

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

Mrs. Mary Cash Cheairs at Bolivar, Tenn., died recently on her ninety-fourth birthday as she had predicted she would about two years ago. So says a communication from Memphis to the *St. Louis Globe-Democrat*.

The Nationalist party makes its appearance for the first time in state politics of Rhode Island, where it has nominated a state ticket. Franklin Burton, an intelligent mechanic and a man of sterling worth, is the candidate for governor.

To the lay mind, says the *Springfield Republican*, it seems that when a minister has discovered that his beliefs have reached such a phase that they cannot be identified with the old interpretation of the creed of his church, he would do the honest and brave thing to resign from its ministry.

Dr. G. W. King, of King Station, N. Y., does not think much of the curative value of Dr. Koch's lymph. "I am sure," says the *King Station physician*, "that it is not a good practice to attempt to kill parasites or bacilli with a too powerful or dangerous treatment. Many years ago, with a hammer, I broke a good jug in trying to kill a fly that was upon it."

Referring to a discussion of "The Problem of the Unemployed," in one of the monthly magazines, the *Boston Globe* observes: A little while ago the same publication asked the question, "What shall we do with our millionaires?" It is these two extremes in our national life, the extremely poor and the redundantly rich, that furnish the most serious problems for modern society to solve.

Lawrence Barrett, son of a tailor, without genius and without even early education; by patient zeal, persistent study and hard work, became a prominent figure in the American drama. Largely through his example and instrumentality the profession of the actor in this country was elevated as was the theatre in dignity, character and worth. The stage will ever owe him a debt of gratitude.

Brander Matthews says in the *Independent*: The copyright bill as passed is a compromise measure; and therefore, in all probability it is not wholly satisfactory to any of those who urged its passage. But it will take from the United States the stigma of being the only one of the great nations of the world which still permitted the foreigner to be plundered within its borders; it will kill the habit of piracy; it will remove the premium of cheapness from foreign fiction; it will relieve the American novelist from the competition with stolen goods; and it will give the American publishers a chance to supply the demand for cheap books with works of American authorship.

Physicians are astonished by the remarkable case of McConky, of Springport, Mich., who has been fast asleep for eight months. Last July he lost the power of speech, was taken sick, went to bed, and has

not spoken or opened his eyes since. Saturday night blood began to flow from his head and ears and suddenly he came to his senses. The doctors are dumfounded by the phenomenon, and explain it on the supposition that some blood became clotted in his brain which prevented it from being active. He remembers nothing since he went into the sound sleep but can recall everything previous to that time. McConky is a married man and has of late been granted a pension for service in the war of 1812.

Ludwig Windthorst, leader of the Ultramontanist party in Prussia, who died a few days ago, had neither intellectual nor moral greatness, but he was crafty and in command of all the resources of the politician. Supported by the Roman hierarchy he was ever ready to form an alliance with any party that would help him in his opposition to Bismarck. For his leadership of the Kulturkampf against the Falk laws of 1873, which were oppressive to the Roman Catholic citizens, he deserves credit. He was the champion of the Jesuits, and he fought the extension of suffrage and the institution of compulsory civil marriage. His forty years' experience in political life, together with his natural adroitness, made him a strong leader of the Roman Catholics of Prussia.

The secret organization known as the Mafia, composed of thieves, ex-convicts and desperate lawbreakers, whose robberies and assassinations through a long series of years supplied the fuel which in New Orleans fed into fierce flame the fires of illegal vengeance, should be speedily broken up at whatever cost. The Italians of this country have denounced in strong terms the shooting of their countrymen by a New Orleans mob. It is discreditable to them that they have not, at the same time, denounced the Mafia and its crimes, to which the tragedy of lynch law was primarily due. Secret, oath-bound organizations maintained in this republic for wreaking private vengeance and defeating the ends of justice are as deplorable a violation of law and order as that which recently occurred at New Orleans.

Prince Jerome Napoleon whose death was announced last week resembled his imperial uncle in physical characteristics, but he had little of the firmness and courage of the great Corsican, and in military affairs in which he had experience both in the Crimea and in Italy, he achieved no distinction—indeed was for the most part rather a failure. The Bonapartist faction in France had no admiration for him, and the bolder of the faction refusing to recognize him as the head of the Napoleonic dynasty rallied around his son Prince Victor Napoleon, instead. Yet "Plon Plon" as Prince Jerome was dubbed in derision, when amid the dangers of Alma and Inkerman he gave up his command—the words being those which the French address to their horses in urging them on to a desperate charge—was not without talent of a certain kind. He delivered an oration on the occasion of the unveiling of a statue of Napoleon, of remarkable power. Its sentiments were so revolutionary that Napoleon III wrote from Algiers a letter disclaiming any share in its sentiments, and in consequence Prince Napoleon was obliged to surrender his office as vice-president of the privy council and membership of the regency in

the emperor's absence. While he had some intellect added to which was charm of manner, he was deficient in moral strength and steadiness of purpose, and his life was barren of any great results.

At the Methodist ministers' meeting, held in this city just after the New Orleans lynching occurred, a resolution was introduced condemning the unlawful killing of the Italians. After a warm discussion, lasting a full hour, in which a number of the ministers opposed the adoption of the resolution, one member moved that the subject be referred to a committee to prepare a report. An amendment was at once offered that the committee report at once. The amendment was lost, whereupon two members of the committee, who were in favor of the resolution, resigned, and other names were substituted. Since the ministers' meetings are in the habit of adopting resolutions denouncing ordinary offences, and some that are merely imaginary, it is strange that they could not agree to condemn the ferocious and murderous outburst of a populace which resulted in shooting down defenseless men in jail. Mob law is un-American and indefensible. At the next ministers' meeting the report submitted, in the form of resolutions, while it condemned the resort to mob violence, so stated the case as the *Inter Ocean* remarks, "as to make the report a plea in extenuation or an apology for the mob rather than a condemnation of its action." Rev. Dr. Bristol denounced the resolutions as "weak and disgraceful," and virtually a defense of mob law. The resolutions were tabled, and the meeting did not commit itself to any view as to the New Orleans murder.

According to the reports from Germany up to January 1st and the review in the *New York hospital* by Dr. A. Jacobi the popular anticipations of wonderful results from the use of Dr. Koch's tuberculin have not been realized. At the same time the more moderate expectations of scientists are being met. The remedy checks tuberculosis in many cases. It is no substitute for climatic changes, or when the disease is local, for the surgeon's knife, but it accomplishes more in the cure of this disease, it is declared, than any other known agency except the two named. Dr. Jacobi thinks that the future successful treatment of pulmonary consumption will be "a combination of climatic cures with the careful persistent use of tuberculin." In sixty carefully selected cases, covering the various different phases of tuberculosis, which form the basis of Dr. Jacobi's report, there were many different after-effects, showing that other than a tubercular condition of the patient has to do with the operation of this remedy. There were sixteen pulmonary cases treated. One died, four were not improved, five were improved, four were much improved, and two recovered. Dr. Jacobi regards this as a very encouraging result, as it is an advance from the customary experience with the same number of similar cases admitted to the hospital and given, except the use of tuberculin, the same treatment. According to reports from the German hospitals, covering the months of November and December, 1,061 cases were reported from fifty-five hospitals. Most of them were still under treatment. Of 177 had been cured.

ON A LETTER OF INQUIRY.

wholly eradicate *a priori* opinions and dissipate persistent influence of inherited theological intensified by training while the mind is young plastic, and crystalized in maturer years, is a difficult task. Right here is the critical point where Spiritualism demands of its followers and teachers the most heroic endeavor—the complete mastery of self, and a thorough understanding and assimilation of the fundamental principles of its philosophy. More than mere intellectual assent is necessary. The consciousness of each individual Spiritualist should be so saturated and infilled with the spiritual philosophy as to leave no room for old beliefs, no surface even on which their shadows rest.

We are led to these remarks by a letter from a brilliant lady journalist and author who, amid the multifarious activities of a busy life, finds time to give thought to spiritual things. We should like to give the letter in full, but do not feel sure that it is permissible, hence we quote as follows:

By the way, the question I hear oftenest, and one over which I have queried a great deal, is this. People say: "How can we obtain a spiritual knowledge that will be of any practical good to ourselves and others? When we are troubled or perplexed, of what avail their coming unless they can guide and direct us, and show us how to avert evil, etc.?" and when assured that they do accomplish that, they say: "Oh, perhaps, in rare cases, but that does not help us any. If we are earnest and faithful, and striving to obtain spiritual aid and direction, why don't we get it?" I have a lady in mind now, who is a strong believer in the higher Spiritualism, not an idle dreamer who listlessly waits for the spirits to do for her what she has not energy enough to do for herself, but one who, while working to the best of her ability, is ever seeking spiritual guidance, and yet she says it does not come. "I can get it for other people, but when I am troubled and perplexed, and wanting help from beyond, I don't get it, although I never am self-willed in the matter, asking only to be directed as to what is best and right." "Some tell me that knowledge does not come to one for himself, but then why am I not guided to another for it?"

Everything depends on what is meant by "practical good." The context implies pretty clearly that it is worldly, secular, non-spiritual. People who ask that question had their training in some orthodox church or in one strongly colored by orthodox theology. They have believed at some time that they could unload their sins upon Jesus, and that God would interfere with the natural course of things in their interest if only they besought Him with sufficient earnestness and eloquence. Having discarded their theology in its old form they are now religionists without a religion, philosophers without a philosophy; but they don't know it. They insist still that some other than themselves shall carry their burdens, shield them from the consequences of their errors and weaknesses, and make their paths smooth and altogether lovely. The old theological cataracts have been removed, but their eyes are not trained and "they see men as trees walking." In their old world they were blind; all their habits of thought, and their mental constitutions were fashioned and adapted to that realm of darkness. Now they have left it behind, but its shadows follow them across the boundary, and not until after long and tedious travel will they get out of their reach and on to the glorious heights of lucid perception and consciousness, where only can be found true spiritual exaltation, and strength to meet the exigencies of life.

Spiritual growth must be from the interior, and no accumulation of psychical knowledge will, of itself alone, make one a whit better, or help one to fight life's battles. That knowledge must be utilized, the philosophy underlying must be evolved, and an ever-increasing rapport with the spiritual unceasingly sought. Only by the stimulation and perfecting of one's own spiritual nature can one obtain real and permanent dominion.

It is not the province of Spiritualism, popular opinion and desire to the contrary notwithstanding, to relieve mortals of earthly responsibilities or carry them as a parent does a child. That

such direct personal aid is the exception rather than the rule. How often it happens that in the light of after years what seems an unbearable sorrow or disastrous defeat at the time, is seen to have been the greatest blessing that could have come to the individual, working either to his own advantage or that of humanity, of which he is an integral part and of whose betterments he must therefore always be a sharer.

Seeking "spiritual guidance" in mundane matters, meaning thereby the soliciting of the direct, personal, conscious interference and assistance of a friend or "guide" in spirit life as our correspondent evidently means, is, as a rule, to be avoided as hazardous as well as enervating and demoralizing to the seeker. The reasons for this are too numerous, and probably too patent, to most of THE JOURNAL's readers at least, to be given here. If the seeker will strive as hard to become master of his own spiritual and psychical faculties as he does to appropriate those of others from a world he knows little of, and from beings whose wisdom or unwisdom he has no method of measuring, he will not only eventually conquer his difficulties but gain that which can neither be stolen or lost. Even if it were wise and always safe to follow "spirit guidance," the perplexed inquirer should remember the extremely delicate and subtle conditions necessary to such intercourse, and the imperative condition of calm self-poise and perfect receptivity on the part of the seeker—a condition which in the very constitution of things can rarely prevail when one is profoundly stirred by some great perplexity, or sorrow. A volume would be inadequate in which to treat the questions raised by our correspondent, and this cursory consideration of them must suffice for the present.

AN EXCELLENT BILL.

In the Illinois legislature now in session at Springfield a bill was introduced last week by Senator Thomas, of Cook county, which, if it becomes a law, will prove a boon to Spiritualists and investigators of psychical and spiritistic phenomena. The wording of the bill is substantially as originally written by Hon. A. H. Dailey, of Brooklyn, whose high standing as a lawyer and Spiritualist is already well known to most of THE JOURNAL's readers. The text of the bill is as follows:

Every person, who, for profit or gain, or in anticipation thereof, for the purpose of presenting any spiritualistic materialization, shall impersonate the spirit of any deceased person, or by any trick, device, or mechanical contrivance shall present anything representing the spirit of any deceased person, shall be guilty of a misdemeanor, and upon conviction thereof shall be fined a sum of not less than \$100 nor more than \$300 for each such offense; or shall be imprisoned in the county jail not less than three nor more than six months; or in the discretion of the court, both such fine and imprisonment may be imposed. Provided, that nothing in this act shall be construed as applying to an theatrical performance.

Let this bill become a law and it will give clarity to the minds of grand juries, magistrates and all judicial officers who may be called upon to act in matters of this sort. It will limit jurisdiction to the immediate and sole consideration of the complaint and the evidence, depriving grand juries and magistrates of the prerogative so frequently assumed by them of passing upon Spiritualism rather than upon the misdemeanor complained of. As things are now, grand juries and magistrates are prone to arrogate the privilege to declare, on *a priori* grounds, that spirit manifestations are impossible and Spiritualism a system of psycho-physical prestidigitation; that the legal presumption is that every body knows this, and hence no criminal deception can be practiced for there is no good reason why any one should be deceived. This reasoning has frequently wrought miscarriage of justice, allowed the guilty to escape and brought ridicule and contempt upon Spiritualism and Spiritualists. Again, even where grand juries and magistrates are intent on doing justice, and feel that the offense should be punished, they are confused by lack of knowledge and precedents; and in the absence of a specific statute fear to proceed. They are usually wholly unfamiliar with the subject; they have never heard of the investigations and affirmative testimony

of Professors Crookes, Zoellner, Wallace and others distinguished in science. They know nothing of the results of the work of the Society for Psychical Research, nor of the thousands of cases of spirit manifestation supported by irrefragable proofs. They know how jealous is the public in all matters of religion, and their dense ignorance of Spiritualism leads them into confusion when the question of religious belief is raised in the jury room or by the shrewd lawyer for the defense in the court room. They have a hazy suspicion that possibly these pseudo-mediums and psychical fakirs are the high priests of some strange religion whose leaders and followers are not to be molested in their pious orgies.

THE JOURNAL is tired of all this vagueness, this imbecility, this thwarting of justice. It is not strange that ignorance of Spiritualism, theological bias and preconceived opinions should cause the defeat of justice. It is not strange that conscientious officers of the law should hesitate to deal with something not specifically mentioned in the statutes. If their course is made plain by statutory enactment it will be a source of relief to them and of great moral and pecuniary advantage to the public.

We are familiar with the stock argument of some very good people, to wit: "Existing laws already cover the ground and are sufficient. A specific statute will lead to abuses and persecution of innocent persons." With all due deference to these objectors, for some of whom we have the highest personal esteem, we do not hesitate to declare their objections illy founded and their fears fallacious and unwarranted. Present laws are not sufficient. In the forty odd years since the beginning of the Spiritualist movement with the raps in the home of the Fox family at Hydesville, N. Y., it has been demonstrated time and again in nearly every commonwealth of this nation that perpetrators of fraud in the guise of spiritualistic phenomena escape punishment under existing laws. The history of attempts to punish the tricksters in this city will furnish reasons sufficient to warrant the passage of the bill now before the legislature.

Why is it that every last one of the tricksters, their confederates and personal friends so stoutly oppose such a statute and loudly proclaim that the law now existing is sufficient? Is not the reason plain? Than their persistent antagonism can a more cogent reason be offered for the passage of the bill now before the Illinois legislature? To say that innocent people will stand in danger of malicious prosecution and cruel persecution under the provisions of this bill is preposterous; a libel upon the American people and a travesty on common sense. The claim of danger to the innocent is only honestly advanced by those who credit the subterfuges resorted to by such creatures as Mrs. Wells, Mrs. Roberts, Mrs. Sawyer and others when caught in the act of personating a materialized spirit. There is not in existence one scintilla of good evidence to support the various pleas of these tricksters, or to establish the claim that any one of them was ever entranced, or under the control of a deceiving spirit, the unconscious, innocent tool of malign, invisible intelligences, when thus caught and exposed—not one spark of evidence, despite the claims of these professionals and their deceived supporters.

The passage of this bill into a law need not be feared by any honest medium; on the contrary, all such should actively favor it and solicit their patrons to work for it. This law will give honest mediums a chance and relieve from temptation those who, might possibly be driven to simulate spirit forms against their own consciences, through stress of circumstances and the competition of unconscionable competitors.

Many of the leading thinkers of the country are deeply interested in the study of psychical phenomena. We know personally of a large number of jurists, preachers, doctors and statesmen who are Spiritualists, and anxious to see Spiritualism posited on such a sound scientific basis as shall command universal acceptance of its central claim and free its phenomenon from all taint of suspicion of premeditated deception. On account of this large body of intelligent, influential and sympathetic researchers; and in the direct interest of upright mediums, of Spiritualism, of publi

morals, of all that makes for righteousness, this bill should become a law.

We hope that every reader of THE JOURNAL resident in Illinois will write his representative or senator forthwith, urging the enactment of this law. Let us as Spiritualists show the world that we are unreservedly in favor of all that makes or is intended to make for honesty and good order, and that Spiritualism has nothing to fear but all to gain from every such endeavor.

GONE TO MEET LINCOLN.

On March 18, William H. Herndon, Lincoln's law partner, passed to spirit life from his country home near Springfield, Illinois. His son William, aged twenty-one, preceded him to spirit life by only six hours. The son had been sick with pneumonia a few days, but the condition of the father, who was ill with the grip, was not considered serious until the morning of his departure, when he became unconscious. He rallied once and said he was ready to go, adding, "I am an over-ripe sheaf, but I will take the weak one, (meaning his son) with me."

Mr. Herndon was born in Kentucky in 1818 and came to Illinois with his parents when two years old. He read law in the office of Abraham Lincoln at Springfield and was admitted to practice in 1844, becoming a partner of Lincoln not long after. This partnership was never formally dissolved, and virtually continued until Mr. Lincoln's earth-life closed. We knew Mr. Herndon well and it was always a pleasure to listen to his quaint and unpretentious talk. He was simple in his wants and claims, unambitious for place or power, and a good deal of a philosopher. For the last dozen years of his life he was a constant reader and occasional correspondent of THE JOURNAL. He undoubtedly knew more of Lincoln than any other man, and he loved him dearly. Lincoln would have bestowed on him any office within his gift that might have been asked, but Herndon did not want office. His "Life of Lincoln" published some three years ago created wide attention and much adverse criticism from incompetent and silly critics. It can be said without fear of successful contradiction that Herndon furnished more trustworthy data for Lincoln's biographers than was had from all other sources. But he was a singularly candid and truth-loving man, capable of close and keen analysis of character, and thus naturally disgruntled hero worshippers and writers of the Miss Nancy school.

FARMS EAST AND WEST.

According to a report of the Massachusetts state bureau of labor statistics there is in the state a total of 1,461 abandoned farms, comprising 3.4 per cent. of its total farm acreage, and on more than one-half of them are buildings. These figures do not include those farms that may have been abandoned by owners but not abandoned as to cultivation; but they represent farms formerly cultivated and now deserted, whose buildings have been left unoccupied and suffered to decay. But Rodney Welch, in the *Forum*, says that in the states of Illinois, Wisconsin and Iowa more farms have been deserted than in New Hampshire, Vermont and Massachusetts. In the New England states farms are deserted because the cultivation of them does not pay, while in some prairie regions of the West owners of the farms leave them because they can obtain enough rent from tenants to enable them to live in the towns. "Cities in several western states contain hundreds of retired farmers. Springfield, Ill., and Janesville, Wis., are good examples of the towns in which these absentee landlords reside. They obtained land at a low price and improved it with the intention of residing permanently upon it; but when they became independent they divided their farms into small tracts, erected cheap buildings on them and leased them, generally to persons of foreign birth." According to Mr. Welch the retired farmers or absentee landlords take but little interest in main-
s where their farms are
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property, and

much less in projecting new improvements. Their farms are worked as mines and quarries are, for the amount of marketable material that can be wrung from them. Moreover, the example set by the more wealthy farmers is contagious; when one family of refinement and culture leaves the farm to take advantage of the superior educational, social and religious influences of the town, several are likely to follow its example, "until finally the desire for agreeable companionship causes every other farmer of intelligence and refinement to leave the place he had fitted up for a home." The result is the formation of a distinct peasant class, such as is found in Bavaria and Bohemia. Mr. Welch says that in entire counties in Illinois and Wisconsin the English language is scarcely ever heard outside of the large towns, that the church services are conducted in a foreign tongue, and instruction is given in it in the schools, that the intellectual condition of the people who occupy farms there is not above that of the lowest class of laborers in our large cities, that the townships they inhabit seem like detached portions of central Europe put down near the centre of the new world, that these people know little and care less about the institutions of the country. The men who founded this Republic hoped much from the intelligence, independence and healthy moral sentiment of a large country population, made up mainly of farmers. The tendency is not favorable to the realization of their hopes.

ANOTHER MEDICAL BILL.

There is a bill pending before the Massachusetts legislature for the regulation of medical practice in that state. It provides that "no medical college shall be considered reputable which requires less than three years of medical study and the attendance of three annual courses of medical lectures of not less than twenty weeks each, and no person obtaining the degree of doctor of medicine, who has studied medicine less than three years and attended three annual courses of medical lectures of less than twenty weeks each, shall be registered." Any person not registered who shall use the title of "doctor" or "doctor of medicine" in connection with his name or permit the title to be attached to his name, or "do any act which may operate to lead any person to believe that he or she is entitled to the use of such title," shall be punished by fine or imprisonment, or both. There is a strong sentiment against the bill in Boston and the daily press is decidedly emphatic in opposition to the measure. Says the conservative *Advertiser*: "A person might attend a chartered medical school three years, and at the end of that time know less than a grammar school child who has mastered 'the three R's.' It is notorious that scores of chartered medical schools are conducted for revenue only. They require neither previous training nor natural capacity as a condition of entrance. Their instructors are impostors, their examinations farces and their diplomas as unblushingly for sale as is the vote of a Tammany ward heeler. The word 'reputable' which is used in the bill to define schools authorized to confer diplomas would mean in practice about as much as the word 'gentlemen' on the door of a railway station waiting room. The son of a physician who has been carefully taught by daily observation and instruction in his father's office for five years would find himself legally on a par with any conceited booby who set out to study medicine without knowing whether the heart or the spleen is the organ by which circulation of blood is controlled. The reason why all such attempts as the present have failed in the past is that the smutch of medical bigotry has been on them. Apparently the ruling motive of their promoters has been to get the state to establish a particular system of medical practice, just as in European countries particular systems of religion are established, and to put nonconformity under a ban. Now the people of New England long ago decided to do without an established church and their objections to an established medical order are not less pronounced. To be sure the pending bill evinces a wholesome sense of former mistakes in regard to asking too much, and it is framed in such a manner as to

allow more than a single system of therapeutics to be legally recognized. For this improvement the public will feel thankful; but it is to be feared that time must elapse before the recollection of former medical heresy hunting will have wholly passed away. In plain truth it has not been shown that the public's life and health would be better protected under the proposed law than they are now, when every one is free to choose his own doctor. Some of the most eminent physicians in the world were and are called by less eminent practitioners 'irregulars.' Some of the most precious discoveries in medical science owe their discovery to other than 'regular' physicians. In fact, it is true in medicine as in theology, that one generation has busied itself with adorning the sepulchres of men whom the preceding generation busied itself with stoning." The *Advertiser* is in favor of punishing those who inflict injuries on the public by ignorance and quackery masquerading as medical science and skill, but it does not want any medical monopoly in the Old Bay State. Remonstrants against the bill had a hearing the other day before the committee on public health. Rev. M. J. Savage, Rabbi Schindler, Mrs. Abby Morton Diaz and Mrs. H. A. Lake made addresses opposing the measure.

"There is no doubt that modern Spiritualism offers material for investigation," says the *Christian Register*. "There are said to be more than a million Spiritualists in this country. Some claim double that number. It is not easy to make any exact census of them, for many belong to other communions, and have never formed connection with Spiritualistic organizations. That Spiritualism can command attention from so large a number of minds may well lead us to ask what it has to offer them. Religion has been constantly fed by illusions; and Spiritualists, who as a general thing have given up many old illusions, may of course simply transfer their affection to new ones. The hope of immortality since the beginning of the Christian era has been a powerful element in religious belief. It may be simply the hope of immortality that allures so many Spiritualists; but what most distinguishes them is their belief that they have positive, unmistakable physical evidence of the life of the individual after death, with possibilities of communication with those now living. This claim of Spiritualism brings it within the field of science as well as religion. There already exists a Society for Psychical Research. It has also done something toward approaching the subject of Spiritualism in a scientific way. It is impossible at present to divorce Spiritualism from psychology. The society, through its secretary and others, has secured the services and made records of the revelations of mediums of the best repute, and undoubtedly would have extended investigations if it had received more adequate financial support. Whether any society will be able to do any better remains to be seen. Spiritualism has many wealthy adherents, who could easily furnish money sufficient to provide elaborate and long continued scientific tests. But those who are all convinced of the truth of a proposition have no other way for investigating it. Nevertheless, Spiritualism ought to be thoroughly investigated, with a view to ascertain what is the value of the body of facts it has to offer.

John Wesley, who died in London, March 2, is thus described: "In his well-molded countenance a prominent nose, piercing eye and firm, neat lips formed striking features, while his serene dignity of action, his scholarly ability and remarkable culture, overspread as they were by a light of naive piety, rendered him a conspicuous figure wherever he went. His personal magnetism was powerful, and his power to move men by his words most without parallel. During his preaching not an uncommon occurrence for men and women to fall down in spasms so strongly were they affected by his words, and his hearers often became so overcome that they were beyond all human control." John Wesley died in London. His last words were "The Lord is with us."



SPIRITUALISM AS VIEWED BY THE FRENCH SECULAR PRESS.

The *Revue Spirite* for January, 1891, contains an article taken from the *Figaro*, a Paris journal, very conservative and of monarchical proclivities, entitled, "Man at the Discovery of the Soul," of which the following is a translation:

It is known by what means the Spiritualists have made this discovery: by the aid of turning tables and sounds made in the wood, communications with the invisible and other perplexing phenomena to which they could give no better explanation than that of the personal intervention of the spirits of the disincarnated and free soul.

This doctrine from its origin made considerable noise. It struck the imagination. It called to it numerous and heterogeneous people, who rallied with enthusiasm about the certainty which it proclaimed; the credulous because the marvelous in it entranced them always; the freethinkers and deists who wandered unoccupied outside of recognized forms of worship; old Catholics with whom faith had grown cold, naturally, or in consequence of some cruel catastrophe; utopistic dreamers of an ideal, the last wrecks of Saint-Simonism who required a continuity of life and a plurality of existences to realize in the future the plan of happiness vainly tried on earth by their association; the suffering, the wounded, the inconsolable to whom grief left no longer strength to pray, and who preserved only one souvenir, that of the companion or of the child which they had seen enveloped in the terrible habiliments of death; dilettante skeptics, wearied and exhausted by their gloomy curiosity about the other side of life, positive even, henceforth resolved to admit only the palpable and verifiable fact. All believers who for various reasons believed no more, before the material revelation of the soul again found faith, and ineradicable faith. They had seen with their eyes, heard with their ears. It was misfortune. The singularity of the phenomena, their general low intellectual grade, their ridiculousness excited the public contempt. The dancing of kitchen utensils nurtured the spiritual whim of the adherents. Charlatanism mixed in with the phenomena. It was required to take measures against the doctrine, it was decided that a Spiritualist or crazy person was the same thing. It is admitted to-day that this check killed spiritism.

Now about a year ago the Spiritualist congress met together. It reckoned 40,000 adherents, who presented, it seems, 20,000,000 of fellow believers spread over the globe—12,000,000 in the two Americas, the rest on our old continent, principally in the German and pietistic regions. Paris, unbelieving, the country of Voltaire and of Gavroche, our great philosophers, does not possess less than 500 adepts of whom a notable portion belong to enlightened class of society.

Spiritism was born about 1850. It has then in twenty years convinced 20,000,000 of intelligences, among whom cases of mental alienation are not frequent than elsewhere. We elbow every day a crowd of great good sense, practical men, managers, business men, savants. They are Spiritualists, they converse with spirits, pencil in hand. The fact coupled with such figures forces attention. It impresses so much as a multitude which a common faith possess, which a common aspiration ex-

presses that mean thing of which in our daily life we are ourselves, in spite of our leisure, never to look into a black hole which causes a cry for air. We raise our heads more frequently than we do to do. We are going to lean upon our heads at the enigmatic garret window look at the sky. We shudder, the air there blows so cold, we see nothing but blackness. We remain motionless, our feet fixed on our elbows, eyes fixed and

blind looking in that night, for well-loved ones, those who have so often smiled at us, those whose lips have been so sweet to us. We call to them, we demand them back from the dark shadow. Are they really dead? We have, however, not ceased to see them and hear them. We have never lived so closely with them as since their familiar place is vacated. It is the sound of their stilled voice which awakens us in the morning; it is their good hands absent as they are which touch us and caress us. We feel them happy when we do well, afflicted when we are in fault. This illusion, about which we are too dull to doubt, may it be a reality?

And into this night where we shall go also, we seek for one another ourselves, we seek for our future, our ego, this ego so intense that we dispute the possibility of things. Oh! if the smallest form would disengage itself from those shades, if the least sound would come out of that silence, if the mute horrible would consent some day to speak!

And behold, here is she who sets herself to speak, not to the Spiritualists only, or to the people who are instinctively so, nor to the mourning ones, to those who, reunited to weep together, exercise themselves in believing; but to the savant, to the doubter by habit, to the investigator; to the methodical and cool-blooded investigator who never presents to you the truth except at the end of a scalpel or the bottom of a retort.

Doctor Gibier, in the "Analysis of Things, Essay on Future Science" (*Analyse des Choses, Essai sur la Science Future*) writes this phrase: "One may have material proofs of the soul," which he follows up with—some lines further on with this other: "It is what I am going to demonstrate." In a preceding work, "Spiritisme, or Fakirisme Occidental (*Le Spiritisme ou Fakirisme Occidental*), Dr. Gibier, known by his scientific researches notably on hydrophobia, had set forth the history of the question. This time he discourses on the theory. His method is purely experimental. He utilizes physical and indisputable phenomena, those very same, which, revealed to the first spiritists, served to confirm to them the presence of the spirits of the dead. These experiences, gathered through shruggings of the shoulders, which no savant who respects himself has consented to try, to which the authority of the celebrated member of the Royal Society of London, Mr. William Crookes, has not succeeded in attaching a serious interest, Dr. Gibier has re-examined one by one. Thanks to the presence of a medium he has seen tables rise, objects displaced without apparent contract remain suspended in the air free from support; he has seen a pencil enclosed within two slates placed one on the other write phrases etc., etc. He has operated in full light, before a company of friends or indifferent persons. The hands and feet of the medium were made immovable by ten pairs of eyes fixed upon her. Voluntary trickery is inadmissible. Phenomena took place, directed by a force which is neither mechanical nor blind, by an intelligence which listens, comprehends and yields in its manifestations to the wishes which are expressed to it.

Dr. Gibier also declares with tranquility: "The truth is this: The intelligence exists outside of matter such as we do not ordinarily conceive it, and while fully declaring again that I am not a modern Spiritualist, I affirm that all the phenomena called spiritualistic—the abstraction apart from the theory of the same name—are absolutely real. . . ." He does not attribute them to the inevitable intervention of the dead, but to that force, conscious still undefined, disengaged from matter and which may be the soul. The distinction clearly drawn between the soul and the body would well support this hypothesis. He believes he can verify this separation with hypnotism of which the progressive stages of attention, catalepsy, somnambulism, lucidity and ecstasy would be the successive phases which a sensitive subject traverses in proportion as his soul is detached from the body and frees itself. One might thus arrive at a final state which is the absolute division of the person, on one side the inert body, on the other side, the free soul and which imprudently prolonged might occasion organic death.

It is necessary to say that Dr. Gibier has against him his masters and his confreres who esteem him

highly as a physician and savant, but who smile as soon as he pronounces the word spiritism? Official science refuses to be controlled with experiments which it is begged to assist and which it claims is without any possible result. What would it risk however by putting itself out? Would its precious time be truly lost? Either it is a mistake, tables do not move, objects are not transported through space, the pencil does not write on the slate: M. Gibier (like twenty million spiritists) becomes then the object of one of the most interesting studies; he affirms as real facts which are not; his own aberration is changed into a reality which it would be curious to analyze.

Or there is no error. The two cases are worth the trouble of examination.

It would be necessary that we should at last subject spiritism to an investigation complete and definite, that all statements should be welcomed, that all confidences should be entertained, that we should have recourse to full discussions by adversaries and to comparisons, that mediums, believers, and convinced persons, should be investigated in all sorts of ways. There is enough smoke for an investigation to learn where the fire is. We might enrich without doubt, human knowledge with something, although it might be only a chapter recorded on the psychology of credulity and faith.

For Dr. Gibier has as much as he can do to defend himself every time the occasion presents itself, from being declared an adherent of the spiritist doctrine; he has work to pose as an experimenter who demands nothing of preconceived wishes, and who will not be persuaded by anything but the palpable, nevertheless he does not pass into the camp of the adversary; here he will not put his feet when he groups the series of observations according to a theory which will convince some and make others jump. Hypothesis conducts him forcibly to ulterior labors and revelations which he announces from what remains, upon the states of man in the after life. He becomes a spiritist, which means that he is wrong, unless we ought to deny his experiences without going to see them.

However, it may be, his expedition to the discovery of the soul is captivating. If, as is to be feared, the systems are only a series of errors put in motion to which we give turn by turn the consoling title of truth, a theory is only of value by its immediate utility, by the good that it creates and that it propagates. That of physiologists of the real school who, going beyond the domain of their profession, see in the manifestations of life and even of intelligence only properties of matter, is simple but incomprehensible. It deprives the thought and the aspirations of too many elements. It is bad because it circumscribes the intellectual field, because it robs individual life of its best part, eternity. We absolutely have need of an immortal soul whose reality permits us to explain what we do not comprehend and to hope for what we do not have. It is the legacy which thousands of generations have transmitted to us, and on which through sagacity and love of ourselves we are too piously watching for, we owe it everything. When through moral weakness and indifferent ingratitude we come to mislead ourselves they are the real friends of humanity, who, aiding themselves with religion or with science, set themselves courageously to the investigation and attempt at least to make the illusion beneficent and fruitful.

THE INCOMING AGE.

By M. C. C. CHURCH.

All the signs of the times indicate that the new age is dawning. The social problem, the woman problem and the capital and labor problem confront us at every turn and are finding solution.

The men and women of to-day are reaching out after higher ideals, not forgetting, in the intensity of the rush of life, the practical every day work that touches our prayers and purse. The past is dissolving and reconstruction on new bases of thinking is in the air. The old is being infilled with a new spirit—not discarded; it is the spirit of the future. The infinite love

a the brain, heart and hands of man-woman—mark! Pan-fraternity reaches down into the hovels of poverty and into the dens of vice with the angel of sympathy.

The do-nothings may croak and invoke the mob as a pastime; but all are now helpers whether they will or no. The god of this planet holds the helm and the Goulds, Huntingtons, Vanderbilts, Rockafellers etc, have to serve their kind, whether they will or no by serving their own egoism. Such is the law and none can infract its requirements. This law rules in all this confusion. He is wise who sees it and holds his thought serene above the tumult.

Humanity is learning that it rises through suffering, that the inequalities of life have a meaning that God works through all, is all, and that it is his own imparted life which mirrors itself in all this medley of crime, sensuality and sin; that the most debased in man's estimation reaches an altitude in the ascent of being which shames our pretensions and relegates all our quack remedies to their merited oblivion. We are learning that the highest heaven rests on the lowest hell, and that what we call "evil" is an extension of "good"; we find purity in impurity and know that the angels make no distinction in the bestowal of their love. The dreamers, charlatans, pseudo reformers may exploit their schemes for man's so-called elevation, but the illuminated soul knows that what is, is the outcome of Design, Love and Law. No thinker who knows himself now claims that man is responsible, except in appearance, for all this diversity of life.

Man is not free. His so-called freedom is an appearance—the inheritance of the past culture of the race. The new age is under law. The one Supreme Power which moves through all is all action. We are simply actors, masked under a self-conceited personality which "plays such fantastic tricks before high heaven as make the angels weep."

This age repudiates hero-worship. It despises back-track philanthropists—blatant cowards except in the crowd which they seek to gull or to swindle. We have come to know that humanity is one, and that under the law of evolution we are slowly but surely emerging into the new life. This law will bring the deliverance of woman; the enfranchisement of labor, the equality of all; and the hearty coöperation of the wisest with the so-called worst. On the surface evil, so-called, seems to run rampant, and no apparent remedy presents itself for the amelioration of the masses. This, too, is all an appearance. The clear seer sees under all this confusion a wise purpose. It is the abundance of the Divine Life not yet utilized by purification. But through struggle, through suffering, through all the antagonisms of life, at the centre, the One Supreme Power is reducing all to order; and ere long we shall see the divine purpose in all this misery and discord. Humanity must learn to wait and to trust and to bear the inevitable. I say inevitable for we cannot change the course of things. It is presumptuous to think we can. We can only coöperate with the infinite wisdom that guides the infinite love, that vitalizes with life and the infinite power that brings the issue of all things seen from the beginning.

There is no chance, no accident, in the universe. But all is under unerring law—the outflow of one unerring intelligence. So the highest angels teach, so the wise of earth have taught, and so we are learning, however slowly.

In the coming age the actuality of truth, and not its appearance, will be the sign of its dawn. The past ages of the world have lived and labored believing that man in and of himself had the power to do or not to do, as he might elect. The whole past civilization is based upon this fallacy. We are now coming to know that the all of life is under law. This is the actuality underlying the appearance of truth.

The church in the past has taught that man was free, and hence responsible for his acts; that being free he "fell," sinned, reached the lowest rung of the ladder in depravity, and hence he required a Saviour to save him from perdition—a crucified Saviour who vicariously suffered that he might live. Upon this so-called freedom of the will the orthodox church has

founded all its dogmas; original sin, the atonement, the fall of man, and all the delusions which have grown up out of this cultus. The incoming age will hold to no such teachings. It will declare the eternity and integrity of each atom of life. It will hold to the one Supreme source who infills these atoms with portions of itself, that through mother-father God, angels, we are birthed into our differentiated existence, that we commence our descent as male and female forms, conscious in the beginning and self-conscious in the ending of our time experience. Through innumerable ages we travel our downward course until we reach the ultimate of so-called matter. On some earth we live the life of good and evil and gain the knowledges which pain, sin and degradation involve. When our appointed course is run, we reascend the ladder and finally reach our home—returning to our father-mother angels' home. We end where we began, a self-conscious god-man; at one with the supreme and a self-conscious part of the God-head.

In this round of the spirit-atom is gained the conscious experience of evil and all that that implies. No soul is lost; no re-incarnation is necessary. We are birthed once only in time for its experience. By the irreversible law of our ascent we find our home and heaven and a life of endless progress, in God. Here is where the new age will differ from all other schools of thought. It posits one Supreme Power as the source of all life and its action. It only is free. Man is a form of life only, with an appearance of freedom, with an appearance of responsibility for his acts. Here is the key-note of the incoming harmonial home out of universal discord and suffering. Here we have law at one with all science. Here we have the ground for a new sociology. Here we can deal with man as man, and look with the eye of the angel—seeing the infinite love and wisdom and power as the substance of all movement; in all the events which come as the projection of the deific purpose. We look upon sorrow, suffering and even crime as God-sent.

The vocabulary of sainthood, holyhood, is abolished, and we no longer look upon the unfortunate, so-called, with pity; but rejoice that all such are climbing the mountain, where they will behold the day-dawn of the new age, and see the denouement of the infinite drama, where God, angels and men love each and all with a deeper knowledge of what life means.

"THE TRUTH SHALL MAKE YOU FREE."

BY H. N. MAGUIRE.

We are free agents throughout the realm of our cognizance or life realization of truth, and not beyond. It was not metaphorically or as a mere figure of speech that Jesus said, "the truth shall make you free." We are only restrained and hedged in by the boundaries of our own wisdom; otherwise expressed, there is no freedom for the individual outside of or beyond actual life sensibility. An animal on a lower line of development is free to indulge and give play to its propensities and energies—the conditions of no other life sphere impinging—within its own sphere of being; but it has no freedom, because no being, no life, in a higher sphere of consciousness. The ostrich is free to scurry over the landscape, in its half-running, half-flying way; but the freedom of the eagle to soar aloft into and through the atmospheric heights is not the freedom of the ostrich, because the former belongs to another and, we may suppose, higher sphere of consciousness. But while the ostrich has no life realization of the more enlarged freedom of the eagle—being outside of and beyond its field of cognition—it cannot be said that the freedom of the ostrich is restrained, abridged, or in any way affected by the greater freedom of the eagle; because being ignorant of the eagle's greater freedom, it cannot be realized by comparison as a repressing condition upon its realization of its own powers.

Thus we see that the freedom or free will of the individual can only exist in a relative sense, can only exist within individual life consciousness; and therefore to enlarge freedom is to widen consciousness of

truth; thus we come back to the postulate accredited. Jesus, ever confirmed by the experiences of spiritual growth or progress, that growth in truth is growth in freedom, that finding truth and finding freedom mean one and the same thing. Otherwise stated, soul-growth means quickened and extended perceptions of truth, with accordant life sensibilities and powers of expression—a vaster theater for the creative energies of the individual soul to fulminate or emit into—higher and more vivid realizations of the infinite life in which we all live, move and have our being.

But suppose the consciousness of the ostrich quickened to a knowledge of the eagle's superior powers, and that it should aspire to their attainment, it would then feel the eagle's superiority as a restraint upon its life energies until the realization would be realized; it would feel the eagle's superiority as a stuntedness, an incompleteness, in its own life measure.

But the ostrich cannot realize its aspiration for the higher life condition of the eagle without perishing as an ostrich—that is, its old consciousness will cease to be sovereign or dominant and become subordinate to the higher life consciousness that has been attained. Thus life and death eternally alternate in the progressive unfoldment of the soul; the line of light or life is paralleled by its dark or shadow side throughout an unending series of births and deaths. But only in our folly do we exist in the dark death conditions, and to acquire the wisdom to live forever in the happy life conditions is the one purpose and object of this human experience.

What is the procedure, as experienced in the changed life sensibilities in course of spiritual unfoldment, of enlarging our consciousness of truth? Put in the most general way, it can be nothing else than continuously and persistently aspiring to life conditions better than the present. This persistent and continuous aspiration for the higher and better is the evolutionary force that carries us upward and onward in progressive soul unfoldment. By perseveringly training the thoughts in accord with the aspiration, will-**ing mind and body into fitting instrumental condition, the intellectual perceptions will gradually assume the nature of life realization or sensibility, in harmony with the new and higher life state to which we aspire; and thus shall we grow Godward forever.** But only as we come within the sphere of its living influences can we rise into the immortal consciousness, only as we indraw or inspire the more refined essences of the higher realm of truth or freedom we aspire to reach. Time spent under any limitations of consciousness, whether of individual thought or of creed, is a season of soul entombment.

PORTLAND, OREGON.

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

BY J. D. FEATHERSTONHAUGH.

XVI.

POSSIBILITIES.

On an unknown road, facts alone are the finger-posts; where they point we must follow. Will we then find along the psychical path any clearer view than we do in the physical?

The objections which prevent us from receiving our own cerebral power as a factor directing the intelligent physical phenomena, have not the same force, or the same bearing when applied to extraneous intelligence. In reasoning of the beings of this world and of the faculties belonging to them, we treat of things we have had experience in for countless generations; but it is not so with the powers and acts of an unknown order of being. There is little to be urged *a priori* for or against, as the existence of extraneous intelligence is without the philosophical proof the question demands, although now becoming a reasonable subject for inquiry, not only through the analogies of clairvoyance, but especially because this idea lies upon the surface of the question, and embraces more fully those extreme cases which cannot be referred to any psychical force of our own without still greater violence to reason and experience. If these intelligences do exist, we have no means to prejudge their methods of action. There is a right to believe that

MARC

human powers cannot write without hands or their substitutes; none to believe that intelligent and unknown forces could not. When sounds from invisible and thinking sources are made manifest to sense, or writing comes between sealed slates, sufficient reasons exist for the closest examination, and should dispel the most thorough somnolency.

The student of any and every degree of scientific attainment, dealing honestly enough with himself to be sensible that he can have no intelligent opinion of facts, which he has been unable and often unwilling to examine, and who is not obsessed by the mania of distrusting the senses of others on this one subject, when he implicitly trusts them in other matters every whit as fundamentally transcendental, does not find his difficulties in a prejudice for or against any interpretation or press upon a cause in some unwarranted direction. He goes to the facts alone; builds upon those he finds to be true; throws off the despotism of traditional grooves and judges of the causes by the effects.

The only improbability there can be in a matter entirely unknown, is, that any evidence of it will ever be presented. There is neither belief nor unbelief, until the phenomena come to show us that such things are. They then become facts to the understanding, in the same way that all others do, and any theory which fairly meets them, must be examined, accepted or rejected on its merits alone. The visible, audible and tangible effects of any force are to be regarded as natural, come from where they may, and no petulant disdain can order them beyond the pale of observation. The inquirer who seeks only for the truth, shuns the abrupt dogmatism of ignorance by avowing his ignorance, and the more insidious ones of "authority" by not assuming to know all the possibilities of his being. Neither does he admit a supposititious want of use, as of the slightest value against an observed fact. It appears to him to be eminently logical to refer distant and intelligent signals to an exterior mind when the whole drift of an endless induction teaches that no such powers belong to our physical life, and most especially so when the intelligence itself persistently affirms its own conditions of existence.

The observer who deserved the name at length found himself in the presence of a fact and felt himself to be greatly embarrassed by the demands of this fact. The pencil touched by no human hand did write and sign the name of a deceased person. Intelligence in some condition of existence was there. At first he knew, in the presumptive way men think they know, and precisely from the same methods of scientific induction, that this as a fact could not be true. Yet the statement was cumulative from the most trustworthy sources in every quarter of the world, and was open to daily observation and proof, whilst the negative could not have the collective value frequent observation always confers.

It was soon rendered certain, however, that as a matter of fact the senses were right and the science wrong, both by rigorous experiment and the corroborative evidence of others. As it was something outside of philosophical thought, eminent names, scientific reputations and foregone conclusions could have no prescriptive weight. The phenomena were unknowable until they happened, and the only reasoning as to their nature that could be applicable came alone from the observation of them. The pretense of "authority" was a sham. The evidence that had accumulated around the facts made it as irrational to deny them, as from their character it was unreasonable to overlook their claims. It was a conventional sin against the canons of the old scientific thought to entertain the possibility of unknown causation; in the light of the new facts, not to do so might be a crime against truth. Certainly there could be no greater folly than to shun any solution the facts might enforce.

Impossibility was dogmatism,
Possibility was possible.

SPIRITUALISM PREVIOUS TO THESE PHENOMENA.

It may probably be imagined that the very cornerstone of a spiritual hypothesis would be crushed if it

can be shown that the present phenomena are partially or even altogether fraudulent. Yet before the present movement had raised up a class distinctively known as Spiritualists, many entertained a less assured belief from somewhat inferior reasons. The error is in supposing that a belief in the nearness and presence of spirit-life has no justification but in modern sights and sounds. These demonstrations popularized the subject and added converts by the thousand, whilst they also served to strengthen the uncertain belief already arrived at by a different line of evidence. Apart from the scriptural view and the traditions of every age, some of the principal causes that help to make the present investigation a rational inquiry may be traced long antecedently to the adoption of the modern spiritual belief through objective physical phenomena.

When Protestantism and science had brought the world to look upon the idea of spirit-converse as vulgar superstition, by slow and sure degrees clairvoyance came as a missionary to restore and humanize a sense of spirituality and infuse a warmer and nearer life in the cold and far-off structures men were building. The fading dream of a soul was revived and day by day grew into an outstanding fact. This soul was held to be not altogether of the theological type, but an intelligent personality, living on and governed here and hereafter by immutable laws, with faculties not bounded by the vestment of matter, and perceptions not confined by space or the machinery of the senses. It was apart from our ordinary conscious life, enjoying its own knowledge, memory, volition and aspirations, leading an interior spiritual existence and seemingly communing with invisible exterior intelligences.

Thousands upon thousands of times the observers had seen, as the body more and more simulated the repose of death, these powers expand to a divine exaltation. The proof was absolute that time and space faded into nothingness before the far-reaching ken of the embodied spirit. Here this power could perceive the ghost of a thought or a word; beyond it claimed to see the ghost of a human being. The last could be conceived of, and was the least incredible; the first was inconceivable, yet proved to be true. It conversed in spirit with other living souls and thought answered thought. It was just to infer that the intelligence which neither needed nor used matter for its perceptions here, and exerted its powers in a certain ratio to the insensibility of the body, would none the less remain an intelligence, when the conditions became logically more favorable by the final insensibility of the body, and none the less retain these powers which it was evident did not here depend upon physical structure.

It was a short and obvious step from the assurance of spirit life in the body, with fitful powers of perception not dependent upon the organized matter of the senses, to the reasonable certainty of some field for its normal and perfect exercise, other than this stage could possibly be, without untold confusion. An exact and logical conclusion followed from the known premises that an intelligence possessing faculties independent of its material organism might, when deprived of that organism, still use those faculties for its perceptions, as without its natural organs it sometimes did in life, and in the sense that perception constitutes presence, could be with and around us, longing as we now do and think we will continue to do, if we preserve any ideality, for some mode of communing with those it loved.

Why, it was rightly asked, should these faculties of spiritual perception be possible in the "lesser mysteries of death" save as rudimentary foregleams of the greater mystery which awaits us all? They were of no natural use here, yet would not have existed without some useful end. Clairvoyance made a vast induction possible. It furnished us with the most certain evidence of intelligent action within us, not of the brain, and a reasonable basis for the belief in the survival of that intelligence without the brain. As these latent powers energized in life, without the organs of sense, the loss of those organs by death

mattered little. All that died was the body and "materialism."

(TO BE CONTINUED.)

CLAIRVOYANCE AND CLAIRAUDIENCE A HUNDRED YEARS AGO.

By S. T. SUDDICK.

In "Buffon's Natural History," beginning at page 107, is the following account of a case of what is now known as clairvoyance and clairaudience, which occurred just one hundred years ago, or "in the two first months of the year 1791." It is curious to note, and it will be of interest to the readers of THE JOURNAL to learn, how M. Nicolai, the poor subject of these "afflictions," was "blooded with leeches" and dosed with nauseous medicines by his physician, and almost frightened out of his wits by "spectres."

The writer says: Disease, particularly of the head, and violent excitement of the nervous system, often produce the most singular and vivid phantasms. Of this kind many cases are on record in the annals of medicine. One of the first that was brought to public notice, and one of the most remarkable, was that of M. Nicolai, the German bookseller and member of the Royal Society of Berlin. It is related by himself. Nicolai had been for years subject to a congestion in the head, to relieve which he was frequently bled by leeches. "In the first two months of the year 1791," he says, "I was much affected in my mind by several incidents of a very disagreeable nature; and on the 24th of February a circumstance occurred which irritated me extremely. At 10 o'clock in the forenoon my wife and another person came to console me; I was in a violent perturbation of mind, owing to a series of incidents which had altogether wounded my moral feelings and from which I saw no possibility of relief; when suddenly I saw at a distance of ten paces from me a figure, the figure of a deceased person. I pointed at it, and asked my wife whether she did not see it. She saw nothing, but, being much alarmed, endeavored to compose me and sent for the physician. The figure remained some seven or eight minutes, and at length I became a little more calm, and as I was very much exhausted I soon fell into a troubled kind of sleep, which lasted half an hour. The vision was ascribed to the great agitation of mind which I had been in, and it was supposed that I would have nothing more to apprehend from that cause; but the violent affection having put my nerves into some unnatural state, from this arose further consequences, which require a more detailed description.

"In the afternoon, a little after 4 o'clock, the figure which I had seen in the morning again appeared. I was alone when this happened, a circumstance which as may easily be conceived could not be very agreeable. I went, therefore, to the apartment of my wife, to whom I related it. But thither, also, the figure pursued me. Sometimes it was present, sometimes it vanished, but it was always the same standing figure. I can assign no other reason for this apparition than that, though much more composed in my mind, I had not been able so soon entirely to forget the cause of such deep and distressing vexation, and had reflected on the consequences of it in order, if possible, to avoid them; and that this happened three hours after dinner, at the time when the digestion just begins.

"At length I became more composed with respect to the disagreeable incident which had given rise to the first apparition, but though I had used very excellent medicines, and found myself in other respects perfectly well, yet the apparitions did not diminish, but, on the other hand, rather increased in number, and were transformed in the most extraordinary manner.

"After I had recovered from the first impression of terror, I never felt myself particularly agitated by these apparitions, as I considered them to be what they really were, the extraordinary consequences of indisposition; on the contrary I endeavored as much as possible to preserve my composure of mind, that I might remain distinctly conscious of what passed within me. I observed these phantasms with great accuracy, and very often reflected on my previous thoughts, with a view to discover some law in the association of ideas, by which exactly these or other figures might present themselves to the imagination. Sometimes I thought I had made a discovery, especially in the latter period of my visions, but on the whole I could trace no connection which the various figures that thus appeared and disappeared to my sight had, either with my state of mind or with my employment, and the other thoughts which engaged my attention. After frequent accurate observations on the subject, having fairly proved and maturely considered it, I could form no conclusion on the cause and consequence of such apparitions than that, when the nervous system is weak, and at the same time too much excited, or rather deranged, similar figures may appear in such a manner as if they were actually seen and heard; for these visions in my case were not the

consequence of any known law of reason, of the imagination, or of the otherwise usual association of ideas; and such also is the case with other men, as far as we can reason from the few examples we know.

"The origin of the individual pictures which present themselves to us must undoubtedly be sought for in the structure of that organization by which we think; but this will always remain no less inexplicable to us than the origin of those powers by which consciousness and fancy are made to exist.

"The figure of the deceased person never appeared to me after the first dreadful day, but several other figures showed themselves afterward very distinctly; sometimes such as I knew, mostly, however, of persons I did not know, and among those known to me were the semblances of both living and deceased persons, but mostly the former; and I made the observation that acquaintances with whom I daily conversed never appeared to me as phantasms; it was always such as were at a distance.

"When these apparitions had continued some weeks, and I could regard them with the greatest composure, I afterwards endeavored at my own pleasure to call forth phantoms of several acquaintances whom I, for that reason, represented to my imagination in the most lively manner, but in vain. For, however accurately I pictured to my mind the figures of such persons, I never once could succeed in my desire of seeing them externally, though I had some short time before seen them as phantoms, and they had perhaps afterward unexpectedly presented themselves to me in the same manner. The phantasms appeared to me in every case involuntarily, as if they had been presented externally; and at the same time I was always able to distinguish, with the greatest precision, phantasms from phenomena. Indeed I never once erred in this, as I was in general perfectly calm and self-collected on the occasion. I knew extremely well when it only appeared to me that the door opened and a phantom entered, and when the door really was opened and some one came in.

It is also to be noted, that these figures appeared to me at all times, under the most different circumstances, equally distinct and clear. Whether I was alone or in company, by broad daylight equally as in the night-time in my own as in my neighbor's house; yet when I was at another person's house they were less frequent, and when I walked the public street they very seldom appeared. When I shut my eyes the figures sometimes disappeared, sometimes they remained even after I had closed my eyes. If they vanished in the former case, on opening my eyes again, the same figures appeared which I had seen before.

I sometimes conversed with my physician and my wife concerning the phantasms which at the time hovered around me, for in general the forms appeared oftener in motion than at rest. They did not always continue present; they frequently left me altogether, for a short or longer space of time, singly or more at once, but in general several appeared together. For the most part I saw human figures of both sexes; they commonly passed to and fro, as if they had no connection with each other, like people at a fair where all is bustle, sometimes they appeared to have business with one another. Once or twice I saw amongst these persons on horseback, and dogs and birds; these figures all appeared to me in their natural size, as distinctly as if they had existed in real life, with the several tints on the uncovered parts of the body, and with all the different kinds of colors of clothes. But I think, however, that the colors were somewhat paler than they are in nature. None of the figures had any distinguishing characteristic; they were neither terrible, ludicrous or repulsive: most of them were ordinary appearances, some were even agreeable.

On the whole, the longer I continued in this state, the more did the number of phantasms increase, and the apparitions become more frequent. About four weeks afterward I began to hear them speak; sometimes the phantasms spoke with one another, but for the most part they addressed themselves to me: those speeches were in general short, and never contained anything disagreeable. Intelligent and respected friends often appeared to me, who endeavored to console me in my grief which still left deep traces in my mind. This speaking I heard most frequently when I was alone, though I sometimes heard it in company, intermixed with the conversation of real persons; frequently in single phrase only, but sometimes even in connected discourse.

"Though at this time I enjoyed rather a good state of health, both in body and mind, and had become so familiar with these phantasms, that at last they did not excite the least disagreeable emotion, but on the contrary afforded me frequent subject for amusement and mirth, yet as the disorder sensibly increased, and the figures appeared to me for whole days together, even during the night if I happened to awake, I had recourse to several medicines, and was at last obliged to have recourse to the application of leeches.

"This was performed on the 20th of April, at eleven o'clock in the forenoon. I was alone with the surgeon, but during the operation the room swarmed

with human forms of every description, which crowded fast one on another; this continued till half-past four o'clock, exactly the time when digestion commences. I then observed that the figures began to move more slowly; soon afterward the colors became gradually paler, and every seven minutes they lost more and more of their intensity without any alteration in the distinct figures of the apparitions. At about half past six o'clock all the figures were entirely white, and moved very little; yet the forms appeared perfectly distinct; by degrees they became visibly less plain, without decreasing in number, as had often formerly been the case. The figures did not move off, neither did they vanish, which had also usually happened on other occasions. In this instance they dissolved immediately into air; of some even whole pieces remained for a length of time, which also by degrees were lost to the eye. At about eight o'clock there did not remain a vestige of any of them, and I never since experienced any appearance of the same kind. Twice or thrice since that time I have felt a propensity, if I may be so allowed to express myself, or a sensation, as if I saw something, which in a moment again was gone. I was even surprised by this sensation whilst writing the present account, having, in order to render it more accurate, perused the papers of 1791, and recalled to my memory all the circumstances of that time. So little are we sometimes, even in the greatest composure of mind, masters of our imagination."

The above graphic account told a hundred years ago, by M. Nicolai, a fellow of the Royal Society of Berlin, shows the same egotism in placing "meets" and "bounds" that scientific men do to-day, in saying the phenomena were due to indigestion or other physical causes, and that it would "always remain inexplicable."

THE INDWELLING GOD.

By REV. J. FREDERIC DUTTON.

There are two forms of pantheism which should never be confounded,—material pantheism and spiritual pantheism. The one reduces God to nature; the other elevates nature to God. The one materializes Deity: the other deifies matter. The one says everything is God: the other, "God is really everything." All is God: God is all. According to the former of these theories, what we see and touch is the ultimate reality. Behind or within this there is nothing—nothing, at least, that we can ever know. The sum of our sensations, the unity and totality of the world, is God,—the only God of whom we have a right to think or speak. According to the latter, the senses give us only the surfaces of things. Consciously or unconsciously, the eye of reason pierces down below the thick rind of circumstance, and finds or feels at the centre of everything an all-pervading spiritual essence, similar to our own. Material pantheism says mind is only finite, transient, the passing product of an indestructible substratum we call matter; spiritual pantheism says matter in its million of forms is but the symbol and constant forth-putting of an infinite and eternal mind. The one makes spirit the effervescence of matter; the other makes matter the sediment of spirit.

Material pantheism differs from ordinary materialism in this—that it recognizes the unity of the universe. It sees that beneath all things is one thing, though it calls that one thing matter. In spite of itself, it recognizes in the world law and force, both of which are purely spiritual concepts. Thus it is, or may be, a step to something better. But in itself alone it is the mortal foe of all devotion. It bids us be real. It warns us against beating the air. "Do not," it counsels, "fling your thoughts and hopes into vacancy. Make the most of what you can see and handle, and leave it there. There is no God but nature. Therefore, never think of Him as a spirit: this it to make Him like yourself. Never think of God as though He could respond to your thoughts, as though He, too, could think and love. If you must worship, worship what is before you—stones and trees—or, if these are not grand enough, then mountains and oceans and stars."

Spiritual pantheism also bids us be real, but it holds that the reality is below the appearance. It says, with Hegel, "The true knowledge of God begins when we know that things, as they immediately are, have no truth." Therefore, look, it says, at these appearances not once only, but twice or thrice. Do not call the world, as it first appears to you, "God"; neither go away from the world in search of God, but seek to find God as the indwelling reality of every star or grain of dust. It bids us not to worship the stone or star—for how can reason bow to fire or thought commune with what does not think?—but to worship rather the God within the stone, within the star, within all things; not to kneel to nature, for that is idolatry, but to look upon nature as the picture and symbol of the all-creative over-soul, to look upon nature as an open book, whose value is not in the paper and ink of which it seems to be made, but in

the thoughts and sentiments it contains—thoughts and sentiments it did not create, but which it exists to communicate.

The doctrine of the immanent or indwelling God in all things, all things in God, the divine everywhere and wholly everywhere—this is spiritual pantheism. It is a Christian theism also; for, understood, these are but different names for the thing.

This conception of God lies at the heart of the teachings of Jesus. It is ever the tendency of people in a primitive state of spiritual culture to localize their deity. As their God is only tribal or national, so he dwells only upon some mountain or within some temple. To the woman of Samaria Jesus said: "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. God is a spirit; and they that worship him must worship him in spirit and in truth." That sublime intuition, more than any other, was the inspiration of his life.

Every creed of Christendom contains the statement that God is omnipresent. How few of us ever measure the force of these words! Is He really omnipresent? Then there is not a cubic inch of space in all this universe, not a life-germ or grain of dust, where He does not dwell, and dwell in all his fullness. He is in the air we breathe, the light by which we see, and every particle of the earth we tread upon. Then we may say, with the poet:

"God of the granite and the rose,
Soul of the sparrow and the bee—
The mighty tide of being flows,
Through countless channels, Lord, from thee!
It leaps to life in grass and flowers,
Through every grade of being runs,
While from creation's radiant towers
Its glory flames in stars and suns."

Such a conception had Paul. It was this thought more probably than any other which made him the great apostle to the Gentiles. Was God everywhere, did all things partake of His spirit, then He could not be confined in His oracles simply to the Jews. Then wherever Paul went, he expected to find tokens and signs of the Divine presence, and men and women ready to receive him.

With this thought he came to Athens. He was not disappointed. In this city were living men and women who had never claimed to be the special people of God; and yet they were the representatives of a race which has stamped itself more deeply, perhaps, upon the civilization of the world than any other, more deeply than even the Jews themselves—a people for whom Homer had written and whom Plato and Aristotle had taught, a people who had passed through all stages of credulity and doubt, burdened with traditions they no longer believed, half clinging to superstitions they had really outgrown, retaining in art what their reason had long since rejected, their city filled with statues of gods and goddesses which no longer had any existence for them but as statues, a people confused by the endless controversies of their teachers until they knew not what to believe, infected with that intellectual and moral paralysis which says nothing can be known and one course of life is as good as another, with little hopeful earnestness, curious, spending their time in nothing else but either to tell or to hear some new thing, looking upon every new teacher as one more special pleader to be overthrown by the next pleader who came along, looking upon all thinking as confusion, all faith as a guess, yet still compelled, as we are all compelled, to face the great problems of life and death, asking, What am I? What is my destiny? What is this great world in which I live, and what is the great mystery which underlies it all?—Athens in the first century! What a picture! and how much does it resemble the religious world of to-day!

And yet these people were not satisfied. Whether they knew it or not, the one deepest want of their reason and their hearts was the recognition of the indwelling God. Him, even then, they were seeking, if haply they might feel after Him and find Him, though He was not far from every one of them. Not Zeus hidden in the clouds of Mount Olympus, nor Athena enthroned in the Acropolis—not a God that could be wrought in marble even by the chisel of Phidias, not a God that could be placed anywhere because he was really everywhere, but the God within all things—all things, and, most of all, within the soul—was their felt need, as it is the need of every man. And so in the midst of their idolatry they had erected an altar to the unknown God. This altar Paul made the text of his sermon upon Mars' Hill. He declared to the Athenians that the Being they blindly sought was not afar, was not wholly unknown; that man need not go out of himself to find Him, for in Him we live and move and are.

Now as then, to-day as in the first century, among Americans as among the Athenians, the deepest need of man is this consciousness of an indwelling deity, of an everpresent God. To realize God as here and now, and not simply there and then, as present and

not past, as near and not afar off—this is the demand of our consciences, our intellects, and our hearts.

It is the demand even of science. We are apt to see science as allied with scepticism, even with materialism. Science, purely as science, may be religion-indifferent, even agnostic; for science seeks to itself to phenomena. It aims simply to discover and record the permanent relations among appearances. But science, as thought, whenever it would be wholly consistent, does and must overstep these bounds. You cannot speak of appearances without suggesting what appears; and so, whether it will or not, science is forever reaching out beyond the seen and felt and speaking of force and energy, time and space, unity and law. And what are all these but entities of the spirit? Lost in the details of the universe, we may forget for a season its all-including cause; but in hours of calmest reason we shall ever return to the original problem. We shall say, as Napoleon said to the atheists, while he pointed to the stars, "It is all very well, gentlemen; but who made all these?" "The laws of nature," said a recent scientist, "are the thoughts of God"; and, we may add, the forces of nature are his eternal will. Is this true? Then do not ask me, "Where is he?" Tell me rather where he is not. The deepest scientists to-day are not atheists: I doubt if the most of them are agnostic. But one thing science has helped us to settle forever—that there is no gulf between creation and its creator. Creation is not a fixed product, but an eternal process; and you and I are present this moment at the birth of the world. So we may speak of God in nature; but to speak of God and nature is to set up an opposition which science cannot permit. In the rhythmic movements of the stars, in chemical affinities, in the action of heat and light and electricity, science discovers that whatever power has ever acted in this universe is acting here and now. All energy is present energy. No doctrine of science is more firmly settled than that of the persistence of force. Push, then, this conception to its last hiding place, and it is as impossible to think of energy without self-activity as it is to think of an inside without an outside, a top without a bottom, an end without a beginning; and self-activity in any but its lowest forms is will, and conscious will. This explaining the universe as a series of effects without a cause, getting rid of the necessity of cause simply by multiplying the number of effects, is like trying to suspend the earth by a chain so long as to need no support for the final link, or resting it, as did the ancients, upon an elephant, the elephant upon a tortoise, the tortoise upon a rock, the rock upon chaos. The theory breaks down with its own weight. Every new support, without something ultimate under it all, is only an added burden; and the more of these you have, the worse off you are. We cannot get rid of the thought, of the necessary thought, of original creative power by discovering that creation is so old that we cannot tell when it began to be. We cannot read God out of the universe by simply extending the time of his activity. We cannot 'put out divine power at compound interest through a series of ages, and then deny the debt.' The world may be a million or a thousand million years old. For all of that, there is not a sparrow falls to the ground without your Father.

The English deists of two hundred years ago were wholly dissatisfied with the popular conceptions of God. They had a right to be. The religions of that day did not speak the language of nature, of "the blowing clover and the falling rain." There was little or no correspondence between faith and fact. And so they sought to politely bow the Creator out of creation. He was once here, but now, like a comet in a parabolic orbit, he had gone, never probably to return. Once he had wound creation up, like a clock. Now, seated at some unknown corner of vacant space, he was watching it while it ran down. Such a conception satisfies neither the mind nor the affections; and thanks to modern science that it has dealt it most deadly blows! We may have an age of agnosticism, possibly of atheism; but deism is gone, never to return. If we can get rid of God at all, we can get rid of him wholly. The cause of the world is not exterior and occasional, but interior and perpetual. Whatever has been is, and whatever really is always will be. To God there is no past, no distant, only an ever present, an eternal now. If the laws of nature are uniform, it is because He does not change. If the forces of nature are persistent, it is because He endures to all generations. Well might the poet Goethe, great as a scientist as he was great as a poet, exclaim.—

"What were the God who sat outside to scan
The spheres that 'neath his finger circling ran?
God dwells within, and moves the world and moulds,
Himself and nature in one form enfolds:
Thus all that lives in him and breathes and is
Shall ne'er his puissance, ne'er his spirit, miss."

The same truth of God in all things holds of poetry itself. They are not the great poets who see simply woodlands, oceans, and sunsets, and, having set these

forth as they appear to the unaided senses, leave it there. They rather are the great poets of nature who give us glimpses of its infinite suggestiveness, hints of that something within nature which it but half reveals, of that overflowing spirit premeating all things, of which plastic nature is but the sign and seal. They are the true poets who break the hard shell of matter and show us soul as its kernel, who make us see that the laws of the external world are one with the laws of mind, and that the same force which moves the planets mounts to consciousness in man—who draw us to nature as to our other self. That is poetry which treats all material facts as symbols of spiritual facts, all matter as the symbol of spirit. Such a poet was Wordsworth. Wordsworth, often dull, tedious, even trivial, has this redeeming quality—that he ever keeps the open vision of the over-soul in nature, of God in everything. This was the one great thought of his life. Here he glows with a white heat; here his poetic power becomes perfect. Those oftquoted lines of his touch the very heart of this great truth:—

"I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man—
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

Emerson, standing by the seashore, exclaims—

"Is it that my opulent soul
Was mingled from the generous whole;
Sea-valleys and the deep of skies
Furnished several supplies;
And the sands whereof I'm made
Draw me to them, self-betrayed?"

Or turn to art. The immanent and indwelling God, a spirit informing all things, answering to spirit of man even while it transcends it, as this is the soul of the highest poetry, so is it the secret of the highest art. This is the culmination of art—to dematerialize matter. As I sat for an hour before the Sistine Madonna in the Dresden gallery, I thought not of the artist or his art, much less of the paint upon the canvas, but of the thought which stood before me, clothed in almost spiritual tints. The painting was all alive. It was like an angel's whisper from the unseen world, as though a beautiful soul had suddenly stepped forth from the invisible. I did not so much see that painting as I saw through it, saw within it the ideas and affections for which it stood. The Apollo Belvidere is little less than spiritualized marble. In Guido's "Aurora," the steeds seem like winged affections, and the moving hours like newborn thoughts. Is not music something more than regular pulsations in the air? Is it not spiritual harmony? Is not architecture, with Goethe called "frozen music," something more than brick and stone? In short, in all these things do we not look for the thought within the thing, and is not the thought, the sentiment, the great reality?

I hesitate to mention philosophy, lest I should seem to speak in riddles—philosophy, which seeks to find the foundations, the first principles, of all things. Philosophy asks whence came this universe, what is that one thing which lies below all that we see—one thing from which all things are derived. The ancient Hindus said, "It is the clouds," "It is the ocean," "It is the sun," until at last they said, "No, it is none of these things; it is the soul"; and they left it there. The Greek sages told us the first principle, the primitive substance, was water, or fire, or earth, or air, until Plato and Aristotle saw it to be an all-embracing mind. That was the culmination of Greek philosophy, the deepest thought that all these deep thinkers have left us. And it is the deepest thought of to-day. With scientists we have reduced all things back to a fiery mist, with agnostics we have said we know nothing of the great first cause; but the largest minds to-day, Stirling and Rosenkrantz, Wallace and the brothers Caird, Green, and Morris, are telling us that the visible universe has no meaning, no possible meaning or existence, apart from an all-embracing, infinite self-consciousness, that the visible universe is simply the eternal forth-putting of an Infinite mind. All of which, translated into religious language, is simply this: God is over all and in all and through all things.

"In him we live and move and are." If for this thought we turn from science and literature, art and philosophy, to religion itself, what do we find? That this is the last and largest of religious truths, the one faith and the only one in which the soul can finally rest.

The ancient Greeks grasped this thought in part. The idea of matter as something wholly independent of mind, as possessing a being in itself—an idea so common to a more prosaic and mechanical age—this idea they never had. To them the whole universe was overflowing with spirits. To them every move-

ment in nature, from the rush of the whirlwind to the trembling of a leaf, was the action of some conscious will. Behind every bough was a wood nymph, a Nereid behind every wave. But in two things they were wrong. Their gods were generally over nature rather than within it, continually directing rather than eternally creating, and, secondly, they failed to comprehend God as one, infinite, including all. Hence, while they had many gods, they had no God. Even Zeus was but the greatest of them, not one in all. It needed the later Greek philosophy to correct the popular mythology; and, when corrected, his mythology lost its hold upon the people. So that, when Paul visited Athens, he found a highly religious race without a religion, restless, anxious, curious, but faithless; and from that day until this, coming all down through the ages, we have in history that action and reaction, that interplay of faith and doubt, dogmatism and denial, idolatry and atheism, which while it can never let finally go this God idea, can almost never firmly grasp it. The religious history of the race is summed up in those few words, "We seek God, if haply we may feel after him and find him, though he is not far from every one of us."

And where are we to-day? What progress have we made? Much, let us hope. Perhaps never before did man cry so loudly for the indwelling God. More and more are we falling back for our faith upon the present intuitions of the spirit. Yet two things, while they may help, often hinder us and keep us from the open vision: we are in bondage to tradition, and we are blinded by our material progress.

We are in bondage to tradition. "The foregoing generations," says Emerson, "beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight, and not of tradition, and a religion by revelation to us, and not the history of theirs?" These words voice, I believe, to-day, the silent sigh of many a pious soul. We want a God who is, not simply who was, here and now, as well as then and there. We have been taught to believe in a sealed revelation whose last word was spoken eighteen hundred years ago; but to believe in a present revelation, in a perpetual revelation, is deemed impiety. To admit that God incarnated himself in Jesus is deemed a saving faith; but that in every age he in spirits, ensouls, himself in every noble mind, who dares to whisper that? He was in Palestine in the first century; but can he be in America in the twentieth? The immediate presence of Deity, like the immortality of soul, seems too good to be true. Nothing is so easy as to imagine God as past and absent until we think: then nothing is so hard. When we become truly in earnest, either with our thoughts or our lives, then we must have a present, personal religion to us or none at all.

The other hindrance to this faith is our material progress. We move so rapidly to-day that we have little time to ask whither are we tending. We ask the how of everything, not the what. We think more of the manifestations of life than of its mystery, more of the working power of heat and electricity than of their subtle essence. We speak of the impersonal energies of nature as though they had an independent existence, more than matter, less than mind; we speak of the laws of nature as though they could execute themselves. To believe that in all our practical activities we are working with God, that in all our subtle scientific researches we are but thinking over his thoughts that it is the Eternal Spirit who drives the car along the street and flashes our message around the world—all this we can hardly credit, yet all of this is literally true. Change your words a little, and for nature's forces say the Eternal Will, for nature's laws the Eternal and Unchangeable Thought, and you have the religious conception exactly.

Yes: God is in all things, and we in Him. He shines in the sunlight and veils Himself in darkness. He whispers in the night wind, He speaks in the rushing river, He lies reflected in the clouds which hover above the setting sun, He mirrors his presence in the midnight stars. No world is so great that He does not fill it wholly, no atom so small that He is not wholly there.

"To Him no high, no low, no great, no small:
He fills, He bounds, connects, and equals all."

But most of all is He present in the conscience and reason of man. Other things are His creatures, and His offspring. He is the maker of the world, but He is our Father. He is in all things, but we are in Him. The end of the world is to manifest His power: our mission is to reveal His wisdom and love. As being his children, He has imparted to us His nature, and made us as real as Himself. Only by an act of self-annihilation can we escape God. That we can think His thoughts and work His will is the promise and pledge of our immortality. I see not how the soul that is in God can ever perish. I see not how I can be less or less enduring than all I can comprehend.

When we become possessed of this greatest of all truths, as we surely some time will be, our little lives

ed honor to a noble work that years has been going on in an al institution where, after my hly home had wholly vanished sight, I at length found a home-ge for my closing years. It is of idere Seminary of which I now This, though by no means wholly n by Spiritualists and liberals, has een suffered to lapse into obscurity istic to itself as well as to the ad- cause of religious liberty and as justly to call for renewed at- This institution was established nty years ago by three sisters, the ush. Two of these are now mar- still connected with the educa- work; the husband of one of them, nkin Clark, M. D., being the resi- hysician. The other sister, Miss ush, has been well known in literary as a poetic writer and author of a published soon after the close of 'd war, entitled "Voices of the Morn- d inscribed

who sorrow for the dead blood on Freedom's altar hath been shed."

so wrote many fugitive pieces which ite an extended circulation in the icals of the time. But for many having apparently made a voluntary ce of most of her poetic privileges, noble woman, as principal of the sem- , has devoted the strength of her life e welfare of the youthful ones com- ed to her charge.

his is an institution peculiar in some rtant respects. It is free from sec- n influence and is not afraid of heresy. ns constantly to teach a wise observ- of the laws of health, bodily, mental spiritual, and thus to promote the nat- development of a true nobility of acter, including especially perfect al and moral freedom. The prevailing nce here is the law of love, both with ers and pupils, and discordant words t heard. Money advantages are but ly regarded; hence often it is that unate ones as to educational privi- even though now somewhat ad- ed in age, are helped on according to nt needs, and rarely, if ever, is the e lack of money allowed to quench the irations of those who apply.

This is tically a family education- school in which are found almost every and stage of progress, and in which all made to feel something of the comforts happiness of life. It has its playful eations as well as its healthful work. disorderly and rough ones, especially he male sex, are rigidly excluded. The lding is large and capable of accommo- ing many home inmates. It occupies a manding position near the Delaware r, including within its landscape view adual upward slope toward the high- ls both of New Jersey and Pennsyl- ia which forms some of the finest scen- of the valley. The health influences also remarkably satisfactory.

The history of the Belvidere Seminary is e which if rightly understood would call rth the sympathy and admiration of all lovers of free thought and Spiritualism, and secure for them a far more general support. In its earlier stages the institu- tion was liberally patronized by citizens of the town who sent their children as day scholars. But the prevailing religious in- fluences here being almost entirely of a narrow, sectarian character, no sooner had the independent and liberal character of the school become fully known than this outside town support was withdrawn, leaving the income uncomfortably dimi- nished. Since that time the support has come almost wholly from such Spiritualist and liberal families as were willing to make some sacrifice of convenience or popu- larity in order to secure a higher education for their children, the natural outcome of which should be a true manhood and womanhood, instead of allowing them to float with the fashionable current into in- stitutions of so-called orthodoxy where a creed bound theology still largely prevails, and where sad perversions of true spiri- tuality are almost sure to be so exhibited as to darken the entire earthly future of sensitive ones and render its close an un- speakable terror, when a right knowledge as revealed in modern Spiritualism would enable them to look upon death as another life:

We bow our heads at going out,
and enter straight another mansion of the king
larger than this we leave and loverlier."

Strange is it not? that in so many in- 'ances parents who have themselves es- 'the bondage of a false theology
allow their children to be ex- 'me gigantic evil. Surely
ought not to continue;

and it is with the hope of doing something toward connecting the mistaken ways of our liberal public in this respect that I thus appeal to them through the columns of THE JOURNAL. HERMAN SNOW.

BELVIDERE, N. J..

WOMEN OF THE FUTURE.

TO THE EDITOR: Woman's mission in the redemption of mankind from evil demands her fullest development mentally as well as physically. To her has been con- fided the task to perpetuate the race, and the character of her maternal charge, as well as its mental peculiarities, are even more influenced by her state of mind and the conditions surrounding her before birth, than by her example and teaching after- wards. She should therefore be the recipient of a most liberal and practical education, that she may fully understand the laws of her own being and their effect on her offspring. It is only through the proper harmonial operation of those laws and a thorough understanding of a rational philosophy of life by both sexes that we can expect finally to extirpate crime and evil from the mundanesphere of life. The truly harmonial woman would scorn to give her hand and link her life with one not equal or superior to her simply for rank, wealth or station, no matter what her position in life might be. Qualities of heart and mind, a high standard of morality, general intelligence, and that subtle magnetism of the soul, "true love," will then be her guide to marriage. From such unions harmonious offspring will be the result, and such will always be found in the forefront of battle for liberty, morality and philanthropic movements for amelior- ating the conditions of the toiling masses, as well as for the dissemination of true philosophical ideas and general education.

Wherever woman's rights have been most respected and her education been im- proved we find the most virtue, the greatest advance in arts and science, and the least crime proportionate with the number of inhabitants of a given area. The sex has not only proved itself capable of becoming the peer of men in art, music and science, but many an eminent statesman has frankly avowed his indebtedness for suc- cess to his wife or mother; whose fine spiri- tuality has assisted him to rise above his co-workers. Let us therefore hail with de- light the day when woman, enfranchised and the full political equal of man, will take her place in the legislative halls of our country, as she now can at the bar and infuse therein some of her spirituality, and battle for downtrodden humanity. The presence of some of the many advanced thinkers and practical women of our coun- try in our legislative halls, both state and national, would tend to greater dignity in them, and would soon make its influence felt by less class-legislation in favor of capital, corporations and trusts, and more for the elevation and relief of the toiling millions of our country. God speed the efforts of the noble women who now strive for their God-given rights, and hasten the day when sex shall no longer be a mark of inferiority. S. M. ROTHHAMMER

A WORLD OF SPIRITS.

TO THE EDITOR: What could console us for the loss of our dear departed ones so much as to know that their spirits are around and near us; to know that there are those in this world who have the gift and strength to assist us to converse with parents, brothers, sisters, husband, wife and friend, or a beloved child whom we idolized when on the earth plane. That this can be done, that I have received verbal as well as writ- ten messages from dear spirit friends, is a positive fact. A skeptical friend says, "Spiritualism is an ism." The word ism means a plausible and captivating, but unsound theory. Spiritualism is not in that sense an ism; it is plausible because it is fitted to gain favor or approbation, and it is beginning to be, now, in the year 1891, very popular; and in the year 2000 I believe that Spiritualism will have taken such firm hold upon the minds of intelli- gent people that they will be much hap- pier than they possibly could be if Mr. Bellamy's air-castles should become a real- ity. Spiritualism is captivating. Again my friend says, "yes it is so captivating that a well-known lady of our town went insane over it." That was because the woman allowed her mind to be carried away with it. Baptists, Methodists, and people of all other religious denominations have gone insane over religion; and why not one over Spiritualism; Spiritualism teaches nothing but what is good; it is founded on the Bible. Catholicism asserted its right to exist through all its trials, and as Juda-

ism, that most persecuted of all religions, has and will continue to exist, so will Spiritualism, gaining strength year by year until at last those who do not believe in it will be few and far between. It is no longer in its infancy, slow as its progress has been, and it has come to stay, bringing consolation to the infidel as well as to the believer in the One who can do all things. ADDIE DEITCH FRANK.

ANOTHER DOG GHOST.

TO THE EDITOR: "A Dog Ghost," in a recent issue of THE JOURNAL, prompts me to relate an experience of my own. In early life I was very fond of hunting. I had a favorite pointer dog named Sancho, that I had raised and trained for field work. As each "bird" season came around Sancho and I would take an outing for a week or two just for the fun of the thing.

When at a "point" he would sometimes look back at me as much as to say "These birds are ours." He would hunt with any man that carried a gun. But woe to the hunter who should miss as many as three birds in succession.

If that happened the hunt terminated then and there, for Sancho would strike a "Bee line" for home, and no amount of per- suasion would induce him to take the field again.

In a moment of absent mindedness he one day swallowed a piece of corporation sausage containing enough poison to waft him over the "shining river." Some five years after this event I was having a sitting with a lady medium, an entire stranger to me. She said, "I see a dog with you named Sancho" and then described the animal minutely. I never saw a dog that was marked liked this one. His head and ears were "liver" color except a narrow strip of white running up the center of his fore- head. His neck and body were white with small dots of bluish colored hair on both ribs, and a spot on his rump nearly round and about as large as a silver dollar was of the same color as his ears. It seemed to me at the time and I still believe that the medium actually saw an image of that dog.

Whether this was a veritable spirit dog or the projected image of one by some higher intelligence I am wholly unable to determine. Let those do so who can.

C. H. MERRY.

A VISION.

TO THE EDITOR: I am a miner, and come to the cabin to get my dinner, prefer- ring a warm meal to a cold lunch, and after dinner I sometimes take a look at the papers before returning to work. On Thursday, after dinner, I sat down to look over my home paper, and on wanting to turn the paper, so as to read the inside, I chanced to look towards the window, and, sitting on a chair between me and the win- dow was, to all appearances, a real woman, arranging her hair. It was parted in the middle, and she held one half in her mouth and was twisting the other into a coil at the back of her head. When that was done she took what she had in her mouth and wound it round the coil and put hair- pins in, then raised up, brushed her apron with her hands, as if removing some loose hairs, and then vanished, and there the chair was, in the same place; but the woman had departed and, like the wild, whence she came and whither she went, I know not, but that I saw her as plainly as I would had she been flesh and blood I know, and in broad daylight, too. If my eyes played me a trick that it was well played is all I can say. R. T. MATHEWS. GRANITE, COL.

A POEM AND ITS HISTORY.

TO THE EDITOR: I send you a poem, the history of which may be interesting to your readers. It was written during the dark days of our civil war, when almost every woman's hand was busy making something for the comfort of soldiers. Knitting mittens was for months the even- ing occupation of our household, consist- ing of our mother, two sisters and the writer. While thus employed one winter evening, the idea of the poem came to me, was written out and published. A few days after I received a package by express, from Philadelphia, containing several pounds of woolen yarn, in the centre of which was a printed copy of the poem, but the donor's name remains unknown to me to this day. The yarn was gratefully re- ceived, and willing hands soon made it into one-fingered mittens which, with other supplies, were forwarded to our brave soldiers. That they were well appreciated

the writer had abundant proof, and years after strangers wrote their thanks for the poetry which had cheered their perilous soldier life, and the mittens which warmed their hands. And they did more than write their thanks. When duty called the writer and her sisters to labor in the edu- cational field, for the elevation and eman- cipation of woman, they came forward to aid the work with their means and influ- ence. Verily, no good deed, be it ever so humble, is lost, but, angel guarded, as precious seed, each one lives and grows to "bless the world with its fruits of an hun- dred fold." Let us take courage then, and press bravely onward as duty leads. With words of cheer to you and your readers, I am as ever, yours for the truth, BELLE BUSH.

BELVIDERE SEMINARY, BELVIDERE, N. J.

A SONG FOR THE ARMY OF KNITTERS.

Here's a pair of warm mittens for some one—

A stranger it may be to me;
Yet I call him a friend and a brother,
Whatever his title may be.
A colonel, a captain, or private,
As equal in honors I view;
For they are the heroes of Freedom
Who prove themselves valiant and true.

And I send to them all the kind wishes
That spring from pure sisterly trust,
And ask in return that our banner
May never be trailed in the dust;
But aloft, with its starry adornings,
Un sullied and bright, may it wave
O'er the land that is sacred to Freedom,
Baptized in the blood of the brave.

I'm knitting more mittens for some one—
The task is a pleasure to me;
Yet cannot help thinking, while knitting,
Ah, who will that some one be?
And I fancy the one who receives them
Will shout to his comrades, in glee,
"Ah, some one has knit me nice mittens!
Oh, joy! what a comfort they'll be!"

And then, as he hastily tries them,
Their merits the better to see,
I fancy he'll silently query,
"Oh, who can that some one be?"
Then over the chords of his spirit
The fingers of Fancy will stray,
Till the pulses of music awaken
And throb with a tenderer lay.

Ah, then the dear image of some one.
In brightness and beauty will come
In dreams to look smilingly on him
And sing of the loved ones at home;
And the heart of the soldier will listen
Entranced to her joy-lighted themes,
Till hushed in the moan of the river
That rolls by his palace of dreams.

Then bright o'er his pathway of peril
Will glimmer Hope's beautiful star,
And his heart will grow braver and stronger
To follow the fortunes of war
For our country, her freedom and honor,
He'll triumph o'er thick-coming fears,
For he'll know there are hearts in the home-
land
Who pray for the brave volunteers.

Oh, bright to the soul of the hero
Each labor and peril will be,
While his heart o'er love's token is smuging,
"Ah, some one is thinking of me!"
Thus toil we, "an army of knitters,"
Encamped by life's murmuring streams,
While Hope, with the thread of our fancies,
Keeps knitting us beautiful dreams.

MR. J. H. PRATT.

We learn with regret but not surprise that Mr. J. H. Pratt, of Spring Hill, Kan- sas, has had a severe stroke of paralysis and is not expected to long survive. It was quite apparent at the time of our visit at his house in company with Dr. Hodgson, a year ago, that he was in a serious condition both physically and men- tally. We predicted paralysis or paresis within two years. We regretted to be obliged to report adversely upon the alleged

are lifted up and glorified. Then we become indifferent to times or places or callings. Where can we be where He is not? What can we do that He is not in it all? If we dig, He is in the plough and the clod. If we buy and sell, He is in the merchandise upon our shelves. If we sketch the landscape, we are copying one of His million revelations. If we analyze the sun, we are reading His thoughts. He is present equally in our joys and our sorrows, our hopes and fears, our temptations and trials. If we ascend up into heaven, He is there. If we make our bed in the grave, behold! he is there. If we take the wings of the morning, and dwell in the uttermost parts of the sea, even there His hand shall lead us and His right hand hold us. The infant that perishes in our arms falls asleep upon the bosom of God. Nothing can happen to you that He is not in it all. Alone, cast away upon the trackless ocean, the cold wave wraps you about and brings to an end your earthly life. But that wave, could we see its spiritual side, is but the embrace of a loving Father. The ocean were not there, nor were we there, but by His will or permission.

"We cannot be where Thou art not,
On any sea or shore;
What'er betides, Thy love abides—
Our God forevermore!"



LIFE'S PAUSES.

- A curious stranger envired in doubt,
An interrogation point toddling about,
A bundle of questions—nothing more—
Cooing and creeping upon the floor.
- A comma of sunshine, a playtime to see
The flower, the bird, the brook, and the tree;
A vision of childhood—count one for the pause—
A ripple of laughter, a golden clause.
- A stile in the pathway, a summer day,
A blissful moment too sweet to stay;
Swift semicolon of youth divine,—
Count two in tracing the raptured line.
- An exclamation—"You! O You!"
The same old story, forever new,
An arrow's flight to a soul new found,
A volume of love in a vowel-sound.
- A song, a prayer, a marriage vow,
A compound word in the chapter now,
Only a hyphen, but angels wait
And hush their anthem in heaven's gate.
- A gleam of light in the gliding years,
A colon of joy in the front appears,
A point of hope in the fleeting text:—
Our line continued in the next.
- The sentence finished, a gentle mound
By waving grasses encircled round;
A period here, but not complete,
Merely a rest for weary feet.
- A rest for the night till the morning wakes,
Till the purpling east in glory breaks;
Fate writes a dash for the great To-Be—
Beyond Time's bracket—Eternity.

Few people are aware, probably, of the great amount of valuable work that is being done at the Harvard Peabody Museum of Archaeology and Ethnology, says a Cambridge special to the *New York Sun*. A vast deal of original investigation is being carried on in Mexico and Central America under the charge of Professor F. W. Putnam, the curator of the museum. But one of the most valuable workers for the museum is Miss Alice C. Fletcher. She has been devoting herself for many years to the study and improvement of the Indian race in America. Her long visits to the Omaha, Ponca, Winnebago, Sioux and Nez Perce Indians have given Miss Fletcher a deep insight into the character of the Indian race, and have enabled her to obtain for the museum trophies and relics from the different tribes which have probably never been seen before by the eyes of any other race. Among these curiosities is the sacred pole of a tribe with the scalps of noted enemies attached. There are also arrows associated with mystic ceremonies and the sacred pipe of the tribe. Miss Fletcher's efforts have not been unappreciated. A recent gift to the museum of \$50,000 for the foundation of a fellowship has been presented by Mrs. Mary Copley

Thaw, who has specified that the first holder of the fellowship shall be Miss Fletcher, and that she shall retain it as long as she lives and carries on her work among the Indians. This establishes for the first time in Harvard University a fellowship for a woman. The fellowship is to go to Miss Fletcher's successor when she dies or retires, to be used in philanthropic and scientific work among the North American Indians.

Mrs. Marietta M. Bones, the South Dakota woman suffrage advocate, urges that the Indians be removed from the Northwest, and makes this suggestion: "If it is true, as reported, that large districts of Vermont, Massachusetts and New Hampshire have been almost depopulated by reason of the inhabitants seeking homes in the more genial and fertile West, it would be a wise plan for the government to try the experiment of colonizing the 'noble red men' in those deserted districts, where they would be in the immediate vicinity of their solicitous friends and admirers, and far removed from the vicious frontiersman and cowboy of the West."

The following, in regard to women inventors, is from an article by Mrs. Sara A. Underwood, in the February number of the *New England Magazine*: "The steady increase of patents granted to women since scientific studies have been opened to them explains in part why inventions by that sex have been heretofore so rare. A list recently published gives the number of patents granted to women inventors by the United States Government, from the year 1790 to July 1, 1888, as 2,300. After 1809 to 1815, only one patent was issued. From 1837, the number of women inventors increased rapidly. In 1870, the number was sixty; in 1887, the number reached 179. If last year's list were published, it would probably show a still more rapid advance. And these inventions take a wide range, from mere household and dress inventions to railroad journal-boxes and submarine telescopes. In addition to the better scope and invitation for inventive genius which wider knowledge gives, the more independent position of women now requires less moral courage on their part to apply for patents than would have been necessary at an earlier period."

Mrs. Anna C. Fall, who was admitted to practice at the bar in Boston the first of the week, is the wife of George H. Fall, of Malden, who is already a member of the bar. She began the study of her profession in March, 1889. She will practice law with her husband. The two will not be in partnership at the beginning, as the state law does not permit of contracts between husband and wife, but it is their intention to petition the legislature now in session for the passage of an enabling act which will permit of their forming a co-partnership. For the present the style of the firm will be George H. & Anna C. Fall. If the passage of an act is secured the sign will read "Fall & Fall." Mrs. Fall is a student of the Boston University and is one of twelve candidates appointed by the faculty for the position of class orator. Boston has now three women lawyers, Mrs. Leila Robinson-Sawtelle, Alice Parker and Mrs. Fall. Miss Mary Green, who at one time had an office in the city has moved to Rhode Island.

He was a young man who had been a few years married. In answer to a question about pin money he said: "I get my wages every Saturday night. I carry the money home and give every cent of it to my wife. If I want any I ask her for it. She buys what we want, and puts in the bank all we can spare. It is as much her interest as it is mine to save all we can. If she is fit to be my wife and to bring up the children she is fit to be trusted with the money, and I never ask her what she does with it." Another man, who receives monthly wages, said: "When I am paid I hand over to my wife as much money as she earned before we were married, and that was \$4 a week." There is peace in both these houses. There is no need of comment.—*Woman's Journal*.

Mrs. Elizabeth Fogg, who died recently in New York, left \$945,000 in specific bequest, of which over \$600,000 goes to educational and charitable institutions.

Eutrasia Catal is a girl in Buenos Ayres, who is now known as "the first citizeness" in consequence of the part which she played during the revolution. During the strug-

gle she showed so much courage that she was chosen by an operative society as their leader during the demonstrations of joy at the fall of Celman. She was dressed in white, with a red scarf across her shoulders, and was drawn in a triumphal car, from which she addressed the crowds who assembled to hear her.

Rev. Florence Kollock, the popular pastor of the Universalist church of Englewood, has a salary of \$2,000 a year. Miss Kollock is a very broad-minded woman and searcher for truth; she is a very successful organizer, and has the happy faculty of setting her whole parish at work, and thus interesting each one. She has a large and enthusiastic following of young people, which must be a power for good in the community.



SPIRITUALISM AND PSYCHICAL RESEARCH.

TO THE EDITOR: It seems to me that every earnest and intelligent person must be deeply interested in any movement looking to the better understanding of the evidences of a future life. But probably no two persons will be satisfied with the same mode of reaching satisfactory proof. It is both unmanly and unkind to affirm that honesty and intelligence will reach the same conclusions that I do. In discussing the various organizations now at work on this topic, each one must be permitted to follow his own convictions in the spirit of fairness. It is perfectly in the line of legitimate discussion to drive an opponent to the wall by an honorable use of our own weapons, but to call him unseemly names because he does not yield when I think he has been vanquished, is unworthy and beneath an honorable antagonist. It must be admitted that this whole field of thought rests on opinions reached from the testimony of our senses. We may be still in the same line of honest and intelligent research and differ widely as to the proper way to reach the truth. I may say in this line that I have quite clear convictions as to the value of what is now called "psychical research," both in relation to the parent society in England and its abandoned child in America, as also the new one now seeking recognition as purely American. No one can well doubt the candor and intelligence of these persons who represent these societies; and if engaged in any department of study in the range of their sensuous faculties they would no doubt bring to us valuable results of their work.

Allow me to affirm my deep and well considered conviction that there is nothing in this so-called "psychical science" to aid in the investigation of true Spiritualism. If this is due to my lack of insight of facts and fancies outside of mental processes, then there is no hope for me. I speak thus plainly because many old-time and intelligent Spiritualists have slakened their zeal since the appearance of this new promise from "psychical research," hoping that more effective means of knowledge will reach them made to order. I wish to give them this timely warning that their hopes will fail from this direction. Up to date, "psychical research" has done nothing but to invent a few fanciful terms that can have no possible bearing on the subject of inquiry.

In THE JOURNAL of February 14th, Alfred R. Wallace is quoted as saying "The number of men eminent in literature, art, and science who have joined the society (for psychical research) and have contributed to its proceedings, has given the objects of its inquiry a position and status they did not previously possess, while the correctness, and thoroughness, the literary skill and philosophic acumen with which the evidence has been represented to the world, has compelled assent to the proposition that the several classes of apparitions known as doubles, phantasms of the living or the dead, spectral lights, voices, musical sounds, and the varied physical effects which occur in haunted houses, are real and not very uncommon phenomena; well worthy of earnest study and only doubtful as regards the interpretation put upon them." Very well! To me this puts the subject of Spiritualism out of the psychical court as having no jurisdiction. It is the old story of the man whose sight had been partially restored—"I see men as trees walking." It is well

termed the "census of hallucinations." What in the name of common sense we learn from a "phantasm?" It is to none of our objective senses, reach none of the avenues by which we gain knowledge. To say that we "phantasm" and then affirm that it was not a dead friend is a misuse of language. We have no means of knowing what it is. Here is the fatal point in "shic" study. If a "phantasm" has power of speech or motion to convey something known only to me and my father, then it is fair to affirm that its inspiring agent, but "censuration" never reports in clear either sight or hearing.

"Psychical research" has undertaken to map the geography of a continent by the reach of those who use the methods of survey. Their telescopes pointed in the opposite direction from planet they wish to view. They associate unrelated subjects. Sensations as studied from the laboratory are not "phantasms." They are to us only as they appeal to our recognition. If they are aught else cannot possibly be of interest to Spiritualists. They are no doubt of "scientific" value to those who are ested in "speculation," but this should divert Spiritualists from their already sure foundation in the natural use of powers. Not a whit of testimony con from a spiritual séance or zealous confidant should be taken with the least confidence till our sensuous means of knowledge been reached. We are not interested to affirm or deny the character of phenomena that do not come within our ability measure. What if great minds like Wallace do believe that "phantasms," "apparitions," and "hallucinations," forms of spirit manifestation? So more than any psychical research society will admit, and has only the value of conjecture without defined evidence as effect asserts. In the absence of testimony the conjecture of one person is as valuable to the question as another's.

Mr. Wallace, like other mortals, be limited to the use of his natural faculties by which he, like the rest of us, came a Spiritualist, and I am sure if "eyes had not seen" nor his "ears had heard more than has been reported," "psychical research" he would not, as now, stand the very front ranks of defenders of an ancient cause. Any person who would abandon theory and wait on the nature of his senses will in due time be sure of immortality. And I predict that no church or religion will stand the test the coming ages that does not strongly centuate a demonstrated future life. harm can come of perfect candor in these matters; and the sooner our faith is measured by demonstrated knowledge the sooner the world will realize its highest hopes. appeal to speculation, philosophy or science, can help us in the attainment knowledge that can come to us only as Spirit-world may see fit to disclose.

S. D. BOWKER.

KANSAS CITY, Mo.

LETTER FROM A VETERAN CONTRIBUTOR.

TO THE EDITOR: Please allow me space in your brave and earnest paper for a special and somewhat peculiar object. I am about entering upon the eightieth year of my earthly life and already begin to feel proud of my anticipated octogenarian venerableness and to claim some special reverence from your readers and contributors, with some of whom I have exchanged thoughts through your columns for twenty years or more. Let all my old JOURNAL associates take due notice and act accordingly! In all soberness, I feel that I may safely rely upon my fellow workers to join with me in thankful congratulations that after so many active and laborious years I am still able to do something for the truths we all love, even though it be but occasionally to fill acceptably a column or two of our favorite paper. Still more confidently may I rely upon your sympathetic congratulations for the undimmed brightness of the faith that just beyond the death passage there is awaiting us all a far more joyous and efficient activity for humanity's welfare. Let me here assert it as firm conviction that my own extended mental activity has been owing almost wholly to the advent into my life of the new Spiritualism, with its conscious, unseen, helping influences. All honor then to the new faith and help also, so far as may be in our power, both in the here and hereafter.

But the special object

materializations occurring at his residence through Mr. Aber, and did it as mildly as possible. We have been repeatedly urged to take editorial notice of Mr. Pratt's wild statements made subsequent to the brief publication of the result of our investigation; but believing him to be not only the victim of disease but of a widespread scheme to get money out of him by different methods we refrained. We pitied the sick man and deplored the plucking process too deeply to aid those who were confiding him, by furnishing them further excuse for offering sympathy—to be paid for in good round sums of currency. For all that he has done to injure THE JOURNAL and misrepresent its editor he is freely forgiven. Whatever charges may be justly brought against Mr. Pratt prior to his publicity in connection with his supposed psychological researches, we believe that since then he has been the victim and the sufferer. From the bottom of our heart we pity the man; we hope those who have taken advantage of his credulousness and prejudices will repent and make restitution.

H. M. Rothhammer writes: Your notice of a meeting of prominent thinkers and workers among the ladies, at your residence, suggested the accompanying thoughts, which I place at your disposal, should you deem them worthy your notice. [Printed in another column.—Ed.] Those noble ladies deserve the admiration and thanks of every thinking mind. "Pressing Questions of the Hour," in THE JOURNAL of March 7th, is forcible, to the point and very practical; also "A Woman's Suggestion," in the same number. "High License and Inebriate Asylums," of same date, deserves the careful study not only of all legislative bodies and church organizations, but of every individual. Philanthropists will find in it a suggestion for saving many unfortunate human wrecks. I have sincere respect for your worthy labors in humanity's cause.

Mrs. Clara Bisbee, Clarkson st., Dorchester, Mass., writes: "For three years the Boston Society for Ethical Culture has held its meetings at my house. This was due to my inability to prepare essays for public delivery, while striving through the week for means to educate my sons. Circumstances have changed, since now my father and Mr. West, of the New Ideal, whenever possible, will cooperate with me in Dorchester." Mrs. Bisbee, who is an earnest worker in the field of moral and religious reform, solicits contributions of money to enable her to carry on her work, which is one deserving of encouragement and support.

W. Z. Hatcher, Cleveland, in renewing his subscription to THE JOURNAL, writes: I have taken THE JOURNAL since 1866. It has been to me a fountain of intelligence and of inspiration to thought; have ever found it devoted to the cause of truth, earnestly arrayed on the side of justice and indefatigable in its efforts to expose fraud. I can earnestly recommend it alike to believers and investigators as an uplifting guide in their search for testimony and higher development in the spiritual philosophy. To me it is an invaluable guide, a grand teacher and an ever pleasant companion.

Mr. J. H. Marshall in renewing his subscription writes: I desire to express my appreciation of THE RELIGIO-PHILOSOPHICAL JOURNAL; but my continuous subscription running back into the sixties makes it more forcible than words. The change in form I am getting used to and like, and the advance from a phenomenal to an ethical and more spiritual basis cannot but be gratifying to your readers who appreciate progression and advance thought.

Hood's Sarsaparilla

Is prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies. The combination, proportion and preparation are peculiar to Hood's Sarsaparilla, giving it curative power not possessed by other medicines. It effects remarkable cures where others fail. "I consider Hood's Sarsaparilla the best medicine I ever used. It gives me an appetite and refreshing sleep, and keeps the cold out." J. S. FOGG, 106 Spruce Street, Portland, Me.

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints. It overcomes that extreme tired feeling, and builds up the system. "Hood's Sarsaparilla was a God-send to me, for it cured me of dyspepsia and liver complaint with which I had suffered 20 years." J. B. HORNBECK, South Fallsburg, N. Y.

Purifies the Blood

"When I bought Hood's Sarsaparilla I made a good investment of one dollar in medicine for the first time. It has driven off rheumatism and improved my appetite so much that my boarding mistress says I must keep it locked up or she will be obliged to raise my board with every other boarder that takes Hood's Sarsaparilla." THOMAS BURRELL, 99 Tillary Street, Brooklyn, N. Y. "I find Hood's Sarsaparilla the best remedy for impure blood I ever used." M. H. BAXTER, ticket agent, P. & R. Rd., Bound Brook, N. J.

"Hood's Sarsaparilla takes less time and quantity to show its effect than any other preparation." Mrs. C. A. HUBBARD, N. Chili, N. Y. "My wife had very poor health for a long time, suffering from indigestion, poor appetite, and constant headache. She tried everything we could hear of, but found no relief till she tried Hood's Sarsaparilla. She is now taking the third bottle, and never felt better in her life. We feel it our duty to recommend it to every one we know." GEORGE SOMERVILLE, Moreland, Cook County, Ill.

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

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DONALD KENNEDY of Roxbury, Mass., says

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BOOK REVIEWS.

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

Therapeutic Sarcognomy. The Application of Sarcognomy, the Science of the Soul, Brain and Body to the Therapeutic Philosophy and Treatment of Bodily and Mental Diseases by Means of Electricity, Nervaura, Medicine and Haemospasia with, a Review of Authors on Animal Magnetism and Massage, and Presentation of New Instruments for Electro-Therapeutics. By Joseph Rodes Buchanan, M. D. Boston: J. G. Cupples & Co. 1891, pp. 671. Price, \$5.00.

This book which opens with two pictorial illustrations of sarcognomy presenting the anterior and posterior aspects of the human body, aims to explain the relations of the soul and the brain—a very difficult undertaking, and their joint action as the source of vitality. This it claims to do not theoretically merely but, experimentally and pathologically. The anatomical, neurological and therapeutic relations of the spinal column are considered. The work attempts to explain the vital relations of all parts of the brain, to give a new view of health and its preservation, to illustrate the application of the psycho-vital forces, to explain the physiological power of the occipital region of the brain, to give the laws of treatment for the abdominal and crural regions, and disclose the sub-human elements in man, illustrating the philosophy of evolution. An exposition of pneumatic treatment guided by sarcognomy, examination of the animal magnetism of Deleuze and Esdaile, illustrations of the practice of the author's treatment, his news of hygiene, a review of electro-therapeutics and explanation of electro-therapeutic apparatus, with a complete code of practice in diseases generally, go to make up the work which, although replete with ideas and suggestions, some of them novel, contains a great deal of thought which, true or false, must be carefully verified by the methods of science before it can be accepted by the scientific world. Dr. Buchanan personally may have proof of propositions that, unsupported by objective evidence, must remain to others mere speculations. Sarcognomy is a word coined by Dr. Buchanan to represent a new science which he teaches as a portion of philosophic biology. The word comes from *sarkos*, flesh, and signifies the development and character of the living body. The chart of human sarcognomy shows how all important portions of the body express the soul as well as physiological action, and offers the basis of artistic expression in sculpture and oratory. Other works by Dr. Buchanan are in preparation to expound what he regards as a new science. His work shows ability, patience and industry, even though some of his conclusions be regarded as unsubstantiated.

NEW BOOKS RECEIVED.

Different New Testament Views of Jesus. Joseph Henry Crooker. Boston: American Unitarian Ass'n; Dramatic Sketches and Poems. Louis J. Block, Philadelphia: J. B. Lippincott Company; Chicago: A. C. McClurg & Co.. Price, \$1.

MAGAZINES FOR MARCH NOT BEFORE MENTIONED.

The Home-Maker. (New York.) An unusual variety of reading is to be found in each department this month.

The English Illustrated Magazine. (New York.) The following articles indicate the variety of reading to be found in this monthly for March: Impressions in Cairo; The Traditions of the Baymen; A Day in Kyoto, and Cannes Flowers.

The Homiletic Review. (New York.) The several departments are well filled.

The Phrenological Magazine. (New York.) Descriptive articles upon Hon. George Bancroft and Mrs. E. D. E. N. Southworth are well worth reading.

The New England Magazine. (Boston.) The opening article for March is a valuable and interesting one, entitled Harvard College during the War of the Rebellion, by Captain Nathan Appleton, who belonged to "the great and glorious class of 1863." Photographs of Prof. Eliot, Prof. Agassiz, Col. Henry Lee and General Chas. Devens and others add to the attractiveness of the sketch which is full of facts and incidents of the war of the Rebellion and College life. George Herbert Stockbridge gives the early history of Electricity in America. A Master From the States; Photographic Illustrations of Poetry, and The Problem of the Unemployed are among the other contributions. This is an unusually valuable number of a publication entitled to rank among our best monthly magazines.



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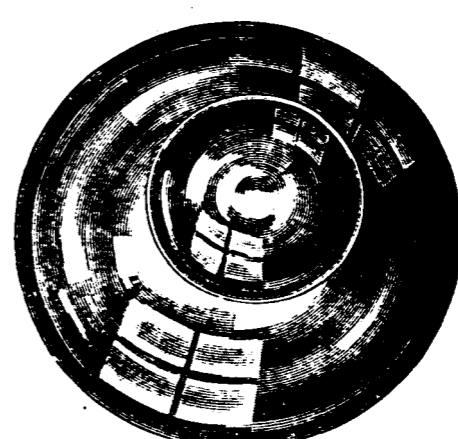
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Rational Yet Reverent. For those who believe in Religion, but question miracles, and everlasting punishment, and fail to see the justice in schemes of vicarious atonement. UNITY stands for a Religion that is rational and a rationalism that is religious, and for a religious fellowship that welcomes all who wish to work together for the advancement of Truth, Right and Love in the world. 32 columns, including a sermon every week. \$1.00 a year, but to a new subscriber, mentioning this advertisement, it will be sent a whole year for 50 cents. CHARLES H. REEB & CO., Pubs., 175 Dearborn St., Chicago.

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Edited by M. L. Holbrook, M. D., Editor, Author and Publisher, with an Appendix on the Care of Children, by Dr. C. S. Lozier, late Dean of the New York Medical College, for Women, &c.

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, parturatory and preventive training, rather than course of remedies, medications and drugs. Price, \$1.00.

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WHY HE DIDN'T PROPOSE.

Your foot is the tiniest that trips, love,
Through the maddening maze of the waltz;
Two blossoming buds are your lips, love,
Your eyes say your heart is not false.
Your hands are so dainty and white, love,
Your figure so wondrously fine,
That I'm tempted almost, but not quite, love,
To say I adore you—be mine!
But no! there's a frightening fear, love,
That will not allow me to speak;
You're spending three thousand a year, love,
I'm making twelve dollars a week.
—MUNSEY'S WEEKLY.

God hath said,
Hath proclaimed it through farthest space,
In words as strong as the lightning,
In laws that shall outlast the mountains;
"Every one shall possess in beauty
That beauty which he possesses in life.
"Every one shall hold in darkness,
That darkness to which he clung in life.
"Every one shall ascend unto Me,
Who truly wills to ascend unto Me.
"For I have given him wings,
And if he clip these wings
Who is in fault?
"For neither in the highest heavens,
Nor in the earth,
Nor in the waters,
Nor in the air,
Nor in the fire,
Nor in any element,
Can the spirit escape the consequence of its acts.
"It cannot be forgiven:
It must purify itself.
It cannot be atoned for, or redeemed;
It must purify itself,
It must purify itself!
"Sacrifices cannot make it beautiful;
It must purify itself!
"Offerings nor prayers can adorn:
It must purify itself,
It must purify itself!
IT MUST PURIFY ITSELF!—FROM THE BOOK OF FO.

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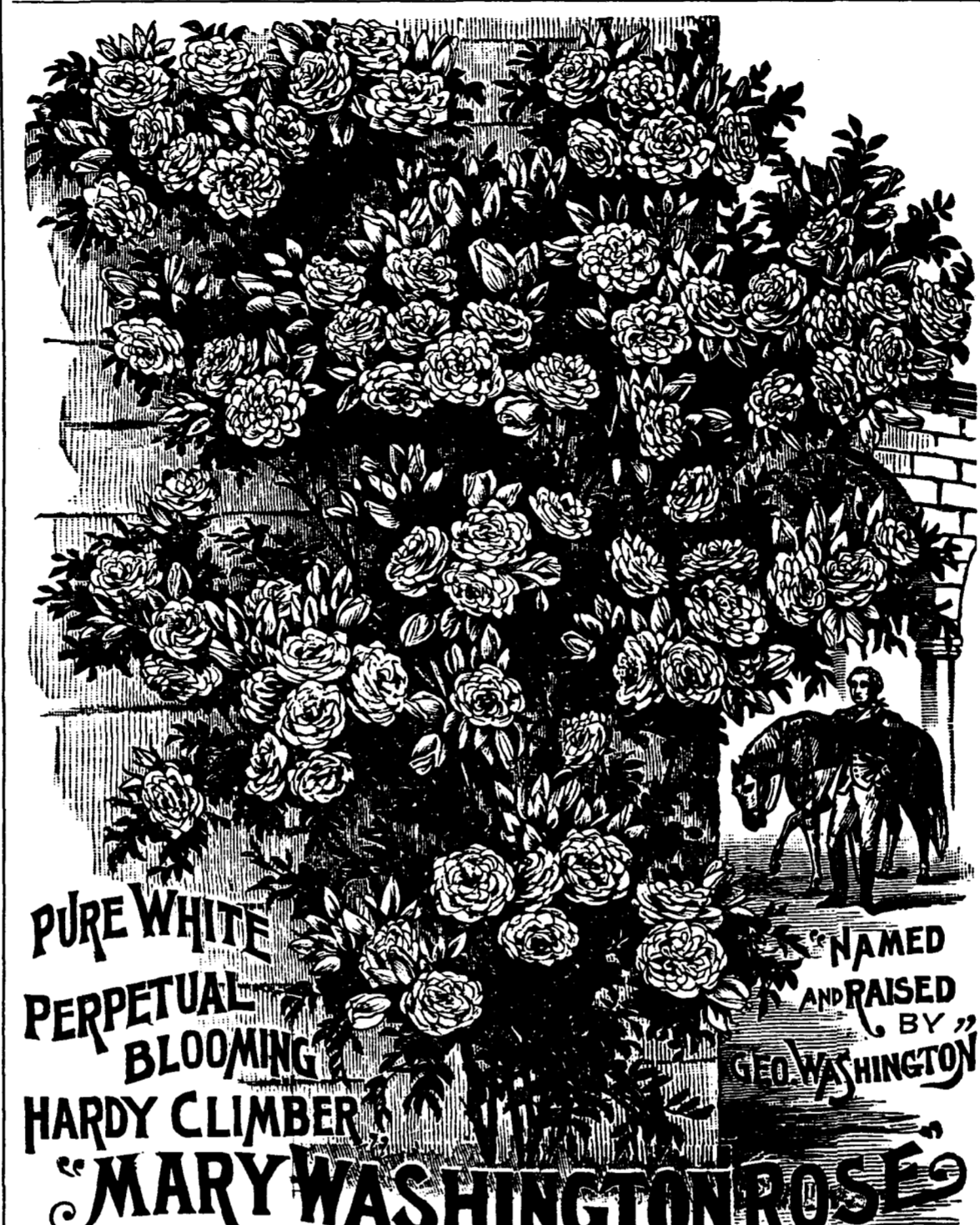
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John Halifax Gentleman. By Miss Mulock.
In Darkest England. By Gen. Booth.
Love, the Greatest Thing in the World. By H. Drummond.
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It is not the extremes of heat and cold so much as the sudden changes in temperature that cause certain climates to be unhealthful. When, however, the system is invigorated with Ayer's Sarsaparilla, these changes are rarely attended with injurious results.

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"FRICTION POLISHES."

The competent housewife understands how to keep her silverware and all the metal furnishings of her home bright and shining. The engine-wiper knows that only by watchfulness and regular rubbing can he keep his charge in good working order. Both men and things are frequently impaired or ruined, either because they are not of the stuff demanded for the work in hand or because of the barbarous methods used in polishing. Many a thinker and reformer fails in the hour of greatest promise. Sometimes it is because the physical constitution and nervous organism is unequal to the friction engendered; sometimes because the nervous energy which should have gone into courage and fortitude has been absorbed by conceit and abnormal individualism; and again, because his machinery does the work so much better than it was ever done before that it excites the fears and jealousy of other and less advanced thinkers and reformers. Yet no thinker, no reformer ever develops his powers in their completeness except under the friction of opposition and hardship. If he grows into a well rounded

character and is fortunate enough to retain a good degree of physical vigor, and above all a sublime faith in the final triumph of truth, the cause he champions is sure to be the gainer whatever may be his own fate.

THE JOURNAL was originally built as a spiritual locomotive, so to speak. It has been surrounded from the first by volunteer polishers who would have wiped it out of existence could they have had their way. But it has proven to be made of metal that neither fire, acids nor friction can destroy. Its constituent parts were selected and tempered in the psychical world by master mechanics, and it has never failed to "get there." Sometimes the track has been precariously slippery but the sand-box has never been empty, and a fresh supply of grit has caused the ponderous driving wheels to grip the rail and pull the load.

Now all I ask as a publisher is that those who have confidence in THE JOURNAL as an engine of progress shall keep it generously supplied with fuel. It can stand any amount of frictional polish, no end of steep grades so long as the coal and water are plentifully supplied. But the locomotive driver cannot leave his charge to mine coal, dig wells or regulate windmill pumps. He is ready to do his part, but you must do yours. If you want that locomotive to pull you and your friends through the Slough of Despond across the Desert of Doubt over the Mount of Sorrow into the Golden City of Happiness you must cheerfully and enthusiastically do your part.

Don't forget that THE JOURNAL is sent three months on trial for 50 cents. Induce your friends to make the trial.

A first class paper cannot be published for less than \$2.50 per year. Five cents a week is a trifling sum to pay for such a paper as THE JOURNAL. The larger the subscription list the more can be expended in improving the paper.

Remember that I will send THE JOURNAL one year to five addresses for \$10; provided names and money are sent together. The names may be of old or new subscribers or a part of each.

In order to give further variety and interest to this page I this week establish a department which I think I will call "The Growlery" wherein all, whether friends or foes, are welcome to state their complaints of or objections to THE JOURNAL in brief terms, but over their own names. The omission of name being at the publisher's option.

THE GROWLERY.

A correspondent, whose name is considerably suppressed writing from Philadelphia, under date of March 17th, says:

Why don't you publish more accounts of phenomena? They are what I want to read. I have been a Spiritualist for more than thirty years, but I am as interested in hearing and reading of the phenomena as ever. I was urged to subscribe for your paper three months on trial; the time is about out and I don't want it after. You publish a high-toned paper, I suppose, but it makes me think too hard; I don't want to have to think when I read; I want to be entertained.

The editor would be glad to aid in conducting original experiments, and to publish results, but to do this involves a large outlay of money. Who will supply it? He is constantly soliciting well authenticated cases of spontaneous phenomena and reports of carefully conducted investigations. The files of THE JOURNAL for the past year, and always, for that matter, are rich in interesting accounts. But to fill a paper with stories of what inexperienced or credulous people think they have seen or heard, and which in most instances are known by the editor to be open to grave doubt or wholly worthless, would be a waste of space and an injury to Spiritualism, however greatly it might "entertain."

Is it not about time, after thirty years of seeking, for this correspondent to go to doing? What has he ever done to advance Spiritualism or make the world better? He don't even want to think. Evidently THE JOURNAL is not the paper for him; it is only useful to those who have some power and inclination to think.

A man whose "bark is worse than his bite," writes on March 14th, from Hartsville, Wyo., thus:

DEAR SIR: My subscription is out on the 11th of next month, if I am not mistaken; you will please let it stop then. While I agree with you in putting down frauds and helping on investigation of Spiritualism, I don't like the trash that gets into your paper; for instance, an article by Mrs. Ursula N. Gestefeld, on "Christian Science." Christian humbug, drive! You seem to care more for what some Methodist or Universalist may say of you and your paper than you do for those inside of your own ranks. Taffy is great, and you seem to have great capacity for taking it in large doses. When a person cannot get along without your paper, if they state the truth, they will simply say that they cannot think and want somebody to think for them. Well, I am not of this class. I do my own thinking. I don't see what vitality you are going to get out of non-Spiritualists. I have this to say, if you are publishing a paper for non-Spiritualists, just keep on doing so. If you should take a notion to publish a paper for Spiritualists, then I shall most likely subscribe again.

This brusque brother thinks he can think. Well, that is something, but if he will do as much profound thinking in a year as Mrs. Gestefeld does in a week, he will have more respect for her thought and less self-assurance. To denounce as "drive," merely because one does not comprehend, or, comprehending differs, is the habit of untrained minds. The publisher presupposes that Spiritualists have graduated from spiritism, and do not need further knowledge of spirit phenomena to

fortify their professions, but seek to perfect themselves in spiritual philosophy and all that this implies. Hence he endeavors to present the proofs of phenomena in a way to impress all candid and sympathetic outsiders; and to advocate only such methods of research as shall yield verifiable, valuable results. The brother from Wyoming will grow into larger views in time, in the meanwhile I wish him well, and look for a new subscriber to fill the vacancy.

Mrs. Carrie McCall Black, who has been so active in organizing the Spiritual Society at Omaha, lately christened a baby at the Sunday meeting. The society presented the child with a silver mug and also tendered thanks to Mrs. Black and presented her with a gold pen and holder, a token of esteem and love.

William H. Johnson, sr., Scranton, Ia., writes: I will be seventy-nine years old on August 5th. I have taken the paper, THE JOURNAL, over twenty years, and I like the editor for his fidelity to truth and his opposition to all frauds and mountebanks. This may be my last letter to you, but I hope not.

THE JOURNAL BINDER.

Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of; and a size suitable for THE JOURNAL in full cloth with the side stamped with the name of the paper in full gilt, will be furnished subscribers for *seventy-five cents*, which is fifty cents less than retail price. They will be supplied to none but subscribers at the reduced price. At the end of the year the numbers can be removed, if desired, and the binder is ready for the next year, and as good as new; or the volumes can be left in the covers and put upon the library shelf, and another binder procured. Every number has articles of permanent value—as good years hence as during the week of issue.

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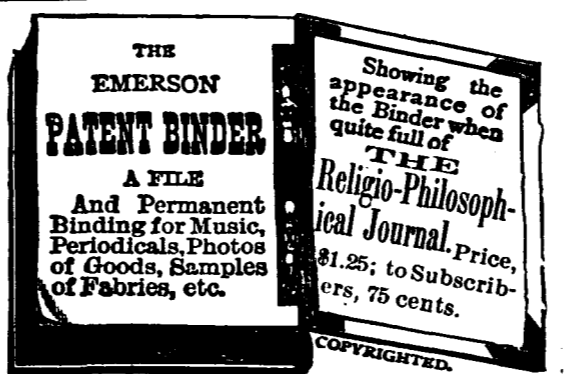
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MICHAEL JOONNEL

Extract From a Letter of the

Rev. W. C. Kampmeier, Lowell Wash. Co. O.
After the second dose of the Nerve Tonic which I ordered for my little son upon the advice of Rev. E. Koenig, the spasms disappeared and no symptoms shown since four weeks, although the attacks came from 15 to 20 times each day before. The child was so delicate that it could hardly stand or walk, now it is playing in the yard and has gained 3½ lbs. in weight. Although the Rev. Koenig had expressed but little hope that the Nerve Tonic would help, I thank God, that I followed his advice and shall recommend the remedy to all sufferers.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.
This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the
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