

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, SEPT. 30, 1893.

NEW SERIES—VOL. 4, NO. 19.

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

THE EVOLUTION OF RELIGION.

The Parliament of Religions has been very significant in indicating the increased liberality and breadth among Christian people and in showing that a large degree of tolerance and kindness in the consideration of religious matters is not confined to Christendom. There is no doubt that there has been great progress in matters of religion, both in Europe and in this country, during the last half century, especially during the last quarter of a century. A thousand agencies have combined to produce these results. Each religious organization now in sympathy with advanced liberal thought makes large claims as to having brought about this state in the public mind, making a Parliament of Religions possible. The Unitarians give themselves great credit; the Universalists trace the results largely to their denominational efforts; the Free Religious Association has not been behind any of the religious bodies in ascribing much of the increase of liberality to its own efforts, and indeed all these organizations are entitled to much credit for what they have done; but they are only so many little rivulets that have helped to produce the great river.

Agencies which are not included in any of the religious work have perhaps done more than all the religious agitation of the century. For instance, Charles Darwin produced a work which revolutionized not only the science of zoology, but though indirectly, very radically and extensively, the religious thought of the civilized world. In so far as evolution has been accepted or partially accepted by religious leaders, they have had to abandon or in some way greatly to modify the doctrine of the fall of man; but this doctrine is connected with salvation through Christ and the falsity of one implies the falsity of the other. This is true logically, but it is not by any means seen by the great mass of people who give their assent to evolution. Inconsistency is one of the characteristics of transitional periods. Men outgrow a portion of their old faith and accept new ideas which are inconsistent with portions of the old creed that still remain. They do not see the inconsistency and they do not want to see, it and time is required to outgrow all these assumptions of the past which conflict with the newly acquired truth. Probably the extension of the doctrine of evolution, due in a very large degree to the work of Darwin, Spencer and other advocates of this doctrine, has done more to produce modification of the creeds than any other agency that can be named, but with all the modification of religious beliefs, there still remain certain errors which are really anomalies in the religious condition of to-day.

Many of the speakers at the Parliament of Religions very properly emphasized the fact that the different religions are fundamentally alike but superficially different, and every person, Catholic or Protestant, Mohammedan or Confucian who has attempted to explain this fact has referred directly or indirectly, definitely or indefinitely, to a primeval religion and a primeval revelation. There has been a tacit acknowledgment of a golden age, of a per-

fect humanity and of special communion with God, such as is not vouchsafed to men in the later and more corrupt ages. So far as we have noticed there has been no criticism of this fundamental erroneous assumption; even the speakers of the Free Religious Association did not combat it and did not affirm the modern doctrine of the evolution of religion, that is in any distinct and reasoned manner which directed attention to the subject or made any impression upon the audiences.

If evolution be true and that it is now acknowledged by the thinkers of the world, then religion as well as government, language, etc., has gradually been developed from simpler into more complex conditions. If man ages ago was a savage and not a being with physical, intellectual and moral qualities perfect, then the religion must have corresponded with the savage mind. The idea of a primeval condition of human perfection and of a special supernatural revelation is absolutely, unqualifiedly contradicted by the whole doctrine of evolution, and the idea can exist in enlightened minds that have given attention to evolution only as a survival. The fact that it was repeated again and again without any contradiction during the Parliament of Religions, at least to the day that this article is written, shows the need of education in the doctrine of evolution especially in its bearing on religion, not only among the illiterate, but among the educated religious minds, which are dominated by theological methods instead of scientific habits of thought. If the doctrine of evolution has any validity whatever in any province of thought, it certainly must apply to religion. We know that it does so far as history speaks on the subject. Monotheism has grown out of polytheism and all these complex systems of religion, such as Buddhism and Christianity, are known to have grown out of pre-existing faiths.

Evolution, as we have often said in these columns is along the line of the existing order. Religious progress must not be looked for merely outside of the religious organizations, but inside of them, and there its effects will be the most permanent. The Free Religious Association will do its work and disappear. It has no roots to give it any enduring power beyond a few years. Unitarianism and Universalism will last longer, but the acceptance of their leading ideas by the larger and older denominations will render their existence unnecessary and they will disappear. All the forms of Protestantism will have become merely a part of history when the Catholic church will still exist and exert a powerful influence over the minds of men. These Protestant forms of Christianity are but mere offshoots, and owing to the peculiar circumstances under which they appeared and the soil in which they have grown, their existence has been prolonged through centuries and may exist a few centuries more; but they have no abiding strength. The Roman Catholic church, though it will endure many centuries will also some day be a thing of the past and Buddhism, Brahminism, Shintoism, Confucianism, old systems that run back into the hoary mists of antiquity, will also disappear; but the universal elements of religion common to all these religions will remain when every ecclesiastical organization on the face of the earth shall have taken its place among

the outgrown institutions of the past. Other organizations growing out of them may persist through the centuries that shall follow and serve a purpose in the history of men. We can confidently hope that they will be more universal, more liberal, more rational and more adapted to the requirements of the enlightened mind than are any of the organizations which now exist.

With these facts and probabilities in mind, it will be seen that there is work for the Free Religious Association, for Unitarians, for Universalists, for Spiritualists, and all other earnest and advanced thinkers. Their work will not ultimate in a separate organization likely to have any permanency, but in the modification of public sentiment and thereby in the advancement of all the existing organizations in liberal thought, until the sectarian distinctions shall disappear and mankind can unite in common religious work on a common religious basis, without the necessity of subscribing to any dogma and in which character and not creed shall be a true test of worth and the condition of fellowship.

THE FREE RELIGIOUS ASSOCIATION.

The meetings of the Free Religious Association held in this city last week were in point of interest, attendance and the quality of the addresses a decided success. It was pleasant to see such men as Col. Higginson and Mr. Potter representing that association before Chicago audiences. It was pleasant to meet with these friends of free religious thought under such auspicious conditions, when were being practically realized, for the time being, some of the very objects for which this Association was formed, giving its friends an opportunity for congratulations, such as it perhaps never before had in its whole history. Col. Higginson spoke in his eloquent and gracious manner. Mr. Potter's sketch of the Free Religious Association was interesting and timely. Mr. Mozoomdar of the Brahma-Somaj, of India, spoke with the emotion characteristic of the Oriental mind, showing the progress of religious thought in the world. Mr. Abbot in a more beligerent spirit and attitude, spoke among other things, of the importance of studying religion according to the scientific method, but his remarks were marred by palpable misrepresentation of the position of Herbert Spencer, which Mr. Abbot does not understand and cannot fairly state. Perhaps there has not been a more palpable misstatement of an opponent's position by the most orthodox representative of Christianity during the sessions of the Parliament of Religions than Mr. Abbot's attempt to define the views of Spencer, in order to refute them. There were other speakers in the afternoon session, whom we did not hear, but who we understand spoke ably, eloquently and forcibly in defense of rational religious thought. The festival held at the Tremont House in the evening was not as interesting as those which have been held in Boston. One reason for this was that but few present knew one another personally and the conditions otherwise were not favorable to the most complete social interchange of thought. The short speeches were for the most part to the point. On the whole, these meetings of the Free Religious Association

must be considered a success and they should lead to renewed efforts for a large and important gathering next year. There is work which the officers of the Association can do between the present time and the next annual meeting.

HYPNOTISM.

Dr. Fred C. Valentine, in a paper before the Medical Congress on "Diseases of the Mind and Nervous System," devoted much space to a consideration of hypnotism. He discussed hypnotism as a menace to the public welfare. He admitted that in certain cases, as in the treatment of mild forms of lunacy or in relieving hysteria and often in cases of confirmed habits of alcoholism, hypnotism may be used to advantage; indeed, he thought it had highly useful therapeutic possibilities, but he drew the line at the use of hypnotism as a plea in excuse for crime and he said that premeditation was an essential element of the hypnotic condition and responsibility for acts committed under its influence could not be evaded. Hypnotism is submitted to invariably on the part of the subject and it cannot, therefore, be set up as a defense or extenuation of its criminal consequences. Dr. Valentine argued that hypnotism, whatever might be its virtues or benefits under certain circumstances as an agency for the cure or amelioration of disease, for example, should not be allowed a status either in law or morals. Otherwise, a way would be opened to the commission of crime with impunity. Since the person who submits to hypnotic influence does so of his own accord and it is assumed that with full knowledge of the evil permitted, we may hold he should not be allowed to escape personal responsibility for his acts, any more than an individual who commits crime in a state of intoxication. Such an individual knows the liability of committing evil acts in a drunken state, and if he allows himself to get in that condition, he must be held responsible for his acts. It is the same with one who allows himself to become hypnotized.

INVESTIGATION OF SPIRITUALISM.

Al/ or nearly all who have carefully and thoroughly investigated Spiritualism have been compelled by the evidence confronting them to ascribe one or more kinds of phenomena they have witnessed to supramundane or occult agency. Some, while satisfied that what they have seen does not admit of explanation by reference to any known mundane cause and that it certainly seems to point to the presence of unseen intelligent beings, deem it best to withhold unqualified assent to this theory, thinking that possibly larger knowledge may clear up the mystery without recourse to the agency of spirits. Many say it is probable that these phenomena—which they have observed—are manifestations of spirit presence and power, but they cautiously reserve a doubt, and the more willingly because it is, as they think, rather to one's disadvantage socially and otherwise to be identified with Spiritualism. It is more popular still to belong to a fashionable church in whose creed, it is well understood, only the weaker minds believe, and to relate experiences of witnessing strange phenomena and to express belief in their spiritual character only among those who have had similar experiences and who really believe that the so-called dead return.

It may be said that the opinion of the majority who have investigated Spiritualism and accepted its teachings is not of much value because their investigations have been made without adequate knowledge, without proper precautions, without, in short, the scientific spirit. But it should be remembered that their conclusions have been confirmed by examinations, the most careful and scrutinizing possible, extending over long periods, of men renowned for their scientific knowledge and their long continued experimental investigations in certain branches of science. The conclusions of Professors Hare, Crookes and others after their examination, carried on for months and years with methods which the trained intellect knows so well how to use for the detection of error, is worth

more than the entire "educated opinion" of those who reject Spiritualism from what they have read against it or from the exposures they have seen of tricks, frauds and follies which have been perpetrated in its name.

One writer says the healthy mind shrinks from attempting to pierce the "veil of mystery." Why should the healthy mind shrink from entering into any realm? It is not the healthy mind but the mind under the influence of superstition that shrinks from an investigation of the obscure, the mysterious, which offers to the truly scientific mind a fit subject for the exercise of the "scientific imagination" and all those powers demanded in critical, patient and laborious investigation of complex phenomena the antecedents of which are hidden from the ordinary view.

With many the question whether Spiritualism is true is subordinated to the question whether, if it is true, it is desirable to pierce the "veil of mystery" and learn the truth. The writer referred to above is of the opinion that it is not best, that it is not in the interests of man's religious and spiritual nature, to examine the phenomena of Spiritualism with a view to learning whether they prove that personalities which have disappeared from this earth still exist and can, under certain conditions, make their presence manifest. It is better to remain, at present at least, in doubt as to the survival of this keen, pleasing, anxious, burdened personal consciousness we so cling to now. More reasonable is the position that there is nothing too sacred for investigation, that it is right for man to learn all that he can respecting his nature and destiny, that any awe, or reverence or fear which prevents the examination of phenomena purporting to be manifestations of invisible, intelligent beings, is mere superstition condemned by true science and unworthy a thinker.

What is needed, as Mr. F. W. H. Myers says, is simply a dispassionate, intellectual curiosity, bent upon unravelling the indications of man's survival after earthly manhood with the same candid diligence which has so lately unravelled the indications of man's descent from the brute.

EXPERIMENTAL PSYCHOLOGY.

Rouzel in de Journal Du Magnetisme for July and August attacks with considerable vigor the attitude of Binet in reference to experimental psychology as observed in his articles in Revue des Deux-Mondes reviewing the action of the Congress held at London last year, who declares that this new science comprises three classes of researches, those of the laboratory, of descriptive psychology and pathological psychology.

Rouzel declares that descriptive psychology should precede the investigation of the laboratory. Binet says: "Let us rest on this series of negative conclusions which carry with them their instructive lesson. They show the uncertainties, the groping, the marches and counter marches of experimental science and the slowness of its progress; lessons useful for the impatient souls who want to construct the world anew by contriving hypotheses." Rouzel says that the "impatient souls" are the non-psychologists, who all the time priding themselves on admitting only facts, on not discussing principles and causes, nevertheless rush pell-mell into the most fantastic hypotheses." He declares the new psychology to be materialistic. Binet says: "Suggestion is the moral action of man on man." This is declared to be mere opinion and not sustained by the facts, observed. Physical means are necessary to produce the state of hypnosis but of course always with some action of the will on the part of the hypnotizer. "The magnetizers admit as a principle of magnetic action the will as indeed in all actions; and the fluid as the organ of the will. And not only does reason but experience, the attestation of the subjects who feel, who see this fluid is on their side."

Binet says: "At the present time experimental psychology represents a totality of scientific investigations which suffices up to a certain point, as the investigations in botany and zoology; it has become

disengaged from that mass of information still confused and ill-assorted to which is given the name of philosophy; it has cut the bond which has attached it hitherto to metaphysics." Rouzel says, "Nothing is more erroneous than this conclusion. Science is the investigation of causes; experimental psychology is then not a science, since it refuses to go back to causes and to principles; it says so at least. It is true that it has cut the bond which united it to metaphysics; but, with the same blow, it has also cut the bond which held it to common sense for there must be some metaphysics in everything and everywhere, and especially where they don't want to put it. That which controls in experimental psychology is of the worst sort."

Mr. F. W. H. MYERS in his address on "The Evidence for Man's Survival of Death," the concluding address before the Psychical Science Congress, Friday evening, August 25th,—an address delivered without notes and which was not reported—remarked that the evidence of existence after death, like the evidence for telepathy, or the evidence for the existence of a subliminal self, depended partly on spontaneous occurrences, and partly on experiment. The spontaneous occurrences which suggested a belief in man's survival consisted mainly of apparitions taking the form of persons who were already dead. Such apparitions, however, were susceptible of a variety of interpretations, and it was only in certain rare instances (of which some specimens were given) that they could be judged as proof of the actual continuance and operation of a departed spirit. The immediate record of such apparitions was strongly urged, and hints given as to the evidential points to be noted. Another source of evidence from which, in the speaker's view, more was to be expected, was the experimental. Mention had been made in an earlier address of automatic writing, crystal gazing, and other artifices, by which we were sometimes able to bring to the surface various kinds of knowledge which seemed to have been lying for our ordinary selves useless and dormant, in the records of our being. Now this knowledge, these messages, so to term them, from the subliminal to the supraliminal or ordinary self, were found to include a great variety of facts demonstrably unknown to the ordinary self, and whose origin was by no means clear. Many of these mysterious messages seemed best explained by some supernormal faculty, some kind of so-called clairvoyance, inherent in our transcendental selves. But there were others which strongly pointed to the mind and memory of some departed person as their source and origin. Man's survival, in the speaker's view, was now in the very act of passing from a faith or a speculation into a definite and demonstrable certainty. He called upon his hearers and all others to whom they in turn could appeal, to aid by definite work, rigorous experiment, in the establishment of this, man's highest and farthest-reaching hope.

LIGHT contains advertisements from Spiritualist papers and comments as follows: One cannot read these things without the feeling that the Spiritualism which can condescend to such traffic as this is not of a very lofty order. The "double-magnetized" slates are not far off the "double-distilled" waters we see advertised, and legitimately advertised, in the columns of the secular press. The combination of "Soul-readings" with "Business qualifications" shows very little insight into the capacities of the soul, however much it may show of the business capacity of the advertiser. This "soul-reading," indeed, is hardly to be distinguished from fortune-telling. "Success in business and society" is surely not the object of spiritual knowledge. For the sake of those to whom spiritual life is the life of the spirit; for the sake of all who wish to raise the world out of the slough of material desire, we would that these things were made to cease. Such advertisements of course do not appear in the better class of Spiritualist papers, but those which do not, unfortunately, hesitate to print them claim for themselves nothing but the purest and highest motives.

THE PSYCHICAL SCIENCE CONGRESS

[We are able this week to present to the readers of THE JOURNAL, able papers by Dr. Edmund Montgomery, Prof. E. D. Cope and Miss Lillian Whiting, which were read before the Psychical Science Congress. These papers will well repay perusal and they are worthy of careful consideration. Dr. Montgomery has world-wide fame as a philosophical writer. Prof. Cope ranks among the ablest of biologists. Miss Whiting is known as a brilliant journalist and essayist of fine spiritual qualities and aspirations.—Ed.]

THE PSYCHOLOGICAL SIGNIFICANCE OF DREAMS.

By EDMUND MONTGOMERY, M. D.

I think I may consider myself particularly fortunate in the selection of my theme. For where in all the world could I find for contemplation a freer, a wider range of phenomena; where a more boundlessly diversified real of wonders, than the land of dreams.

And the beauty of it is, the display of all these marvels takes place within each one of us; gains shape somehow, somewhere within the mystic depths of our own being.

To account for it we need not in the first place have recourse to uncanny powers playing preternatural tricks with Newton's Principia and wantonly upsetting our common sense view of things. However grotesquely, insanely at variance with our everyday experience dream-visions prove to be, we—in our present stage of knowledge—feel convinced that we are not being made game of by a set of mischievous sprites. Whatever foolishness comes here to light, whatever unconscionable absurdities we may enact or endure, we take for granted that it all emanates from our own autonomous selves.

In these wildly dramatic performances we are at one and the same time actors and spectators, and evolve the stage scenery to boot. However gorgeously spectacular it all issues from our own little selves.

Fortunately also, for simplicity's sake, the vista into the weird world of dreams opens itself to us under ordinary conditions and without the mediumship of specially endowed seers. In all this audience there is perhaps not a single person who is not intimately conversant with the phantasmal pageantry of dream-life. Since time immemorial man has felt strangely fascinated by it. Indeed, who has not marvelled at the unaccountable part he is made to take in the vivid play of dissolving views, that occupies his inner vision, when relaxing the wakefulness of the outer senses, he abandons himself to the never flagging powers that beyond consciousness are weaving the magic web of life?

In corroboration of what I have to state I can therefore confidently appeal to the direct individual experience of all here present. And I entertain no fear that the revelations conveyed in the phantasmagorical scenes of dream-life will be found less significant, less profoundly instructive, than those reaching us from extraneous sources, either mundane or supermundane.

To primitive man dream-life was well nigh as real as waking life and far more impressive and ominous. It supplied the arena for imaginary and yet actually experienced doings, whence his religious, his reality-transcending conceptions took their rise. For was he not quite certain that during sleep he had visited distant well-known places or strangely new ones; that he had taken part in scenes in which the exploits surpassed wondrously those of waking life. Nay, had he not met face to face and conversed with deceased worthies of his tribe, and with such he

knew to be far away from the place where he fell asleep. How then could he doubt, that those deceased ones, and these others as well as himself, were invested with a second, supernal existence distinct and separable from that experienced through usual bodily channels.

These poor phantom-haunted savages, unlike most of us, did not dismiss their dream visions as mere airy nothings. Through their revealing agency they became conscious of being bearers of an inner life, lived in an ampler world and reaching beyond the grave.

And we, though we have long ceased believing in the actual reality of dream-visions, cannot help being at times profoundly moved by their impressive significance. Thus when in the heyday of youth, yearning for fulfilment of some ideal desire unattainable in real life, it is all at once beyond the verge of hope lavishly granted in dreams of surpassing beauty. Or later in life, when the once rapturous gaze of love has hardened into looks of silent reproach, and even regret for the vanished enchantment has wholly died—in sleep the fairy tide of renewed oblivion brings it all back to us in glorified scenes of revived tenderness and old-time fervor.

Contemplating the reality-transfiguring, evanescence-conquering traits of dreams, it may well be asked, whether their secret birth place is not also the birthplace of all reality-transfiguring ideals; the birthplace of that inner higher life which strives to transform our actual being and its sense-given surroundings into an expressive semblance of its own transcendent meaning. The ideal embodying creations of art; nay the entire progress of the human race, moral and physical, does it not mainly depend on the realization of premonstrations, arising beyond conscious volition, Pallas-like, from the vision-moulding endowments of our entranced seers?

The strenuous exigencies and narrow scope of our hour to hour existence drew forth only specifically practical, piecemeal answers from the vast store of latent memories. While the dreams of our sleeping and of our waking dreamers—wrought into ideal harmony by the plastic stress of all-organizing life—may disclose the fullness of the world to be.

But more than this. The phantasmal world of dreams is as complete a world-revelation as what we take to be the real world. Indeed, what essential belongings, what gathered experiences of real life fail to be duplicated in its dream-woven counterpart; duplicated at times with even greater vividness and intenser emotional agitation.

In the world-excluding trance we call sleep our eyeless vision ranges over spaces as complex and vast as those perceived in waking life. Ever-speeding time, there too, unwinds its endless reel of being, exhibiting a full cosmopolitan show of arising and dwindling scenes. And we deluded players and bystanders in the life-like show, little doubting its perfect genuineness, are laughing at its quips and sallies, weeping at its agonies and tribulations. A full-fashioned mimic world, merging into being with formative powers all its own, and this when the senses, sole revealing inlets of the actual world, have closed their portals against its all too oppressive intrusion.

What wonder then that the finding of decisive marks of distinction between waking life and its dream-land double has been a standing puzzle to those who do not at once admit that real life is itself likewise but a dream. Indeed so deceptively alike are the two, that often on becoming aware that a vivid train of incidents was only dreamt and not actually lived through, we feel either inexpressibly relieved or grievously disappointed.

As to discriminating qualities of what we take to be real life, about all that is usually claimed, are superior rational and volitional coherency. But rational and volitional coherency, distinguishing qualities of what constitutes for us the real world, are evidently in the making yet, as all our scientific endeavors and this great Congress of eager inquirers eloquently attest.

Fortunately, by help of a few intuitive tricks of

sense we are enabled in practical life pretty effectively to decide at least, whether we are awake and not merely dreaming.

Still the essential congruity of the phenomena of sense-debarred dreams, and of those of the sense-revealed world, point to a common source of origin. They evidently both emanate from one and the same evolving matrix.

The reason why we do not at first sight recognize that the world we perceive during our waking hours is in truth just as much a creation of faculties inherent in our own being as the world of dreams—the reason of this is, that our judgment finds itself enthralled by the supreme illusion of sense; the illusion, namely, that our internal perceptions have their subsistence, not in ourselves, but in a world outside of us.

One would think that dream-life affords in itself sufficient proof of world-creating faculties in us. But dream-visions and dream-actions were generally looked upon as mere revived memories of what had previously taken place in the outer world. It is however utterly impossible that any mirror-like contrivance should reproduce out of its own remembrance vanished images impressed upon it by bygone events. Or if preferred, that a mere sensitive, receptive plate of the photographic order can evolve of itself entirely new life-like dramas with novel scenic arrangements.

Quite the reverse. Instead of dream-occurrences being the reproduced passive impressions of waking life, the latter is more likely to be a creative projection from our dream-producing faculties, from the same mysterious source whence dreams issue into conscious existence. The forces of the outer world strike the chords of our being, like whiffs of wind—Kolian harps—the tuneful, ainful response, however, wells from the fullness of our own all-encompassing nature.

But candidly, what need at all of a second tremendously big outside world, when in dream-life out of the inner resources of our own diminutive personality, we can duplicate all its wonders beyond the possible detection of a flaw.

Not until Berkeley had proved to the satisfaction of competent thinkers that the world we perceive in waking life is out and out a vision woven by the active play of our own sensations; not till then was it possible fully to realize how wonderfully and fearfully we are made.

And a direct consequence of the recognition of this great truth was, that the real consistency of what we call the outside or material world was left more profoundly enigmatical than ever. Of what nature is the evasive player that elicits with such characteristic precision the world-revealing tunes from our responsive sensibility.

In dream-life, though outside conditions seem at times in a vaguely suggestive way to influence the contents of dreams; these mostly shape themselves irrespective of what we take to be external stimulation. Here, then, we have in all verity an out and out ideally, mentally constituted world, fashioned beyond the immediate influence of our external senses, and distinctly perceived without their assistance.

How about the perceptions of waking life?

Most psychical inquirers here present are no doubt aware, that what has become the leading view of the philosophers of our time, maintains that even in waking life nothing whatever affects our senses from outside; that whether it be waking vision or dream-vision we behold, whether waking scene or dream-scene we witness; that all of it is of purely mental or spiritual origin and consistency. The real world would, thus, have to be looked upon as a kind of hallucination, only a rationally constituted one, and not one arising at random as in insanity, in dreams, and on hypnotic suggestion.

I hope I need not apologize for touching here on this rather abstruse question of how far mind is creative in the production of our world-perception. For has not this Congress for its principal object the investigation of the nature and reach of mind. Psychical phenomena of whatever kind, dreams included,

how can their true import be understood without some conception of the source whence they emanate?

Now it is a fact seriously to be reckoned with, that the purely idealistic conception of what constitutes the real world has captured many of the best intellects of our age; and that under slightly varying forms it constitutes the foundation of most of our rationalized creeds the world over.

The direct communion of individual minds, without the intervention of what are called material means; above all the essential oneness, beyond the illusion of sense-phenomena, of each such mind with a supreme creative mind; this is the burden of the idealistic or spiritualistic philosophy: occidental and oriental, ancient and modern.

Buddhist sages, Eleatic philosophers, Neoplatonic Alexandrians, Christian mystics, Mohometan Sufis, modern Theosophists, and our numerous college-bred Hegellians, are all agreed that the solution of the supreme world—and life—riddle is to be found in what must rightly be called spiritualistic Pantheism.

This well-nigh universal esoteric creed of cultured religionists, if it indeed supplied the true explanation of our mysterious existence, the alleged ways of direct spirit-communication would seem to some extent intelligible. For, then, each individual spirit figuring forth the special world he is perceiving and life he is experiencing in accordance with his closeness of communion with the universal spirit, and all spirits being thus in imminent conjunction with one another, undivided by impenetrable material boundaries, their call for communication might possibly, under such conditions, reach and find response throughout the entire compass of the Spirit-world.

These views, strange as they will appear to the uninitiated, must nowise be deemed idle speculations. They are of the essence of the spiritualistic philosophy. And psychical researchers must needs familiarize themselves with them.

It being, then, undeniable that what we perceive as the world at large, and consequently also what we perceive as our own body, is forming part—not of anything outside our mind—but strictly part of our own mental awareness; how can it be true what common sense and physiological science so positively assert; namely, that as constituents such purely mental vision an outside material world is affecting materially constituted senses. This prevalent material interpretation must, of course, appear unmitigated nonsense to philosophical insight.

In following the idealistic, the purely physical bent, we have arrived at the most perplexing dilemma at the veritable crux of our rationalistic interpretation of the world. To unbiased thinkers it must be apparent that some profound misconception, either on the idealistic, or on the materialistic side, or on both, is here most exasperatingly mystifying our understanding of things.

I readily grant that to correct thinking, no doubt, is left as to the fact, that even what we perceive as our own body and its activities, are like all other perceptions mentally constituted, that they are mere phenomena of consciousness. But I think I can, nevertheless, prove that in waking life external influences of a non-mental nature are compelling with rigorous constraint the kind, and with less constraint also the sequence, of perceptions elicited from our perception-fashioning faculties.

I ask the most consistent Idealist here present, whether, if he could look a dreamer through and through, he would perceive anything of the dream-vision so vividly present to the dreamer himself? Or, for that matter, whether under natural conditions, he would perceive any perception, or other mental state, present in the consciousness of any other person? The most consummate idealist, on the other hand, will hardly deny that—though under natural conditions he could not perceive the mental states of other persons, he can distinctly perceive their bodies. And if such bodies were transparent he could also perceive their internal so-called functions. Among these the molecular agitation in what he perceives as a brain; an agitation which corre-

sponds exactly to the activity of which the mental states of the observed person are an outcome. The perceived brain and its molecular agitation are no doubt the observer's perceptions. But these perceptions are elicited or stimulated by non-mental forces emanating from the observed person.

Consequently, and irrefragably, as we cannot under natural conditions perceive the mental states of other beings, but do actually perceive what we call their body, there must be something non-mental in existence, which rigorously compels in the observer the perception of what we call body.

Whether or not we name this something "matter" depends wholly upon the definition we frame of matter. If we define it as the non-mental existent that has power to awaken definite sensations and perceptions in us, I do not see how the existence of such matter can be rightly denied. If, on the other hand, we define it in the usual way as that which on external stimulation arises as perception in our consciousness, we evidently designate as material something altogether mental.

Besides, it seems obvious to me that this non-mental, power-emanating, perception-compelling existent possesses a far more wonderful and efficient nature, than our mere sense-woven perception of it leads most of us to believe. Of this, however, later on.

I wish first to make clear that our dream-life contradicts emphatically the fundamental conception of idealism of the transcendental kind; the conception, namely, that intelligence has to be looked upon as the real creator of the perceptual world, in fact the creator of the entire content of consciousness; that the very essence of our being is intelligence; nay that we are out and out nothing but intelligence in activity.

As regards waking life, by laying inordinate stress on the apperceptive attitude which brings the entire content of consciousness into the focus of intelligent recognition and discrimination, it can be made plausible to some extent, that intellectual activity emanating from our central being, or if needs be from a universal intelligence is fashioning the entire make-up of this consciousness of ours.

But, as to dream-life, it is too manifest to be mistaken, that we are beset there by life-like phantoms arising from regions of our being nowise dominated by our apperceptive intelligence, and certainly not forming part of it.

The personages we meet in the Land of Nod come upon us wholly unawares; and display, moreover, intellectual powers of their own surprisingly foreign to what constitutes our consciousness of self and its intelligence. The fine fellow, who to my utter shame and consternation has been displaying in that phantasmal region such superior tact and presence of mind, and has made me seriously believe the most consummate nonsense, must be somehow a product of my own being. For one can hardly believe that universal intelligence is amusing itself in such frivolous ways, nor that such eminently irrelevant and evanescent apparitions, and their elaborate scenic settings, afford actual glimpses into the land of spirits. But from whatever infernal or supernal region that overbearing coxcomb with his sardonic grin may have come to make sport of me, I protest against the insinuation that he formed part of what constitutes my particular self-consciousness!

The phenomena of reverie, of dream-life, as well as those of multiplex consciousness and hypnotism, and I may add also those of insanity, point to the existence within our being of a hierarchy of mental faculties, whose subordinate hierarchies may under certain conditions display their special capacities freed from the strict control of the supreme hierarch. And this in some such way as, for instance, in St. Vitus' dance groups of muscles may display their motor capacities freed from volitional control.

Dream-life, with its self-luminous spectral glimmerings can cast its revealing light on many more dark aspects of our mental nature, but my allotted time forces me to hurry by.

It would, however, be shirking my duty as a fol-

lower of truth wherever it may lead, if I were not to touch to the best of my ability and conviction upon the supreme question involved in all these psychical researches and discussions.

Whence this consciousness of ours, in which all we know of the world at large, and of our own selves, past, present, and future, in dream-life as in waking life, stands revealed—revealed in that mysterious moment of actual awareness made up from instant to instant of a newly arising and vanishing congeries of mental states? Into what secret hiding-place do these our mental states withdraw, when they dwindle away into unconsciousness, there to be faithfully preserved in latency, to emerge again into conscious existence, may be on some far off occasion, or perchance as instinctive or intuitive intimation in future generations?

Some sort of conjecture has here to be ventured, but thus it is very generally surmised, and sometimes positively asserted, that soul or spirit is the preserving and issuing matrix of our mental states; and, consequently, the veritable essence of our being. This, however, is literally and quite undeniably to dissipate the supreme mystery of existence into thin air. Of course, philosophers mean by soul or spirit, not any gaseous substance, but very generally our self-consciousness. This self-consciousness of ours is, however, likewise, very obviously, made up of nothing but transitory mental states, withdrawing and reappearing.

There must needs be some enduring entity beyond these transitory states, that emits and actuates the entire conscious play. Let us then see whether we can hit upon a conjecture that will yield a more substantial matrix than that ancient airy one of psyche, of anime or spiritus, of soul or spirit.

I think I have conclusively shown that there exists a realm of non-mental existents that has power to compel in us the emergence into consciousness of definite perceptions. These perceptions to all sane human beings attest very positively the presence of such an extra-mental outer world, and represent most vividly its perceptible characteristics. And it is these symbolical characteristics that serve us all through life as reliable guides in our practical intercourse with what all of us are in the habit of regarding as an outside world.

Now I for one cannot help believing that that which compels in us the perception and consequent conception of the universe, and more especially of our planetary surroundings, has as such subsisted long before any organized beings had been developed in whose consciousness it could awaken such perception. Consequently the non-mental existent we call the universe is something more fundamental, more enduring than the subsequently evolved mental states which reveal to us organized beings its existence and perceptible characteristics.

In the same way that which compels in us the perception of our own body is more fundamental and more enduring than the transitory mental states, which in casual and varying sensations and perceptual glimpses are revealing its presence, its constitution and its activities.

The question, the all-important central question is, whether these mysterious non-mental powers, which beyond all consciousness are steadfastly weaving and sustaining amid constant change our marvelously organized being and its activities, and which cause to arise in us the definite and most vivid congeries of perceptions we call our body—whether these same mysterious powers are not moreover, competent to evolve all those other transitory mental states that make up the whole of our consciousness; whether they do not, in fact, evolve from moment to moment our entire being, mental and physical?

The very justifiable aversion to such a view is directly connected with the supreme illusion of sense. Of course, the sense-woven perceptions that mentally represent our body, are incommensurably and in every way ludicrously inadequate to account for the surpassing wealth and import of our inner conscious life. The molecular agitation of a mere lump of

fibres and cells, how can it possibly evolve the mental marvel of our world and self-revealing consciousness? This glaring incongruity has proved the principal stumbling-block to materialistic views. But it amounts by no means to so insoluble a riddle as Du Bois-Raymond, Tyndall, and so many others have declared it to be.

The truth is, no casual connection whatever exists between these two totally disparate facts. For while I am conscious of my inner life, it is you who may be realizing, as your own perception, my brain in functional activity. It is self-evident that this perpetual brain, forming part of your consciousness, cannot possibly evolve my inner life. Nothing plainer than this, when once realized.

And how remotely symbolical, and therefore how utterly insufficient must these perceptions of mere fibres and cells be to reveal the veritable intrinsic nature of that which awakens such perceptions. For how limited the range and quality of sensations. And in what a roundabout way, mostly through the intervention of such media as air and ether are these mere symbolizing sensations played upon by the non-mental entity that awakens them.

Why then should this only symbolically and most inadequately revealed entity, which possesses the power of awakening a mental representation of itself in other beings; why should it not also possess the power of awakening by far more direct means mental states in itself? Why, indeed, should not the mental states that constitute our self-consciousness be a far more adequate revelation of the intrinsic nature of this entity, than those remotely representative perceptions of it in other beings?

By means of sensations the perceptible, externalized characteristics of our being are revealed as our body. By means of direct inner awareness its intimate imperceptible characteristics become disclosed as our self-consciousness.

The great dilemma of mind and matter resolves itself thus into a new mystery far more profound and concordant. From out the inscrutable depths of nature myriads of dark effluences strike with subtle touch the attuned chords of our responsive being, and lo! the perceptible world and we therein stand revealed in the mental medium of vivid sensations and perceptions. A still more exquisitely refined play of intrinsic agitation, and our moment of awareness is filled with those intellectualized emotions and volitions that constitute our imperceptible self-consciousness. And then, through mediation of our visualized individuality—through that image of myself, for instance, now present in the consciousness of each one of my hearers—through such truly immaterial or mental mediation, so generally mistaken for material, we strive by symbolizing gesture, speech and art to evoke in our fellow-beings the recognition of that inner life of ours that has its existence and fulfilment in sympathetic reciprocity.

We, in our inmost nature, are most certainly not such stuff as dreams are made of, neither actually nor figuratively, neither on account of insubstantiality, nor of evanescence. But insubstantial, evanescent stuff such as dreams are made of, such as all our conscious states are made of, disclose to us the wondrous harmony of concerted activities, that beyond consciousness shape our unitary being, and that vibrate significantly in response to the incitements of a world not forming part of ourselves, but mentally revealed to us; a world of which our high-wrought faculties are a crowning outcome.

And this mystic being of ours, with its all-revealing conscious toil, by what slow degrees of toilsome elaboration, through ages upon ages of precarious vital struggle, in ever rejuvenated form, has it succeeded in treasuring up its present wealth of sentient life.

In midst a vast sentient universe, whose lapped phases of unfolding are steeped in the fathomless oblivion of the unconscious Past, we frail mortals now alive on this planetary outpost of nature, find ourselves with amazement sole conscious heirs here of all the times that ever have been; sole surviving bearers and transmitters of the precious, hard won

results of all-recording life—of life uplifted from the dark brooding of elementary forces into the intense glow of revealing visions, and world-regenerating dreams.

THE RELATION OF CONSCIOUSNESS TO ITS PHYSICAL BASIS.

By PROFESSOR E. D. COPE.

The subject thus stated, is an exposition of the relation of mind to organic evolution, and probably ultimately to all evolution. The first question which presents is the relation of consciousness in any form, to the movements of organisms, since consciousness is the generalized expression for all forms of active mind, if not for all forms of mental endowment, some of which we know are not conscious. And first the nature and origin of consciousness claim attention.

Consciousness is another word for self knowledge in any form. In this general sense it does not mean self-observation, although this is a form of it, but simply awareness. Consciousness is a sensation or a memory, or an emotion, or a thought, or a judgment. In its simplest form it is only a sensation. In fine the term consciousness is used to express the antithesis of unconsciousness. It thus embraces the entire range of mental states. We consider at first its simplest forms only. These lowest forms have, however, infinitely more affinity with the highest forms, than they can have with unconsciousness. The quality of consciousness is not comparable with anything else, and its nomena represent a sphere into which the unconscious does not enter. It is "subject" as distinguished from "object."

I cannot enter very far here into the old discussion as to the relation of consciousness to matter. To the ordinary mind there is a wide difference between a state of consciousness, and that which the consciousness presents; between a perception and that which is perceived. The tridimensional and resistant, which we call matter, seems to be something fundamentally different from the consciousness of it. The metaphysical idealist, who now regards himself as the only correct thinker, asserts to the contrary. He believes that matter is only a mode of consciousness or mind, because indeed it is only known to us in states of mind. This position, plausible as it appears to many persons, has been often refuted to the satisfaction of many other persons, and as the question is greatly elucidated by the phenomena of mental evolution, I present some of the points in opposition to the idealistic view.

In the first place there is no way of accounting for the phenomena of sense perception, excepting on the supposition that they are produced by a something which is outside of it. There is no ground for supposing that our varied forms of sensation are self-produced. The identity of the sense-effect in different persons shows that that which gives form to the sense impression resides in the object and not in the subject. If the state of sense impression has its source in the subject only, there is then no reason for believing that anything exists outside of the subject. Hence each man becomes for himself the entire sensible universe and all that it contains. This, the doctrine of solipsism, is the *reductio ad absurdum* of idealistic metaphysics.

On the other hand we cannot properly regard consciousness as a form of energy, as is done by the extreme realistic or materialistic school. That it appears in immediate connection with the liberation of energy on the breaking down of organic matter is well known. That it is not energy may be confidently asserted, unless it can be proven that all energy is necessarily conscious. The definitions of energy and of consciousness are, however, mutually exclusive. There is another reason for not regarding consciousness as form of energy. Motion or energy conforms strictly to mechanical laws, while the laws of consciousness are sui-generis. In its relation to matter consciousness appears to be extra-mechanical. That is, being itself imponderable, it directs the movements of matter (energy), which is ponderable, thus violating the foundations of mechanics. This

statement may be and is denied, but it accords with the ordinary observation of mankind, and is more credible than the hypotheses which are offered as substitutes.

The principal reason why mind is not a form of energy is to be found in the absolutely antithetic characteristics which they exhibit. Many forms of energy, perhaps all forms, are convertible into each other. They therefore display a gradation of intensity, even within the limits peculiar to themselves. Mental states are not susceptible of metamorphosis; that is, in the nature of the case, white can never be black, one object can never be another object, hate cannot be love. Each and every mental state is distinct from every other mental state, and the appearance of every distinct perception or thought is a new birth. The axioms of logic which furnish the form of thought, affirm this. The axiom called the maximum of excluded middle asserts that between two opposites there can be no intermediate truth; either the one or the other must be true; both cannot be at the same time true. In the material world, energy is subject to increment and decrement, and intermediate states are constantly presented. Both ontogeny and evolution exhibit gradations of material characteristics both simple and complex. In fact the form of the thought and the forms of matter cannot be compared.

The origin of consciousness itself is also a new birth. There is a point at which consciousness is present, and there is a point at which it is not present. It cannot be both present and absent at one and the same time, as the language of some writers would lead one to think that they believe to be possible.

Since consciousness is always exhibited in connection with matter, or a physical basis, it may be termed one of the properties of matter. It is more correct to speak of the relation thus than to describe matter as a property of mind, for the reason that matter is associated with mind in but one of its forms, among the many that are known to us. A favorite mode of describing the relation is that matter and consciousness are opposite sides or aspects of the same ultimate thing. How that thing so referred to is defined we are not informed, and the expression is objectionable for the reason that the two alleged aspects are so seldom found together. The thought belongs to the idealistic brood, which includes motion without anything moving, and consciousness without anything conscious.

Like the origin of life, the origin of consciousness on the earth is an event whose causes we cannot explain. As abiogenesis has not yet been observed, so an appearance of consciousness apart from pre-existent consciousness has not been observed. The most reasonable hypothesis as to this matter appears to me to be as follows: It seems to me that the burden of proof rests on the man who asserts that consciousness is not widely distributed in the universe; or on him who asserts that its existence is confined to the very restricted area of the nervous cells which are found on the relatively minute tract of matter which we call earth. Many of the substances known to us have been shown by the spectroscope to exist in many parts of the universe, and these substances exist by virtue of strictly mechanical laws. A state so remarkable as consciousness, which, while especially liable to extinction under mechanical laws, yet possesses under other conditions, supra-mechanical powers, may be supposed to have sufficient capacity for survival to insure wide distribution. Indeed it may be surmised that consciousness antedates in time the conditions in which the matter known to us is found to exist, and that its supra-mechanical power may be sufficient to maintain matter in any condition necessary for the performance of its functions. Ordinary observation proves this to be the case, for the ordinary nutrition of animals is a process of conversion of dead and unconscious matter into living and in part conscious matter. Consciousness not only does this, but it multiplies its physical basis by reproduction, thus converting still larger quantities of dead matter to its uses. There is no reason to sup-

pose that consciousness may not perform the same function in other parts of the universe, with other physical bases. In this way mind may render itself eternal, and extend its local range so as to cover every square inch of matter in the universe.

Experience shows us that all conditions of mind-bearing matter are not equally favorable for the performance of its functions. We know the effects of food and drugs on our mind-powers, and the different grades of intelligence exhibited by men and animals. The study of the relations of mind to its physical basis is then of fundamental importance in endeavoring to solve its relations to evolution.

Herbert Spencer has endeavored to show the mechanical molecular conditions under which consciousness may be supposed to have arisen. I cannot see that he has thrown any light on the subject. I have suggested that protoplasm is, in its chemical characteristics, generalized in a sense comparable to the non-specialization presented by ancestral types of organic morphic structures. This contention is supported, from a physical point of view, by its colloidal character, and its incapacity for crystallization. From a strictly chemical standpoint, its inertness may be taken into account, although many salts display the same characteristic. The principal reason for regarding it as generalized, i. e., without pronounced chemical or physical potential energy, is the instability which it displays while in the living state. The condition of its vitality is metabolism, a continuous breaking up and reconstruction of its molecule. When dead, protoplasm is comparatively stable, but is rapidly decomposed by the action of bacteria. It can be preserved at ordinary temperatures, if sterilized. During life it resists the action of bacteria, but is readily destroyed by the action of chemical reagents, characteristics which show that it is sustained as a substance on the earth, by vital rather than chemical energy. Chemical reagents attack the metabolic process both directly and indirectly, as well as attack the tissues themselves, whether living or dead.

This chemical inertness and instability are essential to consciousness as well as to life, and the range of the physical conditions of consciousness is still more narrow than that which permits life. Thus many reagents disturb or destroy consciousness which are not fatal to life. That is, consciousness demands a greater freedom from the form of motion known as chemical, than life, and this points to the truth of the thesis that life is a derivative of conscious energy in composition with some other form of energy. That the unspecialized condition of the physical basis is necessary to consciousness is further suggested by the history of automatism. An automatic act is derived from a conscious act, and not the reverse. This is well known to everybody, and the process is termed education. The conscious act by repetition creates channels for the transmission of nervous energy, and when these are in working order the act is performed without effort, and without consciousness, other than that of observation, and frequently not even that. Thus it is evident that the condition of consciousness is the unfinished, or generalized condition of matter, so far as regards chemical and mechanical energy. The same is probably more or less true as regards the physical characters of its material basis. Protoplasm is not a solid or a liquid, but is intermediate in character, combining a moderate tenacity with a moderate fluidity. This condition is most favorable for the securing of motion both molar and molecular, and makes protoplasm a field for the work of ergogenesis.

The opposite view as to the origin and nature of consciousness is clearly set forth by Clevenger* in the following language: "It may be startling to many of my readers to learn that the drift of physiological inquiry has been steadily towards the recognition of sensation and memory and all the vast subsidiary mental processes, correctly and incorrectly called emotions, feelings, cognitions, etc., as modes of chemical energy." "The Amoeba's

functions are simple, but nevertheless the same as our own. Forthwith we must assign it a desire for food, which desire is the chemical affinity of atoms, then the amoeba-hungers." Sensations of contact and of temperature are forms of consciousness as primitive as hunger, and we cannot trace them to chemical affinities. Moreover, chemical affinity may be denied when the result to be attained is the location at definite points, of a single substance; as in the case of nutrition when a dead proteid (food) is added to a living proteid. Clevenger and others have ascribed the appearance of consciousness to a tension due to disturbed equilibrium (Op. cit. p. 21). This state of "tension" is our "unspecialized" condition, and the opposing views are at one in believing it to be the physical condition essential to the existence of consciousness. The two positions differ as to the true relation of consciousness to the physical condition. The fact that progressive evolution has depended on the maintenance of this tension leads to the belief that while the condition is essential to consciousness the latter has the power to inaugurate the tension. The phenomena of assimilation and reproduction indicate this. Further, this tension differs from that of the unsatisfied chemical affinity in that it knows itself, and takes the measures necessary to its own satisfaction. Moreover, full satisfaction is never attained during life, demand rising as fast as satisfaction is reached. In chemical processes, affinities are satisfied, and ultimately solids are produced, and energy is dissipated as heat.

We may condense these facts in the doctrine that a peculiar form of energy, phrenism, which is antagonistic to chemism, characterizes conscious matter. Like the matter which displays it, it is probably rapidly developed and rapidly undergoes retrograde metamorphosis into lower forms. Its characteristics can only be surmised, although its existence is undeniable. Its retrograde metamorphosis is observed in all the automatic forms of mental energy, or mental habits; and in composition with the energy of contractility, it forms myism, which is active in the designed movements of animals. It is the presence of this lower grade of energy which distinguishes protoplasm which is living, but not conscious. In composition with the energy of nutrition (metabolism) it produces bathmism, which is of course unconscious. Hence the propriety of the definition which I have given to life. "Life is energy directed by sensibility; or by a mechanism which has originated under the direction of sensibility."

Here is the proper place to refer to the well-known phenomena of sleep, syncope and other forms of unconsciousness. The first two conditions are, as is well known, due to anemia of the cerebral hemispheres; and artificial anaesthesia, suffocation, etc., are due to the circulation of blood which does not permit metabolism in the brain owing to impurities of its composition. We have here a suspension of consciousness owing to the non-production of the phrenic energy. On a restoration of the proper chemical conditions the consciousness returns. These phenomena have led to the theory that there is some permanent condition or "substratum" which conditions both consciousness and unconsciousness. G. H. Lewes distinctly asserts that the unconsciousness of a conscious being is not identical with the absence of consciousness which characterizes inanimate objects. I confess that my experience with anaesthetics does not sustain this opinion of Lewes. It appears to me that the consciousness is totally gone. The phenomena of so-called multiple (mostly double) personality are supposed by some to indicate the existence of a "substratum" of mind of a non-material character. These phenomena may be clearly traced to a localized brain activity, one region being active at one time, and another region active at another; the one region naturally retaining only the memory of its own acts. Such action might result from the paralysis of the commissures, which would render the hemispheres independent of each other. On the other hand it might result from temporary paralysis

or anemia of a concentric kind, causing alternating activity of deeper or of more superficial portions of the cortex or other brain ganglia. No confusion as to the character of consciousness need arise on account of these curious phenomena.

If the positions here assumed be true, consciousness is only possible when appropriate physical conditions of matter exist. I can hardly say chemical conditions, unless the restraint of chemical energy be appropriately called a chemical condition. An anti-chemical condition would be a more proper expression, and anti-chemism the name of the energy which is displayed. The essential condition of the presence of consciousness must be identical in the entire universe. That is, whenever matter is in an anti-chemical condition, and in that state which is prior to automatism, that condition is due to the presence of consciousness. What the local distribution of this state of matter is, is unknown to us. It may be wide or it may be limited. As cosmic creation is shown by the telescope to be in many stages in the visible universe, it is probable that the raw material in an unspecialized condition, may have a still more general distribution. If this be true, conscious mind may have an equally wide habitat. The self-sustaining and self-propagating forms of mind, in its lowest as well as in its highest forms, add to the probability that this is the case. This is as far as legitimate speculation can extend our vision, and here we must therefore leave our subject.

"AND THAT WHICH IS TO COME."

BY LILIAN WHITING.

This age is characterized above all others by its search for spiritual truth. Learning may have its traditional dangers, but their remedy lies not in ignorance; life itself has its dangers, but their cure lies not in suicide.

In that remarkable series of lectures on scientific Christianity delivered by Dr. Drummond before the Lowell Institute in Boston last winter, the lecturer stated that man has already reached the highest possible form in the line of physical evolution. The inevitable inference from this assertion—that man, having completed the process of physical evolution must now enter on the evolution of his spiritual faculties—was not noted by Dr. Drummond, but is one that can hardly fail to suggest itself to this Congress assembled to consider the vast problems of Psychical Research. Humanity has come to the parting of the ways: to that borderline which defines the limits of the wilderness from the entrance into the promised land.

The greatest obstacle—any one may as well meet it bravely at once—the greatest obstacle that this Society for research into psychic phenomena has to encounter, is the reproach that it is dealing with fancies, and phantoms, and phantasms; that it is groping in a realm of unrealities; a realm "where nothing is but what is not;" and that its work has no related value to the practical needs of life. Nor is this arraignment to be ignored nor looked upon with the "eye of scorn" which Dr. Holmes deprecates for his "Dorothy Q." with none of that fine scorn which the ideal not unfrequently manifests toward the material. Life, in its true sense, is a very practical affair, and the world has a right to demand that intelligence and ability shall not be diverted from their legitimate channels of service to humanity, and given over to mere caprice or vagary. If finer insight and higher ideals do not result in making men and women more efficient, more sympathetic, and more comprehensive of the problems of their age, then must it be conceded that insights and ideals fail to stand a legitimate test. If this Congress is to represent anything of permanent value, it must bring to bear practical aid and recognized illumination on the serious concerns of our common life. The paragraphers may have their jests, and their humorous comments may not illy point a moral and adorn a tale; but there is, nevertheless, a profound significance and abiding reality in the deliberations of this body whose aim is to make us more

*"Physiology and Psychology," Chicago, 1885, pp. 2-18.

**"Origin of the Fittest," p. 425.

appreciative of the true nature of life, and to make that life better worth appreciation.

Always to the idealist is it true that:

One day with life and heart
Is more than time enough to find a world.

Always he feels the courage of his convictions in that

Success in thyself which is best of all.

He who is conscious of alliance with those higher forces cannot know despondency or defeat. He sets out on the work whose purpose thrills and inspires. He has no idea of the details by which it is to be accomplished. He sees it as in a vision, as a whole. If he were to await accurate and precise information as to by what method each detail could be wrought, he would never take the initial step. But he is sufficiently at one with the higher potentialities to know that in some way his purpose shall be supported, his steps guided, his efforts prospered to fulfilment. Michael Angelo somewhere writes:

"Meanwhile the Cardinal Ipolito, in whom all my best hopes were placed, being dead, I began to understand that the promises of this world are, for the most part, vain phantoms, and that to confide in one's self, and become something of worth and value, is the best and safest course."

At all events, it is they who do confide in themselves who are apt to become something of worth and contribute something of value. They set their courses by the stars, and do not wait for a rushlight for every individual step of the way.

What fairer seal

Shall I require to my authentic mission
Than this fierce energy? this instinct striving
Because its nature is to strive.

Edison, a poor boy, utterly without material means to benefit himself or any one else, is one of the greatest benefactors of his age. He is the great idealist whose mind was so receptive to the higher possibilities that existed, unrecognized and undreamed of; who was in some mysterious way fitted to receive and transmit and set in operation these higher laws of nature, making them of inestimable service to his own age and all ages to come. A capital of millions would not have enabled him to contribute so inestimably to humanity as his idealism enabled him to do. Any one can give money—if he chances to have it. It requires no great imagination to sign checks, and there is a gratification in giving them that—while one would not wish to judge cynically—is still not invariably that of unmixed benevolence. As the scriptures tell us that God maketh even the wrath of men to praise him, so a good degree of aid is often gained from motives that are not wholly those of spiritual impulse. Emerson, who was "the friend and aider of those who would live in the spirit," is unquestionably the one man,—not excepting statesmen or scientists or philanthropists,—who has done most for America and for his century, because he put into general circulation eternal truths. Plato is a source of the same inspiration—the source, indeed—but Platonian thought loses nothing by an Emersonian interpretation.

The greatest good that has come to the world has been,—not through its capitalists, but through its poets and its prophets. It is ideas—and ideals—that are of value. It is not the thing that we possess, but the thought behind the thing, that gives quality to life. The supremest gift to humanity was given by One who had not where to lay His head. Yet His gift was for all time, for all the world, and is so beyond price that it is free to the poorest.

In the expression, "The life that now is and that which is to come," is there not condensed the serious concern of humanity? Is it not a fatal fallacy to consider life as divided into distinctive parts and to draw a line between the individual now dwelling in time, and his spirit that in some vague future may dwell in eternity? For is not life all one, a wholeness and unity, made up of the sum of all that is willed; and not a fabric to be divided, like Gaul of old into (partes tres) past, present, and future? In

man's most sublime faculty—the will—past, present and future mingle as in a crucible and from the fire of invincible energy, of creative purpose, which unite to produce will; these three become one and that one is the present hour. To-day is the judgment day; this hour is the accepted season; to-day—not to-morrow—is the Day of the Lord.

Accepting this truth we may consider that which is to come in the light of the pattern, the model of that which now is the very substance that we are daily creating. It is the natural side of the spiritual life.

Thought is the determining power of life. It creates and it disintegrates. The result of a man's thought is his spiritual state, and this state controls all the events and the conditions of existence.

Now if a study of that power which determines the entire quality and the scenery of a man's life is not a practical work, one well worthy the serious attention of humanity, what work, indeed, could be called practical? Psychological study is the study into causes, while that which the unthinking call "practical" is but the speculative survey of effects. Is it not a more vital concern to learn how to produce a cause and to control its actions, than it is merely to discuss its effects? If this, then, is practical, then is the work of the Congress of Psychological Research the most practical and the most immediately important work of the age. For "Man is his own star, and the soul that can render an honest and a perfect man commands all light, all influence, all fate."

Were man able to live aright he would command the powers of earth and air. The winds would be his ministers and the clouds his chariot. The most potent faculties of the soul have, up to this date in human history, lain as dormant as did all the present marvels of applied electricity before the days of Morse and the telegraph. But now we have come to the day of Edison. These long-dormant powers of the soul are stirring and beginning to assert themselves. Their fuller evolution will give to us that new humanity whose appearance will create a new heaven and a new earth. The powers of this new humanity which is to come will as far exceed our own, as those of the man who can see and hear, will exceed those of the blind, the deaf, and the crippled. Already these powers are stirring; for, the physical evolution, being complete man enters now on his spiritual evolution. Yet so little do we know of their nature; so ignorant are we of the laws that govern their development and their scope of action that we class all their manifestations as—phenomena! While, instead of being abnormal, or super-normal, or supernatural, these powers are really the normal, the natural; and that they seem otherwise to us is only because we have not yet attained our normal development. "The redeemed man is only man," Phillips Brooks was fond of saying: That is, man is not man until his powers are redeemed to their noblest quality and greatest service. As well might the deaf, the dumb, and the blind assert their state to be the normal; and that of those who could hear, and talk, and see, to be abnormal and supernatural; as well might they assert that sight and hearing and speech were mere phenomena, very curious, indeed, and even interesting, but without any related value to actual life—as for us to hold that clairvoyance, clairaudience, and telepathy are merely phenomenal manifestations of human powers. Human nature is divine nature; rudimentary, erratic, it is true, because it is but just discerning its true potentialities. To acquire a knowledge of its latent powers is the one most important work of the day. The Psychological Congress need take no apologetic attitude!

As well might the savage call unpractical the merchant or the statesman who sends his message to the other side of the world by submarine cable rather than by a messenger in a canoe, as for the world to look upon the marvelous possibilities of these greater powers of the soul and denominate them mere vagaries. Telepathy is to become as recognized a science as telegraphy, automatic writing, of which Mrs. Underwood said so much of interest in her able paper

on that subject, will become hardly more phenomenal, than the ordinary correspondence of the present. The poet's swift spiritual insight long since discerned possibilities which are now almost a matter of daily experience. For what but thought-transference did Tennyson mean when he wrote:

"Star to star vibrates light, can soul to soul strike through a finer element than its own?"

The simple truth is this: We are spirits now, dwelling in a spiritual world, ruling, and being ruled by, spiritual forces, under spiritual laws. The body is the tenement, the instrument so to speak, of the spirit; but let that spirit be withdrawn and what have we? Merely a lifeless and inert form. Not an eye-lid can be lifted; not a finger raised, when the spirit, which was its force, has fled. So that all study of the governing forces of the world must, perforce, be psychical study.

That which is to come is the adequate recognition of these latent spiritual forces. Even now one who vitalizes by faith his rudimentary knowledge of them—who projects faith into that imperfect knowledge—may achieve remarkable results.

For instance, suppose that he is in financial anxieties; and most of us are prepared to admit those to be very real and practical troubles. One may not long for great wealth, but to insure a margin for just and reasonable immunity from care is a part of spiritual integrity and peace of mind; so that financial disaster is a very real trouble. But—like every other event and circumstance of the material world, it can be controlled and surmounted by spiritual activities. The human will, subject to the one condition that it shall be held in unison with the divine will, can transform the entire scenery of circumstances from ill fortune to good fortune. This truth is just as certain as that the right key to the lock will open a door. It is a spiritual fact in the natural life. And its mode of operation?

When Jesus said: "Seek ye first the kingdom of heaven, and all these things shall be added unto you." He indicated its mode of operation. The "kingdom of heaven" is the realm of spiritual forces. Seek these—first in them alone lie the true potencies that can be brought to bear upon affairs. Seek spiritual potencies and bring the human will into harmony with the divine will. For the divine will works under all events with the inevitableness of the law of gravitation. When a man would throw a stone to the ground he brings his effort into harmony with the law of Fenton's discovery. But the law of gravitation alone would not bring to the ground the stone lying on a shelf. And the divine will may not produce certain events until man brings his effort by co-operating with this divine will; brings it to pass. The achievement requires two wills, man's will and God's will, and thus, perhaps, arises the truism, which is also a great truth, that "God helps those who help themselves."

Sometimes there are instances when on the visible and material side, a man sees nothing he can do. He is willing to make any exertion or sacrifice, but the way seems barred. What then? Then he can set in motion spiritual agencies whose potency is as infinitely greater than any human potency as the heavens are high above the earth. Bringing himself into the condition of spiritual receptivity he comes in touch with the infinite storage, the infinite reservoir, of energy from which he may draw and thus come into a control of finite conditions. This is as practical and even demonstrable a fact as that an electric street car can move, if it receive power by means of connection with a storage battery. The lifting up of the soul to the divine establishes the connection with divine energy.

"Lift up your hearts."

"We lift them up unto the Lord."

These are not merely formal words of a church service, but full of the utmost vital significance and applied relation to human life.

Balzac embodied a profound truth when he said:

"Prayer has occult activity. The aspiration of the soul bears all forces within it and applies them to the constant union of the visible and the invisible. When

you possess the faculty of praying without weariness, with love, with force, with certainty, with intelligence, your spiritualized nature will presently be invested with power. Like a rushing bird, like a thunderbolt, it cuts its way through all things and shares the power of God."

"That which is to come," is the new humanity that will understand how to use these spiritual laws. It will be the "life more abundant" on which, even now, we are entering.

The elements for success are in the atmosphere, so to speak. All one's life is a matter wholly of selection and grouping. We have what we draw. We select, arrange and combine according to our own powers, and the result is that of our own lives—in their environment, their occupations, their social rank, their spiritual status. The key to all this combination is on the invisible side of life. Here is the crucible in which fate is mixed and apportioned.

The Law of Suggestion is one of the most infinite protency in practical affairs. If one desires prosperity, let him hold it before himself as a mental image. The mental ideal will realize itself in actuality. Let one refuse to see himself in any save agreeable and charming surroundings, and the vision will be realized. Depression and doubt attract all the nebulous infelicity in the atmosphere, and precipitate it upon the one who allows himself to sink into this negative state. Belief and faith are the positive and creative forces. It is only he who is capable of great enthusiasms who ever accomplishes great results.

By the Law of Suggestion even personality itself can be transformed. To hold in mind a distinct image of what one would be actually achieves the result. It is on this principle that Christian Science heals—by suggesting to this subjective self that it is well, not ill; that it is happy, not the reverse; that it will be fortunate, not unfortunate. One can thus think himself into health, prosperity, happiness.

What is the magic that makes some days flawless in their correspondence of harmonious relation between wish and fulfilment, between the demand and the supply, that lifts them up into radiance and all the glory and charm of high and poetic living? The jar and fret of life is left away below, somewhere—so remote, so dim that no echoes of it intrude to mar our peace and joyful sense of triumphant achievement. We walk among the stars. We meet the gods. We are the thing we long to be. We meet him whom we seek. The desired opportunity opens to us, and we are equal to it, and the days are true to a divine unity.

But such days should not be the blissful and exhilarating exception, but the every-day experience. It should be no matter of surprise when things go right, but, instead, when they go wrong. Happiness and success should be held as the normal conditions of existence. Man is less than himself when he is not upright, noble, successful and—as the inevitable result of these conditions—happy. This state should be held by us all as our normal condition, just as health and not illness is the normal condition of the body.

The one great truth to which we all need to come is that a successful life lies not in doing this, or going there, or possessing something else; it lies in the quality of the daily life. It is just as surely success to be just and courteous to servants or companions or the chance comer, as it is to make a noted speech before an audience, or write a book, or make a million dollars. It is achievement on the spiritual side of things; it is the extension of our life here into the spiritual world, that is, alone, of value. This extension is achieved, this growth toward higher things is attained, by our habitual attitude of mind. It develops by truth, and love, and goodness; it is stunted by every envious thought, every unjust or unkind act. The theatre of our actions may be public and prominent, or private and obscure. Our conduct may be read of men, or it may hardly be known beyond the most limited circle. What then? Does not one require moral health, spiritual loveliness for himself,

as he does his physical health, and not merely for display? One would prefer to be well rather than ill if he were alone on a desert island. Why not, as well, prefer to be spiritually abounding, whether the world recognize it or not?

"For to be carnally minded is death, and to be spiritually minded is life and peace." Here we touch the profoundest truth of life. All the jars, the unrest, the friction, the unhappiness of life are inseparably related to the material plane. "To be carnally minded is death." But leave this—live the "life more abundant"—rise above selfishness and envy—rejoice in your neighbor's success, be glad in his gladness—love what is lovely, whether your own or another's—in short, be "spiritually minded," and at once there is "life and peace." At once there is success in its profoundest significance.

In the new book entitled "The Unseen World" by Rev. Arthur Willink, of the Church of England, there is set forth a speculative belief whose contemplation does much to calm and elevate life. It is to the effect that this form, this individuality—which we call ourselves—our conscious self that is inhabiting this world—is but a segment, so to speak, of our real selves; that our essential self is dwelling all the time in the higher world, while the physical self, with mind and some inpouring of spirit, is dwelling on earth. "Our lives are hid with Christ in God," says the apostle. Perhaps this is literally rather than figuratively true. If we could once realize this as an actual truth, how unspeakably it would enrich, exalt, dignify and glorify this present life? And do not all analogies support its truth? Is it not reasonable to suppose that a spirit must have its being in a spiritual world? A bird cannot live in the sea, nor a fish in the air; each must live in its own habitat. The physical man must live in a physical world; there alone are his correspondences; but the spirit must dwell in a spiritual world for there only are the correspondences to spiritual demands.

The aim for perfection that has fascinated so many, inciting not only the perseverance of the saints, but the faithful efforts of many who are far from being saints—is no impracticable ambition. Minor faults as well as the grosser sins can be eradicated from character; and only after this purification can the fuller currents of Divine energy flow in. The diviner power cannot be grasped for selfish uses. One must approach it "with pure hands and a clean heart." The Lord himself cannot work in man only as man cooperates with the Divine nature. Swedenborg says: "When the interior of man is purified from evils than the interior, above the interior, is opened, and he communicates with heaven."

Good and evil states of the soul, as health and illness are states of the body, and as one desires health—not that his neighbors shall praise him, but for his own comfort—so is the good its own reward at the present moment.

There is no possibility of doubting that humanity is on the threshold of a life so much higher and more potent than the present that to enter on its realization will make a new heaven and a new earth. The change will be as great as from the grub to the butterfly. Humanity will find its wings. Mental and psychic power will assert their sway. The entire scenery of life will be transformed. Unsuspected stores of energy will be liberated. Mankind will live in exaltation and enthusiasm. There will be abounding life, not plodding existence. Life will then be what Emerson says it should always be, an ecstasy. The psychic transformation that is drawing near will give far more wonderful results than any of the splendid conquests of science in the past.

The moment we come into the realm of spirit all things are possible. What on the natural plane would seem miracle becomes as simple as the most every-day occurrence. It seems not impossible that this earth may be the theatre of a new life—of newness of life on a plane heretofore undescried—and which, if conceived of at all has been believed could only wait the experiences of the soul after the change called death. But let humanity once come into the

actual realization that the human race is a race of spirits—of spirits dwelling in temporary physical bodies; that those bodies are the instrument through which the spirit comes in contact with material life and gains its earthly experience; but that the body need not limit the power of spirit, but be used for spiritual power to work through—and life is altered at once. This is the transformation of energy that is drawing near.

Man will be one of those elect
Who seem not to compete or strive,
Yet with the foremost still arrive,
Prevailing still;
Spirits with whom the stars connive
To work their will."

If we can but conceive of ourselves as holding worthily great gifts—gifts, power, and rich resources will set as in a current toward us. "We are on a perilous margin," well said George Eliot, "when we can calmly contemplate our future selves led, with dull consent, toward shabby achievement." Life is for success, for exaltation. From the vantage ground of the early morning, before one has entered on an untried day, it is perfectly possible, by establishing this connection with the divine energy, to control the day's events. The immediate future of the approaching hour can be stamped by mental magnetism. Let one resolve—This day shall be high, poetic, uplifting. It is the day of the Lord. Into it shall come nothing unworthy. There are to be in it beautiful presences—noble and inspiring people, who live, even on earth, the angelic life. Into it are to come all sweet influences and grand symphonies of faith and vision.

This is the day set to the key of divine harmony. It shall be lived as unto the Lord.

To devote each morning before leaving one's room a little time to this mental determination of the yet untried day; to give one's self to spiritual uplifting, through prayer, through reading from the Divine Word, and from the poet or prophet who has for us a divine message, is to bring the mind into a condition of spiritual receptivity and of illumination that transforms the entire life of that day to a new and higher level. Order and harmony are the sequence; exhilaration and happiness wait on it as attendant angels. For thought attracts things. It engenders the magnetic atmosphere which produces and creates them. Therefore it is the part of wisdom to expect, absolutely expect, prosperity, joy and happiness. Believe in them and they will come. No good thing approach through the atmosphere of skepticism regarding its reality or its appearance. Unbelief is a non-conductor, through which the heavenly magnetism cannot pass. One of the apostles says of Jesus in a certain city that he passed through, "And He did do mighty works there because of their unbelief." Because of their unbelief. There is the deepest significance in the clause. Their unbelief had created an atmosphere through which even the spiritual potency of Christ could not pass. Unbelief between people, between friends, has the same effect. We cannot be anything to those who refuse belief in us—who have no faith in our desires, or sincerity, or purposes. Whatever we may long to do for them, to be to them, we cannot, because that marvelous force of spirit depends on conditions for its results. But to believe in the highest and the sweetest possibilities is to find them. To see ourselves in ideal conditions is the initial step toward realizing such conditions. Then shall life come to be—that life which here in this world is to come:

A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways,
And the calm beauty of an ordered life
Whose very breathing is unworded praise!

Then, truly, shall the life of humanity become noble, and significant, and triumphant—and the King of Glory shall come in!



DR. HART AND HIS CRITICISMS.

TO THE EDITOR: I was much impressed with reading in THE JOURNAL, September 9th, your editorial on "Exteriorization of Sensibility."

It was the more interesting from the fact that I had just nearly finished reading Dr. E. Hart's recently published book on "Hypnotism, Mesmerism and the New Witchcraft." Your articles gives a resume of the criticisms by "Papus" or Encausse, of the methods of Dr. Hart, and, as usual with such critics, he seeks to throw discredit both upon the intellectual attainments and the want of experience, of the man who exposes the unscientific methods of Dr. Luys, in whose paper—Journal de Psychiatrie—appear statements by "Papus," that Dr. Hart used for his experiments subjects who had been discarded by Dr. Luys, while in truth, two of them were Dr. L.'s own patients and all were introduced to Dr. Hart by Dr. Luys within a few weeks of the time Dr. Hart examined them in the presence of three reputable and reliable witnesses.

It is stated by Dr. Hart, in his book, that during Dr. Luys' experiments with one of these very subjects, he, Dr. Hart, requested Dr. Luys to vary the experiment in a way to prevent the patient (Marguerite) from knowing whether alcohol or some other liquid were in the tube in contact with her neck. Dr. Luys replied that he must be allowed to perform "in his own way."

Though Dr. Luys claims, in his London Times answer to Dr. Hart, and though "Papus" also claims publicly that the subjects had been discredited by Dr. Luys, the fact remains that up to within a few weeks of the time that Dr. Hart's preface was written Dr. Luys had accepted as genuine the phenomena obtained through the subjects—Jeanne, Mervel, Clarice, Marguerite, etc.

The more scientific methods of Dr. Hart resulted in positive proof that the phenomena claimed from certain specific tests, performed in Dr. Luys "own way," were easily produced by reversed tests when made by Dr. Hart. Thus, the patient, under Dr. Luys' method was able to see pleasing blue flames issue from the north pole of a bar magnet, while red and unpleasant ones proceeded from the south pole. Dr. Hart experimenting upon the same persons found that the same sensations followed when the poles were reversed though supposed not to be by the subject. Also that a demagnetized magnet—a bar of iron resembling the magnetized bar of M. Luys, but which was not magnetic, and a set of needles variously and inversely magnetized, produced the same effects upon the hypnotic.

In regard to Dr. Hart's experiments for the purpose of establishing or verifying Dr. Luys' theory of "Exterior sensation," he procured two dolls instead of one as in Dr. Luys experiments. "We restored Marguerite to the perfectly hypnotized condition and when she was profoundly plunged in the state which is described as profound hypnosis. I placed a doll in her hand, which she held long enough to sensitise it. I then, taking the doll from her, rapidly disposed of it behind some books, and proceeded to operate on another doll which she had not touched and which I had just taken out of the box in which it came from the toy shop. . . . Holding her hand I placed her in contact with Dr. Sajous, that he might also be, en rapport with her, and I continued to hold her hand." "If now I touched the hair of the doll, which she was supposed not to see, she exclaimed, according to my notes, 'On touche les cheveux.' 'On les tire'—They are touching my hair—they are pulling it, and as she complained it hurt her, we had to leave off pulling the doll's hair. Taking the doll to a little distance I pinched it; she showed every sign of pain, and cried out, 'I don't like to be hurt—je ne veux pas qu'on me fasse de mal.'"

Not only has Dr. Hart punctured the theories of Dr. Luys by showing them to be based upon one-sided, therefore insufficient data, but he also publishes in his book the confession of Jeanne, one of Dr. Luys' subjects, that she and another duped the Doctor by taking advantage of his uniform method of experimentation.

Believers of the occult interpretation of certain phenomena obtained through hysterical hypnotized media will raise the question of sincerity in statements of facts as between the two Doctors; and also charge Dr. Hart with unscientific methods, in the face of admitted evidence that he, Dr. Hart, suggested to Dr. Luys the very method of experiment by which the former was able to explode the conclusions arrived at by the latter; and which Dr. Luys declined to make preferring to follow "his own way."

It is said by those, unfavorable to Dr. Hart, that it is not likely he could, in two weeks, overthrow the conclusions of Dr. Luys, founded upon years of study of such phenomena as were observed by both, upon the same subjects.

The objection does not hold good, since, one who follows a fixed idea and refuses to adopt other methods by which to verify his conclusions, cannot claim the element of time in his favor as a proof that such conclusions are true. Such a method of argumentation would be fallacious in the extreme, because Dr. Luys himself could have, in less time, probably, reversed the conclusions which he had been years in establishing.

To one not personally acquainted with the two Doctors their relative veraciousness should not be considered. It must be assumed that both testify to the actual occurrences; for as between themselves (referring to the letters of each to the London Times), there seems to be no dispute as to what occurred in either case.

The very fact that both Dr. Luys and Dr. Papus (Encausse) endeavor only to discredit the subjects, is a tacit admission that Dr. Hart obtained the results in the manner he claimed.

I find, also, in the same issue of THE JOURNAL, an article by A. H. Dailey, copied from the Chicago Evening Post of September 1, 1893, in criticism of the offer, or challenge, of Dr. Hart to the Psychological Congress, to produce a medium or psychic who could tell the number of a bill or check, without previous knowledge, when the same should be enclosed in a locked box, of which Dr. Hart should hold the key.

Now to the water this proposition seems fair. It is claimed that such phenomena have been repeatedly obtained; but if so, it has been under conditions which would not recommend them to the consideration of unbiased, though skeptical minds.

It is asserted that the power, or force, or spirit, will not manifest under compulsion or under conditions which suggest any, the least, suspicion that his or her or its ability or veracity is being questioned. Behind such a pretense, it seems to me, hides the conviction that such a test as the challenge contemplates, cannot be, nor has ever been, obtained. The statement of Judge Dailey, that the "third party" (assumed) makes no terms with "wagerers and gamblers," (Dr. Hart?) only befores the real issue. So far as the record goes (See the "Vampires of Onset," etc.) the "third parties," in the past have not been so scrupulous as not to pander to the wishes of worse than "wagerers and gamblers."

Equally invidious are the remarks upon the implications of conceit on the part of Dr. Hart. The animus against the Doctor seems to have been raised by an attempt to press his attention upon the Psychological Congress, against the wishes of the Committee in charge. It was a breach of etiquette, if correctly reported, and the writer has no desire to condone it; but he regrets that the incident should have been made the convenient excuse for refusing to make an effort to secure public proof of what is claimed to be of not unfrequent occurrence in private.

F. H. STEVENS.

CHICAGO.

SPIRITUALISM A SCIENCE.

TO THE EDITOR: Of Richard Burton's religion his wife says, as quoted in your pages: "He could not find in his investigations of Spiritualism the religion he sought."

Spiritualism is not a religion; it is religious. It is not a creed; it is a science. It is the science of religion. Spiritualism demonstrates truths which religion only affirms. Its mission is to place above all faith, that of knowledge with its many seeming contradictions and its inconsistencies it never fails to pass triumphantly through the crucial test, that of the continuity of life and of the intercommunion of the mundane and the super-mundane. This hypothesis established becomes an impregnable foundation on which the laws

of the spiritual universe may be predicated and eventually verified with the precision of a geometrical problem.

Toward this end all investigation of psychical phenomena leads us, and minds trained to scientific processes are to-day busily engaged throughout the civilized world in the investigation of spiritual laws. These once formulated on a purely scientific basis, and Spiritualism becomes a religion; and, we may safely affirm, the religion of civilization subject to such enlargement as higher spiritual knowledge and deeper insight into the arcana of nature may subsequently bring to light.

Science has dwelt too long in the region of matter. Its creed has been restricted to laws governing matter only. It set aside or disregarded the invisible which now is recognized to be the primal source of the visible.

Scalpel in hand science sought amid the hidden recesses of the human form the seat of life, the fount from whence flowed the stream of thought, of intelligence.

It has discovered though the body be wrecked, its functions impaired, even destroyed, thought maintains its dominion, its seat a mystery still.

ELIZABETH A. BRYANT.

BOSTON, MASS.

THE MILLENNIUM—A PROPHECY.

TO THE EDITOR: Strange as it may now seem, the time will come when fire will be almost unknown and children will be born and will grow up to manhood and womanhood, even grow old and pass out of the flesh without ever having seen it. In that time it will not be needed or used, as all cooking, baking, boiling, welding of metals—in fact everything that is now accomplished in the household and in the arts by the use of fire will be done by an element that will produce heat without fire, and the appliances for its accomplishment will be brought to such perfection that no accidents will occur.

In that day fire being entirely useless for any purpose, and being a dangerous element, will be interdicted by law and such now universally used things as matches will be unknown. Tobacco will long since have gone out of use and the "weed" will be almost unknown, and only grown as a curiosity and will be read of in ancient books that "in a barbarous age, long past, men used to smoke, chew and snuff it."

Spontaneous combustion will sometimes occur, but as houses and in fact all things that are now made of wood or iron will be made from a metal taken from the ground, no conflagration will occur.

All houses, and not only these, but the temperature of whole districts will be warmed in winter and cooled in summer by the same process, by letting free in the air certain substances which are now unknown, but which will then be plentiful.

Men will cease to build and live in cities as now; and the waste places of earth shall blossom as the rose.

As the grossness is gradually eliminated from man's nature, what is called scrofula and all other hereditary taint in the human blood will be by degrees obliterated and men and women will be fair to look upon, beyond the present power of the mind to conceive.

Our domestic animals, (all others will then be extinct except a few kept in confinement,) will have kept pace with the human race, both in physical beauty and in intelligence, and it will be no uncommon thing to have them communicate their wishes to us by words. Many of the advanced species now understand the every-day language spoken by their masters, but are not sufficiently developed to use it themselves. Man will also understand their language as well, to a certain extent, that of the birds.

In those days cathedrals and churches, as such will be unknown, as well as jails and penitentiaries; such buildings then standing will be used as homes by the remnants of those who shall be left by a past age, who have not yet gotten over the effects of a bad heredity, and as hospitals for those who have become imbecile or insane through traumatic causes, such as wounds, hurts, etc.

One universal language will then be spoken; it will not be any now in use, but a congress of those speaking the leading languages will select the shortest and easiest words in each, and that will be used in the schools and hundreds of new words will be coined and by common consent will be used because they can be spoken with so much greater ease and facility. It will be composed of English, French and German, in the order named.

The spelling will be very much simplified. Printing will be done without type and by a process now unknown, but that will be soon be discovered. All kinds of pictures will be taken by the same process and all will be done with little cost. The latter process may soon be given you.

S. T. SUDDICK, M. D.

A PRACTICAL TEST.

TO THE EDITOR: The question whether our departed friends are interested in our worldly conditions and whether a person should try to learn of them concerning temporal affairs, has often been discussed. Many good arguments are put forward on both sides of the question and while no satisfactory decision is reached, the one fact seems to remain that many instances are being given which would clearly show that we are many times influenced for our own good in worldly affairs. There lives in this city a young attorney who for some time past has been investigating the claims of the spiritual philosophy. In the meantime he finds himself possessed of mediumistic gifts of a very practical kind. He is able to read books and especially newspapers during his sleep. Not long since he had a client who, wonderful to tell, had been swindled by another attorney. This client wished to bring suit against the party but concluded that it would be of little use to do so as the party lived in an outside county and that a jury could not be found that would bring in a verdict against him in his own home. The only thing to be done would be to get service on him in Denver so as to bring the suit into the State Court. In order to do this it would be necessary to catch him in Denver so as to serve the proper papers on him. While this was a possible thing to do, yet it was hardly a probable one. One night not long since this young attorney was able to read the Rocky Mountain News during his sleep and among the hotel arrivals he noticed the name of the party he was wanting to find, who, with his wife, was stopping at the St. James Hotel. On awakening in the morning his dream was still clear in his mind, so the first thing he did was to call for the Morning News when to his great pleasure among the hotel arrivals he finds the names as he had seen them in his dream. It only remained for him to go to his office, make out the proper papers and to have them promptly served. All of which he was able to do. He now thinks that there is something going on which he does not fully understand.

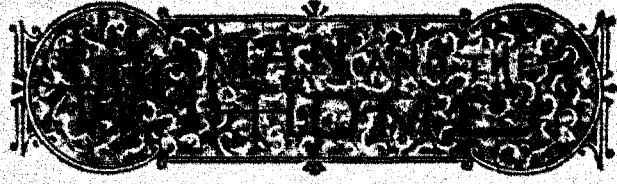
GEORGE M. BACON.

DENVER, COLO.

JAPANESE ART.

The significance of the Japanese department of the World's Fair at Chicago lies in the fact that here for the first time has the policy of self-development in modern Oriental art an opportunity of justifying itself by results, however immature. By its prompters were the Government plans for this exhibition drafted and superintended; by its professors and pupils were the most important of the detached works and all of the decorations executed; and through its influence has the prevailing character of native and original design been throughout stimulated. It is well understood by the authorities that Japan's future position in the world's art cannot be established by throwing away her special gifts of pure and delicate design, in the quixotic desire to compete with France and America in the field of realistic oil-painting. Neither can she fall back listlessly upon the fame of her past achievements. She must grapple with living problems. She assumes that in her art courses sap enough for new possibilities. While at Vienna, at Paris, and at Philadelphia her triumphs were largely in her loan collection of antiques and in modern replicas, at Chicago for the first time has she deliberately dared to be original, and to ask the world's favor for her contemporary art on its own merits.

Candor compels one first of all to say that to Mr. Kakuzo Okakura, the director of the Fine Art Academy, more than to any other one man, is the credit for this wonderful Japanese exhibit due. The wise touch of his advice is everywhere felt, from the architectural casket which reproduces the interesting proportions and decorations of the Biodoin temple at Uji, founded in the eleventh century, to the new departures in shape and glaze of the humblest pottery. In paintings the display is small but choice, the severity of the native juries having apparently exceeded that which has been deprecated in our own.



JUST ABOUT TO FALL.

Have you seen the happy mother when the babe begins to talk?
Have you seen her teach the tiny tangled feet the way to walk?
Ever near each slender shoulder, yet so feeble and so small,
With her ready hands to hold her, when she's just about to fall.

Shut your eyes and you can see her in the baby's childhood days,
When the golden gleam of sunset on her tangled tresses plays;
And the mother, though grown older, still is near enough to call,
With her ready hands to hold her, when she's just about to fall.

Now the baby is a woman and she's bending o'er a bed,
Where the spirit from the body of her gentle mother fled;
As the lifeless limbs grow colder, "Mother! Mother!" hear her call,
But there are no hands to hold her, and she's just about to fall.

Launched alone on life's rough ocean, she is drifting with the years,
But the voyage is a lonely one, and sometimes through her tears
She can seem to see her mother; she can almost hear her call,
And by faith she sees another hand to hold her should she fall.

—CY WAERMAN, in New York Sun.

A BEAUTIFUL HOME PICTURE.

It is considered quite the proper thing in the young man and woman of the period to look upon marriage as a failure, and the most popular dramas and novels are those which demonstrate this theory. A beautiful picture of an ideal marriage was given by Teresa Dean recently in the Chicago Inter Ocean. The probability is that the story would never have gotten into print but for the sympathy aroused in two women, strangers to each other, by the enthusiastic reception given to the popular Governor McKinley on Ohio day at the World's Fair.

The Governor had just ridden up to the State building, followed by his brilliantly uniformed staff. As the burst of applause greeted him, he glanced up at the window above, knowing his wife was there. He found her, for his face lighted up with a smile that is only given to her. It was this little incident, and the emotion of the moment, that prompted one of the women to tell the other something of the private life of Gov. McKinley, that readers of the woman's column will be glad to know:

"Why, do you know that man is an uncrowned king? If the women of this country could know him as I have known him they would rise up in a body and demand that he, and only he, be made to stand at the helm of the United States government. While they themselves cannot vote they would see that their husbands, brothers, and sons placed him and kept him in power with never a consideration of party, politics, or tariff bill.

"You will think me very enthusiastic. I am. You look so interested that I will tell you what I know personally about the private life of that man.

"I have known Governor McKinley and his wife for years. It is now over twenty years since he was first in Congress. During many of those years Mrs. McKinley has been very much of an invalid. With all the demands on his time, and with all the hundreds to pull him this way and that, never once has his first thought not been of her. As that deafening cheer went up it was her that was in his heart, and his eyes went up to the window where she must be.

"I have lived in Washington when his duties have been there. They have always made the Ebbitt house their home.

"When he would leave her in the morning it would be with four or five kisses, and with the most explicit instructions to the maid or nurse not to leave her side until his return.

"At noon, when other Congressmen would congregate to talk over their lunches, he would slip away to the Ebbitt house to see how she was feeling and to give her medicine with his own hands.

"During that anxious time when he was drafting the famous tariff bill he worked

sixteen hours a day. Mrs. McKinley was in Philadelphia under the care of a physician. At the end of the week she had had twenty-one letters and I don't know how many telegrams. He wrote her then, as he always does when they are separated, three letters a day. She received one in the afternoon and two at the breakfast table. While scores of men were hovering over and around him and that "bill" he would scratch off a few lines to her, call a boy to mail it, and go on with the pressing business.

"When he is traveling he sends her a telegram about every two hours, or at every station where the train stops long enough.

"One time, during a political campaign, they were my guests. He had been gone since early morning. Mrs. McKinley had been quite ill all day. He came in late in the evening. His first question was for her. I told him she had not been as well. He went up the stairs, three steps at a bound. As he turned toward her room I heard him say in his cheery voice:

"Here I am. Here's your doctor, your nurse, and your medicine."

"He stayed with her until she was perfectly comfortable and asleep and then came down to his dinner. He had not had a mouthful to eat since having his breakfast, and was almost too tired to get through his dinner. But, as always, his first thought was of her.

"Mrs. McKinley's devotion to him is no less than his to her. Her face is aglow with love-light all the time.

"When the financial trouble came to Major McKinley she was in New York for medical treatment. She telegraphed him to take and use all of her property as his own to help him out of the difficulties, and she started immediately for home. When she arrived her friends and his friends were there to meet her, and to advise her not to give up her property. They told her that she was an invalid and must have the necessary comforts.

"I will never forget the look that came into her face. It was simply divine. She said:

"What! Keep my property and my husband in trouble? It is the happiest moment of my life when I can do something for him. All these years I have been a dead weight around his neck. He has nursed me as no mother ever nursed a child. He has helped me to bear pain when physicians have failed. He has thought of me first in everything, and do you think now that I would hold anything back? Not one cent. He must use it. He can always take care of me, and I am so happy to do something for him.

"There was not a dry eye in the room when she was through talking. Strong men turned away to hide their tears. It was easy to see where had been the husband's reward for devotion. She is as grand in her womanhood as he is in his manhood. Every one who knows them knows of their ideal life. They have had sorrows, which they have shared together, but their love for each other makes this earth a heaven for them."

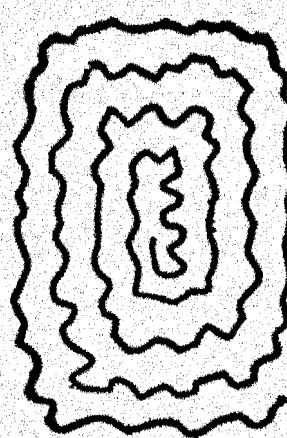
Ada Negri, the young Italian poet to whom a pension has been granted by the government, teaches little children in a small manufacturing town in the north of Italy. She lives with her mother in a large dingy tenement house, where her box of books is the only article of luxury. All her literary work has been done at night, after quiet has settled over the noisy dwelling. The one bright spot in her life is her love for her mother. Her poems are tinged with the sorrows of her young life but are not morbid.

The first colored woman to study dentistry is Miss Martha Jordan, of Texas.



Hood's Sarsaparilla
Cured me of Goitre or swellings in the neck which I had from 10 years old till I was 52. When I began taking Hood's Sarsaparilla I was feeling so discouraged with goitre and rheumatism. When I Mrs. Sutherland, caught cold I could not walk two blocks without fainting. Now I am free from it all and I can truly recommend HOOD'S SARSAPARILLA. MRS. ANNA SUTHERLAND, Kalamazoo, Mich.

HOOD'S PILLS assist digestion, cure headache.



IRREGULARITY.
Is that what troubles you? Then it's easily and promptly remedied by Doctor Pierce's Pleasant Pellets. They regulate the system perfectly. Take one for a gentle laxative or corrective; three for a cathartic.

If you suffer from Constipation, Indigestion, Bilious Attacks, Sick or Bilious Headaches, or any derangement of the liver, stomach, or bowels, try these little Pellets. They bring a permanent cure. Instead of shocking and weakening the system with violence, like the ordinary pills, they act in a perfectly easy and natural way. They're the smallest, the easiest to take—and the cheapest, for they're guaranteed to give satisfaction, or your money is returned. You pay only for the good you get.

Daily Lake Excursions

—TO—

St. Joseph and Benton Harbor, Mich.

On the steel steamer "City of Chicago" and the new propeller "Cleora." The two fastest steamers on Lake Michigan. Eight hours on water. Only sixty miles from Chicago. The sister cities are visited by thousands of pleasure seekers every season and are without exception the most delightful resorts on Lake Michigan—good fishing, bathing, beautiful drives and other attractions. The schedule for the season is as follows:

Leave Chicago daily at 9:30 a. m. Return to city about 8:30 p. m. Round Trip, \$1.00.
Leave Chicago daily at 11:30 p. m. Single Fare Trip, \$1.00.
Leave Chicago 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, Sunday at 6 p. m., or Monday's steamer. In all cases meals and berths ex. n.

The "City of Chicago" which leaves daily at 9:30 a. m., makes close connections at St. Joseph with the special fast steamboat express on the C. & W. M. Ry., for Grand Rapids, Traverse City, Petoskey, Mackinac 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 Chicago.
Hotel St. Joseph, formerly "Plank's Tavern," is now open. Rates, \$2.00 a day.

Graham & Morton
Transportation Co.
Dock and Office, foot of Wabash Ave.

Religio-Philosophical Journal

THE
RECOGNIZED ORGAN
OF THE

Committee of the Psychi-
cal 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 subscribers coming in, it is apparent that its influence is increasing and that there is a widespread interest in the subjects treated 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 person interested in psychical subjects, the above offer is made, which will be continued a limited time only.

FREE 12 Days trial treatment for Catarrh, Liver, Kidney and Stomach Troubles. Address DR. E. J. WORST, Ashland, O.

WE SEND FREE
with this beautiful Organ an Instruction Book and a handsome, upholstered stool! The organ has 11 stops, 5 octaves, and is made of Solid Walnut. Warranted by us for 15 years. We only charge \$45 for this beautiful instrument. Send to-day for FREE illustrated catalogue. OXFORD MFG. CO Chicago.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

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

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

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

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

THE GREAT SPIRITUAL REMEDIES.

MRS. SPENCER'S
POSITIVE AND NEGATIVE POWDERS.

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

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

Buy the NEGATIVES for Paralysis, Deafness, Amnesia, Typhoid and Typhus Fevers. Buy a box of POSITIVE and NEGATIVE (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00.

ANGEL WHISPERINGS FOR The Searchers After Truth.

BY HATTIE J. RAY

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

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

Maria M. King's PAMPHLETS

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

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

Price, \$1.25.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA.

"The book before us, aside from its mystic method, takes an entirely new view of the doctrines of the transmigration of souls, of re-incarnation and of Nirvana.... but we need not follow the details, for it would give but an imperfect idea of one of the most readable books in its line we have met in a long time. Its literary style is unexceptionable, and the author she is in every chapter, evidence of profound thought and a mastery of statement that is a pleasure to follow."—Exchange.
Price, cloth, \$1.50; paper, 50 cents.

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

THE COSMIC ETHER AND ITS PROBLEMS.

The Invisible Actuator of
The World of Matter
and Life.

—BY—
B. B. LEWIS.

This volume gives the author's views of "the infinite ether, that unseen monarch who holds all matter in the hollow of an almighty hand," of the nature of matter and the powerful physical agencies associated with it, the operation of electricity in the ether, as seen in the aurora, the comets and the solar corona, the phenomena of heat radiation upon the solar surface. It is an exceedingly interesting account of the nature of ether and its relation to matter, told in a manner to interest alike the scientific thinker and the unscientific reader.

Bound in cloth, price, \$1.00; postage, eight cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

BOOK REVIEWS.

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

Antiquity Unveiled. Ancient Voices from the Spiritual Realm, disclosing the most Startling Revelations proving Christianity to be of Heathen Origin. Philadelphia: Oriental Publishing Company, 1892. Pp. 608. Cloth.

There is no doubt that both Christianity and Judaism, in their essential elements, are outgrowths from pre-existing systems of religion. Religions do not come into existence de novo. They gradually grow and are the products of earlier religions. There are no important elements in any system of religion that exists to-day that cannot be traced back in a simpler form to preceding systems. Christianity we know has been an evolution. Its propagators accepted a large amount of past thought and it adapted itself to the times in which it appeared, especially in its historical development in the Roman empire. Antiquity Unveiled aims to prove this and it brings forward a large mass of facts to establish the claim. The author has gone through a large amount of literature and has gleaned from it much truth but in support of the claims made are not a few statements which are unessential to the real purpose of the work and which are to say the least of a very doubtful character. We cannot here go into a discussion of any of these statements. The work claims to be from ancient spirits given to a highly developed medium. Of these claims we have nothing to say. The attempt to prove that Jesus was a mythical character is in our opinion a failure and the effort to show that the teachings of Apollonius of Tyana were the basis upon which Christianity was constructed is in conflict with the best scholarship. Indeed there are many similar positions taken which we do not believe can be sustained, positions that are held so far as we know by no scholars of to-day.

Seventh Biennial Report of the Bureau of Labor Statistics of Illinois, 1892. Springfield, Ill. H. W. Rokker, State Printer and Binder, 1893.

This volume, or a large part of it, is devoted to working women in Chicago. The inquiries of the Bureau have been directed to the condition and earnings of the working women and girls in this city. Observations have been made of a personal character and in all the more conspicuous occupations of women. The plan pursued has been to establish the facts relating to wages and conditions by the testimony of both parties to employment, the employers' books containing one set of facts and the employes another. The canvas has been extended to both. From the pay rolls of the establishment has been transmitted the entire work and wage record of each person for one calendar year, for such part of the year as the employment has lasted. The employes have been visited at their homes and further facts have been gathered relating not only to their incomes but to their expenses, places of abode, manner of living and to various details or personal description. The work is an invaluable one for reference at this time, especially when women's position and employments are matters of such interest in the social and industrial and economic world.

The New Bible and Its New Uses. By Joseph Henry Crooker. Boston: George H. Ellis, 1893. Pp. 286. Cloth, \$1.

A great many people to-day, both in and out of the churches, know that the new criticism of this age has revealed a new Bible and what they really want to know and in the simplest possible manner is this: What changes in our attitude toward the Bible are involved and what new and wiser uses are made possible and necessary by its discoveries. Mr. Crooker's work attempts to answer this inquiry. Mr. Crooker has made a little book for the intelligent reader in which he gives the essential conclusions of modern biblical scholars and in view of the facts furnished by the Bible, it helps his reader to determine what place it is still capable of and should have in his religious life. The author arranges for consideration those facts which must determine the rational use of the scriptures and in this respect the comparing of the discoveries by new scholarship on the world's uses of the Bible from now onward is what is most distinctive on this subject. On page 43 at the conclusion of his introduction, Mr. Crooker has these words with which we close this notice of his very valuable work:

The Bible is the literary product of the religious spirit in one of its noblest manifestations. It is the reflection, rather than the source, of man's religious life; the history of one line of religious evolution. . . . The new Bible is the old Bible allowed to tell its own story to shine in its own light, to occupy its real place in the religious history of humanity. The new Bible is the old Bible viewed in the light of all recent discoveries, taken as a religious classic rather than as a supernatural revelation, to be used, not as a rigid rule, but as a book of human experience to impart to us hope and holiness.

The new Bible is the old Bible honored as one of the torches of truth, but not worshipped as the only luminary in our heavens. It is a pasture where the soul is to feed freely, not a prison in which to confine thought. Its chapters are not blinders to be worn to shut out visions of truth and beauty now unfolding, but lenses through which we may gain clearer views of certain great laws of the spirit. The new Bible must be put to new uses. Its texts must be used, not as hitching-posts to which thought is to be tied, but as fuel for the altar fires of the heart.

Information for Nurses in Home and Hospital. By Martin W. Curran, Graduate of the Mills Training School, Bellevue Hospital, New York City. Illustrated. Chicago: Charles H. Kerr & Company, 1893. Pp. 33. Cloth.

This work is dedicated to Darius O. Mills, founder of the Mills Training School for Nurses Bellevue Hospital and has been written with a desire to contribute to the comfort of suffering invalids and to aid those on whom devolves the great obligation of ministering to their wants. At the same time, when nursing has become an art and when doctors show readiness to confide in the ability of those who have graduated from the training school, expecting them to be capable of acting intelligently without communicating instructions and explanations in regard to methods of procedure, the writer thinks that a work published for the benefit of his profession is greatly needed and will be of real benefit. Probably this work gives more information in regard to training nurses than any other work that has been published on the subject. It has the advantage of being prepared by one who knows the details of the subject on which he writes, one who has had much experience with the wants of nurses, who gives a digest and summary of subjects which show entire familiarity with the articles discussed.

MAGAZINES.

The Homiletic Review, September, 1893, Bishop John H. Vincent opens the Review Section with a paper on "The Preacher and the Lecture Platform," in which he shows how the minister may add to his influence by the intelligent discussion of themes that are not adapted to pulpit treatment. The Gospel of Peter, "The New 'Life of Christ' Recently Discovered in Egypt," is the subject upon which Rev. Camden M. Cobern, writes with his accustomed ability. Dr. J. W. Hegeman closes his interesting sociological studies of London in a paper upon "The Church Army and the Salvation Army." Among the Living Issues discussed is a comprehensive and thoughtful treatment of the theme "The Glory of America," by H. L. Wayland, D.D., Editor of The National Baptist, of Philadelphia. By Funk & Wagnalls Company, 18 and 20 Astor Place, New York.—The September Atlantic Monthly contains an article on "Edwin Booth," by Mr. Henry A. Clapp, the eminent Boston critic. A second article of special value just now is one on "Wildcat Banking in the Teens," in which the historian J. Bach McMaster gives much information with regard to the old state banks which some people fear are to be restored. Charles Egbert Craddock continues with even increased vigor the serial story "His Vanished Star." Fanny D. Bergen contributes a very pleasant outdoor paper called "Nibblings and Brownings." President Walker, of the Massachusetts Institute of Technology, writes a strong paper on "The Technical School and the University," taking decided exception to some views advanced by Professor Shaler in the August number. Houghton, Mifflin & Co., Boston.—A large part of the contents of The Popular Science Monthly for September is devoted to important topics of the time. The number opens with a paper showing "Why Silver Ceases to be Money," by Prof. F. W. Taussig, of Harvard University, and pointing out the future prospects of the white

metal. "The Pilgrim Path of Cholera" is traced by Dr. Ernest Hart, who points out how the disease is carried to the Mediterranean by the hordes of Asiatic pilgrims who drink polluted waters at the sacred resorts. Prof. Frederick Starr contributes the first of a number of illustrated articles by different writers on special branches of science at the World's Fair. His subject is "Anthropology, which seems to be very fully represented at the great exhibition. Under the title "Scientific Cooking," Miss M. A. Boland points out the dangers of improperly prepared food. In "Reformatory Prisons and Lombroso's Theories," the views of the noted Italian specialist are set forth by Miss Helen Zimmern, New York: D. Appleton & Company.

"Garland" Stoves and Ranges cook food and warm-rooms for many millions.

In an age of fraud and adulteration, it is certainly gratifying to know that such an extensively-used preparation as Ayer's Sarsaparilla may be implicitly relied upon. It never varies either in quality, appearance, or effect, but is always up to the standard.

By using Hall's Hair Renewer, gray, faded or discolored hair assumes the natural color of youth, and grows luxuriant and strong, pleasing everybody.

NIGHT VIEW OF THE FAIR AND CITY.

The wonderful Ferris wheel offers the best of all locations from which one may feast his eyes on the gorgeous illumination and fireworks at the Fair, and overlook Chicago, which night turns into an earthly cloud spangled with countless stars. The feat of lighting the wheel by electricity has been accomplished in the face of all manner of difficulties. Now the structure is nightly ablaze, and all its thirty-six cars are made light as day. This greatest of modern mechanical triumphs has proven its absolute safety over and over again. The sensations experienced by its passengers are only but those of pleasure and admiration. The memory of a trip around this wheel is the most delightful and indelible memento of the great exposition one can possess.

THE PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH

which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

Part.	Vol.	Dec.	Price.
Part IX.	Vol. III.	Dec. 1891	\$1.29
" XVIII.	" VII.	Apr. 1891	.65
" XIX.	" VII.	July 1891	.65
" XX.	" VII.	Feb. 1892	.65
" XXI.	" VIII.	June 1892	.65
" XXII.	" VIII.	July 1892	1.00
" XXIII.	" VIII.	Dec. 1892	1.00
" XXIV.	" IX.	June 1893	1.00

Unity Booklets.

BY H. EMBLIE CADY.	
Finding the Christ in Ourselves.	15c.
Oneness with God.	45c.
Nether do I Condemn Thee.	
BY LEO VIRGO.	
The Philosophy of Dental.	15c.
What is Matter?	15c.
Directions for Beginners in Divine Science, with Six Days Course of Treatment.	10c.
Seek Wisdom.	15c.
Points for Members of Silent Unity.	10c.
BY A. P. BARTON.	
Faith's Fruit.	15c.
The Bible and Eternal Punishment.	15c.
BY REV. CHAS. H. PARKHURST.	
Christ the Emancipator.	10c.
BY EMMA CURTIS HOPKINS.	
The Key to Power.	15c.
Ministry of the Holy Mother.	15c.
Resurrection of Christ.	15c.
BY EMMA SOLOMON.	
Be Still and Know that I am God.	15c.
BY PROF. HENRY DRUMMOND.	
Love: the Supreme Gift.	15c.

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

The Sixth Sense, OR ELECTRICITY.

A Story for the People. BY MARY E. BUELL.

12mo., Cloth, 521 pages. Price, \$1.25.

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

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

LIGHT ON THE PATH.

With Notes and Comments.

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

Written down by M. C.

Price, cloth bound, 40 cents; paper cover, 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL office.

THE INFLUENCE OF FOOD ON CHARACTER OR VEGETABLE VS. ANIMAL DIET.

BY 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 RELIGIO-PHILOSOPHICAL JOURNAL office.

BOOKS.

SPIRITUALISM.

Psychical Phenomena, Free Thought and Science.

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

CATALOGUE AND PRICE LIST upon application. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL office.

THE SOUL

BY ALEXANDER WILDER.

Pamphlet form, price 15 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL office.

MEDIUMSHIP.

CHAPTER OF EXPERIENCES.

BY MRS. MATHA M. KING.

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

Price, 5c per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL 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 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL office.

OUTSIDE.

BY MIRIAM DANIELL.

I.

My laurels were hollies
Thorned deep in my brow.
Ah! not by my follies
Remember me now,
Not by the brute in me,
The bat and the owl,
These were not root of me,
Not even the soul,
Dying strains of past lives,
Strong ghosts of the past,
Marks of grim prison gyves
Which did Death outlast.
These were the bars I beat,
Vainly contending,
Restless, with wing and feet
For flight ascending.
And the love which you gave
Enlightened no heart,
'Twas not love which could save,
Or make flowers upstart.
'Twas not fire to my fire,
And both to the Ray
Did not upwards aspire
By the perfect way.
In my breast was desire,
Your shadows were sweet,
The bird lime, the wire
May trick a god's feet
But not long may earth iron
Take hold of him there,
He snaps his environ,
And darts through the air.

II.

I cared not to be
At the feasts in your halls,
Through windows to see
Your fat serfs in their stalls.
I cared not to drive
In your carriage and leave
In mire, dead alive,
The scorned harlot to grieve,
Tired, worn on the road
With the eyes of disdain
Potential Christ God
Crucifying again.

III.

And I cared not to hear
Your music and song
Drown the voices of fear,
Of want and of wrong.
For under your singing
I heard the waves war,
The wrathful sea ringing,
The Human storm far:
Loud over the fiddles,
Wailing persistent,
Shrilled all the old riddles,
Life is insistent.

IV.

At last when you rose
And all thrust me outside,
Your gates swung to close,
Did you think that I cried?

V.

Cloud on cloud the night fell,
No star for a chart,
On the sea's burdened swell,
My heart to its heart,
I slept light, as you sleep
When nursing is done,
When its too late to weep
For the life that is gone,
Subtle freedom, at last,
In dreams sought how long,
Took the pain of the past
To make my wings strong;
Such trance me enraptured,
In sorrowless night,
Methought I was captured
By vast spaceless light,
You too were forgotten
For midst a fierce fire
Of flames new begotten
My soul's hands prayed higher.

VI.

Upwards! and ever
Still floating and flying,
Far from the fever
Of living and dying,
Far, far from your wrath,
Remote from your loving,
I poised on my path
Evolving and moving.

VII.

"Whose body lies still
"And forsaken on earth?
"Where, where is the will?
"And the fire from the hearth?
"Whose voice in the void
"Is over it singing?
"So dread unalloyed
"By minor its ringing."

VIII.

Furled red rose of fire
To your innermost eart

Flames falling retire,
Then ruddy upstart,
Till from the occult flower
Petals of heat and light
Beat on the earth with power,
And dazzle the sight.

IX.

"Dark shade you are mine,
Mine is the prostrate form,
And the voice divine
Borne on feet of the storm."

Then softly descending
Within my course sheath,
Once more I was lending
It rhythmical breath,
Was wandering whither:
That not concerns you,
Or hither or thither,
Touch fire, it burns you.

X.

Be sure of one thing
You of Villas and Halls
I trailed not my wing
In confines of your walls:
You of the Palace tower
I sat not with you,
Aye, but I had the power
To come it is true
If I cared—but what odds:
Do we give to swine
Pearls that belong to gods,
Things which are divine?

XI.

I cared not to clamber
In through your portals
Of marble and amber,
Gold blind Immortals:

XII.

What! You would talk with me,
Then under this sky,
There by the gray old sea
With a loving eye
From cold mists I rise
Ask your will and salute
Bid you be true, be wise,
Who worship the brute,
You, who dally and play,
So careful for food,
Anxious to robe your clay,
Who smoothe yourselves good.
Have you venerated your shame
Your wealth and your ease,
Wiped the blood and the blame
With thin charities?
Not from your tallest towers
You view the near shore,
Go back, back to your bowers,
Sad, angry, or sore,
Back to your hollow jest,
To your pale sweet wine,
And your seeking unrest,
O clree made swine!

XIII.

Splendor of evening cloud,
The threshold of night,
Death's phylacterised shroud
Writ living in light,
"How seek you—so find you,
And what you desire
Betrays you, so mind you
To faa well your fire."
Night, with her countless stars
And her whispered "hush,"
Raises, behind the bars
Of a leafless bush,
Moon mirror to catch the rays
From an unseen sun;
What does Night dream these ways
Teach some sleepless one?

XV.

Dawn at last, face uplift
To dawn and the wind
Flying foam wet salt drift
Hint ocean behind,
The waves singly recoil
Wild, white in the Bay
Savage tones of turmoil
Fall, fall in fine spray,
Freedom, River and Bill,
Eluded your sleep
On the moorland and hill,
Slide into the deep.

XVI.

Spray drops! Whom do you seek
In the driving air
Over the weeded creek,
With such mute despair?
Fall, the unified main
Blots out your error,
And healing your pain
Disperses your terror.

XVII.

Freedom from the round,
The turning grinding mill,
Taste, and sight, and sound,
Phantasmic good and ill.

Freedom for each drop
From soul, and husk, and sheath,
Waits its will to stop
A separate breath.

XVIII.

Voice of the dying swan
Freed, discordant in death,
Thrilled, where the river ran,
A last seaward breath:
I, too, careless of Art,
Sight the sea with a song,
Have I not felt its heart?
Have I not sought how long?

THE MONKEY.

As an example of the reasoning powers of monkeys, Mr. Darwin tells a story of one that was scratched by a pet kitten. At first, Jocko was immensely amazed. Recovering from his surprise, however, he set to work to discover the location of the claws. After a severe tussle he got the four feet of the kitten in his clutches, saw the nails thrust from their guards, and, with the broadest grin of satisfaction, forthwith proceeded determinedly to bite off the points of each.

Take Hood's and only Hood's, because Hood's Sarsaparilla Cures. It possesses merit peculiar to itself. Try it yourself.

Hood's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure to get Hood's.

A WORLD'S FAIR GUIDE THAT "GUIDES."

We have just received "The Best Things to See and How to Find Them," by far the cleverest little guide to the great Exposition that has been published. It is concise, practical, and a great economizer of time—looking at the Fair with a due sense of proportion and giving readers an idea of what they should see and what they can best afford to overlook. It is a guide book that "guides," taking the visitor in charge and conducting him about the grounds and through the buildings, indicating the character of each display and mentioning specifically every feature and article that should be seen and where it is to be found. It is a book that it would be well for the visitor to read before going to the Fair, and is a necessity for all who wish to see the Exposition systematically. It should be in the pocket of every visitor—where it will easily go. The publishers (The White City Publishing Company, 571 The Rookery), to make it doubly convenient, have kept the left hand pages throughout the book blank for memoranda, and have given a list of routes for one, three, six, and twelve day visits. The price is but 25 cents.

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. 10, 1898. Return tickets good for twenty days. Low rates. Apply for further information to nearest ticket agent, or address Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

THE JOURNAL BINDER.

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

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.

For Stomach

Bowel,
Liver Complaints, and
Headache, use

AYER'S
CATHARTIC PILLS

They are purely
vegetable, sugar-coated,
speedily dissolved,
and easy to take.
Every dose

Effective

THE PERFECT WAY

OR

The Finding of Christ.

The American reprint of the new, revised and enlarged 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, 30 cents, postage, 15 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. 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 valuable 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, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unobvious ways.

12mo. 260 pages, with portrait, art initial letters, profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cts.; cloth, \$1.00.

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 missionary, 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 Believe 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.

THE ILLEGIBLE SIGNATURE.

(Translated from The Sphinx.)
By JULIA DAWLEY.

On a recent visit to my friend Brignac, as we passed a little room leading off the conservatory, I saw his little son sitting before a table, gazing sadly out at the arrow-like flight of the swallows, his pen having fallen to the floor. It was a glorious day, but coming from the sunshine of the veranda, the little room seemed dark as a cell in the palace of the Doges, and as I met the melancholy gaze of the imprisoned boy, I could not help saying to my friend, "How can you have the heart to shut the poor child up in this lovely weather?"

"My dear sir, just as soon as he can write, I will let him out, for he is not yet five years old and is very sensible, but first he must know to write—well and intelligibly."

"You mean because your own hen's-tracks are hardly decipherable?"

"Yes, that would be one reason; we must try to keep our children free from the failings which have hindered us on our pathway, but then —"

"My good Brignac, I don't know if it comes from your living so much in the country, but you seem to me really a model of a man." He interrupted me gaily.

"Well, anyway such a man knows how to steer his life-ship well—but shall I tell you the reason why I am so resolved that my boy shall learn to write well?"

"It is a story of the time when one would not have called me a model man, long ago in 1863. Baden was Baden—Baden in those days and Monte Carlo still a little fisher-nest. Everybody who was chic, or thought himself so turned thither in the first July days. I had remained in Paris because—but that is another story—in short, in my small bachelor apartment in the rue Taitbout, I was fearfully bored, when one morning a letter was brought me containing an appeal for money, short, clear and to the point." "I have not another penny; send me at once 300 francs to pay my hotel bill, return to France, and settle down, or still better send me fifty louis to set me afloat again."

These lines, horribly blotted—were dated from Baden. The signature it was impossible to decipher. Letter by letter, I tried to prove it and racked my memory to find who could have sent this surprising scrawl, but it was not able to find any clue to put me on the track.

In Baden? I had three hundred friends in Baden of whom at least two hundred and ninety-nine might have let their last louis go—but this cursed name—one must be able to discover it!

For two days, I did nothing but pore over it, seeking over and over, and to every one who came in my way. I gave this diabolical signature to decipher, in vain alas! for each one was of a different mind from the rest.

You cannot think in what agitation I was thrown. I imagined it cowardly to hold back money from a comrade, but what provoked me most was to think that this horrible handwriting might have come from anybody whom I really was fond of.

I telegraphed to ten or twelve intimate friends, but none of them was the author of the note. Then I employed experts. One said the name was Casernier, there could be no doubt of it, and he would not hesitate to swear to it in court; another declared it was nothing else than Sictinails, and he too was willing to take oath to that effect; a third finally assured me that it was really no signature, but only one word, and that—friendship.

Sictinails and Casernier were unknown to me. I turned over the leaves of the

lists of membership of the circle, searched my address book, name after name, nothing could I discover. By this time I was in a fever, and at last lost sight of the main point of desire to help a friend, and was only interested in solving the riddle of this so carefully concealed name.

On the third day a thought came to me like an inspiration. I wrote to Baden asking for a list of all the Frenchmen who were at the hotel named by the unlucky gambling smearer. Then I should have to write to all of them whom I knew, but this made me more comfortable, for I had driven the whole affair with such indescribable zeal, as if something mysterious and of greatest moment to myself were at stake, that I was worn out. On the evening of this third day I went early to bed and fell asleep at once, leaving the night lamp burning as I have always done, for I have a horror of being even a moment in the dark.

In the night I was awakened suddenly by a light cracking noise, which broke the deep silence.

It has never been clear to me what preceded this noise; without doubt the lamp was extinguished, for I was in thick darkness. At first a wildly anxious feeling contracted my throat, which I always feel in darkness, and before I had time to collect myself fully I heard distinctly a voice that whispered "Jaques Lermnier."

The cold sweat broke out of every pore in my own body without my being able to tell why, but in a second I was fully collected, had lit the lamp and read the letter from Baden once more. Why had I not read the name at once? It was clear as noonday now.

Lermnier, a most lovable young fellow, fit for service and a bit of a madcap, whom I loved dearly in early youth, lost sight of for a while and met again with a quick handshake and hasty greeting afterward as our paths crossed sometimes—the poor Jaques! So we used to call him at school. Yes indeed he shall have his thousand francs.

I looked at my watch. It was after midnight, and nothing could be done just now, but the first thing in the morning—and so I wrote him an explanatory letter excusing myself, enclosed the money, sealed the letter and all the time I seemed to hear the whispering voice, plainly that of Jaques when he was much moved. "How wonderful that is," I said to myself, "this working of the memory in one's brain, and how came I to remember the name and at same moment the voice of poor Jaques, and I half asleep at that." I lay down again in peace and satisfaction and thought no more of the whispering voice in the silent chamber.

No, really I thought no more of it until the moment when on the second morning after, a dispatch from Baden came to me, saying that my money-letter would be returned to me.

Poor Jaques had taken his own life at midnight of the day before yesterday at the very moment in which my night-lamp was extinguished by the crack like that of a pistol fired at it.

Brignac grew hoarse a little; cleared his throat to add:

"I hold strongly to this; my son shall be able to write a good hand"—and he smiled sadly.

LOST TIME

is money lost. Time saved is money saved. Time and money can be saved by using the Gail Borden Eagle Brand Condensed Milk in your recipes for Custards, Puddings and Sauces. Try it and be convinced. Grocers and Druggists.

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

WATER POWER IN OREGON

Water Power In Oregon

We offer for sale, Scott's Mills, consisting of one good flouring mill of daily capacity of 50 barrels, roller process, all new, with the best trade of any mill in Oregon of equal capacity, one steam saw mill and planer 45 horse power, one water power saw mill 65 horse power, price for the three mills all complete and in good running order, \$15,000. Cash \$5,000, balance in seven equal annual payments; interest 8 per cent per annum. 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 fair to be of great value.

ADDRESS THE

Oregon Land Company SALEM, OREGON.

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 \$3000 per year without having had previous experience, and furnish the employment at which they can make that amount capital unnecessary. A trial will cost you nothing. Write to-day and address.

E. C. ALLEN & CO.,

Box 1001.

Augusta, Me.



By the Santa Fe Route. The most attractive American 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 Manhattan Bldg., CHICAGO.

"I CAN LOOK A MAN IN THE EYE"

Now" said Mr. Geo. W. Jones, proprietor of the Island Park Hotel, Romance, Ill., speaking of the effects of using ONE box of NO-TO-BAC that cured him of a 30-year habit. "I sleep well, eat well, feel well; \$50.00 would not tempt me to take a chew to-day." We have more testimonials of this kind than we can afford to print. If you are a tobacco-diseased victim, why don't you try NO-TO-BAC. We guarantee it to cure or refund money. Try one box of

NO-TO-BAC

Not for the reason that it will make tobacco TASTE BAD, but because it acts directly upon the nerve centers, destroying the NERVE-CRAVING effects, preparing the way for a 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. It is the only guaranteed cure.

One box will cure an ordinary case, \$1.00. Three boxes guaranteed to cure any case, \$2.50. At drug stores or by mail for price. Send for our little book telling all about "Will It," "How It," "Why It." No-TO-BAC cures the Tobacco Habit. It is called "Don't Tobacco Spit, Your Life Away." Address

THE STERLING REMEDY CO., Indiana Mineral Springs, Warren Co., Ind.

ETHICAL RELIGION.

BY WILLIAM M. SALTER,

RESIDENT LECTURER OF THE CHICAGO SOCIETY FOR ETHICAL CULTURE.

CONTENTS.

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

OPINIONS.

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

Nation: "Mr. Salter appears as a distinctly impressive and attractive personality, modest, courageous, simple-minded, generous and earnest."

Congregationalist: "Mr. Salter is so radical that probably only a few, even among advanced Unitarians, agree with him. Yet he is so plainly desirous of finding the truth, and so free from any intentional irreverence toward conservative Evangelical believers hardly will object to his spirit."

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

Cloth, 332 pages. Price, \$1.50.

STARTLING FACTS

IN

MODERN SPIRITUALISM,

BEING A GRAPHIC ACCOUNT OF

Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1842, to the Present Time.

BY

N. B. WOLFE, M. D.

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

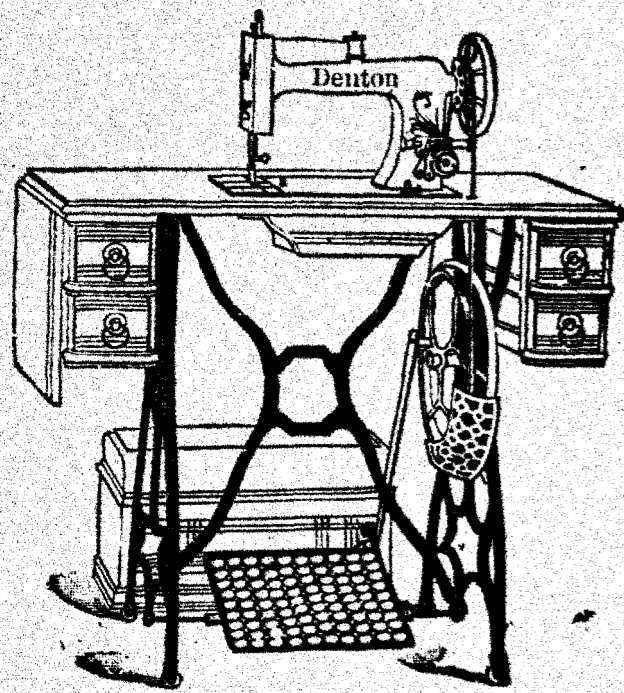
After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices. Dr. Wolfe says:

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

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

"The Denton." A Great Premium.

A \$40 SEWING MACHINE AND THE RELIGIO PHILOSOPHICAL JOURNAL ONE YEAR FOR \$20



Points of Superiority OF THE "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 durable made.

Attachments Accompanying Each Machine ARE AS FOLLOWS:

- One Ruffler, with Shirrer Plate
One Set of 4 Hemmers,
One Binder,
One Presser Foot,
One Hemmer and Feller,
One Braider Foot,
One Tucker,
One Quilter,
One Plate Gauge,
One Slide for Braider,
One Oil Can (with Oil),
One Thread Cutter,
Attachments in bracket are all interchangeable into foot on presser bar.
Six Bobbins,
Seven Needles,
One Large Screw Driver,
One Small Screw Driver,
One Wrench,
One Instruction Book.

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

TERMS. I.

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

II.

Any new subscriber will receive "The Denton" machine and THE JOURNAL for one year on payment of \$20.

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 canvass 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 board 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 walnut.

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 50 cents.

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

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

The Illustrated Practical Mesmerist. By W. Davey. Stiff board covers. Price 75 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a remedial agent, and in moral and intellectual improvement, etc. By Dr. H. S. Drayton. Cloth, Price 75 cents.

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 30 cents.

Animal Magnetism. By Binet and Fere. Cloth. Price \$1.50, postage 10 cents.

Practical Instructions in Animal Magnetism. J. P. F. Delenze. 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 cents.

Vital Magnetic Cure. An exposition of vital magnetism and its application to the treatment of mental and physical disease. By a magnetic physician. Cloth. Price 1.00, postage 10 cents.

Mental Suggestion. By Dr. J. Ochorowicz. Sometime Professor extraordinarius of Psychology and Natural Philosophy in the University of Lemberg. With a preface by Charles Richet.

Translated from the French by J. Fitzgerald M. A. 369 octavo pages. Paper covers \$1.20. Cloth \$2.00

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

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

BY ROBERT ALLEN CAMPBELL.

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

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

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

Price, \$1.00, postpaid.

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

THE WAY, THE TRUTH AND THE LIFE. A HAND-BOOK OF Christian Theosophy, Healing, AND PSYCHIC CULTURE.

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

BY J. H. DEWEY, M. D.

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

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

More important still is the thorough exposition of the higher psychic powers, viz., Psychometry, Normal Heership, Mental Telegraphy, Distant Healing, etc., and the new and specific processes for their immediate development and exercise, which the author claims are as normal, practical and legitimate as 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, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Upward Steps OF Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC HISTORIC.

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

BY GILES B. STEBBINS,

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

CONTENTS.

Dedicatory Introduction.

CHAPTER I.—Ancestry; Childhood; Youth; Birth place; Springfield, Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Help.

CHAPTER II.—Old Time Good and Ill; Religious Growth; Reforms; Temperance.

CHAPTER III.—Transcendentalism; Brook Farm; Hopedale; Northampton; Samuel L. III; W. E. Channing; Pierpont; Theodore Parker.

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

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

CHAPTER VI.—The World's Helpers and Light Bringers; John D. Zimmerman; W. S. Prentiss; Wm. Denton; E. B. Ward; Emily Ward; Benjamin F. Wade; H. C. Carey; Home Industry; Education, Scientific, Industrial, and Moral; "Religion of the Body"; Jugol Arinori Mori; Peary Chand Mittra; President Grant and Sejourner Truth; John Brown; Helpful Influences; Great Awakenings.

CHAPTER VII.—Spiritualism; Natural Religion; Experiences and Investigations; Slate Writing; Spirits Described; Piano Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit Portraits; A Michigan Pioneer's Experience; Looking Beyond; Future Life; Natural Mediumship; Illumination; Blind Inductive Science.

CHAPTER VIII.—Psychic Science Research; The Spiritual Body; Painless Surgery; Psychometry; Inspired Experiences; George Elliot; Helen Hunt Jackson; Prof. Stowe; Mrs. H. B. Stowe; Sylvanola; Rev. H. W. Bellows; Dinah Mulock Craik; A Simple Michigan Maiden; Lizzie Doten; Reading German Philosophy; Record of an Hour's Experience.

CHAPTER IX.—Religious Outlook; Coming Reforms; A New Protestantism; Woman in the Pulpit; 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?

OR— The Origin of Man.

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

This is a cloth bound volume of two hundred pages, mo., handsomely illustrated. It shows that man is not of antiquities, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years.

Price, \$1.00, postage, 5 cents.

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

THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter, and Mind, fraternal Charity and Love.

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

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

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

Price, \$1.00, postage 10 cents.

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

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY EPES SARGENT. Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc.

This is a large 32mo. of 372 pages, in long primer type, with an appendix of twenty-three pages, 24mo. type.

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

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

12mo., 32mo., 372 pages. Price, \$1. postage 10 cents.

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

PARTURITION WITHOUT PAIN.

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

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

Price, \$1.00.

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

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

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

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

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

The book is a large 2mo. of 316 pages, handsomely printed on fine heavy paper from new type with fancy initial letters and chapter ornaments. Price \$1.50—a very low figure.

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

GILES B. STEBBINS'S WORKS.

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

BY GILES B. STEBBINS.

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

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

12mo., cloth, 114 pages. Price 50 cents; postage, 5 cents.

Progress From Poverty.

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

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

Price, cloth, 50 cents; paper, 25 cents.

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

RELIGIO-PHILOSOPHICAL JOURNAL

Founder and Editor, 1865--1877, S. S. JONES.
Editor 1877--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, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies 5 Cents. Specimen Copy Free.

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

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

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to **MARY E. BUNDY**, Chicago, Ill., Drawer 134.

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

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

CONTENTS.

- FIRST PAGE.**—The Evolution of Religion. The Free Religious Association.
- SECOND PAGE.**—Investigation of Spiritualism. Experimental Psychology. Hypnotism.
- THIRD PAGE.**—The Open Court.—The Psychical Science Congress. The Psychological Significance of Dreams.
- FOURTH PAGE.**—The Psychological Significance of Dreams.
- FIFTH PAGE.**—The Relation of Consciousness to its Physical Basis.
- SIXTH PAGE.**—"And That Which is To Come."
- SEVENTH PAGE.**—"And That Which is To Come."
- EIGHTH PAGE.**—"And That Which is To Come."
- NINTH PAGE.**—Voice of the People.—Dr. Hart and His Criticisms. Spiritualism a Science. The Millennium—a Prophecy. A Practical Test. Japanese Art.
- TENTH PAGE.**—Woman and the Home.—Just About to Fall. A Beautiful Home Picture. Miscellaneous Advertisements.
- ELEVENTH PAGE.**—Book Reviews. Miscellaneous Advertisements.
- TWELFTH PAGE.**—Outside. Miscellaneous Advertisements.
- THIRTEENTH PAGE.**—The Illegible Signature. Miscellaneous Advertisements.
- FOURTEENTH PAGE.**—Miscellaneous Advertisements.
- FIFTEENTH PAGE.**—Miscellaneous Advertisements.
- SIXTEENTH PAGE.**—General Items. Miscellaneous Advertisements.

For some time THE JOURNAL has been offering to send the paper to new subscribers for 50 cents for twelve weeks. This opportunity will not be given but for a few numbers longer. The interest in the papers read before the Psychical Science Congress is very great and as it is at present doubtful whether they will be published in book form or not, a subscription to THE JOURNAL affords a chance of knowing what these careful investigators think on psychical subjects.

The Ferris Wheel Company has issued a charming little brochure "Car No. —. A Romance of the Ferris Wheel" which is a well written but rather weird and gruesome story and tells why one car of the wheel is never occupied. It is appropriately illustrated and the delicately tinted covers show pictures of the structure. It has for its frontispiece a picture of George W. Ferris, who is shown to be a young man, with a keen, thoughtful face, who conceived the idea of the wonderful wheel, than which there is probably nothing at the Fair which better shows the power

and inventive faculty of the human brain. Like the Eiffel tower of the Paris Exposition, it is the first object that attracts the eye, as the visitor approaches the Fair. At a distance, it looks like a delicate filmy wheel hung by invisible threads from the sky, but a nearer view reveals a light but substantial iron construction the top of which to the visitor standing at its base, seems a dizzy height. There are thirty-nine cars, each seating forty persons. The wheel moves very slowly and timid people need not fear unpleasant sensations. The cost of the wheel was \$300,000 and the success of the venture is proven by the fact that the wheel paid for itself some two weeks ago, representing 600,000 persons who had made the circuit of the wheel.

The House of Lords has thrown down the gauntlet to the British people. Without even the pretense of fair discussion it rejected, amid jeers and derisive laughter, and by a majority of ten to one, the great measure for the self government of Ireland, which has been ratified by the votes of the elected representatives of the people. Mr. Gladstone will not appeal to the electors on the bare question of Home Rule. He will bring forward at the autumn session of Parliament measures to abolish plural voting, to increase the workingman's vote by an improved system of registration, and to transfer the management of local affairs in country districts from the landowners to the tenants. These proposals the Lords will undoubtedly reject; and then the Gladstonians will go before the country demanding either the compliance of the hereditary chamber or its abolition. There is little doubt as to the answer, if Mr. Gladstone lives to lead the Liberal hosts in the campaign against the citadel of privilege and injustice.

A pleasant coincidence occurred recently. Mr. H. C. Train, of New York City, formerly of Kansas City, Mo., called at the office the same day a letter was received from W. H. Holmes, of Davenport, Iowa. Both gentlemen were among the original number called together by the founder of THE RELIGIO-PHILOSOPHICAL JOURNAL for the purpose of discussing the advisability of establishing such a paper. Both have been regular subscribers and staunch friends of THE JOURNAL since 1865 and are no less interested in its work to-day than they were then.

A new subscriber in Georgia writes as follows: "While you are no doubt so occupied that there is scarcely time to read more than what is strictly business, I venture to express my entire satisfaction with your JOURNAL, and this is derived from the scientific, chaste style, while it affords me religiously the consolation of certainty in the final evolution of a sound, scientific, reasonable knowledge of the future life, affording all the necessary incentives for a moral life and dispensing with the hells of our Rev. Sam Jones, of Cartersville, Ga.

We regret to learn that Mrs. E. L. Watson has been ill since she arrived at her home in Cupertino. She is now recovering and hopes soon to regain her accustomed health. She requests that her correspondents will wait patiently until she is able to answer their letters.

We have recently gotten out a new edition of the popular little pamphlet, "Heaven Revised," by Mrs. E. B. Duffey. This is an excellent book to give to persons who are anxious to know what Spiritualists believe in regard to the future life, as it is a "narrative of personal experiences after the change called death." Those who are already Spiritualists will

be interested to see how it compares with their individual conceptions and experiences. Price twenty-five cents. For sale at this office.

"Mr. Heaphy's Ghost" is a pamphlet containing the London artist's own account of a wonderful apparition. There are also the letters written by Charles Dickens to Mr. Heaphy, referring to the peculiar circumstances which attended the original publication in "All the Year Round" of an inaccurate version of the story. We have a number of copies, some shopworn, that we will send on application, accompanied by two two-cent stamps.

Mrs. F. O. Hyzer, the well-remembered inspirational speaker, has not had her usual health since an attack of the grippe. She is preparing a report of her own personal experience in the psychic line of revelation for THE JOURNAL, which will interest all our readers.

Mrs. Nellie T. Brigham is speaking before the Ethical Society of Spiritualists, at Knickerbocker Conservatory, 44 West 14th St., New York. Mrs. Brigham is one of the few old speakers on the spiritual platform and is as popular to-day as she was in the early days.

People who are interested in the Society for Psychical Research can procure back numbers at this office. Some of the older numbers have become very rare and we have but a few that we can sell. For prices, see advertisement on another page.

THE FACE IS THE INDEX

to the character, and to the health as well. Impure blood makes itself apparent in a poor complexion, pimples and facial eruptions. The remedy is not in external applications—in lotions and "creams," but in a blood cleansing tonic. There are tonics and tonics; "biters" and sarsaparillas without end—the drug stores overflow with them. The test of years is the only sure criterion in judging medicines. Dr. Peter's Blood Vitalizer has enjoyed an unquestionable reputation for more than a century. It purifies and quickens the sluggish circulation, freshens the entire systems, and clears the brain by restoring the bodily organs to their normal health. Not on sale at drug stores. Can be secured of local retail-agents only. For particulars, write Dr. Peter Fahrney, Chicago, Ill.

UNITY Freedom Fellowship and Character in Religion
A 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 R. G. HIRSCH, DR. A. J. CANFIELD and MR. M. M. MANGASARIAN.
PRICE \$1.00 A YEAR
Sixteen quarto pages, including a liberal sermon 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.

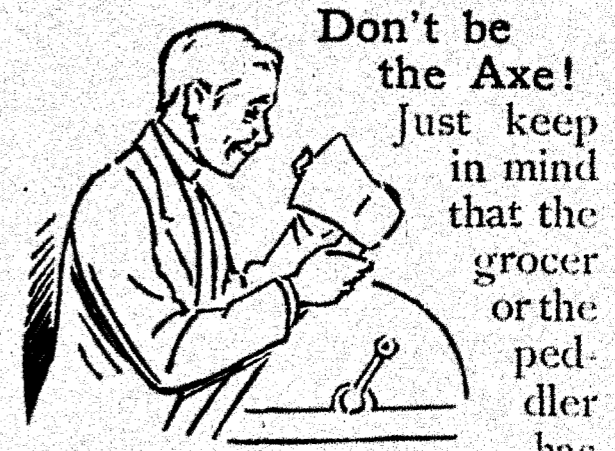
D. D. HOME.

His Life and Mission,
—BY—
Madame Dunglas Home.

"La raison ne prescrit jamais; c'est laire"

Within the compass of an advertisement no adequate description of the interesting contents of this book can be given; it must be read before its importance can be realized.
The work is a large 8vo of 428 pages, printed from large type on fine heavy, super calendered paper and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America hence the book will be sold at a low

Price, \$2.25, postage free.



Don't be the Axe!
Just keep in mind that the grocer or the peddler has "an axe to grind," when he tells you that he has something "as good as" or "the same as" **Pearline**. There can be but one reason—more profit to him by your use of the substitutes.

But how is it with you? What reason can you have for wanting to take the risk? Certainly not economy—**Pearline** leads to the greatest economy in every direction—saves the most money, time, clothes and health. If your grocer sends you an imitation, be honest—send it back. 388

UNANSWERABLE LOGIC.

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

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

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

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

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

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. If 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 on record where it has been the means of conveying messages from spirits to mortals. Planchette offers a wide and never ending field 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.

DEATH,

IN THE LIGHT OF
The Harmonial Philosophy.

—BY—
MARY F. DAVIS.

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

Mrs. Davis has developed with rare faithfulness paths the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky.

Price, 15 cents. Eight copies for \$1. Cloth bound 30 cents.
For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.