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 wellknown 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 ed her to make some investigations on the subje

very difficult broken same of madiums say whe 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 colums 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 e sincere, honest, and honorable. We are | manifestations we do not not

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 desciption through bereavement, that I cannot think THE JOURNAL; for in as in the human" in many similar cases. In earlier days per lections be brought to believe sonal experience faught me the bitterness of such | rules even in their affliction? I find I can only do 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 me to blind my perceptions to all the woe, misery, 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 melike 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 themthey 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. our span of earth I cannot give up hope. Whence'do they com

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 occurrent address those dear fellow-serio----

simply what my young friend asks me to dohow I, myself, became convinced.

Until through spiritual teaching, there daw 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 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 for its apparent purposelessness. It is hugged the cold comfort to our hearts—ar very cold at best-that through our misti struggles, our suffering, our blind stur obstacles in the direction of progressive we were helping to make life for future

easier, and humanity at large more m

tellectual. But as we looked over the

grave-sown Past by the light of history,

ceive but little decisive progress, and th.

by discouragingly slow processes, as we co

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

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When through writing done by my own hand, unwilled by my own intelligence, and in handwritings | ta utterly unlike mine, there had been repeatedly given | ear 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 w 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 buman 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 senration of sound; or how ethereal undulations coming in contact with the retina produce luminousness? So, in our common daily life, we are sur-

rounded with unseen mysteries which we understand as truths, only step by step, as knowledge they are explained to us. So though not arent to material sense-perceptions, spir
res are none the less real, and over and a proof of their reality been given—are ven, in numerous attested ways.

in face of this most reasonable explaand being, can those who believe the sophy wholly true, because of its perwith reason and the law of evolution ep beyond the natural plane; feel happier auspices

> "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 terme aindedness, the other case being one of thought concentration. We have in "brown-study" an extreme phase of this menal 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 us 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 they 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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mental vision than anything else. There are our 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 o few theories are capable of mathematical demotion there is generally room for the assign error, and therefore excuse, be it well or ill-founded,

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 another form of the "fixed no visible nervous system. Yet, more than some of

t seen, but abled or aror a weak The irritability er petals and of others in or their flowers, is remarkable and w 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. Insectiverous plants show something akin to intelligence. The Venus flytrap, the sundew, and other plants are able to digest animal substance, and flies and other nutritive 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

nitigate the hardships and to improve the condiof the unfortunate. If, in later times, the
adopted have accomplished these ends more
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ies to-day are wider and more active than
were thousands of years a o, so one person, no
one system. Is entitled to the exchange credit of having wrought these changes; although every man who

one system, is entitled to the establishe gradit 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 encouragment 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 halfdestroyed 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 that field of wonderful manifestations; her investi-

alans, arger view of sions have their peculiar exc a result of temporary influences ; that civilizations, when compared as an, be compared 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 eauses, 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 Jast 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 parrow views are much reduced in in portance 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 dramatis 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 of our masks, standing like strangers on a strange stage, and wondering how for so tong a stone we are not perceive the simple distinction between persons 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 humadity. 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 slighest 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 recfitude 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 he expectations way of the phenomena of nature. If the production of 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 spiritic 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 spiritic, according to their efficient cause, i. e., those produced by the animic force of incarnated man, and those produced by the spiritic force of disincarnated man. Just as som-

tion) uypuche ens of animism, i.

nomena—it bein' discussion whether they gone into some 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 spiritic. 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

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 ARSAKOF,

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,

hurried sud apparently be said their me doctors had mistan.

them agreed that they were all with one

vent in this manner to feelings of disappointment a... 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 and stood erect upon the earth; gracefully, 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

ercise pure sif, good food, pure water. Even you see in nature is active around you. All the acmais in nature are busy in their instinctive pursuits; few of them are ever ill. Inanimate auture 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, become strong, brave, noble, manly and womanly, good" Here she ended and dropped the parchment upon the earth; a cloud received her, and she immediately ascended and disappeared from sight. A silence ensued, more expressive of approbation than the loudest peals of applause. One of them approached 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 hypochrondriac and hysteric patients took journeys on horseback to distant and opposite ends of the country. 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 instead 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 consumptive man threw his balsams out of the window and took to pure air, good food and the development

M. L. H.

a so heavy. inought of body; il freedom! And O

_ without being ogether without n a word, they all ey joined in offering lygica; schools were erected she inculcated, and in future she will ...oved and adored by all the children of the earth.

Jan

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 . sew when I left the body; all seemed strange. enlands, and of exquisits beauty, Wonder filled me we 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 hat was written was:

"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

i that wrote extensively and, but would not identify through 1 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 ecstacy, 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.

"Qumy sweet sister."

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."

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 mar 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 change. Only a little clearer. Dear C-, be women also, have help from the Spirit-world; all you, it is a perfect state of joy here?"

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 belp, 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

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 everywher Oh, my dear once 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 ladened 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, 1893.

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 not told

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 bands?"

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 " y -- " nou rest.' So spake the great Teacher and it is not breverent for me to say, come unto us in the colectial 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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clothed upon by them."

who have found the way of lit ...g) ere the gate of death is unbarred to them. Oh, my soul how wonderously hast thou been led and delivered. 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

Mrs. S- returned home and to the cares o 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. Shas 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 extensively 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 seeking efforts for personal power or prosperity, while accomplishing much good, are in themselves abortive 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. Selfishness eats in, destroys. Solfishness 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

She whom you love is still under our guidance; a bright spirit. She learned how to pray and in response 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 accidental human ties, is meant, but soul to soul, spirit seeking spirit. This plane never disappoints. The human affectional plane, in its ordinary sense, of accidental attachments, may give you many disappointments. Errors of belief, basty 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.

SALEM, O.

MENTOR."

T. C. P.

Alicer Working turned his attent ject a man of ord any Wagner, and trance played the "Ride or exhibited the greatest exciteme.

and when questioned as to the effect upon his

gan to relate the story of Tam O'Shanter's ride a. what best expressed his impressions. Then the doctor played a part of the "Gotterdammerung," in which the death motive occurs. The man became pale and rigid, his pulse dropped to 40, his respirations 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 ghast. Of hopes which thou and I beguiled To death on life's dark river,

or some such cheerful stanzas, for none of the sonnets 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 violin, take of their clothes and wash them on the back of an overturned chair for scrubbing loard, as do a hundred other abourd 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 certainly be a remarkable discovery should these experiments 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

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 entertainment except from the relief when it is finished. How easily all this could be changed by hiring a "professor" 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 "Humoresque," or shedding tears of grief as a Beethoven adagio died away, instead of clicking their watchcases and pulling on their goloshes. If this Michigan 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 planist 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 Experiences," in the New Church Independent, relates the following of the celebrated Father Taylor:

UB 900 0 soween the guns. __ legs were served out, e came is past. I hope never to reinis was before the rebellion. When the a. a croke out, his only son entered the navy I served with him during the war.) But to return o the talk on the present occasion, Father Taylor continued in substance as follows: "But we must be lwavs ready for the worst, for the devil is not et dead, though I hope to give him a black eye, beore we get through. Shipmates, you are always welcome to the Bethel, and I'm glad to see you look so well and appear so happy. But, seriously, how long will this state last? I can answer for you-until the land-sharks have skinned you. I see some of them present; they will hang on to you while you have a dollar left. Now, dear children, avoid them; their proffered friendship is death, and you know it. You are now sailing along heedlessly with square yards and flowing sheets, but before this day next week, I fear some of you will find yourselves under close-reefed topsails on a lee shore with breakers ahead and breakers astern, and blue blazes under your lee." So vivid was his description of a noble

your mainsail's on fire!" Father Taylor paused nearly half a minute, then bending over the pulpit, in a subdued but impressive voice, said: "My dear, dear brother, you're right. What can be more terrible than the wreck of a lost soul?" Father Taylor fell on his knees and was lost in prayer, and soon had all present in tears.

ship wallowing in the trough of the sea, exposed to

overwhelming destruction, that a sailor in the midst

of the audience sprang to his feet and roared out:

"Luff and weather hell, you lubber; the lee leach of

'E REA' SE OF FINANCIAL COMPLAINTS

insec with to an enormous extent Shearman in the December Foram. All wholeale 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 un-

s tnat a with in aind got deous as to bevuat the 14 eject to change. We may require to un. s as to what the laws of Nature really are, but so lar 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 education, in the narrower sense. But a close study of the subject by observation and experiment in breeding 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 enorregit and have per in of explanation by may principles of which our existing estation 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 supersenuous 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 uhknown 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 | have been incinerated there, among them the reshall 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 N. Y., or at an establishment on Long Island, the 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 | ened by cremation, makes it increasingly likely that worthy of themselves. The same applied to the lacts which conclusively prove that man's conscious, this reform will make rapid progress.

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 summafize this evi-

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 Paychical 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, aven 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 it 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 mains 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 hereabout who desired to have their bodies disposed of in this way to leave directions for the incineration to take place at Troy, ease with which Forest Hills can be reached, and the fact that public curiosity is no longer unduly awak-



QUIET SIDE OF NATURE. BT F. G. O'BRIEN.

The quiet snowflakes falling, like gentle words of

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-

The trills of feathered songsters soaring to the

The opening bud and flowers touched with nature's Are smiling-sweetly smiling o'er vast expanse of

O'ft we love to linger to hear the rippling fill,

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 happ 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

Keeping guard at midnight, in our sleeping hours Minneapolis, Minn.

A MEDIUM'S EXPERIENCE—CON CLUDED.

It must be borne in mind that these contemplations were for the purpose of drafting and providing by scientific methods, a al remady chiefly for the offences of the leasured average balance. This imi care for superior bon-trations. 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 military training to provide against foes man lives and moves in God, is a part of from abroad—and who is afraid of an octhe universal system and a factor in its operation.

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 | War to furnish military instructors in our be incorported and operated in man. This schools? It would seem so if he has "connecessitated two brains so to say. Man | sented" to give them. And has this apwas thus capacitated in all the degrees of peal come from the possessors of wealth? angels and arch-angels. By this system, etherial 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 experimentations, and become a tenant of the mortal form thus to instill the superior and natural qualities in this new race. His our schools a place to train immature boys mate had a similar creation by special in- | to a respect for warfare? Boys can be ductions of chemical force of superior de- | drilled in healthful bodily exercises withgree. The system was thus set in opera- out calling in "national military instrucion in man and throughout all space, | tors."

gradually power syste The birth the middle ag to secure legal

all space. The death on the c 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 fulness 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 beneficient 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 dweit. 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 mint and do have their nerve centres and avatem thus linking man to . . . soul vibrations from the highest scraph to the lowest mortal are constantly going on for the purpose of regenerating the mortal the whole universe of life and energy impresses itself by ceaseless vibrations upon all susceptible forms, but more directly

(MRS.) M. KLINE. VAN WERT, O.

upon man.

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 casion to fight at home? The same editor writes further: "Arsenals and armories Man is a product of evolution, has an i 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 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

zo-that "in the two war will be dead." If our trained to the idea that "thous pon stronger" than the bullet-that man hood is greater and nobler than the skill | this KI 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 i of duty and of a sense of responsibility still bolding its own.

Perhaps nothing so distinctly marks the difference between the children of the welland transforming him into an angel. Thus | to-do, and those of the struggling classes | than the readiness with what the latter accept and shoulder respons bilities. 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 papper 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 automatom.

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 stagma of criminality?

Our station houses are full of suchsouls to 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.

day wiscom. cease to be lucrative.

However "wisdom linge. that little which we all do kno... physical or psychical law we seld make our very own to regulate our de sires.

Jersey City, by the way, deserves more attention than it is in the habit of receiv ing. It is in many respects a very "live place. Its high school is productive c 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 samr 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 ques tion 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 test equips men of the down

week arriving late at Professor Pourtor lecture on "The Evolution of Color Animals." I was among many more turne away from the impossibility of obtaining even standing room.

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..., "eu claes.

gane: mane to mend their broken taes, or laugh at a' their pawky ways, The nichts 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 pairt in that or this, An' oot o' trouble mak's a bliss, Wi' kindly word an' guld nicht kiss? Deer mither's gane.

The faither's there; but losh! puir man, Sin's 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 Ther of quite unusual imaginative power.

This new which known as the author

This was which is one of the most pop-TO THE PARTY OF TH

lished work is "Horace Chace," which hee 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 ludicrously painful. The tale bearer was title of "Castle Nowhere," which was her taken aback, stammered out a qualificafirst 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 at its best is wholly admirable, and she is therefore unequalled as an infant food.

.on. exuber. lous good nature. In later als. when 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 doublebill 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 merrymaking.

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 aponsor as assuring an entrance into soclety. He was assounded at the large number of answers, which came from persons of great prominence to crafts, frablemable, and sector works. Sup-pressing the names of the writers, the essess have been published, and London society is proportionately horrifled or pre-

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 tion, 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 gossipy 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 mary 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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Readings from the Book of Nature. By Simeon Mills. Chicago: Charles H. Kerr & Co., 1893. Pp. 131. Cloth, \$1.00.

When we read in a book intended to be scientific, that "in nature, to make any progress, any new discoveries, it is necessary to break loose from all established schools of learning and no longer think through books," we feel our critical spirit aroused. The present is so intimately linked to the past that it is impossible to get rid of it; the past is indeed the lever by which further progress alone is possible. It is not surprising perhaps that a writer who is heedless of the results of scientific teaching should deny the existence of the ether, as Edison himself professes to be unable to understand how it can be both as rigid as steel and as soft as butter. But if he advances reasons for his doubt he should see that they are reasonable, as they become a test of the value of his opinion. The first objection raised by the author to the existence of the ether is rather against the wave theory of light, and it is simply that the ether is merely "the creation of a subtle imagination." The second objection is that "the law of vibration is fulfilled" by the production of sound, from which we infer there is no vibration without sound, and as sound is due to air motion there can be no ether, an argument which is based on a simple assumption. The only objection which has authority behind it is, that the ether as a rigid substance must offer some resistance to the motion of the planets which must therefore in time be brought to a standstill. This difficulty is however more apparent than real, and even if real it would not be sufficient to rebut the presumption arising from the phenomena of light and electricity. The position taken by the author in relation to the ether is one of simple disbelief. With reference to another important subject, however, he expresses a very positive belief, based on scientific facts, which is directly opposed to scientific teaching. He lays down as "an immutable law of nature" that only empound substances are combustible or

losive, from which he concludes that

ogen and oxygen gases are comand companies of water, has non-combustible and therefore is an elementary substance. As to the latter conclusion, water can as a fact be decomposed | ings claiming to constitute the New Gosby the application of a sufficient degree of heat, just as the burning of hydrogen by oxygen will form water. Combustion is really an incident of chemical affinity, although it is attended with decomposition owing to the greater affinity of oxygen for one element than for another, the combination being attended with the emission of heat which expands although the chemical action is contractive. The experiments which appear to support the author's contention that oxygen and hydrogen are actually generated at the positive and negative poles respectively of an electrical battery, and are not due to the decomposition of the water, are capable of another explanation, which we cannot enter into here. The author is equally unfortunate in what he terms "a new theory regarding colors." He makes a mistake to begin with in speaking of seven "primary" colors. Some scientific writers speak as though there were only five chief colors in a beam of light, although six is the number generally allowed. But further the so-called primary colors are said to be distinct kinds of imponderable elementary matter, which become changed in form or condition by uniting with ponderable matter. It is not surprising that light, heat, electricity and magnetism are also spoken of as forms of matter, a conclusion which is consistent, however, with the rejection of the undulatory theory and the denial of ether existence. Elsewhere those modes of motion are classed with combustion as mechanical forces, as distinguished from attraction, gravity, affinity, cohesion and repulsion, which are called vital forces, as being "constant and unchangng, never varying in character and ac-ion," and not being alterable by any me-chanical device. There is here much confusion of thought, arising in great measure from the attempt to be original, but chiefly from the confusion made between force nd energy. This confusion is inexcusa-

because it is intentional, as the author rs to the fact that a broad distinction between force and energy in the book of physics published in series. Until this distinction, ween atom, and molecule are

ical science will remain in factory condition. We she referred so fully to the pres we not believe it to be the res honest, although misguided, i that it is desirable to warn its i. readers against relying on it as gr. perfect interpretation of the "book of a ture." Nevertheless it contains much valuable information, and some ingenious speculation. Moreover it is written in a clear style, and is free from the mathematical formules which so often make a book useless reading for the general public.

Our New Hymnal; for General Use and Special Services. By Philip Phillips, Mus. Doct., and Philip Phillips, Jr. Cloth. 369 pp., \$1.00. New York, London, and Toronto: Funk & Wagnalls Company.

The churches of every denomination will be glad of this book. Its title, "Our New Hymnal," indicates the character of the contents, which are adapted for use of every Christian congregation, so that each one can call this new hymnal its own. It has, also, other important features which make it of still greater value, supplying a choice selection of hymns for every occasion, for the Church, the Sunday-school, Evangelical Meetings, Prayer and Gospel Meetings, for Christian Associations, Epworth Leagues, King's Daughters and Sons, for Mission Work, National Occasions, etc. There are in the volume 5:30 hymns, ancient and modern. (the text printed in beautiful brevier type) representing more than seventy different authors.

An aid, for those who shall use this new hymnal, is its complete Concordance Index, whereby any pastor or leader can find and select at a glance, the right subject or sentiments needed for any religious occasion. There is an alphabetical index of hymns by their first lines, and an alphabetical index of tunes. Its compilers and editors. Philip Phillips & Son, are men of song who are known the wide-world over in the line of sacred song.

The Story of the New Gospel of Interpretation. Told by its Surviving Recipient. (Edward Maitland.) London: Lamley & Co., 1 and 3 Exhibition Road, S. W.

The design of this book is to give a more. particular account than has hitherto been given concerning the genesis of the writpel of Interpretation. Mr. Maitland says he is the survivor of the two recipients of such Gospel and, as such, he has spared no means which may minister to its recognition and acceptance by the world for whose benefit it has been vouchsafed. The book is intended as an epitome and instalment of a larger work in the course of preparation. It is largely biographical in character, being the history of a collaboration, between two persons, a man and a woman, the object of which was the discovery, at first hand, by means of the faculties of which they found themselves possessed, of the nature of existence, with the express view of supplying the world's supreme need—the need for a perfect system of thought and rule of conduct. The two persons were Anna Kingsford and Edward Maitland and their chief works were "The Perfect Way" and "Clothed with Sin." They started as idealists and "had yet to learn and who ultimately did learn, that the Ideal is the real, and is spiritual." And this they learned by means of the psychic faculties possessed by Mrs. Kingsford from her birth, and which were developed by Mr. Maitland during their collaboration; the chief means to this end being the adoption by him of the Pythagorean regimen in diet.

Mr. Maitland soon arrived at the conviction that "the phenomenal world cannot disclose its own secret. To find this, man must seek in that noumenal world which lies within himself, because all that is real is within the man." Again: "Although at the outset we were in no wise believers in the possibility of such experiences, the time came, and came quickly, when the veil was withdrawn, and the secrets of the beyond were disclosed to us in plenitude, in its every sphere, from the abyss of hell to the heights of heaven, no experience being withheld which would enable us to bear positive testimony thereto."

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ow. In this number Gordon Clark has uper on "The Secret of Kant" and Davidson presents a translation heology by Dyonisius Areoparis has an article on 'Arisof Reason" and Florence .ms writes on "A Glimpse Into " "Knowledge and Belief Regardimortality" is the sobject of a paper Lutoslawski. This article affirms at "if spiritual existence is the only true kistence known to me and I am the only hing that has indubitable existence, its existence can never cease and must continue eternally, if anything exists; but I cannot imagine a time in which there is nothing and so I must continue to exist for all time and must have existed

always in some way." D. Appleton & Co., N. Y. City. \$3.00 a year; single numbers, 75 cents.—Babyhood, the Mothers's Nursery Guide for February opens with au article on "Cold Hands and Feet," by William H. Flint. "Dentition," by Dr. Charles G. Kerley is an article interesting to all who are intrusted with children. "The Mother's Parliament." by Mrs. B. P. Drury and "Baby's Wardrobe," by Viola Fuller Miner are among articles of interest to all mothers. \$1.00 a year. Babyhood Publishing Co., 5 Beekman street, N. Y.-Humanity and Health for January is an unusually strong number. Dr. I. M. Love's portrait constitutes the frontispiece. "The Money Problem" is considered by J. B. Follett and B. O. Flower contributes an article on Genera! Logan's "Prophecy and Its Fulfillment." Dr. Ella A. Jennings, the able editor, writes on "Men of Note," and on "The Florence Mission." "The Kindergarten Symbolism," by Fanny H. Dodge is among the other articles. The editorials,

N. Y. The New Church Independent for January has for its frontispiece a fine portrait of Dr. W. H. Holcombe, homeopathist, author and philanthropist, of whose life and writings a very interesting review is given. "Experiences of J. Mason Reynolds." a unique personality, remembered by some of the readers of THE JOURNAL, perhaps, by his contributions to this paper a few years ago, are given at some length by Joseph Hartman. Mr. Reynolds was a man of strong physique, of versatile talent, a poet, an orator and a vigorous prose writer. He had experiences which he regarded as thoroughly spiritual, saw as he believed spiritual beings, heard their voices and received instruction from them. This paper gives but a small

notes, etc., complete an unusually inter-

esting number of this live magazine. Ella

A. Jennings, M. D., 93 Clinton Place.

g the Shakers," by merson. "Hygiene for Women," by Jennie Chandler with other articles and numerous notes such as "Our Boys and Tobacco," "Relaxing Exercise for Women," "A Beautiful Voice at Seventyseven Years," "Hygiene of the Bed," "Chloral Taking," "Low Spirits," etc. make up a very valuable number of this practical and useful magazine. Dr. M. L. Holbrook, editor, 46 East 21st street. N. Y.—The Humanitarian for February has for its opening article an interview with Alfred Russell Wallace on "Hered ity and Pre-natal Influences." "The Evolution of Government," by the editor, "The Anti-Opium Crusade," by Surgeon-General Sir William Moore, "The Story of of the Women's Trades-Union League," by Rev. Stofford Brooke and "The School System of the Future," by Rev. J. Rice Byrne are among the leading articles in this number. There is a short story and a number of notes and comments, all of them interesting and of a practical character. London: Swan, Sonnenschein & Co., Paternoster Square, E. C. Chicago: Brentanos, Wabash Avenue.— The Electrical Literature for January contains numerous notes and references of special value to those who are interested in electricity. It is a kind of index and guide to the literature on this subject. Frederick De Land, publisher, 565 The Rookery, Chicago, \$3.00 a year.—Campbell's Illustrated Monthly for January, 1894, is a very richly illustrated number of this magazine, hertofore known as the World's Columbian Exposition and it contains a large amount of information in regard to the World's Fair, Columbus and Ericson. "The Functions of Illustrations," "The Progress of the World as Shown at the Exposition," and "A Night at the Exposition," are among the lend "; editorials which are clear, vigorous and strong, conveying very definite ideas of which were achieved by it. Among the illustrations are views of the different Exrosition buildings. There are scores of portraits of persons, most of them wellknown by reputation in connection with the Fair. This number makes a valuable history of the World's Columbian Exposition and is especially interesting to those who viewed the grounds and buildings and are interested in preserving in permanent form, with historical facts, pictures of the grounds and the beautiful structures, which have vanished or are vanishing. This magazine will be continued and will be devoted to the highest class of illustrations that can be made, covering all branches of history, literature, art, science and poetry. It will contain some of the best features of the World's Fair not published and besides, a complete history of the California Midwinter Exposition. Terms, \$3.00 a year. J. B. Campbell. publisher, 159-169 Adams street, Chicago.

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Wm. S. Fuller, California, wishes the editor success in the conduct of Tur 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 milleunium 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.

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 HE JOURNAL but understands and and lound?

THIE.

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 sulted 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 retrospeet 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 ausces. I shall never forget my delightful urs with Mrs. Underwood and I am) touch something of her thought week in The Journal. With great ttion of your able articles on Mr. ' "Science and a Future Life," I in, yours in faith.

so glad to of our tho. Philosopui. such good has this 1894, althou, may bring social to you. Please make n. that Mrs. Maud Lord D. Worth earnestly preaching, 1 pleading for the higher possibility life to crowded halls. Have you not more "automatic" experiences to give a 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. When gently 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 tildeon'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 A sister of Mrs. H. Eddy, of South | prevail." I will end this rambling note with an exclamation from Virgit's Sybil: "Procul, O, procul este, profane," which may be literally translated Baptist and Methodist parsons, keep clear of me. Final-

> ... OUURNAL With great w progressing all the 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

once you and Mrs. Underwood identified with it have I admired its brown and scientific tone and its generous spirit. I have had a varied experience in religious thought an I work, but when I remember your former attitude toward spiritual subjects one of entire respect but candid skepticism -1 marvel at the force of the evidence which could work so great a change. When I recall 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 aftirm 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

int cares

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

Mrs. M. B. Anderson, of Washington. 1). 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 mown 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 ns 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 Jannary 13th: "Objections to Spiritualism Answered." The Judge is my fellowtownsman and well versed on spiritual subjects.

William Drury, Ill.: I am inclined to think THE JOURNAL is in good hands. Don't gite 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.

Liela Moore, Manchester Milis, 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, Catifornia, appreciates an editor's position; "L. M. Phratt thinks rs. Anna M. Hecock, Texas: We were I have taken and been a constant reader you had better leave Romanism, dreams,

With it cause for . thankful Tric JOURNAL is continued. per I enjoy. I wish you the oesand 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 flatuency 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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