

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

308140

Subscription
Washington
D C

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

ESTABLISHED 1865.

CHICAGO, MARCH 23, 1895.

NEW SERIES—VOL. 5, NO. 44

Publisher's Announcements, Terms, Etc, See Last Page



SINISTER REPRESSION OF KNOWLEDGE.

By Wm. I. GILL.

In these days when myriads of papers are teeming with news and information, when steam and lightning are spreading thought and knowledge everywhere, it is difficult to realize how different it was in all the past ages before the invention of printing. Then the first commandment of the universal practical decalogue was, "Keep dark," and the second was like unto it, "Communicate thy knowledge only to thy caste or guild." These laws were well observed. The power and importance of knowledge were always best known to those who had the most of it. Hence egoism used it for personal ends, and for securing the distinctions and privileges of a class or caste. This tended to confine instead of diffusing knowledge. In all those ages of the world the possessors of knowledge endeavored to keep it to themselves, instead of communicating as much as they could of it to the people. Posing as the world's lights, they have not wished to kindle any torches beyond certain bounds, on the principle, that this limitation of their light would inure to their own advantage and their domination of the people. In fact, there has in times past been a systematic effort to prevent the spread of knowledge in every direction; and this effort was made by all classes who had or supposed they had any knowledge of importance to the world.

Then artisans and craftsmen formed societies or guilds to protect the secrets of their craft, with much excuse, because by this they had their living and then there were no patent laws; with less excuse, the higher forms of knowledge were guarded with similar care by those who held them, because by them they secured a peculiar distinction if not fame and wealth. Medical men, it is well-known, have always guarded their supposed knowledge with as much care as the miser exercises in guarding his gold; and some of them do it yet. Of the ruling classes the military men have been the least guilty of concealing knowledge, except from their enemies, because their minds are in their swords. Statesmen have not been so innocent, and statecraft has been a byword of the centuries. Nor is philosophy even entitled to exemption from the charge of sinister concealment of its intellectual treasures. Its vanity has in this way sought an ignoble distinction—misconceived as noble. Even the most acute and robust philosopher of the ancient world, Aristotle, winked approvingly on such a course, if he did not practice it. He promised his pupils not to publish his philosophy; and Alexander reproached him for violating his pledge in the matter. The greatest philosopher excused himself on the ground that his

writings were too obscure to constitute a publication.

But of all those who have been most careful to closely shut the door of knowledge, and most injuriously and inconsistently, the priests of all lands and ages occupy the most conspicuous position. Their methods have been as dark as the darkest places of their temples. In learning and intelligence they generally ranked high among their contemporaries; and with these and their craft, combined with their supposed peculiar favor with the gods, they have held a real and mighty dominion over men, in spite of all the grossness of the lower order of the priests. Though a Calenus may be at the foot, he may be supposed to receive divine communications because of his calling; and the dignity of the order is preserved by an Arbaces at the head, whose sins are well timed or well concealed, and whose wealth and lofty air command the people's awe.

Their sacred claims and superior craft have always given them a high caste exclusiveness and distinction and secured to them an open or veiled power in the state, which they have often retained when all other powers of the state have been thrown down or shaken. In some cases they have been able to extend their power in no small degree over all the other offices of the state. Within our own epoch we have had the strange phenomenon of a single priest successively reigning over the souls and bodies and estates of the whole Western world for about a thousand years, with an awful and absolute dominion, resisted and broken in spots, which is the experience of all absolute despotisms.

Yet we may not for one moment forget that the same law of nature which evolved these castles of darkness is still in operation. Conditions being changed, the results will be changed. But nature, will continue to love inequality and to help on, the foremost; and these are likely to be as egoistic as their predecessors, and their agency will not be less evil, unless prevented by the advanced intelligence and character of the majority.

HON. SIDNEY DEAN ON SPIRITUALISM.

A PERSONAL LETTER.

[An intelligent professional gentleman, a candid investigator and a personal friend, residing in a neighboring State, requested a copy of one of the series of chapters upon "Life," which have been a marked feature of my psychological experiences, and being "inwardly moved" to write my friend a personal letter to accompany the "chapter," I send a copy of the same to THE RELIGIO-PHILOSOPHICAL JOURNAL for publication.—S. D.]

BOSTON, March 12, 1895.

MY DEAR FRIEND B: My son, S. W., is copying one of the series of chapters upon "Life," written through my hand, automatically, or by the positive mental dictation of some influence foreign to my normal condition. The great volume and variety of these phenomenal writings, seemingly a part of myself, but never contingent, or dependent upon an active exercise of my own will or choice, led me to a long, close and critical examination of the relations existing between exanimate and incarnate in-

telligences, or the so-called living and dead, and the proof, given by the phenomena of the continuance of one's mental, spiritual and moral conscious existence after the death of the body.

Years have been consumed in these examinations, and need I say that every field open to me has been cultivated with the single purpose of eliciting and substantiating truth, and thus satisfying my own mind as to my own conscious immortality of being and the relations, as well as the nature, of this all-around entity known to myself as a living, conscious personality, and the best use of the earth life to make it subserve my highest growth, and its greatest usefulness and happiness.

I have had a like horror of self-deception and of being deceived by others, hence all phenomena have been subjected to the closest scrutiny, the sharpest analysis of which I am capable, and while neither judging nor condemning others who honestly disagree with my findings, I have been forced by my reason, experience, and the mental and physical phenomena which have been an increasing factor in my experience to the following briefly stated convictions:

1. The life of man is continuous, death being a simple change of physical conditions.

2. Man is dual in nature. His spiritual nature—including his mentality—constitute his real personality, which survives all physical changes and lives and acts under the laws assigned it from its creation onward in the spheres natural to it during all its unending future, governed by the laws and influenced by the forces which aid in his development and progress as a conscious, intellectual, moral and social being.

3. A physical body is not necessary to his development as a mental, moral, or spiritual entity after he has completed his mortal probation. During his incarnation in the physical his spiritual nature is conditioned by it and must yield obedience to its laws.

4. There is continuity in his relations, mental, moral and social, and physical death does not change their nature, though necessarily it modifies their expression. The clinging loves of the soul, awakened while in its physical environment, are not rudely obliterated from consciousness by any change of the physical mechanism, though while on earth they have found expression, but in obeying the laws of the Spiritual Being they expand and blossom into the riper fruitage of a more perfect development in the endless life.

5. Mental, moral and social communion, with its interchange of ideas, sympathies and spiritual helpfulness, is not limited or restricted by physical conditions. It is not so restricted in the mortal stage. Thought is freer than air; sympathy overleaps physical barriers; love has a voice never wholly smothered by physical attenuation. Its home is within the spiritual nature, and only the boundaries of the free spirit can give limitation to its exercise.

6. Intellectual and moral beings, under the law of unity, sympathy and love, naturally commune and fraternize with each other. They are all within the universe of God, the common Father of all; and physical conditions are no insuperable barrier to the

free exercise of their spiritual powers, though they may, during physical incarnation, modify their expression.

If I, loving and serving wife, children and friends with whom I am in deepest sympathy, change my physical conditions and in a higher and better sphere of my own life and powers carry that love and spirit of service with me, will not their exercise be expected by myself as an essential part of the me, and shall I not give them voice or expression, in accordance with the laws which govern my arisen condition of being, having experienced the nature and effectiveness of those laws before my physical departure? Shall the children of God, who have passed the initial tuition of earth and leaped into the spiritual empyrean of heaven, carrying with them a rich harvest of love and sympathy, suffer an eternal divorce from all these because of their exaltation? Has a wise and beneficent Creator thus builded and arranged his universe and made it a perpetual hell of sorrow, disappointment, mental and moral torture and agony? Believe it who may, but I do not thus impugn the beneficent nature of my Creator!

Modes of communication are matters, not of miracle, suspension, or violation of natural law, but as apparent phenomena, are rather matters of investigation, experiment, and agreement of parties communicating, or seeking to communicate. Such are telegraphic messages by signs or by a printed or "Morse alphabet;" long or short distance telephones, writing or printing in different languages, mechanical sounds, the human voice sweeping the whole gamut of expression from the groans of pain to the laughter of pleasure. Leaving the field of mundane physical expression as conveying intellectual ideas and facts, the scientific world has long been seeking intelligent communication with the nearest planet, by the aid of physical machinery, just as it long since learned to interpret and translate into living speech and intellectual knowledge, the rude signs which had for ages sealed the histories of long dead and forgotten peoples; while our own world of thought, fact and truth to which immense multitudes of our friends and kinsmen have gone and are hourly going, freighted with the results of modern discovery, lies still nearer us and we ought to be in constant communication with it and them.

In every age imperfect manifestations from that unseen world have found record in history, but to the great Nazarene teacher and expounder of psychic laws and forces, and to his philosophy and life, the world of to-day is indebted for the clearest concept of these three great facts to-wit: The unity of the race, its conscious immortality, and the substantial unity of its two states of existence.

I should be untrue to my convictions, to the clear spiritual teaching of the great Nazarene, to the light which God is causing to be shed upon the awakening intellects and hearts of this age, to the phenomena disclosing the wisdom, unity and force found in natural laws; to the intellectual growth which is exalting and spiritualizing the spirit of the age, to the increasing humanitarianism and spirit of brotherly love which is so sturdily resisting the selfish barbarianism which yet survives in many communities, races and peoples and which has so long fettered hearts, intellects and lives, through faiths founded in ignorance, misconceptions, prejudices, and a blind worship of the old, the unnatural, and the degrading to both the intellect and the heart. I should be untrue to myself and to the truth as I am forced to acknowledge it, did I not welcome truth as it is disclosed to-day, and stretching my hands across the silent river, give hail and welcome and greeting to the arisen hosts who, in conquering physical death, still live in the intensity of loving purpose to commune with, to enlighten, comfort and bless other earthly pilgrims pressing forward to meet and greet them.

I never had the least sympathy with tricksters, frauds, deceivers, simulators, or fakirs who have sought to make merchandise of truth. Honest in-

vestigators and students of a true spiritual philosophy have no use for them except to denounce them as enemies of mankind. Our relations to the unseen world are matters not only of honest, patient investigation, analysis and intellectual certitude, but of an inward spiritual conviction and loving communion sweet as heaven, and as invigorating to the soul as a breeze from its perfume laden heights. It is a deep religious experience, creedless and without a "Shibboleth," and is a matter not of "they say," but of "I know," not of conviction wrought through faith based upon the assertions or the reasonings of others, but a conviction wrought within the spiritual nature, and increasing in intensity and force through a sweet communion with the yet living, emancipated and exalted.

The lesson taught some two thousand years ago by the spiritual philosopher of Nazareth still remains an inspiration to honest and devout seekers after a knowledge of the life immortal. "If any man will do his will he shall know of the doctrine." Personal investigation, personal reception of the truth, personal obedience to the laws governing spiritual relations, result in a personal knowledge never accessible to mere schoolmen, nor formal creedists, and are as diverse as the orbits of the earth's poles from all the purposes of schemers and tricksters who seek to "make gain of godliness," and in thus degrading themselves inflict also a curse upon society and a deadly wrong upon their fellow-men.

Pardon the unexpected length of this letter, and believe me for the truth.

SIDNEY DEAN.

SCIENTIFIC BIGOTRY.

By J. T. DODGE.

In the February number of *The North American Review* under the title of "Psychical Comedy," we have an illustration of the fixedness of scientific opinion from the pen of Dr. Charles Sedgwick Minot of Boston, Professor in Harvard Medical School, late member American Society for Psychical Research, later, Associate English Society for Psychical Research and Associate American Branch, S. P. R.

That there may be no mistaking his opinion of the work of the Society for Psychical Research, he indicates it in the title of his article. Instead of addressing his criticisms to the readers of the *Proceedings* of the Society, he chooses a magazine little devoted to such subjects and mainly read by those not interested therein.

He first demolishes the Theosophical Society by the aid of the work of the S. P. R., and then turning his guns upon the latter, declares that "the Psychical Society has not met the conditions of scientific investigation in its researches upon thought-transference and phantasms. . . . It has always been under the leadership of honorable and earnest men. . . . It has also done invaluable service in exposing Madame Blavatsky and other charlatans and especially in studying the tricks employed by false mediums." "Of its positive constructive work as a whole my opinion is unfavorable, especially as regards its claim that telepathy and phantasms are objective realities." In conclusion he declares that "psychical research has not demonstrated either telepathy or the reality of ghosts. It has not raised them even to the rank of respectable hypotheses." His concluding paragraph for inapplicability cannot be surpassed, and the amusing feature about it is his naïve assumption that he is the only scientific man who has studied the subject of psychical science.

This is not the place to controvert his criticisms, which pertain more especially to the first volume of the society's *Proceedings*, but it is pertinent to note how great stress is laid upon the theory of fraud, even to the extent of distorting facts which have been furnished by the society itself, as in the Creery case. He illustrates the saying of Dr. John Elliotson, "obeying the general laws by which a supply

of opponents to every truth and improvement is always provided."

When Professor Agassiz wished to determine whether glaciers had a motion, he set a row of stakes in a straight line across one and on returning the following year he found the line of stakes were curved.

To find whether there is any progress in the medical profession we must go back at least fifty years. From 1840 to 1845 the number of medical men who believed that mesmerism could produce insensibility to pain was extremely small. Thus: "Mesmerism is too gross a humbug to admit of any farther serious notice. We regard its abettors as quacks and impostors. They ought to be hooted out of professional society. . . . Any practitioner who sends a patient, afflicted with any disease, to consult a mesmeric quack, ought to be without patients for the rest of his days." (Thomas Wakley, in *The Lancet*, October 29, 1842.)

On the 1st of October, 1842, in the District Hospital of Wellow, Nottinghamshire, a patient underwent an amputation of the thigh, during the mesmeric state, without pain. On the 22d of November an account of the case was read before the Royal Medical and Surgical Society of London. A few moments later bigotry found its voice and one Dr. Coulson asserted that the paper ought never to have been read, for the only point of interest was the non-expression of pain and he had no doubt the man had been trained to it. Dr. Moore protested in a loud voice that "really such a statement ought to have been accompanied by affidavits." Mr. Blake, a young surgeon, urged that the man shammed, because "persons often bear operations without expressing pain." Dr. Alcock followed in the same line of argument. So did Dr. James Johnson, the reviewer, and Dr. Truman. Dr. Johnson added that "he would not have believed the facts mentioned had he witnessed them himself." Dr. Marshall "considered the present case to be one of imposition." Dr. George Burrows expressed his doubts of the reality of the case. Sir Benjamin Brodie argued that "some people really do not seem susceptible of pain;" and cited a "companion case, equally an imposture, which occurred in 1694 or 5." He concluded by declaring himself "perfectly satisfied with the old report of the French Royal Commission in 1784, and the more recent determination of the French Academy, against the truth of mesmerism." Dr. Bransby Cooper found a difficulty in admitting the facts, but demanded "the rationale of the facts." He called upon the gentlemen acquainted with mesmerism not to let their opponents have it all their own way but to come forward with their facts in a manly manner. Mr. Topham and Dr. Ward, the authors of the paper, heard all the speeches without a single observation, but Dr. Elliotson, being called on, pointed out the striking facts of the case which had been unnoticed by any of the speakers, and advised them to go to nature and ascertain for themselves whether mesmerism is true.

Such was the opposition to mesmerism that at the next meeting of the society, the minutes made by the secretary, that such a paper had been read, were not confirmed, and so mesmerism was extinguished, even more effectually than Dr. Minot has extinguished thought-transference.

It is true the foregoing facts only show how very slow the medical profession is to believe new and unusual facts, but though Dr. Minot is just as incredulous as his more ancient brethren, yet we must admit that it is a very encouraging sign of progress that he is so tolerant, nay even patronizing, towards the members of the Society of Psychical Research. Instead of calling them quacks and impostors he even commends their diligence and literary ability. Of course he has to deny their scientific qualifications and cannot admit that they have done any original work in hypnotism, thought-transference, or kindred phenomena. It does not occur to him that the hypnotic investigations of Dr. Charles Richet, Mr. Gurney, Mr. Myers and others show any proof of

thought-transference, indeed he ignores the subject of hypnotism altogether. Yea, verily, the world does move. Harvey lost his practice, his opponents flourished; no doctor beyond the age of forty at the time of the discovery, ever believed in the circulation of the blood to the day of his death. Voltaire says that forty years after the publication of the Principia, Newton had not twenty followers out of England. In the light of the above facts we see that Dr. Minot can quote plenty of authority for incredulity, but we have also abundant illustrations of the truth of the saying of Professor Swing in one of his sermons, "two things conduce to progress, one is education and the other death."

Since writing the above I have read the able and exhaustive reply of Mr. Frank Podmore in the March number of the North American Review and can commend it to all who are interested in a subject which many of the doctors don't believe in.

EVIDENCES OF A FUTURE LIFE.

In St. Paul, Minn., there is a club composed of prominent men of various professions and occupations—judges, lawyers, doctors, clergymen, journalists and men at the head of large business enterprises. The club meets once a fortnight to discuss in an informal way questions of current interest. At a recent meeting the topic was, "Have we any evidence of the immortality of the soul," a well-known journalist opened the discussion with the following paper:

I cannot better introduce the subject of the evening than by reading these two verses of an old poem which voice the lament of humanity in all ages:

Who'll press for gold this crowded street
A hundred years to come?

Who'll tread on church with willing feet
A hundred years to come?

Pale, trembling age and fiery youth,
And childhood with his brow of truth,
The rich, the poor, on land and sea,
Where will the mighty millions be,
A hundred years to come?

We all within our graves shall sleep
A hundred years to come;

No living soul for us will weep,
A hundred years to come.

But other men our land will till
And others then our streets will fill,
And other words will sing as gay,
And bright the sunshine as to-day,
A hundred years to come.

We are tenants of this planet for a brief space. We walk towards a precipice which may at any moment yawn before us and from whose frightful brink there is no turning back. The complicated machinery of the body which responds to the indwelling will, at one moment ceases to answer to the orders telegraphed to its members by the nerves that lead from the brain. The breath comes more and more fitfully and then stops. Something is gone. What was it and whither has it gone? That which was a few minutes before the man commences to disintegrate and in a little while is resolved into salts and gases. "That pallid soul, the body's guest," has vanished and become a thing unfelt, unseen and of doubtful reality.

"If death end all," said Matthew Arnold, "then alarm, for we are betrayed." Yet the great majority of men go on and lead their little spans of planetary life, with only a vague hope that they are not betrayed. Those who have sought to peer beyond the veil, and to establish some sort of telephonic communication with intelligences that have once tenanted our globe have in all past ages been regarded with suspicion and hatred. They have been persecuted by bigots and damned by theologians. They have been hung as witches and burned as necromancers. Their efforts to establish some sort of fitful communication with souls gone out of the body has been condemned as "the black art." We have a very early record of this sort of persecution in the Hebrew Scriptures. When Saul sought out the woman

of Endor, and said, "I pray thee, divine unto me by the familiar spirit and bring me up whom I shall name unto thee," the woman said unto him, ignorant at first that her visitor was the king, "Behold, thou knowest what Saul hath done, how he hath cut off these that have familiar spirits, and the wizards, out of the land; wherefore, then, layest thou a snare for my life, to cause me to die?" After Saul had reassured her she proceeded to materialize the spirit of Samuel very much after the manner of the modern science. Yet the preachers who read with reverence this account of the doings of the Jewish medium who lived at Endor and accept it as truth, denounce as imposters, or as influenced by the devil, the mediums who do exactly the same sort of thing now-a-days.

All bibles, and there are many, are full of the dealings of men with disembodied spirits. It was always the custom for prophets to denounce the familiar spirits of other prophets as evil and claim that theirs were the only truly good ones. The origin of all religions, if sought in a scientific spirit, will be found in real or pretended communications with the world of departed spirits. In later ages, however, the Christian sects, with the exception of the Catholics, have insisted that the door between the two worlds was closed when the last apostle passed from the scene and that if there is any passage open it is some dark and devious way frequented only by evil spirits. The Catholics have never been so illogical. They have maintained that departed spirits sometimes return to earth, but in recent centuries the church has been disposed to limit this power of revisiting the scenes of earthly life to the saints, who are supposed to receive divine permission to show themselves to mortals. The literature of Catholicism, however, is crowded with accounts of apparitions of all sorts, and the miraculous doings of the souls of the dead. Modern thought is not content with assertions of immortality based on the promises of prophets of olden times or on the legends of spirit communication embodied in sacred books. The teachings of theology no longer satisfy the demands of scientific inquiry. Does death end all? If not what are the evidences of the continued existence of the soul after the dissolution of the body. What do you know, we ask of our religious teachers. We don't care what you believe. If life beyond the grave is a fact, then it must be capable of demonstration. No knowledge is forbidden. The limitations are in ourselves and not in the nature of the knowledge we crave. There is nothing uncanny about death. It is just as natural as birth. There can be nothing wicked in seeking to know what becomes of the life and intelligence and affection that reside for a time in a human body. We analyze the elements of remote stars, whose light has been millions of years in reaching our globe. We pry diligently into the secrets of nature with the microscope, the spectroscope, the telescope. We discover forces that are intangible and imponderable and yet can rend mountains asunder. Why do we hesitate to turn our powers of keen analysis and profound thought upon the greatest force of all in the universe, of which we have any knowledge, the human soul, that measures the distances to the stars, weighs the planets as they whirl through space, finds teeming life in a drop of water and masters and utilizes the mighty potencies of nature?

I maintain that when science has given one-half the effort to the problem of life after death that it has given to the investigation of bacteria or to the affinities of chemical elements, the continuous individual life of the soul after its separation from the body will be just as much a demonstrated fact as the existence of the planet Uranus. Nay, more. No scientific man has patiently and sincerely investigated the evidences now available for research without coming to the conclusion that the only rational explanation of a multitude of phenomena is to attribute them to the efforts of the spirits of the dead to come into communication with the living. Many have set out on such researches with all the skepticism of confirmed materialists, but they all reach this result. To say that the observers of

such phenomena are people of credulous and weak minds is only to display ignorance of what has been accomplished in this line during the past thirty years. More than twenty years ago Zöllner, the Professor of Physics at the University of Berlin, in company with two other professors of that institution, spent six weeks in an investigation of the phenomena produced by that remarkable occultist, Henry Slade. They had him all the time at Zöllner's house and Zöllner wrote a book giving the results. When writing in many languages not understood by Slade was produced in the daylight between closed slates, prepared by the professors and not touched by Slade, and this writing, whether in Greek, or Russian, or Hebrew, invariably asserted that it was made by departed spirits, what other possible conclusion could these learned scientists reach than that this assertion was the truth. Can either of my hearers furnish any other explanation that will fit the facts? Professor Crookes and Dr. Alfred Wallace are among a host of English scientists that have in later years made similar investigations of others possessed of occult gifts and have reached the same conclusion. Last summer three professors from the University of Bologna investigated the phenomena which occur in the presence of an Italian peasant girl, Eusapia Paladino, and they found it utterly impossible to explain them by any known natural laws. They admit that the spiritual explanation is the only reasonable one. The Societies for Psychical Research, in this country and in England have gathered and verified whole volumes of incidents that prove, by far stronger evidence than that on which men are hung and imprisoned, that souls, freed from the limitations of physical life, can find a way to demonstrate their continued existence and their affectionate interest in the friends they left in the body. No; it can no longer be said that belief in the independent life of the soul rests on faith alone. Seek for proof that spirits are real existences with the same zeal that you would seek for proof to establish your ownership to a piece of property if the title were questioned and I will warrant you that you will find such proof and that it will be surprisingly strong and satisfactory.

The only way, I will admit, of conclusively demonstrating the existence of another world, peopled by former dwellers upon our planet who have departed through the gate of death, would be either by the return of such departed persons making their spiritual forms visible for a time to our eyes, or by the receipt of some sort of telegraphic message from that undiscovered country. Have we any such proof? Of the second form of evidence I think the proofs are so numerous as to be available to almost any one who will go in search of them. Suppose that you sit down alone in your own room at a table and that there are heard by you distinct raps upon the table. You make sure at first that you are not yourself producing them unconsciously. Then you seek for intelligence accompanying the raps. The signals are given as you request, once, twice, thrice, or more. You then try to attribute the phenomena to some unexplained nerve action producing an intermittent current of electricity in response to your will. You call the alphabet, fixing your mind on the name of some dead friend. To your surprise not that name but quite another one is spelled out. Still you say: "I had that name in my brain, in the manifold chamber of old memories." Another name is spelled—one that you never heard before. The raps insist that there was a man of that unknown name; that he lived in a certain town in Indiana, let us say, and that he was killed at Chickamauga. You were never in that town and never heard of such a man. You make inquiries and find that such a man did once live in that town and that he was killed at Chickamauga! Now how are you going to explain the phenomena by unconscious cerebration connected with some mysterious electrical nerve action? Or let us say that you get a message spelled out purporting to come from some dead friend and that it advises a course of action quite different from

the one indicated by your own judgment. Can you reasonably conclude that some second and unconscious self in your own brain has given that advice? Or suppose that the raps make a prediction of some occurrence to happen in the future and that it does happen? What occult power in yourself could make that prophecy?

Another form of what I may call telegraphic communication with the spirits of the dead is independent slate writing and this is also a phenomenon that almost any one can investigate for himself who is seeking for knowledge in this fascinating path of research. You take two slates and place them together under your foot on the floor. There is no one present but yourself and the medium who has the faculty of serving as the battery for the unseen intelligences. You go to the medium as a stranger in a strange city. You make sure that there is nothing on the slates. You take your own slates if you wish and never let them go out of your hands. Pretty soon you hear writing going on between those two slates under your foot. In three or four minutes there come upon them three distinct raps. This indicates that the writing is finished. You take up the slates and find them covered with a letter addressed to you and signed by the name of some dear relative of yours who has passed out of this life. It will not tell you how to sell your lots or how to gamble in stocks but it will assure you that your lost one still lives and that too you shall live a fuller, happier life than this when you pass out of the body. This phenomenon I witnessed in Chicago the other day. I varied it by hanging the slates to the gas fixture; heard the writing and obtained messages in that way. You will say that there must have been a trick; that the slates were prepared in advance; that the invisible writing came out by moistening the surface. No doubt such frauds are practiced; but how can the slate-writer get the names of your dead friends when you have never seen her before or been in conversation with any one known to her? Furthermore, to test the ability of the intelligence producing the writing to make immediate answer to a question, you write a question on a slip of paper, concealing carefully what you are writing; you fold the paper, place it between two slates yourself and hang the slates high up to the chandelier. The answer to your question comes plainly and intelligently written on the slates in no more time than you would take to write so many lines yourself. How, now, about the theory of slates fraudulently prepared in advance?

Let us now take an instance of another form of evidence—the apparent coming back of the spirit from that bourne from which it is said no traveler returns—the apparition, ghost, or materialization. I once had a talk with W. T. Stead, the famous English writer. He said that for a long time he was skeptical as to materializations, although an advanced occultist himself and capable of producing many forms of strange phenomena. He believed that all the materializing mediums were frauds. But while in Chicago he took one of these mediums, a young man, to his room in the Auditorium Annex. There was no one present but Stead, the medium and Stead's son. Stead stripped the medium stark naked, and put him in an empty dark closet before the door of which stretched a shawl. Stead and his son then sat down to await developments. Out of that closet into the fairly well lighted room there came a number of draped figures of men and women. They whispered a few words in a ghostly way and vanished back into the closet. There was not a particle of drapery within reach of the medium and there was no other door leading to that closet. In telling me this and many other queer occurrences Stead said that he did not speak of these things except to people who had some occult experiences themselves, for he did not enjoy being looked upon as either a liar or a lunatic. Fraud is no doubt numerous in the materializing business, but how shall we account for the apparitions that came out of Stead's closet or those which appeared in the

Shaker church at Mount Lebanon, of which I spoke to this club on a former occasion.

Some years ago, while I was engaged in newspaper work in New York City, a substantial looking elderly man called upon me and invited me to go his house in Astoria to see an apparition of his daughter, a girl of eighteen who had died a few months before. He said he had also invited a Californian, recently arrived in the city and a mining man from Colorado. I asked him what his motive was in inviting three strangers to witness the phenomena. He replied that his friends questioned his sanity when he told them what was occurring nightly in his house and he had determined to secure three witnesses who could not be charged to be in collusion with him and who would not from their character be likely to be mesmerized so as to imagine they saw something which they did not see. The word hypnotized had not come into use at that time. On the appointed evening I went to Astoria. I found that my host lived alone with his wife and two servants in a large house standing quite isolated from the neighboring houses. In front was a flower garden and at the rear was a big lawn sloping to the shore of the East river. The Californian and the Colorado man soon arrived. They were stalwart, matter of fact sort of men, who told me they had never seen ghosts and did not believe in their existence. It was a pleasant summer evening and we sat on the back piazza watching the stately Sound steamboats go by. Staying at the house was the medium, a thin, black-haired woman of about 50 and her husband, an old man of at least 60. The host sent the two servants away and locked up the house. At his request we three guests looked to the fastenings and took the precaution to stick postage stamps on the locked door and windows of the front parlor where the medium was to be placed, so that nobody could come in from the outside without disturbing the stamps. Between the front and back parlors there was the usual broad door hung with a portiere. At dusk we assembled in the back parlor and placed the medium on a lounge in the front parlor just back of the portiere. Then we all sat in a line, the host, his wife, who was a gray-haired lady, the venerable husband of the medium and the three witnesses. In the room where we sat was a piano and a life-sized, half-length portrait of the dead daughter. It represented a golden-haired, blue-eyed and very pretty girl. After a few moments the portiere was drawn aside and out stepped into the room in front of us a beautiful form dressed in white satin with some sort of silver trimming. The head was at first covered with a long white veil, but this was drawn aside and there was unquestionably, as far as our eyes could determine, the original of the portrait on the easel. The form passed around the end of our line of sitters, embraced the host and his wife, and then stepped to the easel and stood there perhaps a minute to give us time to fully assure ourselves of the resemblance. Then she ran her fingers over the piano keys and walking slowly across the room, her dress giving out an electric, crackling noise all the while, she passed behind the curtain. Soon she reappeared and held the curtain aside that we might see the form of the black-haired elderly medium upon the lounge. The she called her mother to the curtain and held a long whispered conversation with her.

During the evening seven other forms came out of the curtained room. Two of these were recognized as relatives by the California man, three by the Colorado man and one by myself. In the case of my own ghostly visitor, with whom I spoke and who whispered a few sentences to me, the resemblance to my dead grandmother was complete, even to a peculiar form of white lace cap she used to wear. The eyes, however, were vague and expressionless. The other ghost professed to be my guardian spirit. It was a slender girl, with brown hair and blue eyes quite different in size and looks from the apparition of the daughter of our host. I had recovered from my amazement by this time so that when I took the hand of my ghostly visitor I determined to detain her by force. I grasped the wrist firmly with my other

hand, the figure all the time retreating to the curtain. I said I will not let you go; I want to know who you are, but the hand and arm slipped from my grasp as though resolved into vapor and the form vanished.

We had a supper after the close of the phenomena and compared notes as to what we had seen. Neither of us three witnesses felt as if we had been hypnotized. We were particularly wide awake. We had agreed in advance to take careful mental notes of the appearance of the different figures, numbering them one, two, three and so on, so as to determine whether all three would agree on the general description of each. We found we tallied perfectly. For example when the Californian man thought he saw his dead brother the figure as it appeared to the Colorado man and myself corresponded with the description of the Californian man; and so on through the list. We remained over night at the house and returning to the city next morning we were all of the opinion that we had witnessed the most remarkable sights that we had ever seen in our lives.

I do not expect any one to take these accounts as facts on my statement alone. Our minds are so constituted that we cannot believe anything outside of our own range of observation and apparently in contradiction to the regular order of nature as we understand it on the assertions of other people. We can credit no supernatural occurrences unless we have put them to the proof of our own senses and then we receive them with great hesitation and doubt at first the evidences of our own eyes, ears and touch. It is easier to think that we have been deluded in some unexplainable way than to admit that things may happen outside of the established and orderly range of occurrences. You argue to yourself that you never saw a ghost or heard from one and that therefore nobody else ever did. If you once set out, however, in the path of occult research you will soon reach the conviction that there are wonderful forces in the universe quite outside of physical organisms. Keeley, the Philadelphia investigator has gotten hold of one or two of these vibratory forces. He seals up a pound weight in a long glass jar and makes it rise to the top of the jar by playing a harmony on a mouth organ. He makes an insulated cylinder revolve by whistling a tune. Last winter in the house of a friend on Summit avenue, with five persons present no professional medium among them—I saw a table suspended in the air three feet above the floor with such a force that the united efforts of three stout men were barely able to push it down. Once a strolling musician came to a place in England where a steel railway bridge was nearly completed. He struck the engineer in charge for a contribution. The engineer refused him rather rudely. "Very well," said the man, "I will fiddle your damned bridge down." "Fiddle away and be damned to you," said the engineer. The tramp began to play a peculiar harmony on the violin, repeating it over and over again. Pretty soon the bridge began to vibrate and sway. The swaying increased. The fiddler had struck the chord to which the steel structure was keyed. The engineer gave him money and begged him to cease playing.

I believe that the time is not far distant when all men who have advanced beyond the animal phase of existence so far as to earnestly desire some certainty of the life of the freed spirit will find knowledge available of as convincing a nature as are the evidences commonly accepted as attesting the occurrences of our everyday affairs. Then indeed, when called to enter the silent halls of death we will go,

"Not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed,

By an unfaltering trust, approach the grave,
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

EVERY time that a people which has long crouched in slavery and ignorance is moved to its lowest depths there appear monsters and heroes, prodigies of crime and prodigies of virtue.—Lamartine.

FREDERICK DOUGLASS, THE NEGRO ORATOR OF FREEDOM.

A most effective object lesson as to the horrors of slavery was the appearance on the platform year after year of Frederick Douglass, born a slave, the noble son of some degenerate white father; a son who, by reason of being forced by man-made law to accept his dark-faced mother's status of slavery, was thus able in his palmy days of freedom and prosperity to use his natural eloquence in behalf of the enthralled sex whose thralldom he had been compelled to share. Mrs. Elizabeth Cady Stanton, the cultured white woman who was for so many years his co-worker in the cause of freedom for women and men alike, says in the tribute offered to his memory at his funeral services recently:

"Trained in the severe school of slavery, I saw him first before a Boston audience fresh from the land of bondage. He stood there like an African prince, conscious of his dignity and power, grand in his physical proportions, majestic in his wrath, as with keen wit, satire and indignation he portrayed the bitterness of slavery, the humiliation of subjection to those who in all human virtues and capacities were inferior to himself. . . . Thus I first saw him and wondered as I listened that any mortal man should have ever tried to subjugate a being with such marvelous powers, such self-respect, such intense love of liberty. Around him sat the great anti-slavery orators of the day, watching his effect on that immense audience completely magnetized by his eloquence, laughing and crying by turns, with his rapid flights from pathos to humor. All other speakers seemed tame after Douglass. Sitting near, I heard Wendell Phillips say to Lydia Maria Child: 'Verily, this boy who has only just graduated from the Southern Institution (as slavery was called) throws us all into the shade.' 'Ah,' she replied, 'the iron has entered into his soul and he knows the wrongs of slavery subjectively, the rest of you speak only from an objective point of view.'"

It was the privilege of the present writer to see Frederick Douglass on several occasions. The first occurring in May, 1868, at the New York May anniversary of the "Equal Rights Association," held in Cooper Institute, Mrs. E. C. Stanton presiding. Among the speakers on the platform were Mrs. Stanton, Ernestine L. Rose, Lucy Stone, Susan B. Anthony, Olympia Brown, Col. T. W. Higginson, Henry Blackwell, Charles C. Burleigh, Fred Douglass and others. I find in my diary of that date the following: "Frederick Douglass spoke at both the morning and evening sessions. I heard him for the first time, and was charmed by his finished power of oratory. He seems to be a great favorite and as soon as he made his appearance on the platform clamorous cries for him arose from all portions of the house. He is a born orator, knows how to touch the chords of the human soul as well as a skillful organist understands handling the keys of his instrument; both can elicit what sounds they choose. He is much darker in complexion than I had fancied him, has a shrewd, intelligent, kindly face to which the bushy mass of woolly, greyish hair from which it looks forth gives a certain impressive air which dignifies and ennobles it."

After listening to him at another meeting about the same date I wrote: "His beaming eyes and expressive face him every passing emotion. He reminds one of a tawny lion an idea which is enhanced by the force and fervor with which he speaks. Negro as he is, he is a born orator and a noble pleader for his despised race."

Frederick Douglass and his white wife (a woman who revered him for his spirituality, who had strength of mind sufficient to make her overlook his merely physical—or racial—disabilities), came to Boston from their Washington home in 1884 to attend the funeral services of Wendell Phillips. On the evening of that day, the writer returning by way of the New England R. R. from the press rooms of the F. R. A. Index, noticed a subdued excitement pre-

vailing among the waiting passengers for the next train. Then the whisper took form, "That's Fred Douglass in there with his white wife." Looking through the open door of the waiting-room many were staring impertinently at the dark-faced orator standing alone by a brown-velled woman (who might have been any color for all any observer could note through her thick veil) quietly dressed, of slender figure and refined air. Under any other circumstances the writer would have hesitated to introduce herself, but as a worker on *The Index*, to which Fred Douglass had been a subscriber from the first, she saw no reason why she might not join the two. She went forward and introduced herself as a representative of *The Index*. Mr. Douglass showed a hearty alacrity in recognizing her, and introduced her to his velled wife, who merely bowed, and took no part in the conversation in regard to Wendell Phillips, his dear friend whose funeral they had just attended and of whom he spoke in a voice broken by emotion.

The last time I heard Frederick Douglass speak was an occasion for rejoicing to every true lover of liberty and equality for the human race. It was in 1886, during the Boston May Anniversary, when Douglass was billed to speak in Tremont Temple on behalf of woman suffrage. The large hall was beautifully decorated and the occasion proved a splendid ovation to the ex-slave. The élite of Boston, men and women, were present, and many were disappointed in getting into the hall. Although I had a platform ticket, I should have failed to get a seat had it not been for the courtesy of an earnest male friend of woman suffrage who with considerable effort found one for me in the gallery from whence I surveyed with delight the sea of faces below. Although Douglass was not at his best that evening since he read his speech from manuscript, yet tastefully dressed, with a red rose pinned on his coat, he reminded one of a noble old lion with his magnificent mane of grizzled hair, and the immense audience cheered him over and over again with great enthusiasm.

Such an hour as that I thought might be some recompense to him for his dreary years of slavery, but its chief significance was in the lesson given to all humanity of the grand triumph of character over the combined forces of caste and hard circumstances.

S. A. U.

SUBTLE INFLUENCES.

Everything is a centre of force and thought being a process of conception must be attended with the development of energy, which will be the stronger the more intense the thought operation. Everything in nature gives off influence of some kind, and the human organism which is so wonderful an embodiment of organized forces must radiate influence of various kinds, which may be so subtle, however, as not to be readily cognized. Those influences need not be merely physical. If thought itself cannot transmit vibration beyond the organism, the molecular vibrations in the brain which attend it, may themselves be able to affect the external medium, and thus thoughts be communicated from mind to mind. Therefore as thought is a spiritual force, every human being may be regarded as the center from which emanates various influences for good or evil, without reference to his own particular actions. With the concentration of thought this influence will become intensified, awakening in other minds corresponding thoughts, as the vibration of one wire arouses into active vibration another wire in sympathy with it. The human organism is an instrument ever ready to respond to external vibrations, and this is true no less of the psychical principle than of the body itself, and true perhaps in a still greater degree of that mysterious something called the mind or spirit which bears the impress of the experiences of life, with all its joys and sorrows, hopes and fears. Thus are we all speaking to our fellows, inaudibly it may be, but in tones whose vibrations reach the soul, giving rise to thoughts which come we know

not whither and which aid us, if we are in sympathy with them, to realize ideals that without them might have faded away like a passing dream.

THE INCONCEIVABLE.

By the word conception as popularly used is meant that which is imagined, that of which some representative image is formed in the mind. Thus one says he conceives a thing to be so and so, or it is something which he cannot conceive, meaning always that it is or is not something of which a picture, so to speak, can be formed in the mind. With the purely metaphysical meaning of the word we have nothing to do in this article. What we desire to indicate is that conceivability, as we have defined it, is no limit or test of possibility. One says as a reason for not believing a proposition that he cannot conceive what is stated, but the fact that he cannot form a conception of it is no evidence that it does not exist. We can conceive or imagine things, the elements of which have in some form or other entered the mind, but there are a thousand things which have never impressed the senses and of which we have never formed any representation whatever. To deny their existence simply because we cannot conceive their form of being would be folly. The probability is that what arises in the mind in the form of a mental image symbolizes only a very small part of this universe; of things spiritual we form conceptions only such as are possible with the aid of material symbols. If one says that he can have no conception of a spirit except in connection with a body similar to this material body, the statement may be admitted, and moreover, when we think of a spiritual life, we have to fashion and form it in our mind after the only life of which we have any representative knowledge, the only life of which we have any personal experience. This is right and proper, but when one, forgetting his own mental limitations, declares that the spirit must bear resemblance to this physical form made up of material atoms, and gives as a reason for this belief that he cannot form an idea of anykind of a body, he thereby exceeds the laws of correct reasoning and talks not like a philosopher, but like a child. If the spirit life were something of which we could form an image and that image corresponded with the reality, it would rather imply that the spirit life like the present one was limited and evanescent, for everything by which we are surrounded, even "the everlasting hills," are subject to change; they had their formation and will in time decay and disappear. To say that the spirit can be correctly imagined as formed of material combinations, is to affirm that the spirit is mutable, that it is subject to aggregation and segregation, to dissolution and death. The fact of the actual inconceivability of spirit, which nevertheless we know to exist by its manifestation, is the best evidence that it belongs to an order that is not merely phenomenal, an order in which cause and effect do not exist as they do in this physical world, but rather to an order that is durable, permanent, and therefore exempt from all mundane changes such as those with which we are familiar.

PSYCHICAL SCIENCE.

For convenience we divide science into various divisions and sub-divisions. One of the most general of the distinctions is physical and psychical. As the human mind is constituted, it is compelled to recognize two different orders of existence, the objective and subjective. The objective may be represented by the movement of a cloud, the subjective by the consciousness of pain. In the former, we recognize material motion, which reduced to its ultimate in the terminology of materialism is a change of space relations between molecules or atoms. The latter, the consciousness of pain, is an experience, something sui generis, that is, not susceptible of being classified or compared with any other phenomena. By no effort of the imagination can we conceive a passage from the motion of a molecule to the sensation of pain. Pain may be conceived as the accompaniment

of motion, as being correlated with it, as being in some way the concomitant of it. Indeed George Henry Lewes conceived sensation as one side of the shield of which molecular motion was the other, as the subjective aspect of thought, of which molecular motion is the objective aspect, but he recognized the impossibility of a transformation of one into the other. Then we have the phenomena of the material world objectively and the experiences, that is, the feelings, emotions, thoughts, reasonings, evolutions, etc., of the mind. One we call physical, the other we call psychical. One is just as legitimate a subject of investigation as the other. They both belong to the orderly processes of nature. They are both parts of the cosmos. The study of the operations of the human mind, of the thoughts, decisions, purposes, determinations of men are certainly not less important than the study of his physical functions and movements.

It may be said that we cannot see emotions, thoughts, etc., of the mind and that, therefore, they cannot be properly classed among the objects of science. This is a very superficial objection. It requires but little knowledge of science to enable one to know that we do not actually see any external objects. What we perceive is mental, an image as we are accustomed to regard it, (but erroneously,) an impression made upon the mind by some externality.

The deepest realities, the most powerful forces in nature are invisible. What an absurdity it would be to say that there can be no science of electricity because electricity is invisible and can be known only by its manifestations.

There has been from time immemorial a mental philosophy and the great difficulty with the study of mental philosophy has been the absence of carefully collected and thoroughly verified data, such as to some extent we now possess. The only methods of studying the mind were entirely a priori, but in these modern days, there is a disposition to note the effects of human experience, even apparently the most trivial, such as dreams, evanescent impressions, etc., and to make these, as well as phenomena that are classified under the name of telepathy, clairvoyance, etc., the basis of a careful and rigid scientific induction regarding the mind itself, but this is carrying science farther than some persons are able to pursue it, for the reason that they have limited their knowledge to the range of the senses and erroneously imagined that the physical is the limit of the real and the conceivable is the limit of the possible. Psychical phenomena are not only observable and calculable, but they are also classifiable and already they are sufficiently large in number and varied in character to give strong hints of laws which underlie them.

PARKER AND FROTHINGHAM ON SPIRITUALISM.

Theodore Parker in 1856 wrote in his private journal as follows: "It seems now more likely that Spiritualism will become the religion of America than in 156 it did that Christianity would become the religion of the Roman Empire, or in 856 that Mohammedanism would be that of the Arabian population. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout democratic, with no hierarchy, but inspiration open to all. 3. It does not claim to be a finality; it is not a punctum stans, but a punctum fluens. 4. It admits all the truths of morality and religion in all the world's sects."

In 1873, in an address before the Free Religious Association, O. B. Frothingham, said: "Spiritualism is rapidly becoming a distinct religion. It is not all of a piece. There are different schools of it—a school of necromancy and a school that is devoted to truth. It has different philosophies—a philosophy of instinct which legitimates passion, sanctifies appetite and encourages the low kind of individualism that seeks development through the generous indulgence of what it calls nature, and a philosophy of faith which lays stress on the moral and spiritual intuitions, and indulges the brightest hopes for man

on the ground of culture and charity. The lower school, though loud and vehement, is rapidly sinking in esteem and declining in influence. The higher is gaining in strength and dignity. The older Spiritualism grows, the calmer and more intellectual it becomes, the clearer its view, the loftier its range of aspirations. As scholars, thinkers, teachers come to profess it, it takes on a nobler character and exerts a wider influence through the upper classes of society. Its existence as a fact in the religious world and a fact of vast moment is unquestionable." Mr Frothingham goes on to show that Spiritualism, while it takes a new departure and follows a new path, while it rejects the popular scheme of redemption and has a horror of priestcraft, teaches the essential truths of religion—the divine rule of the world, the immortality of the soul, the supremacy of moral law and the oneness of the race. Its progress is in the churches as well as outside of them. For multitudes it has broken down the wall of separation between this world and the next. It has revealed the fact that peace between heaven and earth is not something to be effected, but something established in the constitution of things and that communication between them is possible. Special authoritative revelations are not recognized, creeds and confession take their place with other party manifestoes, and mediation is dispensed with as being outworn machinery that cumbers the engine room; and the priest is an impertinence. "Spiritualism lets the soul of man out of a cage. The freed bird, unaccustomed by long confinement to the use of its wings, flutters feebly at first and perhaps drops helpless to the ground. The air and space bewilder it, but the wings in a little time will recover their strength and then the creature will revel in the width that appalls it and fly toward the sun it fears."

Spiritualism is now finding expression in literature; its phenomena are being made a subject of study by men who are leading authorities in the scientific world; it is modifying popular theological conceptions and making its influence felt among thinkers of every school of thought, and among multitudes in every class of society. Spiritualism in its highest and best form will some day be the religion of the civilized world.

THE ORGANISM AS A CLOSED SYSTEM.

In the Popular Science Monthly for February, Professor John W. Langley treats of a closed system, which he describes as one in which the products of a change within it are retained, or at least the internal changes of shape or stress do not travel away. The pendulum may be described as such a system because, "while gravity causes it to move down to the lowest portion of its arc, the motion thus acquired carries it beyond this point and up the other side, thus converting actual into potential energy, and this alternate conversion and reconversion will go on forever in the absence of friction."

Professor Langley lays down the general proposition that self-limited changes occur only in closed systems, and he affirms that any organized structure, and more especially a living animal, may be considered as a closed system; "for, though it is true the animal is dependent on food, and is constantly giving out heat and other forms of energy, still, for any moderate period of time these balance each other, while the organism as a whole is dependent for its integrity upon a constant regulation of its internal states through incessant changes, which, moreover, must be self-regulating in character." A machine which perfectly represents the play of self-limited forces is the dynamo for the production of currents of electricity. After describing the construction and working of this "semi-living machine," Professor Langley says: "It is known beyond doubt that in a working dynamo the action of the current is twofold. It not only tends to stop the armature, but it actually diminishes the magnetism of the fields, and so lessens the electro-motive force by attacking it at the very place of its origin. Let me repeat: the magnetism and the rotation create the electro-motive

force, this latter creates the current; then the current in turn reacts both to oppose the rotation and to cut down its own initial cause; and, further, this reaction on the cause is found always to require an appreciable time."

This is supposed by Professor Langley to be a new principle, which is exhibited as a reactionary force, that not only opposes the generating stress by setting up one like and opposite in direction, but tends as the change progresses to reduce the initial impulses which created the change. He says that many examples of the operation of such a principle may be drawn from physiology, and he refers in particular to the case of muscular fatigue. The initial cause of muscular contraction is the nervous stimulus sent to the organ. As soon as the muscle contracts, the motion within it generates free acid. This acid, "which is therefore of the nature of a reactionary product, reduces the irritability of the fibrille, but in addition, it reduces the power of a nerve to transmit and to generate nerve force, so that not only is the mandate traveling along the nerve resisted by the greater sluggishness of the muscle, but also the nerve force itself which is the material form taken by the will, is attached and lessened in the very place of its origin."

WHEN thou hast been compelled by circumstances to be disturbed in a manner, quickly return to thyself, and do not continue out of tune longer than the compulsion lasts; for thou wilt have more mastery over the harmony by continually recurring to it.—Marcus Aurelius.

LET not the authority of the writer, whether he be of high or low literary repute, influence you; but let the love of pure truth draw you to read. You should not inquire who wrote it, but consider attentively what is written.—Thomas A. Kempis.

CENTURIES are but seconds in the mighty development of advancing humanity. The swelling curve, however, has its little indentations; and it is irksome to find one's self in such an interval of decadence.—Alexander von Humboldt.

WISDOM does not show itself so much in precept as in life—in a firmness of mind and a mastery of appetite. It teaches us to do as well as to talk, and to make our words and our actions all of a color.—Seneca.

NO MAN or nation of men, conscious of doing a great thing, was ever in that thing doing other than a small one.—Carlyle.

A RALLY.

BY ANNIE L. MUZZEY.

Heart, why sit you sighing,
It is late—too late?
Better far be trying
Tides that never wait.

Why this weak repining?
No good comes of whining,
Set your light a shining,
Face and conquer Fate!

Heart, arouse and banish
All your brood of woes,
Strike, and they will vanish,
Whither no man knows!

Have no thought of falling—
Doubt and fear and quailing,
Trembling and bewailing
Will not vanquish foes!

Heart, be brave and steady,
Hands, be firm and true,
Reaching, restless, ready
For the work to do.

There are fruits for growing,
Gifts for Love's bestowing,
Fields that wait the sowing,
Seed that we must strow!

VOICE OF THE PEOPLE

THERE IS NO DEATH.

BY ST. GEORGE BEST. There is no death! We fall asleep. To wake in some diviner sphere...

A BED-TIME SONG.

Way to and fro in the twilight gray, This is the ferry for shadowtown; It always sails at the end of the day...

See where the fire logs glow and spark, Glimmer the lights of the shadowland. The pelting rains on the window—hark! Are ripples lapping upon its strand...

THE LAST MAN.

TO THE EDITOR: Of the various conflicting theories advanced concerning the probable fate of the last survivor of our race, the following are the most prominent:

- 1. The sun's heat gradually diminishing will cause a corresponding increase in the earth's glacial zones... 2. The earth's orbit approaches the sun in a spiral form...

10. A collision of our globe with a comet is not a remote possibility. In this case all life will be either destroyed by the noxious vapors in which it will be engulfed...

11. Several so-called fixed stars have been seen to suddenly flash forth with an unusual brilliancy for a brief period and then vanish forever...

12. And last, but not least: After organic life has reached and passed its prime, retrogression or devolution will commence, due to our planet's gradual decadence...

COL. HIGGINSON AND WOMAN'S RIGHTS.

"And," he has defended the natural and civil rights of mothers!

TO THE EDITOR: In reading your word of the "interesting and eventful personal history of Thomas W. Higginson," I am involuntarily reminded of the blessing invoked upon the beloved President Abraham Lincoln...

"God bless you, Abraham Lincoln! May your death be both late and aisy, And when you lie with the tip of each toe Upright to the roots of a daisy..."

Thomas Wentworth Higginson "came of the best New England stock and has been a reformer, soldier, and author." "His grandfather was a delegate to the Congress of 1782, and took a conspicuous part in the politics of his time..."

"He was at the front fighting in behalf of the principles for which he had already sacrificed," and as before has held the same attitude in defending the rights of women. Before he was connected (I believe) with the Independent, he was for years a regular contributor to The Woman's Journal...

Col. Higginson has written several tracts and books for our cause, the first tract was entitled, "Shall Women Learn the Alphabet?" and here in my library is a book of 400 pages, "Common Sense about Women," published in 1883, dedicated "to my little daughter Margaret."

manship," "Too Much Prediction," "The Votes of non-Combatants," "Good of the Governed," "One Responsible Head," "Vigilant Honors," "How to Make Women Understand Politics," and ninety-eight others. But the last we want to put by actual participation of women at the polls, "Ought Women to Learn the Alphabet?" of politics then?

Here is one citation from the tract: "The fulcrum has been already given, in the alphabet, and we must simply watch, and see whether the earth does not move."

"There is the plain fact; woman must be either a subject or an equal; there is no middle ground. Every concession to a supposed principle only involves the necessity of the next concession for which that principle calls. Once yield the alphabet, and we abandon the whole long theory of subjection and coverture the past is set aside, and we have nothing but abstractions to fall back upon."

What rational woman can really be convinced by the nonsense which is talked in ordinary society around her—as, that it is right to admit girls to common schools, and equally right to exclude them from colleges; that it is proper for a woman to sing in public, but indelicate for her to speak in public; that a post-office is an exceptional place to drop a bit of paper into, but a ballot-box terribly dangerous? No cause in the world can keep above water, sustained by such contradictions as these, too feeble and slight to be dignified by the name of fallacies.

In connection with Col. Higginson's fealty to justice, and woman's right to protect herself, I record here Lucy Stone's choice of the Rev. Thos. W. Higginson to perform the marriage service for herself and Henry B. Maxwell, and "the protest against existing marriage laws," drawn up and signed by them, and Mr. Higginson's attestation in the Worcester and Boston papers when he said, "I never perform the marriage ceremony without a renewed sense of the iniquity of our present system of laws in respect to marriage, a system by which 'man and wife are one, and that one is the husband.'"

"It was with my hearty concurrence," he said, "that the protest was read and signed, as a part of the nuptial ceremony." Mr. Higginson shared in Mrs. Stone's strong convictions.

Elizabeth Cady Stanton wrote of her last year: "Lucy Stone was a born leader. She had strong convictions on all of life's problems, and bravely went forward wherever they led her."

WOVEN WIRE FENCE. Horse high, bull strong pipe and chicken tight. Make it yourself for 13 to 20 cents. 50 styles. A man and boy can make 40 to 60 rods a day. Catalog free. KITZELMAN BROS., Ridgeville, Ind.

FITSCURED. (From U. S. Journal of Medicine.) Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

Evolution Factors in American Civilization. STUDIES IN APPLIED SOCIOLOGY. Lectures and discussions before the Brooklyn Ethical Association. Price, \$2.00.

Works on Hygiene, etc.

- Hygiene of the Brain and the Cure of Nervousness. By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—Chicago Inter Ocean. Eating for Strength; or, Food and Diet with Relation to Health and Work. By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 100 hygienic receipts as well as a treatise on food with analyses of food, drink, etc. Parturition Without Pain. A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—New York Evening Mail. Liver Complaint, Mental Dyspepsia, and Headache: Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—T. C. Curtis, U. S. A. The Relations of the Sexes. By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of troubles, and I should have been the mother of healthy instead of sickly children." Sexual Physiology. A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Fraill, M. D. Price, by mail, \$1. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. 111 illustrations. Fruit and Bread. A Natural and Scientific Diet. By Gustav Schlickeyer. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1. From the Cradle to the School. By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—Littell. Muscle-Beating; or, Home Gymnastics for Sick and Well. By C. Kemm, manager of the gymnasium of Reza. Price, 50 cents. Marriage and Parentage. Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The Scientific American says: "Books on this subject are usually written by 'cranks,' but this is radically different; it is scientific, sober, clear, and worthy of conscientious consideration by every possible parent, and particularly by the young." The Diet Cure. The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth 50 cents. Medical Hints on the Protection and Management of the Singing Voice. By Lenox Brown, F. R. C. S. 20th thousand. 30 cents. Deep Breathing; or, Lung Gymnastics. Price, cloth, 50 cents. How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting. By M. L. Holbrook, M. D. Price, cloth, \$1. The New York Independent says: "The methods advised are all natural, philosophical and the work entirely practical." Chastity; Its Physical, Intellectual and Moral Advantages. By M. L. Holbrook, M. D. Contents: What is Chastity? Does Chastity Injure the Health? Moral Advantages. A Lesson From Socrates; Chastity and Offspring; Chastity and Virility; What the Sexual Instinct has Done for Man; Cure of Uncertainty; Appendix in which 35 subjects are described. Price, 50 cents. Beautifully printed. Dr. S. A. Everett writes: "With all its immense advantages you make the desirableness of a clean life manifest." The Child: Physically and Morally. According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of our hostess writers who lifts her readers to a higher level of thought, and exhorts them with her own lofty ideals. No one can read this work without being benefitted and without being able to benefit her children. The Hygienic Treatment of Consumption. By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess." A Physician's Sermon to Young Men. By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy ladies and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands." Send all orders to

WOMAN AND THE HOME

THE LULLARY.

I heard a song—a song that thrilled my heart,
 Though I have heard fair Patti and the rest
 Of all the world's sweet singers. On the breast
 Of a young mother in a gypsy's cart
 There lay a black-eyed baby; without art,
 Untrained, as is the wild bird's song at best,
 Was the sweet voice that crooned the child to
 rest,
 And soothed my pain, cooling my heart's hot
 smart.
 No song of earth nor yet of heaven above,
 Nor melody, nor human voice, nor bird,
 Nor instrument that mortal ever heard,
 Was like that mother's voice, attuned by love.
 The angels tarried in their flight to hear
 The simple song; for certes, heaven was near.
 —Henry Coyle.

**THE NATIONAL COUNCIL OF WOMEN
 IN THE UNITED STATES.**

The National Council of Women of the United States, which closed its second triennial session in Washington this week, is a body whose history and standing entitle it to more than the ordinary mention which its transactions have received, as circulated throughout the country by the daily press.

That any body of women should convene for two and sometimes three sessions a day, during a period of two weeks, or for thirty consecutive sessions for any purpose whatever, is significant of a very unusual character of interest; but when we consider the wide range of the topics discussed, and the fact that to the study of these subjects and to the preparation of the addresses thereupon had been given the best thought of the brightest minds among women students, we have a still more significant indication of interest. And when we go one step further, and remember that the thirty sessions were characterized by absolute dignity and gentleness of bearing, by parliamentary order, and absence of all bickering and vituperation, we have another significant indication of progress. . . . The marked feature of this National Council is that it strives to substitute actual knowledge based on the unanswerable logic of facts, for opinions based upon sentiments and fancies and emotions. It is practically a republic of ideas; not an organization for counsel, but a Council of organizations, each organization being absolutely unmodified in its ideas, objects and methods of work by the Council; but each developing and formulating its own plans and processes and influence, and bringing the results as an object lesson, to be laid before every one of the other twenty organizations, which at present compose the Council. Thus each organization can bring, in condensed form, its absolute best, to stand side by side with the absolute best of societies representing other lines of work; can take its opportunity for learning and for teaching, for comparison of value of service to humanity, which is, after all, the real test of the value of any separate work, or of all work united.

As a broadening and elevating influence, the Council idea of union on all lines of agreement, and of absolute freedom on all points of disagreement—of interchange and mutual helpfulness with a view to mutual growth and wider usefulness, has already proven one of woman's best educators. Through it many have learned to know that a difference of opinion is not a cardinal sin; that breadth of outlook depends upon one's point of view; that every step upward naturally widens one's horizon and broadens one's vision; that no one individual, no one society can make of itself the center of the universe around which all helpful activities must revolve; that an all-round development never comes by looking at one side only; that seeing things outside of ourselves, with others' eyes, may even make us at last willing "to see ourselves as others see us."

The Congress as a body has seen great growth since its first triennial session was held in 1891. Its second session, just closed, would have occurred in 1894 but for the fact that the World's Congress of Representative Women, held in Chicago, absorbed the time and strength for international purposes, and made the interval between its first and second sessions one of four years, and so carried its regular meeting over to 1895.

The membership of the Council includes

twenty National Organizations, and as many more declared their friendly attitude toward it by the sending of fraternal delegates.

Our space does not permit any account of subjects, method of treatment, or of the power or personnel of those by whom the various lines of thought and work were presented. While religion and philanthropy, and suffrage, and education, and patriotism, and many other subjects received each their full share of attention, one could not fail to notice the fact of how largely the discourses turned upon the home, and all those things that strengthen and elevate the influence of motherhood. Especially along the lines of moral reform, the recognition of that responsibility for the childhood of the nation is largely in every variety of form, and ran parallel in every paper with the recognition of the difficulties of recurring radical changes in the present generation.

Mrs. MARY LOWE DICKENSON,
 President Woman's Council.

Women have painted battle pictures, and women have written battle hymns, but not until now has any American woman sculptured a fighting commander. Theo. Ruggles-Kitson has been commissioned to make for the city of Providence a bronze statue 7 feet and 6 inches high, of Esek Hopkins, the first Admiral of the American navy and a native of Rhode Island. It is, perhaps, one of the most conspicuous instances in this country of the selection of a woman as a sculptor of a heroic figure. Her sketch model won the instant liking of the commissioners and of the Hopkins descendants. Coming from the hand of a delicate woman the model is strangely strong and forceful, simple and temperate, and altogether satisfactory. Admiral Hopkins, in the clay sketch, is represented as giving a command from his quarter deck and pointing a long marine glass toward the enemy. It has a good deal of the kind of spirit which has made the Concord "Minute Man" famous.

A new bicycle magazine has made its appearance—The Wheelwoman. Mrs. Mary Sargent Hopkins, herself a pioneer wheelwoman, will conduct the magazine, which presents a bright appearance. The Wheelwoman is to be "devoted to the interests of woman who ride the wheel and to the conversion of those who do not." In this number a series of sketches upon "Prominent Women Who Advocate the Wheel" is begun, with an account of the stand taken in favor of bicycling by Mrs. Mary A. Livermore in the first days of women riders.

Mrs. Mabel L. MacCoy was ordained to the Universalist ministry at Mansfield Wednesday. Mrs. MacCoy is the first woman ordained to the ministry in Bristol county, and the first one to be ordained to the Universalist Church in the State of Massachusetts. The church at Mansfield is an influential one. Mrs. MacCoy was born in Dexter, Me., and was educated at Tufts College.

Mr. and Mrs. Gladstone were sitting in a church at Cannes the other day. They were near the pulpit, but when the sermon began Mr. Gladstone turned to his wife and said, irritably, "I can't hear." "Never mind, my dear," she replied, in a whisper loud enough to reach the pulpit, "never mind; go to sleep. It will do you much more good."

Prepare for Spring

If you were about to journey to a warmer or colder climate you would make careful preparations. Besides taking a supply of warmer or cooler clothing, as the case might be, you would thoughtfully select a stock of medicines as safeguards to keep you in good health.

The cures accomplished by Hood's Sarsaparilla tell what it does more eloquently than any argument which can be written. Read the frank statement below:
 "Last spring, on account of overwork and bad humors, I became very much run down. About June a scrofula bunch ap-

Purify Your Blood

Now we are all about to change to a warmer climate, though not of our own volition, and what is more reasonable than to take a reliable medicine to resist the debilitating effects of higher temperatures?
 Hood's Sarsaparilla is just the medicine needed. It thoroughly expels

peared on the left side of my collar bone. It was very sore continually, and after a time my left arm began to feel disagreeable. In a short time it pained me nearly all the time. With that and the scrofula I was in perfect misery all through the summer. I became so bad that my friends tried to me get to have a doc-

Hood's Sarsaparilla

from the blood the impurities which have accumulated during the winter, increases the appetite and improves the digestion, drives away that tired feeling and nervousness, and gives the strength and vigor without which we cannot appreciate beautiful Spring. It is

tor, but I thought I would try Hood's Sarsaparilla. I have taken five bottles and part of the sixth and am feeling like myself again. I have gained flesh rapidly. The scrofula bunch and my lameness has all gone, and I feel like a new creature."
 MISS HATTIE M. CLARK, Parkman, Maine.

The Spring Medicine

And the Best Blood Purifier.

Annales des Sciences Psychiques.

Recueil d'observations et d'expériences
 PARAISSANT TOUS LES DEUX MOIS
 Dirige par le Dr. DARIEX
 CINQUIEME ANNEE, 1895

Les Annales des Sciences psychiques, dont le plan et le but sont tout à fait nouveaux, paraissent tous les deux mois depuis le 15 janvier 1891. Chaque livraison forme un cahier de quatre feuilles in-8° carré, de 64 pages, renferme sous une couverture.
 Elles rapportent, avec force preuves à l'appui, toutes les observations sérieuses qui leur sont adressées, relativement aux faits soi-disant occultes, de télépathie, de lucidité, de pressentiments, de mouvements d'objets, d'apparitions objectives.
 En dehors de ces recueils de faits, sont publiés des documents et discussions sur les bonnes conditions pour observer et expérimenter, des analyses, des bibliographies, des critiques, etc.

Abonnements, un an, du 15 janvier, 12 francs; la livraison, 2 fr. 50

Revue Philosophique

DE LA FRANCE & DE L'ETRANGER
 Dirigée par TH. RIBOT, Professeur au Collège de France
 VINGTIEME ANNEE, 1895

La REVUE PHILOSOPHIQUE paraît tous les mois, par livraisons de 7 à 8 feuilles grand in-8°, et forme ainsi à la fin de chaque année deux forts volumes d'environ 680 pages chacun.

CHAQUE NUMERO DE LA REVUE PHILOSOPHIQUE CONTIENT:

1° Plusieurs articles de fond; 2° des analyses et comptes rendus des nouveaux ouvrages philosophiques français et étrangers; 3° un compte rendu, aussi complet que possible, des publications périodiques de l'étranger pour tout ce que concerne la philosophie; 4° des notes, documents, observations, pouvant servir de matériaux ou donner lieu à des vues nouvelles.

PRIX D'ABONNEMENT:

Un an, pour Paris, 30 francs. — Pour les départements et l'étranger, 33 francs.
 La livraison..... 3 francs.
 Les années écoulées se vendent séparément 30 francs et par livraisons de 3 francs.

Vingtième table des matières contenues dans les douze premières années (1876-1887), 3 fr.

La REVUE PHILOSOPHIQUE n'est l'organe d'aucune secte, d'aucune école en particulier. Tous les articles sont signés et chaque auteur est seul responsable de son opinion. Sans professer un culte aveugle et exclusif pour l'expérience, la direction bien persuadée que rien de solide ne s'est fondé sans cet appui, lui fait la plus large part et n'accepte aucun travail qui lui dédaigne.
 Elle ne néglige aucune partie de la philosophie, tout en s'attachant cependant à celles qui, par leur caractère de précision relative, offrent moins de prise aux désaccords et sont plus propres à rallier toutes les écoles. La psychologie, avec ses auxiliaires indispensables, l'anatomie et la physiologie du système nerveux, la pathologie mentale, la psychologie des races inférieures et des animaux, l'anthropologie—la logique déductive et inductive;—les théories générales fondées sur les découvertes scientifiques, tels sont les principaux sujets dont elle entretient le public.
 En un mot, par le variété de ses articles et par l'abondance de ses renseignements, elle donne un tableau complet du mouvement philosophique et scientifique en Europe.
 Aussi a-t-elle sa place marquée dans les bibliothèques des professeurs et de ceux qui se destinent à l'enseignement de la philosophie et des sciences ou qui s'intéressent au développement du mouvement scientifique.

On s'abonne sans frais à la librairie FELIX ALCAN, 108 Boulevard St. Germain Paris, dans tous les bureaux de poste de la France et de l'Union postale et chez tous les libraires.

Ayer's
 WAS
 THE ONLY
Sarsaparilla
 ADMITTED AT
 THE
World's Fair.
 GET
The Best.




BOOK REVIEWS.

All books noticed under this head are for sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.

In Wild Rose Time. By Amanda M. Douglas. Boston: Lee & Shepard. Cloth. Pp. 299. Price, \$1.50. Chicago: A. C. McClurg & Co.

On the thread of a misunderstanding between an interesting pair of lovers in the upper circles of life is oddly strung this presentation of life among the lowly as seen in the crowded tenement houses of large cities. Though it is mainly a story of child life among the poor the grown up heroes and heroines are vividly sketched in their leading individualities. This is especially so in the case of the drunken washerwoman, the brutal mother of the defenseless Quinn family, who is shown to have a sort of honest family pride even in her cruelty to her own children. The possibility of the truest virtues blossoming even in the midst of hardest poverty is shown in the little Quinn sisters, brave Dilsey and lovely crippled Bess, as well as in the hard working, poverty-stricken, kind-hearted neighbors, and the impulsive, generous newsboy Larry. The story is suggestive to both old and young.

America or Rome, Christ or the Pope, by John L. Brandt. Illustrated. Loyal Pub. Co., Toledo, O. Pp. 530, price, \$1.50. Mr. Brandt believes that the Church of Rome is the house of Satan and that "the Pope is the anti-Christ," and the purpose of his book is to prove the propositions by quoting what the Catholic authorities and showing what the Catholic church has done. He has drawn largely from history. Mr. Brandt is pastor of the Central church of Toledo and is author of several books.

OBSERVATIONS REGARDING DYING PERSONS.

TO THE EDITOR: It has been my lot to be present at the death of several persons during the transition period. I present the following incidents for publication in the much admired JOURNAL, by your permission, and without prelude will say that my brother and I were at the bedside of my father in the last moments of his earthly life. He asked us to keep him up on the side of his bed so as to enable him to take a look at his favorite grove of timber. I placed my arms around his neck and shoulder, and my brother taking his feet placed them over the edge of the bed as I raised him up in a sitting posture, but before I had him erect he fainted. We immediately replaced him on his bed and I thought him completely past the dead line, but I told my brother to hand me the bottle of ammonia and after applying it to his nose for a few seconds he regained his consciousness. On coming to he exclaimed: "Well boys, I fainted, did I not?" "Yes," said I, "and we thought that you were effectually gone." "Well," said he, "that is the first rest I have had in six weeks." "Father," I said, "are you conscious that during those few moments you realized your personality?" "Yes," he said, "I am certain I did." "Well," I remarked, "you were virtually dead during that interval. The condition you for those few moments realized is the condition which will be your future life." Said he: "That is all I ask and the sooner I enter it the better." I will add that my father's mind was perfectly lucid at this time. He passed away in six hours after.

When David W. Wise, my neighbor, passed away, his wife was the only one present. After she supposed him dead he made this exclamation: "Eveline, all is well. I see a beautiful light, flowery country!"

The following psychological phenomena of a dying man may be of interest: I received word that my uncle, Levi Sharp, was in a dying condition, so I went to see him. I found him sound in mind, but from my aunt's report of his condition I was satisfied that his stomach was completely congested and paralyzed. I saw that he could live no longer than a person could fast and he had been in that condition for some four days then. Uncle was perfectly fearless of death and simply said that he could last but a few days. He added; "Henry, I am in a strange condition, and I want you to tell me what this strange condition of my mind is, as I know you study a great deal on the life of man." "All right, Uncle," said I, "go on," "Well," he continued, "when there

is no one in the house and I am very still for some time, I get hungry and I say to myself, I would like to have corn bread for this meal and, Henry, by the time I have finished my wish the bread appears. Then by the time I wish for it a plate appears and I place my bread on it. I then ask for lettuce and it also appears as I wish, and after I have finished preparing my meal I sit down on my imaginary chair to my imaginary table with my imaginary meal before me and eat it with a finer relish than I ever ate a physical meal, and more than equally satisfying. Now," said he, "I know this is but imagination, but what is the cause of its appearing so real? What is your solution of this condition of my mind?" I said, "In the first place your stomach is entirely dead. Aunt says you have no taste nor knowledge of what you eat. The life principle of your digestive organs is as dead to you as your arm would be if severed from your body, and the soul of your stomach no longer can act through your physical body, but it, the soul, acts through your spiritual organization and when the house is empty of persons you become perfectly passive and the soul of your gustatory organs acts through the organs of taste of your spirit body which is as yet confined to your physical body and while you may say that you know it is all imagination, yet it is real in spiritual life and you depend upon this, before four days have passed all your other physical organs will have reached the refined condition of your gustatory organs; you collected your diet by what psychologist call will power and it was actually the very same diet you were accustomed to have except the small earthly part not exceeding ten per cent.

"Well," said he, "I think that may be correct." Before the termination of four days all his other physical faculties were left behind and his soul was inhabiting his spiritual body in spiritual regions engaged in spiritual enjoyment.

HENRY SHARP.

We have received many letters suggesting the publication in book form of Mrs. Underwood's "Automatic Communications." We will issue the work if we can receive a sufficient number of subscriptions to warrant the undertaking. All who will take copies at \$1.50 per volume will please write us, the subscriptions not to be paid, of course, until the work is published and ready for delivery.

YOUNG MOTHERS

Should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

A NEW BOOK.

Hypnotism and Somnambulism.

Exhaustively treated in a volume of 304 pages and 76 original drawings by Bjorn and others.

—BY— CARL SEXTUS The Renowned Hypnotist.

—SECOND EDITION—

The book should be in the hands of every Spiritualist and searcher after truth. In Hypnotism Laws and Phenomena Mr. Sextus has presented a subject in a new and absorbingly interesting manner, giving in detail methods and results; making it easy for the student to become an accomplished hypnotist.

Among the subjects treated are: PUTESEURIAN SOMNAMBULISM HYPNOTISM AS A REMEDY HYPNOTIC METHODS AND CONDITIONS, HYPNOTIC CLAIRVOYANCE, CRYSTAL VISIONS, HYPNOTISM AND ANIMALS

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

BUY IT NOW.

Washington Brown, Farmer.

By LEROY ARMSTRONG.

How the Farmers sold their wheat. How the Board-of-Trade was beaten. How the Railroad King was captured.

It is the story of the Year.

For sale at this office.

WHY PUT OFF taking medicine until you are sick? You can keep a box of Ripans Tabules in the house and at the first signs of a headache or bilious attack a single tabule will relieve you. Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to the Ripans Chemical Co., No. 10 Spruce St., New York.

LIGHT ON THE PATH. With Notes and Comments.

A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence. Written down by M. C. Price, cloth bound, 40 cents; paper cover 25 cents.

DR. WESTBROOK'S WORKS

The Bible: Whence and What? This volume ably answers the questions proposed in the title and is a marvel of condensation. Just the thing for busy men. (With portrait.) Price \$1.00.

Man: Whence and Whither? The eight chapters of this book are eight popular lectures delivered to a Philadelphia audience who demanded their publication. The work is an encyclopedia of facts and suggestions for those interested in the queries of the title, Price, \$1.00.

Girard's Will and Girard College Theology. A complete exposure of the perversions of the will of the Philadelphia millionaire, written in a racy style but with legal accuracy. Price, \$1.00.

The Eliminator, or Skeleton Keys to Sacred-Tolator Secrets. A work of profound research, deeply reverent but thoroughly radical. It is far in advance of the times, and is worthy of the study of the independent thinker. It contains the elements of a theological revolution. (With portrait.) Price, \$1.25.

Also two pamphlets "The Clergy and Divorce," 20 cents; and "Shall the Bible Be Read in our Public Schools?" 10 cents. For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

SECULAR THOUGHT.

A Journal of Liberal Opinion and Progress. J SPENCER ELLIS, Editor; C. M. ELLIS, Publisher. 109 Adelaide Street, West Toronto, Canada. Terms \$2.00 per year.

The Open Door, OR THE SECRET OF JESUS

BY JOHN HAMLIN DEWEY, M. D.

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

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

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

The work is printed from large clear type covers 156 pages. Price, 30 cents, postage 6 cents.

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

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

"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECCLES. "One of the most candid and able expositions of philosophic truth to which this association has ever listened."—JOHN A. TAYLOR. Price, 10 cents.

THE RATIONALE OF MAGNETIC HEALING.

BY CARL CROLEY.

It is in nervous diseases principally that magnetic healing has claimed its best success. There is, however, no reason why the most virulent, infectious disease should not quietly submit to this force. Our present state of knowledge leaves us no theoretical objections against the cure of leprosy by Oriental mediums. It is now a well established fact that diseases are mostly due to minute organisms, so-called germs. These germs produce an albuminous compound and to this all the mischief is due. We also know that when nature wants to get rid of these germs it sets the heat producing centres in motion; fever is nature's remedy against disease. By cultivating the germs in suitable mediums the albuminous compound has been produced outside of the body. The injection of this tox albumen into the blood of the horse has been followed by the appearance of a similar body in the blood of the horse, but with the property that the new formed body was death to the germ. This is called anti-toxin and was supposed to be a product of the horse's own individual bio-chemical substance. This supposition, however, is untrue. The tox albumen injected at once calls forth a commotion in the heat-producing nerve centres of the horse and that form of motion called heat simple transmutes the toxin into the anti-toxin. That this is the truth in the case can be demonstrated. If we pass a current of that form of motion known as electricity through a solution of toxin we produce the anti-toxin. Nature's methods are grand in their simplicity. It wrenches the poignard out of the hands of the invader, directs it against his heart and leaves him a thing of the past. Now the relation of magnetic healing to virulent diseases is plain. Animal magnetism is subject to the law of conservation of energy, as has been shown. It is itself a form of motion. Its direction by those competent towards the destruction of disease should be as successful as any method heretofore advised.

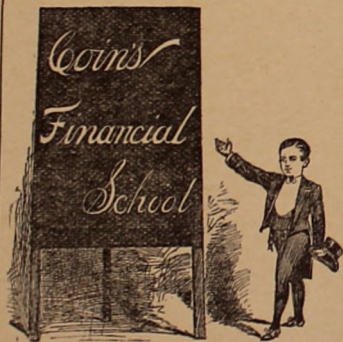
A medium named P. O. Keeler was arrested in Boston recently on the charge of giving an exhibition without a license. Keeler's performance was given in his own rooms and an admission fee of fifty cents was charged. M. S. Ayer, founder of the Spiritual Temple was the medium's bondman and principal backer and would have gone any reasonable length in support of Keeler's claim that his séance was a religious performance, for which no license was necessary, but Keeler pleaded guilty to the charge of setting up an exhibition without a license and paid a fine of \$15. The Boston Post comments as follows: "It is a great pity that medium Keeler did not find himself legally in a position to test the question as to the religious quality of slate-writing and materializing séances. By pleading guilty to conducting an 'entertainment' without a license and quietly paying his fine, he has left a very interesting problem unsolved. The judicial wisdom of the Commonwealth of Massachusetts has practically no limitations. It can determine questions of science and art as well as of dollars and cents, and with equal certitude. In times past it has proved equal to the puzzle of the ancient witchcraft, and it certainly should be able to fix the place which the modern variations on this old theme are to hold in the community. If in some way a case can be made up which shall bring the matter of spiritualistic phenomena before the courts for final determination as to their religious character, it will undoubtedly be a gratification to our friends in the spirit

world as well as a satisfaction to those who are still detained here."

Mr. W. W. Currier to whom we are indebted for the above clipping remarks: "Without entering into the merits or demerits of Mr. Keeler's mediumship at the present time the above from the Boston Post is certainly a clear and concise statement of the case, and with Mr. M. L. Ayer to back Mr. Keeler with all necessary funds to test the religious question of his exhibitions in the courts of this commonwealth, it does look as though he had shown the white feather to an unpardonable extent and placed himself in a very questionable position as an honest medium."

The March number of the North American Review has an article on "What Psychological Research has Accomplished," in which an article by Prof. Minot—referred to by Mr. J. Dodge in THE JOURNAL this week—is carefully reviewed. Prof. Minot is convicted of numerous misstatements and gross carelessness and is shown to have written on the subject not with knowledge, but in ignorance of well attested facts and with but slight acquaintance with the literature of the Society.

Ruth Morse contributes to the March number of The Chautauquan a thoughtful article on one of the beautiful lessons to be found in the study of literature, i. e.: the one showing how the great masters of original thought lend themselves to the office of interpreting the writings of others and passing on these works with added force in form more directly to be appropriated by the multitude. An interesting instance is Ruskin's "Queens' Gardens," from which the article is named.



A REMARKABLE BOOK.

It has 160 pages, containing seventy-two (72) illustrations. It is a book for everybody who desires to know the facts about finance and currency.

- IF YOU WANT TO KNOW All About Gold READ IT.
IF YOU WANT TO KNOW All About Silver READ IT.
IF YOU WANT TO KNOW All About Currency READ IT.
IF YOU WANT TO KNOW What Causes the Hard Times READ IT.

It is a book for the people and will give them more correct information about Gold, Silver, and Currency than will be found in any book on political economy. It is so plain and simple that any one can easily understand it. It is a book for the business man, the professional man, the farmer, and the laboring man. It was written in the interest of each of them. Whether Republican, Democrat, or Populist, every man who votes should read it. Sent postpaid on receipt of THE JOURNAL.

Ely's Cream Balm

Cleanses the Nasal Passages, Allays Pain, Restores the Senses of Taste and Smell, Heals the Sores.



Apply Balm into each nostril. ELY BROS., 56 Warren St., N.Y.

Instruction and Healing.

Carl Sextus gives psychological and therapeutic treatment for all nervous and functional diseases and develops latent psychical powers. Practical instruction to responsible persons in hypnotism. Consultations \$2.00. Address CARL SEXTUS, 224 Ontario Street, Chicago.

PATENTS CAVEATS, TRADE MARKS, COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free. Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$4.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

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

This is a large 12mo. of 372 pages, in long prima type, with an appendix of twenty-three pages. Price, 12mo., \$1. postage 10 cents.

The author takes the ground that since nature science is concerned with knowledge of real phenomena, appealing to our sense perceptions, which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, there is no Spiritualism as a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now the despair of science, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt." Cloth. 12mo., 372 pages. Price, \$1. postage 10 cents.

GILES B. STEBBINS'S WORKS

- After Dogmatic Theology, What? MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION. BY GILES B. STEBBINS. "Physiology reduces man to a jelly; Psychology lifts him to immortality." This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well-known in every field of reform, and an earnest, consistent Spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended. "It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of ancient and modern proof of the higher aspects of the God idea in history. The closing chapter on intuition, gives some remarkable facts." - Detroit Post and Tribune. 12mo. cloth, 144 pages. Price 50 cents; postage, 6 cents.
Progress From Poverty. A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade. "It would be hard to make a more effective review of Mr. George's assertion that 'if it and wage servants' worse than chattel slavery'—and is done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was." - New York Tribune. Price, cloth, 50 cents; paper, 25 cents.

IMPORTED EDITION. Lights and Shadows OF SPIRITUALISM

BY D. D. HOME. TABLE OF CONTENTS.

Part First. ANCIENT SPIRITUALISM. CHAPTER I. THE FAITHS OF ANCIENT PERSIA. Spiritualism as old as our planet. Lights and shadows of Zoroaster. CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA. "Children's seers are good." The prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Setho and Paganism's prophecies regarding Cyrus. The "Golden Age" of Persia. CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Lesson from the "Gospel of the Future." CHAPTER IV. GREEK AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Delphic Oracle. Pausanias and the Byzantine Captive. "Great Pan is dead." Socrates and the attendant spirit. Vespasian at Alexandria. The haunted house at Athens. Valens and the Greek Theurgists. The days of the Caesars. Part Second. SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS. CHAPTER I. THE SPIRITUALISM OF THE MIDDLE Ages. Science versus Religion. Singularity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who added to the triumph of the Cross. CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evaristus after death. Augustine's faith. The philosophy of Alexandria. CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli. CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandier. CHAPTER V. THE SPIRITUALISM OF THE WILD DENSES AND CAMPAIGNS. The Israel of the Alps. Ten centuries of Persecution. Arnold's martyrdom. The deeds of Laporte and Cavalier. The ordeal of fire. End of the Covenants War. CHAPTER VI. PROTESTANT SPIRITUALISM. Precursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan. Fox and Wesley. CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT SEERS. "The Reveries of Jacob Behmen." Swedenborg's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His unconquerable faith, and the providences accorded him. Zschokke, Oberlin, and the Seersess of Trosvok. Part Third. MODERN SPIRITUALISM. CHAPTER I. INTRODUCTORY. CHAPTER II. DELUSIONS. American false prophecies. Two ex-revelations claim to be witness foretold by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality. CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. "The Theosophical Society." Its vain quest for sylphs and gnomes. Chemical processes for the manufacture of spirits. A magician warned. CHAPTER IV. Mental diseases little understood. CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Groupings in the dark. The spirit whose name was Yusuf. Strange logic and strange theories. CHAPTER VI. SEPTICS AND TESTS. Material Spiritualists. Labels on the Spirit world. The whitewashing of Ethelplana. CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palace of Jupiter. Re-informative literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world. CHAPTER VIII. THICKERY AND ITS EXPOSURE. Dark seances. A letter from Sergeant Cox. The concealment of "spirit-drapery." Rope tying and handcuffs. Narrative of exposed impostors. Various modes of fraud. CHAPTER IX. THICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery. "Spirit Photography." Monks of ghostly hands and feet. Baron Kirkup's experience. The reading of sealed letters. CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The Theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva. 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 her 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 at \$4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophetic guide and adviser in a field to which his labor, noble and noble character have given lustre. 8vo., 412 pages. Price, \$2.00. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL, Ome

Hon. Sidney Dean, Boston, writes: I am slowly recovering from the long winter inertia, with its aches, pains and depression, and have the old inspiration to use the pen. I have taken the greatest interest in Mrs. U.'s automatic writings and the publications of your joint psychical journeyings in that direction, as chronicled in THE JOURNAL, as they bear so close a relation to the phenomena for years manifested through my own brain and hand. How I long for an interview with you and Mrs. U. and a free talk of a length which would weary you both. I have been delighted with the course of THE JOURNAL and with the conservatism and ability with which it is being conducted. It is always welcome, and is greedily read by every member of my family. Now that there is promise of fresh vitality to me, I shall be pleased to contribute to your columns such matter as you may require.

As Mr. Douglass saw that liberty was too great and too sacred a blessing for his own selfish enjoyment, he saw likewise that civil and political freedom could not be bound by sex, any more than it could be bound by race. He became an earnest advocate of woman suffrage. He spoke in favor of temperance and other moral reforms. He was benevolent in spirit and progressive in ideas. He was a striking and commanding figure—especially in later years, when the large bronzed face was crowned with hair like snow on the summit of Olympus.—Christian Register.

Last Sunday Dr. H. W. Thomas in his sermon said: "Physical life is the correspondence of the organism with its environment; physical death is the dissolution of that correspondence. The media of sense communication being thus destroyed it is only natural that the communion of the living with the dead should be mental, spiritual, rather than material or through sense manifestations. This is so in my own experience. I am conscious often of the presence of those not in the body and yet see no form, hear no words. Nor do I ask this. I feel and know more than I explain to myself or try to and much less try to make plain to others that the dead are often with the living. There should be no doubt of this both from reason and scripture and the experience of all ages, and that many have sense manifestations of the personal presence can hardly be questioned."

There is a continually growing mistrust in the efficacy of drugs. If there is a healing force in nature the secret of medicine can only consist in strengthening and guiding it. Maxwell, the forerunner of Mesmer, knew this. From his proposition, "there is no disease which is not curable by the spirit of life without the help of a physician," he draws the right conclusion, and continues "the universal remedy is nothing but the spirit of life increased in a suitable subject." Magnetism seeks to heal the diseased organism by the forces inherent therein by exciting them to activity. Modern physicians are becoming more and more averse to treatment with drugs, which Du Prel thinks not only proceeds from the false materialistic assumption that man is only a chemical compound, but even in regard to the effects is only a driving out of the devil by Beelzebub. By this treatment of drugs nature is often obliged to fight the disease and physician at the same time. Montaigne, when advised by his friends to call in a physician, answered that they should let him first recover his strength so that it might be able to resist the attack. Modern medicine inclines to the opinion more and more that nature and

not the physician cures, that the art of the latter consists only in supporting and directing the curative force of nature; that is to say, by medicaments to offer nature the means of attaining her aims. Sleep is often the best physician.

GERM THEORY OF DISEASE.

THE POSITION IT OCCUPIES AND ATTENTION IT IS RECEIVING FROM SCIENTIFIC MEN.

The germ theory of the origin of disease is a subject which is at present attracting the attention of scientific men in all parts of the world. The chief importance of the germ theory, however, is not that it shows the origin of disease but that it points out the best means to be employed to effect a cure. The germs of disease, from whatever source they come, are lodged and developed in the blood. The blood, of course, by circulating to every part of the body, is sure to scatter disease throughout the system whenever it is impure, the weakest and most susceptible parts being the first to suffer. It is because of scrofulous taints in the blood, for instance, that the skin becomes covered with eruptions. It is lactic acid in the blood which causes rheumatism, and it is because the blood does not supply proper nourishment to the nerves that people suffer with nervousness. The cure for all these diseases, and of many others, can only be effected by purifying the blood, and absolutely destroying all germs of disease. No intelligent person can doubt that Hood's Sarsaparilla has actually and permanently cured many thousands of cases of scrofula, rheumatism, nervousness, dyspepsia and other troubles, and, as its proprietors claim, it is all because this medicine purifies the blood. As a matter of fact, Hood's Sarsaparilla is the only reliable blood purifier that is before the public to-day and persons afflicted with impure blood or any of the great variety of ailments which it causes, will be most certain to find relief and cure in Hood's Sarsaparilla because it possesses this peculiar power to purify, enrich and vitalize the blood and destroy the germs of disease.

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late, apply Hall's Hair Renewer, a sure remedy.

The base of Ayer's Hair Vigor is a refined and delicate fluid, which does not soil or become rancid by exposure to the air, and which is as perfect a substitute for the oil supplied by nature in youth and health, as modern chemistry can produce.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well-tired remedy.

CLAIRVOYANT EXAMINATION FREE.

By Dr. E. F. Butterfield. Beyond question there are hundreds of (so-called incurable) individuals that could be restored to health if the cause and location of their diseases were understood and pointed out. He will satisfy you he understands your disease perfectly. Enclose lock of hair with stamp, name and age. Address, DR. E. F. BUTTERFIELD, Syracuse, N. Y.

THE PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH

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

Part	Vol.	Date	Price
Part IX.	Vol. III.	Dec. 1885	\$1.20
" XVIII.	" VII.	Ap'l. 1891	65
" XIX.	" VII.	July 1891	65
" XX.	" VII.	Feb. 1892	65
" XXI.	" VIII.	June 1892	65
" XXII.	" VIII.	July 1892	1.00
" XXIII.	" VIII.	Dec. 1892	1.00
" XXIV.	" I.	June 1893	1.00

THE BIOGEN SERIES

Consists of concise Essays on Living Questions of the day or of historical research in Religion, Science and Philosophy, prepared by writers of the most eminent ability. Under the editorial direction of Dr. Elliott Coses.

- NO. 1. "BIOGEN;" A Speculation on the Origin and Nature of Life. By Dr. Coses. Now in its Sixth Edition.
- NO. 2. "THE DEMON OF DARWIN." By the author of "Biogen." Now 7th Edition.
- NO. 3. "A BUDDHIST CATECHISM." By H. S. Giddell. With Notes by Elliott Coses. Third American Edition.
- NO. 4. "CAN MATTER THINK?" By an Occultist. With Introduction and Appendix by Elliott Coses. A New Edition.
- NO. 5. "KUTHUMI;" The True and Complete Economy of Human Life. A new Edition. Rewritten and Prefaced by Elliott Coses.
- NO. 6. "A WOMAN IN THE CASE." By Professor Coses. Washington, 1887. Second Edition. Now first added to the Biogen Series, with a new Introduction by Elizabeth Cavassa. Price, 50 cents each.

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

SPECIAL IMPORTATION.

Spirit Workers in the Home Circle.

HANDSOME DEMY 8VO.

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

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

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

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

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

Society for Psychical Research, American Branch.

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

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

Information concerning the Society can be obtained from RICHARD HODGSON, LL.D., Secretary for America, 5 Boylston Place, Boston, Mass.

A copy of . . .

As It Is To Be

—FIFTH EDITION—

By CORA LINN DANIELS.

A most wonderful work on After Death. Laws of Life, Here and There. Sweetly Religious. Nobly Comforting. Fascinating descriptions. "Curious, remarkable, convincing."—Standard Union.

Beautifully Illustrated.

"The Most Remarkable Book Ever Written by a Woman."

The author has now received SIXTEEN HUNDRED letters of thanks and commendation. PRICE: Paper, 50c. Cloth, \$1.00. Satin, \$1.50. For sale at this 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.

THE LIGHT OF EGYPT

—OR—

The Science of the Soul and the Stars.

IN TWO PARTS.

By an Initiate in Esoteric Masonry.

Finely illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the spiritual investigator this book is indispensable.

To the media it reveals knowledge beyond all earthly price, and will prove in real truth, "a guide, philosopher and friend."

To the occultist it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become "a divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble philosophical and instructive work."—Mrs. Emma Hastings Britten.

"A work of remarkable ability and interest."—Dr. K. Buchannan.

"A remarkably concise, clear and forcibly interesting work. . . . It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite close reflection."—Hartford Daily Times.

"It is an occult work but not a Theosophical one. . . . It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00.

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

By the Author of "The Light of Egypt."

A work that no Mental Healer, Christian Scientist or Magnetic Physician can afford to be without, if they would become the real masters of their profession in the study of man and the healing art divine.

The Language of the Stars.

A PRIMARY COURSE OF LESSONS IN CELESTIAL DYNAMICS.

Suggestive Essays on Various Subjects.

—BY—"ORMOND."

Subjects:

- The Creation of Man.
- Faith of the Age.
- The Solution.
- The Philosophy of Existence.
- The Nature of Man.
- The Wealth of a Well Stored Mind.
- The Life of Man.
- The Pleasure of Life.
- The Substance of Things Hoped For.
- The Evidence of Things Not Seen.
- The Art of Correct Reasoning.

Price 25 cents. For sale at the office of THE JOURNAL

The Independent Pulpit.

A Liberal monthly, devoted to the true, the beautiful and the good in science, philosophy an ethics. J. D. SHAW, Editor and Proprietor, Waco, Texas. Terms, \$1.50 a year.

MIND, THOUGHT AND CEREBRATION.

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

RELIGIO-PHILOSOPHICAL JOURNAL

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

PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

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

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

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

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

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.,

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

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHERS' ASSOCIATION.

Houghton, Mifflin & Co., will soon publish "The Daughters of the Revolution," a historical story (largely history on a thread of romance) by Charles Carleton Coffin, who aims to show how ardent and effective was the patriotism of the women of the Revolution.

An instrument known as the "gastograph" has been constructed for purpose of recording the motions in the stomach of a patient under treatment, the movement of the food while it is undergoing chemical action being carefully and minutely recorded by means of electricity.—Current Literature.

The Century's Life of Napoleon has caught the popular fancy in a most surprising way, and copies of the magazine have been hard to get unless purchased within a few days of issue. "With each installment," says the Critic of March 2d, "the value and thoroughness of the work becomes more manifest."

The Arena has thrown itself into the van of the new political and social and literary movement of our day. The March number is an up-to-date as any of its precursors in the field. It opens with a fine autographed portrait of Lady Henry Somerset, who contributes a paper on "The Welcome Child"—a study in the movement for social purity and equal standard of morality for both sexes.

Isabella Beecher Hooker writes: "In THE JOURNAL of March 2nd is an article (on first page) 'Evidences of a Future Life,' that ought to be in a leaflet for universal dissemination. I would like to put one into every letter I write." We have received many applications for copies of THE JOURNAL containing this address. Not being able to supply them, we reprint the address this week. It is by a distinguished writer of national reputation.

Light says of Judge Dalley's work, "Mollie Fancher, the Brooklyn Enigma," "that it is a work of singular interest, and, whether as a psychical or pathological study, the case of Mollie Fancher must rank prominently amongst those examples

of the abnormal in nature which have puzzled alike doctors of medicine and doctors of divinity. It may be of interest to add that the book is not written from the Spiritualistic standpoint." Judge Dalley is a firm believer in Spiritualism, but in his life of Mollie Fancher he gives the facts in the interests of science, without advancing any theories.

B. O. Flower, the editor of the Arena, writes in the March number of that magazine a paper that is likely to provoke considerable discussion on "The Prophetic Faculty as Revealed in Dreams." It is a curious and interesting examination, full of data, some of which has been accumulated from authentic resources, some of which is vouched for as coming within personal knowledge and experience. The sincerity of the writer will cause many interested in the scientific investigation of well established psychic phenomena to read the paper carefully.

The committee on Fellowship of the Illinois State Convention recently suspended Rev. A. N. Alcott from the fellowship of the Universalist denomination because he was devoting his time to the work of the American Congress of Religious Societies. When the principles and purposes of the Congress are considered and when it is remembered that Mr. Alcott's congregation at Elgin had, by a vote of 116 to 3, given him a leave of absence that he might work for the Congress, the action of the committee on Fellowship seem to have been both narrow and stupid. Mr. Alcott's church stands by him. The committee had better reconsider its action.

The latest statistics of value give the first place to Confucianism, the second place to Hinduism, the third place to Roman catholicism, the fourth place to Mohammedanism, the figures being respectively, 256,000,000; 231,000,000; 190,000,000; 177,000,000. In this country, though the protestant churches outnumber the Roman catholic, that church leads with 6,231,000; the Methodists come second, with 4,589,284; the Baptists third, with 3,712,468 and the Presbyterians fourth, with 1,278,332. The Roman catholic authorities add about one-seventh to include the children omitted by the census takers; this gives the Roman catholic population as about 7,100,000 persons.

The First Free Church of Tacoma, Washington, is "pledged to the promotion of free, spiritual and universal religion in avowed independence of all the special historical religions and their sects." The fundamental aims of this Society are: (1.) The pursuit of truth by the method of freedom as opposed to the method of dogmatism or arbitrary authority, i. e., by the scientific method including all its necessary results, whatever they may be. (2.) The realization, both in the individual and in society of the highest moral ideal of humanity, and, (3.) The universal dissemination of the spirit of justice, reverence and love. Mr. Alfred W. Martin, a young man of ability and progressive spirit, is the minister of this Society.

Whether or not there is animal life in the spiritual world we may, perhaps, not know until we get there—for mediums are not more in accord on this point than on many another. But there is one thing we may know now, which is, that to describe evil beings with low passions and desires as having been dominated by "the spiritual principle which is the soul of a dog," is to pass an uncalculated insult upon that noble animal, man's faithful and intelligent friend, and often his co-worker. Granted that men are often gluttonous,

sensual, and the rest; but dogs are not so. Animals in their natural state seek but to satisfy legitimately the various wants that belong to their natures; not until they become demoralized by contact with man do they become bestial, like the cat and wretched pig.—E. M. Beeby.

Mr. Geo. H. Jones, New York, writes: In THE JOURNAL of February 9, 1895, I find an article taken from Boston Budget, headed "Lilies and Astors." That you and I may more clearly understand the thoughts of each other on money matters, I address a few words of comment referring to the last few lines of the article, where the writer says, "Why should such a sum (\$40,000) be lost in a display which can only fade? Why pour profit into the pockets of one man, when so many institutions of charity and learning are suffering for want of endowment?" How is it possible that this money will be lost, or that it can be lost by Mr. Astor spending it in any way he sees fit. As everything is potentially something else, whether it be forms of matter, or forms of influence which come from matter, they are but manifestations of force in either case? Who can determine the best route for money to ultimate in the good of the greatest number of people. Let us peep through the smoked glass in the depot windows on the road Astor has shipped this investment of money. Depot 1, Florist. 2. Creditors of the florist, carpenters, masons, glaziers, boiler makers, coal dealers, helpers, and their creditors, butchers, farmers, etc. Then the corporations, stockholders, etc., their creditors, etc., creditors, creditors, creditors. 3. Portions which stick to the hands of money grabbers, distributed by wills to endow colleges and charitable institutions; the spendthrift, the miser, the millionaire, or how would you suggest the best way?

Evolution In Its Relation to Evangelical Religion.

Addresses of B. F. Underwood, Prof. P. A. Chadbourne and Prof. Asa Gray at a meeting of the Evangelical Alliance held in Boston, Sept. 10, 1882. These addresses were given before an audience composed of 400 evangelical clergymen. In his letter inviting Mr. Underwood to make the opening address, the Secretary of the Alliance wrote:

"We have been shown in The Index some articles of yours on Darwin and evolution, etc., and you have thus been indicated as one likely to do a deserved service. The Evangelical Ministers' Association of Boston and vicinity, commonly known as the 'Evangelical Alliance,' has a regular meeting at Wesleyan Hall, Monday, 10 A. M., Sept. 11th. It is designed to have presented the subjects of 'Evolution in its Relation to Evangelical Religion.' It is presumed that you would take the ground that this evolution would damage the Bible and its account of creation, and disparage evangelical religion. If that is your position, would you do us the favor to present your views in a paper of twenty minutes or more, or an oral address?"

The remarkable meeting attracted wide attention. The addresses were all revised by the speakers before publication.

Price 5 cents. For sale at the office of THE JOURNAL.

THE VOICES.

BY WARREN SUMNER BARLOW.

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

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

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

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

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.
Price, \$1.00, postage 10 cents.

Awarded
Highest Honors—World's Fair.
"DR."

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Works of Instruction in
**HYPNOTISM,
MESMERISM, AND
ANIMAL MAGNETISM.**

How to Mesmerize. By J. W. Caldwell, practical and experienced operator. Paper covers. Price 50 cents.

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

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

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

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

Hypnotism: Its History and Present Development. By Frederick Bjornstrom, M. D. Authorized translation from the Swedish, by Baron Nils Posse, M. G. Paper covers. Price 50 cents.

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

"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unobvious ways.

12mo. 250 pages, with portrait, art initial letters, profusely illustrated, with marginal notes, on the satin paper, broad margins, paper covers, 50 cts.; cloth, \$1.00.

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

Morse's Library

and
SPIRITUALISTS' HEADQUARTERS,
Florence House,
26, Osnaburgh Street, Euston Road
LONDON, N. W.

The Religio-Philosophical Journal is always on the reading tables.