor of loope through the valley of despet:

# DEATH,

IN THE LIGHT OF

The Harmonial Philosophy.

BY MARY F. DAVIS.

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

Mrs. Dayls has developed with rare faithfulnes: pathos the pure principles of true Spiritualism. The socrowful may find consolation in these pages and the doubtful a firm foundation and a clear sky. Price, la cents Eight copies for \$1. Cloth bound

For sale, wholesale and retail at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

By the Santa Fe Route. The most attractive Amereian tour. A new descriptive book, with the above title, containing over 150 pages and as many pen and ink illustrations sent free on receipt of 4 cents in postage, by

JNO. J. BYRNE,

716 Manadnock Bldg., CHICAGO.

# If You Want Work

that is pleasant and profitable, send us your address immediately. We teach men and women how to earn from \$5 per day to \$5000 per year without hav ing had previous experience, and furnish the em ployment at which they can make that amoun Capital unnecessary. A trial will cost you nothing Write to-day and address,

E. C. ALLEN & CO.,

Augusta, Me.

# UNANSWERABLE LOGIC.

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

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

The many thousands who have listened t cloquent discourses of Thomas Gales Forster, , in the prime of earth-life, will welcome this volu with heartfelt gratitude.

The following chapters are especially interesting What is Spiritualism? Philosophy of Death; Wh. lles beyond the Vell? Human Destiny. Clairvoyan, and Clairaudience. What Spiritualists Believe. et

Cloth; large 12 mg., beveled boards Price, \$1.50. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Offic

# PLANCHETTE.

# The Scientific Planchette.

Improved from the Original Pattern of 1860.

Many devices and instruments have been invented since Planchette first appeared but none of them have ever answered the purpose so well.

DIRECTIONS FOR USE.

Place Planchette on a sheet of paper (printing or wrapping paper will answer), then place the hand lightly on the board; in a few minutes it begins to move and is ready to answer mental or spoken questions. It will not work for everybody; but when a party of three or four come together it is almost certain that some one of the number will have the peculiar power necessary to enable Planchette to display its mysterious workings. f one be unsuccessful let two try it together. That Planchette is capable of affording constant

entertainment is well established by thirty years' use, nor is it less likely to afford instruction. Innumerable cases are of record where it has been the means of conveying messages from spirits to mortals. Planchette offers a wide and never ending tield for speculation and experiment. Price, 75 cents. Sent by mail packed in straw-

board box free of postage. For sale, wholesale and retail, at THE RELIGIO-

PHILOSOPHICAL JOURNAL Office

## ANGEL WHISPERINGS FOR

The Searchers After Truth.

BY HATTIE J. RAY

This volume is presented to the public in hores that many may draw inspiration from its pages. The poems are well called "Angel Whisperings Price, ornamental cover, \$1.50; gilt edges, \$200; postage 17 cents.

For sale, wholesale and retail, at THE RELIGIO. PHILOSOPHICA JOURNAL Office.