

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

L. C. Draper

THE ARTS AND SCIENCES, LITERATURE DEVOTED TO SPIRITUAL PHILOSOPHY ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XL.

CHICAGO, JULY 31, 1886.

No. 2

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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POSSIBILITIES OF MAL-OBSERVATION
In Relation to Evidence for the Phenomena of Spiritualism.

A Paper read at a Meeting of the Society for Psychical Research, on Monday, July 5, 1886, by C. C. Massey.

(Licht, London, Eng.)

In his opening address at the first general meeting of this society, the President, Professor Sidgwick, while expressly evading "the difficulties of determining in the abstract what constitutes adequate evidence" of the phenomena called Spiritualistic (as well as of thought-reading and clairvoyance), nevertheless concluded with the following general statement of the sort of proof at which we ought to aim.

"We must drive the objector," he said, "into the position of being forced either to admit the phenomena as inexplicable, at least to him, or to accuse the investigators either of lying or cheating, or of a blindness or forgetfulness incompatible with any intellectual condition except absolute idiocy."

As I am about to maintain that much of the existing evidence for the phenomena in question already places objectors in the dilemma thus succinctly indicated by Professor Sidgwick, I must ask leave to point out, with some approach to particularity, how, and under what circumstances, I conceive the dilemma to arise. This is the more necessary, because it will have at once occurred to all of us that the dilemma does not arise in the case of conjuring tricks, to which the phenomena we are considering are usually referred by the incredulous. No one thinks the worse of his own or another's intelligence for not discovering a conjurer's trick; but most of us would feel ashamed of mistaking a conjurer's trick for a genuine manifestation of an unknown force. Nor is there, so far as I am aware, any mediumistic phenomenon on record which absolutely defies simulation under all circumstances and all conditions of observation. The whole evidence is a question of these circumstances and conditions, and to demonstrate that a conjurer can baffle observation under inferior conditions of these phenomena is quite beside the mark. We have to judge the evidence, or to answer an argument, at its best. The success of the conjurer with even the most intelligent spectators depends on their overlooking the true conditions of the performance, and this again depends on their attention not being directed to the particular operation which decides, or is the condition of the result. Any spectator who knew exactly what to observe would have already discovered the trick, and a very little practice in observation would enable him to detect the actual *tour de force* by which it was accomplished. This remark, of course, does not apply to the secrets of machinery, or elaborate, scientific apparatus; and it is perhaps true that pseudo-mediums and thaumaturgists have availed themselves of such mechanical means. But none of the phenomena relied upon by Spiritualists and the maintainers of a psychic, or nerve, force are at all explicable by contrivances which could baffle the well-informed observation of even an adept. If the medium is a conjurer, he may, of course, have some simple preparations, but to bring them into play he must succeed, as other conjurers do, by the ignorance of the witnesses of the particular thing to be done, on which all depends. By this particular thing I mean, as will appear when we come to consider the opportunities of a conjurer at a mediumistic séance, one definite act or operation which, under the circumstances of the experiment, has become the indispensable condition of the conjurer's success. In an ordinary con-

juror's performance this never is known, and observation, therefore, wavers and is distracted by this uncertainty. The most important thing is, perhaps, just what never would occur to the mind as important at all. I shall endeavor to show (1) that at mediumistic sittings, under the best conditions, this uncertainty does not and cannot exist; and (2) that even inferior powers of observation, equipped with knowledge of the exact thing to be observed, and associated with average intelligence, are competent to baffle any conjurer in the world, provided only that the conditions of observation are physically easy. There must be sufficient intelligence to know that a conjurer's sole chance in that case lies in that possibility of withdrawing your attention from the single perception required of you. Very little will be required to be secure against this, because a dominant idea, even if for a moment in abeyance, is immediately re-excited by any foreign action possibly designed to lay it completely asleep. This especially applies, as I know by my own experience in the slate-writing sittings, to offers of conversation, changes of hand induced by fatigue, and so forth; jealous vigilance is aroused by the smallest modification in the conditions.

THE LATEST ISSUE.

In the June number of our journal, only issued a few days ago, Mrs. Sidgwick takes up a position apparently opposed to the reception of general testimony to these phenomena, so far as they occur in the presence of professional mediums, and must be established by observation of any degree of continuity. This is a plain issue, and one on which it behooves us to have a clear opinion. For, if Mrs. Sidgwick's view is adopted in this society, we may at once renounce that part of our original programme which referred to the objective phenomena of Spiritualism, it being extremely unlikely that sufficient material for judgment will be offered to us from experience in private life, or from evidence independent of the senses and minds of witnesses. But I believe that you will not adopt that view, and I hope you will show you do not adopt it, by instructing a committee to collect and report upon the available evidence.

A BROAD DISTINCTION.

Now there is one broad distinction between the medium and the conjurer which makes it possible to get evidence with the one which the performances of the other can never afford. On the hypothesis of mediumship we should expect to be able to reverse one essential relation of conjurer to spectator, so that the latter shall be no longer a mere observer or looker-on, but shall be himself a principal actor in all the preparations, while the physical activity of the medium is reduced to the minimum. The conjurer can only mask his essential performance by his incidental and apparent performance. By this activity he obtains two indispensable advantages. For, first, he imposes on the spectator a multitude and succession of observations in uncertainty of the precise essential point to which attention should be directed to prevent or detect trickery. And, secondly, he is enabled to distract attention, or to impose inferior or irrelevant conditions of observation with regard to the particular operations which have to be concealed. We may, therefore, be quite sure that in order to baffle a conjurer it is only necessary to undertake all preliminary manipulations ourselves, and so to make our arrangements that mere observation has only to be directed to a single fact of sense, reception, or at most to two or three such facts well within an average capacity of simultaneous or successive attention; and, further, that the conditions of this observation should be the easiest possible. If, moreover, we can reinforce the confidence which everyone must feel in his own senses up to a certain point by adequate contrivances to dispense with actual observation of any important particulars, we shall reduce the problem to the most extreme simplicity that human experience admits of. For testimony to phenomena obtained under such conditions to be of the highest evidential value, it is only necessary that the witness should, thus simplified and directly designated by the preparations, was in fact made, or that when this assurance is not explicitly given, it is only because failure of the observation, under the circumstances, would have been inconsistent with a sane and waking condition. If there is any possibility left for observation to guard against, we must be satisfied that it was either such as could not have escaped attention, or one to which attention was actually directed. In that case he only can question whether observation has really performed its office who doubts the capacity of the human mind and senses to take in the most elementary facts of perception.

ADVERSE PRESUMPTIONS.

Now I submit that testimony of the highest value exists, and exists even in abundance. But it will be perfectly idle to adduce cases in illustration of this proposition, if every case in which the evidence is apparently free from defect is assumed to be incorrectly described. That is the assumption which Mrs. Sidgwick is prepared to make, because in her view observation is defective, not only in what it omits, but in what it asserts. I shall presently endeavor to show that this can only be true of general statements which fail to discriminate the elements of observation, and which under the name of observation give us only a mental result instead of testifying to individual and indivisible acts of perception.

MEASURE OF SUPPOSABLE MAL-OBSERVATION.

And as to important elements which are assumed to be lost for observation, we shall have to see of what nature they must be, of what character and dimensions—in order that they may affect the result. And then the appeal must be an universal experience of the degree to which the senses can and cannot be stimulated by external occurrences without arousing attention sufficient for lively perception with notice by a waking man. I am aware it may be said that mental preoccupation is *pro tanto* sleep in regard to everything upon which the mind is not actually engaged, and that this preoccupation it is which we may suppose the conjurer to have induced. But it is always the nature of the particular act in each case to be performed unobserved by the conjurer, which must determine the degree of preoccupation in the witness necessary for the accomplishment of the former's purpose. Now, as regards this, if the positive observations of the witness respecting the physical conditions are generally trustworthy, we get thereby a measure of the conjurer's indispensable physical interference, and thus of the degree of stimulation of the witness's senses by such interference. In proportion to that stimulation must be the degree of preoccupation for observation to fail. So that it will not do to urge the abstract truth or experience of the liability of the mind to momentary preoccupation during a prolonged observation; we must in each case compare the degree of preoccupation supposable with the degree that is then and there requisite for the conjurer's purpose. And here the appeal must again be to common experience.

SAMPLES OF EVIDENCE.

Having regard to the limits of our time, I am obviously unable to do more on the present occasion than offer a few samples from the bulk, and even as to some of these I must content myself with a brief reference to the essential character of the evidence as illustrating the points I have in view.

Now I will first take two or three of the experiments devised and instituted by the late Professor Zollner with the medium Slade, selecting the briefest suitable accounts that I can find. The following will be found at p. 39 of the translation entitled *Transcendental Physics*. Zollner says:—

"I took a book-slate, bought by myself: that is, two slates connected at one side by cross-hinges, like a book, for folding up. In the absence of Slade, I lined both slates within, on the sides applied to one another, with a half sheet of my letter paper, which, immediately before the sitting, was evenly spread with lamp-black soot. This slate I closed, and Slade consented to my saying it (which I had never let out of my hands after I had spread the soot) on my lap during the sitting, so that I could continually observe it to the middle. We might have sat at the table in the brightly lighted room for about five minutes, our hands linked with those of Slade in the usual manner above the table, when I suddenly felt on two occasions, the one shortly after the other, the slate pressed down upon my lap, without my having perceived anything in the least visible. Three raps on the table announced that all was completed, and when I opened the slate there was within it, on the one side, the impression of a right foot, on the other side that of a left foot."

And this was just what Zollner had himself desired with a view to obviate possible objections to a similar phenomenon obtained previously under inferior conditions.

Now I submit that this experiment reduces the supposition of mal-observation to the extreme of absurdity. It would appear from the account that the experiment was proposed to Slade only immediately before it was tried, so that there was no time for the preparation by Slade of a slate to be substituted for Zollner's. But as we are now on the point of observation I will suppose for a moment that possibility. It will then be seen that Zollner's statement expressly excludes the possibility of a substitution before he placed the slate on his lap, so that Slade would have to effect it with his feet afterwards, and that though the slate was all the time partly in Zollner's view, and when the least sensation would have instantly drawn his eyes to the spot.

I pass to another case from the same source (p. 81).

The experiment, says Zollner, was as follows:—

"I took two bands cut out of soft leather, forty-four centimetres long (about fifteen inches) and from five to ten millimetres broad (1.5 to 2.5 inch), and fastened the ends of each together, and sealed them with my own seal. The two leather bands were laid separately on the card table at which we sat; the seals were placed opposite to one another, and I held my hands over the bands (as shown in the plate). Slade sat at my left side, and placed his right hand gently over mine, I being able to feel the leather underneath all the time. Presently, while Slade's hands were not touching mine, but were removed from them about two or three decimetres (from 8 to 12 inches), I felt a movement of the leather bands under my hands. Then came three raps on the table, and on removing my hands the two leather bands were knotted together. The twisting of the leather is distinctly seen in the plate, copied from a photograph. The time that the bands were under my hands was at most three minutes. The experiment was in a well-lighted room."

Here the arrangements had reduced the office of observation to the simple points (1) whether the bands lying before his eyes on the table were in fact connected at the me-

ment Zollner covered them with his hands; (2) whether Slade could and did touch them when they were thus covered; (3) whether Slade could or did either knot them at the moment Zollner removed his hands, or then substitute others for them. If any one thinks that either of these things could have happened unobserved, I can only say that I am sure he will not get any honest conjurer in the world to agree with him.

The following fact, from my own experience with the same medium, Slade, may be fitly adduced here.

It was in New York, on the evening of the 14th October, 1875, and was publicly recorded by me shortly afterwards, from notes taken immediately on my return to my hotel after the sitting. And my recollection of it is still perfectly distinct. It was at Slade's own room, brightly lighted with gas. The floor was carpeted. We sat at a table in the centre of the room, three of us, Slade opposite to me, my friend Colonel Olcott at the end of my left and on Slade's right. There was no one else present. Slate-writing experiments were proceeding between Olcott and Slade, when a chair on my right—at the end of the table opposite Olcott—was thrown down by some undetected force. I got up, felt round the chair for any attachments, and then producing a tape measure I carried with me for the purpose of my investigation, I took the shortest distance between the medium and the chair, as the latter lay upon the floor. It was just five feet, and on resuming my seat I could see a good clear space between the table and the prostrate chair. Meanwhile, Slade had not moved from his seat, and I requested him not to stir, and asked that the chair, which lay on my right, and which I could watch as nothing intervened between me and it, might be picked up and be placed by me. There was an interval of perhaps two minutes, during which time the medium, still engaged with Colonel Olcott, remained seated in the same position, as I know, because my range of vision from where I sat took in the whole general situation, though, as the prostrate chair and the free space of floor between it and the table were the main things to be observed, I kept my eyes steadily in that direction, and never lost sight of chair and floor for a moment. Suddenly I saw the chair move along the ground a few inches towards me, and in a direction slightly oblique to the table, and then, as I watched it and the open space between it and the table, medium, and everything else, it was jumped upon its legs and deposited at my right side, just as if some one had picked it up in order to take a seat beside me. No mediumistic phenomenon that I have witnessed has made stronger or more lasting impression upon me than this one.

On another occasion I was sitting alone with Slade in bright daylight, when his chair was drawn suddenly and considerably back, with him sitting upon it. I at once pushed back my own chair from the table so as to command a full view of Slade's whole person. I then asked that my chair, with me upon it, might be drawn back. This was done almost immediately, to the extent of two or three inches. There would be no question either of Slade's agency in this, or of any unconscious action of my own, as I could, and did, see Slade from head to foot, and there was no time for gradual tension of the muscles of my own legs and feet against the floor in analogy with the process which no doubt often occurs in table-turning or tilting with contact of hands. I could multiply instances from my own experience in which observation has been similarly simplified and facilitated. When this is the case—and it will be found to be the case in a very large number of records—I contend that it is perfectly indifferent whether we are experimenting with a professional or with a private medium, and that the largest margin we can rationally allow for unknown possibilities of conjuring cannot prevent the issue being reduced, as is desired, to one simply of the veracity of the witness.

EVIDENCE IS EXPERIMENTAL IN THE TRUE SENSE.

I must, therefore, take exception to the statement of Mrs. Sidgwick, in the paper read at our last meeting, that the evidence is "so seldom experimental; that is, that the observer so seldom knows beforehand what will be the precise phenomena and conditions." The precise phenomenon in the case of the slate-writing mediums, for instance, is always known beforehand, unless we confuse the term "phenomena" and "conditions," i. e., conditions of observation. The only variation is in the possibility of imposing tests supplementary to ocular observation and these usually originate with the observer himself. I may instance a case recorded only the other day ("Light," May 23d), in which the observer, Major le Taylor, went three times to Mr. Eglinton, each time obtaining the writing under a new test premeditated by himself. He did this on the very principle recommended by Mrs. Sidgwick, of allowing a very large margin for conjuring and for defects of observation. As to the conditions of observation, they are known beforehand in all these cases—and very numerous they are—in which the phenomena is obtained under conditions of observation prescribed by the observer himself. In Zollner's above cited case (and others could be adduced from his book) phenomena, test, and conditions of observation, were all prescribed by himself. In both my case of the chairs (especially the first mentioned) the phenomenon was prescribed by myself, and, equally in both, the conditions of observation were the best conceivable, because

the very simplest. Mr. Eglinton's mediumship is especially remarkable for successes obtained under tests and conditions imposed by observers. In addition to Major le Taylor's case, may be mentioned, as illustrations, several others with this medium.

A GOOD TEST CASE IN PSYCHOGRAPHY.

Thus, on January 5th of last year, Mr. D. H. Wilson, M. A., goes with his wife and sister to Mr. Eglinton—these four being the only persons present. Mr. Wilson suggests obtaining by psychography an extract from a closed book.

"Accordingly (he says) Mrs. Kimber (his sister) wrote on a slate the number of page; Mrs. Wilson the number of a line, and it remained for me to choose the book from which Mrs. Wilson's line of Mrs. Kimber's page was to be written by psychography on the slate. For this purpose, with closed eyes, I took a book from the medium's shelves, which contained about 200 volumes. A crumb of pencil was placed upon the slate, on which Mrs. Kimber and Mrs. Wilson had written the number of the page and line respectively. A second slate of exactly the same size and form was placed over this one, and the book was put by myself on the top of the two slates. Mr. Eglinton and Mrs. Kimber rested their hands on the book.

"It should be noted that—
"1. Precaution had been taken that no one besides Mrs. Kimber knew what number she had written on the slate to express the page to be recited, the same being true of the number Mrs. Wilson had written to express the line of that page.

"2. The slates and book were all on the top of the table immediately before the eyes of all present. (The sitting was by daylight.)
"3. The medium did not touch the book until the moment when he and Mrs. Kimber rested their hands thereon. It had been handled by myself alone.

"After the lapse of a few seconds the sound of writing was heard within the slates. Upon the usual signal of three taps (also seemingly within the slates) to indicate the end of the experiment, I examined the slates, and found the following sentences, written on the under one, with the pencil resting on the full stop at the end. (I may mention that all the writings throughout the entire séance were conscientiously punctuated, and that every *v* was crossed and every *i* dotted.)
"Page 199 line 14, is a table, the last word is O."

"Mrs. Kimber had written 199 and Mrs. Wilson had written 14.

"I then opened the book (*Glosses of Indian Chiefs, Esajah's*, etc., Part II.) and turned to p. 199, which commences thus: 'Table A. Estates belonging to the Hon. Maharaja Jotundra Mohun Tagore Behadur, etc.'

"The fourteenth line is as follows:—
"Shikharbata, 24 Pargannas, 210-0-0."

Now, though the form of Mr. Wilson's statement that the book had been handled by himself alone, before he put it on the slates as they lay upon the table before the eyes of all present, does not expressly or necessarily import that it had never been out of his hands from the moment he removed it from the shelf, I do not think anyone can seriously suggest that Mr. Eglinton had the several opportunities unobserved:

1. Of reading page and line on the slate, although we are told that precaution (very easy to take) was taken against this very thing.
2. Of getting possession of the book, opening it, and finding page and line.
3. Of writing those twelve words and figures with their *s*'s and *v*'s all crossed and dotted on the slate.

Were that possible, my own conclusion would be that human observation, under the simplest and easiest conditions, and with attention directed to the self-devised tests to be guaranteed by the observation, is absolutely worthless for any purpose and under any circumstances whatever. And I would here refer to the sensible remarks of Mr. G. A. Smith upon a similar experience of his own with Mr. Eglinton, which will be found at p. 301 of the *Journal*.

OTHER CASES.

Other investigators with Mr. Eglinton have obtained tests similar to the above, with variations devised by themselves, making the operations to be performed unobserved by the medium still more complicated. I will only here refer to the experiment recorded by J. S. Farmer and Mr. J. G. Kenlemans in *Light* of October 17th, 1885. It is too long to quote, but should be referred to as showing what elaborate and ingenious arrangements observers can sometimes make for their satisfaction with results entirely successful. Other cases will be found in the June number of the *Journal*. The following instance, recorded by Mr. Alfred Russel Wallace in the *Spectator* of October 7th, 1877, is another illustration of the security an investigator can command by taking all the arrangements into his own hands. The medium was Dr. Monck. Mr. Wallace says:

"The sitting was at a private house at Richmond, on the 21st of last month. Two ladies and three gentlemen were present, besides myself and Dr. Monck. A shaded candle was in the room, giving light sufficient to see every object on the table round which we sat. Four small and common slates were on the table. Of these I chose two, and after carefully cleaning and placing a small fragment of pencil between them, I tied them together with a strong cord, passed around them both lengthways and crossways, so as effectively to prevent the slates from moving on each other."

PRESENTIMENTS OF DEATH.

A Woman's Premonition of Poverty and Misery—Soldiers who Foresaw their Own Fate.

A lady whom I would not care to annoy by giving her name, the wife of a merchant doing a considerable business in a country town between Cleveland and Toledo, from being a lively and vivacious companion among her lady friends became all at once very much of a recluse, and whenever she chanced to meet an acquaintance she wore so solemn a countenance as to attract no inconsiderable attention, and at last her old friends began to indulge in remarks about the wonderful change that had come over her.

Col. Webster, on the morning of his death upon the battle-field, rose much earlier than usual, bathed, changed all his clothing, putting on his best and cleanest, remarking the while that he would to the extent of his ability honor his father and his name by dying in as respectable a condition as possible.

I remember reading, when a boy, a newspaper account of the death of a bridge tender upon the Merrimac river, near Newburyport, Mass., which at the time struck me quite forcibly, and which more than fifty years has failed to efface from my memory.

group watched her as she became more and more visible until her whole outline came plainly into view. She was speedily at the point to demand an open way, and as before the whole group accompanied the bridge tender on his round of duty.

The first day's fight at Gettysburg had been finished, and, after a night's repose such as a tired soldier alone can appreciate, the preliminaries to another day of toil and peril had been completed in the hasty disposal of a dipper of coffee with its usual accompaniment of hardtack and cold beef.

Col. Stevens, of the Excelsior regiment, New York, was visited on the day preceding his death by a delegation of friends from his native valley in the western part of old Essex county, who, at his very urgent solicitation, remained with him through the night.

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Buddhistic Evidence of the Non-Existence of the Mahatmas.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal: Theosophists, and so-called esoteric Buddhists, allege the existence in the Himalayan mountains of Tibet of a brotherhood of adepts in occultic lore and power, possessed of the most marvelous control of nature's hidden forces, and gifted with an almost divine wisdom.

Mr. Edwin Arnold, the author of the well-known poem, "The Light of Asia," has just published a work called "India Re-visited" (Boston, 1886), in which he narrates a conversation held by him with one of the leading Buddhist functionaries of Ceylon, the Indian Buddhist stronghold, Sri Weligama, the chief priest at Pandura.

and goodness now impossible, but we have fallen from the old wisdom, and none of us to-day are so advanced. The reason that we wish to honor you is because you have helped to make Buddhists know how much they ought to do, and to be rise to the level of their own religion.

Presidio of San Francisco, Cal.

Personality versus Omnipresence of Deity.

Is there a distinction between soul and spirit? and, if so, what is the distinction? Many of those who publicly discuss the question of Spiritualism, or as some people prefer to term it, "The Harmonical Philosophy," are so careless in the use of terms to express their thoughts as often to seemingly contradict themselves.

It is not enough to arbitrarily assume and assert that man and man alone is immortal, because he and he alone has continued existence; or to claim that because he is the highest form of animal life, therefore he is divine.

Thus far I believe the materialist who holds matter is God, and the Spiritualist who affirms Deity is a principle, and the Spiritualist who accepts God as a spirit, can and do agree in their interpretation of nature and science, but at this point they separate because their conflicting theories will not allow the same solution of the question.

Five years ago Lida Garrison, of Denison, Texas, fell from a tree and hurt herself so that she has not since been able to use her arms. She has succeeded in learning to paint, holding the brush with the toes of her left foot.

original beginning of change in the condition of existing atoms, and when any one of them will do so the explanation shall have to be given in a candid and candid thought, while I, a Spiritualist, believing God is a spirit, have given my explanation of this "why and wherefore," and stand ready to vindicate it when specially objected to.

It is an open question whether the germ-atoms were self-existing primary elements, or were compound results or creations; and the conclusions on this point are involved in the solution of the question—Why did they originally begin to combine?—Why did they have that tendency to combine? If the advocate of either materialism or the principle theory can rationally solve this, he will dispose of my opinion that God is a spirit; but if, in despite of all his ingenuity, he fails to plainly solve it, then I shall feel free to claim his solution is not true, and on my showing the inconsistency with either the effect to be explained, or with the premises for explaining it, then I shall feel free to claim a verdict against him.

The Social Position as It Is.

NO. 1. BY CHARLES DAWBARN.

Ambition to be a man of mark among his fellows, is only the individual expression of the proud desire to stand first, which marks the destiny of this great Republic among the nations of the earth.

The socialist, like every other man, would struggle to the front, but finding himself distanced grows sick of eager competition. Many an instance is known to the race course where a high spirited animal, feeling himself losing ground, has fiercely attacked the coming victor; and this is the real foundation of the socialist movement.

I would ask the reader if national education can furnish any remedy for this kind of wrong? Felix Adler, who prides himself on being practical, proposes to cheapen rent and purify the home.

We are beginning to get our subject into shape, for we can now state clearly the position as it is to-day.

- 1. Wealth is the surplus of labor, and in this grand country there is produced an abundance for all.
2. This is inequitably distributed; hence very much of the existing misery.
3. Brute force whether of murder or of confiscation will simply leave human nature where it is to-day, and is therefore useless.
4. Manhood is marked by inequality, mental, moral and physical. Success means usually the right man in the right place; whereas failure may only mean the right man in the wrong place.
5. The facts before us all point to the morbid ambition of some to overtop others, as the immediate cause of our troubles, and equally prove that to crush out personal ambition would be to destroy the very ladder by which our nation has climbed to its height of to-day.
6. We see that there is no safety but in pure, simple justice to all alike. We must, however, remember that does not mean confiscation of wealth, but the devising of such equitable measures as shall hold human nature in check, whilst leaving to it its energy, its ambition, and above all its individuality.

THE THEOSOPHISTS. Annual Convention of the Board of Control.

The annual convention of the American board of control of the Theosophical society, which was opened in this city Saturday, will be continued for a few days this week. Pursuant to a resolution of the board last year it convened this year at the residence of Mrs. Josephine W. Cables, 40 Ambrose street, who is so well known as the leading Theosophist of Rochester.

Mrs. Josephine Cables is the founder of the Rochester branch of the Theosophical society. This branch is now the strongest and oldest branch in America. Elliott B. Page is the founder of the St. Louis branch.

At the convention of the American board now being held in this city, business of great importance connected with the work of the society in America has been transacted. Telegrams have been received from branches in Europe and Asia, extending greetings to the society and wishes for the success of the movement in this country.

President Coates last evening said to a Herald reporter: "During the last year the subject of Theosophy has received more and more attention from the general public. A large number of opinions are in circulation regarding the principles of the society. These opinions are not all of them correct. On account of the widespread interest now being manifested in this country in this strange manner of viewing human life, it seems likely that the principles will spread rapidly in the future."

"The third object of the society," said the president, "is the investigation and development of the hidden forces and psychical powers of nature. It is well known to the Theosophist that these powers may be used either for good or for evil. Heat, steam and electricity are weak and clumsy forces compared with the forces which the Theosophist is able to set in motion."

According to the London World the harmony of the royal family is seriously threatened by the curious complications of fetes and functions. His Royal Highness deeply deplores his mother's appearance at the Egham celebration; and her Majesty views with equal displeasure the Sunday soirées and her son's patronage of Mrs. Mackay.

London Truth says: "General Boulanger served under the Duc d'Annam in Algeria. The Duke in one of his reports appended the following note: 'Boulanger is a good, intelligent officer, but ill-bred.' Now that Boulanger commands the army it would be interesting to know his opinion of the Duc d'Annam."

Robert Smith, of Lexington, Ind., lost his nice black hair as the result of typhoid fever. Now his head is covered with hair three inches long, very kinky, like a negro's, but as white as snow.

Horsford's Acid Phosphate. BWARE OF IMITATIONS. Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine with out it.

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

SEALED ORDERS. Out she waded from her moorings. And over the harbor bar, As the moon was slowly raising...

In several papers, I have in a desultory way, considered what might be done to relieve the cities of their surplus and much suffering working women.

HOUSEWORK.

"Let me tell you that a wife and mother has to conduct at the same time a university, a clothing establishment, a restaurant, a laundry, a library, and has to be health officer, police and president of the whole realm."

The picture is not overdrawn as many readers will testify. But the reverend preacher did not say anything against the complex civilization of the present, which is daily growing more varied and onerous.

be made more attractive, and men and women engaging in them should be better paid, as they will be in the good time coming when things are valued according to their real worth.

INDUSTRIAL EDUCATION.

is to be one great means to helping the poor. Schools now organized train the young at just that susceptible age when they can easily become expert in any mechanism or art.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

LEAFLETS OF TRUTH, or Light from the Shadow Land. Price \$1. By M. Karl, Chicago, 1886.

The above is a unique title of a book, even in these days of progress and evolution from old ideas, and the breaking away from old dogmas.

NEW ENGLAND SPIRITUALISTS' CAMP MEETING ASSOCIATION.

Thirteenth Annual Convocation At Lake Pleasant, Montague, Mass.

(On the Hoosac Tunnel Route, midway between Boston and Troy.) July 31st to September 1st, inclusive.

Table with columns for Day, August, and Speakers. Includes names like Mrs. A. H. Dailly, Mrs. Sarah A. Brown, etc.

PUBLIC TEST MEDIUMS.

MR. J. FRANK BAXTER. Mrs. MADD R. LOED. and Mrs. JOHN SLATER, of Brooklyn, N. Y., who have created great interest in that city...

Music.

The Managers of the Lake Pleasant Camp Meetings mean to sustain their reputation for furnishing the best of music...

The Hotel.

Under the management of H. L. Bernard, of Greenfield, will be open for guests July 1st.

Agencer.—It is the correlation of forces. Spirit is a force; matter is a force. Both are expressions of life. Now if enough will power or force be concentrated upon any part of a medium, it can overcome the passive action of matter...

The intelligence proceeds to explain at length quite clearly and lucidly how intelligent force or spirit can overcome or nullify the lesser force, and sum up as follows:

Question.—What is evolution? Answer.—It is spirit conception thrown off from the mind of God working upward, as the seed planted in the soil works out its possibilities toward reproducing the prototype of the plant from whence it came...

Proceeding to develop this thought the voice says: "That which is devoid of life may be caused to act, but has no power to act within itself. Thus there are two great primary forces, the cosmic force, which is the force of undeveloped intelligence; matter; it is a force which is caused by action of the Odic force; it is a force that is delegated, that could not exist without a cause. The Odic Force is the force that can cause, hence it is a force of intelligent will, of reason, a force of conscious spirit action."

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THE PRESENT WORK APPROACHES the elementary facts and conceptions of geology from the inductive side. This, without question, is the natural and most pleasing method; and it is especially suited to students of immature years.

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The scientific use of Electricity in all forms of Paralysis, Locomotor Ataxia, Loss of Voice, St. Vitus' Dance, Neuritis, Chronic Rheumatism, Sciatica, Tumors, Gout, etc.

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OR, MEMORY CULTURE.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose.

THE CLEGGY, Their Sermons;

THE STUDENT, His Lessons;

THE BUSINESS MAN, Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers.

The author, an old man, claims to have a memory more to be trusted by training under this system than ever while he was young.

We cordially commend it to all persons of failing memory as the best book obtainable on that subject.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information ready for production at demand.

The author's method aids in getting control at will of the organs unobtrusively employed in acts of what may be called spontaneous recollection. It is ingenious and simple.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.

Address DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

Views of our Heavenly Home. A SEQUEL TO THE SUMMER-LAND. By ANDREW JACKSON SMITH.

and rocks; particular descriptions and illustrations of the external and internal characters of genera of corals and shells common in the drift, showing the student how to manipulate, prepare and determine them, and ending with a tabular synopsis.

The second part is a compact, systematic review of the subject, bringing into order the matter of the first part, and supplying further information in the several departments.

Part I. alone, may be perused by those not desiring to acquire a thorough preparation; Part II. alone, by those who desire to systematize previous acquirements. The whole work is based on the author's large experience, both in the field of original investigation, and in the classroom and laboratory.

BREAD PILL: A STUDY OF MIND-CURE. What It is and How to Do It. By C. M. Barrow. Boston: Mutual News Company, Agents. Price 35 cents.

This is a clear, critical and comprehensive view of a subject—the Mind-Cure—that is now generally engrossing the attention of the people. It is treated under the following heads: "Inappropriate Means of Cure"; "Different Kinds of Mind-Cure"; "Some Remarkable Mind-Cures"; "The Art of Attention and Exclusion"; "Restraining Sympathy"; "Controlling Fear"; "Using Imagination"; "Will-Power"; "A Good Temper"; "What They Believe"; "How They Cure"; "The True Secret of Psychical Healing"; "How Any One May Learn to Cure"; "Ideas of God"; "Ideas of Spirit or Soul"; "Ideas of Matter"; "The Power of Thought."

The author alludes to a remarkable cure performed on an old man who was simply listening to the preaching of Rev. Hosea Ballou. The patient had to hobble a mile and a half on crutches to reach the church where the great light of Universalism was first believed, that by the help of its suggestions, the discourse in which he had been intensely interested, so completely absorbed his thoughts that forgetting his pain and his crutches, he easily walked home without them.

The author's analysis of the Mind-Cure in its various phases, is of a character which renders it instructive to the student, and valuable to any practitioner of the healing art, who wishes to become conversant with the peculiar action of the mind over the body in cases of disease.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.



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Peoria and Kansas City,

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

Charity.

The rich man gave his dole, not ill content
To find his heart still moved by human woe;
The poor man simply to his neighbor lent
The scanty savings he could scarce forego.

Course Magnification.

Refined, sensitive, and spiritualized bodies suffer from the contagion of coarse, animal, and selfish natures, and feel themselves depleted of their pure magnetism after being in such company.

The Light Touch.

The quality of lightness in literature is somewhat independent of form. There have been heavy poems and novels, there have been essays as light and airy as gossamer.

A Query.

To the Editor of the Religio-Philosophical Journal:
Does Wm. Emmette Coleman believe, as his language implies, that the Adam and Eve of Genesis was a veritable couple, man and wife, and the first human pair that ever inhabited this earth as progenitors of their kind?

Pastour's Museum.

An extraordinary museum has been opened in the Rue Vanquelin in Paris. It constitutes the new headquarters of M. Pastour, and here are to be found cow-horns, sheep-horns, fowl-walks, rabbit-butches and dog-kennels.

The Alma Medical and Surgical Sanitarium.

To the Editor of the Religio-Philosophical Journal:
Many of your readers know Dr. A. B. Spinyer, formerly of Detroit, who has heard his lectures on physiology and been helped by his medical skill when he traveled over Michigan as a lecturer and a physician.

The Bible and its Numerous Beauties.

To the Editor of the Religio-Philosophical Journal:
In the JOURNAL of July 3d appears an article under the above caption from the facile pen of W. Whitworth. To me this dragging in of the old bible into the pure altar of Spiritualism, is as if one should

An Open Letter to William Emmette Coleman.

In the JOURNAL of June 26th I noticed your labored attempt to prove a negative, and must ever admire the genius and perseverance with which you chase the phantom of the Hindu legends, and your thoughtless blundering at the labor of the allegorist-Hercules, in his attempt to kill the hydra by cutting off his head, for as fast as he cut one off it grew again.

Not only are you fighting against the authenticity of the Hindu legends, but everything else that seems to conflict with the old and exploded notion, invented by priests in the dark ages, that the Bible is the oldest book of the world, and that it is the only one that is not a plagiarism.

That to be serious. Unless you firmly believe the Bible to have been given by divine inspiration, that it is the oldest book, and that the Vedas of India are but copies, with change of scene, characters, etc., why are you so troubled whenever you read an indication that the Bible is not a revelation?

For my part, I care no more about the antiquity of the Bible than I do for Gulliver's Travels. I would as soon believe the Bible to be the oldest book as the younger Gulliver, and get in with-out a God for nine months, while he was materializing, rather than a lot of fishermen who ate with unwashed hands.

I come now to a point in which I am personally interested. In 1881 I was employed to write a series of articles for the Scientific Investigator, of this city, devoted to showing that the Bible was founded in a system of astronomical and astrological alchemy, and that it was the same as the Vedas in India, the substance of what Jacollot says regarding Adina and Heva, giving him credit, but with no more endorsement than the editor of the RELIGIO-PHILOSOPHICAL JOURNAL will give to this letter.

The amazing ignorance, on the one hand, or amazing audacity on the other hand, of Messrs. Cheney & Wooley, in quoting the name of Adam's Peak as evidence of the existence in India of a Hindu legend of Adam and Eve is indeed remarkable.

Now, what puzzles me is how you happened to find out which of these legends was true and which false at this late day when there is such a difference of opinion among scholars regarding the matter? True, I do not believe that Adam stood on one foot a thousand years, nor that he was ever such a man or God as Adam is described in Genesis, any more than that there was such a man or God as is described by the names of Escalapius, Serapis, Isis, Osiris, etc., with a genealogy as ridiculous as the one given in your magazine copy of this alleged son of Apollo and Corona.

I wish to express my hearty approbation of the sentiments and suggestions offered by Elizabeth Steward Phelps in The Forum for June and reproduced in the JOURNAL, under the heading, "The Physical Wave." There is nothing truer than that "truth will have its own way," and that "one law is as inevitable as another."

red blanket is to a bull, the mention of Jesus, Adam, etc., are to you.

New brother Coleman, in all kindness, but for the purpose of settling the point whether or not I am a "charlatan," a "scientific snorter," and "amazingly ignorant," I challenge you to a public debate of ten or six to thirty days, as suits your convenience, during which I will take the affirmative of the two questions, as follows:

1. Is Astrology entitled to be ranked among the natural sciences?
2. Is the Bible chiefly composed of allegories which have their foundation in Astronomy, Astrology, Free Masonry and other sciences?

If you desire to lead half of the time, you can do so, and frame a proposition in a way to suit yourself, that your affirmative shall traverse my questions. I will accommodate you as to time and place; I will meet you in San Francisco, or any other city in the U. S. which you may prefer.

The Alma Medical and Surgical Sanitarium.

A. W. WRIGHT, DR. A. B. SPINYER.

To the Editor of the Religio-Philosophical Journal:
Many of your readers know Dr. A. B. Spinyer, formerly of Detroit, who has heard his lectures on physiology and been helped by his medical skill when he traveled over Michigan as a lecturer and a physician.

Triumphant.

To the Editor of the Religio-Philosophical Journal:
Outliving the bigotry of the church, the skepticism and pedantry of the scientific world, the intolerance of the ignorant, and persistent brand, Spiritualism has at last become an established fact. It now reigns triumphant among philosophers, as an accepted truth.

A Phantom Canoe.

The statement that some Maoris saw an apparition of a war canoe on Lake Tarawera before the eruption, took place is no doubt true. It is only ignorant people who laugh at the idea, but history teems with instances of such occurrences.

Apparitor.

In a late number of the JOURNAL is detailed a most interesting séance over the signature of "Apparitor," and not being fully satisfied with our knowledge of the term we opened the New American Dictionary (which I fear is not a standard work) to find the following definition: Apparitor; an officer in the spirit world who understands the laws according to Chaucer and the "Mother of his Soul." I might understand it fully. Seriously, Mr. Editor, I felt deeply chagrined to find a fictitious name or term concluding an article so beautifully descriptive of the subject matter therein contained.

Notes and Extracts on Miscellaneous Subjects.

Now comes the story that the moon is on fire. Electricity is now applied to the bleaching of cotton and linen fabrics.

Queen City Park Camp, Burlington Vt.

I have just returned from Queen City Park and am glad to say our large hotel is getting into the hands of the Central Vermont R. R. are building up a new and commodious depot which will be ready in about ten days. Mr. Maudsley, who has leased the hotel for a number of years, will have it all furnished and ready for occupancy in about one week.

Fisher Doherty writes: Let me congratulate you on your partial recovery to health.

Let me congratulate you on your partial recovery to health. I hope you may continue to improve and live to a good old age. Believe your future will be as valuable as the past. Your past life warrants me in the belief that you will use your brain and pen on the right side in the coming conflict between conservatism and progression.

Notes and Extracts on Miscellaneous Subjects.

Now comes the story that the moon is on fire. Electricity is now applied to the bleaching of cotton and linen fabrics. Ten dozen league balls a day per man is the rate at which they are made.

Notes and Extracts on Miscellaneous Subjects.

The custom of having barmaids in saloons is gaining ground in San Francisco. The water in Lake Huron has risen eighteen inches during the past year.

Notes and Extracts on Miscellaneous Subjects.

Among the workmen specially occupied with tar in the Paris Gas Works only three were sick in the course of seven years. When there are no prisoners in the Whitley, Canada, Jail, a white flag flies from the staff.

Notes and Extracts on Miscellaneous Subjects.

A Swiss scientist estimates that in 1970 there will be 8,600,000 people in the world speaking English, 124,000,000 German and 69,500,000 French. The census returns for Paris have just been issued. The population numbers 2,254,906 souls, showing the small increase of 14,378 since the last census taken five years ago.

Notes and Extracts on Miscellaneous Subjects.

The first prisoner to be placed in the new lockup at Danbury, Conn., pulled off the iron bar of his bedstead, and using it as a crowbar, had almost dug his way to freedom when discovered. A poor woman went about Walla Walla, W. T., trying to sell her hair for a switch. She had it already cut off, but was unable to effect a sale.

Notes and Extracts on Miscellaneous Subjects.

At one point on the Cascade branch of the Northern Pacific the railroad crosses a horseshoe, which is two and quarter miles around, and only 1,500 feet across the hill at the open end of it. The Polish Alliance of the United States asserts that there are 1,000,000 Poles in this country, and recently a prominent Wisconsin Bohemian declared that there were 5,000,000 Bohemians here.

Notes and Extracts on Miscellaneous Subjects.

The iron reservoir, contracted for by Fall River, Mass., at a high water service, will be 73 feet in diameter, 37 feet high, with a capacity of over 1,000,000 gallons and is thought the largest ever built. A big turtle was caught near Lincoln Parish, La., and its head was cut off. Three days later a chicken found the head and was picking at it when the jaws snapped, caught the chicken, and killed it outright.

Vision of a Cheap Shirt.

BY W. WHITWORTH.

Wills Bernfeld was but a simple workman, yet of serious, thoughtful turn of mind, given to reading rather than pleasure-seeking in most of his leisure hours.

One day, as he passed a palatial clothing house, he saw the announcement that he could buy a fine linen shirt for fifty-cents.

Why he still retained the bundle in his hand he could not have told. It rested in his lap, held within the clasp of both hands.

By close application through the long weary hours of six days the worn down woman had contrived to force out the horrible task of ill-paid toil!

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The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla.

After having been constantly troubled with weak eyes from childhood, I have at last found in Ayer's Sarsaparilla, a remedy which has relieved and cured me.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

Ayer's Sarsaparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.

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Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors.

I suffered grievously, a long time, from weakness of the eyes and impure blood.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit.

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