





Are the Phenomena of Spiritualism in Harmony with Science?

BY ALFRED RUSSELL WALLACE, LL. D.

(Revised and corrected by the Author.)

"Life is the elaboration of soul through the varied transformations of matter."—Spiritual Evolution.

It is a common, but I believe a mistaken, notion, that the conclusions of Science are antagonistic to the alleged phenomena of modern Spiritualism. The majority of our teachers and students of science are, no doubt, antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition, and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture—of being, in fact, either half-insane enthusiasts or credulous fools. Such denunciations, however, affect us little. The fact that Spiritualism has firmly established itself in our skeptical and materialistic age, that it has continuously grown and developed for nearly forty years, that by mere weight of evidence, and in spite of the most powerful prepossessions, it has compelled recognition by an ever-increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and, finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it. Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter, and consider, briefly, what are the actual relations of Science and Spiritualism, and to what extent the latter supplements and illumines the former.

Science may be defined as knowledge of the universe in which we live—full and systematized knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself. Now, modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there is no law of nature yet known to us but may be apparently contravened by the action of more remote laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing they are pursuing a truly scientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognize the competence of those who have no acquaintance whatever with the facts, to determine the value or correctness of those conclusions.

We who have satisfied ourselves of the reality of the phenomena of modern Spiritualism in all their wide-reaching extent and endless variety, are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture. The so-called miracles and supernatural events which pervade the sacred books and historical records of all nations find their place among natural phenomena, and need no longer be laboriously explained away. The witchcraft mania of Europe and America affords the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror, and appeared to justify the cruel punishments by which it was attempted to be suppressed. Local folklore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions, and the same may be said of much of the sorcery and magic of the Middle Ages. In these and many other ways history and anthropology are illuminated by Spiritualism.

To the teacher of religion it is of vital importance, since it enabled him to meet the skeptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organization." Spiritualism, on the other hand, recognizes in Mind the cause of organization, and, perhaps, even of matter itself; and it has added greatly to our knowledge of man's nature, by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognizance, and with an ethereal chemistry whose transformations are far more marvellous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of our material world, and in doing so removes the greatest stumbling-block in the way of believing in a future state of existence—the impossibility as often felt by the student of material science of separating the conscious from its partnership with the brain and nervous system.

On the spiritual theory man consists essentially of a spiritual nature or mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole raison d'être of the material universe—with all its marvellous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms—is to serve the grand purpose of developing human spirits in human bodies.

This world-life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect and harmonious world perfect beings might possibly have been created but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as of that of matter. The need for labor in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the painstaking and devoted search required to wrest from nature her secret powers and hidden treasures—all directly assist in developing the varied powers of mind and body and the nobler impulses of our nature. Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as stimuli to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity, and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means.

Such a view as this affords us perhaps the best attainable solution of the great world-old problem of the origin of evil; for it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence and for continuous progression, then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to. From this point of view the vision of the poet becomes to us the best expression of the truth. We, too, believe that

"All Nature is but Art, unknown to thee; All Chance, Direction which thou canst not see; All Discord, Harmony not understood; All partial Evil, universal Good."

Finally, these teachings of modern Spiritualism furnish us with the much-needed basis of a true ethical system. We learn by them that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading sin and suffering, are in all probability the only means of developing in us those highest moral qualities summarized as "love" by St. Paul and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost if we are really to make progress toward a higher social state. Modern philosophers can, however, give no sufficient reason why we should practice these virtues. If, as they teach us, not only our own lives end here, but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-sacrifice they inculcate, while there is certainly no motive adduced which will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment. But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that the characters developed in this world will make further progress towards a nobler and happier existence in the spiritual world, just in proportion as their higher moral feelings are cultivated here—and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the Spirit-world, and the continued actual reception of teachings from it, then indeed we shall have in our midst "a power that makes for righteousness."

Thus, modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives:

"The deep assurance that the wrongs of life Will find their perfect guardian! That the scheme So broken here will elsewhere be fulfilled: Hope not a dreamer's dream! Love's long last yearnings satisfied, not stilled!" —Medium and Daybreak.

\* This argument applies of course to other worlds and systems, all of which, on the spiritual hypothesis, either have been or will be the scene of the development of human souls.

HOME CIRCLES.

Directions as to Obtaining the Best Results.

A LETTER OF INQUIRY.

C. M. BARCOCK, ESQ.—Dear Sir: I have just read your letter in the RELIGIO-PHILOSOPHICAL JOURNAL. Myself and several friends would like to investigate something in the manner you describe. Can you give us a little more particularly the modus operandi? Would not most circles made up as you describe be without any manifestations? Of course we can only try, and I thought the trial might be much more likely to succeed if you would aid us.

Denver, Col., Jan. 27, 1886. A. M. G.

A. M. G.—ESQ.—Dear Sir: Yours of 27th at hand and noted. I will be glad to aid you to the extent of my ability. You must remember that my success was like the gold seeker in mining districts; one man will bull-headedly stumble onto a rich pocket or vein, and immediately cover himself all over with glory, while others faithfully dig and seek for weary months with but little if any success. Now, perhaps you may not succeed in obtaining manifestations of any nature. Should this result be yours, do not conclude that there are no spirit intelligences within our reach, but rather believe, like the luckless gold seeker, that "there is gold hereabouts, but I cannot find it as yet." It is rarely, indeed, that one may meet in the circle of his acquaintances, one or more me-

dians so wonderfully developed as were H. C. and A. D. of my communication; still they do exist, and better ones maybe, and it may be your good fortune to meet such in your investigations. Such investigations may be conducted in various ways, and each method may produce some degree of success. As to the modus operandi: Select any number of ladies and gentlemen, from four to twelve—preferably about seven or eight; each sex about equally represented. Exclude elderly people while you are making first series of experiments (my experience is that younger people get better results). They may be admitted later when you have obtained some results of a satisfactory kind. Having formed your circle about a wooden table in a cool room, with both hands upon the table—not necessarily touching fingers, sit in subdued light, quietly for, say thirty minutes, and await results. It is not necessary to request in actual words the spirits to manifest if present. Your presence at the table is a sufficient prayer. Quiet singing or music of any sort aids in producing manifestations, it is thought.

Let not the least atom of dishonesty or side experiments by individuals be made during the sittings; reserve these for a period later on when you may know more, and at the same time have a little platform of facts whereon to rest. Investigate as for scientific facts. No one fact in nature is more sacred than another. It is no more sacred or supernatural a fact for spirits to communicate with mortals, than that water quenches thirst; therefore proceed with your investigations free from superstition and undue reverence. You are as near God now and here as you ever will be. If this fact was more largely known and realized, there would be much less superstition throughout the land. Proceed, then, as you might in the study of chemistry. Meet at the same place at the same hour, having the same number of sitters, if possible, each reoccupying his or her particular chair. You should bear in mind that you may get manifestations which you do not expect; for instance: You may expect to hear raps or see the table move when one of your number may be entranced or may show a disposition to write, or do some other thing. In all these cases try to understand what is meant, and constantly aid your friends in their attempts at manifestation. If one is entranced, don't become frightened and try to "bring her out of it"; let her alone, but pay attention to her acts or words, so that the meaning of the spirit controlling may be understood, and he be content to leave. If you obtain raps—call one rap no, and three yes; two will stand for "doubtful," or "don't know." Use the alphabet to get names or to spell out messages. Keep the moral atmosphere of your circle good, and you will not be troubled with lying or tricky spirits. Be watchful of the sayings and doings of your spirit friends. Select according to your own judgment, that part which to you seems good and true, and lay aside the residue for further digestion later on. Do not call every contradiction a lie. If you do not obtain some results after sitting thirty times, break circle and reorganize with different sitters.

Elgin, Ill., Feb. 2, 1886. C. M. BARCOCK.

"THE OCCULT WORLD."

(Mind in Nature.)

My personal friendship for my amiable young critic, Dr. Shufeldt, and not any concern for myself, leads me to beg you to let me answer his article of January, in order that, if possible, I may deter him from publishing any more worn-out common-places against Theosophy. He is a naturalist of great industry, marked ability, and an amount of accomplishment unusual for his years; furthermore, I have always suspected him of a touch of real genius; I am therefore pained to see him printing nonsense. He has not done enough yet to have earned that privilege.

He has verified the fact that, in his lexicon of youth, there is no such word as fail; but he will put it there if he looks in the dictionary for my meaning of the word "Theosophy."

There are said to be three stages in the evolution of the human mind—opinion, science, illumination.

Has my amiable young friend shown in this skit of January that he has passed beyond the first stage so far as psychic science is concerned? I think that if he had done so, he would never have accused me of not knowing the difference between "mind" and "soul-stuff."

He would never have confounded what he calls "atman of Indian mythology" (more correctly, Atma of Hindu psychic science) with any veridical, or phantasmic, or biogenic, or psychic, or semimaternal, or astralized substance. All of these are each and several exactly what Atma is not. The difference between anyone of them, or all of them together, and Atma, is much greater than the difference between any two things that Dr. Shufeldt seems to know anything about; greater by far than the difference between luminiferous ether and a crowbar of iron; for example, as great as the difference between nothing and anything else.

Has my well-meaning but too precipitous young critic any idea what a Theosophist means when he says "soul"? It is far from Atma; it is not Buddhi; it is not even Manas; it is simply kamarupa; and when a Theosophist speaks of demonstrating its existence, he commonly means its visible and tangible presentation in the astral body, or Linghas-hara; divested of its sthulasakarira. If it be the soul of a person whose body has died, we call it in English a ghost; if it be that of a person still in the flesh, we call it a wraith in plain English, a doppelgänger in German, a "phantasm of the living" in the language of the English Psychic Researchers, etc.; and very likely I may have somewhere spoken of it as a "biogen-body." "Soul-stuff" is another name for the same substance, but what this material has to do with "mind" (Manas), or with Atma (spirit, "God," "Nothing") Dr. Shufeldt may discover some day, long after he has mastered the vocabulary of the psychic science of to day.

As to the third stage of mental evolution, I should have shown myself very far indeed from it, had I undertaken to explain Theosophy or anything else to a newspaper reporter in a hurried, casual, and unsought interview, while the soup was waiting and all the family, myself and guest included, were hungry for dinner; indeed, as far from any luminous wisdom as my impetuous critic has shown himself to be, in lecturing me in public on the basis of a reporter's recollection of the interview. So far am I from "screaming Theosophy" from the house-tops of Washington," as Dr. Shufeldt seems to infer to be my habit, I would not even undertake to whisper it in his ear. It is a large subject, but it might get lost there.

But seriously, What is Theosophy? I wish I knew. I fear it may be many years before I discover. If I ever do, I will tell him, if meanwhile he has not found out for himself.

It is, however, I fear, peculiar in one respect: it can only be imparted to those who already possess the knowledge. If I can possess this wisdom, and could impart it, I could make Dr. Shufeldt a wise man.

What is Theosophy? It is what a great many million people have sought, and a few have been untheosophic enough to suppose they found. Ask an old Brahman of the third degree of initiation. Ask an esoteric Buddhist. Ask a Zoroastrian, or a Persian Magus. Ask a Jewish Cabalist or Talmudist. Ask a Pythagorean, a Platonist, a Hermetist, a Rosicrucian, a Gnostic, an Essene, a Therapeut, a thirty-third Mason of the Scots Rite, or a Ninetieth adept of the Rite of Misraim. If none of these can answer Pontius Pilate's famous question,—ask Dr. Shufeldt.

To his two terrible counts against me, (a) mystifying knowledge; and, (b) using new names for old things, I reply, that nothing but ignorance can possibly mystify knowledge, and that old names are as unintelligible as new ones to those who do not know what they mean.

It seems to worry Dr. Shufeldt, that my guest from Bombay should not tell everybody all he knows, and Dr. Shufeldt asks, "In what particular are we gainers by his coming?" To which the natural reply might be given, that Babu Joshee came to this country for his own gain, not ours; for his own business or pleasure, or both; and that just possibly he is minding the one and enjoying the other,—singular as it may seem "to the Western mind." ELLIOTT COUES. Washington, D. C.

Answers to Questions by Mrs. E. L. Watson.

(Reported for the Religio-Philosophical Journal by John B. Cummings.)

Below is given the gist of some answers to questions by Mrs. E. L. Watson, in Metropolitan Temple, San Francisco, Cal. Sunday evening, Jan. 24, 1886.

Question. What are the relations of Spiritualism to true religion?

Answer. There are many definitions of the word religion. My definition is, Man's conception of the highest truth, and his desire to attain goodness. The principles of Spiritualism form the philosophy of life. They have a direct bearing on man's moral nature, inspiring a veneration for truth and a keen desire to perfect his character. Spiritualism and true religion cannot be separated. The terms are synonymous, although Spiritualism, per se, is not a religion. It is a science based on facts, not on superstition. So far as any religion embodies truth, so far is it true religion.

Science explains psychological phenomena, including the mysteries of the past. It establishes on demonstrable facts the truth of man's existence after the death of his body. Spiritualism inspires to the noblest service. It is the realization of our past hopes. Spiritualism and science unite knowledge with religious faith. There is no antagonism between true religion and Spiritualism. Spiritualism is opposed to certain forms of religion, which are antagonistic to liberty and free thought. Christianity is opposed to man's greatest good. The doctrine of total depravity and vicarious atonement is immoral and injurious. All that is truly good anywhere belongs to humanity; and nothing can wrench it away. True religion founded upon scientific facts will yet prevail throughout the earth.

Q. How can every atom be a soul?

A. Matter and spirit are one, and natural law operates both in the visible and in the invisible realms; it is the embodiment and mode of Supreme Intelligence. Consider the law of gravitation, for instance. Like causes produce like effects. If law were separate from intelligence, this could not be. In nature we see harmony, an aim and a definite plan. She is ever tending to more complex forms and to higher expressions of life. Gravitation proves the existence of intelligent spirit in matter. Each atom contains intelligence, which is ever climbing upward, and each is necessary to the universal system. There is infinite variety in unity; and all atoms are related to each other, as each identity is to all others. God, or nature is the source of all life, while matter and soul are but different expressions of the same power.

Q. Do we imperil our happiness by descending into low places and striving to banish ignorance and vice?

A. No; a thousand times no! He who ministers in love among the vicious, and brings his intelligence to bear upon ignorance is truly exalted. In forgetfulness of self he finds himself higher. No condition exists without permission. Immutability reigns everywhere. Whatever suffering is caused by ignorance and sin serves a divine object. He who is firm and pure of purpose can well afford to lend his aid to the ignorant and the wicked; and in this work he will find his chiefest blessings.

Q. Is suicide ever justifiable?

A. We have answered this question many times. Suicide is never justifiable, yet we should pity rather than blame suicides. Persons are brought to this act by a weakening of the physical or of the spiritual nature, or both. Disease is the cause of suicide. If all were wise, none would commit this deed, for life here is as valuable as any other life; and death is no escape from sin, from duty, or from self. To escape from self is the desire of the suicide; but remember that death helps only him who has done his best here. It does not introduce us to a better world unless we have earned it; and it does not free us from our obligations. Try to be patient.

Q. Would it not be well for one who is obsessed by evil spirits, and whose life-work is done, to end this life?

A. When your life-work is done, nature will open the way. If obsession is possible here, it is possible beyond the veil; but to the pure nature, in the flesh or out of it, there is no danger anywhere. Our worst enemy is within us. Good may be temporarily overcome on either side of the line, but the spell is soon broken. You excuse evil and call it good. I do not believe that any person did a wrong act, thinking it to be wrong. A dangerous doctrine, you may say. But the truth is that blind passions over-power us. We are betrayed. Sin is but a disease of the physical man, for the soul cannot sin.

If your angel friends are unable to help you while you are on this side of the line, they cannot help you if you go to the other side. Your brain is in an abnormal condition. You have obsessed yourself by brooding upon this idea of obsession. Are we without government? If so, mediocrity is a curse. Get rid of it. Such believers are obsessed by the old ideas of Satan and the fall of man. If prayers will not dispel the trouble, try hygiene. Use physiological, not supernatural, remedies. Evil is not positive to good. The best way slip; the wisest minds may be clouded; but let them readjust themselves to the laws of nature, and they will be saved.

Q. Will all mankind be finally happy?

A. All enjoy now more than they know.

Angels have ministered everywhere and in every age. They influence us to work well. All are moving forward; and happiness is constantly growing. Shall all be happy? Yes. And shall there be no regret? We cannot conceive of a condition when all will be full of joy with never a cloud; but all can become happy in a very high degree. Our very susceptibility to suffering, especially through our sympathy for others, renders our enjoyment the keener when it comes. We can best enhance our happiness by noble living, and by the hope of something better in the future. To none is given the bitterness without the sweet.

Q. Does man improve in the same ratio beyond the veil as he does here?

A. Men improve in different ratios there as well as here; but progress there is more rapid than on earth. Some thirsty souls, by their restless energy, advance very quickly in knowledge of the truth, while others sunk in lethargy, must wait for an awakening. The more spiritual the nature the more rapid is the progress.

Q. Is not a soul created at conception? If so, does it not become resolved into its original elements and lost at death?

A. The soul is created, or rather, formed at conception; but, as it develops from fancy to maturity, we see an infinite plan unfolded. There is a concentration of wonderful forces, capable of endless expansion and moved by an infinite desire, which will require eternity for their development. Everything in nature fulfills its end; and nothing is lost. Death cannot thwart nature.

Q. Was the resurrection of Christ a miracle?

A. No. Resurrection is an immutable law; and it always takes place at death. Countless millions experienced it before Christ, although it is said that he brought light and immortality into the world. If Jesus was God, as the Christians declare, his resurrection was no evidence of our resurrection. His case was exceptional; and his death was a farce; but if he was a man, his resurrection is evidence that all will live beyond the grave.

There never was a miracle. To suspend a law of nature one instant would cause chaos, and would destroy all life. The telephone, the telegraph and the phonograph would have been called miracles a thousand years ago. All wonders are miracles till understood.

Q. Of what is spirit composed?

A. Spirit is composed of sublimated matter, and its growth is going on now within us. The soul is a refined, physical form. It is a complete organism, beautiful in its symmetry and color; but we know not the secret of its formation.

Death of King Fernando.

The concluding chapter of a work by Washington Irving is of such interest, the subject matter being identical with much of spiritualistic experiences that I give the chapter entire:

When King Fernando had regulated everything for the good government and prosperity of Seville, he sallied forth with his conquering army to subdue the surrounding country. He soon brought under subjection Xeres, Medina, Sidonia, Alua, Bepel and many other places near the sea coast; some surrendered voluntarily, others were taken by force; he maintained a strict peace with his vassal the King of Granada, but finding not sufficient scope for his arms in Spain, and being inflamed with a holy zeal in the cause of faith, he determined to pass over into Africa, and retaliate upon the Moslems their daring invasion of his country. For this purpose he ordered a powerful armada to be prepared in the ports of Cantabria, to be put under the command of the bold Admiral Bonifay. In the midst of his preparations, which spread consternation throughout Mauritania, the pious king fell dangerously ill at Seville of a dropy. When he found his dying hour approaching, he made his death bed confession and requested the holy sacrament to be administered to him. A train of bishops and other clergy, among whom was his son Philip, Archbishop of Seville, brought the Sacrament into his presence. The king rose from his bed, threw himself on his knees, with a rope round his neck and a crucifix in his hand, and poured forth his soul in penitence and prayer. Having received the *viaticum* or the holy sacrament, he commanded all ornaments of royalty to be taken from his chamber. He assembled his children round his bedside and blessed his son, the Prince Alfonso, as his first born, and the heir of his throne, giving him excellent advice for the government of his kingdom, and charging him to protect the interests of his brethren. The pious king afterward fell into an ecstasy or trance, in which he beheld angels watching round his bed to bear his soul to heaven. He awoke from this in a state of heavenly rapture, and, asking for a candle, he took it in his hand and made his ultimate profession of the faith. He then requested the clergy present to repeat the *itanies*, and to chant the *Te Deum Laudamus*. In chanting the first verse of the hymn the king gently inclined his head, with perfect serenity of countenance, and rendered up his spirit. "The hymn," says the ancient chronicle, "which was begun on earth by men, was continued by the voices of angels which the king in his ecstasy had beheld around his couch, and which now accompanied him in his glorious ascent to heaven, with songs of holy triumph." Nor was it in his chamber alone that these voices were heard, but in all the royal alcazzars of Seville, the sweetest voices were heard in the air, and seraphic music, as of angelic choirs, at the moment that the sainted king expired. He died on the 30th of May, the vespers of the Holy Trinity in the year of the Incarnation one thousand two hundred and forty-two, aged seventy-three years, having reigned thirty-five years over Castile and twenty over Leon.

Two days after his death he was interred in his royal chapel in the Holy Church in a sepulchre of alabaster which still remains. It is asserted by grave authors that at the time of putting his body in the sepulchre the choir of angels again was heard chanting his eulogium, and filling the air with sweet melody in praise of his virtues....

I prefaced this copy by saying that the subject matter of the chapter is identical with spiritualistic experiences. Some reader may be disposed to except the war spirit, and the superstition manifest as not in place as identical. I am not prepared to concede the exception. JOSEPH BRETT. Geneva, O.

Hersford's Acid Phosphate.

IN DEBILITY.

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CHICAGO, ILL., Saturday, February 20, 1886.

A Lesson of Change and Growth.

If we claim to be righteous above our neighbors, it is sometimes well for us to look back a little ways and see ourselves where we are shocked to find them now. We read with indignation the newspaper reports of some base fellows in Quitman, Georgia, burning down a schoolhouse built for the education of colored girls, but in staid old Connecticut, "the land of steady habits," a half century ago, a Quaker woman, Prudence Crandall, had her ladies' school broken up because she was willing to teach colored girls as well as others. It was not merely a base mob that did this pitiful work, but a town meeting was called to abate the nuisance. Rev. Samuel J. May—an eminent and excellent man, one of the faithful few anti-slavery clergymen among the faithless many clerical defenders of slavery—was not allowed to speak in her defence, her pupils were insulted, her well was polluted, stores would not trade with her, physicians would not visit her family, and the church trustees gave a pious air to all this meanness by forbidding her scholars to attend the Sunday services. Then these respectable and pious tyrants got a law passed by the Legislature forbidding any school to teach or harbor colored persons not inhabitants of the State, and the church bells rang and cannon were fired in glorying in their shame at its passage. She was arrested and lodged in jail, escaping only by a flaw in the indictment. Then an attempt was made to burn her house; its doors and windows were broken up, and she was compelled to give up her property and leave the town.

This was in 1832-3, in Canterbury, Ct. Up among the granite hills of New Hampshire, in 1835, the trustees of Noyes Academy consented to take colored pupils; a town meeting was called, and it was voted to remove the buildings. A committee was chosen to do this lawless work, and three hundred citizens with a hundred yoke of oxen hauled it away.

Now comes the cheering proof that the children do not walk in the dark paths of their fathers. Prudence Crandall is living in Kansas, old and poor, and citizens of Canterbury have petitioned the Connecticut Legislature to pay her for the losses of 1833, so far as money can do it. That body may be slow in doing so honorable a deed, but the people of the town where this excellent woman was robbed and insulted, can seize the golden opportunity themselves and promptly make her last earthly years comfortable. Doubtless some of her old time persecutors still survive and would gladly join in such a good effort.

This change of feeling toward Prudence Crandall reminds us of Garrison, hunted in Boston streets by a fierce mob about the time this school was broken up in Connecticut, and his statue now standing in the Court House yard among those of other honored worthies of the city.

Such has ever been the way of the world; its Christs crucified to-day and splendid altars erected in great temples built to their honor to-morrow. Those who step out of the beaten track, faithful to their own souls in the advocacy of unappreciated and unpopular truth, must learn to bide their time with serene patience, with unflinching faith, with triumphant confidence that the good cause will win at last.

Some years after its publication, the larger part of the few hundred copies of his first book were sent back to the Concord home of Henry D. Thoreau as wholly unsalable. He plied them cheerfully away in the garret, and kept on in his sunny path, studying nature and man and making his own quaint comments. In due time the books were call-

ed for from the garret; others followed, and his circle of readers widened after his work on earth was ended.

For long years his friend Waldo Emerson had "fit audience but few,"—a small circle of appreciative friends, while the clergy held him as a Yankee pagan and the outer world as a mystic dreamer. Now his name and fame are world-wide; the higher class of clerical thinkers recognize his wealth of spiritual intuition, and the kings in science see the cosmic method of his transcendental thought.

In his life here his serene soul was never perturbed by this lack of understanding, and doubtless in his higher life beyond, he notes the change, and is glad that the world gains, as he always felt and taught that it did, moving ever in upward grooves.

To be a Spiritualist is to be misunderstood and unappreciated by the multitude; to fail of every fair and just recognition by the leaders in the world of religious or scientific thought; to have your choicest writing or your most earnest eloquence passed by with slight or treated with indifference or contempt.

Before Darwinian evolution, the same doctrine, with wider scope, was taught by Spiritualists. All the leading and vital ideas in the excellent and able books of John Fiske on The Destiny of Man and kindred topics, are in the earlier contributions to the literature of Spiritualism, which he probably never saw. To this the world is blind; even its scholars and teachers pay no heed to these things.

To be a spiritual medium is to be misunderstood and unjustly suspected, even sometimes by friend as well as foe, and to be the object of ignorant and vulgar curiosity.

But we must bide our time serenely, and be strong in the faith to which we have added knowledge. The dawn begins to brighten; we begin to be understood; signs of appreciation from the best quarters increase slowly; we know good mediums held in high esteem by excellent persons and well treated in social life. Whether few or many are with us, our "exceeding great reward," the light, inspiring strength and peace which Spiritualism brings to our own souls, is sure. The frowning world cannot take that away, and with it we can wait until frowns turn to smiles, as they will when the truth wins, as it will in our day or when the time is ripe for its triumph.

Gladstone.

Episcopal missionary Aitken talks in a sensible way in the revival meetings in Trinity Church, New York, as follows:

"Life without an exalted purpose is merely a record of incessant toil varied by cares and disappointments. That purpose should be the cultivation of our moral natures, the nurture of the best feelings in our breasts. The contentment welling out of a blameless life is not transient; the hereafter is to be its continuation and development. Virtue is the health of our moral system, vice its disease. The permanent in happiness should be the aim of all men, but it is not to be found wholly in the strife of politics or on the Exchange. To-day Mr. Gladstone, at seventy-six, sees the world go by him. What a sad spectacle if we did not know that he had the faith of a child in a hereafter of spiritual happiness! A friend of Lord Cairns once said to him: 'How can you keep such a quiet front in the Lords when the whole country is agitated?' His wife answered for him that every morning he spent an hour in religious meditation before facing the trials of the day. Somebody has said that if wealth is not happiness it is an excellent substitute. Here is apposite the rebuke of an English judge to a corrupt brother who had accepted a bribe of £2,000: 'What good is it to you? If you could take it with you it would melt.' No, material acquisition is not congruous to our moral natures, and alone cannot make us happy. But the acquisition of purity, self-control, and the qualities of a strong, high character can make us happy. Let our lives bear the stamp of utility, that the world may be the better for our passing through it, and we may be sure of a happiness that is permanent in the hereafter. Let spiritual progress enter into our lives. To go wearily through the rounds of business and ceremony day after day—this is sticking in the ruts. A true man yearns to broaden his moral nature, to let the light of spiritual progress into the recesses of his character. Yes, a life of usefulness, of spiritual contentment and progress, is worth living, in face of the worst the world has in store for us."

He did not mention Gladstone's interest in Spiritualism, but we are glad of this good word for progress, in Trinity Church. "Push things," and keep the world moving on and up.

The Allanburg Horror.

A curious incident is related in connection with the murder of Mary Bates in Canada. A son of Mrs. Bates, who lives at Port Rowan, had a dream on the night of the murder. The dream, as he tells it, was that after falling asleep on Friday night he plainly saw that a robbery and murder was taking place in his mother's home near Allanburg. That he heard a noise in a hen-roost outside the house, to which he went, and when he came back he found three burned bodies on the dining-room floor. He felt his mother had been killed, and in revenge he lifted one of the bodies to a table, and taking a large butcher knife attempted to cut off its head, when it vanished and he awoke horrified and terribly nervous. He told his strange dream to his wife at breakfast, and also said that he felt certain some awful calamity had happened to his mother at Allanburg, when a short time later a telegram was brought to him which announced the intelligence of the Allanburg tragedy.

On another page will be found a letter from Lyman C. Howe. He is an indefatigable worker, and benefits the cause wherever he is employed.

Social Purity.

The Tribune says that the department for the Promotion of Social Purity is the latest addition to a varied curriculum formulated by Miss Frances E. Willard and her lieutenants for bettering the condition of the human race. It is conducted in co-operation with the "White Cross Army," an organization founded by the Bishop of Durham, which, among other things, seeks to establish a single code of morals and to maintain the law of purity as equally binding upon men and women. The fact that such a movement is afoot and that meetings are held under its auspices will surprise many. The original idea of this department has been enlarged upon, and now Miss Willard has on foot a project that is destined to rank foremost among the reformatory institutions of this city. Before enlarging upon the details of this scheme, however, further explanation is necessary in regard to this department:

According to the prospectus "it aims to exhibit the relations existing between the drink habit and the nameless habits, outrages, and crimes which disgrace modern civilization; and especially to point out the brutalizing influence of malt liquors upon the lower nature; this study to be conducted by means of mothers' meetings, leaflets, pamphlets, etc."

"It has in view a distinct effort to impress upon the minds of men and women, youth and maidens, the absolute demand of religion and physiology for purity in word, thought, and deed."

"It will endeavor to secure legislation of a character calculated to protect the honor and purity of women and girls, and render them safe from the depravity of brutal men."

"The workers are seeking to bring about meetings of mothers, that consultations may be had relative to the training of sons and daughters in the knowledge and love of purity and in habits of virtue. This course is intended to show to mothers the falsity of endeavoring ignorance, long called innocence, which oftentimes leaves a victim defenseless in the hour of temptation. Following this line further, youths and young men are called upon to enlist under the White Cross banner, pledging themselves to lead pure lives."

Light in Hindoostan.

The Northwestern Christian Advocate says:

"The great Bibles of the East" have only been translated hitherto by western Europe scholars. A professional heretic sentiment, has hitherto prohibited translation; but times are changing. The Indian Baptist says the Rig Veda, which has been translated by scholars under the direction of the great oriental scholar Max Muller, is now to be translated into Bengalee, by an Indian native. The Baptist says: "The great masses of the people and even multitudes of educated men have always fallen back on the Vedas as the foundation of their faith, and as a mine of unknown spiritual wealth that cast even Christianity itself into the shade. Such a belief of course derived all its strength from ignorance, and as long as the Vedas remain unknown, might continue unshaken. But that day has passed. An officer of the civil service, Rom sh Chunder Dutt, collector and magistrate of Birsaul, combines with the practical ability required for success in his profession, a literary talent and scholarship that have led him to take in hand the translation of the Rig Veda. Spurred, as he confesses, by an honorable ambition not to leave the work of popularizing the study of the first great literary work of his race entirely in the hands of the foreigners, he has undertaken to translate it into Bengalee. The first of the eight parts of which the translation will consist, has already appeared. But before its appearance the light commenced. There are far-sighted champions of Hinduism who see that the unveiling to the nation of the secrets of the mysterious book will inevitably destroy the veneration in which, as unknown, it is enshrouded."

Doubtless it may be true that the leading conservative Brahmins oppose this popularizing of the Vedas, as the Catholics opposed Luther's work of Bible translation, for if the people read, they think for themselves, and a powerful priesthood, pagan or Christian, fears free thought. But there is another side to this matter, which the Advocate does not give. The leaders of the Bramo Somaj, able men of Brahmin cast, who preach to a hundred congregations of progressive thinkers, always favor the reading of the Vedas by the people. The Hindoo Spiritualists also favor this, and all other free investigation, and Spiritualism has its foothold in Hindoostan, and its able friends there.

"A Cloud of Witnesses."

The London Christian World, the largest and most widely circulated religious newspaper in England, has grown up to the point of a frank confession that it "distrusts all isolated and exclusive infallibilities, be they of reason, conscience, Book, Church, or Pope. We believe that a cloud of witnesses bear testimony for God to the soul of man, and that it is a mistake to silence the message of any one of them. The wisdom of God has been to let the light penetrate to man through a thousand channels. The wisdom of man has been to drill one hole in the shutter of his room and to cut his brother's throat, or at least to threaten him with hell, if he alleged that light could possibly enter by any other orifice."

Such sentiments in a journal of this kind make us realize the great change going on in the religious world. A new breadth of view, a finer charity, and a deeper sense of human fraternity are gaining ground, and the old spirit of dogmatic sectarianism is on the wane.

The genius of the great modern spiritual movement is world-wide and fraternal. People from the life beyond who visit us from their heavenly homes, are of all nations and all religions, but have broken down the old barriers of national and religious hatred and prejudice, and realize the unity of man. The Spirit-world has much to do in breaking down these barriers on earth. They influence and help us more than we realize.

Dickens' Demise.

The demise of Dickens, as set forth by his daughter, was certainly impressive and pathetic. On Monday morning the sisters were to leave for London. Charles Dickens had an intense dislike to, and shrinking from, all leave-taking. He never used the word "good-by" if he could help it, and generally left his family for any short absence with a kiss or a nod. But on this day his daughter Kate said: "I must say good-by to papa," and went over to the chalet where he was busy writing. As a rule, when he was busy he would just put up his cheek to be kissed. But this day he took his daughter in his arms, saying: "God bless you, Kate!" And there among the branches of the trees, among the birds and butterflies and scent of flowers, she left him. All that day and the next he was well, but soon tired—an unusual thing for him. On Wednesday morning he was in excellent spirits, talking to "auntie" about his book, "Edwin Drood," and as he was to go to his office in London the next day, he would work in the chalet and take no drive or walk until the evening. He once came to the house in the middle of the day, smoked a cigar in the conservatory, which "improvement" he took intense delight in, and went back to the chalet. It was not until he and his sister-in-law, the only member of the family home just then, sat down to dinner that she noticed a change in his color and expression. She asked him if he were ill, and he said: "Yes, very ill; I have been very ill for the last hour." She was going to send immediately for a doctor, but he forbade her, saying that he would go on with the dinner, and to London afterward. He struggled against the fit that was coming on, and she, becoming seriously alarmed, entreated him to come and sit down. "Yes, on the ground," he answered, quite distinctly, and on her going to assist him, he slid from her arms and fell on the floor. A couch was brought into the dining-room, on which he was laid. Telegrams were sent to his children and to his London doctor, and a messenger sent for the doctor at Rochester, and the faithful friend and companion sat alone, for a time, watching. The two daughters and Mr. Beard arrived that evening, the eldest son the next morning, and his son Henry from Cambridge, the evening of the 9th—too late, alas! They watched all through the night and all through the next day, but he never once opened his eyes or showed one sign of consciousness. It was better so for him. The last "good-by" would have caused him such pain and sorrow. But they could tell the moment—ten minutes past six o'clock—when his spirit took flight. A shadow stole across his face, a tear rolled down his cheek, he gave a deep sigh, and he was gone from us.

GENERAL ITEMS.

A note from Col. Bundy, dated Raton, N.M., Feb. 11th, says: "Here to breakfast, 10 hours behind time. All well. I am better than when I started. Bright sun, strong but not cold wind; snow on the mountains; saw Pike's Peak an hour ago."

The article on our first page, "An Excursion to Scientific Ghost-Land," by a Gnostic Theosophist, will be read with deep interest by careful, scientific thinkers.

Mrs. Katie Fox-Jenekens is giving seances in New York City. Her rooms are filled with anxious inquirers.

Gerald Massey announces that he will answer calls to lecture in America during camp meeting season.

J. Madison Allen is about to enter the lecture-field again. He can be addressed at Ancora, N. J. A letter from him will appear in the next JOURNAL.

Mrs. Clara A. Field will answer calls to lecture wherever desired—illustrating her remarks with tests and psychometric readings. She will also attend funerals. Address her No. 2 Hamilton Place, Boston.

We have received a pamphlet on the Atlantic and Pacific Ship-Railway across the Isthmus of Tehuantepec, in Mexico, considered commercially, politically and constructively by Elmer L. Corthell, Chief Engineer.

February 7th, Dr. Dean Clarke spoke before the Haverhill and Bradford Spiritualists, in Brittan Hall. In the afternoon he gave the time to answering questions proposed by the audience, and in the evening his theme was: "Mediums and Mediumship."

Says London Light: "That Spiritualism is spreading in Catholic countries is shown by the number of journals devoted to its philosophy in those countries. In Italy, within the very shadow of the Vatican, there are four; in France, nineteen; in Spain, sixteen; seven in Mexico; four in Austria; three in Brazil; and two in Cuba."

A Malay gentleman regards the use of a fork at table dirty and disagreeable. "You do not know," he says, "into how many mouths it has been inserted. It may have been washed and scoured, but you are not certain but some lazy servant has neglected the work. On the other hand," he concluded, "I know that my fingers are clean, because I wash them myself, and I am sure they have never been in anybody's mouth but my own."

A new temperance crusade has broken out in Pennsylvania, where women go about with a new set of commandments and demand the signatures of saloonkeepers. "Thou shalt not sell liquor on Sunday" is one of them, and another is, "Thou shalt contribute \$26 to the temperance fund without delay." One of these days a saloon-keeper will poke the commandment "Thou shalt get up and get" under the noses of the crusaders and demand their signatures, and then there will be trouble.—Chicago Herald.

Solom Lamer, a prominent Spiritualist, is a student at the Unitarian College, Meadville, Pa., where he can be addressed.

The New York Tribune says, that "the Spiritualists' settlement near Neshaminy Falls, has grown so large, that the adherents of the faith have decided to build a temple at Neshaminy to be devoted exclusively to their religious belief. They have formed themselves into a chartered organization, and will found a town at Neshaminy. At present they own one hundred and ten acres of land, thirty-two of which are given up to park purposes. The rest has been divided up into building lots."

Light for Thinkers says that "A man was shot in Atlanta a few days ago. The bullet struck a button and both entered the flesh a short distance. The doctor (?) probed for and failed to find the bullet. The patient was pronounced mortally wounded. Upon turning him over the bullet dropped out of the wound, and now the patient is getting well. Wonderful surgeons are some of these holders of medical diplomas. Such a professional result should cause a doctor to take down his shingle."

Moody, the revivalist, has a poor idea of women. At Farwell Hall in this city, he lately said, as reported in the Interior: "My experience has taught me that I can reach working men easier than any other class of people. For fifteen years it has been my custom to preach to women in the afternoon, and very often I have preached the same sermon, as near as I could, at the night meeting to men; and ninety-nine times out of one hundred, humanly speaking, there is five times more result from the preaching to men than to women."

Columbus Dronenberg, aged twenty-four, near Urbana, Md., attended a sociable at a neighbor's house. He started home about one A. M., and was never seen alive again. On Monday night following, Mr. Dronenberg, the father, had a dream in which he saw his son's corpse lying on the floor of a large barn. The neighbors began to search all the barns in the neighborhood. In the barn owned by Thomas Dixon, near Urbana, the largest barn in the country, the body of the young man was found. It bore many bruises.

We take the following from the Boston Traveller: "There is a church in Milton county, Ga., that is badly split up on the subject of cyclone pits. It seems that a goodly number of members of the church have dug cyclone pits, which is considered by a majority of the church as a flagrant violation of their doctrines and a temptation to God to wipe them off the face of the earth. As the pit-diggers were more fearful of cyclones than of the wrath of the majority, they have been turned out of the church. They immediately organized themselves into a church, under the name of Cyclone Primitives."

Light of London, says: "The proportion of suicides in all civilized countries depends upon two elements—physical conditions and mental conditions. The harder the present life, and the less hope people have of any life in the future, the greater the number of suicides. No doubt some Spiritualists have killed themselves, as have some good Christians, but these are quite exceptional cases. There is a distinct disease, called suicidal mania, which may be found in animals and even in insects. And considering the conditions of great masses of human beings about us, the wonder is that they consent to live in them at all."

The Daily Law Record of Boston, in commenting upon the case in which Judge Shepard of the Superior Court of this county, allowed Mr. Eugene Prussing, a member of the Chicago bar, to be sworn as a witness, although he stated he had no fixed belief as to whether there was a God or not, concludes its article as follows: "These old inhibitions have lingered too long into the light of the nineteenth century; it is less than ten years since the constitution of New Hampshire contained a provision prescribing that all incumbents of the office of governor or member of the legislature must be of the Protestant religion, and to this day the word 'Protestant' is retained in the bill of rights of that State. The very question which has arisen in Chicago, may be brought up any day in Massachusetts. If we remember aright, the Rhode Island legislature half a century ago was compelled to pass a law enabling the evidence of Universalists to be taken. In our own legislature there have been repeated efforts made to permit the evidence of 'atheists' to be taken in Massachusetts courts, but all have failed."

Policeman Burke of New London, while pacing his beat very early in the morning of the 4th, saw in the darkness two slowly and dimly burning lights in front of a doorway. That these lights were part of an infernal machine, which they only wanted time to set off, was at once the profound conviction of Policeman Burke. But he was equal to the emergency. Getting a long pole, he managed to lift the machine from the doorway, carry it to the town watering trough, and plunge it into the water. The lights went out with a faint hiss, and then, after the machine had well soaked, the faithful officer carried it to the police station, and laid it on the Sergeant's desk. There it stood, with the water dripping from the charred ends of two sticks of incense, which had been stuck into a large sweet potato, which served the double purpose of incense and bouquet holder, a bunch of immortelles being stuck into the potato between the sticks. The infernal machine was but the offering of a devout Chinese, who had patriotically placed it on his laundry stoop in honor of the New Year's Day of the Celestial Empire.















MESMERISM AND HYPNOTISM.

(Ambrose Papers in Philosophy.)

For more than a century certain minds have been agitated over the phenomena of hypnotism and mesmerism. Disbelief in their reality prevailed for years, but now they are accepted as facts. The wildest theories as to their cause have been upheld, and were as numerous as the experimenters. It was in such a state that the English Society for Psychological Research found the matter. They decided to make use of all that had been accomplished, and in addition to conduct a new series of experiments, and after a sufficient time to work out the cause and laws. Accordingly, to a special committee was assigned the following subject: "The study of hypnotism and the forms of the so-called 'mesmeric trance' with its alleged insensibility to pain, clairvoyance and other allied phenomena." The work thus far has been confined to hypnotism and mesmerism. Experiments have been made by reliable persons in the presence of the committee appointed. The results they have presented in several reports, and with them have given theories, both those which they seem to confute, and those which they seem to establish. Hypnotism and mesmerism are but induced somnambulism; and subjects in these conditions are in their actions very similar to somnambulists. Hypnotism and its phenomena are widely acknowledged; the common mesmeric exhibitions of the present day furnish abundant evidence of these phenomena.

A second person is unnecessary in putting a subject into the hypnotic state. As Dr. Braid discovered it may be induced by the fixation of the eyes upon a bright disc held above and at a short distance from the eyes. It is necessary to keep the eyes in their strained and fixed position until a state of stupor is reached. Usually about fifteen minutes is sufficient for producing the state necessary for the phenomena. These consist of experiments testing the insensibility to pain, muscular irritability, and a deadening of the mental faculties.

In an article on hypnotism, in the reports of the English Society for Psychological Research, Mr. Gurney notes two stages, in which the phenomena can take place. They are the alert and dead stages, and by him they are distinguished from each other, and from the normal state, and from the true hypnotic sleep. The distinction is made by the strength and clearness of the memory of commands and acts in each of the different stages, when the subject is awakened to consciousness. These two stages also seem to be distinct from each other in their acts and thoughts, and with the normal give three spheres of conscious existence. It is only by constant action on the part of the subject that he can be kept long in either of these stages, for he is very apt to fall into the hypnotic sleep.

Dim memory in one stage, or in the normal state of what has taken place during the hypnotic state, shows that the subject was conscious all the time of what was happening. The presence of consciousness and of a certain will-power in subject, gives good ground for the belief that these phenomena are the result of attention aroused by suggestions of the operator. Dr. Carpenter, in his Mental Physiology, strongly upholds this view, and in so far as it will explain the phenomena common to hypnotism and mesmerism, the Committee of the English Society accept it. Before Dr. Carpenter, many theories, such as magnetism, reflex action, and automatism were upheld, but proved inadequate even for the simpler phenomena; the first denies the need of suggestions from the operator, the last two deny the presence of any consciousness in the mind of the subject.

That suggestion is very powerful in causing phenomena can be proved by the following experiments be easily proven. The presence of consciousness has already been proved by showing that memory of action in the hypnotic state remains in the mind of the subject. A few of the usual phenomena will give a good idea of the basis of Dr. Carpenter's theory. If the hand of the operator be placed upon the head of the somnambulist, he will frequently draw up his body to its fullest height, throw back his head and assume an expression of lofty pride; if not successful at first this may without difficulty be induced by further suggestions, such as straightening the body and throwing the head somewhat back. If his body and head be bent, often an expression of humility will come over the countenance of the subject. Placing the arms in the position for fighting will arouse pugilistic emotions. Place the hands of a subject while kneeling in the attitude of prayer, and he is filled with devout feelings; raise his head while in prayer and his lips pour forth exulting glorifications.

All the senses of the hypnotic sleeper are acute; as different things present themselves, first one sense and then another is all attention. Dr. Carpenter vouches that a hypnotized youth, by the acuteness of the sense of smell, discovered in a crowd the owner of a glove. A hypnotized person can often hear the whisper of the operator amid a din made by others present. These seem to show the close attention of the subject. The muscles of the somnambulist are easily affected by the reaction of the mind upon the body. At the suggestion that a heavy piece of iron, far beyond the subject's ordinary strength, can be easily lifted, he lifts it without difficulty. When told that he cannot lift a feather, his strength is insufficient for the task. In like manner the senses of taste and smell are inhibited. A person will eat bread and mustard with relish when thinking that it is plum cake; even cayenne pepper will have no disagreeable effects, if he is made to think that it is sugar. Water, by suggestion, becomes to him cognate. By stroking a part of the body, it becomes rigid, and the subject is unable to move it, or even feel pain in that portion. This results under hypnotism and in a measure also under mesmerism, from expectancy and partial paralysis resulting therefrom. "Many pages might be filled with a record of such phenomena, which are present in natural and in artificial or induced somnambulism, but, as Dr. Carpenter says, "all such phenomena are easily reducible to the general principles we have already laid down as characteristic of the state: (1) The entire engrossment of the mind on one thing, or attention, and (2) The passive receptivity of the mind to suggestion."

All the phenomena which occur in the hypnotic state may be induced by the mesmerist; and in so far as they agree, Dr. Carpenter's explanation seems sufficient. The mesmerist objects to it because it is not comprehensive enough to explain all phenomena possible in mesmerism. Dr. Carpenter either ignores or does not understand in full the very phenomena which give evidence to the Committee of rapport between the operator and his subject, as if a certain effluence passed from one to the other.

Accepting Dr. Carpenter's theory for a partial explanation, I will note down certain experiments, which cannot be thus explained, and will show the direction in which they seem to point. The mesmerist controls his subject by silent will-power, or suggestion after the subject is put into the mesmeric trance, by passes made near or touching the body, while the eyes are fixed. It is only in the first stage that the phenomena can take place, for in the second stage the subject falls asleep.

The three general classes of experiments are those under, (1) influence of suggestion, (2) community of sensation, and (3) rigidity and anesthesia. The phenomena resulting from suggestion are the same as those in hypnotism. With Dr. Carpenter the committee agree that "in certain states of the nervous centres, suggested ideas may acquire a dominant and practically irresistible force." This phenomenon, on the public platform, rarely fails of demonstrating itself; and all admit that the state exists in a majority of cases.

The phenomena of community of sensation are not as common, and call for further explanation than has been stated. Although attention and expectation are present, no suggestion sufficient for causing the phenomena is given. I now give some results of experiments carried out by the above mentioned committee. The experiments are somewhat similar to those of thought transference, except that now the subject is in an abnormal condition of mind. They were conducted as follows: The subject (Mr. Wells) was placed in a chair blindfolded, and the operator (Mr. Smith) stood behind him, and by passes sent him into a mesmeric sleep. Some part of Mr. Smith's body would then be pricked or pinched severely, the operation lasting generally one or two minutes. Perfect silence was maintained throughout, except for the simple and uniform question: "Do you feel anything?" Part of the time Mr. Smith held Mr. Wells' hand, but this had no increased effect; and after a screen or door was interposed between the two and then (1) Back of Smith's neck pinched; (2) Lobe of left ear pinched—Same result. (3) Left ear pricked—Correct result. (4) Upper part of Smith's left arm pinched—Wells indicated the corresponding part almost immediately. (5) Smith's chin pinched—Immediate result. Out of twenty-four similar experiments, twenty were entirely correct. The community of the sensation of taste is as remarkable.

The following experiments were conducted with no contact or means of communication between the operator (Mr. Smith) and the subject (Mr. Conway); and often only the substance was placed in his mouth, did Mr. Smith know what he was tasting. The only sound was the question: "What do you taste?" asked in a uniform tone of voice. Substances tasted by Mr. Smith—1, salt; 2, sugar; 3, salt; 4, powdered alum; 5, cayenne pepper.

Substances described by Mr. Conway—1, "What's this salt stuff?" 2, "Sweeter, not so bad as before;" 3, "Something acid, salty, like brine;" 4, "You call that sweet do you?" Braekish and bitter. This is enough to skin your mouth out,—bitter;" 5, "It's hot."

At other times with the same substances and under similar circumstances, Conway experienced similar sensations; and often told the correct names of the substances.

In another series of experiments, in reply to simple questions, often the same, the subject would answer "yes" or "no" according as the operator willed. Care was always taken to do away with all communication between the two, several doors often intervening. At six feet apart, six trials were made without a failure; at twelve feet, six more; at seventeen feet, six more; and at thirty feet, with two doors intervening, three successive experiments were made, and like the rest were successful. At other times and under the most trying circumstances experiments were made with like results.

Experiments in mesmerism under rigidity and anesthesia have been made as in hypnotism, and not presenting any experiment common to both, I will make note of one in mesmerism seeming to require further or totally different explanation. The experiment was made upon a subject in the normal state. Though attention and suggestion as to the nature of the experiment might be given, it seems impossible that in any other known way the subject could have acted as he did. A boy was placed at a table. His arms, passing through a screen, rested upon the table. By this precaution, it was impossible to see the actions of the operator. The operator then made passes over certain fingers, or only pointed at them, with care that no change in temperature or breath of wind should give to the boy knowledge of which fingers were being affected. Then a mesmeric electric current was applied to the mesmerized fingers. No conscious sensation was produced; nor could the sharp prongs of a fork or a burning match held at the end of the fingers awaken consciousness, yet the slightest touch or current of electricity at the same time caused in the unm mesmerized fingers conscious sensation. The boy did not even know which fingers were mesmerized until told to close his hand; he found that he could not bend them, and thus knew which they were. Such rigidity and anesthesia show some force higher than is needed to explain the phenomena resulting from suggestion.

It has been proved that the attention to and knowledge of his work is necessary that the operator may produce any results. To him, and to him alone, will the subject respond, performing or awakening from his trance only at his command.

These experiments, the committee think, seem to prove that some influences are acting otherwise than through recognized channels, and that they suggest some effluence passing from operator to subject. It might also be conceived as thought transference with one person (the operator) using it. Taking the results of these experiments it is made almost impossible to doubt the reality of some special force or virtue passing from one organization to the other, in the process of mesmerism; and that this is the basis of the mental action in the subject.

Therefore the committee hope to prove that these phenomena are the result of some specific effluence from the operator, which may act without the actual contact of persons, and independently of the subject's knowledge or expectation. In opposition to this theory, Braid and Heldenstein claim that these phenomena are the result of these inhibition of certain sensory centres caused by the stimulation of the peripheral extremities of the nerves. Some one also asks, whether or not they are the culminating examples of the dominance of suggested ideas.

At present it is impossible to accept any of these theories as the true explanation of the phenomena last mentioned. Before a final decision the results of many more like experiments must be given to the public.

C. S. THAYER.

Cancer caused 15 deaths in Boston last week—just one-half as many as consumption.

THE MIND CURE.

[By A. A. Gleason, M. D., in Herald of Health.]

The spring of thought that has been opened by the efforts of a few earnest souls in regard to the influence of the mind on the body, is feeding a rill that will grow to a river of ideas, and turn many a mill-wheel of theory before it reaches the great sea of common and universally accepted knowledge.

The discoverers of this well-spring of thought are simply intoxicated with the first delicious draughts, and declare no solid mental food necessary. They push aside the questioner and say, in a delirium of joy, "Drink, and see if you are not immortal, and no longer sick or weary. My body is perfect as soon as my mind is enlightened on the great truth that sin and sickness are negative states; that goodness and health are positive states; that sickness is merely a lack of health, and that what is wanting cannot be numbered. As soon as my mind is taught only to recognize positive, i. e., real states, and taught to ignore negative, i. e., imaginary states, they cease to exist, for they never did exist, save in my own fear laden brain.

The body is but the expression of the mind, nothing of itself, as we may see as soon as the mind leaves it, it becomes a mass of decay. If you are lame or halt or blind this good enthusiast says, "As a man thinketh, so is he." Think that you are none of these things in mind, and their bodily correspondence will cease to be." If you are a good disciple, you try, and what are the results?

These results vary, not so much with the character of the disease as with the character of the disciple. One proof we are bound to admit, of the feasibility of the method. One man will declare himself cured of cancer; another will declare that even a "cold sore" was no better. One woman will say her headache disappeared as by magic; another will declare she does not detect the faintest relief after the longest session with the mind-cure physician! His method has been identical in all cases. He declares he works in accordance with the highest laws; yet physicians who work in obedience to lower laws obtain unvarying, or nearly unvarying results. The doctor who gives quinine gets quinine results; morphine, morphine results.

The reader has doubtless already given the explanation and says, "It is because one man changes his mind, or allows it to be changed, more rapidly and more completely than another. Those who got no result were so mentally inflexible that they made no true mental change." I am, of course, not writing for those who believe that no cures occur; but for those who are troubled by a half understanding or a doubtful belief. Let me define and illustrate the first conspicuous counterfeit of the mind-cure. There never yet was any worthy thing uncounterfeited. The outsiders always mark the counterfeit while the disciples are counting true coin. There is a poetic justice in this tendency, perhaps, though it slanders the ideal. But woe to the disciple who indorses the counterfeit! What is this counterfeit of which I speak?

For argument's sake let us admit the theorem: A sound mind makes a sound body. Then see where the slip comes easily. A mind that thinks itself sound may be unconscious of the unsoundness of the body. Let me instance a case at once. A good lady is deaf; some kind friend shouts to her that she need not be; she can take the mind-cure. If she does not think she is deaf, she will not be deaf; her deafness is primarily a mental state. The good lady believes this (do not understand the writer to dispute it), and says to herself, as bidden by the theorizer, "I am not deaf," and believes her deafness cured. She is cured; but alas, the people who still have to shout as loud as ever to get themselves heard, must go through the very same magic restoration before they will understand that they think they are screaming when they are not.

You say this is a palpably absurd case (though a true one, by the way), her believing herself not deaf did neither herself or others any real good. You will perhaps admit that it did good in making her happy, where she was before very unhappy; but you do not want a befooled happiness.

Take the next grade of case. A woman has a corroding ulcer on the leg; every step is painful; she finally gives up walking; all sorts of disorders come on from lack of exercise, sleepless nights, constant pain, etc. She goes to the mind-cure physician; he says to her: "You think that sore is there, so it appears to be; think it is not, and it is not. Everything is created by thought." Looking on her with intense belief he says: "Now it is not there." The patient says, "No, it is not there." The physician says: "Don't ever look to see; if you do, it will be there because you thought it. Your mind must be kept on the fact that you are well." So the patient walks out of the healing presence with a shining face; no limping, no pain, no weakness, no restriction; everybody looks and wonders and believes as well as the patient. What other proof can be asked, in fact, than that the patient who was suffering, suffers no longer; one who was weak is strong.

But suppose a surgeon comes and asks to see the leg, and says: "Why madame, the ulcer is there, just exactly the same in appearance as before." "But," replies the patient, "I don't feel it any more!" "Well, madame, whether you believe it or not, it is there just the same." All that happened is that there is a divorce between the pain-making spot and the sensorium, and whatever subterfuge may be attempted, that is all that can be said. You may be asleep when your house is on fire, or you may not be; but the house burns.

This divorce of the consciousness of a disorder from the disorder itself may be very beneficial—may be very harmful. The insane person who lays his arm on a red-hot stove, and quietly lets the flesh frizzle while he thinks about a flying-machine or a passage to the Polar sea is not benefited; but the Christian martyr or the mind-cured patient who can have a limb amputated, and not feel the pain, is a great gainer by the divorce of the sensorium or pain-receiver.

Now, in all lesser disorders there is the same classification. Dr. Mary P. Jacobi wisely says of a certain pain, that "It belongs to a class of pains that are better disregarded." Of other pains we might say they are better regarded than disregarded. The pain that warns us of a decaying tooth or an inflamed eye is good; both might be lost, else, while the pain from a healing wound or a recent burn actually acts as a nerve excitant, and retards the healing process.

That a great deal of our suffering is worse than useless, and could be soon removed by the mind-cure, we must hasten to admit, and take the full privilege of the divorce method. I believe the mystics of India have long known what we are but just guessing at. Let us render to Cæsar the things that are his; let us keep the mind pre-eminant, but only by seeing what it really can do.

CLAIRVOYANCE.

The Difficulties that Accompany Its Use.

to the Editor of the Religio-Philosophical Journal.

When clairvoyants examine persons for the purpose of discovering what internal organ or part of their body is diseased, or where there is a lesion of the structure internally, and so often fail to make a correct report of the same, and appear at the time to be so sure and certain as well as so honest in their belief that they have made a correct exploration,—all this may be attributed, I suspect, to the fact that their sight is different from the natural sight through the organ of the eye and its organic allies, the nerves, etc.; but, on the other hand, it is a more subtle vision, more ethereal,—a spiritual vision. The natural sight has the object directly before it; the sunlight, or whatever other light may have to see, the object is indispensable to the sight; not so with the clairvoyant or spiritual sight; it sees as well in the dark as in the brightest light, and even better. Now this clairvoyant sight is a spiritual sight; the natural eyes are closed and they have no use for them. They then depend upon the spiritual element, and this element corresponds in some degree to the element of electricity. In former times a man could not be found who could speak to his friend over a few rods distant from himself. Now a man can talk with his friend hundreds of miles distant. This way of overcoming and annihilating space has been done by electricity, that wonderful agent. Now the intellect controls all the spiritual agents to a certain extent, but it has its limit; it cannot at all times see correctly without eyes. The clairvoyant or sensitive sees with the agency of the spiritual element, and this element mingles with the same element in another person when in the same atmosphere, and the material object is imprinted or reflected upon the spiritual element in that other person, and quite often there is a mirage or illusory reflection upon the spiritual element of the same person, which is taken for the actual condition or state of the material internal condition of the patient then under examination, and hence the mistakes and wrong apprehensions of the condition of the patient.

Science, through the aid of the microscope, has revealed the infusoria, the bacteria, and bacillus—the infinitesimal world that the natural eye could not reach. The telescope has done its work, and performed its mission among the stars and other heavenly bodies, and now comes the spectroscopy, and through its agency, it comes laden with the knowledge of the composition of the sun, what kind of materials make up its stupendous bulk. The iron is reflected upon the canvas, as well as the other material that the sun's rays have brought from its far away home, and on its long journey so faithfully preserved and kept from injury and then so carefully lodged upon the canvas in our own home, showing the iron and other material of which the sun is composed.

The psychologist will take another person, and will cause him to see an orange where there is only a stone or potato. The subject does not see with his natural eye, but with a spiritual eye, with the reflection of the operator's own mind or mentality. Here, then, is the mirage or illusion from the reflection of one mind from another mind, instead of seeing the object itself direct. In adjusting your microscope or telescope, if you do not place the glasses in their proper distances from each other, then your vision is imperfect, and you fail in your effort to see the object as it really is.

We know that objects seen with the natural eye are reflected upon its retina, aided by the light, and that the optic nerve has a very important office to perform in this matter of sight when all the conditions are favorable, and only then; it cannot see without light; dense darkness precludes and prevents all attempts to see objects however near. Purely mental sight, with persons in the animal body, seems to differ immensely. How people vary in their views of religion, politics, and all other questions that affect and occupy their thoughts. In some manner these differences of opinions are produced by the impressions which are imprinted or reflected by the teachings and example of other mortals. Why should there be so many views as to the mode or method of what is termed our future salvation, personally, as well as politically, if there are not mirages and imperfect reflections from minds that seem to be as clear or badly made up? How is it that witnesses on the witness stand in courts of justice, will state so contradictory their observation of what they all declare as facts? How can the lawyers draw such different conclusions from the same testimony, and last, but not least, how can judges differ so in their opinions unless they, too, are subject to this mirage or illusory reflection? Some one may say that the lawyer is paid for aiding his client to overcome his opponent in the case before the court, and he is prejudiced in his client's favor. Well be it so; this, then, is a mirage of intellect, and the attorney prefers money to truth. Which is the more valuable to the absolutely honest man? Which in the "sweet by and by" ranks the highest? Insanity, that species of insanity that is periodical, where there appears no functional derangement or disturbance,—merely mental, proceeding from some unusual excitement of the passions, such as love, revenge, fear, etc., which throw the mind off of its balance,—may not this likewise be included in the view taken, that it is an untrue reflection and mirage upon the mirror of the spiritual element? Where does this theory lead us? Can we account for all the phenomena that is attributed by some to spirit telegraphy, or is it all within our earthly sphere? Can disembodied spirits tap the wires of this spiritual element and send us messages from their abode, or is it confined to this mundane sphere only?

P. H. C.

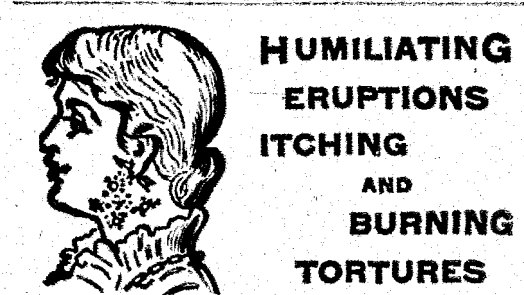
Samuel Bullen of Rondout, a fowl fancier, owns some choice Brahmans. These have been suffering this winter from a disease very like rheumatism, which causes their joints to swell, and renders walking a difficult operation. With a view to alleviating the sufferings of his fowls, Mr. Bullen has erected a track around his henhouse yard. Each day he rubs liniment on their limbs, and after binding them up with red flannel, exercises them on the track for about half an hour. He thinks they are improving.

Mrs. Bradley of Madison County, Ga., is praised because she gave birth to four children within twelve months, and there are no twins in her family, either. In March of last year she made Mr. Bradley the happy father of triplets, and the first of this month she added the fourth child to her little flock.

August Neapolelyozkonszauka, a Pole, took out a marriage license at Wilkesbarre, Pa., the other day.

A Greek paper is to be started in Los Angeles.

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