

PHYSICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, FEB. 17, 1894.

NEW SERIES—VOL. 4, NO. 39

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

MEDIUMS.

A lady writes from Columbia, South Carolina, that she is much interested in THE JOURNAL and asks whether it is not practicable for this paper to have a sort of "bureau of information" about reliable mediums. She says that it has been impossible for her to know what steps to take. She thinks that if we would publish the names and addresses of well-known mediums in any prominent city, it would greatly help; she means persons for whom some responsible person is willing to vouch as to their honesty, general good character, etc. She would not wish their addresses published in the form of advertisements, but simply as a matter of convenience and help to the readers of THE JOURNAL. She says that the printed list of mediums in Chicago supplied to her from this office was a great help to her and enabled her to make some investigations on the subject.

very difficult to find reliable mediums anywhere and those that she has had sent her were not personally recommended, and she adds: "If you know of any really good medium in the city whom you could recommend as a person to be trusted, would it not be an advantage for your readers to see his or her name?"

There are a great many professional mediums; some of them are genuine, many of them are spurious. Some of those who practice fraud secure the confidence of a larger number of those who visit them than do most of the genuine mediums. Some of those who are entirely genuine supplement the real phenomena by spurious performances when they cannot satisfy their visitors, without resorting to such means. There is a great difference of opinion in regard to perhaps the majority of mediums as to their powers, their honesty, their worthiness. Some persons visit a medium and obtain what to them is valuable evidence of survival of death and power of the departed to communicate; others visit the same medium and the results prove entirely unsatisfactory. Only a very careful, cautious, experienced investigator having sittings with a large number of mediums can always distinguish accurately between phenomena that are genuine and those which are fraudulent. Under the circumstances, it is a very hazardous thing for a paper to keep standing in its columns the names of mediums with words of recommendation, to the public. There may be others just as worthy unknown to the editors or of whose powers the editors are ignorant. What is the criterion by which shall be determined for the entire reading public, now and henceforth, the genuineness and the honesty of some and the spuriousness and fraudulent character of others?

The one thing we can do for those who personally call upon us or write us in regard to mediums, with a desire to investigate the phenomena, is to give them names and addresses of such persons as we have reason to believe, either from personal knowledge or from the investigation and testimony of a sincere, honest, and honorable. We are

always ready to give such names, but we decline to accompany them with any other word of recommendation than such as we have indicated, that is, that so far as we can judge from personal acquaintance or from information derived from others, they are honest, that they have mediumistic powers, and that in their presence phenomena occur which are worthy of investigation. If some person visits them and fails to get any results, or if they are discovered in the practice of deception, we cannot hold ourselves responsible, even in such cases. The investigations conducted in the home circle when possible are much to be preferred, the mutual confidence and harmony contributing to the success of the experiments.

TO THOSE WHO MOURN WITHOUT HOPE.

There came to me a few days ago, from a dear and gifted young friend whose trend of thought has led her to adopt materialistic views, a letter which so appealed to me through its heart-broken sense of desolation through bereavement, that I cannot think of it without a pang. THE JOURNAL, for in many similar cases. In earlier days personal experience taught me the bitterness of such grief when it found me in a like frame of mind. Remembering this it becomes a duty to attempt to send a few gleams of the sunshine of hope—born of later experiences—into the hearts of those who thus mourn without hope. Writes my friend:

"You have been often in my mind during the long months since I last heard from you, but I could not write. I could think of nothing, do nothing but try to nurse mamma back to health. And now my task is taken from me. No more to tend or bathe, or wait upon her, no more to brush her beautiful hair, or fix her lunch upon the tray, and be scolded for 'taking so much trouble.' No more to read to her, or sit by her side making plans of what we should do when she got well. Ah, the dear plans we cherished so! How they kept us up through all the troubles, and sickness and disappointments that have come to us of late years! Surely they were humble enough. Fate might have spared her to see the fulfillment of them. I never dreamed she would be taken away. I never thought of living without her. She was my lover, sister, companion, friend; I wanted no other. She always seemed young to me—like a girl. Though she was always frail, her step was so light, her voice so fresh, her face so full of color, she seemed like a girl. And how her big brown eyes would lighten and sparkle, and fill with hope whenever a bit of good fortune came to us. She never had what she ought to have. She never had the life she should have had—never. And I always said to myself that I would win for her all she deserved—some day. And now I never can. I have been thinking much of Spiritualism lately. They tell me, the people who are converts to this doctrine, —sincere, honest, intelligent people, many of them—they tell me, 'She lives, she is often near you, and you will learn it.' I am not convinced, only—only—I think there must be something—something beyond. I cannot give up hope. Whence do they come? manifestations we do not see?"

know that she is living, that I shall see her again, I could bear everything. But how shall I learn? Is there hope in investigation? or must one wait? Pray tell me how were you convinced. Help me! It is so hard to be alone. Help me, if you believe she still lives, to find it out!"

Dear, desolate one! how my soul longs to convince you and such as you—for there are so many, so many, who as hopelessly mourn—of the reality of life's harmonious continuity, and the sublime promise of progressive existence as demonstrated through spiritual agency. But remembering my own intellectual attitude of a few years ago—realizing that no argument based on the experience of others in spiritual matters could have availed to change my views; knowing too that the laws which govern psychical experiences are not yet at command of any one at will; nor thoroughly understood even by those whose good fortune it has been to have had these experiences brought under their own observation, my courage fails me as to how I may most effectively address these dear fellow-sufferers. I find I can only do simply what my young friend asks me to do—how I, myself, became convinced.

Until through spiritual teaching, there dawned upon my mind the reasonable possibility of future states of being for every human soul which has undergone, or is undergoing earth's necessary discipline, I did not realize how much I had missed in being so long denied the hope of such rational immortality—nor did I dream of the joy made possible to the craving heart through the conviction of truth of spirit existence. Life, as it presents itself on our planet, considered as a disconnected finality, had never met with my approval. It was impossible for me to blind my perceptions to all the woe, misery, grief, suffering, injustice, temptations and trials of all sorts, with which this existence is filled for every individual in greater or lesser degree according to circumstances and environments. In no way could I convince myself that life was other than a misfortune which for some inexplicable reason had to be borne with. It is true, life is spoken of even by those in the agnostic frame of mind, as a "short span,"—"a fleeting show"—"a fitful fever," and "an empty dream," but if this world were all of Being for us, it needs must be for each of us our eternity, too long for the suffering involved and too short for its apparent purposelessness. It is very cold at best—that through our misty struggles, our suffering, our blind stumbling obstacles in the direction of progressive we were helping to make life for future easier, and humanity at large more intellectual. But as we looked over the grave-sown Past by the light of history, we receive but little decisive progress, and thus by discouragingly slow processes, as we view our span of earth.

seems far as ever away from earth's toiling suffering millions.

When through writing done by my own hand, un-willed by my own intelligence, and in handwritings utterly unlike mine, there had been repeatedly given information showing evidence of knowledge extraneous to my own, and not obtainable by thought-transference from the only other perceived mind present; and so convincing me of the reality of mind outside of matter; then came from the same source straightforward statements that spirit worlds exist in which the soul of man divested of its present ephemeral form progresses in knowledge, in goodness, in capacity, in enlarged and ever enlarging areas of spiritual growth; that this world which in our ignorance we had blindly accepted as a finality, is but a preparatory school, a disciplinary stage in which our sorrows are but the schoolmaster's rod to insure that our lessons are learned; that though change of form and of spiritual planes are verities, yet Death as the end of man, is a delusion of this world; that the real man, the spirit, sense-imprisoned for a brief season in the body, still continues to live and retain its individuality; and that communication between mortal and spirit is now, and ever has been possible. And when these statements—which my own mind was slow to accept—were farther corroborated by numerous other like statements obtained through similar, or as apparently mysterious ways by independent persons unknown to one another at the time the statements were given to each; then first a faint outline of the grand scheme of the universe broke upon my mind, and for the first time in my existence this world of sorrows—my world—became comprehensible; thus ephemeral material life, this perplexing riddle seemed soluble, and the existence I had decried and deplored, was shown to be the promising bud whose glorious fruitage is to be ever and ever increasing life and knowledge, of which love is the source and goal.

How can I believe this, when it is impossible for us, while clothed in this form, to behold the realities of the phases or planes of life beyond this, whose promise though so rationally stated by unseen intelligences, may yet be a delusion of some inexplicable

My answer is, that we already know here and how defective our normal senses are as to the state of things on this material plane. Does not science prove that in all its departments our unaided sense perceptions though of the greatest practical use in our daily lives play us false as to the truth of all by which we are surrounded? The microscope intensifying normal seeing shows to us a minuter world than our eyes unaided could ever have known or the mind dreamed of. Does not the telescope open to us views of distant objects, of stars and their movements, impossible to our ordinary sight, whose existence we would deny without that instrument's help, but which by its aid we know to be real? Does not the microphone bring to the listening ear by scientific methods sound otherwise wholly inaudible? Has science not taught us that the range of musical notes is not confined to those discernible by the human ear, but rise higher and fall lower than our senses take cognizance of? Nor can our senses discern the modus operandi by which vibrations of the air, acting upon the auditory nerve give rise to the sensation of sound; or how ethereal undulations coming in contact with the retina produce luminousness? So, in our common daily life, we are surrounded with unseen mysteries which we understand as truths, only step by step, as knowledge they are explained to us. So though not a part to material sense-perceptions, spir- ituals are none the less real, and over and over a proof of their reality been given—are even, in numerous attested ways.

in face of this most reasonable explanation and being, can those who believe the sophy wholly true, because of its per- with reason and the law of evolution ep beyond the natural plane; feel

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I realize that I have... in what I have written, a title of the... is in my thought in regard to this matter. Words are so hard to manage in the expression of thoughts, feelings—the deeper meaning of our inner convictions—but to those who accept as most reasonable the spiritual theory of the progressive continuity of life, how full of meaning become the words which

"He that died in Azim gave
This to those who made his grave.

* * * * *
Now the long, long wonder ends;
Yet ye weep, my erring friends,
While the man whom ye call dead
In unspoken bliss, instead,
Lives and loves you; lost, 'tis true,
By such light as shines for you;
But in the light ye cannot see
Of unfulfilled felicity—
In enlarging Paradise,
Lives a life that never dies."

S. A. U.

AUTO-HYPNOTISM.

It is no uncommon thing for a person to have his attention so closely fixed on what he is doing that he is totally unconscious of his other surroundings. This is just the opposite to the case, which is equally common, of the performance of actions while the thoughts are engaged elsewhere. Here we have what is sometimes termed "mindlessness," the other case being one of thought concentration. We have in "brown-study" an extreme phase of this mental condition, in which the whole attention is fixed on some mental object, the perception of which is so vivid as to assume an appearance of reality. There is the same concentration of attention as takes place on the exercise of internal vision, and probably it may become under abnormal conditions a faculty of "seeing without eyes" such as the well-known Miss Fancher has acquired. This would seem to be a faculty similar to the vision of the hypnotized person, whose perception is governed by the suggestion of the hypnotizer. This condition may be, self-suggested, however, in which a purely mental object may become externalized so as to be regarded as a reality, or an object actually existing outside of the organism may become invisible. We have a curious illustration of the latter state of mind in the inability sometimes noted to find articles which are thought to have been mislaid, but which are all the time in place. The idea that a thing has been misplaced may so completely take possession of the mind that it is not seen, although immediately before their eyes.

All these cases are varying examples of the fact that an idea or a set of ideas may establish itself so firmly that the mind cannot, for the time being at least, entertain any other idea. Of course the mind cannot think of two things at the same time, or what is practically the same thing, fix the attention on two objects at once; although the passage from one to another is sometimes so rapid as to make the two states of consciousness seem to be perfectly contemporaneous. The fixation in the mind of an idea or set of ideas may be described as self-hypnotism. It is really the result of a certain mental state, attendant on special physical conditions, which has become more or less constant or habitual, and which may develop, if the physical conditions are very abnormal, into the phase of mental imbecility known as the "fixed idea." This state is properly recognized as one of actual disease, and is not uncommon among

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cases, however, in which the fault is intellectual rather than emotional, although it has necessarily a basis in the feelings, and affects unfavorably the whole mental disposition. Here a series of ideas, more or less systematized, takes possession of the mind so completely that it becomes not only unwilling to entertain the rational claims of other series of ideas for consideration, but also actually incapable of recognizing their truth. This is because the mind has so long worked in certain grooves that to break from them would require an effort which the mind is not able to make, however honest may be its intention. The thought becomes fossilized in certain forms, and although the warmth of enthusiasm is able to melt the hardened thought-product, yet that warmth cannot exist in the absence of that love of truth which requires that it shall be regarded for its own sake alone and that it shall be accepted under whatever guise it presents itself. Of course this cannot be unless the truth is perceived, and where the mind is freed from all prejudice, which may arise either from the predominance of a special fixed idea or set of ideas or of feeling over reason, its non-acceptance must be due either to want of clearness in its presentation or to its mixture with error. The latter is undoubtedly the reason why truth so often knocks vainly at the door for admission; and a few theories are capable of mathematical demonstration there is generally room for the assignment of error, and therefore excuse, be it well or ill-founded, for the rejection of new ideas.

INTELLIGENCE WITHOUT BRAIN.

Brain is commonly thought of, as it exists in the higher animals as an organ from which diverge nerves for the performance of special functions, some subserving the purpose of sight, others enabling the muscles to move the limbs, and another series aiding in the all-important process of digestion. In these animals the brain itself is divided into regions each of which is now known to have an exclusive use. But in lower forms of life, like worms and snails, there is no actual brain, though the ganglia or collocations of nerve matter scattered throughout their bodies evidently serve a purpose much the same as that of the brain in vertebrates. In the lowest recognized members of the animal kingdom no brain or nerves are to be seen. The fresh water polyp may be cut into several pieces, and all the fragments will grow into separate animals; each of these may be divided in like manner and with like results. The sea anemone has some scattered nerve cells; and the same has been claimed for the jelly fish, but if they exist as elementary representatives of organs active in the higher creatures, they are visible only to the acute physiologist, aided by the finest appliances of the instrument maker. In sponges and the minute forms popularly grouped under the name of animalcules it would seem that there can be no traces of nerves. Yet these morsels of animated jelly are sensitive to the slightest touch, to change of temperature, even to the obscuration of the sun by a passing cloud.

It is the same with plants. The sensitive plant folds up its pinnules as a protest against disturbance. In a tropical forest at times, a carpet of weeds will become recumbent before the tread of the advancing pedestrians, the irritability being transmitted by sympathy from plant to plant. In these plants there is no aggregation of matter known as the brain and no visible nervous system. Yet, more than some of

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The irritability
... petals and of others in
... their flowers, is remarkable and
... to indicate nervous power. Climbing plants
revolve ceaselessly in search of the object round
which they are to cling, reminding one of a blind
man feeling his way with his staff. Insectivorous
plants show something akin to intelligence. The
Venus flytrap, the sundew, and other plants are able
to digest animal substance, and flies and other nutri-
tive matter are held by the leaves until assimilated.
The word "instinct" seems to be as applicable to
some of the movements of plants as it is to some of
the movements of animals.

GOODNESS INDEPENDENT OF DOGMA.

The history of Egypt, India, China, Judea, Greece, Rome, and of other nations, ancient and modern, demonstrates that human sympathy and benevolence, and "deeds of charity and love" which spring therefrom, have been confined to no one country or age, are due to the example of no one man, to the influence of no one book, and depend upon no theological dogmas. In all ages of human history, men have felt for one another in distress, and have made efforts to mitigate the hardships and to improve the condition of the unfortunate. If, in later times, the adopted have accomplished these ends more fully than those of the past, if even men's lives to-day are wider and more active than were thousands of years ago, no one person, no one system, is entitled to the exclusive credit of having wrought these changes; although every man who has labored for others, every system that has emphasized the duty of benevolence, and every agency that has helped to break down the barrier between men of unequal conditions and of different nations and races, and to promote between them a community of feeling and interest, have contributed to this broadened humanitarian education of the race.

The notion that sympathy, generosity, and charity were unknown before the Christian era is very absurd, and is positively contradicted by what we know of Pagan antiquity. Provisions for the relief of poverty were quite abundant, although not always wise; and in some cases, as in the gratuitous distribution of corn in Rome, leading to indolence and improvidence—the same results that followed the encouragement of indiscriminate almsgiving by the Christian church in later periods. The history of all the ancient nations abounds in examples of generosity, charity, and disinterested devotion to humanity. They all had institutions for the unfortunate, however inferior to those of this age. They were not due to the influence of Jesus. And when Lyons was nearly destroyed by fire, and Rome supplied the wants of the people in grateful return for assistance received from Lyons when a little earlier a similar calamity had befallen Rome; when Antioch was half-destroyed by an earthquake, and the other Asiatic Greeks "sent from all sides provisions, by land and sea, to the unfortunates who clung to their ruined homes"—as one who was living there wrote, it was not because of the example or the influence of the Nazarene reformer, but because the heart of the Pagan was touched then as the heart of the Christian is now by spectacles of distress, and because natural sympathy and benevolence prompted then as they do to-day to efforts for the alleviation of human suffering.

The practice of disparaging and defaming the old Pagan nations, exaggerating their vices and utterly ignoring and even denying their virtues—contrasting them thus misrepresented with the most enlightened

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as wholes; that modern civilization is the complex product of all past thoughts and acts, that it has been evolved from pre-existent conditions with as little break as the man is developed from the child, and that the differences between the age of Pericles or Augustus, or Constantine or Queen Elizabeth, and the nineteenth century, are due, not simply to one person or theological system, but to a multitude of causes, the respective influences of which in the production of the grand result can be properly estimated only by the man who has profoundly studied the nature and the history of our race.

The practical harm that comes from the narrow view which ascribes all that is noble in thought and conduct to a particular theological belief consists chiefly in limiting the mental energies and the moral enthusiasm of the believer to the propagation of speculative opinions, which assume the form and authority of axiomatic truths, thereby diverting his attention and interest from the intellectual achievements and practical reforms of the age. Such persons are ever ready to support churches and to sustain missionary efforts for the conversion of the heathen, but they are among the last to give their adherence to any new thought or new reform. They are the most inflexible opponents of progress, the most stubborn defenders of hoary-headed errors.

Fortunately, in these times, the faith of the great mass of Christians, in this country at least, is so modified by rationalism, and in this progressive age the necessity imposed upon the most zealous devotees of yielding to a great extent to the practical influences which every here prevail is so imperative, that the more narrow views are much reduced in importance as influences in personal conduct and as factors in modifying social conditions. The world moves; and even they who deny this and try to prevent it, in spite of their denial and protests, are forced to move with the world. In social development, individuals cannot remain entirely stationary. They are necessarily affected by their surroundings, and become unconsciously imbued with the influences of their age.

SLUMBERING GODS.

BY ANNA R. WEEKS.

Was there a time before the gods
Were conscious of their birth?
Was there a day ere yet they knew
That they were not of earth?
And did they toil mid caves of gloom
As exiled wretches might,
Nor dream that yonder in the skies
Olympus reared his height?
And Thou—my soul, whose groveling
mien
Hast held Thee slave of chance,
Dost thou belong on mountain heights,
The king of circumstance?
Then wake! unconscious soul of mine;
The God within thee speaks;
Arise, to know Thyself divine,
And tread the heaven-kissed peaks!

WINNETKA, ILL.

In an article contributed to the New York Outlook on Elizabeth P. Peabody, her leanings toward Spiritualism are indicated in the following paragraph: Such a pile of letters as she wrote while we were taking our naps—the rain shutting us all within doors! She seemed a little weary when we gathered around her, intent upon getting her story of Brook Farm, until, some one making an allusion to Spiritualism, she turned on her faucet of reminiscences in that field of wonderful manifestations; her investi-

gation of the subject; her conviction that Spiritualism was not a delusion, maligned as it had been by impostors; her interesting experience with the Fox girls; her interest in Katie, with whom she slept at Horace Greeley's, and saw and heard things that could only be explained as supernatural; her own communications with the unseen world; her conversation through a medium with Dr. Channing—will we ever forget her face in the firelight as she talked in that deepening twilight, the rain and the wind outside? What could she not have told us then of ghosts that we would not have believed? She says that there is little or no sympathy between Swedenborgians and Spiritualists. Swedenborg predicted, his followers say, that Spiritism (as they call it) would come to pass; that it would come through the agency of evil spirits, not of good. Swedenborg's lack of imagination had always repelled her; his heavenly visions were of the earth, earthy.

Says Max Müller: Let us remember that persona had two meanings, that it meant originally a mask, but that it soon came to be used as the name of the wearer of the mask. Knowing how many ambiguities of thought arose from this, we have a right to ask, does our personality consist in the persona we are wearing, in our body, our senses, our reason, our thoughts, or does our true personality lie somewhere else? It may be that at times we so forget ourselves, our true self, as to imagine that we are Romeo and Juliet, King Lear, or Prince Hamlet. Nor can we doubt that we are responsible each for his own dramatic persona, that we are hissed or applauded, punished or rewarded, according as we act the part allotted to us in this earthly drama, badly or well. But the time comes when we awake, when we feel that not only our flesh and our blood, but all that we have been made to feel, to think and to say, was outside our true self; that we were witnesses, not actors, and that before we can go home, we must take off our masks, standing like strangers on a strange stage, and wondering how for so long a time we did not perceive the simple distinction between persona and persona, between the mask and the wearer.

LET the principle of competition be followed as far as needed to give healthful incentive to effort, but not to the extent of pitting class against class and individual against individual in a life and death struggle for bread on one side and all the luxuries and power of wealth on the other. Competition should be supplemented with the noble principle of coöperation, and regulated by the law of justice and the sympathies of a common humanity. By the possession of moral intelligence, mankind should be lifted above the brute struggle of physical instincts for self-preservation and self-aggrandizement to the plane of mutual interests and helpfulness.

A RELIGION is needed that will bring a change of heart, not of the spasmodic, revivalistic sort, not a mere sentimental fervor, but a change that means the amendment of dispositions, the clarifying of moral vision, the invigoration of conscience, the strengthening and sharpening of man's moral sense, so that it shall be sensitive to the slightest stain upon his honor—a moral sense which shall go with a man into every slightest transaction and every obscurest corner of his business, and hold him to rectitude with a grip so tenacious that no considerations of pecuniary success nor fears of pecuniary failure can seduce or scare him from it.

Professor Lodge says: I have met educated men who, while they may laugh at those who refused to look through Galileo's telescope, lest they should learn something they did not like, yet also themselves commit the same folly; and I am constrained to say this much, "Take heed lest some prophet, after having excited your indignation at the follies and bigotry of bygone generations, does not turn upon you with the sentence, 'Thou art the Man.'"

A LETTER FROM ALEXANDER AKSAKOF.

[All readers of THE JOURNAL are familiar with the name of the able investigator and advocate of Spiritualism, Alexander Aksakof. Among the letters received by the Committee on the Psychical Science Congress was the following from the distinguished Russian, which was written in French and a translation of which is now for the first time presented to the public.—Ed.]

TO THE COMMITTEE OF THE PSYCHIC CONGRESS AT CHICAGO:

I am happy to be able while yet in life to salute the first international Congress of "Psychical Researchers." It is an event whose grand significance will only be understood in the future, for this Congress is the precursor of an immense revolution in the domain of science and religion. A hundred years ago intellectual evolution, thanks to the liberty of speech and of the press, brought us the declaration of the rights of man; to-day, this very evolution has procured for us this Congress, which is the first step towards the declaration of the rights of the soul to a separate existence—existence, it is true, admitted for many ages by tradition, but, by a very natural straying off in the march of scientific progress, relegated among superstitions. And is it not remarkable that this declaration should coincide with the first international assemblage in commemoration of the discovery of a new world! For it is also of a new world that there is now a question—a new world not for a continent but for entire humanity—promising to religion the restoration of faith, to science the near solution of some cardinal problems of our being.

The triumph of science is the reproduction through the experimental way of the phenomena of nature. If the phenomena exist for the phenomena of a physical order it should exist also for those of the psychic order. Many of these last seemed inexplicable, and consequently miraculous; and as miracle has been dethroned by science, these phenomena have been simply denied and ridiculed. But for a century past methods of experimentation have been springing up for the investigation of these phenomena, and the tableau is changed.

Thus the phenomena of spontaneous somnambulism has existed from all time; but only during the last hundred years, thanks to the discovery of artificial somnambulism, have we been able to reproduce them experimentally; and, in short during the last twenty years, owing to hypnotism as a more sure and easy method of experimentation, has been acquired for science an entire series of phenomena once reputed miraculous or diabolic. And all the declarations of the magnetizers once made have proven to be true. Only the facts of clairvoyance are still in dispute; but they are knocking at the door of the sanctuary.

In the same way spontaneous spiritistic phenomena, physical and psychical, have existed from all time; but it is only in the last forty-five years that we have been able to produce them experimentally, owing to the discovery of the method by way of seances (sittings) which were tried in 1851, three years after the outbreak of spontaneous phenomena in 1848, and so give an impetus to the movement which has invaded the entire world, and which has developed little by little the most extraordinary phenomena which science has ever been called upon to record and investigate. What especially proves the reality of these phenomena, is their agreement as to type and details, with spontaneous phenomena of ancient and modern times. I may be permitted to state here, that, according to my investigations in this domain, all these phenomena may be divided into two great categories; animic and spiritistic, according to their efficient cause, i. e., those produced by the animic force of incarnated man, and those produced by the spiritistic force of disincarnated man. Just as som-

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details on this matter in my letter to the Chairman of the Congress last year, printed in THE RELIGIO-PHILOSOPHICAL JOURNAL of August 27, 1892.)

Time will prove once more, as it did for animal magnetism, that all the phenomena asserted by the first observers to have taken place, really did so. And again the phenomena of spontaneous telepathy have existed from all time; but it is only within the last ten years that they have been experimentally proven, thanks to the labors of the Society for Psychical Research of London and they will doubtless throw a great light upon the preceding phenomena which will have to be divided also into two great categories, animic and spiritistic. The discovery of telepathy has above all immensely contributed to the introduction of psychic phenomena to the attention of the thinking world; and this is well understood, for there are few people who have not in their own experience corroborative facts and investigation in this direction. I observe even in psychic investigations a preponderance in favor of these phenomena and even a negative attitude concerning the telekinetic and teleplastic phenomena. But these last are only the postulates or necessary complements of the first, and there will certainly come a time, when the "Psychic Researchers" will be unanimous on the subject of their existence.

To resume: 1st—We have spontaneous somnambulism and experimental somnambulism.

2d—We have spontaneous spiritism and experimental spiritism.

3d—We have finally spontaneous telepathy and experimental telepathy.

Here is what gives force to the psychic argument, if I may so express myself. The totality of these phenomena form only a great whole of which the several parts are related to one another, giving as a general result proof by the experimental method of the existence of the soul as a real and independent entity.

I form the most lively hope that this great truth may at last be universally recognized through the labors of the indefatigable and bold investigators in the domain of psychism.

ALEXANDER AKSAKOF,

Honorary Member of the Society of Psychical Research of London.

July 28, 1893, Repiofka Government of Penza Russia.

AN ALLEGORY.*

REWRITTEN BY M. L. HOLBROOK, M. D.

At a healthy resort in a distant land, a score of invalids were assembled together to compare complaints. They were afflicted with most of the chronic diseases to which the human body is subject. In the midst of them sat several interested personages, who amused them with encomiums upon medicines, which they assured them would afford relief or cure. One boasted of an elixir which would make the old man young; another of a drug of the greatest rarity and virtue; a third of a medicine invented and prepared in France, which was an antidote to the gout; a fourth cried up a nostrum for the blues; a fifth, a drink from some mineral spring for the gravel; a sixth, a balsam, prepared from honey and tar as a remedy for a consumption; a seventh, a soap for cutaneous eruptions; an eighth had a ring for rheumatism and a microbe annihilator; while a ninth

*This allegory I found in an old book dated 1808, and there it was ascribed to Dr. Benjamin Rush, the father of medicine in America. I have taken extensive liberties with it, but preserved its tone and spirit. I have done this to bring it up to the better knowledge of our time. In doing this, I am aware, if Dr. Rush still exists in the world of spirits, he will be glad to have it reincarnated and once more go on its mission of love to the yet suffering world.

M. L. H.

hurried sud
apparently b
said their m
doctors had mistak
them agreed that they were
profit. While they were all with one
vent in this manner to feelings of disappointment and
vexation, a strange sound was heard over their heads.
Upon looking up, a clear, beautiful light was seen in
the sky. In the midst of it appeared a figure, tall
and comely, with a skin as beautiful as any pearl; a
rosy hue tinged the cheeks; the hair hung loose over
the shoulders; a flowing robe disclosed a form which
would have satisfied any artist. In the right hand
was held a bow of promise; in the left a scroll of
parchment. The figure descended slowly and
gracefully, and stood erect upon the earth;
it fixed its eyes, which sparkled with life,
upon the afflicted company. There was a mixture
of pity and indignation in the countenance. It
stretched forth the right hand, and with a voice
which was sweeter than melody itself, the following
words were pronounced: "Ye children of men, listen
for a while to the voice of instruction; ye seek health
and length of life and survival where they are not
to be found. The boasted specifics you have been
using have no virtues. Even the persons who use
them labor under many of the disorders they attempt
to cure. My name is Hygiea. In ancient Greece I
once presided over the health of mankind but for
long time have been absent from the world and
return to earth to resume my work. Disca
medicines, and seek relief from temperance
exercise, pure air, good food, pure water. Ever,
you see in nature is active around you. All th
males in nature are busy in their instinctive pursuits;
few of them are ever ill. Inanimate nature is active
too: air, fire and water are always in motion. Unless
this were the case, they would soon be unfit for the
purposes for which they were designed. Shun sloth;
it unhinges all the springs of life; avoid the causes
of disease and you will never be ill; make yourselves
fit to survive and your race will not become extinct.
Take a part in your own evolution by wise marriages,
a better physical culture and development of your
bodies. Adjust yourselves to your environment, be
come strong, brave, noble, manly and womanly,
good." Here she ended and dropped the parchment
upon the earth; a cloud received her, and she im
mediately ascended and disappeared from sight. A
silence ensued, more expressive of approbation than
the loudest peals of applause. One of them ap
proached the spot where she had stood, took up the
scroll and read the contents of it to his companions.
It contained directions to each of them, what they
should do to perfect their lives. They prepared
themselves to obey the advice of the goddess.
They all broke their bottle of elixir and powder
and pills and began wisely to train and educate their
bodies and care for them; some began to work in the
fields or to cultivate fruits or flowers. The hypo
chondriac and hysteric patients took journeys on
horseback to distant and opposite ends of the coun
try. Others went to the seaside and left their pains
in the briny deep; others took their morning bath in
their own homes; it thus washed away their physical
sins; others constructed sun-baths and took them in
stead of water. Many put themselves under the care
of professors of physical culture and learned how to
educate and train their bodies to obedience; others
slept many hours each night and so gave nature a
chance to rebuild their bodies. The melancholic
threw aside their gloomy systems of philosophy, and
even sent for dancing-masters. The over studious
men shut up folios, and sought amusement from the
sports of children and love for nature. The con
sumptive man threw his balsams out of the window
and took to pure air, good food and the development

without being together without a word, they all joined in offering prayers; schools were erected she inculcated, and in future she will be loved and adored by all the children of the earth.

MORE AUTOMATIC WRITING.

(The Mrs. P— referred to in the following contribution is the person who while on earth received the automatic writing signed "Ellen Scribe."—ED.)

Mrs. S— was an aunt of Mrs. P—, and had been almost a mother to her. There was great love between them. Mrs. S— is well up in theosophy, having read nearly all the books in that line of thought in the English language. She has a modified belief in it, and some years ago had done considerable automatic writing of a high order, but at one time she was told two absurd stories about what would happen to her husband and to her girl, and she became disgusted with it and quit writing.

She came to Mrs. P—'s funeral and stayed a month or more looking over the things, sorting out mementos, etc., and got into a condition in which she seemed to feel that Mrs. P— was with her. I urged her to try to write. Mrs. P— died May 21st and on June 4th she wrote the following through Mrs. S—'s hand. It must be admitted that Mrs. S— was in a very sympathetic mood, amounting to exaltation.

"I saw when I left the body; all seemed strange, solemn, and of exquisite beauty. Wonder filled me more than any other emotion."

(Mrs. P— was conscious and bright in her last moments on earth.)

Q.—"Were you greeted by friends?"

A.—"Yes, but at first I knew them not; they seemed luminous bodies and dazed me by their splendor. I knew not that they were spirits. I was dazed like one who wakes out of a lovely dream suddenly and finds himself still under its influence. I was contented to be; it seemed such a sweet dream of rest and peace, I did not care for my body, I did not think about it, I had come into such exquisite peace; I sensed things that I did not quite awaken to. Soon, I do not know how soon, I was in the midst of these luminous beings, one and another dropped their cloud-like veils and showed the dear ones, Julia and Augusta the first to show themselves. It all seemed so natural, so homelike, and such sweetness and blessedness of peace, I felt like a happy babe in its mother's arms; I only wanted to be there and look into the faces of the dear ones. I did not think much of you; I seemed too weak and quiet to think. I seemed to flow out of myself, like a sweet stream towards the earth, on this stream I seemed to float upwards.

"I go now, good-night. I am so happy, I am so peacefully and selfishly happy.

On June 10th Mrs. S— seemed to feel the presence of the departed ones more than usual, and she said that when she woke up she felt as if she had come from their presence. In the twilight of this day she took pencil and paper and the first thing that was written was:

"Oh Dear Aunt H—. We love you so.

"JULIA." (Sister of Mrs. P—.)

This was written with great feeling. Then Mrs. P— seemed to come.

"Oh I am so glad, glad, glad. Don't weep for me. I should rather weep for you. Oh blessed, blessed change. Only a little clearer. Dear C—, be

(I that wrote extensively through and, but would not identify himself.)

"Be brave. Life on earth is so incomplete. Be patient, it is so little while. Time here is not. O, how much there is, no hurry, no waste; so full, so rich, so beautiful, no words can tell. Yes, I am with you dear precious ones. Yes, I am with you, closest in your sleep. Soon you will come to know that it is I myself, not vagaries of your own. Oh faithless, doubting ones!"

At another time the following was written:

"Can a man feel, or know or think on that which he knows nothing of. How strange and beautiful it all is. Who can doubt it? It is so real and O we know each other here, there is no deception, no misunderstanding, no envying, no heartburnings, no uncharitableness. Why our thoughts are acts here, we wish and it is so. E."

"Like little Brownies, arn't they?"

"JULIA."

You need rest. Take it.

"Write these words: There is no death. All is life, life, life."

"EVA."

(EXPLANATION BY ANOTHER CONTROL.)

"It is so new and strange to her, so solemn and grand; she cannot be held long at a time from these sublime experiences; she is in a state of ecstasy, do not call her from it. Now the things of earth hold her but for a moment of regretful solicitude, for you who are left. She is a happy, bright spirit and her new life interpenetrates and holds her. She has entered into her own sphere.

"O, my sweet state."

"JULIA."

Q.—"Are you waiting for us?"

A.—"Ever waiting."

Q.—"Watching over us?"

A.—"Ever watching; ever seeking to guide; like gentle dews, thought falls on your minds from our realm, awakening and inspiring you to action; many are under the influence unknowingly."

Q.—"Did you hear the music?" (We had some fine singing the previous evening.)

A.—"Heard and enjoyed, not the sounds by mortal hearing, but the essence of harmony as its reflection from your sense gave it to us."

Q.—"Were you here?"

A.—"There is no here, no there, no distance. Mind is a great sea, and in this sea we contact with our dear ones wherever they or we are."

Q.—"—p"

A.—"Did I not say there is no distance. Can you not understand that love and thought vibrate throughout the universe, soul to soul. Think it over and know we are always present; it is the law of spirit."

Q.—"Did you not say you would return to C—?"

A.—"I said it; I will come; I can come; you and he may not know it but you will feel a power from it and sometime, may be, you will say 'Eva is here.' You have a work to do on earth. Take up your lives with cheer and hope; live as if you had all your lives before you, but live to a purpose. The door is open here in this community, henceforth never to be shut so closely. I go now."

Q.—"Can you send us a message?"

A.—"Tell C— he has many years before him, and they will be years of usefulness and prosperity. Tell him to take up his work just as if he had never had hindrances or disappointments; I shall be with him in love and spirit and help him. He will not be very lonely for I shall comfort him, and there are many here who know his goodness and usefulness; they are banded about him. All good men, and women also, have help from the Spirit-world; all

is the

so heavy. thought of body; freedom! And O

bad men also have help in their business from the dark sphere where dwells the ignorant and criminal."

Q.—"What do you want C— to do?"

A.—"In this matter he must always decide, for in these decisions the individuality is maintained and strengthened. We see a light about him as if the clouds were about to lift and happier conditions were in store for him. In these things we cannot control; we can only help. There is a guidance that belongs to each life; this may be modified by individual force and greatly changed, but in the main, each one is under certain leading strings, as I might say, to fulfill his character and destiny. Change the character, the new currents come in and often the direction is changed entirely. The best help, the only help that can be trusted from the unseen is help to keep on a lofty plane of life and feeling. This help is sure and positive, and never fails. No more now."

JUNE 15th-98.

"From the shores of time we recede, as we mount on the waves of thought to the realms where there is the only life. Oh, how beautiful to pass through the valleys without delay, up to the heights into the light! Oh, how glad the soul is, who has found the light before the change came! What lessons we learn here in a flash of your time; the lessons that would avail us much if we could only learn them on the earth; value of chastenings; use of adversity; the beauty of purity."

Q.—"Can you give your experience since you left us?"

A.—"Not yet, not yet. So strange, so different from what anyone can conceive; so grand, so full, so beautiful, so ecstatic. Oh, my dear C—, these are but words, meaningless words in the light of the great reality. Yes, the great reality, that is the name for it. Light, life, love. The master said it true. It is all light, all life, all love. Oh, companionship most full and complete; there is nothing like it on earth; only the ideal, never realized conception of the mind. Oh, how clear and free is thought and vision. So far up, so far down, so far everywhere.

Oh, my dear ones you could not get away from us; we take you to our heights, we come down to your depths. Love is the pathway, shining like gold, snow white and fleecy like fine wool. We never lose the pathway to our loved ones. Come up to us by pure lives, clean souls, clean bodies too, for purity of body does wonders for integrity of soul. O, yes, this is so; they always told me so, now I know it all. We, (they always said we, did they not?) we, for there are many of us who speak as one thought, the wise with the less wise, the strong with the weak; we, they always said we, I see why; we are not one here, we are many individualized. Angels and messengers come to help us who first begin to tread the shining path. It is so beautiful."

Q.—"Have you found Ellen?"

A.—"She was the first, then Julia, then ah, they all came like fleecy clouds, sun and dewdrop laden and I did not know anything but joy. Oh, I tell it so easy to you. No, I do not want to come back. I am back with only the difference that I am nearer than ever, heart to heart, soul to soul, no veil of misconception between. Oh, what is time but a little waiting for more schooling for this the 'great reality.' Ellen said this 'the great reality,' is her term.—EVA."

"DEAR ONES: Walk your earth shores with wings on your heels, with love in your hearts, with an outflow of good will to all the world. We are all one. There is one mind and we are in it. There is one ocean of love and therein we float.—ELLEN SCRIBE."

JUNE 24, 1898.

Q.—"Do you think that mediumship injured your health?"

A.—"Not in the least. My mediumship was, however, largely conditional on my peculiar state of health and had I been strong and well I might not have had it."

Q.—"Are you satisfied with your condition?"

A.—"More than satisfied. Have I not told you, it is a perfect state of joy here?"

Q.—“Is not your happiness marred by the sense of loss we feel?”

A.—“Not in the way you suppose, for we see clearly the use of the trials to you and we count your time so differently from you. The days of your years on earth, they are but a span, a moment only as compared to the eternal journey.”

Q.—“Have you found it easy to come back consciously?”

A.—“I could not easily stay away from those so very dear to me. I am drawn and impelled by these ties.”

Q.—“How do you come?”

A.—“I come in form and also in another state that you can best understand if I liken it to clairvoyance. I can project myself into close relationship with you, without being in form close by you; as friends who sit in silence together sense each other's moods and even thoughts, and find dear companionship without speaking a word.”

Q.—“Yes, dear, but at such times we can take each other's hands?”

A.—“Ah, that is because of the veil of flesh which destroys your clear vision and covers the inner sympathetic sense. Sometime you shall feel my touch if you train this inner sense of ‘sensitiveness,’ if I may coin a word.”

Q.—“When can you come?”

A.—“At any time when your souls are attuned to hear and feel the heart-throbs from our sphere. The din of earth drowns out the celestial voices, both those that are within you and those that are from without.”

Q.—“If we knew this were true we would observe certain times daily?”

A.—“Yes, you would observe them sacredly, if you realized the joy to us and the good to you.”

Q.—“Do you wish to give any special message to us, those who loved you best of all?” (Long pause.)

A.—“~~Come unto me all ye that are heavy laden~~ ~~you rest. So speak the great~~ ~~Teacher and it is not irrelevant for me to say, come unto us in the celestial world; come with us, cast off for a time each day the cares of the earth and live one sweet hour away from its mire. Give all your thoughts to us, then we can give you rest, we can come then. It is like connecting your telegraph wires for messages. We can comfort and rest you and soothe you and keep the flame of love burning in your lives. We can strengthen to overcome hindrances that lie in your way.”~~

Q.—“Any other word to say?”

A.—“Yes, tell Louise (her sister) I love her so; I see her clearly, I am helping her. And Will too, my dear brother; tell him to be firm and trust us and we will help him through. He will know what I mean. And C—, dear husband, O so good and true, tell him not to work so hard, not to be so intense; he shuts me away by such intensity. Work with equanimity and be slow, be slow.”

Q.—“Are these true messages?”

A.—“Quite true, dear auntie. I go now. O, tell cousin Theodosia good-bye.” (This last was said as if there had been one forgotten or overlooked in the last good-bye.)

JUNE 25, 1893.

“How beautiful are God's ways. All his paths are pleasantness and peace. It is only in the wilderness of the not-God, of the skeptic and scoffer that the tangled paths are found; destruction and death lurk in these shadowy paths. Keep the soul open to the light, and light will come. On the wings of light messengers come and go between our world and yours. Love is light. Every thought you have, every act you do has its color which adds luster to the light or dims its brightness. Who are these in bright array? They are white souls who have been purged from the dress of their earthly lives; their raiment is white like the snow and shines like the stars. We know all the degrees by color. I am in the rosy color of the dawn; my entrance to this wonder-world of love and beauty is symbolized by this color. It is the color of love and has strength-

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thing is adapted to the u
hension. Oh, how beauteo
who have found the way of li
gate of death is unbarred to them. Oh, my soul how
wonderously hast thou been led and delivered. I
thank thee, O mighty power of love and wisdom.
Lift up your hearts ye who sorrow on the shores of
earth; rejoice with great joy over those who have
lived just lives when the hour of their ransom strikes.
Receive the sublime lessons and learn to labor and
to wait for the fulfillment of your time. Ever give
pity for sorrow, love for all, help where you can,
earnestly living each the life allotted to you; doing
your best with gentleness and trust, with patience
and cheerfulness. These are soul raiment for you
here, and glow in beauty of texture when you are
clothed upon by them.”

Mrs. S— returned home and to the cares of
business and the worries of life and has not been able
to get any more writing of this kind or from this
source, but if she were to return here and get into
the quiet atmosphere of this lonely home, I do not
doubt but that it would return to her. Mrs. S—
has a good command of language, better than Mrs.
P— had. The finer the instrument the better the
production, is what we have been taught.

I append here a scrap written through the hand of
Mrs. S— and signed Mentor, who wrote exten-
sively through the hand of Mrs. P— and who we
believe was her uncle and brother to Mrs. S—.

JUNE 30, 1893.

THE SPHERE OF USE.

The sphere of use, of usefulness. This is the
sphere to seek; useful endeavor. This sphere has
its poles in both worlds. The point of equilibrium
is the soul. Aspiration here meets inspiration.

Q.—“What is meant by the sphere of inspiration?
What makes usefulness?”

A.—“The question is well put and pertinent. All
labor which ultimates in good to others belongs to
this sphere. Those labors undertaken wisely with
single intent for good to others, come nearer the
center of this sphere. I said ‘wisely.’ Self seek-
ing efforts for personal power or prosperity, while
accomplishing much good, are in themselves abor-
tive for uses of the soul. One cannot buy character.
One attains to character, by slow processes, as rust
eats into iron or as water shapes the rock. Selfish-
ness eats in, destroys. Selfishness shapes, moulds,
rounds, polishes. Seek wisdom, seek knowledge,
seek light; discriminate clearly, make haste slowly.
Haste not, waste not. Turn to spirit for guidance.
Enter the closet of your soul to find the light. The
labyrinthian windings of the human soul, lead out
and down, or lead in and up. When lost pray for
light. It will come. Prayer is self-acting; it
brings its own response. It is the law of spirit.
But one must know how to pray in accord with the
law.

She whom you love is still under our guidance; a
bright spirit. She learned how to pray and in re-
sponse unfoldment came to her. Be ye also pure in
heart and seek truth and light.

MENTOR.”

“In seeking us you must come to us on our plane;
the spiritual plane, soul to soul; the higher plane of
love, divine love, not the affectional plane of acci-
dental human ties, is meant, but soul to soul, spirit
seeking spirit. This plane never disappoints. The
human affectional plane, in its ordinary sense, of ac-
cidental attachments, may give you many disappoint-
ments. Errors of belief, hasty convictions, eager
desire, misleading the hungry heart. Take your
burdens to the higher court, here they will be lifted.
She whom you love sends these words to comfort you.
We speak for her from our plane.

MENTOR.”

SALEM, O.

T. C. P.

turned his attent
ject a man of org
any Wagner, and
trance played the “Ride o
exhibited the greatest exciteme
and when questioned as to the effect upon him
gan to relate the story of Tam O'Shanter's ride a
what best expressed his impressions. Then the doc-
tor played a part of the “Gotterdammerung,” in
which the death motive occurs. The man became
pale and rigid, his pulse dropped to 40, his respira-
tions became fainter and he seemed on the edge of
dissolution, so that the doctor had to bring him out
of the trance at once. This state the man described
as being one of utter desolation and blank misery,
which he said was like the impression produced by
one of Shelley's sonnets, though it is more likely that
he meant the lines:

That time is dead forever, child
Drowned, frozen, dead forever,
We look at the past and stare aghast
At the pale specters, pale and ghastr,
Of hopes which thou and I beguiled
To death on life's dark river,

or some such cheerful stanzas, for none of the son-
nets exactly expresses the mood in question. These
experiments are highly interesting and suggestive,
but one would like to know how much of the effect
produced is due to the direct influence of the music,
and how much is caused by hypnotic suggestion. It
is a matter of common knowledge that the mesmerist
can make his patients laugh, weep, play on a broom
and think they are drawing divine music o of a
violin, take off their clothes and wash them on the
back of an overturned chair for scrubbing board, a
do a hundred other absurd freaks, all at the simp-
volition of their master. The test would be much
more convincing if music were played with which
the hypnotizer was also unfamiliar. It would cer-
tainly be a remarkable discovery should these ex-
periments prove that a person in a hypnotic state is
much more keenly sensitive to musical effects than
other persons. The next step would be to discover
whether the same music produced similar effects upon
different patients. Of course it would be too much
to expect the subject to discover for himself any such
erudite similes or that the opening phrase of the
Fifth symphony is like Fate Knocking at the Door,
but if the doctor's theory is sound, the alternations
from gay to grave, from grave to gay in the music,
must be followed by similar states in the mind of the
hearer.

Here is a new field open for hypnotism. Why not
mesmerize the audiences at classical concerts? It is
well known that not more than one in ten of the
hearers has the faintest notion as to what it is all
about, or derives any pleasure from the entertain-
ment except from the relief when it is finished. How
easily all this could be changed by hiring a “profes-
sor” to stand in the ante-room and make a few passes
as each hearer came in, and then we should see
audiences roaring with laughter after a “Humor-
esque,” or shedding tears of grief as a Beethoven
adagio died away, instead of clicking their watch-
cases and pulling on their goloshes. If this Michi-
gan doctor's theories are correct, he has a great
future before him. He should next, however, turn
his attention to the problem of hypnotizing an
amateur pianist through a thin lath partition. Then
will the world indeed rise up and call him blessed.—
Springfield Republican.

ON A LEE SHORE WITH BREAKERS AHEAD.

Duncan McLean, in “Rough and Tumble Experi-
ences,” in the New Church Independent, relates the
following of the celebrated Father Taylor:

... that
... with in
... and got de-
... ous as to be-
... object to change.
... s as to what the
... We may require to
... laws of Nature really are, but so far as the world has
... yet learned these laws are invariable. I must confess
... myself to have had at one time almost unbounded
... faith in the changes that the environment could
... work, and especially that part of it that we call edu-
... cation, in the narrower sense. But a close study of
... the subject by observation and experiment in breed-
... ing some of our domestic animals for a term of years
... has very strongly impressed upon my mind the
... strength of heredity.—DR. WESLEY MILLS, in *The*
... *Popular Science Monthly*.

THE WAY THE CAT WILL JUMP.

The following passage is from an essay in the Forum for August, 1892, "What Psychical Research has Accomplished," by Dr. William James, Professor of Psychology in Harvard University:

"Orthodoxy is almost as much a matter of authority in science as in the church. We believe in all sorts of laws of nature, which we cannot ourselves understand, merely because men whom we admire and trust vouch for them. If Messrs. Helmholtz, Huxley, Pasteur, and Edison were simultaneously to announce themselves as converts to clairvoyance, thought-transference, and ghosts, who can doubt that there would be a prompt popular stampede in that direction? . . . All this on the supposition that the Helmholtzes and Huxleys did become converted. Now the present writer (not wholly insensible to the ill consequences of putting himself on record as a false prophet) must candidly express his own suspicion that sooner or later the cat must jump this way. The special means of his conversion have been the trances of the medium (Mrs. Piper) whose case in the 'Proceedings' (of the Society for Psychical Research) was alluded to above. Knowing these trances at first hand, he cannot escape the conclusion that in them the medium's knowledge of facts increases enormously, and in a way which defies explanation by any principles of which our existing science takes account. . . . The trances I speak of have broken down for my own mind the limits of the admitted order of nature. Science, so far as science denies such exceptional facts, lies prostrate in the dust for me; and the most urgent intellectual need which I feel at present is that science be built up again in a form in which such facts shall have a positive place."

SPIRITUALISM NOT "MODERN."

Richard B. Westbrook, LL. D., in a recent lecture in Philadelphia where he lives, said:

Everywhere, among all classes, in every country upon the globe, and before historic times, the conviction has prevailed that those whom we call dead do sometimes return, and hence I most sincerely disavow the expression, "Modern Spiritualism." The facts presented in all ages are of such a character as not to admit of any other explanation than the one claimed. Some things apparently supersensuous can be traced to trickery and sleight-of-hand, and there are optical illusions and psychological influences, of which little is known, such as "mind-reading." Then we have mesmerism, and telepathy and hypnotism, but these will not account for the phenomena upon which life beyond the grave is predicted. There are cases where the apparitions are seen by a number of persons at the same moment, where facts are communicated that are unknown to all present, and can only be verified after months of waiting and patient investigation, and where messages received are in learned and strange languages, which expert linguists can only translate.

It generally requires more credulity to accept such explanations of these phenomena as are offered, than to believe that they are just what they profess to be, communications from beyond the grave. Now, until science shall find out some rational solution that shall cover all the conditions of the phenomena, it is rational to conclude that, at least, some of them are genuine. It does not help the opposition, if we assume that these strange things are sometimes produced by the psychological power of the psychic. If man, hampered by flesh and bones, can produce such wonderful phenomena, independent of his grossly material environments, how much more reasonable is it to conclude, that he can more easily and freely exercise those powers when released from his physical body? There are ten thousand incontrovertible facts which conclusively prove that man's conscious,

personal existence by no means depends upon his gross physical organization. Man has a capacity for a continuous life, and if he be not immortal, he has a right to be and deserves it. I could continue these suggestions indefinitely, but I must bring the lecture to a close.

I am a lawyer, and am very familiar with all the rules of evidence, and I am perfectly satisfied that the testimony to man's survival of the grave could be proved in any Court of Justice. I propose in a future lecture to take up and summarize this evidence.

BALFOUR FAVORS PSYCHICAL RESEARCH.

Mr. Balfour distinguished himself last week not only in the delivery of a strong series of political speeches but by openly advocating a thorough scientific investigation of psychic or spiritualistic phenomena. He, as President of the Society for Psychical Research, said in an address that he thought the time had come when the leaders of scientific thought should recognize there were well-attested facts which do not naturally fall into the framework of the sciences or of organized experiences. The proposed investigation was different from a scientific cross-examination of nature, for it would have to deal with abnormal or incomplete faculties and with exceptional conditions in exceptional individuals. He saw no inherent impossibility of such half formed senses being sporadically developed in the human race. They seemed to come across facts which could not be made by any manipulation to fit into the interstices of the accepted view of the psychical world. If that were so they were engaged in a work of prodigious difficulty, but one of whose importance difficulty was only the measure. They had refractory class problems to deal with, but it seemed to him that at least they would be able to prove that outside world as scientifically as they had been in the habit of conceiving it. There lay a region, not open, indeed, to experimental observation in the same way that the more familiar regions of the material world were open, but from which some information could be gleaned, and if they could not, as the result of their exertions, discover what laws these strange phenomena obeyed, it would at all events be something to have shown as a matter of ascertained fact that there were things in heaven and earth which were beyond philosophy, even the most scientific.

Of immortality, Thomas Paine wrote as follows: "The consciousness of existence is the only conceivable idea we can have of another life, and the continuance of that consciousness is immortality. This consciousness, or the knowing that we exist, is not necessarily confined to the same form nor to the same matter, even in this life. We have not always the same form nor in any case the same matter that composed our bodies twenty years ago. Limbs may be lost and the full consciousness remains. . . . Who can say by what exceeding fine action of fine matter a thought is produced in what we call the mind, and yet, when produced, as I now produce the thought I am writing, it is capable of becoming immortal, and is the only production of man that has that capacity? Statues of brass or marble will perish, and statues made in imitation of them are not the same. But reprint a thought a thousand times over, carve it in wood or engrave it on stone, that thought is identically and eternally the same, unaffected by any change of matter. If the thing produced has in itself the capacity to become immortal, it is more than a token that the power that produced it, which is the self-same thing as our consciousness of existence, is immortal also."

Cremation has been fully adopted in Massachusetts, and there will be a steady development in favor of this more desirable disposition of the body which cannot long hold the soul. Ancient sentiment has made too much of the mere frame. After the spirit has left its disposition should be governed by sanitary considerations, always retaining that respect which is due to the outworn and to the presence of death. Since the body of Lucy Stone was cremated at Forest Hills crematory on the 30th ult., six bodies have been incinerated there, among them the remains of Mr. and Mrs. Henshaw, of Newton, and there are to be two or three more cases of cremation this week. The advantage of having such an establishment in Boston is self-evident. Whereas it used to be necessary for those heresabout who desired to have their bodies disposed of in this way to leave directions for the incineration to take place at Troy, N. Y., or at an establishment on Long Island, the ease with which Forest Hills can be reached, and the fact that public curiosity is no longer unduly awakened by cremation, makes it increasingly likely that this reform will make rapid progress.

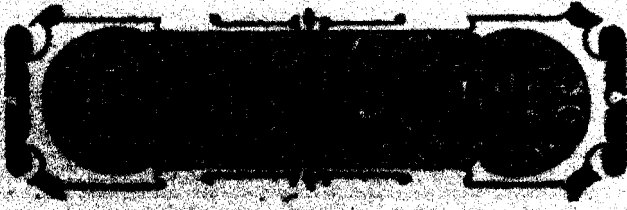
'E REA' 'SE OF FINANCIAL COMPLAINTS.

Money can be dispensed with to an enormous extent, writes Thomas Shearman in the December Forum. All wholesale dealers understand this, and carry on their business almost exclusively by means of checks. It is universally admitted that much more than 90 per cent. of all wholesale transactions are conducted in this manner. The bulk of transactions in the rural districts, especially in the South and Southwest, are carried on with even less use of money than is usual in the great cities of the North and East. In strictly agricultural districts and mining regions, which together cover nine-tenths of the area of the United States, it seems to be universally conceded that very few transactions of any kind, whether wholesale or retail, are settled by immediate cash payments. Everybody keeps an account at the country store; and everything is done upon credit. Do not these facts at once account for the farmer's complaints and indicate the true remedy? Is not the only real relief to be found in the extension, to every town and village in the land, of safe and sound banking agencies, with which farmers can do business on precisely the same terms as New York merchants? Every farmer should learn to use bank checks, instead of bank notes, precisely as merchant manufacturers use them. In short, the farmers and small dealers of every village should have all the facilities and all the security now given to the richest merchants in the largest cities.

HEREDITY STRONGER THAN EDUCATION.

Probably many would regard it as impossible to account in any approximately satisfactory way for their physical and mental status, and would be very apt to refer the latter in no small degree to what is commonly known as education. But if we were to visit the establishment of some successful breeder of domestic animals we would find no such hazy mental condition. The breeder does know why his stock is such as it is. You point to some admirable specimen and compare it with another of plainly inferior merit and ask him the reason why. He does not attempt to explain the difference by the pasture, but he tells you that the less valuable animal is a common cross-breed without extended pedigree, while the other is derived from ancestors that he can trace for generations, and the parents of which are now on his farm, the purchase price being a large one.

The breeder would have been greatly puzzled if such ancestors had produced offspring entirely unworthy of themselves. The same applied to the



QUIET SIDE OF NATURE.

By F. G. O'BARR.

The quiet snowflakes falling, like gentle words of love,
The balmy breezes fan the cheeks, as if from heaven above,
The rolling waves of Ocean, as it bathes the pebbly shore,
Proclaim the power of nature we adore.

The gentle rain that's falling from yonder cloud-land high,
The trills of feathered songsters soaring to the sky,
The opening bud and flowers touched with nature's grace,
Are smiling—sweetly smiling o'er vast expanse of space.

Oft we love to linger to hear the rippling fall,
With dancing—skipping frolics from mountain and the hill,
Singing as it tumbles from grand majestic height,
Through valleys—grassy meadows and summer's darkest night.

The ringing laugh of children, in their happy hours of play,
The skipping of the lambkins on the hillside o'er the way,
The swaying of the branches, the leaves so full of mirth,
Mother cuddling baby near the firelight hearth.

Every touch of nature, kindling with its blaze
Love, and holy blessings, vocal with its praise,
Warming with its sunlight—cheering with its showers,
Keeping guard at midnight, in our sleeping hours.
Minneapolis, Minn.

A MEDIUM'S EXPERIENCE—CONCLUDED.

It must be borne in mind that these contemplations were for the purpose of drafting and providing by scientific methods, a legal remedy chiefly for the offences of man, which resulted in the debility of the individual system balance. This important improvement in the constituency of the human soul, for superior non-material operations. The task was a difficult one but was eagerly pursued with, we admit, much ambitious rivalry. Each one was eager to win in this supremely assigned contest. We had all correctly analyzed the supreme model which contains within itself the plan of creation. The supreme mind in its perfect equipment of numberless cell departments and light radiations therefrom, with inductions, connections and complex activities has always been the model from which all creative masters have drafted their plans and rules for new creations, so that all life was legally and systematically provided by the inherent force of all concentrated cosmic law which is the momentum of activity and motor of individual evolution. Each life was or is to be a nucleus or center of its own, governed by the system's constituency, of grade and quality of substance and force corresponding in its degree to nature's nerve system and responsive thereto. Thus very naturally man lives and moves in God, is a part of the universal system and a factor in its operation.

Man is a product of evolution, has an earth soul that is, however, eternal and is perfected in the order of creation's degrees by virtue of composition and attachments. The result of said contemplations was a model for a double telegraphic system to be incorporated and operated in man. This necessitated two brains so to say. Man was thus capacitated in all the degrees of angels and arch-angels. By this system, ethereal soul tissues were to be generated, not only to clothe this immortal with, but also to create a redemption fund for those who would appear as naked, that is, deficient in system balance as we have explained. This model was approved by universal intelligence. To bring it into operation required that he, the great and brilliant morning star, should be resolved, so to say, in accordance with his own approved chemical and electrical experiments, and become a tenant of the mortal form thus to instill the superior and natural qualities in this new race. His mate had a similar creation by special inductions of chemical force of superior degree. The system was thus set in operation in man and throughout all space,

gradually power system.
The birth of the middle age to secure legal all space.

The death on the connected with the life, rection of Jesus were in wagers put up by creative ch was thus to prove his love creatures and submission to legal to make valid the legal remedy di himself. We are not giving this in its fullness now. Nay, we are only throwing open the causeway for man the thinker to reason from the known to the unknown: to prepare himself for what is to follow. We desire that the cause for a plan of redemption be born in mind, viz: The universal interest supremely incited for such plan and its beneficent introduction for man's weal. The God-like wisdom of the great morning star, which succeeded therein, must not be confounded with the inabilities of the man Adam in whom such chemical and electrical properties of said great chieftain were incorporated for said result, but who was conditioned to nature's laws and compelled to begin at the bottom of true individual evolution. Adam was the actor on the mortal stage, the divinity within was of that supreme intelligence behind, the cause that required action, so Jesus was the garb or form in which this same intelligence dwelt, in so far as compliance with legal demands necessitated the embodiment of such high principles and powers. Therefore Jesus could and did represent the seven principal centres of operation in the universe, by which human conduct is governed.

Now it is the duty of science to seek and explain the laws that govern every pursuit. The object may be mental or physical, but the facts should be scientifically—which means lawfully—established. That to which we have referred had its scientific demonstration before it was approved and enacted, hence it will have its grand scientific proof in the world of men in whose behalf these great labors have been performed. You all understand that man has a natural brain for the common senses and that it has its nerve centres or bases where rests consciousness relating to natural life. The higher divine attributes must and do have their nerve centres and system thus linking man to the lowest mortal are constantly going on for the purpose of regenerating the mortal and transforming him into an angel. Thus the whole universe of life and energy impresses itself by ceaseless vibrations upon all susceptible forms, but more directly upon man.

(Mrs.) M. KLINE.

VAN WERT, O.

A PEACE MEASURE.

TO THE EDITOR: A prominent and philanthropic editor writes in a private letter: "The Secretary of War has consented (?) to give national military instructors to all high schools in our great cities wherever the request is made." Why should a request be made for military instruction in any school, in any section of our country? We are claiming to be foremost in seeking peaceful methods to settle international differences. There is no reasonable apprehension of an occasion for military training to provide against foes from abroad—and who is afraid of an occasion to fight at home? The same editor writes further: "Arsenals and armories are being built everywhere, and a friend of mine writes that ironclads are being built at Pittsburg for inland use, to protect plutocracy against the people." Has an appeal been made to the Secretary of War to furnish military instructors in our schools? It would seem so if he has "consented" to give them. And has this appeal come from the possessors of wealth? Then it is they who are afraid. Why are they afraid? The organized workers, the farmers and mechanics, are using the weapons of thought and ideas to bring about such changes in systems as will give opportunity to each and all to enjoy the fruits of their labor. They are not building arsenals and armories, nor teaching youth to become fighters and to respect methods of force. The distressed thousands of unemployed are not building arsenals and armories, nor can they buy arms and ammunition while not able to feed themselves. What need of making our schools a place to train immature boys to a respect for warfare? Boys can be drilled in healthful bodily exercises without calling in "national military instructors."

war will be dead." If our trained to the idea that "thou upon stronger" than the bullet—that manhood is greater and nobler than the skill of a fighting animal—it will be superfluous to teach them military maneuvers, or rules. Is it not a humiliating, a shameful spectacle, that in this land of boasted freedom, (?) of schools and churches, of vast resources and independence of any outside power—we have developed class distinctions, class distrust, class antagonism? And shall we further disgrace our noble heritage by resorting to the methods of despotism and relying upon militarism? Shall we supinely permit the coming man to be drilled for the ranks of fighters? It is disgrace enough that such as Corbett and Mitchell can command audience and applause. May we be saved the further humiliation of beginning at the close of this nineteenth century a system of training in our halls of learning that develops the fighting instinct.

Plutocracy will need no other protection from the people than to "establish justice and promote the general welfare." We have departed sadly from the original impulses and principles on which our nationality was founded when any class of persons seeks to make of our schools places for military instruction. May the people forbid.

LUCINDA B. CHANDLER.

NEW YORK NOTES.

TO THE EDITOR: Some interesting parlor lectures have been given in New York recently upon child study. Readers of the Forum and Popular Science Monthly are familiar with the more modern methods of individualizing education, and it is refreshing in these days of theories and new but often flickering lights about our youth to find that the inculcation of respect for the duty and of a sense of responsibility still holding its own.

Perhaps nothing so distinctly marks the difference between the children of the well-to-do, and those of the struggling classes than the readiness with which the latter accept and shoulder responsibilities. I used to think the great offset against the trials of the poor, was the fact that they learn so early in life to recognize and to accept the inevitable, was, I should add to that acquirement also the sense of responsibility which comes to them in childhood.

A leading New York paper recently offered some suggestions to mistresses upon the time-worn subject of help. Mainly the idea was to refulate the household machinery in such a cast iron way that any girl no matter how stupid would become almost an automaton.

But in most households service cannot be so mechanically arranged. A certain elasticity must exist or one might as well live in an institution. I would offer a different solution one which I have found to work well for two winters—the employment—that is to say, of help by "time" service. Instead of taking into my family an alien element in the shape of "help," I set apart two rooms which I rent to a respectable couple who give me every day a certain number of hours work. I have nothing to do with them at any other time. They live as independently of me as I of them and can add to their wages by working elsewhere.

Living in an old-fashioned country house, this is easy but even in city homes, basements or attics would serve as homes for respectable persons willing to give a certain number of hours to a family and by establishing help upon this independent basis the thousand frictions of everyday life would be avoided.

Amongst the many associations springing up, would not a society for the salvation of the morally weak be a move in the right direction? If every good man or woman would take in hand some poor erring girl or boy, and strive to awaken a sense of moral responsibility, must not many escape the stigma of criminality? Our station houses are full of such—souls too weak to stand upright—so hard to help, or even to influence, yet destined if once within the reach of the law to become confirmed in crime. One's heart bleeds for them.

this kind of wisdom, cease to be lucrative. However "wisdom" fingers that little which we all do know, physical or psychological law we sell make out very own to regulate our desires.

Jersey City, by the way, deserves more attention than it is in the habit of receiving. It is in many respects a very "live" place. Its high school is productive of a love of scholarship and several of Barnard's most promising students owe their progress to its direction. It abounds in philanthropic and charitable institutions; its churches are "broad," and recently two very important movements have taken place. The first in connection with the Social Union in the form of a Ladies' Club, to which all women of any denomination are to be welcome. The second in the way of still greater interest, for the Whittier House is of the same class as the Hull House in Chicago, and the College Settlement in New York City; and although still in its infancy, she shows all the signs of healthy growth. Its existence is mainly due to the work of one energetic woman; who, moved by that spirit of love which is service, has already in operation a series of afternoon receptions to which poor women and girls are welcome, thus bringing them into close personal relations with those who in a worldly sense are considered more "fortunate"—although whether they are so or not is often a question to my mind.

As for lectures in New York City itself their name is legion. If we do not know a great deal it must be because our ears are dull of hearing, for the best equipped series of

weak arriving late at Professor Poincaré's lecture on "The Evolution of Color Animals," I was among many more turned away from the impossibility of obtaining even standing room.

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Augusta, Me.

...gou elaes,
gane;
...me to mend their broken taes,
... laugh at a' their pawky ways,
The nights are langer than the days,
When mither's gane.

Wha cheers them when there's ocht amiss
Sin' mither's gane?
Wha tak's their paltr in that or this,
An' oot o' trouble mak's a bliss,
Wi' kindly word an' guid nicht kiss?
Deer mither's gane.

The faither's there; but losh! puir man,
Sin' mither's gane.
Although he does the best he can,
He hasna sic a tender han'—
The bottom's oot o' nature's plan
When mither's gane.

Oh! lonely hoose, oh! empty chair—
The mither's gane.
Yet fancy often sees her there,
Wi' a' the smiles she used to wear,
Whilk brings oor hearts maist to despair
To think she's gane.

—William Lyle.

CONSTANCE FENIMORE WOOLSON.

Especially sad was the death of the brilliant writer, Constance Fenimore Woolson, who committed suicide at Venice, January 30th, by throwing herself from a high window while suffering from an attack of dementia caused by grippe. She was one of the foremost American novelists of our time, and a writer of quite unusual imaginative power. While most widely known as the author of "Anne," which is one of the most popular of American novels, her other longer works, "For the Major," "The

...her last published work is "Horace Chace," which has just appeared in serial form in Harper's Monthly, in whose pages most of Miss Woolson's writings first came before the public. One of the most remarkable qualities of her work was its intense picturesqueness. Few writers have shown equal beauty in expressing the poetry of landscape. This power was first shown in her sketches of the upper great lakes, which were gathered together in 1875, under the title of "Castle Nowhere," which was her first book. In her later stories, in the volume of "Rodman the Keeper, and Other Stories," as well as in the novels, she caught with equal feeling the character of the South, and especially the mystery and romance of the southern swamp. She had to a rare degree the power of reproducing the atmosphere of localities, not as they look to the prosaic eye of the tourist, but softened and colored by romantic imagination. She was a slow and careful worker, and her most important novel, "Anne," was three years in the making. Miss Woolson was born in 1848 in Claremont, N. H., where her father was a successful merchant. Her mother was a niece of J. Fenimore Cooper, and a woman of strong literary tastes. While Constance was yet a child, her father transferred his home to Cleveland, Ohio, and she often accompanied him on business trips to Lake Superior, where she gained intimate knowledge of that region, which appears in her stories. Her summers were usually spent in Mackinac Island. Her education was at a Cleveland seminary and at the famous French school of Mme. Chegaray in New York. Her first literary efforts were for religious papers, and her first story appeared in Harper's Monthly for July, 1870, under the title, "A Happy Valley." Since the death of her mother in 1879, Miss Woolson has resided abroad, chiefly in Florence, Rome, Sorrento and Switzerland, returning only once to this country for a short visit. Miss Woolson was fastidious, reserved, and exceedingly reticent touching her own personality. She had great elevation and refinement of nature, and, while her work was public property, she held herself in dignified seclusion. Her work was very uneven, but at its best is wholly admirable, and she

...ing con-
...ous nature. In later at-
... she had come to be an independent attraction. Rosina had developed into an accomplished farceur, having a ready mastery of all the technic of artistic comicality devoid of coarseness or vulgarity. Miss Vokes was born in England about 40 years ago, the flower of a family of light comedians. She played a part on the stage at the age of six months, and during her childhood she was so well trained in pantomime that she became one of the most precocious child actresses in England. After the Voks family had won a reputation in America, Miss Nokes in 1877 was married to Cecil Clay, and retired from the stage until 1885, when she again appeared in this country at the head of her own company, and began the brilliant career which continued until last December, when she was stricken with consumption on her western tour. Miss Vokes introduced with great success the double-bill entertainment, which consisted of two short farces or comedies, and sometimes she appeared in three droll pieces in an evening. It remains to be said that Miss Vokes was not even pretty, all her success being due to her trained talent in merry-making.

The story has so often gone the rounds of the American press that many English women of title and social distinction, but poor in pocket, would for a suitable consideration undertake to launch any one into society, that recently the editor of a London journal, having defended his countrywomen against the assertions of an American resident, tested the matter by publishing an advertisement which purported to desire the services of such a sponsor as assuring an entrance into society. He was assailed at the large number of answers, which came from persons of great prominence in circles, fashionable, and social world. Suppressing the names of the writers, the letters have been published, and London society is proportionately horrified or pretdents to be.

It is told of Hannah Moore that she had a good way of managing tale bearers. It is said that whenever she was told anything derogatory to another her invariable reply was, "Come, we will go and ask if this be true." The effect was sometime ludicrously painful. The tale bearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandalmonger to the scandalized to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah Moore. One would think her method of treatment would be a sure cure for scandal.

"I never use the word obey in the marriage ceremony," said Dr. Anna Shaw in a recent address before the pilgrim mothers. "I wouldn't marry a woman that was such a fool as to promise to obey a man in everything and meant it. I wouldn't marry a woman that was such a liar as to promise to obey and not mean it. There is nobody that knows so much about the duty of a wife and mother or is so ready to tell what they know as a very young man who has never tried being either one."

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INTEREST IN THE JOURNAL.

A. W. Herdman: I foresee that THE JOURNAL is going to have an excellent regime under your management.

James Cooper, Montreal: I am much pleased with your paper and thank you for the high position you are taking in psychical matters to sift the wheat from the chaff. I note also your paper is improving under your control—it is worth double the subscription rates.

W. R. Dix, in renewing his own subscription and sending a new one, adds: I wish you success for the New Year.

Wm. S. Fuller, California, wishes the editor success in the conduct of THE JOURNAL.

Isabel L. Johnson, of Boston: I wish you all success in your editorial chairs and out of them. If all were so wisely in earnest as you, we should have the millennium or a better condition than that. I have the fond desire that you may in a measure reap the reward of your activity.

Mrs. M. Kline, O.: Please to accept for yourself and Mrs. Underwood, my congratulations upon the gradual improvement and clear tone of THE JOURNAL. No. 34 was especially fine. The copies you kindly sent me were given to friends with the request that they become subscribers to your excellent paper.

Lilian Whiting, Boston: I am so glad that you have THE JOURNAL. How you are improving it.

E. T. Ahrens, Kansas: Allow me to wish you and Mrs. Underwood the best possible success with THE JOURNAL for the future.

A sister of Mrs. H. Eddy, of South Wallingford, Vt., writes that although Mrs. Eddy was ninety-four last August and is very feeble in body, her mind is clear and she not only reads every word of THE JOURNAL, but understands and

is progressing all the

Alfred Weldon writes from Milwaukee, Wis.: I congratulate you on your accession to THE JOURNAL. I have read nearly every number for the last twenty-five years, and at no time has it suited me better than now. It has always been very valuable to me.

Fred Fickey, Jr., of Baltimore, says: "It is a source of regret to me that THE JOURNAL is not better sustained by our people (so called). They seem to prefer papers conducted upon the admiration principle filled up for the most part with high sounding accounts of the great work this or that medium is doing, written mostly by the mediums themselves or by some of their friends upon their suggestion. It would seem as if for the most part they took no interest in the study of the teachings of Spiritualism, but wanted tests all the time, and apparently never thinking that Spiritualism is intended to enlarge their mental capacities and moral instincts. It is the same with lectures. Those that contain sound teachings fall upon for the most part listless ears and empty benches. The retrospect carries with it but little encouragement to true and honest workers in the cause."

Mrs. Julia S. Holmes, of New York, writes: I am glad the mantle of our spiritual Elijah (Col. Bundy) has fallen upon such broad shoulders and the good work still going on under such favorable auspices. I shall never forget my delightful touch with Mrs. Underwood and I am so glad to touch something of her thought week in THE JOURNAL. With great appreciation of your able articles on Mr. "Science and a Future Life," I am, yours in faith.

Mrs. Anna M. Hecock, Texas: We were

so glad to of our tho. Philosophical such good had this 1894, altho. may bring social to you. Please make it that Mrs. Maud Lord D. Worth earnestly preaching, pleading for the higher possibility life to crowded halls. Have you more "automatic" experiences to give us? We found them very interesting.

Joshua Nicholls writes from Georgia: The people in this section of country know nothing of Spiritualism. They worship God and Christ, following the leadership of John Wesley and John the Baptist. Whengently hinting on the subject, I receive such an answer as Paul got, when on his first arrival at Rome, he spoke to the resident Jews about Jesus: "But we desire to hear of thee what thou thinkst, for as concerning this be it known that everywhere it is spoken against."—The Acts 28th chap., 22d verse. If any Spiritualist desire martyrdom, in order to propagate their faith, this country is ripe for them. This section would be a very veritable hornet's nest for any spiritual platform speaker, or medium. They are all satisfied with Moses as the prophet. No spiritual manifestations of the present day would be tolerated in a country, where stories about Lot's wife, Samson's feats of strength, and Gideon's horns are held in veneration. I wish to spend my declining years in peace and quiet and do not hanker after the crown of martyrdom. I console myself with the reflection, that "Truth is mighty and will prevail." I will end this rambling note with an exclamation from Virgil's Sybil: "Procul, O, procul este, profane," which may be literally translated Baptist and Methodist parsons, keep clear of me. Finally, to all who read THE JOURNAL with great pleasure, and am glad that it has passed into such efficient hands and will use every effort to circulate it where the soil is propitious.

N. M. Strong in renewing his subscription, expresses his best wishes for the success of the new management of THE JOURNAL, and feels sure it will keep in the vanguard of advancing thought.

The popular speaker, Mrs. R. S. Lillie, writes thus: As Mrs. Bundy, who so bravely took up and carried forward the work of publishing THE JOURNAL, when the Colonel passed to the higher life, feels now to leave it in other hands, I feel that the wisdom is apparent which must have guided Col. Bundy in choosing you as an associate worker with him. Pardon me for alluding to the many criticisms he received then for placing a materialist upon the editorial staff of a Spiritualist paper, but I think now all are ready to say he acted wisely and the unseen ones who are certainly guiding this great movement were through him placing the right man in the right place to be ready to take up the work when they should lay it down. I hope the Spiritualists will feel it their duty to aid you in the work of keeping up THE RELIGIO-PHILOSOPHICAL JOURNAL.

J. K. Miller, Minn., in renewing his subscription says: It is hard for everyone to get money this winter. I am an old man sixty-five years old, but I do not want to be without THE JOURNAL. I have taken it more than twenty years.

Helen G. Thatcher, Minn.: From what I have read and from the high commendation of our arisen brother Bundy, I feel like congratulating both you and Mrs. Underwood on the accession to the editorial management of the dear old RELIGIO-PHILOSOPHICAL JOURNAL which I have taken and been a constant reader

of you and Mrs. Underwood identified with it have I admired its broad and scientific tone and its generous spirit. I have had a varied experience in religious thought and work, but when I remember your former attitude toward spiritual subjects—one of entire respect but candid skepticism—I marvel at the force of the evidence which could work so great a change. When I read the intellectual acumen of your famous refutation of the "Design Argument," which gained my youthful admiration to such a degree that all the studies of the college curriculum could not disturb my position on the point of personal theism, I feel to grant a high degree of credit to whatever you affirm in this field of psychic phenomena. We need such minds as yours to clear this field of the shallow assumptions and foolish arguments which have burdened it too much.

Mary E. Buell, Wis.: "Congratulations and good wishes for your present and future success."

Mrs. M. B. Anderson, of Washington, D. C., wishes the new editor all success in his undertaking.

Mrs. Elizabeth T. Stansell, the psychometrist and healer, now in Denver, Col., not only writes "I am sure you will make THE JOURNAL a success financially" but adds "I will do what I can to aid the financial side."

J. C. Cox, who during the year has shown his appreciation of THE JOURNAL by sending many new subscribers, writes: I like your JOURNAL—always have—and like it because it is clear of rubbish and its literary character, and morale as well, is of high order.

Dr. Henry Wagner, of Denver, Col., writes: Judge Belden sounded the keynote of progress in THE JOURNAL of January 13th: "Objections to Spiritualism Answered." The Judge is my fellow-townsmen and well versed on spiritual subjects.

William Drury, Ill.: I am inclined to think THE JOURNAL is in good hands. Don't give up the good old ship.

Judge R. S. McCormick: Without an exception or qualification, allow me here to say I could not in words scarcely give expression of the value of your estimable paper and am heartily glad that you and your noble wife have it in charge.

Ljela Moore, Manchester Mills, Texas: I have always been a great admirer of the paper and for the past three years an interested and happy reader of it.

Mrs. Adelia N. Kelley, Benton Harbor, Mich.: May success attend you.

C. F. Rich: I am glad THE JOURNAL has fallen into your charge.

J. H. Gordon, California, expresses "the most sincere wishes for the success of the editor and publisher of the above most excellent and instructive (and I might add liberal) paper."

Thomas McArthur, California: Although I have never met you, I am tolerably conversant with the critical work you have gone through and I am greatly satisfied that you are in charge of THE JOURNAL. The rascally medium had nothing to hope from friend Bundy and I think his case will not be improved under your management.

Lizzie Kellogg, California, appreciates an editor's position: "L. M. Pratt thinks you had better leave Romanism, dreams,

who I cause for thankful. The JOURNAL is continued per I enjoy. I wish you the best and will help all I can.

RELIEF TO AN OLD SOLDIER.

Mr. F. G. W. Strickrott, an aged veteran of the war of the rebellion, hands us the following testimony for publication: "Fruitdale, O., Nov. 21, 1893. Ever since the war I have suffered much with stomach trouble. I could eat nothing greasy, as it invariably made me sick and uncomfortable. I was troubled with flatulency and an oppressed feeling as if short of breath, especially when I would sit a great deal. At times I would have constipation, then again diarrhoea. Since using Dr. Peter's Blood Vitalizer I feel greatly relieved. I have a good appetite, my bowels move regularly and I am not bothered any more with that oppressed feeling. It has also cured the rheumatism from which I occasionally suffered."

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