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

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THE OPEN COURT

THE ETHER.

By PROF. A. E. DOLBEAR.

It is encouraging to find increasing interest displayed in the nature and properties of the ether by those who would fain explain all sorts of phenomena and especially those often called occult, but there is a particular danger here, for if one gets the impression that ether is so far like matter that he can carry his inferences from the behavior of the latter to the former and be equally positive, he is mistaken. One can do no such thing.

To begin with, there are no nerves of sensation which respond to ether action directly. For the sensation of touch resistance is necessary, but the ether offers no resistance either in the way of mass or friction to the movements of a body in it. We get our information of existing things by touch through qualities not belonging to the ether.

For taste and smell, masses of matter in molecular form are essential. Nothing else affects these special nerves. For hearing, masses of matter must move in certain ways, that is, vibratory, in order to produce the sensation. There can be no sound waves in a vacuum and hearing would of course be impossible under such conditions.

For the sensation of light, it is wrongly supposed that light waves affect the optic nerves. They do so such thing. The waves act upon molecular compounds secreted by the eye structure. These are decomposed and enter into new chemical combinations through the activity of the light waves; the molecular disturbance is what the nerves take note of, not the cause of the disturbance, and it is therefore incorrect to assume that ether waves directly affect the eye. The sense of weight implies a mass of matter, and the ether is weightless. The sense of heat implies temperature and the ether has no temperature; that is, the temperature of space is absolute zero, which is only another way of saying that temperature is a function of matter and not of the ether. These seven senses are now reckoned as all the senses possessed by mankind. All of them have to do with matter; matter made up of atoms and known as the elements. The nerves themselves are but masses of the same kind and are affected by disturbances among the molecules. If there be any other kinds of nerves which have not yet been identified, the probability is very great that they too depend upon the actions of ordinary matter for originating sensations. At any rate no one is at present entitled to assert otherwise without bringing good evidence for his statement. Hence it follows that our knowledge of the existence of the ether is altogether inferential. It had to exist as a hypothesis until phenomena of many kinds brought corroborative

and cumulative proofs before men would accept it. Indeed it may truthfully be said that men have been compelled to accept the theory—not by feelings or sensations, but to keep sanity in science. Having accepted it, men have already forgotten the great doubt as to its existence which they so lately felt, and they hastily attribute to it properties similar to the properties of matter which it certainly does not possess. For instance, density, elasticity, atomic structure and so on. Now density refers to the compactness of molecules, but a substance not made of molecules cannot have the property density applied to it, if the term is to mean the same thing in both cases. Similarly with elasticity. That implies deformability and there is no reason in the world for thinking the ether can be deformed. How this idea is affecting physical science may be noticed by the words of Professor Pearson in his book called "The Grammar of Science." He says: "We shall thus find that our sense impressions of hardness, weight, color, temperature, cohesive and clinical constitutions may all be described by aid of the motions of a single medium which itself is conceived to have no hardness, weight, color, temperature nor indeed elasticity of the ordinary type."

This is a warning to be careful in thinking and assuming that the properties of the ether and its functions, can be properly described by the properties and functions of matter. It is about as certain as any knowledge we possess that the ether is so radically different from matter that the laws discovered to hold true for matter cannot be attributed to it. Some of them seem greatly at variance with the laws of matter. For instance one of the laws of motion is that action and reaction are equal and opposite. In ether it appears as if, instead of being opposite they sometimes at least are at right angles. If the ether does not possess the qualities of matter and does not affect any of the senses, as all matter can in some way do, it is not right to call it matter. If a name is needed for it in a general sense it may be spoken of as a substance. It is doubtless an entity, but an inferential one.

TUFTS COLLEGE, MASS.

THE GEORGIA WONDER.

By SOLON LAUER.

In July of the past summer (1894) on a Sunday evening at Onset, Mass., I was one of a committee of perhaps fifteen persons appointed to scrutinize the performance, before a large audience, of a number of tricks alleged to be manifestations of some power other than muscular. The exhibitor was, or purported to be, Annie Abbott, alias the Georgia Wonder.

At the outset I must confess that the exhibition was the most clever and scientific that I have seen in a long time. Every trick is carefully arranged with reference to certain mechanical principles, and the structure of the human body. In my opinion the power of this woman is simply muscular, though exerted in a way which convinces most persons that it is occult or superhuman. Certain principles or rules of evidence must be admitted at the beginning

of any investigation of this sort, one of which is this: that if any number of these phenomena are found to be fraudulent, the whole must be so considered; for, if Mrs. Abbott really possesses an occult power which can lift five men, that power would be competent to produce a sufficient number of phenomena to demonstrate its reality, and the presence in such an exhibition of several clearly demonstrated tricks is manifestly inconsistent. In the exhibition referred to, I discovered the *modus operandi* of several of her tricks, so that I succeeded in reproducing them to the satisfaction of an expert conjuror who had failed to discover the method. Other of the tricks I could not perform on account of the practice needed, but perceived the mechanical principles which were involved, so that with sufficient practice I was sure that I could duplicate them.

One of the cleverest of her performances was the weighing trick, which deceived the audience and all the committee, including the man who did the weighing. I alone claiming it to be a trick, and showing the method of its performance after the exhibition was over. The trick was as follows: First Mrs. Abbott called for me to stand on the platform of an ordinary pair of scales to be weighed. She instructed me to stand on the iron portion of the platform, which was about five inches wide, running around the platform. I stood with one foot on each side of the platform, my weight being about in the middle of the platform, measuring lengthwise. In this position the weight registered was my normal weight, about 140 pounds. Then I stepped off the scales, and Mrs. Abbott stepped on. But she took a position differing from mine, as I observed. Her feet were placed on the extreme rear of the platform, across the rear corners, her heels being just on the rim of the platform. I asked her to place one foot forward, but she objected that she must stand on the iron portion. I remarked that the iron extended all the way around the scales, but she still persisted in her position. Standing thus, she easily caused her weight to fluctuate by tipping up the front of the platform slightly, and then lowering it again, and the man who was weighing her was not able to move the weight fast enough to record the fluctuations.

It should be said before describing the second stage of this performance that all members of the committee save myself were by her request seated at the rear of the stage, where they could not observe closely her position on the scales. I had been standing near her, and when she began this performance, sat down opposite the scales, where I had a favorable view. The man at the scales was too busy with the weights to observe carefully. The audience could not see the details, on account of distance.

The second stage of the weighing trick was as follows: A small box was handed round among the committee and pronounced unsuspecting. It was then placed behind the scales, and I noticed that it was just the height of the platform, which it touched at the rear end. This box was ostensibly for a man to stand upon, in order that he might crouch down on Mrs. Abbott's shoulders, as she stood upon the platform of the scales. When this man bore down upon her shoulders, the scales registered many

pounds less than her normal weight (which she stated to be 98 pounds, but which, I should say, was nearly 120 pounds). The explanation of this trick was very easy to me when I saw that her feet were so placed that her heels rested on the box behind her, which thus relieved the scales of much of the weight of herself and the man who was vigorously pushing down on her shoulders.

The third stage was as follows: A board smaller than the top of the platform of the scales was placed on the platform, ostensibly for insulating purposes. Then Mrs. Abbott invited the man who had previously pushed down on her shoulders to now partially lift her from the scales; and while he was doing this, her weight was reported to be several pounds more than normal. This trick was performed by pushing with her foot the board so that it rested partly on the box, before the man who was to lift her had stepped upon the box. In the excitement he did not notice the board, and thus he and Mrs. Abbott were both standing on this board, one end of which rested upon the scales, throwing the greater part of their combined weight upon the platform. Although the man lifted her from the platform, he still stood on the board, and thus did not lift her weight from the scales, but rather added part of his own weight. The scales registered 150 pounds if I remember rightly. This was the last performance on the programme, and without waiting for any report from the committee, the audience rushed out, exclaiming upon the marvellous things they had witnessed. The other members of the committee crowded around Mrs. Abbott expressing their profound astonishment at her gifts. My own congratulations were upon the clever exhibition she had given, and were received with suspicion. The man who did the weighing was, he said, a prestidigitator, but failed to learn the modus operandi of any of her tricks, but confessed himself satisfied when I did the scales trick and allowed him to do the weighing as before.

Other tricks would be difficult to describe in detail; but may be briefly mentioned. She produced a snapping noise on a tumbler, by holding it with a handkerchief, slipping her thumb or finger along on the glass, producing thus a noise like the crackling of electricity. I did the same afterward. A physician was called on the stage to take her temperature with a clinical thermometer. He reported it to be three degrees below the normal point, indicating an abnormal condition which in a patient would be considered very dangerous. I did the same thing next day with his thermometer by slyly inhaling through the lips, and exhaling through the nostrils, thus keeping a current of cold air playing on the tube of the thermometer, and putting the temperature at five degrees below the normal, yet I still live.

Several minor points which I observed early in the performance excited my suspicions and may serve as cumulative evidence of its fraudulent character. Once, when she had three men so placed in a chair that the weight of all turned upon the feet of one of them as a fulcrum, and a slight degree of force would be needed at the rear of the chair to lift the chair and its contents from the floor, she pasted a narrow strip of paper around the biceps muscle of her arms, to show that she did not exert any muscular force in the lifting. I at once perceived that in a straight lift, from the floor upward, the biceps muscle would not be called into action, and so the strips would not be bursted, though she might exert a great amount of energy. I called the attention of a physician to this point, and he at once admitted its validity, but did not interfere with the performance. At another time she held an egg in each hand, but so placed her arms under the chair rounds that the lifting was done with her wrists, and the eggs were of course not broken. At another time, in pushing against two men with a rod, she asked me to put my hands against the rod, and she would place her hands over mine, so that I might know she did not exert any muscular force. She did the pushing with the ball of her thumb, merely letting her fingers rest over my hands. I told her this, but she did not change her position.

The method of some of her tricks could not be ex-

plained without mechanical drawings; but perhaps I can suggest some of them. In one trick she has a man sit in a chair, and another man across his knees, facing him, but leaning away from him, the two holding hands. Across their knees she has a third man lie extended. The weight of all three really rests chiefly on the feet of the one sitting in the chair, though it seems to rest on the legs of the chair. A slight lift on the rear legs of the chair raises chair and man off the floor, and seems a wonderful exhibition of power. She stands on a chair and asks three men to hold her up by the elbows. She then allows her elbows to rise, while she sinks down to the floor, in spite of the efforts of the men to prevent it. She asks two men to lift her by the elbows, and they are able or not able to do so according as she holds her elbows rigid or not. But I have indicated enough to convince the candid investigator of her claims that he is not in the presence of any power more remarkable than muscular energy, which is wonderful enough, if we would but attend to it. The miracles of nature, the powers of the normal human body, are sufficient to excite awe and wonder in a rational mind, and only the ignorant will continue to be deluded by spurious exhibitions. That there are powers in nature, and in human nature, not yet discovered or classified by science, I am ready to admit; and it is the conviction of such that often makes people the dupes of pretenders, whose tricks may be but counterfeits of genuine though unknown powers in nature.

UNTO THE MOUNTAINS.

BY MIRIAM WHEELER.

Weary with scrubbing I stretched my stiffened limbs in the sun lying upon the roof of our dwelling, that losing sense of my body my soul might spread her wings in the freedom of space; and sleep lifted me tenderly and placed me upon a flat piece of ground covered with dense undergrowth which had been rising there for centuries. Far off I saw the fair peaks of snow covered hills piercing the blue ether and I knew that there, shrouded from sight by earth mists, lived the lonely Ideal, and I set my face resolutely towards them. As I disentangled my robes from the clinging, clutching brambles at my feet a sharp stone violently thrown hit me over the heart, and with a cry of agony I beheld my own mother, the woman who gave my spirit form, about to attack me once again with implacable scorn. And I, sobbing, called to her saying, "Mother of my body who gave me the best juices of your being to nourish me into womanhood, feed me now also with spiritual food. See I toil towards the mountains."

And she said, "Would to God you had never been born since you do not mind the counsel of your best friends. I see no mountains. Tarry even yet with me and I will repair your torn dress so that no man shall discover the rents therein and know your shame that you have left the beaten track." I halted for a moment, for the material magnetic bond of the body of a child to its maternal parent is not severed with its umbilical cord. But her worldliness repelled me and one spake through my lips to her saying: "The time has come when I must be and not seem, when I must do and not dream. Come with me likewise and make a path unto the mountains of God."

She remained where she stood, however, sadly enjoining me to return, and I traveled on for some time alone and in much grief. At last some other journeyer clasped my hand with passionate comradeship, and I said seeing the beauty of the soul, "We will keep together, you and I, on this same path, for it is the shortest way, if the thorniest, to the hills." And for a like distance we walked side by side. The wounds made by the stones and briars seemed quite painless then. For a little distance, but presently when we came to the junction of two divergent roads I descried the divine summits of the soaring hills nearer looking down the one, and my inseparable comrade said, "No. See the hills are this way. I must leave you for you are wrong to travel upon that path. It is a road that is a mirage.

It seems to lead up, but it is really a declivity to hell."

And I, weeping tears that sear like red-hot molten iron, cried, "Friend, do not part thus. I too love truth. Kiss me at least farewell, but, and if you do not, take my hand and touch it with good will." But my comrade turned from me, shrinking back in fear as if some horrid leprosy had broken out upon me with white and shining scales. Then, overwhelmed with a cold and clammy earth fog, I wept for a moment, questioning, "Do not we both love God, then should not we love each other?" But my companion answered calling aloud from the path down which he was hastening, "Take not His name in vain. You go to destruction. Your feet wear away thither which will mislead those behind."

I said, "Nay, for I bid them not heed my footsteps or yours, but to lift their eyes steadily into the mountains and make straight thither. Moreover I teach that all men should open their bodies to divine influences by pure lives, loving hearts and clean thoughts, that the spirit may flow into them and they may be led of it. Souls must be free to live their ideals and prove by experience, and so win to loftier uplifts and find wherein true happiness wells from the hidden sacred source of love and sacrifice, making the desert earth rejoice to green fertility. But I must go where I behold the light," and I stumbled on once more alone. So when again a form emerged from phantoms round and clasped me by the hand, saying, "Sister, I must walk always with you," I put it gently from me, answering, "It is not me you love and rightly. It is the light; I reflect only a little ray of it. Yonder over the far hills it dwells in energy and love—male and female—a unit. Lift your eyes and follow on. If one falls, help him upon his feet but do not tarry looking upon his face or into his eyes. It would not be sinful so to do, for evil is only not love and not light and not energy. Yet it would delay you unless indeed he should prove to be your complement, that together as unity you combine to mirror God. But do not mistake. You do not know me. I am not what you suppose. If I drop this covering of reserve that we are granted, you would again turn from me."

Courage, Comrade! Onward! Onward! Follow your highest as I do mine also. By and by we shall see light and each other cleansed and glorified."

So I walked by my comrade very sweetly for a while, but when I was about to speak to her one day I found that she had departed from my side. For she had seen the high land beckoning her away down another road and had not tarried for leave-taking. Thus had we both been spared the bitter pain of wanting anything, even each other, for self, by desiring most of all the Light that we might like motes radiate it to all. And I journeyed on once more alone, unto the mountains.

WHAT SHALL WE DO TO BE SAVED?

BY RICHARD WAHLE.

In looking at our present civilization, with its grand achievements in every line of industry, of commerce, science and art, we can well feel proud of the progress made, particularly in this last half of this century. We look in wonderment at the possibilities of the human mind, and with dismay we notice that all these achievements have done so little to make men happy. We find sickness, moral depravity, dissatisfaction among the rich and the poor, among the learned and the ignorant classes. What is the cause of this?

The advancement of the human race has been one-sided. Most all improvements have been made on the materialistic side of life, and the spiritual side is entirely neglected. The church, whose domain it is to enter into the realm of soul, to study the laws of spirit, has entirely neglected to do its work. By tying itself to certain dogmas made thousands of years ago it stopped further investigation, kept the people in bondage, and made itself the greatest obstacle to the unfolding of the spiritual nature of

The church itself has driven men into this fatalistic tendency, by denying them the right to act on spiritual matters. Had only half of the energy that has been expended in the pursuit of material accomplishments been applied to spiritual attainments mankind would be happier than they now.

What shall we do to be saved? We must go to nature, we have to change our modes of living. We have to learn that idleness is not an ideal state, but that life means activity; that luxury means dressings and cowards, but plainness in dress and shelter means health and strength, and happiness cannot be found in sensuality, but within our own soul, by conforming our ways of living with the laws of nature, with God. We have to learn that all people of this earth are brothers and sisters, however high or low their station may be, and have to enact such laws as will guarantee to every individual his own free development.

But above all we have to learn that there is something high and noble within us that awaits development. Well it is to learn the laws of the physical universe, better though and of the greatest importance to learn the laws of the soul. Let us be able to scientifically demonstrate that there is a life hereafter, that death is not the end of our existence, but the beginning of a greater life, that all the money and luxury of this world are not only valueless in the future life, but are the greatest obstacle to spiritual development. Let us be able to teach that love, will-power and knowledge will open the way to happiness; that without these requisite we will be losers on the other side, that we have to learn our first lesson there, which we should have learned here; that trouble and mortification awaits the unprepared, where joy and happiness might have held sway.

The one who devotes his life to the scientific investigation of the human soul and its relation to the universe, the one who can demonstrate beyond a doubt to every rational being that there actually is a continuation of individual consciousness after death, and that we reap there as we sow here, such a one, I say, is the greatest benefactor of mankind. The people once convinced of the reality of future life, knowing that it is as certain as death, not a speculation of theologians or a phantasm of some unbalanced minds, having learned that luxury and idleness are its greatest enemies, will turn their eyes to the development of their spiritual nature. Love and good will among men will take the place of greed and selfishness, and all social evil will disappear. I therefore look upon scientific Spiritualism as the savior of mankind.

BALTIMORE, Md.

NOTES FROM A PRIVATE DIARY.*

COMMUNICATED BY DR. H. M. HUMPHREY.

[This article and the one immediately following it were printed in THE JOURNAL last week, but the compositor who handled the type in the making up of the number, so separated and disarranged the articles that for the benefit of the readers of THE JOURNAL as well as in justice to the writers, both articles are reprinted.—ED.]

It was asked if it were possible that such messages as we had been receiving could be given through an unlettered medium, whereupon "Worker" wrote:

"I do assure you that it is in many ways vastly more easy for us to produce startling phenomena through a slow and heavy brain. It is in such case impossible for the medium's own brain to suggest any idea before our own ideas have taken the upper hand. The best medium we could wish for tests would be a simple, healthy, trusting peasant, whose interest would be sufficient to allow us to produce, through him, instruction and lessons far above his capacity of production, and even understanding."

Messages Written Automatically through the Hands of a Lady, and Expressing Sentiments Strikingly at Variance with Those Envoiced by the Lady Herself, She being an Agnostic.

Something was said about spirits writing in a language unknown to the medium, and a poem in Arabic was spoken of:

"As for a poem in Arabic, it would not be the simplest thing in the world for any of you to attract an Arab spirit sufficiently for him to control you. Would it not be rather unnatural for you to expect a person, about whose country, and about whose life, and about whose work you were ignorant, to come at your simple call, and give time and patience and energy enough to control one of a company of strangers sufficiently to reproduce a poem, even if he still knew a poem, by heart? And your medium! What is there about her to attract an Arab, and to find her any satisfaction or content or benefit in his strange words and in his uncouth ideas?"

July 21st.—I had long wished for some message from my daughter, and at last a spirit, giving the name "Armida," and coming in her place, controlled the medium. The handwriting was small and delicate, and entirely different in its character from the others:

"I am one who sought pleasure, and found indifference; who, out of indifference, was brought to despair; who, in despair, saw burning dimly the light of love, of universal love, and thus from despair was brought to content. I am one who, in content, lost selfishness, and in the thought of others, found happiness; who in others' joy found the pleasure so long and passionately sought for, and acquired at last without the seeking."

Your name?

"Armida of the sun-lit prairies. I have lain on the earth, in that thick grass, and watched every work of nature, from the springing into life of the germ, to the marvellous birth and life of the insect and the worm, and in all this I perceived, later, the hand of a personal Creator; and in this strengthened perception, become clear and fixed, I now live. Oh! watch and study and perceive all the traces of His intervention and direction. 'Armida.'"

We asked to be told something of her earth-life:

"I did not know you. I lived in the west of your homeland. I am not a well-educated person, but I think. You who think that you know and love the beautiful, inanimate works of Him, have you ever spent days and nights alone, in the solitude, and, alone, watched, night after night, the vaulted arch of heaven? Have you learned to watch in the rustling leaves, in the shadows of approaching night, in the foam of mountain cataracts, for a trace, and for a voice and message from Him, in the coming of one of His spirit messengers? Until you have learned in all His works, to be ready, on the moment, to perceive the voice of His messengers, you have not known the true beauty of nature. 'Armida,' who talked with the spirits of the woods and the foothills. I was by one parent an Indian; I was a Choctaw Indian, but I was brought east in my girlhood."

The question was asked whether God intervened in the affairs of men, when came the following from "Worker":

"I would say that this young woman used, before a critical audience, the word 'intervention' in the works of nature rather unguardedly. I do not consider that, in the works of nature, God does interfere with the eternal movement and design and the stupendous regularity of their organization and working; but, in the works of man, where the soul of man, his free will, and his designs come into question, I do consider that God intervenes often, and with more or less directness. Take, as example, the innumerable cases of direct answer to prayer, to which, perhaps, each of you can bear witness, where the hearts of men have been turned and changed, without apparent reason or cause. Take the many miraculous cures, the thousand escapes from danger and disaster, the warnings, the advice, the sight; in all these comes the intervention of God.—'Worker.'"

Why are certain people saved from, and others allowed to succumb to, disaster?

"Old-fashioned faith, enough to remove mountains,

has a good deal still to do with the question; but, then, God only intervenes when, in His great wisdom, He sees fit, and it is always intervention, not the rule. Do not fancy that I believe the Almighty, the abstract of all good and mercy, does personally interfere often with the law of events which follow causes, but through the immense aid of His myriads of helpers, to all of whom is entrusted more or less power, comes constant help and intervention. I am not saying what I believe and think, because I know in how far I can help and guide and intervene in your affairs.—'Worker.'"

In what way can one make himself most useful in this life?

"It seems to me that the question is so simple that you are yourself very well able to answer it. He who best learns to serve his fellow-men, whether in the professions, or in any capacity; he who succeeds the best in bringing himself into a useful and worthy touch with the greatest numbers during life, certainly will be far on the way towards filling his place in this sphere, where the prospects and the numbers and the possibilities are so infinitely multiplied. One most important thing is spiritual development. This is a grand help to a speedy usefulness here; to crush out the lower instincts, and perfect all the higher and nobler thoughts. In this I was grievously retarded and am still. On earth I was involuntarily kept in contact with many trifling and many unprofitable things, and it has been a hard fight to withdraw from them.—'Worker.'"

August 4th.—"I would be pleased to give you all messages from loved ones, but I cannot; first, because, in certain cases your medium prevents; and second, because in others the connection is so indirect that to attempt a distinct message would be fatal. Never mind, friends! Be assured that life and love rest beyond the grave; that life and love are eternal, and never die; that those who loved you, love you still, and more; that those who, on earth, had not enough of the love of those dear ones, will find here continued love, and many, many others to give their love. Be assured that over all watches Eternal Goodness; be assured that the destiny of man is to live eternally, and to pass all hindrances, and to be happy at last. In the name of Him, peace be with you.—'Custodian.'—Light.

THE ABSOLUTE.

BY M. C. C. CHURCH.

I.

It is very gratifying to find in THE JOURNAL so clear a presentation of "life and its manifestations" as is to be found in the many papers which have recently appeared in its columns. It shows that, after all these years of scientific and spiritualistic speculation, the human mind is awakening to a perception of an absolute, not only in nature as "persistent force" and "energy," but in man as the divine essence—love and wisdom, and "above all" as "being" and its "existence." The church has formulated the triune Absolute as Father, Son and Holy Spirit—making the one God—Triune Personal. Philosophy has given expression to the same thought, with as little success for intelligible insight. Science is lost in "the relativity of knowledge" and staggers in the "unknowable."

While the writers referred to do not give the full idea of the Absolute, they make an advance to the clearer views of Emanuel Swedenborg, who, in the judgment of the writer, is the only one who has met the difficulties in presenting the "knowable" side of God. I herewith present extracts from his writings which cover the main points at issue. The reader will find that Swedenborg gives that which reconciles and makes plain the whole problem. Prof. Wm. T. Harris, in his little work on the "Study of Philosophy," has given Swedenborg's thought a masterly presentation—formulating it in his own peculiar way under the laws of philosophical thinking. He has done his work without probably ever reading

whole, disposed in the form of a
 arch. There, in her unpretending
 for more than fifty years, did she
 the inmates of the simple rustic from
 of New Hampshire, and the wealthy
 from Europe; and, doubtless, her predictions
 had an influence in shaping the fortunes of
 She was, indeed, one of the most won-
 derful women of any age; and had she lived in the
 of alleged witchcraft, would doubtless have
 been the first to suffer. That she acquired her in-
 fluence by intercourse with evil spirits, it would
 be preposterous to assert—and it requires a very
 great stretch of credulity to believe that she arrived
 at so many correct conclusions, merely by guess work.
 That she made no pretension to anything supernat-
 ural, is evident from her own admission, when some
 one offered her a large sum, if she would tell him
 what ticket in the lottery would draw the highest
 prize? "Do you think," said she, "if I know, I
 should not buy it myself?"

Several of the best authenticated anecdotes which
 are related of her, seem to imply that she possessed,
 in some degree, the faculty which is now termed
 clairvoyance. Indeed, there seems to be no other
 explanation, unless we suppose that persons of gen-
 eral sanity have told us absolute falsehoods. The
 possession of this faculty, with her keen perception
 and shrewd judgment, in connection with the ordi-
 nary arts which she is admitted to have used, to dis-
 tect the character and business of her visitors will
 perhaps account for all that is extraordinary in her
 intelligence. In so many thousand instances also
 of the exercise of her faculty, there is certainly no
 need of calling in supernatural aid to account for her
 sometimes judging right; and these favorable in-
 stances were certain to be related to her advantage,
 and insured her abundance of credibility. She mar-
 ried Robert Fletcher, a shoemaker, on the 2d of Oc-
 tober, 1760. She had one son John, and three
 daughters, Rebecca, Ruth and Lydia, who married
 respectably; and some of her descendants are among
 the prettiest young ladies of Lynn. She supported
 her family by her skill, and she was benevolent in
 her disposition. She has been known to rise before
 sunrise, walk two miles to a mill, purchase a quan-
 tity of meal, and carry it to a poor widow, who
 would otherwise have had no breakfast for her chil-
 dren.

HASHISH EATING.

A recent writer in the Cornhill Magazine has re-
 lated his sensations after partaking of the dangerous
 drug prepared from hemp seed. His experiences
 rival those of the noted author of "The English
 Opium Eater," and like these they may serve to print
 moral as well as to adorn a tale. The effect of the
 drug is described as being intermittent, that is after
 it had lasted for a time, it ceased only to be renewed
 very soon in other forms. Moreover it went through
 varying phases. At first the nervous system would
 seem to have been affected with a somewhat pleasur-
 able result. External objects appeared by degrees
 to take on fantastic forms, and a tickling pressure
 crept round the hashish eater's heart, as if to squeeze
 out the laugh which burst from him with noisy
 violence. His voice sounded to himself like the dis-
 charge of a cannon. He seemed to read the minds
 of all around him, and as to his own thoughts, he
 says:

"They seized on me with fury, and unchained and
 disentangled themselves by torrents in my brain, and
 developed a rapid succession of geometrical combina-
 tions which appeared to be the simplest, as well as
 the most exact expression of those ideas which one
 is obliged to render in an approximate manner by
 prosaic words of gross moulding. I should have liked
 to fix on paper these fugitive figures of my visible
 thoughts, but the rapidity of their succession abso-
 lutely excluded me from this complicated operation.
 My head became as it were the burning source of
 fireworks, throwing up bouquets of stars, in dazzling
 forms, but of perfect design, of a light so intense

and of colors so brilliant that nothing in nature had
 ever equalled them.

Besides all this, I lost completely the idea of time,
 and should have been incapable of deciding whether
 my hallucination was of a minute's or of a century's
 duration."

The initial pleasurable feeling had run its course
 and was being gradually replaced by sensations of
 an opposite character. After arousing the brain
 cells into intense activity, the action of the drug was
 transferred to the nervous system generally, at-
 tended with a series of painful experiences which the
 subject of them alone can describe. He writes:

"Here words utterly fail me to express the incom-
 prehensible agony which ran through all my being!
 Sometimes I felt that my feet took root in the earth,
 and that I was sinking up to my neck in the soil,
 and that I could only draw my feet out with the
 greatest difficulty, each step seeming to have hun-
 dreds of pound weights attached to them.

Then I appeared to be gifted with the lightness of
 a sponge, and I remember that I held firmly on to a
 tree, fearing that I should suddenly disappear in the
 air with the velocity of a balloon.

Vibrations, like shocks of electricity, ran through
 my body, and I was a victim in the most horrible
 sensations. An iron hand seemed to have got hold
 of my brain, and was crushing it; I was seized with
 dizziness, and I shudder even now when I think how
 intense was my suffering.

The horror of a man being hung from a precipice;
 of a martyr chained to the stake, and knowing that
 he would be consumed by cinders, may perhaps ap-
 proach the terror which I experienced at this cruel
 period, and which seemed to be the length of eter-
 nity. I was in despair! I longed to fly from my
 proper self, and from this persecuting influence un-
 der which I was wholly powerless.

Shortly after this I began to feel myself growing
 tall, so immensely tall that I towered above the
 horizon, and my skull was even touching the blue
 roof of heaven!"

The expansive effect of hashish is similar to that
 of quinine and some other drugs when taken to ex-
 cess, which appear to make the head swell to an im-
 mense size and it is evidently an affection of the
 nervous system, which is the real seat of pain. It
 did not last long, however, but the action of the drug
 was after awhile transferred to the muscular system,
 at least the pleasurable sensations which were now
 experienced are such as would seem to have their
 origin in muscular vibration. We read:

"It seemed as if the walls of the universe spread
 out around me, and that there issued therefrom
 strains of delicious music. This circumstance filled
 me with pleasure, and seemed to extinguish the an-
 guish and terror with which I had been previously
 tortured.

I now began to experience a voluptuous happiness,
 to which no human enjoyment could be compared; I
 floated in a sea of pleasure, at once physical, moral,
 and intellectual. I had an immensity of love in my
 heart which enveloped all nature, and filled me with
 unlimited hope.

Some hours later these visions began to dissolve,
 and I felt an urgent necessity for food; entering a
 restaurant, I attacked with a voracious appetite all
 which was set before me, but I must not forget to
 add that what I ate and drank was of exquisite and
 unknown flavor—in comparison with which ambrosia
 and nectar would be but ordinary bread and sour
 wine.

On reaching my chambers I fell into a profound
 and peaceful sleep, and on the morrow nothing re-
 mained of the effects of the hashish, save a pallid
 countenance, an agreeable languor, and a bitter sen-
 timent of regret at the aspect of the reality to which
 I had awakened."

The muscular enjoyment thus finally gave way to
 craving for food which betrays the final action of the

drug on the organism, which even after profound
 sleep was left in a state of languor, the result of the
 excessive energy developed by the drug in the cells
 of the muscular and nervous systems. It is evident,
 and here the moral comes in, that the continual use of
 hashish, and it must apply also to less powerful
 drugs, must lead to a complete loss of nervous power,
 and consequently the ruin not merely of the phys-
 ical structure, but of the mind itself. The will suf-
 fers with the other parts of the mental organism and
 as it becomes gradually weaker and weaker the vic-
 tim, unless he is aroused from his danger by some
 powerful counter stimulus, must become a com-
 plete wreck both physically and mentally.

SOCIAL PATERNALISM.

The Independent recently contained an article by
 Prof. D. W. Simon entitled "Saltair and the Social
 Problem." Saltair which was erected by Sir Titus
 Salt not far from Bradford, in the north of England,
 in connection with his alpaca mills, may be regarded
 as a kind of English Pullman town, but it was created
 about forty years ago, and some valuable moral
 lessons ought to be obtainable from the experiences
 there. Saltair covers an area of twenty-seven acres,
 contains 800 dwelling houses and the mills when at
 full work give employment to 3,000 persons. We
 are told that "externally, it is, in many respects, a
 model manufacturing village. The chief lack is,
 perhaps, gardens around, or, at all events, in the
 front and rear of the houses, such as I believe some
 of your model American villages will have. But,
 given the circumstances, everything has been done
 there that well could be done. The mill is not only
 a handsome, imposing edifice, even the great chim-
 ney having been fashioned to be as like an Italian
 campanile as was practicable; but it is arranged with
 a view to the health and comfort of the workers.
 Besides an excellent common school and high schools
 for girls and boys—two of the best in the country—
 a technical school and an institute, with library,
 class rooms, reading and entertainment rooms, there
 are almshouses, public bath and wash-houses, and a
 beautiful park and recreation grounds, through
 which a broad canal runs, on which are boats for
 hire. Still further, the founder, besides building at
 his own expense a Congregational church, which he
 and his family attended, gave sites to other denom-
 inations, such as Methodists, Baptists and Sweden-
 borgians."

With all these advantages and an experience ex-
 tending over nearly two generations, surely we ought
 to have at Saltair a model community in a model
 town. Prof. Simon endeavored to ascertain the
 actual effect which the happy surroundings of Sal-
 tair had had on the character, circumstances and
 intelligence of workmen. He confesses, as the re-
 sult, disappointment at finding that such surround-
 ings "instead of elevating the tone, enabling the
 character and invigorating and enriching the whole
 man, seem to have, in the majority of cases, the re-
 verse effect." What are the circumstances which
 lead him to this conclusion? The gentlemen to whom
 Prof. Simon was indebted for his information, in-
 formed him that the workmen of today at Saltair
 are neither more intelligent, more skillful, nor more
 exact than those of the last generation, and in point
 of fact they are more careless and slovenly than they
 used to be. Moreover, "while on an average they
 earn considerably more money than men doing the
 same work used to do, and most things consumed are
 much cheaper than they used to be, their houses do
 not look more comfortable," and they neither live
 better nor are more saving. One of the chief causes
 for this result is "the excessive amusements, sports,
 excursions and the like, which not only consume
 most of their money, but make them dislike effort."
 Nor are they stronger or healthier for their short
 hours and recreations, as they often make a toll of
 their pleasures, even when they don't finish up with
 getting drunk. What was especially unsatisfactory,
 from the Professor's standpoint, was the fact that the

Swedenborg's writings. His own insights have enabled him to reach the same general conclusions on lines purely logical. Let the reader closely scan the following paragraphs and light will come to dispel darkness.

1. "We shall treat of the Divine Being and of the divine essence. The two seem to be one and the same thing; but being is more universal than essence; for essence implies being, and originates in being. The being of God, or the Divine Being, cannot be described, because it transcends all human thought, which can receive only what is created and finite, not what is uncreated and infinite, therefore not the Divine Being. The Divine Being is an absolute being, which is the origin of all things, and must be in all things in order that they may have being. A further conception of the Divine Being must be obtained from the following propositions: 1. The one God is called Jehovah from being; that is, because he alone is, was, and is to be, and because he is the first and the last, the beginning and the end, Alpha and the Omega. 2. This one God is substance itself and form itself, and angels and men are substance and forms derived from him, and so far as they are in him and he in them, they are images and likenesses of him. 3. The Divine Being is at once being in itself and existence in itself. 4. The Divine Being and existence in itself cannot produce another divine (being) which is being and existence in itself, consequently another God of the same essence is impossible."—*"True Christian Religion,"* (Foster's translation), pp. 43-44; No. 18.

2. "Since God is being, he is also substance, for being, unless it is substance, is a figment of the reason; for substance is substantial being. And he who is substance is also form; for a substance, unless it is a form, is a figment of the reason. Wherefore, both may be affirmed of God, but in the sense that he is the only, the absolute, and the primal substance and form."—*T. C. R.*—46; No. 20.

3. "God is not only being in itself, but also existence in itself, because being without existence is nothing, equally so existence not from being; wherefore one being given, the other must follow; in like manner, unless a substance is also a form, nothing can be predicated of it; and then, because it is without quality, it is in itself nothing. Being and its existence are here spoken of, and not essence and its existence, because a distinction must be made between being and essence, and therefore between the existence of being and the existence of essence, as between the prior and the posterior—and the prior is more universal than the posterior. To the Divine Being (and its existence) infinity and eternity are applicable; while in the divine essence and its existence, divine love and divine wisdom are applicable, and through these two, omnipotence and omnipresence."—*T. C. R.*, 47; No. 21.

4. "Moreover, he has revealed in the world that he is the I am, or being, and the absolute and only, which in itself is, and thus the first or beginning, which is the origin of all things. It is owing to this revelation that the natural man can rise above nature, thus above himself, and see such things as pertain to God, yet nevertheless, as if from afar off, although God is nigh to every man, for in his essence he is in him. And for this reason he is nigh to those who love him; and they love him, who live according to his precepts and believe in him; they, as it were, see him."—*T. C. R.*, 48, No. 22.

5. "The unity of God is written on the inmost of every man's mind, inasmuch as it is the central element of all that flows from God into the soul of man. But that it has not yet descended from this into the human understanding, is because the knowing necessary for man's ascent to meet God has been wanting; for every one must prepare the way for God, that is, must prepare himself for reception, and this is done by means of knowledge. The knowledge that has been wanting to enable man to penetrate so far as to see that God is one, and that more than one Divine Being is impossible and that everything in nature is from him, is as follows: 1. There has been as yet no knowledge of the spiritual world, the abode of spir-

its and angels, to which every man goeth after death. 2. And as little of the existence in that world of a sun, which is pure love from Jehovah God who is in midst of it. 3. From the fact that from that sun proceeds a heat which, in its essence, is love, and a light which in its essence is wisdom. 4. Of the fact that therefore all things in that world are spiritual and affect the internal man, and constitute his will and understanding. 5. Of the fact that Jehovah God and his sun produced not only the spiritual world and all the spiritual objects in it, which are innumerable and substantial, but also the natural world and all the natural objects in it, which are also innumerable but material. 6. No one has hitherto known the distinction between the spiritual and the natural, nor even the essential nature of the spiritual. 7. Nor that there are three degrees of love and wisdom, according to which the angelic heavens are arranged. 8. Nor that the human mind is divided into the same number of degrees, in order to make it capable of elevation after death to one of the three heavens, which takes place according to its life and faith combined. 9. Nor, finally, that not the least particle of all these things could have had existence, unless from a Divine Being, which is in itself absolute, and thus the first and the beginning, which is the source of all things. Hitherto a knowledge of these things has been wanting, by which knowledge, nevertheless, man rises to a knowledge of the Divine Being."—*T. C. R.*, 51; No. 24.

6. "This absolute, which is the divine being, is not in place, but present in, and with those who are in place, according to their reception of it; inasmuch as place, or progress from place to place, cannot be predicated of love and wisdom, nor of the good and true, nor of life therefrom which are the absolute in God, and are even God himself; hence his omnipresence. Wherefore, the Lord says, He is in the midst of them and that he is in them, and they in him. But he cannot be received by any as he is in himself. He appears as he is in his essence, as a sun above the angelic heavens, the proceeding from which as light is himself as to wisdom, and as heat is himself as to love."—*T. C. R.*, 53; No. 25.

7. "From all this may be drawn the conclusion that God is infinite, that is, not finite, because he himself, as the creator, former, and maker of the universe, made all things finite, and this by means of his sun in the midst of which he is, and which consists of the divine essence that issues from Him as a sphere. Here is, and here originates, the first of the finiting process, and its progress reaches even to ultimates in the nature of the world. It follows that he is in himself infinite, because he is uncreated. But the infinite seems to man as nothing, for the reason that he is finite, which adheres to his thought, which if it were taken away, he would feel as if what remained were nothing. Nevertheless it is the truth, that God is infinitely all, and that man of himself is comparatively nothing."—*T. C. R.*, 58; No. 29.

8. "That God, and the Divine which proceeds immediately from him, is not in space, although omnipresent, with every man in the world, with every angel in heaven, and with every spirit under heaven, is beyond the merely natural comprehension, though it may in some measure be understood spiritually. This is because all natural ideas are based upon space; for they are formed from things material, in each and all of which, so far as they are visible, space is involved; everything great or small, everything that has length, breadth, and height, in a word, every dimension, form, and figure of the material world, is subject to space. It may, however, be naturally understood to some extent, if to these ideas a man admits a little spiritual light. But first the nature of spiritual ideas shall be briefly explained. They derive nothing from space, but everything from state. State is a term applied to love, life, wisdom, affections, joys, and in general to the good and true. A truly spiritual idea of these things has in it nothing in common with space; it is superior to ideas based upon space, and looks down upon them, as heaven looks down upon the earth.

Now God is present in space without space, and in time without time, because he is always the same, from eternity to eternity; therefore the same after the world was created as before; while in him had to him there were no space and time before the creation of the world, but afterwards. Therefore, because he is the same, he is in space without space, and in time without time. It therefore follows that nature is separate from him, and yet he is omnipresent in nature; almost as life is present in all the substantial and material elements of man, although it does not commingle itself therewith; comparatively like light in the eye, sound in the ear, taste in the tongue, or like the ether which pervades all solid and liquid matter, and which holds the terrestrial globe together, and causes its motion, and so on. If these agencies were withdrawn, those substantialized and materialized forms would instantly collapse, or fall asunder. Even the human mind, if God were not present within it everywhere and always, would burst like a bubble in the air, and both brains, in which it acts from the first principles would turn to froth, and thus all that is human would become dust of the earth, and odor floating in the air."—*T. C. R.*, 59; No. 30.

(To be Continued.)

THE CELEBRATED MARY PITCHER.

[From "The History of Lynn," by Alonso Lewis, the Lynn Bard, published in 1844; pages 236-7.]

The celebrated Mary Pitcher, a professed fortune teller, died April 9, 1815, aged 75 years. Her grandfather, John Dimond, lived at Marblehead, and for many years exercised the same pretensions. Her father, Captain John Dimond, was master of a vessel from that place, and was living in 1770. Mary Dimond was born in the year 1738. She was connected with some of the best families in Essex county, and, with the exception of her extraordinary pretensions, there was nothing disreputable in her life or character. She was of medium height and size for a woman, with a good form and agreeable manners. Her head, phrenologically considered, was somewhat capacious; her forehead broad and full, her hair dark brown, her nose inclining to long, and her face pale and thin. There was nothing gross or sensual in her appearance—her countenance was rather intellectual; and she had that contour of face and expression which, without being positively beautiful, is, nevertheless, decidedly interesting—a thoughtful, pensive, and sometimes downcast look, almost approaching to melancholy—an eye, when it looked at you, of calm and keen penetration—and an expression of intelligent discernment, half mingled with a glance of shrewdness. She took a poor man for a husband, and then adopted what she thought the harmless employment of fortune-telling in order to support her children. In this she was probably more successful than she had anticipated, and she became celebrated, not only throughout America, but throughout the world, for her skill. There was no port on either continent, where floated the flag of an American ship, that had not heard the fame of Moll Pitcher. To her came the rich and the poor—the wise and the ignorant—the accomplished and the vulgar—the timid and the brave. The ignorant sailor, who believed in the omens and dreams of superstition, and the intelligent merchant whose ships were freighted for distant lands, alike sought her dwelling; and many a vessel had been deserted by its crew and waited idly at its wharf for weeks, in consequence of her unlucky predictions. Many persons came from places far remote to consult her on affairs of love or loss of property, or to obtain her surmises respecting the vicissitudes of their future fortune. Every youth who was not assured of the reciprocal affection of his fair one, and every maid who was desirous of anticipating the hour of her highest felicity, repaired at evening to her humble dwelling, which stood on what was then a lonely road, near the foot of High Rock, with the single dwelling of Dr. Henry Burdett nearly opposite, over whose gateway were the two bases of a

people did not appreciate the need of quiet, especially on a Sunday.

As to the intellectual features of Saltaire, we learn that men go to the Institute "to read the papers; a good deal of light literature is borrowed from the library; the rooms for games are frequented; concerts and such-like entertainments are well patronized, not the lectures; and dances are crowded. In fact these dances are in scores of cases the occasion of expenditure for finery that keeps families in debt and all its attendant discomfort. The properly technical and other classes, however, might be much better attended than they actually are." The beautiful park and recreation grounds are used and enjoyed, but the people steal the flowers and the plants, considering that "they have perfect right to everything and to feel no sense of obligation for anything." Finally, they are not remarkable for their generous contributions for "the regular support of religion and "or other benevolent objects;" in fact, they are so accustomed to depend on the Salt family for everything that "they come to regard it as a kind of hardship to have to give anything for others." Here we recognize who was Prof. Simon's informant, and as the Independent minister it is not surprising that he was disappointed at the actual results of the beneficent paternalism displayed at Saltaire. But is it nothing to have done so much towards restoring the aspects of the "merry England" of old, to have created a happy, though perhaps, somewhat frivolous, group of workers, who love nature and flowers, and have time to enjoy recreation after the work of the day is over? The Englishman is said to take his pleasures sadly, but he is generally in earnest over them, hence at the end of a day's enjoyment he is usually tired out, and thirsty souls are then unfortunately apt to drink too much. But it does not appear that Saltaire is distinguished by either immorality or drunkenness, which in itself is a good return for the interest Sir Titus Salt bestowed upon those in his employ. Nor does Saltaire differ in other respects from a well-ordered English town, in which amusements are generally patronized much more freely than instruction. But this is due in great measure to the nature of the instruction imparted or the mode of imparting it. A great change has taken place since the establishment of the University Extension classes and the organization of geological and other field clubs, which are particularly strong in Yorkshire. The people generally are becoming interested in scientific matters and in literature and arts, and Saltaire must benefit by the new movement which is replacing the old rage for Mechanics Institutes. The technical school is an important aid to this movement, and if it were made part of the ordinary public school system it would be of inestimable service to the community.

And yet there is something in the complaint made by Prof. Simon's informant, that "when people get advantages without effort of their own, their manhood is enfeebled; they cease to be capable of the higher feelings; they lose self-respect." He thinks too much has been done for them at Saltaire. "The first generation had grown up," he says, "under circumstances demanding constant effort; and, after all, this is what the average man needs as a sort of tonic, if he is not to become a creature of feeble circulation, flaccid muscle and brittle bone. This is true of all classes alike, rich and poor. Many of the old families in England have already died out, but they would all have become extinct long since if they had not been taught that neither position nor wealth is any excuse for either physical or mental inactivity. It is undoubtedly true, moreover, that people do not, as a rule, value so highly the benefits which they derive without effort, as those which they themselves have done something towards obtaining. "God helps those who help themselves." Self-help is the key to success, for although nature appears sometimes to have her spoiled children, yet she always has a reward for those who show by their own actions that they are deserving of her favor. Men may have too much done for them, but they can

never do too much for themselves, so long as they are governed in their conduct by truth and duty.

ARISTOCRACY.

Aristocracy is a very real and fine thing—so real that it is to be had in no vulgar market place. But it consists in a mental attitude—not in material possessions and accumulations. To see the mere plodding grabbers of pelf pose as social aristocrats is inimitably ludicrous; the people whose lives are given over to greed and gain, and who are so dull as to imagine that a full purse conceals poverty of spirit. There is nothing inherently vulgar in trade and traffic; in business and commerce. It is quite possible to find a great and beautiful and lofty nature in business and a very petty one in the haunt of the scholar or the artist—but when greed and getting and gain own the man, rather than to be owned by him and reduced to ways and means of reasonable service, then, is he on dangerous ground. The true aristocrat measures humanity by finer standards than those of visible accumulations. He could not descend to so plebeian and paltry a thing as selfishness or greed. Noblesse oblige. To be courteous to one's peers is all very well, but it is fairness and courtesy and consideration to those in dependent or limited conditions that constitutes the true test of the gentleman or the lady. It is in this that the inherent aristocracy of good family and good breeding is revealed. True aristocracy is not at all a matter of possessions, but of quality of spirit. Its range will never be found by the statistics of the income tax. It is written in another language. When the street-car conductor with gentle courtesy raises a woman's umbrella and holds it over when helping her off in the rain; or when the boor, though he be a many millionaire, rudely bars the way and allows people to pass as best they can with no consideration from him—who is the gentleman? Who is the true aristocrat? When the hostess selects her guests on the basis of those who can entertain sumptuously in return, or on the basis of agreeable social qualities,—which is the more truly aristocratic? There is no aristocracy in merely a group of rich people with vulgar ideas, and among whom ideals are conspicuous by their absence. Wealth and aristocracy not infrequently go hand in hand, because there is refinement, courtesy and love, and the larger resources of wealth simply offer added means for the carrying out of noble purposes; but always is it true that aristocracy in any true sense is a personal quality, and not at all a matter of family or of possessions. It is an attribute whose manifestations are integrity, courtesy and honor. The true aristocrat is not afraid of appearing in the most simple and inexpensive dress, but he is afraid of going in debt. He is not ashamed to work, to economize, to do any honest and useful thing. Being born royal, he dignifies whatever he undertakes. It must be a very poor sort of person who regards his sole claim to social consideration to lie in the cut of his garment or the locality of his house.—Lillian Whiting.

SCIENCE AND PROGRESS.

The Government is about to start a psycho-physical laboratory. Prof. Elmer Gates has been engaged to take charge of it. His specialty may fairly be termed the newest of the sciences. It deals with the matters which have been deemed beyond reach of investigation.

Among other things it has discovered that bad and unpleasant feelings create harmful chemical products in the body which are chemically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and urine of the individual. Professor Gates has discovered more than forty of the bad and as many of the good.

Suppose half a dozen men are in the room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful and another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably.

Each unpleasant and bad emotion produces its own peculiar poison, which has an ill effect upon the individual physically. Every one knows that great grief will poison a mother's milk. In fact, it gen-

erates an injurious chemical product so intense in character as to sicken the infant.

When a man feels greatly depressed he cannot work. Bad ideas and memories kill energy. They affect the physical being immediately. On the other hand, happy feelings create energy and make one feel like exerting himself. Of all the chemical products of emotions, that of guilt is the worst. A small quantity of the perspiration of a person suffering from feelings of that kind be placed in a glass tube and exposed to contact with selenic acid it will turn pink. None of the other poisons similarly generated exhibits the same phenomenon. Similarly, pink would appear to be the characteristic color of wrong-doing. How appropriate, then, that the wicked person should blush for his evil acts. It is a question whether he does so very often, however.

Professor Gates has identified his poisons and beneficial chemical products by exciting definite emotions in individuals and analyzing their perspiration, etc. Persons suffering from guilt will not be likely to send samples of their own to him for examination. Just here it may be as well to say that the ignorant will make a mistake if they imagine that this new science invades the domain of the visionary. Its conclusions are not based on theory, but on fact.

To sum up it is found that for each bad emotion there is a corresponding change in the tissues of the body which is life-depressing and poisonous. Contrariwise, every good emotion makes a life-promoting change. Thus it follows that it pays to be good and do good for one's own sake.

Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change, more or less permanent. Bad thoughts build up structures of cells which engender evil ideas, and good thoughts contrariwise. Cheerful thinking makes a happy disposition, while indulgence in melancholy has an opposite effect.

The psycho-physicist can take a discouraged, ambitionless and melancholy person and within six weeks transform him. He will be put through a course of mental lessons. To begin with, he will be taught to rehearse for one hour each day all the pleasurable memories he can summon up. He will deliberately devote more time to cheerful and agreeable thoughts. By this means more blood and nourishment will be directed to those parts of the brain which produce such pleasant ideas. Correspondingly, the parts that give birth to unpleasant feelings and recollections will be deprived of nutrition, and at length will become atrophied. Following this plan, the man is transformed from a victim of melancholy and despair into a happy citizen, a joy to himself and to others.

Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant feelings and memories. Let him summon those finer feelings of benevolence and unselfishness which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb-bells. Let him gradually increase the time devoted to these psychical gymnastics, giving to them sixty to ninety minutes per diem. At the end of a month the change will be apparent in his actions and thoughts. Morally speaking, the man will be a great improvement on his former self.—New York World.

WITH reference to the chief aim of our inquiry—to know more about the organ of our own clairvoyance—these cases are only important as proving that thought-transference can take place even when the agent is no longer among the living. I therefore confine myself to a single example from modern Spiritualism, which places our receptivity under these circumstances in a very clear light. A California editor, secretly intending to bring Spiritualism into ridicule, wrote in his paper a spiritualistic story of his own invention. He gave the dead person, whom he introduced, the name of John F. Lane. In New York, where the story was read, it was taken up by Judge Edmonds, who was informed through a spiritualistic communication that it was a true one, and he made inquiries of the editor. The editor delighted to be able to attack Spiritualism in the person of one of its most important upholders, published the judge's letter in his paper and made merry over the folly of mistaking a made-up story for a true narration. He even wrote a letter on the matter to the New York Herald. Judge Edmonds naturally became the object of universal ridicule. Soon afterwards, however, it appeared that the editor had himself fallen into the pit he had dugged for Spiritualism; for what he thought to be an invention turned out to be the true story of a colonel of the 2d Dragoons, who had committed suicide in Florida. In fact, the editor who confessed that his hand often wrote without being moved by his will, had unconsciously written his story, under the influence of inspiration.—Carl de Prel.

ZOLA'S "LOURDES."*

Those whose impressions of Zola were received from his earlier works such as *Nana*, *L'Assommoir*, etc., and were repelled by the disgustingly overdrawn pictures of misery, impurity, debauchery and bestial passions of sordid life limed by the pen of this master of descriptive language, will be greatly and agreeably surprised, if they chance to read it, by his latest work, "Lourdes," which is really not fiction, but a most realistic panorama embracing the history of the so-called miraculous cures through faith at Lourdes, that French town which will for long be renowned in the annals of the world by reason of the spiritual vision, and the voice heard by a simple hearted child, Bernadette Soubirous.

Zola's "Lourdes" is an immense panorama perfect in all minute details, of the world's sorrow, suffering, misery, hope, faith, ecstasy, love, doubt and despair—which passes before the readers eyes strongly drawn by one of the most powerful word-painters of this age. "The philosophical idea which pervades the book," says its author, "is the idea of human suffering, the exhibition of the desperate and despairing sufferers who, abandoned by science and by man, address themselves to a higher power in the hope of relief, as where parents have a dearly loved daughter dying of consumption who has been given up and for whom nothing remains but death. A sudden hope, however, breaks in upon them; supposing that after all there should be a power greater than that of man, higher than that of science? They will haste to try this last chance of safety. It is the instinctive hankering after the lie which creates human credulity."

If Zola could bring himself to give public utterance to the convictions which, this book bears evidence, shook his very soul while in Lourdes regarding spiritual possibilities, he would have said rather than such blind despairing faith of the otherwise hopeless, evidenced the instinctive knowledge of Spiritual truths rising superior to the limitations of sense perceptions, for that is what believing Spiritualists will read between the lines of this intense attempt at analysis of the various emotions which sway the hearts of the thousands of pilgrims to Lourdes—the deeply devout believer, the blindly superstitious, the rationally hopeful, the suffering ones ready to believe if cured, to curse and deride if not; the openly sneering, yet inwardly awed; those who attend as at a spectacular show, and the many drawn thitherward by the mere excitement of human sympathy.

This book of nearly five hundred pages is only the record of a five days pilgrimage to Lourdes to from and to Paris, and is divided into sections giving the history of every hour in each day. It concerns itself chiefly with the occupants of one particular car of the "White train" which carries the apparently incurables and their attendants, as the special personages of the book who become the heroes and heroines of the thread of romance on which the history of Lourdes is interwoven—but many other characters are introduced on arrival at the train's destination who appeal to the readers interest and sympathy. Some critics have found fault with Zola's graphic and minute descriptions of the various diseases from which the pilgrims were suffering. Sala says of this description, "it is ineffably disgusting," and "it almost rivals the Malebolgian horrors of the Inferno, only Dante wrote from imagination, whereas the author of Lourdes paints only naked, hideous, sickening truth;" but in no other way could be shown the despairing need which results in such frenzy of enthusiastic faith as he describes, and to which frenzy of neurotic exaltation—as he claims it to be—Zola attributes the "ten per cent" of seemingly miraculous cures, some of which he confesses to have investigated at Lourdes. "Certainly," he says, "many of the workings of nature are wonderful, but they are not supernatural. The Lourdes miracles can

neither be proved nor denied." But that he was deeply impressed by all he witnessed at Lourdes and that his own spiritual nature was strongly stirred, every page of this thought-awakening work clearly shows. Although he brings nearly every human passion to light through different personalities and their relations to Lourdes, and is sometimes through them sarcastic and keenly critical, the book is in all ways a gravely serious one, dealing altogether with the suffering of the world and the questions underlying man's nature and being. No thinking person can read it without being moved to very core of his soul by the masterly presentation of every phase of physical torment with its consequent effect upon mental states.

The priests at Lourdes it is said are very much displeased with Zola's plain statement of his reasonable doubts as to the miraculous character of the cures effected there, and the Pope has placed the book on the list of the publications interdicted to the faithful; but to a disinterested outsider this seems scarcely fair since, though he has voiced scientific materialism's doubts in the character of the kind-hearted but skeptical young priest, Pierre, he has also presented strongly the reasonable views of the devout believer in the miracles in the person of Marie de Guersaint whose wonderful cure he so graphically and poetically describes, as well as in the conversations with the grief-stricken Doctor Chassaing and others at Lourdes. The priests at Lourdes say that Zola while there (for he really accompanied just such a pilgrimage as he describes and writes from experience, observation and painstaking investigation) was deeply moved, and in effect promised them that his forthcoming book should be favorable to the reputation of Lourdes, and to the Catholic faith to which religion he virtually subscribes. How deeply moved he was the pages of this work give overwhelming and stirring evidence, but convinced effectually he evidently was not. Passages akin to the following revealing the depth of emotion the scenes at Lourdes awakened in Zola's own heart recur all through the works at intervals. "Ah! that inextinguishable thirst for happiness which brought them all there, wounded either in body or spirit. Pierre also felt it parching his throat, in an ardent desire to be quenched. He longed to cast himself upon his knees to beg the divine aid with the same humble faith as that woman. But his limbs were as though tied, he could not find the words he wanted." "A slow intoxication seemed to be stealing over him, a gradual prostration of his whole being. And he particularly experienced the divine sensation of having left the living world, of having attained to the far realms of the marvelous and the superhuman, as though that simple iron railing yonder had become the very barrier of the infinite. However, a slight noise on his left again disturbed him. It was the spring flowing, ever flowing on with its bird-like warble. Ah! how he would have liked to fall upon his knees and believe in the miracle, to acquire a certain conviction that that divine water had gushed from the rock solely for the healing of suffering humanity. Had he not come there to prostrate himself and implore the Virgin to restore the faith of his childhood? Why then did he not pray; why did he not beseech her to bring him back to grace? This feeling of suffocation increased, the burning tapers dazzled him almost to the point of giddiness * * he went forth into the night a prey to indescribable agitation. Beyond the bright glow of the Grotto was a night black as ink, a region of darkness into which he plunged at random. This shade and coolness, both so soothing, now brought him relief. And his only surprise was that he had not fallen on his knees in the Grotto, and prayed even as Marie was praying, with all the power of his soul. What could be the obstacle within him? Whence came the irresistible revolt which prevented him from surrendering himself to faith even when his overtaxed, tortured being longed to yield? He understood well enough that it was his reason alone which protested, and the time had come when he would gladly have killed this voracious reason, which was devouring his life and preventing him from en-

joying the happiness allowed to the ignorant and simple!"

And again. "In the midst of all his sadness Pierre felt deep compassion penetrate his heart. He was upset by the thought that mankind should be so wretched, reduced to such a state of woe, so bare, so weak, so utterly forsaken, that it renounced its own reason to place the one sole possibility of happiness in the hallucinatory intoxication of dreams. Tears once more filled his eyes; he wept for himself and for others, for all the poor tortured beings who feel a need of stupefying and numbing their pains in order to escape the realities of the world. He again seemed to hear the swarming, kneeling crowds of the Grotto raising the glowing entreaty of its prayer to heaven; the multitude of twenty and thirty thousand souls from whose midst ascended such a fervor of desire that you seemed to see it smoking in the sunlight like incense."

We have quoted these passages to show how keenly Zola feels the need at least, of spiritual faith, in a world so full of both bodily and mental suffering as this; for these and like passages evince deep sympathy with humanity as well as a saddened self-pity for his own lack of faith in the Power unseen—and, as he thinks, yet unproven; we say "self-pity" for one who had not experienced Pierre's doubts could not so strongly depict his emotions.

There are many powerful descriptive passages in this work, among the most striking being those of the "Night Procession" and the "Vigil." The sometimes painfully minute description of the journey in the train to and from Lourdes is a wonderfully realistic piece of writing. The whole work is strongly suggestive of humanitarianism as well as spiritual thought, no matter how far apart the reader may be from the author's point of view and consequent conclusions in regard to the speculative motives which govern those in power at Lourdes, or the nature of the cures there. Zola is quite up to date as to the progress of science in psychical investigation, and leans toward the theory of suggestion to explain everything, though he does not more than others fully explain hypnotic or other "suggestions," self-suggestion, for instance, to which he ascribes such cases of paralysis as that of Marie. He says of the cures, "the desire to be healed did heal; the thirst for a miracle worked the miracle. A deluge of pity and hope was evolved from man's sufferings, from that longing for falsehood and relief, which in every age of humanity has created the marvellous palaces of the realms beyond, where an Almighty power renders justice, and distributes eternal happiness."

There are many striking character sketches of different patients and their friends in whom the reader becomes interested, and here and there are slight touches of the Zola pure-minded people dread and dislike in his revelations or reveals of immorality; but in his portrayal of the spiritual nature of the loves of Pierre and Marie he has shown an acquaintance we have not given him credit for, with love's higher and more elevating modes of self-forgetful upliftingness, and purer happiness.

The publisher, F. T. Neely, has brought out a handsome, convenient volume of small price, and the translator has done his work in an admirable manner, presenting the author's thought and style as forcibly as in the original. S. A. U.

PHANTASMAL APPEARANCES.

Mr. Podmore, in his work which we noticed recently,* has done well to give to the public in brief compass a selection of the evidence upon which the hypothesis of thought-transference, or telepathy, is based. For this purpose he has utilized the material contained in Mr. Gurney's large work "Phantasms of the Living," as well as that to be found in the Proceedings of the Society for Psychical Research. The present work, although, as the author states, it may not have much claim to novelty of design, in-

*Apparitions and Thought-Transference; an Examination of the Evidence for Telepathy. By Frank Podmore. London: Walter Scott, Limited; imported by Charles Scribner's Sons, New York. 400 pages. Price, \$1.25.

*Lourdes. By Emile Zola. Translated by Ernest A. Visetelly. Chicago and New York: F. Tennyson Neely. 1894. Cloth. Pp. 486. Price, \$1.25.

cludes accounts of phenomena not within the scheme of Mr. Gurney's book, and the bulk of its illustrative cases are taken from recent records, so that apart from its condensed form, it should be of great service to those who wish to acquire a knowledge of the evidence bearing on the subject of telepathy, brought down to date. The author states that certain branches of the experimental work have assumed a quite new importance within the past few years. Thus Mr. Henry Sidgwick's experiments have strengthened the demonstration of thought-transference, while much further evidence for the experimental production of telepathic effects at a distance has been obtained through the researches of MM. Janet and Gilbert, Richet, Gibotteau, Schrenck-Notzing, Mr. Kirk and others.

The latter class of experiments are of great importance, particularly those which have for their object the inducing of a hallucinatory figure of the operator at a distance. It is evident that if this can be performed at will by a healthy living person, there ought to be no difficulty in accepting as true properly authenticated statements of the appearance at a distance of phantom figures of persons on their death-beds. And here we would refer to a difficulty in connection with Mr. Podmore's explanation of such appearances which has not yet been satisfactorily met. He remarks: "That A by taking thought should cause an image of himself to appear to B need provoke no more surprise than that by the same means he should cause B to see No 27 or the Queen of Hearts." The two cases are not quite parallel, however, as in the latter experiment A has the number or object before his eyes, or at least he is able to form a strong mental image of them. It is different with his own individuality. Few persons, probably, can by imagination, call up a good mental image of themselves, and A could cause an image of himself to appear at a distance only through strong thought concentration, not on himself, but either on the would-be percipient or on the act of willing the appearance. When, therefore, it is said that "the figure seen is a thought fashioned by the subject's mind, with no more substance than any other thought," we do not quite follow the author. When the image of a card or other object is seen by thought transference, the subject has been thinking of the object, and when his own image is seen and he has not been thinking of himself as an object, not merely thought but the thinking principle itself, a representation of the very soul, as it were, of the person himself has gone forth. In the former case it may be allowed that "the transmitted idea was translated in the percipient's mind" into a hallucinatory object. But in the latter case the appearance, although hallucinatory, would seem to have the characteristics of an actual apparition, that is to say veridical. Mr. Podmore affirms, it is true, that the fact of the phantasm having the dress and surroundings with which the percipient is familiar, and not those of the agent at the moment, is a sufficient proof that it is a mere hallucination. Moreover, in relation to a curious case mentioned by H. M. Wesermann, he refers to the apparent opening and shutting by the phantasm of a creaking door without noise, as proof that the experience was only a waking dream. But these are secondary matters which may be capable of future explanation, and they are not of the same significance as certain facts which point in another direction. Thus when the phantasm of the Rev. Clarence Godfrey appeared to a lady, she stood near with a lighted candle in her hand and gazed at the figure intently for several seconds, when it faded away. Now it seems absurd to imagine that a subjective impression could be so thoroughly objectified as to be capable of such an examination by any one, and particularly by the person subjectively affected.

The particular difficulty we intended to mention, however, is that the phantasm has sometimes been seen by two or more persons at once. Numerous cases of the kind are dealt with, under the head of collective hallucinations, by Mr. Podmore; who, while recognizing the importance of the phenom-

non, describes it as "a contagious hallucination, which, whether initiated by a telepathic impulse, or purely subjective in its origin, has been transferred telepathically from the original percipient to others in his company at the time." We would point out, however, that this explanation is purely arbitrary. Whatever evidence there may be of simple telepathic communication, there is none whatever of the possibility of such a complex process as that which would be necessary according to Mr. Podmore's supposition. It would require that A should impress the mind of B with an idea, and at the same instant B should impress the mind of C with the same idea, which both B and C should together externalize as an hallucination. It is much more simple to suppose that A was actually able and did form an objective image, say of himself, which became visible at the same instant to both B and C. We know so little of the real powers of the human mind and of its external associations, or of the nature of the ether, that we are justified in considering apparitional phantasms as really objective phenomena. They may either be actual projections of an image from the organism of the agents, or temporary concentrations of ether substance in the form of the image. There does not appear, indeed, to be any reason why the agent should not be able to externalize his own thought directly, instead of having to convey it to other minds before it can assume an objective form.

We have dwelt so long on this subject that we must leave Mr. Podmore's excellent book without considering the theories dealt with in his concluding chapter. This is the less necessary, however, as we noticed them and the author's conclusions in a late number of THE JOURNAL at considerable length.

PUBLIC TESTS.

Those who come before the public as mediums, especially as test mediums, should be willing to submit to all reasonable conditions requested by Spiritualists and by investigators, with a view to proving the genuineness of the powers they claim. When they give what are understood to be tests it is natural for those unacquainted with them to wish to be satisfied of their honesty and good faith, and to guard against accepting, as due to the agency of departed spirits, or even to the exercise of supernormal powers, what the mediums, if dishonest, might do by ordinary or conceivable methods, and thereby impose upon the indiscriminating and credulous. To illustrate how many view these tests, we give an extract from a letter published in the Kalamazoo (Mich.) News of October 26th over the signature of Caroline J. Bartlett. Miss Bartlett, who is pastor of the Unitarian Church in Kalamazoo, in which church the meetings of Mr. Baxter referred to in the extract were held, is one of the most intellectual and clear-headed women of the West and certainly not inhospitable to new ideas. She attended two of Mr. Baxter's meetings and how she was impressed is indicated by the following:

"It is a cardinal principle of the Unitarian church that freedom of speech shall be encouraged regardless of the views expressed; and the more a sect is the subject of prejudice, the more the willingness to give a fair hearing.

"However, having attended two of the three meetings of Mr. Baxter, I feel impelled to say that in my judgment, the séances have developed nothing whatever indicating any supernormal powers possessed by Mr. Baxter. What is said in criticism is better said while the subject of criticism is still in Kalamazoo. The attention of Mr. Baxter (and those who seem to be impressed by the manifestations) is called to the fact that the credibility of these manifestations rests solely upon the supposed honor of the medium. When one presumes to touch the tenderest and holiest realms of the human heart, and speak to us of our dead; when he asks us to believe something which transcends all our knowledge and experience (and hence, for which a self-respecting mind must demand the most irrefragable proof) it is hardly fitting to offer only what might have easily been ascertained from an hour's conversation with any communicative old resident, supplemented by the literature of old newspapers and tombstones.

"When neither the dead nor the living can secure

immunity from parade before the public, at the hands of a man who may be a charlatan for all that he has shown to the contrary, it seems time for all that one to mildly suggest that he will either give some test that could by the wildest stretch of imagination be called a test, or else cease imposing his dramatic impersonations of the defenceless dead.

"To those who are already convinced of the truth of Spiritualism, I can conceive how these performances might be supposed to be genuine, but I feel like uttering this word to those who heedlessly accept assertions and representations: Do not assume that Mr. Baxter is necessarily a fraud; but, on the other hand, do not assume that he has learned in a supernormal way what is quite in his reach by the most ordinary channels."

We have heard many Spiritualists and those interested in Spiritualism—those investigating the subject—express themselves in terms similar to Miss Bartlett's remarks. Dr. Elliott Coues and Mrs. Coues were present with us at one of Mr. Edgar W. Emerson's meetings held in this city recently. Both were impressed about the same as Miss Bartlett was by Baxter's "tests." At Lake Brady, Mr. Frank Ripley at the conclusion of our lectures gave "messages" purporting to be from the departed to the living; but the general feeling was one of dissatisfaction, because what he stated might have been learned from sources of information open to anybody interested in obtaining the facts. Would it not be wise to have a committee appointed at each meeting to investigate the messages given to every person and to report at the next meeting, how far the facts were correctly stated, what the medium's opportunities for obtaining them from usual sources had been, etc. The statement of a committee composed of men of known ability and fairness would be much more satisfactory than the often indistinctly heard responses of individuals in the audience, drawn out and repeated or interpreted by the medium. If such entertainments as Mr. Baxter gives were only for those who are satisfied as to his bonafides, and his power to give messages from the dead, there would be no need of precaution, no need of inquiry, but if the object is to convince skeptics and to diffuse belief in Spiritualism, then the evidence should be presented in a way and under conditions to engage the interest of investigators.

ANIMALS' RIGHTS.

A little work on the rights of animals has recently appeared the aim of which is eminently praiseworthy. It presents in a most forcible manner the rights of animals, not only to just and kind treatment but to be allowed to live. The facts referred to by the authors which show the denial of those rights, form a strong indictment against the Western nations whose customs are in question. Why they should be so careless in their treatment of creatures, which are serviceable to them as the domestic animals, it is difficult to say. It is very different with the mild Hindoos, who are taught from infancy not to take unnecessarily the life of any living thing. No doubt a great deal of cruelty is practiced by the natives of India, but such conduct is contrary to the spirit of Hinduism, as is Buddhism. These religions recognize, by virtue of the doctrine of transmigration of souls, such a peculiar relationship between men and the lower animals that cruelty to the latter must be condemned by any of their followers who give real thought to their actions. So far as Buddhism is concerned the conduct of its founder, Gautama, makes humanity to animals a religious duty. In this respect oriental religions are superior to Christianity, which is so taken up with the duty of men to one another that it forgets to say anything of the duty of man to animals, the existence of which indeed is sometimes altogether denied by Christian moralists. The difference between the Eastern and Western religions in this respect has a philosophical origin, and it should be remembered that if the Western peoples are less considerate than Eastern peoples

*Animals' Rights considered in relation to Social Progress, with a Bibliographical Appendix. By Henry D. Salt. Also an essay on Transmigration. By Alfred Russel Wallace, M. D. New York, Macmillan & Co. 1894. A. C. McClurg & Co., Chicago. Pages 176. Price, 75 cents.

in their conduct to their four-footed dependents, they display much more humanity in their relations to their fellow men.

The authors of this work do not base their views on religious or philosophical principles. They recognize simply that animals have feelings the same as men, and that as part of the great family of nature they are entitled to be treated with the same tenderness that a man will display towards his fellowmen. This is the rational principle and Mr. Salt, who is evidently heartily in sympathy with our non human brethren, has brought together every argument that can be used in support of their claim to justice at the hands of man. He refers to the treatment of domestic animals and of wild animals, the latter of which he very properly declares to have rights, although these are not yet recognized by law. He strongly denounces the butchery of what is called "sport" and the wholesale, heartless slaughter of animals of all kinds for the sake of their fur or their feathers. The killing of animals for food and experimenting on them in vivisection are especially condemned. The facts mentioned by Dr. Leffingwell in connection with the latter subject make one feel that if the practice of vivisection cannot be regulated by law with a proper regard to the prevention of animal suffering, it ought not to be allowed at all.

We are not prepared to go so far, however, as Mr. Salt in some of these matters. While the rights of animals should be guarded as sacredly as those of men, it should not be supposed that their rights are equal to those of men. Mr. Salt affirms that the root of the evil of vivisection is in the "atrocious assumption" that there is an impossible barrier between them which no animal can pass. Man is the ultimate fact of evolution, and as such he has rights which the animals do not possess, and such rights include the use of the animals themselves. It by no means follows, however, that "the moral instincts of compassion, justice and love, are to be as sedulously repressed and thwarted in one direction as they are to be fostered and extended in the other." The very fact of man's absolute authority should lead him to deal leniently with his animal subjects, and with all his dealing with them to be governed by compassion and love, and with a due regard to their rights. If Mr. Salt's opinions were carried to their legitimate conclusion the taking of animal life under any circumstances, would not be permissible. This extreme view will not generally recommend itself, we think, but this book will undoubtedly aid greatly in advancing the cause of humanity to animals which its authors so ably advocate.

THE ASCENT OF LIFE.*

That there is continuity throughout organic nature is now admitted on all hands, although there may yet be divergence of opinion as to how that continuity is brought about. If we accept the doctrine of evolution as developed by Herbert Spencer, we shall expect to find that its principles are applicable to man as well as to the lower forms of life, and that the improvements which have taken place within the human province are therefore explainable by reference to those principles. It is well to point out, however, that the ascent of organic life has not been by a series of simple steps or stages. Rather may it be likened to a progress from one range of elevation to another, of continually increasing altitude, each range having its peaks of varying height which mark the stage of development reached by particular organic forms. At their lower levels the ranges run into each other and thus form a continuous whole, although there is a gradual ascent until the furthest range is reached, with its many peaks denoting the different elevations reached in their progress by the various races of mankind. Thus, although there is continuity below, it is broken

above into an endless series of elevations. These are the most important for the knowledge of the results of nature, but the former for a perception of its methods, and Mr. Stinson Jarvis has asked himself why there is combined with organic continuity a gradual ascent in the forms of life, instead of these always remaining on the same level. He thinks Darwin did not answer this question, and that he failed to see two of the greatest laws of nature. These are, first, that "whenever a creature's sensorium experiences an urgent want, then its mind or mental essence receives from the all-knowledge such enlightenment as it is capable of requiring." The second of those laws is, that "where such a desire is the outcome of the creature's daily necessity (in procuring food, or otherwise) then such continuous desire is imprinted during the embryotic stages on the form of its offspring, thus accommodating its shape to the necessities of its coming existence; also that embryotic alterations result from the presence of ideals which are vivid in the parental mind."

That the embryo should be affected by the experiences of the maternal organism appears reasonable, and that the offspring has actually in many cases been organically changed through a nervous shock received by the mother during the period of gestation, or as the effect of strong maternal desire is clearly established by the facts Mr. Jarvis refers to in his Appendix. This is an important principle, as it implies that an ideal constantly maintained in the mind may embody itself in the offspring. We are told that genius is an example of such "spirit formativeness," as its possessor is the offspring of parents who loved each other, the meaning of which will appear later on. It may not be possible to prove the general truth of this assertion, but it is a more worthy notion than that genius is evidence of insanity, as maintained by Nesbit. The most complete conditions for reproduction are said to include love, "because love is nature's elevating principle, which she teaches through the sexual passions in order to lift human beings to the higher spiritual planes."

This principle of spirit formativeness may explain the ascent of human life, but how is the upward progress of animal life to be accounted for? The first of the laws of ascent stated by Mr. Jarvis answers this question by reference to the "all-knowledge." This is supposed to be in continual communication with, or to dwell in, all animals, guiding them, as in the homing instinct and in the migration of birds. All instinctive action would probably be traced to the same source, which is really the presence of the infinite and eternal energy of Herbert Spencer. Mr. Jarvis well says that "the controller of evolution" has not produced an infinity of living creatures while cutting off; all media for communication." But he does not see in "all-knowledge" the source merely of animal instinct, he traces to it various mysterious faculties of the human mind. He remarks that the strange facts of natural history which may be explained by correspondence between the animal soul and the all-knowledge, are precisely the same on the lower planes of life as the correspondences artificially utilized by the mesmerist, when he makes the soul of his patient describe with certainty events which are happening elsewhere. Thus clairvoyance and what may be termed the mesmeric faculties, depend on the correspondence between the mind of the subject and the all-knowledge or infinite energy.

The secret of this correspondence is what Mr. Jarvis terms "the life's capacity for vibration," and one of its chief instruments is mesmerism, which is described as "a process for producing unity of vibration." Sexual passion is said to be unity of vibration in the animal grades, and love its unity on the spiritual planes, while music is "the language of the world of vibration, and produces and alters the soul-phases by establishing unities of vibration." There is in all this a great truth, for undoubtedly that which does not vibrate true to nature is out of harmony with nature, and either the discord must cease to exist or the thing itself will have this fate. Sympathy which the functional activity of feeling is unity of

vibration, or rather the reaction which accompanies this unity, and it is reaction to nature's stimuli which furnishes the key to evolution. In its absence there could be no progress and nature itself could not exist.

The author applies his theory of vibration to two subjects in particular, the relation between individuals in marriage, and the relation between man and God. He says "nature is continuously waiting and urging human beings to learn of love and the spiritual life through marriage, and through the wisdom supplied to mental demands." Sex is different both in disposition and abilities, but marriage produces by its unified vibration a change in the nature of man and woman, each of whom acquires part of the qualities of the other. Marriage is thus the best step to the spiritual life. As marriage is the interchange of qualities between husband and wife, so religion is the reception of God in the heart by name, an emotional affection which is really an entering in of the divine nature. Religion is thus "a merging of the soul in the great gladness, and the acquirement of the comprehensions which are outside the processes of the intellect." As such, religion is the aim of human life, the whole course of which is, when well directed, a series of higher and higher vibrations, until soul vibrates entirely in unison with God himself.

In the application of the law of vibration to psychical phenomena we think Mr. Jarvis has made a decided advance in the treatment of his subject. He has endeavored to place mesmerism on a scientific basis, and although he has left much for others to do he has pointed out the way for his successors. His argument might perhaps be stated with greater clearness, but it is aided by the "Contents" prefixed to the work, which is rather a methodical summary than an actual Table of Contents."

PSYCHOLOGY IN ARCHITECTURE.

It was remarked by Mr. James A. Skilton in the course of the discussion at the Brooklyn Ethical Association after Mr. Z. Sidney Sampson's recent lecture on Shelter, "as related to the Evolution of Life," that "mere examination of the buildings produced by any race or civilization may enable the competent, without other aids, to determine not only the character, but the destiny of such races and civilizations." There is doubtless much truth in this idea which may be regarded as a commentary on the lecturer's statement, that "the race inevitably speaks in its architecture." We have a curious illustration of this in the fact that the Kafirs of South Africa would seem to be limited in their building capacity to the circular form. It has been said they have no idea of a rectangular building. If it be true that "the environment fashions both the workmen and, through his ideals, the product" it would be interesting to consider what was the nature of the environment which so profoundly affected the architecture of the South African. It must have operated at a very early period, as the circular form appears to have been almost universally used among the early inhabitants of Western Europe as well as Africa. Of course when the form was once adopted it would be handed down unchanged from one generation to another, but the construction of a rectangular building is so much more simple than that of a circular building that it is difficult to understand how the latter could have originated among a primitive people. No doubt it was specially suited for the circumstances of its originators, but the case of the Kafirs renders it probable that it was associated with some special mental idiosyncrasy. It may be a relic of some form of planetary worship, but there is nothing to show that this was ever prevalent in South Africa,

A good conscience fears no witnesses, but a guilty conscience is solicitous even in solitude. If we do nothing but what is honest, let all the world know it; but, if otherwise, what does it signify to have nobody else know it, so long as I know it myself? Miserable is he who slights that witness.—Seneca.

I hold him to be dead in whom shame is dead.—Plautus

*The Ascent of Life; or The Psychic Laws and Forces in Nature. By Stinson Jarvis. Boston: Arena Publishing Company, Copley Square, 1894. Pages 120.



A NOVEMBER PICTURE.

By H. L. HOWARD.

Above the cornfields spreads the sky;
The light is gray, the winds awlisk.
The great doors swung against the barn
Reveal the hay-mow's upright walls,
And pumpkins in a yellow heap.
Seeded and tough, the weeds bristle,
Where, in their tender growth, the brood,
Sty-born, champed them with piggish joy.
The citron in the garden lies,
Survivor of the cucumber,
That rots and leaves a tawny shell.
From orchard-tree, the apples drop
Singly, to join their mellowing mates.
The plundered grape-vine spreads, half-bare,
Along the wall or road-side fence.
The cricket's tranquil note bespeaks
The calm of home establishment.
The swallow's melancholy changes
Denote the foreigner's unrest.
The flies, in silent clusters, hug
The space around a nail or hook
Of ceiling, stupid from the cold.
The wasp, wind-frowzy, flutters low
In search of food from apple bruise,
Or punice at the elder-mill.
The grasshoppers, demure and old,
With effort strain their shrunken thighs
To flee the intrusive brush or step.
Dull is the flow from road-side spout
Into the drinking trough. Sere leaves
Lie on the surface, muffling sound.
The brook seems lapsed. Through fallen sedge,
It creeps in tuneless pilgrimage.
The season oozes to its end.

A MASONIC TEST.

To the Editor: Years ago when I first became interested in Spiritualism I received so many remarkable tests through the mediumistic power of Mary Hardy, that I was anxious my intimate friends should share the pleasure and enjoy the marvel. I persuaded many of them to arrange for a seance with the medium. Among them was a very skeptical gentleman who was a professional chemist. He had not investigated the subject, nor had the least curiosity in the matter. To please me more than himself he decided to call on Mrs. Hardy. This gentleman was a very prominent Free Mason in Newport. An incident had occurred a week before his visit in which he had been delegated by his lodge to visit a sick brother and provide medical attendance. The sick man was destitute and almost a stranger in the city, everything was done for his comfort, but he was beyond recovery, and in a few days passed away, and was attended to his burial by the Masons.

In the turmoil of life and the rush of business the incident passed out of my friend's mind, but it was brought to his notice in a most unexpected manner. It was at the seance with Mrs. Hardy. He had only been in the room a few moments when the medium suddenly took his hand and gave him the Masonic sign, and announced his name and thanked him for his attention and kindness while he was sick, and also expressed his deep gratitude towards the lodge for the Masonic honors of his burial.

My friend considered he had a remarkable test, one that he could not attribute to mind reading. L. A. H.
Newport, R. I.

VOICES AND PRESENTIMENTS.

To THE EDITOR: A number of years ago I was acquainted with a young lawyer whom I will call Mc. He was a young man of good standing and moral integrity, something of a genius in his thought and manner of expression. I met him a few years after I commenced the investigation of Spiritualism, and conversed with him on the subject of its phenomena, concerning which he gave me the following statement in connection with himself. He said during his boyhood and early manhood days, he used to be troubled with presentiments which invariably came true in regard to the death of some of his acquaintances, or perhaps some stranger he had never seen before; as soon as he saw him there was something said to his mental understanding: "This person will die in a short time," which was invariably the case. Sometimes he would hear an audible and distinct voice. He gave me an account of several persons of whose death

he had been warned. At one time he was away from home on a collecting tour; he had two young brothers at home, one twelve the other fourteen years old, named James and Willie. He was sixty miles from home and had not thought of returning for a day or two, when this familiar voice said, "James and Willie will die." He immediately hitched up his horse and drove home as fast as love and fear would let him. When he arrived home all the family had retired except his mother. When she heard him drive up she came to the door and he immediately asked, "How are James and Willie?" She replied, "They are well." But he remained at home and took one or another of the boys out riding every day and talked with them about death and tried to satisfy his own mind about their moral and religious accountability. He had been brought up in the orthodox faith and felt the responsibility resting upon him to prepare these young country boys to meet a God who held their eternal destiny in his hands, and who might consign one or both to a death that never dies. He had to hold this terrible secret of life and death in his own breast and his task was a delicate one to perform, to prepare the boys for death and yet not arouse their fears, for he knew from the experience of the past that the decree had gone forth and there was no remedy only to watch and pray. In about two weeks one of them became sick and in a few days passed away. The other who seemed to be entirely well for a number of days or weeks afterwards, was finally taken sick and he passed away also. He told me of a number of other instances where the voice had foretold events of a material nature not connected with death, but the events foretold always came to pass. But at last he felt it to be a burden to hold the fate of life and death of his fellow-beings in his possession without the liberty to inform them of the same. So he resisted this influence until at last it left him altogether. If this article should see the light, and my friend of former years should see it, I trust he will forgive me for giving his own simple story to the public.

B. A. CLEVELAND.

THEORIZING UPON FACTS.

To THE EDITOR: What Dr. John E. Purdon says in his article, "Materialization and the Principle of Reversibility" (see THE JOURNAL of September 22, 1894,) with reference to Alex. Aksakof's theory on that subject and his earlier premonstrations by William Harrison, editor of The Spiritualist, can also justly be applied to Thomson Jay Hudson's work. "The Law of Psychic Phenomena" (ably criticised by Lillian Whiting; see THE JOURNAL of September 29, 1894.) Mr. Hudson had likewise a fore-runner in Doctor Anton Alex Perty, Professor of Natural Sciences at the University of Berne in Switzerland, who demonstrated in his work "The Mystical Phenomena of Human Nature" (published Leipzig and Heidelberg, 1861,) that the universe is a configuration of the thought of the Universal Spirit, and that every planet has a similar spiritual principle of its own, which he calls with aptitude to our Mother Earth "Geodemon," and of whom men are offsprings with regard to their physical as well as their spiritual nature.

Professor Perty also ascribes to every human being a subjective, subliminal self and consciousness. A state which brings mankind nearer to the nature of the planetary-spirit, the Geodemon, than men's normal sense-self.

The subliminal men are the image of its cause, i. e.: a microscopic creator; a Geodemon in miniature whose creation manifests itself in telepathic, psychometric and other demonstrations of its partial all-sense and omnipotence, the full attributes of the planetary—and still the fuller, the all-embracing ones of the Universal—the All-spirit. Perty also ascribes, like Hudson, the psychic phenomena to the magical nature of the subjective self of men, and I mention this merely for the purpose to prove to your readers that men of the rank of Perty, Zöllner, Helmholtz, Agrippa von Nettesheim, Paracelsus, Jamblichus, etc., gave their full attention to the studies of the causes of occult phenomena, of which the effects were known in European and other countries on the Eastern Hemisphere long before the epoch of the "Rochester knockings"—even before a white man set his foot upon American shores.

I, for my part, regard the subjective or transcendental self as the recipient as well as the agent of a certain phase of psychic

demonstrations, whilst other phenomena have their foundation in the world of spirits of disembodied intelligences since the subconscient self is not omniscient in its entirety and can therefore confer only what comes in the range of its observation and knowledge.

I am also inclined to the belief that there is not alone invisible materia—becoming tangible through concentration of atoms, but likewise a universal mind-stuff, and that of both, during séances and by us as unconscious creators, beings are temporary created, which after arisen and moulded become the images of those with whom we seek communion and thus deceiving ourselves in many instances through and by our own creatures.

HERMAN HANDRICH.

BROOKLYN, N. Y.

DR. EUGENE CROWELL.

To THE EDITOR.—Having seen no notice in any of the papers of the illness of Dr. Eugene Crowell, of New York City, I beg to call your attention to the fact, as Dr. Crowell is widely known and has many friends, especially among those who are interested in Spiritualism.

Dr. Crowell for several years has resided at the Hoffman-Arms in New York, occupying a beautiful suite of rooms overlooking Central Park and many parts of the city. Here he has rested, waiting for the summons to pass on to the other life, of which he has written and heard so much. He is ripe in years, having passed almost eighty birthdays, and can look back with great satisfaction upon what he has accomplished. In early life he was a materialist, and being scientific and sceptical he had no faith in the existence of man after death. He undertook to discover the cause of the phenomenon of a "rap," and in seeking to explode the theory of its spiritual source himself became convinced of its spiritual origin. He was a careful and shrewd investigator, exacting honesty from spirit and medium alike, and giving his confidence to those who merited it. At some other time some of his friends may write more fully of what they have learned of this distinguished man who is now closing for this stage of his existence a life of great usefulness. His writings will for ages keep alive his memory, and will be read with interest and profit by those seeking for knowledge touching the relations of man with the spiritual world. His most exhaustive work is entitled "Primitive Christianity and Modern Spiritualism," published in 1874 in two large volumes. On the title page will be found the following:

"The same stream from the Great Fountain of Truth, with its channels widened and deepened by the superior intelligence of this age."

These books will be found in the library of many clergymen, and they have unquestionably been productive in a large degree of those occasional expressions from the more liberal preachers, which have startled their hearers because tending to corroborate many of the claims of the spiritualists. Dr. Crowell was one of the warmest friends of Col. John C. Bundy and was always interested in THE RELIGIO-PHILOSOPHICAL JOURNAL, and quite recently to me spoke approbatively of its tendency. His noted medium and friend, Dr. John Kenney, is in constant attendance upon him. Faithfully yours,

A. H. DAILEY.

BROOKLYN, Oct. 28, 1894.

SUBLIMINAL SELF.

To THE EDITOR.—Dear Sir: I would like to say a few words with regards to Mr. Herman Wettstein's article in THE JOURNAL of October 27th (to-day's).

He heads his article "Why the Subliminal Sometimes Personates a Spirit." Why don't he say always? as I, at least, never heard or knew of one doing otherwise.

He says: "The intelligence claims to be a departed spirit because the principal mind assumes it to be such." Now we have a lady living in our family—a relative—who is intelligent and a writer of some note, but an agnostic of the most pronounced type, and don't believe in "spirits." On the contrary, she is or has been a strong believer in the theory advocated by Messrs. Wettstein and Hudson. About three months ago her hand began to write automatically, and at the close of a short message wrote "Willie."

"Who is Willie?" she asked.

"Your brother," came the answer.

"If you are really my brother tell me

some circumstance that will convince me." Here followed a long dialogue with regard to events that transpired in the life of the brother and sister during their childhood, some of which had been forgotten for years.

This writing has been going on ever since, and not long ago a brother and sister of the lady, who are devout Christians and who firmly believe Spiritualism the work of the evil one, have each gotten the same phenomenon.

Now, if Mr. W.'s theory is true in the first case the hand should have written "I am your subliminal self" and in the latter "I am the devil." Can Mr. W. explain?



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and a chapter on Natural Somnambulism, in which this phenomenon is fully explained and illustrated. Cloth. Price, \$2.00.

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



THE LIKE OF YOU, MOTHER.

By Emma Rood Tuttle. Teeming is the world with people, Myriad noble ones no doubt.

Off the tender heart you gave me Such a burden grows to me, That I almost would exchange it For the stoniest heart there be;

CRUELTY TO CHILDREN.

The name of the Society for the Prevention of Cruelty to Children carries to the great majority of people little idea of the magnitude or importance of the work accomplished.

One may better understand, perhaps, the helplessness of these children when it is said that of many so brutally abused nearly 90 per cent were under twelve years of age, and the best idea of the strength of this relief society and of the blessing it has been to the unhappy victims may be gathered from the fact that in spite of a new law and in opposition to certain unwilling magistrates to carry out its provisions 5,460 convictions resulted from 5,792 prosecutions.

These figures will, doubtless, remain comparatively the same in other countries, and being the most recent, serve well to illustrate the need everywhere of the Society for the Prevention of Cruelty to Children.

munity, and let him remember the organization that befriends the persecuted little ones, and offer his eyes, his hands and his purse to bring about their release from the vilest of slavery.

Rev. Minot J. Savage, of Boston, lately preached a sermon on "A Man in the Family." In the course of his sermon he touched upon the money question.

The interest which New York women continue to take in politics is wholly due to the activity of those members of the sex who are in society.

The cause, contrary to a general impression, is not to be allowed to languish. Among the well-known women who will continue in the movement are Mrs. Russell Sage, Mrs. John Jacob Astor and Mrs. Cornelius Vanderbilt.

They form a powerful trio, but it can be stated on excellent authority that Mrs. Grover Cleveland is earnestly in favor of conferring the suffrage upon women, and has refrained so far from giving utterance to her views owing solely to the official position of her husband.

Prof. G. Howard Young, in the Hartford Times, protests against the omission of all women's names from the list of twenty-five great historical characters to be honored by statues in the new National Library Building at Washington, D. C.

"Garland" Stoves and Ranges are no higher in price than the worthless imitations. Ask to see them.

MILKMEN HAVE AN OUTING.

Four hundred and fifty of the best-known milkmen of New York, Brooklyn, Jersey City and Newark, employes of the New York Condensed Milk Company, recently were entertained on Mr. Gail Borden's farm, where the purest and most delicious condensed milk comes from.

No one of the men who visited the Wallkill factory could fail to gain new arguments as to the care and cleanliness of these processes with which to help himself in extending his business.

If the entire public were to have an opportunity of watching this process from beginning to end there would be far less ill-health and dissatisfaction over our water-thinned, impure milk.

No one who once uses the Gail Borden Eagle Brand of Condensed Milk can be divorced from it.



PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

- 1. A system for finding the positions of the planets in our solar system any day during seventy-five years of this century. This knowledge has for ages been held in secrecy. Note—This information in any other form, if it were published, would cost from seventy-five to one hundred dollars.

\$1.00, postpaid, upon receipt of price.

BARS AND THRESHOLDS.

By MRS. EMMA MINER.

This story is full of interest and spiritual philosophy. Its author is a fine inspirational writer and medium. When published as a newspaper serial it created much interest, and the demand has been such as to warrant putting it in book form.

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

"The Progress of Evolutionary Thought."

The Opening Address by B. F. UNDERWOOD, the Chairman, before the Congress of Evolution held in Chicago September 28th, 29th and 30th. Price, 6 cents. For sale at the office of THE JOURNAL.

IMPORTED EDITION.

Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME.

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Part Third.

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- CHAPTER XI. "OUR FATHER." CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

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

This is the English edition originally published in 1840. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1871, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

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BOOK REVIEWS.

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

I Am Well. The Modern Practice of Natural Suggestion as Distinct from Hypnotic or Unnatural Influence. By C. C. Post. Boston: Lee & Shepard. Pp. 147. Cloth, \$1.23.

The author of this treatise explains the principles of mental healing as based upon the principle that by the development of his intelligence man secures a "marvelous control over material by the power of his mentality, and proves it by curing his physical ailments and preserving bodily health solely by the skillful exercise of mind." Vitality and strength are claimed to be the instantaneous results of the process of mental healing, when man "discovers his true connection with eternal energy, and that knowledge brings with it a portion of the power of the Supreme." The work is lucid in style and merits regard as an able exposition of the views concerning the nature of health and disease advocated by the author. It is a sort of *Vade Mecum* of the methods adopted in that treatment, as well as a compendium of the arguments which are used for its support. One may not accept the author's system unqualifiedly, but no one can read the work without benefit.

Joseph Addison. Selected Essays. New York: Funk & Wagnalls Company. Pp. 175. Cloth, 75 cents.

Addison is the founder of the modern popular English prose style, at once familiar and elegant, and to read his best papers is to take a lesson in good manners as well as in good literature. In a delightful variety of social satire he shows a grace, urbanity, and humor never since surpassed, and he has given us at least one character, Sir Roger de Coverley, as familiar to us as any other in fiction. This is the high praise that posterity accords to Joseph Addison—author, poet and politician, born in 1672, died 1719. In this attractive volume we have the following selected essays from among his best writings: "Sir Roger de Coverley," "Society, Fashions, Minor Morals," "Mr. Spectator and His Paper," "Literary and Critical Topics," "Morals and Religion." The introduction is by Prof. C. T. Winchester, English Literature Department of Wesleyan University. This is a book to which none are apt to take any exception and which supplies pleasing and helpful reading for all.

Oliver Goldsmith. A selection from his works. Introduction by Edward Everett Hale. New York: Funk & Wagnalls Company. Pp. 287. Cloth, \$1.

The mission of Goldsmith seems to have been fully accomplished in his work—namely, that of making life more pleasant and happy, of cheering homes otherwise sad, or making long hours short, or lonely days cheerful. Oliver Goldsmith is read wherever men read English, and where he is read he is almost always loved. No home library can be complete without this author. In this inviting volume we have the following selections: "The Traveler," "The Deserted Village," "Retaliation," "Pictures of Life," "The Man in Black," "Books and Authors," "The Eccentricities of Fashion," "Literature and Taste," "Various Matters," and "Extracts from the Life of Richard Nash, Esq." In the introduction Edward Everett Hale gives in characteristic felicity of style a charming sketch of the author's life.

MAGAZINES.

The October number of Mr. Smalley's illustrated monthly, *The Northwest Magazine*, is largely devoted to Manitoba and its capital city, Winnipeg, and the Yellowstone district, Montana. E. V. Smalley, St. Paul, Minn. \$2 per year. Single copies, 20 cents.—In *Thought for October* among other articles we find "The Towers of Man" by Leo Virgo and "Asking" by James I. Sloan, who states that substance, by which he means mind, "is the fundamental premise of all possible demonstration." Unity Book Company, 511 Hall Building, Kansas City, Mo. \$1 per year; 10 cents per copy.—The *Good Citizen* contains a portrait of Henry Howe, the historian, with biographical notes by the editor. It contains also the address of welcome to the Congress of civics, with the President's response, and other civic matter. Columbian College of Citizenship, Highland Park, Ill. \$2 a year; single copy, 20 cents.—The opening article of the November issue of *The Chautauquan*

treats of the "Development of Steamships in the Nineteenth Century" and is illustrated with engravings showing steamers of 1805, 1807, 1838, and the fast passenger steamers of to-day. John Ashton tells of "Social Life in England in the Eighteenth Century;" an able article on "The Legislature of the German Empire" is contributed by Prof. Burgess, of Columbia College; "The Germany of To-day" is vividly pictured by Sidney Whitman; Prof. N. S. Shaler writes in popular style of "The Value of Geological Science to Man." The Woman's Council Table contains four articles and a complete short story. The Editor's Outlook discusses topics of current interest. The department, *Current History and Opinion*, deals with fifteen important events of the month. Meadville, Pa., Dr. T. L. Flood, editor and proprietor. \$2 per year.—The *Popular Science Monthly* in an article on "Preparation for College by English High Schools" Mr. John F. Casey tells what boys who enter college without Greek are doing. Dr. C. Hanford Henderson contributes the first of two articles on "Manual Training," in which he shows what a well-planned manual training course consists of. "The Cobra and Other Serpents" are described, with illustrations, by Mr. G. R. O'Reilly, who has lived among snakes in various parts of the world, and is able to correct several popular errors concerning their habits. There is an admirable little scientific temperance lecture by Dr. Justus Gaulé under the title "Alcohol and Happiness." W. T. Freeman calls attention to "Some Analogies and Homologies in Animal and Vegetable Life." New York: D. Appleton & Co. \$5 a year.—The leading article of the November *Eclectic Magazine* is Mr. Gladstone's "True and False Conceptions of the Atonement," Mme. Cailleur's "Spirit and Matter," "What Evolution Teaches Us," in which the writer, Mr. Lawrence Irwell, compares the popular idea of evolution with its true meaning, "The East End and Crime," an altruistic article by the Rev. A. Osborne Jay, and a review of Prof. Drummond's now famous "Ascent of Man"; these are among the more serious numbers in the magazine. The accounts of travel are more numerous than usual, including Mr. Savage-Landor's "Journey to the Sacred Mountain of China," and Mr. Alfred Austin's interesting description of his first visit to Ireland. E. R. Peiton, 144 Eighth street, New York. Terms, \$5 per year.—The *Atlantic Monthly* for November contains much of interest to the general reader. The title, which will perhaps attract most attention, is that of Mr. Henry Childs Merwin's article, "Tammany Points the Way." In these days of the municipal reform movement such articles as this and the one contributed to an earlier issue by Mr. Merwin on "Tammany Hall" are of particular value. Dr. Frederick Bancroft has made a valuable contribution to the series in his paper on "Seward's Attitude Toward Compromise and Secession." Dr. George Birkbeck Hill, who has identified his name with Boswell's Johnson, contributes a very interesting paper descriptive of a recent find, entitled "Boswell's Proof Sheets." The first of a new series of International Papers, examining existing relations between the United States and other countries, is Mr. Ludlow's inquiry into the "Growth of American Influence Over England." The opening of another school year is signalized by a paper on "The Academic Treatment of English" by Horace E. Scudder, which supplements an earlier paper on "The Educational Law of Reading and Writing." Poems, book reviews and the usual departments complete the issue.—McClure's Magazine for November opens the promised Napoleon series with fifteen portraits of Napoleon in early manhood, most of them reproductions of famous paintings, and of his father and mother, and other persons closely related or intimately associated with him, accompanying an interesting account, by Miss Ida M. Tarbell, of his career down to the time he assumed command of the army in Italy. The portraits are from a very large and carefully chosen collection made by the Hon. Gardiner G. Hubbard, and Mr. Hubbard himself introduces them with a valuable letter describing the classification and varying merits of the existing portraits of Napoleon. The editors announce that they have a hundred and fifty notable Napoleon pictures yet to present; the series must make, as a whole, one of the most attractive products thus far of the recent Napoleon revival. In this number is presented also the first of a series of true detective stories, derived by permission from the official records of the Pinkerton Detective Bureau. It is the breathless story of the discovery and frustration by

Allan Pinkerton of the plot to assassinate President Lincoln as he passed through Baltimore on the way to Washington for his first inauguration. S. S. McClure, Ltd., 30 Lafayette place, New York.—Under the title of "The Fight on the Yalu River" the Hon. Hilary A. Herbert, Secretary of the navy, contributes to the November number of the *North American Review* an article in which he argues that the issue of this fight demonstrates the value of battleships rather than of cruisers as fighting vessels.—The Japanese Minister at Washington, Shushirino Kurino, also furnishes a valuable paper on other phases of "The War in the Orient." "The Business Revival" forms the subject of four papers by the Presidents of the Chambers of Commerce at Boston, Cincinnati, New Orleans, and the President of the Merchants' Exchange at St. Louis. Max O'Rell describes the difference between "French and Anglo-Saxon Immorality" in a vivacious paper; Amelia E. Barr discusses "The Modern Novel," and Charles Dickens writes most entertainingly of "Public Dinners in London," past and present.

The publishers' prospectus appearing in the October number of *Little Men and Women* announces for the new volume, serials and short stories by such famous writers as Mary E. Wilkins, Hezekiah Butterworth (editor of *Youth's Companion*), Sophie Swett, Elbridge S. Brooks, Sophie May and many others. Features that will meet with instant popularity will be the "Doll's Dressmaking" series; also the page of new music in every number (*Songs for Children's Voices*). The November number, enlarged to thirty-two pages, will begin the new volume. Full prospectus and specimen free. The subscription price is \$1 a year. Alpha Publishing Company, Boston.

Babyland (The Babies' Own Magazine) for October opens with a charming frontispiece in eight colors, "The Thanksgiving Story." This issue closes the current volume of the magazine. The November number will begin the new volume. The prospectus for the new volume announces a permanent enlargement to twelve pages, and features surpassing in interest and popularity anything ever given in delightful "Babyland." 50 cents a year, 5 cents a number. Alpha Publishing Company, Boston.

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THE PROCEEDINGS OF THE SOCIETY TO PSYCHICAL RESEARCH

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

Table with columns: Part, Vol., Date, Price. Rows include Part IX, Vol. III, Dec. 1885; Part XVIII, Vol. VII, Ap'l. 1891; Part XIX, Vol. VII, July 1891; Part XX, Vol. VII, Feb. 1892; Part XXI, Vol. VIII, June 1892; Part XXII, Vol. VIII, July 1892; Part XXIII, Vol. VIII, Dec. 1892; Part XXIV, Vol. IX, June 1893.

DEPENDENTES INTER SE.

By CARL BURELL. What is that bounded by narrow limits of the brain which can measure distant spheres, weigh their masses, quickly tell when and where they come and go, aeons past or ages hence. Yet, de ipso, cannot tell whence it came or where it goes; Which can tell of other men; which can tell of other minds; Which can tell of other worlds, other suns and satellites; Which can tell of other things, great or small or far or near; Tell their limits, name their bounds, yet it cannot tell its own; Which can latent secrets find, in the earth, sea, air and sky, In the cold and senseless stone, in the warm and feeling heart, In the bright and sunny smile, in the bitter choking sob, Yet, de ipso, cannot find its own secret want and need? With a limit bounded not by remotest star which shines, Within which, God-like, it moves throughout all the realms of space; Nothing from its eyes so hid but must sometime come to light, Yet, per ipso, cannot find its own peace and happiness; In all else unlimited, it can come, go and obtain quidquid pro ipso vult, but in this one thing alone Ours fellow must depend for its peace and happiness, which must come, for it can come, only through another mind. When its complement it finds, then—then only it can give Peace and happiness to that, which all else can never give, And this other's happiness, although derived from itself, Also makes its own complete, for this is the law of love.

MR. STEAD'S GRINDELWALD STORY.

Mr. Stead, in the Westminster Gazette, says Light, tells a good story concerning his very wonderful automatic writing. Here it is: When I was at Grindelwald in July, I was grieved to receive bad news as to the health of one of my nearest and dearest friends. Three days in succession I received letters from London, each more gloomy in its tidings, and when the third arrived I decided to return at once. I went to Dr. Lunn's office, and asked him when I could get a reply from a London suburb to a telegram. It was then four. He said he did not think I could expect a reply before eight o'clock. I discussed the question of leaving that night, or of waiting till the morning. Ultimately I decided to adopt the latter course, and going across to the telegraph office, I sent off a dispatch, saying, "Grieved to hear of —'s illness. Will return to-morrow. Telegraph doctor's latest report." Returning to the hotel to make all preparations for departure, I found a friend in my room to whom I told my bad news. Sitting down at the table, I determined to try whether or not I could, by the aid of my automatic hand, obtain any news from London. I first asked the ever-faithful friend who some three years ago passed from our sight whether she could tell me how the patient was. My hand wrote without a moment's hesitation: Your friend is better. You need not return. The proof of this is that about seven o'clock you will receive a telegram to this effect, when you will see that I am correct. I then asked, mentally, if I should ask my friend's son to use my hand telepathically to give me the latest news. The answer came at once as follows: No, you had better ask her daughter; she is at home, and can give you the latest news. I then asked the daughter to use my hand, and tell me how her mother was. My hand then, as always, unconscious of the least difference in the control of the embodied or disembodied, wrote as follows: Mother had a better sleep last night. There is no need for you to return earlier. We have taken a house at the seaside at (name unintelligible). Mother thinks she will be all right after her visit. I feared to believe the good news. I

read the messages to my friend, who signed them as confirmation, and remarked that if this turned out right it would be a great score for the spooks, but I feared my strong desire for better news had vitiated the accuracy of the despatch. I then left the hotel, and went down to Dr. Lunn's chalet, where I told Dr. Lunn, Mr. Clayden, Dr. Lindsay, and other friends that I must return to London next day. At seven o'clock dinner is served at the bar. I saw the head waiter, told him I was expecting an important telegram, and asked him to bring it to me at table. This he promised to do. Dinner passed. Eight o'clock approached. "I am afraid," I said to my friend, "the spooks are no good this time," and set off for the church. I had not got half-way there when my boy Jack ran after me, shouting, "Father, here's your telegram; it was delivered by mistake in Uncle Herbie's room." I opened it, and found that it had arrived at 7:10. It ran as follows:

— better. Don't come back. Two days later I received a postcard from the daughter, partly written before my telegram arrived. Here it is: Mother is rather better. We have taken a house at W—. Later, your telegram has just come. There is no need for you to come back.

There was only one point left unconfirmed. Did the patient think she would be quite set up by a stay at the seaside? When I returned to London I put the question to her daughter. She replied, "I never heard mother say anything about that. But the doctor said so when he called that day."

Now if I am asked to explain how my automatic hand got that message, I cannot explain it, excepting on the hypothesis that the mind, whether for the time being in or out of a body of flesh and blood, has the capacity of communicating directly with other minds without being in the least degree hampered by the limitations of space, or by the accident of its embodiment or its disembodiment. The more I experiment with telepathy the more is the conviction driven in upon me that the mind uses the body as a temporary two-legged telephone for purposes of communication at short range with other minds, but that it no more ceases to exist when the body dies than we cease to exist when we ring off the telephone.

It is certainly a very remarkable story; and it is difficult to see what the Philistines will do with it. There seems no alternative: either Mr. Stead is the champion hypocrite of the century or he has literally got in hand the greatest wonder on the face of the earth.

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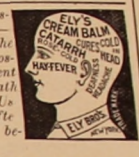
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the interest continues, for in it no indubitable testimony may be learned how a young girl was

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RELIGIO-PHILOSOPHICAL JOURNAL

92-94 La Salle Street, Chicago.

The New York Herald and the Boston Herald of the same date recently published a long account, extending through several columns, of what purported to be spirit manifestations in Philadelphia in the presence of a medium, Dr. Henry Rogers by name. The article is headed thus in the New York Herald: "Up to Date Spirits. Great Minds in the Other World No Longer Send Slate Messages to Mortals. Employ Typewriters Now. Communication From Darwin. Sparks Play About the Instrument which is Hidden only when Paper is Changed." The article, which is illustrated, has the appearance of being an advertisement. The medium is probably the same Dr. Henry Rogers whose practices in Chicago last year will not soon be forgotten by his many victims. He left by the back door and fled through alleys to escape officers of the law who had papers for his arrest. The account of the Philadelphia séance says that Rogers opened the performance with a prayer to "the Overruling Power of the Universe and Bright Spirits of the Angel World." Whether the machine was operated by electricity or otherwise we do not attempt to say. Several months ago we were informed by an expert in trick performances that such writing would yet be thus produced with nobody in the room.

"Ibsen's Women" is the title of a 32-page brochure by Miss M. S. Gilliland, of London, England, in which she deals with the lessons which that somewhat enigmatical writer intends to convey through his characterization of the various heroines of his dramas. Miss Gilliland's explanations are at least very plausible, and her work will prove very helpful to those—and they are many—who find themselves unable to clearly read or define his meaning. She takes a number of Ibsen's leading female characters and clearly shows what she thinks he means to teach through his delineations. The sum of her conclusions is given in some sentences, which we quote. "Ibsen's vote—so to speak—is always given for courage and force of character in women. It is their most attractive quality, as he draws them." "One is rather inclined to think his favorite theses were he a preacher would surely be: The will that is not a social will is nothing and leads to nothing. . . . Nobility of motive will not save it—witness Brand: Clear sight and unscrupulous determination will not avail it—witness Rebecca. The nearer it approaches to pure personal impulse of the moment the nearer it approaches to madness, and the more surely it ends in nonentity—witness Peer Gynt." "Freedom and responsibility—these two ideas Ibsen sends far and wide. His women carry them everywhere they go. Wherever they come they say: 'Give us freedom;' and wherever they go they say: 'Behold the tremendous responsibility of those who have, and who withhold freedom.'

The Rebus of St. Petersburg, relates some phenomena which occurred in presence of the medium Sambor as noted in *Le Messenger*. At the first of these séances there were five persons present, one a lady. Immediately the left arm of the one next the medium was discovered tied to the back of the chair, without however, letting go of the right hand of the medium which he held tightly. Then began very varied luminous phenomena. There were noticed especially some small stars of bright red, with some little silvery misty tails and which moved in all directions. All at once leaped up in a corner of the ceiling of the room, a jet of vaporous light, like the top of the smoke cloud which escapes from a volcano. It

appeared several times with more or less intensity. A felt hat placed on a light stand began moving about us a considerable time, touching the feet, the knees, the hands of those present and ended by being thrown under the table on the knees of the lady present, answering to her wish. We finally heard, the account says, the sounds of a guitar, placed on a sofa about six feet distant. One or two strings were struck at a time at intervals, after which the instrument fell to the floor. Our table rose so high we were compelled to stretch our arms their full length, and the table going in the direction of the sofa escaped from our hands, passed over the shoulders of the medium and fell upon the sofa, as we discovered after lighting a taper. The séance was closed with a wonderful phenomenon and a magnificent spectacle, the levitation of the medium to the ceiling, near whom were manifested the most diverse effects of light, according to the evidence given by those nearest the medium; he was drawn upwards. They then rose and without leaving him, extended their arms up as he mounted higher. When their arms were stretched to the utmost the medium ceased to ascend, but remained suspended in the air without supporting himself on their hands, but holding them lightly and they did not feel any weight of his body. The medium was raised so high we all felt his feet above our heads. At the same time the ceiling was illuminated with numerous scintillations of light, all proceeding from a common centre, and anew there appeared on the ceiling the jet of light, but more intense and we could at last discover the source of it which was a very luminous small globe. Then the medium uttering a light cry, came down again directly into his chair. The séance then closed. We noticed that the power of the medium increased as the séance prolonged, especially after each interruption. Sambor is a remarkably obliging medium, never resisting imposing tests but humbly suggesting them.

In ethics, especially, has it become the fashion to coin new words and formulas for old ideas. "The egoistic and altruistic dispositions," "the self-regarding and other-regarding motives," are the grandiloquent phrases under which ethical writers now speak of our old familiar acquaintances, "self-love" and "neighbor-love." Commonplace truths are thus sometimes put into such strange and fine garb as to be mistaken for new philosophical theories. The practice reminds us of the story of the school-boy who was eager to display to his grandmother his new acquisitions in natural philosophy, by explaining to her the homely process of sucking an egg. "You see, grandma," he said, "we perforate an aperture in the apex and a corresponding aperture in the base; and, by applying the egg to the lips and forcibly inhaling the breath, the shell is entirely discharged of its contents." "Dear me," exclaimed the old lady, "what wonderful improvements they do make! Now, in my younger days, we just made a hole in each end, and sucked." The grandmother knew the thing very well, and she could describe it in terse Anglo-Saxon; but she did not recognize in it the boy's scholastic vocabulary. So in most of the modern treatises and magazine articles on the subject of morals there is a plentiful use of strange and learned terms. Many honest and not all ignorant people are led to suppose that, under these new and uncouth words, some before-unheard-of system of ethics is announced—some "wonderful improvements" in theories of conduct. But strip off the finery of the new phraseology, and below the disguise may be readily detected the old and simple precept of duty.

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The Spiritual Research Society, Lodge Hall, No. 11 North Ada street, 2:30 and 7:30 p. m.

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Money due THE JOURNAL is greatly needed at this season, and subscribers who are in arrears will confer a favor by sending at once the amounts they owe.

Mr. Tennyson Neely, of Chicago, who returned after several months' travel in Europe, will soon publish some experiences under the title "Foreign Authors They Received Me."

"It is," says Paine, "necessary to the happiness of man that he be mentally faithful to himself. Infidelity does not consist in believing or in disbelieving, but in professing to believe what one does not believe."

To any person whose name is not now on our subscription list, we will send THE JOURNAL on trial three months for 50c. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates?

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"Lourdes," M. Zola's literary sensation, is reported to have had great success in London. The American publisher has already issued three editions and the fourth, consisting of 10,000 copies, is now in press. It is published as the first number of Neely's Illustrated Library.

In the Kalamazoo (Mich.) Telegraph recently appeared a paragraph in which THE RELIGIO-PHILOSOPHICAL JOURNAL was made to endorse and recommend J. Frank Baxter, the medium. The clipping is sent to us with inquiry whether the notice was a voluntary testimonial or an advertisement, and with the statement that "Mr. Baxter and his friends are claiming for him the endorsement of THE JOURNAL." The notice referred to was handed into this office by the Secretary of a Spiritualist Society in this city and was published by his request, and it was so

stated and the name of the Secretary given that it might not appear as THE JOURNAL'S endorsement of Mr. Baxter. We did not care to discuss Mr. Baxter's claim or antecedents and simply inserted the notice in a way which would show that we were disposed to be obliging while withholding comment on the notice. We should add that the Secretary of the Society referred to said that Mr. Baxter especially desired the notice inserted in THE JOURNAL.

Radical means root. A radical is one that goes to the root of things, to bottom facts, to bed-rock principles. He is dissatisfied with error and exposes it; with evils, and works to remove them. But let nobody mistake rant, or violent denunciation, or Utopian theories, or Quixotic actions for radicalism.

Gen. Banks was once called upon to make a speech at Salem. He had so thrilled his hearers with his forensic powers that after the meeting one asked him what college he graduated from. With that perfect urbanity for which he was always noted the General replied: "From a college with a water wheel in the basement."

Dr. Eugene Crowell, of whom Judge Daily writes in another column, passed from this life October 29th, aged 79 years. Dr. Crowell was early identified with Spiritualism and well known as one of its representative writers. In 1849 he went to California where he accumulated a fortune after which he returned to New York and lived there till his death. We shall have something to say about his writings next week.

Miss Elmer Graves, daughter of the late Kersey Graves, writes to Mr. Underwood: "Yes, my father was a Spiritualist, and my mother, too. And yet I have not been absolutely convinced until recently. I have been to Mrs. Slosson with very satisfactory experience. Yes, you did come out to our home near Richmond, Ind. I remember it now, although I was away at the time at Cornell University. My father, mother and sister have all left me for the unseen world since that."

The Boston Weekly Budget, with which Lillian Whiting has been for several years editorially connected, brings out in its number for October 28th a very life-like, though rather indistinct, portrait of this writer, beloved by so many for her uplifting spirituality. The JOURNAL readers will, we are sure, be glad to learn that Roberts Brothers, publishers of Boston, are about to issue a volume of Miss Whiting's essays under the title of "The World Beautiful," which we can vouch will prove an invaluable addition to the library of every spiritual thinker.

The publishing house of Fowler, Wells & Co., 27 East Twenty-first street, New York, is about to bring out for the holiday season a new volume of poems by Anna Olcott Commelin, one of THE JOURNAL'S valued contributors. The title is, "Of Such Is The Kingdom," and it covers a wide field of human love, hope, sympathy and sorrow, as well as some of the higher pleasurable emotions of humanity. The volume is promised to be a rare exhibition of the book-making art in beauty, paper, type, binding, cover and design. It will make an excellent gift for the Christmas season, price \$1.50.

Froude was lecturing at Tremont Temple in Boston on the night when the great fire of 1872 broke out. The manager of the course held in his hand a check for \$1,000—the net proceeds of two of the lectures. He proffered the check to Mr. Froude, but the warm-hearted Englishman

immediately ordered it paid to the proper authority for the benefit of the sufferers by the fire. Here is an example by an Englishman which our American lecturer, Col. Ingersoll, who receives often a thousand or more dollars for a single lecture, might imitate these hard times without injury to himself and with much good to others.

"Rush City" which is in the second and last week of its stay at McVicker's Theatre gives a vivid idea, of course an exaggerated one, of the manner in which new towns are often founded and boomed. It is very comical. On November 12th begins at McVicker's the annual engagement of Julia Marlowe which will be her first appearance since her marriage to Mr. Taber who will assume the principal male role in her repertoire. Visitors to Chicago who were at the World's Fair, should drop into McVicker's and see an enduring reminiscence of one of the most magnificent scenes of the White City—the new drop-curtain which gives a fine view of the lake, the lagoon with its gondolas, the peristyle, the Goddess of Liberty and several of the chief buildings embowered in foliage and flowers.

Lee & Shepard, of Boston, send out four handsomely illustrated bannerets from designs by Miss Irene E. Jerome, who is well-known for the esthetic beauty and refined feeling of her illustrative work. These bannerets consist of four panels each attached to ribbons bands with an emblematic decoration of trailing wreaths of flowers enclosing selections in prose and verse. The "Joy Banner" is decorated with yellow and red nasturtiums, connected by ribbon of the same shades, and illuminated verse in those colors. The "Every-day Banner" is decorated with the blue "Bachelor's Button." The "Rest Banner" with blossoms of sweet peas, and "What will the Violets be" with blue woodland violets, with verses by W. G. Gannett. A handsomely decorated envelope accompanies each banner; price, 50 cents each.

With the November number the Arena concludes its tenth volume, and it gives promise of even greater achievement and prosperity for the coming year than in the past. A feature of this number that will awaken the curiosity of all those who enjoy getting both sides of debatable questions is the treatment of "The Bible and Modern Spiritualism" at the hands of two who are both theologues and medical men. They are Henry A. Hart, M. D., and J. M. Peebles, M. D., and both writing from the Christian standpoint, take diametrically opposite views. Dr. Hart holds that the miracles and revelations and prophecies of the Bible had no relation to Spiritualism in its modern interpretation, and Dr. Peebles holds that they were distinctly to be included among Spiritualistic phenomena. A paper of very great interest and value in the November Arena is Martha Louise Clark's "The Relation of Imbecility to Pauperism and Crime."

Religion, in these modern times, is fast losing its theological, and putting on a practical significance says the Banner of Light. Men now-a-days have come to understand and to feel that the man of science who seeks for the God-made fact is a seeker after religion; the artist who loves and creates the beautiful, is a seeker after religion; the statesman who wants to make the crooked things straight and the rough places plain, is a seeker after religion. John Stuart Mill, the skeptical utilitarian philosopher; Ruskin, the fervid apostle of the beautiful and the just; Dickens and Thackeray, the satirists of "the world, the flesh and the devil," and

the champions of the unhappy and the poor; Carlyle, thundering against shallow Tennyson, singing of ideal things; Herbert Spencer, feeling after the absolute laws of life; Huxley, Darwin, Tyndal and Wallace, the high-priests in the divine temple of Nature—these, as well as the great liberal teachers and reformers, yes, and the great army of the reformers, toilers who are conscious of no sanctity but only try to live simple and honest lives—were or are comrades all in the march toward Religion and Heaven and God. And each one had or has, consciously or unconsciously, for his guiding star, the same bright ray of light from the eternal, that has never yet shone in all its loveliness upon the sons of man, but is shining and will go on shining into the perfect day.

Lafcades Hearn in his work "Glimpses of Japan," published by Houghton, Mifflin & Co., describes the inner life of the Japanese people, "their religion, their superstitions, their ways of thought, the hidden springs by which they move." "The rare charm of Japanese life," he says, "so different from that of all other lands, is not to be found in its Europeanized circles. It is to be found among the great common people, who represent in Japan, as in all countries, the national virtues, and who still cling to their delightful old customs, their picturesque dresses, their Buddhist images, their household shrines, their beautiful and touching worship of ancestors. This is the life of which a foreign observer can never weary, if fortunate and sympathetic enough to enter into it—the life that forces him sometimes to doubt whether the course of our boasted Western progress is really in the direction of moral development. Like other life, it has its darker side; yet even this is brightness compared with the darker side of Western existence. It has its foibles, its follies, its vices, its cruelties; yet the more one sees of it the more one marvels at its extraordinary goodness, its miraculous patience, its never-failing courtesy, its simplicity of heart, its intuitive charity." In the author's opinion "Japan has nothing whatever to gain by conversion to Christianity, either morally or otherwise, but very much to lose."

It is said that in order to commemorate the marriage of his eldest daughter, the Grand Duchess Xenia, the Czar has issued a ukase directing the foundation of a new educational and training institute for women of noble families who may not have the necessary means of bringing up their children, and in order that they may receive a private general education, and, under the direction of experienced teachers, may obtain such practical knowledge as renders woman useful to her own family, and enables the members of her sex who may not possess the happiness of family life to make an honest living in these times of demand for female labor."

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