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

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TOPICS OF THE TIMES.

The *Rebus*, of Russia, treating of dreams which have been realized, says: M. Masein relates the fact of the appearance of a father to his son and his declaring to him that with a certain notary were documents indispensable to the winning of his suit in court.

The celebrated Russian prestidigitateur, Leon Peusner asserts, says *Revue Spirite* for April, that direct writing by spirits in séances under the control of M. Theodore Munster at Proseurow (Little Russia) as well as materializations, playing on the piano without contact and displacement of furniture, are something more than skillful juggleries.

Ex-senator Palmer, president of the World's Columbian Exposition, said to a representative of the press lately: If I know the mind of the directorate it is to open the doors of the great show Sundays. Possibly it will be decided to close them half the day, during the morning, and keep them open from 12 o'clock. The machinery will not be running, as it is best to have one day of rest for the exhibitors. But the show will all be there and the people can see it that day as well as any day of the week. We consider the best interests of Chicago in making that decision, for otherwise the grogshops of the city would be crowded with visitors.

The evolution of electricity was thus recently described by Dr. C. F. Chandler in a lecture before the Columbia school of mines: All the energy in the world comes from sunshine. Even the energy in the electric battery that rings the door-bells of our homes has its origin in the light of the great solar system. The force in the copper wire that sets the bell to ringing comes from the zinc plates in the battery jar. The energy in the zinc plate comes from the anthracite coal with which it was burned when taken from the mines, and finally, the energy in the anthracite coal was put there by the sunlight that fed and nourished it when it existed, ages ago, as trees and plants.

In his very able review of Prof. William James' work, "The Principles of Psychology," Prof. F. W. H. Myers, in the April number of the "Proceedings of the Society for Psychical Research," says: There has been much reduction of alleged supernatural phenomena to causes familiar to materialistic science. There has been much insistence on views of "multiple personality" and the like, which are dreaded by many minds as destroying the spiritual unity of man. There has, in short, been a complete acceptance of those analytical methods to which the partisans of the mechanical view of the universe appeal with an air of triumph which to us seems at least premature. But on the other hand we have collected much new evidence of a positive kind. There has been what we regard as adequate evidence of telepathy—a power of direct communication from mind to mind which is difficult to reconcile with the ordinary materialistic synthesis. There has been evidence also—less in quantity, but to me convincing—of clairvoyance—of the supernormal acquisition of knowledge as to present, past, and perhaps even future things. And

there has been evidence which points *prima facie* to the agency of departed personalities, although this evidence has also been interpreted in other ways.

"Decoration" Day, "Memorial" Day, the Grand Army of the Republic, and the War of the Rebellion are inseparably connected with the holiday which has now become an established American institution, writes Albion Tourgee in the *Chicago Inter Ocean*. Whether it should be termed "Decoration" Day or "Memorial" Day has been and still is a mooted question. In public parlance and by legal enactment it is known as "Decoration" Day; by the action of the National encampment of the Grand Army, in 1882, it has since been known in that body as "Memorial" Day. The question of its designation is not without historical interest. The periodical decoration of the graves of those who fell during the war of rebellion, began before the close of that struggle. In several instances it was participated in by schools and the people generally. On the 13th of April, 1862, (one year after Sumter fell, four ladies, in company with Chaplain May, of the Sixteenth Michigan Volunteers, decorated the graves of the soldiers buried on Arlington Heights. In May of the next year the same ladies with a number of others repeated the ceremony at the same place. At least one of them, Mrs. Evans, afterward of Des Moines, Iowa, has left on record the fact that the little coterie called this service their "Decoration" Day. In May of the next year, 1864, it was repeated on a somewhat more extended scale at Fredricksburg. It is claimed for these ladies that by this periodic action and by the use of the term, "Decoration Day," they became the originators of the May festival of patriotic and heroic commemoration. So far as any one individual can claim credit for what soon became a universal impulse this is probably correct. At least it is better founded than any other which has come under the Bystander's notice. It is probable, however, that both the date and character of the observance were more the result of the events of that historic month of May, 1865, than of any individual act or suggestion. It was the hour of triumph and the month of flowers.

The Archbishop of Mexico, who died last February, was, says *La Ilustracion Espirita*, a Spiritualist, convinced of the great truths our philosophy contains, but he lacked courage to place his belief above his social position and risk his high rank in the Catholic hierarchy by avowing himself an adept of the new science. He was known in ordinary life as Belgaio Antonio Labsatida y Davolo. It may be added to these notices of the advance of Spiritualism in Mexico, that the *Revue Spirite* of April says: "General Refugio Gonzales (the editor of *La Ilustracion Espirita*) writes us from Mexico that in that city there is a vast current of Spiritualism; that men in high station like the archbishop, the president of the Republic and three ministers are acquainted with our doctrines and adopt them, without, however, making use of them as we do. There are veritable conversions among the savants, that of Alphonse Herrera, the learned naturalist, who has taken the thing to heart and is making an active propaganda; and the same has taken place with the first female doctor in medicine, a writing medium of the best kind and a rare clairvoyant; she

at first concealed her belief, but now she has by a sort of masonry of adoption, affiliated with herself a great number of lady Spiritualists, and all of them are making an active propaganda in such way that Spiritualism is making enormous progress in Mexican society." In the Island Mauritius also, says this sage journal, Spiritualism is creating great interest. "In Roumania," writes Mr. Yangkis, "Spiritualism is advancing every day here, which is for us a great satisfaction; we are engaged in founding a Spiritualist society, which will propagate our doctrines in Roumania and which will weaken the hold of materialism newly planted in this country." In Australia, M. N. Joubert says in same journal: "The great mediums who visit Australia all complain that the climate is against them, for it diminishes their powers quite sensibly." At Sydney the sea breezes enervate the people especially in the summer, and this must act magnetically on persons endowed with mediumship. The great business activity may also have its influence adverse.

In his recently published essay on Herbert Spencer's Synthetic Philosophy B. F. Underwood says: "One anti-theological writer characterizes Spencer's thought as a 'spook' philosophy; on the other hand, an idealist, a disciple of the late Thomas Hill Green in the latest number of the *Journal of Speculative Philosophy* speaks of 'the philosophy of scientific materialism and agnosticism of which Mr. Herbert Spencer is the most distinguished exponent,' of the 'full-fledged scientific materialistic philosophy of Lewis and Spencer and their adjutants,' ignoring the fact that in Spencer's philosophy, conceptions of matter and motion are treated merely as symbols of an ultimate reality which is manifested beyond consciousness as matter and motion and in consciousness as feeling and thought." In regard to this persistent misrepresentation of his position Herbert Spencer in a letter read before the Brooklyn Ethical Association last Sunday evening, says: In olden times persecuting priest-hoods were content if a so-called heretic would recant and say he agreed with them. Whether he did at heart accept their belief was a matter of indifference so long as he outwardly confirmed and expressed that belief. These tactics have in our days been inverted. Defendants of the established creed, no longer able now to produce apparent agreement by force, exaggerate as much as they can the disagreement, so as to make their antagonists hateful. Persistently ascribing to them views they do not hold, they thus furnish themselves with weapons of offense, and they find the weapons so convenient and effective that no proof that they are false weapons will make them desist from using them. I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive proof than I have repeatedly done, as you know. My antagonists must continue to vilify me as they please; I cannot prevent them. Practically they say: "It is convenient to us to call you a materialist, and you shall be a materialist whether you like it or not. In my earlier days I constantly made the foolish supposition that conclusive proofs would change beliefs. But experience has long since dissipated my faith in men's rationality."

THE BILL AGAINST FRAUD.

On the 16th page will be found a summary by a JOURNAL representative of the latest proceedings and present status of the bill now before the Illinois legislature. We have thus far given comparatively little space in THE JOURNAL to the advocacy of the measure, for the reason that it has seemed unnecessary. We had supposed that a law so short, specific, perspicuous, and meritorious would be readily mastered, understood and approved by all honest people professing Spiritualism and possessing average intelligence. This would have been the case had not certain schemers in combination with known frauds combined to defeat the measure by befogging the issue and by wholesale and willful misrepresentation of the bill. We once more invite the attention of sober-minded, intelligent, well-intentioned people to the measure which reads:

Every person who for profit or gain or in anticipation thereof for the purpose of presenting what is commonly known as spirit materialization, shall personate a spirit of a deceased person, or who shall by trick, device, or mechanical contrivance present anything to represent the spirit of a deceased person shall be guilty of misdemeanor, and upon conviction shall be subject to a fine of not less than \$100 nor more than \$300, or confined in the county jail not less than three months nor more than six months or both in the discretion of the court. This act shall not be deemed to apply to any portion of a scene or play in any theatrical presentation.

The opponents of the bill may be divided into three classes: (1) Those persons who under the cloak of mediumship are practicing the particular phase of deception named, or some other and fear the next thing will be a law to hit them; and (2) those who are linked with them either as confederates, "lovers" or dupes, and those who knowing the character and practices of these criminals, aid, abet and encourage them for purposes of gain and self-interest, and (3) those innocent, well-meaning people who are always influenced by the talk they listen to and never make vigorous personal effort to study and master a question like this for themselves and whose sympathies and fears are easily aroused, thus rendering them ever the easy prey of the designing and crafty. Among this latter class are some excellent people who in the ordinary affairs of life exercise good judgment, but in matters like the one under discussion are apt to show weakness.

To the first two classes it were worse than useless to offer any arguments based on justice and sound morals, or to appeal to any supposititious love of truth or sentiment of patriotism or religion; if they have either it is so encrusted with selfishness or vice or passion or all of these intermingled as to defy any solvent this side of the grave. With the third class and that large body of thoughtful people who have thus far given but little attention to this bill in the belief that as it was a righteous and needed measure it would become a law without help from them we desire to briefly as may be consider the bill and the objections offered by its opponents.

It is asserted "The law will touch all mediums for every phase of spirit manifestation and subject them to annoyance and persecution." It is difficult to say which is the more surprising, the audacious falsity of this cry or the readiness with which it is accepted and repeated by the unreflecting. The opening lines of the bill specifically define the one class of frauds at which the law is alone aimed, to wit: "Every person who for profit or gain or in anticipation thereof for the purpose of presenting what is commonly known as spirit materialization," etc. How can language be employed to limit and restrict the law any more rigidly? It cannot be done! The objection is fallacious and known to be so by those who advance it.

"It interferes with our rights and abridges our religious liberty; it is a slur upon Spiritualism." Thus shout those who thereby virtually claim a right to swindle the public and coin money from the breaking hearts of mourners seeking knowledge of their dead; and their backers, notorious as among the most irreligious in the community, repeat the cry and with canting hypocrisy plead religious privileges as a bar

to the law; these people who scoff at religion and never tire of villifying its teachers and representatives, who never lose an opportunity to ridicule any endeavor or argument in the interests of coöperative religious work in the Spiritualist ranks, these people posing as religionists! Why, the idea is too absurd even to be amusing. Let us see about this plea: The bill says that "every person who . . . for the purpose of presenting what is commonly known as spirit materialization shall personate the spirit of a deceased person . . . shall be guilty of a misdemeanor," etc. Has it come to this, that the opponents of the bill openly admit that they have a religion in which the practice of fraud, the obtaining of money by deception and the practice of inveigling the weak and unsuspecting into the dark resorts of mountebanks and lechers are vital tenets and must not be restricted by the State? This is virtually what they say and exactly what they secretly intend when they assert that this bill infringes upon their religion. By parity of reasoning, horse thieves and burglars, aye, even the dreaded Mafia, may with equal propriety complain that the laws against horse stealing, house breaking and murder are unwarranted abridgements of their religious rights and privileges. For shame! for shame! You honest, virtuous, truth-loving, unsophisticated Spiritualists in your sweet, pure homes in country and town, be not deceived and misled into opposing this law which is intended to protect you and your neighbors, and all honest mediums, and to rid Spiritualism and the community of a horde of harpies, vampires and human parasites. Surely you will scorn the imputation that your hopes for the future and your religion are based on fraud and that you are bound to protect and foster tricksters. You claim to found your faith on personal knowledge, surely you desire that the methods for obtaining knowledge of spirit manifestation shall be freed from every taint of doubt, suspicion and evil. Study the bill carefully and without prejudice; do this in a judicial and intelligent manner and you will with one accord stand with THE JOURNAL in advocating its passage.

Weeks ago, when the outcry began against the bill, we publicly offered in these columns to join its opponents in submitting it to any reputable first-class lawyer in Chicago and to publish his opinion; if the opinion was adverse to our position we to pay the bill; otherwise the opponents. The offer was not accepted. The declaimers against the law assert they are opposed to fraud but claim that existing laws are sufficient. They know better, and that is the reason they extol the efficiency of existing statutes. They know that as the law now stands no trickster need fear punishment. They know this by experience. They have not forgotten how the notorious Bangs sisters, Mrs. Carrie Sawyer and many others here and elsewhere have escaped after being exposed in the most flagrant deceptions.

All order-loving, virtuous people of intelligence, regardless of their politics or their respective beliefs as to a future life, whether they believe that spirits manifest to mortals or not, will favor this law. Especially will all rational, moral, religiously inclined Spiritualists favor it when once they realize what is involved. Members of the Illinois General Assembly should realize that no bill before them this session is more vital to public morals and the good name of their commonwealth than this. They should be made to realize, if they do not already, that short and plain as is the bill it strikes at a terrible evil, and by suppressing that evil encourages the orderly development of that stupendous subject, psychical science, than which nothing can be of more profound interest to every legislator and every constituent, and this whatever may be his religion or belief in a future life.

Now a word of a personal nature in closing: We have been an active Spiritualist for twenty-five years, we number among our friends a majority of the representative Spiritualists and psychical researchers of the world. Leading men in the various learned professions have in many cases been drawn to the investigation of the phenomena of Spiritualism through the respect for the subject gained by observing our career

and methods. Scattered far and wide the world over are sweet and noble souls in every honorable walk of life who have come to look to us as a friend and counsellor in our special field. We have never asked whether it would personally advantage us to do this or not to do that; but first, last, and all the time we have had an eye single to the glory of Spiritualism—of Spiritualism in its all-embracing sense as the philosophy of life; of a Spiritualism too grand and comprehensive, too noble and free to be restricted by any sectarian harness or partizan spirit; of an eclectic Spiritualism which recognizes and utilizes the true and the good in all human activities. Is it probable, is it even possible, for us with such a history and after a life of active endeavor in the interests of Spiritualism to so stultify our record and forget our manhood as to go before the legislature of Illinois and ask for the enactment of a law which shall abridge the lawful rights of any human being, or reflect upon the honor of a cause to which all our mature years have been given? No! not one who reads this will believe it probable or even possible. Then let our enemies and the enemies of law and order do their worst; let them misrepresent our motives; let them oppose and even defeat the proposed law if they can, we shall none the less believe that a God of love and justice reigns supreme and that in some mysterious way all will come right in the hereafter.

REMINISCENCE OF HOME.

In *Figaro*, Pierre de Lano is writing a very long history entitled, "Souvenirs D'Histoire; the Empress Eugenie; Spiritism at the Tuilleries." There are several allusions to Home, the English medium, who is characterized as "charlatan," though the writer says that "this charlatanism, not yet explained, imposed on the emperor whose advice Europe sought for, on an empress and on a court whose intellectual sharpness was proverbial." *La Revue Spirite* says: "The first time that he [Home] appeared in society at Paris was at a ball at the house of Countess X—, the wife of the first ambassador of Russia accredited to France after the war in the Crimea. Madame X—, although separated from her husband and living by herself, was in the habit of receiving a great deal, and especially the officials at her salon. Before the dances, the mistress of the house, who had introduced Home to her guests, asked him to produce some experiments. He was not slow to avail himself of the invitation, and soon there were to be seen pictures and furniture moving about—the first swinging on their nails from right to left, the furniture changing places very briskly and with a good deal of noise. I report the fact and those which follow in this narration as a faithful historian, that is to say, copying word for word almost, a memoir which has been confided to me and which forms a part of the notes of which I make use, since I have the honor to publish these souvenirs in *Figaro*."

"One day the court being at Fontainebleau—it was Sunday morning—the empress proposed to the women who accompanied her to go with her to the kiosque on the lake. This wish was satisfied and each one, as always, placed herself at the table which the American (?) was not long in consulting. Among the ladies present were, on this day, the Grand Duchess Stephanie de Baden, aunt of the emperor, as well as her haughtier, the Princess Marie, Duchess of Hamilton.

The table solicited to talk was dumb for an instant. But to repay for the delay there came upon the windows of the kiosque a noise like a deafening crash of hailstones raining on them with violence. At last the spirit decided to break the silence and as on the order from Home the terrified women became attentive and the following discourse took place: "What are you doing here? It is Sunday. Your place is elsewhere. You ought to be at church."

The empress, very superstitious, arose then, and taking with her her lady friends, they went altogether to make their devotions. This fact, says the memoir, is very easily explained. It must be supposed that Home, simply informed of the religious sentiments of

the empress by some one of her company, made divination this morning pay well. After dinner, on this same day, they entered a carriage to return to Paris. Just while the train was in motion another scene of magic occurred. Home who no more left the side of the empress, and who had his place distinguished above all others wherever she went, was seated in the middle of the saloon car, when suddenly the seats, the cushions, the pillows, the and tables set themselves to dancing infernally, hitting people and things. The prince imperial, quite an infant at the time, took fright before this uproar and, as much to keep him safe from a thump as well as to console him, one of the ladies present was compelled to take hold of him and caress him, carrying him in her arms for the rest of the journey.

"These facts which I take from the memoir of which I have spoken, will seem improbable surely to the most of those who will read them. However, he who relates them and whom I copy word for word, was one of the most considerable men of state in the empire, and his word like his writings would not for a moment be doubted. He was by no means a simpleton, and his hostility to Home proves that he gave no faith to his juggleries. Home, he said, evidently accomplished surprising things, but there was nothing supernatural in his performances. He must have been simply a very skilful prestidigitateur and he must have possessed tricks which he could not fathom. I believe that in these words we must seek for the pretended magic of this adventurer, who for a moment had such a real influence on the court of the Tuileries."

The editor remarks in a short foot-note that there is nothing surprising in the facts produced by Home; what is supernatural is the childish explanations *a priori*.

ELECTRICAL SCIENCE.

Mr. Edison is reported to have said that we are on the eve of some epoch-making discovery in electrical science and he has recently made statements concerning the consequences of the discovery of some practical means of obtaining electricity directly from heat—a problem upon which he has for some time been at work—predicting results fully as marvelous as those claimed for the Swiss invention. Should these reports be verified, or the conversion of heat into electricity be effected in some other way, the results would indeed be almost beyond the limits of conjecture, in the changes wrought. An extraordinary cheapening of light and motive power would be brought about, and the cost of all kinds of mechanical production would be correspondingly diminished. Labor-saving devices of all sorts would be more generally introduced. Electric heating, instead of being merely theoretically practicable, would probably become the cheapest form of heat for domestic uses, as well as the most convenient. Another far-reaching result would be the introduction of cheap aluminum. That remarkable metal, the most abundant in its crude state of any on earth, is now most extensively produced by the means of powerful electric currents, and with a source of electric energy it could probably be manufactured as cheaply as iron. That would make it the most useful of all structural minerals, taking the place in a great measure of both wood and iron. And, above all, being the lightest of all metals, it is the belief of many of the foremost authorities in mechanical science that the era of systematic aerial navigation is only awaiting the introduction of cheap aluminum, which will make feasible the construction of airships with the necessary qualities of strength and buoyancy. One drawback in all such great changes lies in the making useless of so much machinery, so many appliances, so much capital invested in the methods which are thus displaced. Skilled workmen are deprived of their vocations and reduced to the ranks of the unskilled, and persons whose means are invested in the supplanted instrumentalities are often reduced to poverty. The more sweeping the changes, the more prevalent the distress which they cause. Of course, this is all righted in time, for the new methods produce new wealth; new trades, new avenues of employment are opened. Such advances

cannot fail to benefit all humanity in the end. But too often their monopoly for the enormous enrichment of a few has retarded their desired operation in the cheapening of service and lightening of labor for the multitude.

In a column editorial review of Colonel Ingersoll, inspired by his lecture on Shakespeare lately delivered in Chicago, the *Inter Ocean* gives a most accurate and comprehensive analysis of the orator. After paying just tribute to his genius and eloquence, the *Inter Ocean* says: And yet Colonel Robert G. Ingersoll is a magnificent charlatan, a brilliant, artful, captivating pretender, a juggler with the convictions and intelligence of men, astonishing, dazzling, pyrotechnical, affecting, touching, overwhelming, but with it all a poet, not a philosopher, a disputer, not a reasoner, a positivist, not an analyst, an entertainer, not an instructor, a vandal, not a creator. For a profound logic he substitutes a superficial ridicule or a subcutaneous sarcasm; he does not reason, he asserts or satirizes. His superb and isolated egotism informs him that he is an oracle to the world, and that all his utterances are received by the multitude as ex cathedra revelations of truth. . . . He reminds one of what Rousseau said of a class of philosophers: "Under pretense of being themselves the only people enlightened, they imperiously subject us to their magisterial decisions, and would fain palm upon us for the true causes of things the unintelligible systems they have erected in their own heads; while they overthrow, destroy, and trample under foot all that mankind reveres, snatch from the afflicted the only comfort left them in their misery, from the rich and the great the only curb that can restrain their passions; tear from the heart all remorse of vice, all hopes of virtue; they still boast themselves benefactors of mankind." . . . Is it not time that Colonel Ingersoll, with his superb advantages of language and imagery and poetic sympathy and a powerful popularity, give over playing the jester and the sentimentalist and devote his powers to the doing of something of enduring value to mankind? Can he find no work to do seriously and honestly? Has he no other ambition than to make the lymphatic weep and the foolish laugh? Is his highest ambition to flout the intelligence of those who dissent from him and rail at the credulity of those who oppose their faith to his skepticism? Building word pictures is the art of the rhetorician, and in this Colonel Ingersoll excels; but truth exacts something other than platitude of the philosopher, the pretentious educator and benefactor of the race, and Ingersoll's tender to the treasury of truth and science rings sometimes very like base metal, the cheap and showy counterfeit of truth. Colonel Ingersoll has thus far done nothing for which the next generation will care to remember him; even his ablest, maturest production, his lecture on Shakespeare, being so tinctured with pettiness and unworthy folly, that minds of wisest censure must account it a miracle of sophomoric coxcombry.

There have been many boy preachers, but when before the present time was there an infantile Esculapius? The *Atlanta Constitution* gives an account of a youth, who has barely attained the age of five years, who possesses a knowledge of anatomy, especially of osteology, equal to that of many graduates of medicine. So said Dr. J. E. Price, of Virginia, who introduced him lately to the Southern Medical Society, of which he was unanimously elected an honorary member, as the youngest medical student known to the profession. His name is Albert Verner Fensch. In his exhibition before the society the child was able not only to give the technical and scientific names of each of the two hundred and odd bones of the human skeleton, but he described their various functions, divisions, etc. The little fellow prefers to amuse himself by fitting together and adjusting the bones of the human body (with which he has been presented a complete set) to playing with blocks, drums and whistles, and delights in tracing on anatomical charts and cuts the various blood-vessels of the human anatomy rather than amusing himself with picture books. He intelligently

listens to and appreciates a scientific lecture on anatomy, while scorning Mother Goose's melodies, and chooses his friends and acquaintances among physicians and medical students rather than from the children of his own age. This little anatomist is a favorite with the professors and a pet of the students of the Southern Medical College, where he rarely fails to be in attendance upon Prof. Nicholson's lectures on his favorite branch—anatomy. He was highly delighted and appeared to fully appreciate the honor conferred upon him, and in his own phraseology addressed the president and gentlemen of the society, thanking them for his election to honorary membership. "Doctor Albert," as he is called, says the *Atlanta Constitution*, by his acquaintances, can be seen on pleasant mornings, lunch basket in hand, trudging alone from Whitehall street crossing to Walton street, where he is in attendance at the kindergarten department of Mrs. Baylor Stuart's academy, where his long golden curls, rosy cheeks, intelligent blue eyes and amiable disposition make him a general favorite.

The *Iron Clad Age*, referring to Madame Blavatsky, incidentally mentions George Chainey, and says: "Chainey took it [theosophy] bad and has probably been translated as he has not been heard from for many moons." On the contrary, Chainey is still in the flesh; as much as ever, as is shown by the following, taken from a recent number of the *Agnostic Journal* (London): George Chainey, or—as he was called among his intimates here in London—"God," has left for Palestine, accompanied by three ladies. On whatever continent "God" sets foot he has a following of "devout women" of the Ann Kimball type. *Psyche*, the organ of Unintelligibility, which got starved to death in London, is shortly to be published from the Mount of Olives. The moon would, no doubt afford a more appropriate publishing office; but the state of the psychic exchequer, and other considerations prevent "God" and his three devout women from going there, at least in the meantime. "God" favored us with a complimentary visit before he shook the dust of London from his celestial feet. He knows "the Supreme" will send him money. . . . Chainey and Schweinfurth ought to go into partnership.

Thomas A. Edison was recently in this city, when he was asked if he had an electric novelty for the Columbian Exposition. He replied: Well, I have a thing in view, but the details are yet somewhat hazy. My intention is to have such a happy combination of photography and electricity that a man can sit in his own parlor and see depicted upon a curtain the forms of the players in opera upon a distant stage and to hear the voices of the singers. When the system is perfected, which will be in time for the fair, each little muscle of the singer's face will be seen to work, every color of his or her attire will be exactly reproduced, and the stride and positions will be as natural and varied as those of the live characters. To the sporting fraternity I will state that ere long this system can be applied to prize-fights. The whole scene with the noise of the blows, talk, etc., will be truthfully transferred. Arrangements can be made to send views of the mill a la stock and race-ticker.

Cromwell F. Varley, F. R. S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception." . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

THE OPEN COURT

"TRY THE SPIRITS."

By S. T. SUDDICK, M. D.

In the the three or four years in which I have been trying to investigate the phenomena, and read up the philosophy of Spiritualism—not being able to go from this secluded place to find out for myself—I have read much, both in the spiritual and secular papers, with regard to that phase of the phenomena known as materialization, both for and against it. As I have not the opportunity to test the matter for myself, I would like to make a suggestion to those who have.

Let a friendly understanding be established between a scientific investigating committee, consisting of men and women of wide reputation, and good moral standing—persons whose veracity would not be questioned. Let half of the committee consist of Spiritualists—not over-credulous Spiritualists, but persons of sound reasoning and analytical minds, and the other half of Christians of broad, liberal opinions, or liberal-minded agnostics, or partly of each. Give the medium his or her own time, place and conditions in all things, placing no bar in the way, but reserving the privilege of flashing an electric light upon the scene of materialization, at any time the sitters may choose to do so; or of detaining in a gentle, friendly way, any materialized form that may come within reach of the sitter until it is thoroughly examined, or dematerializes in the grasp. If those in the Spirit-world wish to convince their loved ones yet in the flesh of their power to return, I think they would not object to such an arrangement.

Some people might find fault with this suggestion on the plea that "it is painful to spirits to be grabbed." Perhaps this would be the case if they were "grabbed" by unfriendly hands; but they seem not to object to kissing, caressing, and being caressed by their earthly friends in the flesh, while in the materialized condition—if reports are true—and they need only approach those whom they know to be friendly, and if they found their touch "painful," simply dematerialize in their grasp, which, if I understand it right, it would take them but an instant to do. "But," another objector might say, "materialized forms cannot bear a bright light." Then let them vanish. The very fact that they can vanish into the air is sufficient assurance that the materialization was a genuine spirit form.

If a spirit approaches me in the semi-darkness, and I take it by the hand, and the hand dissolves into nothing in my grasp, leaving my hand empty, or if I clasp it in my arms and it melts into thin air, it is as good a test as I want; but if it knocks me down and scampers off, kicking over a chair or two in its flight, I am not so sure. Or, if in a moderately good light, a spirit friend comes to me, and in the midst of a loving message, a sitter next to me flashes an electric light on the spot, and with lightning suddenness it vanishes from my sight, I would also consider that a good test, and would be convinced that I had really been listening to a "voice that had long been still," but if, as the light flashed, the "spirit" should draw a "billy" and strike the man who flashed the light, and then hastily decamp, I should very much doubt its super-mundane origin.

Now, all the spirits that have ever been "grabbed" so far as I know, have turned out to be exceedingly material, and how are we, who have never witnessed a materialization, but have only read wonderful accounts of such phases of Spiritualism—judge of their truth? Have we any assurance that the spirits who have not been grabbed would not have been proven material also, had they been subjected to the same test? We often lay hold of our mortal friends and try in a pleasant, friendly way, to keep them near us for a brief space longer. Why not try in the same way to retain our spirit friends?

Will John Wetherbee, or some other person, who

fills column after column of our spiritual papers, telling in glowing terms of the beauty and loveliness of the "angels" he didn't hold, please hold one or two for a few minutes and record the results, just to satisfy some of us "doubting Thomases," who have no opportunity of seeing and examining for ourselves.

I suggest that it is only justice to Spiritualists, to investigators, to non-believers, and to the public generally, that a phenomenon so remarkable in its claims as that of materialization, should be subjected to a more rigid test than is usually applied to it. Truth, it is said, "wears no mask," "only asks a hearing," and we might add, "a seeing, a searching, a rigid examining." A truth that cannot bear investigation is no truth at all. A medium that would object to being subjected to the tests herein described, needs watching. I think that no materialization is entitled to the confidence of the sitters unless these friendly test relations be previously established between them and the medium. Let me hear the opinion of others on this subject.

ASTROLOGY.

By ROBERT ALLEN CAMPBELL.

"Man, the microcosm, is the exact duplicate, type and expression of the macrocosm."—*Aphorism.*

"Every animal is a type of man according to the planet reigning at the time of the man's geniture."—*Boehme.*

"All human events depend upon the general law of the solar system."—*Frederick Harrison in Nineteenth Century.*

The same forces which originate, preserve and control the solar system also create, continue and develop man. The forces and laws which determine the positions and relationships of the planets also determine the natural character—and, hence, the natural destiny—of the natural man.

In speaking of this matter it is common for students to use the terms "the evil influence of Saturn—the benign help of Jupiter—the destructive force of a square aspect, or opposition—the genial sympathy of a conjunction—and the protection, or great assistance of a trine."

No intelligent students of astrology, however, in the present day, think of the good or evil results as being due to the direct power of the planets, or to the direct influence of the aspects; for they, one and all, think of the results as flowing—not from the planets themselves, but—from the forces of the universe which these planets represent, and from the operations of these forces which the planetary aspects announce.

The hands on the clock face do not cause the time of day—they simply announce the hour. Similarly, the planets probably do not, in any appreciable degree, directly influence man; they simply symbolize the forces that do rule the universe and man. The aspects of the planets do not, probably, determine a man's life or destiny; they do in some degree indicate the favorable or unfavorable operations of some of the forces that are factors in determining man's character, tendencies, opportunities, etc.

There is not much dispute among intelligent men as to the principles here laid down, but there is a very great diversity of opinion as to the exactness, the fullness and the accuracy with which even the best astrologers can "read from the planets and their familiarities." No intelligent and honest student of astrology now claims any such accuracy or completeness for his "occultism," as the astronomer is constantly illustrating in his calculations. It is generally claimed that the accuracy and extent with which the astrologer can predict the querent's life and experience will be measured by the completeness with which he knows the different planetary influences playing upon him—as announced by his natal horoscope; and this claim is generally conceded by those who believe in the science of astrology. But this is perhaps more than the wisest astrologers claim for their art, for one of these best exponents of this "mystic magic" has an illustration like this:

Suppose I am a pilot on the Mississippi, and that I am perfectly familiar with the channel and currents of the river—or that I have the charts and descriptions of the stream in full detail. Now place a man in a boat—anywhere up the Mississippi—and I can predict, with fair accuracy, what his time, experiences and course will be as he floats down with the current. Give the man in the boat a rudder and it will be easy to announce some landings he will be very likely to make as well as many dangers he will naturally and easily escape—neither of which he could accomplish if he had no means of steering his boat. Still I cannot definitely state what landings he will choose and make.

Again, give the voyager a pair of oars, and I can with fair success announce many things he is capable of doing and some moves he is likely, or almost certain to make. Still there is no certainty as to where he will land or how long he will remain at any one place. Similarly the astrologer, who is well up in the art, can with great accuracy predict the life, experiences and destiny of a client who in the rudderless boat of his inheritance, drifts upon the current of his environment. When this client develops the rudder of discretion, by which to steer his boat as he descends upon the currents in the river of his life, there will be considerably more judgement required on the part of the diviner; and there will be more uncertainty as to the landing places and the time the navigator spends at each. And when the boatman on the voyage of life has developed the rudder of discretion, he is very likely to also attain to an aspiration to plan a voyage that will materially differ from the one resulting from drifting in the currents. He will then provide himself with the oars of effort.

The man is now using the river current of inheritance that flows through the banks, over the shoals and around the eddies of his environment. He is steering his course with the rudder of judgment; and he is increasing his speed, crossing the currents or even returning to a former landing for a longer stay or a better start. Thus intelligent aspiration, voiced in more or less effective effort, changes the natural destiny.

What can the astrologer predict for this last condition, in which the man is throwing off the shackles of fate, and carving out for himself a self-determined destiny? Has the astrologer any useful information for the one who may be thus described?

He stands, one foot on fate, another foot upon the step that he himself has carved. Yes, this is the character to whom the honest and intelligent astrologer may render the most useful information. The landings on the river may well represent the years of life. The pilot knows the currents, the bars, the rocks and eddies at and near each landing, and to these he gives his special attention. In like manner the astrologer gives minute and special attention to the forces and influences which are in operation at the recurring "revolutions," "lunations" and "familiarities."

To sum up it seems that the real astrologer, to a great extent, can divine the inherited character and the influencing environment of the individual. He reads in the "positions" and "familiarities" of the sun, moon and planets, the promised opportunities and the probable benefits—that are to be utilized and accepted—and he also reads, in the same way, the threatened dangers and probable obstacles that are to be avoided or at least mitigated.

The astrologer is not one who infallibly announces an inevitable end. The wise and artistic astrologer is one who announces the probabilities, points out the opportunities and possibilities and thus aids the client to secure desired results.

200 N. CLARK STREET, CHICAGO.

REMINISCENCES.

By MRS. J. M. STAATS.

CHAPTER IV.

FIRST VISIT TO THE FOX SISTERS.

Leah Underhill, then known as Mrs. Brown, with her sisters, Margaretta and Katie Fox, were giving

public and private seances at their residence in 26th street. Stealing away one evening with a friend, who did not know where I was taking him, as he declared afterwards that his prejudice was so great he would not have gone had he known. They had arranged for a private circle but, owing to the non-arrival of two parties, we were allowed to remain in their place, not, however, until Dr. A. D. Wilson, one of the party present, had interrogated the spirits regarding us; if we were inharmonious unbelievers we, of course, would be ruled out. The question was a very momentous one, which was answered by a shower of raps, signifying approval. Mrs. Brown smiled, and good naturedly remarked, "the spirits welcome you."

A number of ladies and gentlemen were present in the circle, among whom were the late Dr. A. L. Wilson, Mr. and Mrs. Oliver Johnson, Mr. and Mrs. Charles Partridge, Dr. Kane, Rev. Dr. Benning, and others, whom I do not remember. We were seated by direction of the spirits, who insisted upon my having the place of honor at Mrs. Brown's right hand, much to the disappointment of a lady who had always occupied that chair. I was greatly pleased with my position, as it afforded me opportunity to watch the medium and observe, as I was sure I could, every movement; thereby discovering how the raps were produced by the use of the toes and knee joints.

We were but fairly seated before the raps, double and single, began on every part of the long hard-wood extension table used for the occasion. The alphabet was signated for, and before I had time to think of toe joints, the names Henry and Frank were spelled, and I was told they were for me. In reply to my question as to what relation they bore to me, Henry replied, husband; and Frank, brother; which was true, and from that moment almost the entire time was given to me, a fact which I regretted, as it was unfair to others present, one of whom regarded it as ill manners on the part of my spirit friends.

A number of tests were given, mental and oral questions being answered with a wonderful accuracy, after which came the unwelcome prophecy that I would be a writing medium. I had never met any of the party present, never had seen the Fox sisters, and yet this strange lady had given me all these answers to my questions; nor this alone, she volunteered a little news to the effect that my son, then away, over a hundred miles from home at boarding school was to return. She spelled his name correctly, and upon my saying that I thought it might be for someone else, she replied spelling through alphabet, "Freddie is sick with measles, and is coming home." Sure enough, his spirit father was right; he was home inside of three days, and did have measles, the disease being incipient when he left boarding school.

The peculiar expression which accompanies the raps, sounds, or echoes, call them as one deems best, is unlike any sound before heard, and to one accustomed to hearing them, it would be difficult to imitate them, albeit, I am told, many have successfully counterfeited spirit rappings. I can say with all sincerity, not one of the many with whom I have had sittings has ever produced such wonderful raps, and in such remarkable volume and variety as I have heard with the Fox sisters. On one occasion I was present at a circle where a quiet, dignified, elderly lady, dressed in the garb of a quakeress, was communicating with her spirit mother. She added, "will my mother tell me by raps how many children she had?" Immediately the raps began one, two, three, and so on until we counted twelve, and still they continued to rap. At length Mrs. Underhill remarked that there must be a mistake. "No" said the lady, "my mother is right, I counted sixteen, and she had that number." She then asked, "Mother, tell me how many of them were boys?" When, with equal precision, twelve raps were counted, which number was correct. The sitter then told us that she had never before seen the medium, lived a great distance from New York, and yet every question was answered correctly. My sittings with Mrs. Brown at length came to be a repetition of the one unpleasant story, which grew more and more disagreeable; so much so that I stayed away from all places of investigation, for at every one the same pro-

phesy came, that I was to be a writing medium. I say no good in the attempt of a supernatural power to teach mortals, especially through me the great lessons of life immortal; and determined once again to fortify every inroad, and tried as best I could to call it all humbug and believe myself deceived. All this I was willing to admit if I could get away from the annoying thought, which to me meant martyrdom and disgrace, withdrawal of friends, the breaking up of family ties, and becoming an object of pity generally.

In the positive state in which I placed myself I found no relief, not the slightest exemption, for all sorts of physical manifestations which are recorded in the catalogue began and appeared to usurp power over me. Chairs and tables were thrown about in open day-light, clocks stopped and started when no visible hand had touched them, books and pictures moved from their places before our eyes while none but our family were present, not one of whom had by effort of will or contact aided the invisibles in their strange way of showing their presence.

On one occasion, my father, mother and sister were conversing with a gentleman and lady who were making an evening call. The subject of conversation turned upon the manifestations to which both our friends were bitterly opposed. However, my mother proposed they should sit at an old-fashioned workstand or table, very substantially constructed, having a square top and heavy drawer, made in compartments for all sorts of utensils needful for sewing, etc. It was supported by four heavily carved legs, one of course on each corner. To this table the guests came very reluctantly, the unbelieving lady placing her hand lightly on one corner, remarking as she did so that she deemed it possible for a person to tip the tables himself without knowing it, thereby deluding himself and deceiving others. She had scarcely finished her remark before a peculiar grating sound was heard, and the corner of the stand at which she sat fell over into her lap, while the leg, which had been sawed off, dropped upon the floor. My father who had not joined the sitting asked what was the matter, and upon examining found that the solid hard wood had every appearance of having been sawed with great rapidity; further proof of which was obtained from the fact that the hard-wood saw-dust was visible upon the carpet, which upon careful examination was shown to be the wood of which the leg was constructed. Fortunately for my mother and sister, the leg operated upon was next the lady who was an avowed disbeliever. Hence, all possibility of its being done by visible agency was out of the question. However, our caller after her astonishment had subsided evinced a desire to know, if an intelligence was present, who had given the manifestation. Upon my sister calling the alphabet, the name "James, your brother," was spelled out. "You know I was driven to learn the carpenter's trade"—the lady declared this to be true. A fact which was unknown to all present save the person to whom the test was given.

Thus months and years rolled along, and the unwelcome guests still committed their uncanny depredations. Our manifestations were almost entirely physical, all attempts at intelligence, save the one narrated above, ending in confusion. The gentlemen of our family were greatly opposed, my brother-in-law forbidding his daughters, two little girls, to visit their grandmother, who, he thought, would soon require a straight jacket. However we took advantage of their absence, and to gratify our curiosity would sit down more for a frolic than for anything of a serious matter. It so happened one day that we hired our little mediums, paying in candy and promises of amusement, if for that once they would sit down at the table with us. After sitting a few moments the enormous old-fashioned mahogany center table began to be singularly active and intelligent; it whisked about in every direction and finally made a bolt for the door leading from the room into the main hall. The door being closed, it expressed great dissatisfaction by bumping against it, each time showing greater force as if anxious to go through or out of the door. When we pulled it back, which required the combined force of our party of five, no sooner did we take our hands

from it than away it went straight to the door. At length, wholly unable to understand this piece of furniture, one of the party proposed opening the door—a suggestion which gratified our table immensely as it began to gyrate, and finally waltzed out into the hall, where we supposed it would stop. Not so, the end of the journey was not at the foot of the stairs, for after several efforts to hitch itself up to the lower stairs, my sister told one of her daughters not to touch it, while the other one placed the tip of her fingers upon the two great claw feet on the opposite of the other two. Immediately these two feet raised up and came down squarely on the stairs, and on it went, our little medium scarcely touching the outer feet on which her fingers rested. Up it went, a hitch and hop, up a long flight of stairs, whizzed through the hall into the second story front room, placed itself in the middle of the floor and was still, while we followed, astounded at the proceeding. We seated ourselves around it thoroughly subdued, none of the party feeling any of the levity which had been shown by us before this mute witness of a power for which we could not account had made such a remarkable appeal to our common sense. We placed our hands upon the table, the signal for the alphabet was given; my sister, calling it, placed her letters as they were given all in a line without mark or separation. Finally the table stopped, the vibrations which appeared to pulsate through every atom of wood ceased, when my sister asked, "Do any of you know what sentence is contained in the letters I have taken?" "No," was the immediate reply. "I don't care," said our medium, "what you have, we are going out to play." We found our communication to read, "Let the spirits do their work; they can and will."

(TO BE CONTINUED.)

THE NATURE OF THE RESURRECTION OF JESUS AND ITS PLACE IN THE SYSTEM OF CHRISTIANITY.

By REV. A. N. ALCOTT.

If logical and consistent, we are now by our modern philosophy and modern science, shut up it would seem to the admission of human immortality. Nothing, no force of any species, no substance of any species, whether mind-substance or other substance, is ever annihilated. If we hold consistently to these fundamental principles the extinction of man's spiritual part at death has become unthinkable. It cannot but be a very interesting and even an important inquiry then, What was the New Testament conception of the nature of Jesus' resurrection? Paul says in his elaborate exposition of it, "Thou sowest not that body that shall be." The whole of the fifteenth chapter of his first epistle to the Corinthians is taken up with an explanation of the character of this emerging bodily nature which Jesus had, and which all men were to have after death. Paul begins by reciting how Jesus died, was buried, rose again and was seen of Cephas, then of the twelve, then of above five hundred brethren at once, then of James, then of all the Apostles, and lastly was seen by himself. And as the Acts has it he was seen "by many infallible proofs." Then after teaching that all men shall in similar manner be raised from the dead, Paul begins to answer objectors. "But some man will say, how are the dead raised up and with what body do they come?" The answer is; "That which thou sowest is not quickened except it die, and thou sowest not that body that shall be." The two bodily natures, the earthly and the heavenly, are very different. One is natural, the other is spiritual. One is weak and corruptible, the other is powerful and incorruptible. One is terrestrial, the other is celestial. The first is sown or buried like a grain of wheat in comparative dishonor; the second is raised like the blade of the wheat-grain in glory. It will be forever vigorous and it will never die. God giveth this new body as it hath pleased him, because flesh and blood cannot inherit the kingdom of God, nor corruption inherit incorruption. Hence the great difference between the natural body and the resurrection body.

1. We come now to one of the most important facts

to be noted in this exposition of the nature of Jesus' resurrection. In Paul's belief Christ's is the very first of these resurrection bodies. He says: "Every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." Jesus is the second Adam, the head and beginning of this new order of natures, as the Adam of Genesis was the first of the natural race. The reason for this priority will appear when we come to consider the object of the resurrection of Jesus as this was understood in Paul's time. That Jesus in the New Testament system of thought was the very first one to rise from the dead in this new species of bodily nature is patent in several places. Luke in Acts xxvi, 23, affirms that the prophets taught "that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." In Col. i, 18 it is written of him: "Who is the beginning, the first-born from the dead?" And John declares of Jesus in Rev. i, 5 that he is "the faithful witness, and first-begotten from the dead." We come then on a most important fact in New Testament thought in this circumstance. Jesus' resurrection is hereby distinguished from all the other, and preceding resurrections recorded in the scriptures. There had been we are informed a great many antecedent literal resurrections of human beings from death to life. For example, such as that of Lazarus, that of the widow's son of Nain, those of the dead who had come forth from their tombs at the time of the crucifixion and walked about Jerusalem, that of Tabitha raised to life by Peter; those also of the dead in the Old Testament time raised to life by Elijah and Elisha and that of the dead man restored instantly to life when his body, which was being lowered into the tomb, touched the bones of Elisha in the sepulchre. But, according to the narratives, all these had been literal resurrections of flesh and blood from death to natural life. I am not now inquiring, let it be borne in mind, whether these events ever transpired or not. This is not now my object. My point is this,—these resurrections were believed in by the people of those times, and they were literal resurrections. But Jesus' resurrection was in their conviction wholly different from those, because the writers insist that it was the first of its own species. It was spiritual; whereas those aforetime resurrections were literal. The Bible then teaches two different species of resurrections. One is spiritual, and the other is literal; and that of Jesus comes, in its thought, in the former class because it is the first of its kind.

2. Again, that this was understood to be its nature is further evident from the fact that our own resurrection which is indisputably spiritual according to the scripture, is to be like his, and therefore, his must have been spiritual, if ours is to be. Our resurrection is in the likeness of his. Paul declares, Rom. vi, 5, "We shall be in the likeness of his resurrection." To the Ephesians he wrote: "God . . . hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places." To the Philippians he expresses the hope that he may know "the power of his—Jesus—resurrection . . . and attain unto the resurrection of the dead." And Paul certainly expected his own resurrection to be a spiritual one.

3. The nature of Jesus' resurrection-body, as it was understood by the gospel writers, appears in the fact that this was as they narrate the body which ascended into heaven. Right out of the midst of all the seemingly literal phenomena which would perhaps otherwise indicate that Jesus was appearing among his disciples after death in the very body that perished on the cross,—such seemingly literal phenomena, for example, as eating, talking, walking, and even saying that a spirit had not flesh and bones as they saw him have—words which will be noticed hereafter,—right out of the midst of these apparently literal manifestations, Luke says, "He led them out as far as to Bethany, and he lifted up his hands and blessed them, and it came to pass while he blessed them he was parted from them and carried up into heaven." Mark says, "So then after the Lord had spoken unto them he was received up into heaven"

and sat on the right hand of God." The Acts says, "When he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." But Paul affirms, "Flesh and blood cannot inherit the kingdom of God." Then, sometime after these events, Stephen saw Jesus, according to the account, standing at the right hand of God; and Paul tells us that, a great while after, he saw him when on his way to Damascus. And both as they declare knew him when they saw him. Now did they see and did the disciples and the five hundred see the very, literal, fleshly, earthly bodily nature of Jesus? If so then there is the squarest possible contradiction between Paul's philosophical explanation of Jesus' resurrection, and the gospel narratives of that event. At this point in that case the gospels, Acts, and the exposition of the Apostles are utterly inconsistent with one another.

4. Once more, the resurrection body of Jesus did not according to the accounts behave like a natural body. It suddenly appeared to sight on different occasions, and as abruptly vanished from sight. It manifested itself instantly in closed rooms at times and where, the doors being shut, there was no ordinary way of entrance. I mean that it did these things according to the narratives; and let it be remembered that I am not now discussing whether these narratives are true or untrue. My present aim is to ascertain if we can whether the Bible, without importing into it a foreign theory, contains a self-consistent system of thought which will permit us in harmony with all the seemingly material and literal phenomena connected with this resurrection to explain Jesus' body that appeared as the spiritual, and not as the natural one. Was it such in its real nature as to lay a valid foundation for Paul's doctrine of it? What I wish to point out is that these writers of the gospels could in the light of their own system of thought give us these narratives just as we have them—these accounts of Jesus' eating after his resurrection, walking, talking, suddenly appearing, abruptly vanishing, and of the print of the nails in hands and feet, and the wound in the side, in a word, all these marks of personal identity after death—and not in his case necessarily mean the possession of a literal body of actual flesh and blood at all. For in their belief the angels in the Old Testament time had either extemporized bodies or made visible their spiritual bodies and appeared to men; sometimes eating, drinking, walking, talking as men with men, as notably with Abraham, and Manoah. Samuel had appeared to Saul with all the marks of personal identity, such as he had had during his last years, and moments of life, namely, thought, voice, old age and the prophets' mantle. In the New Testament time, Moses and Elias had in similar manner appeared to, and as two men, talked with Jesus, James, John and Peter and had disclosed adequate identity. Angels had appeared visibly at the Master's tomb and clothed in white garments had exercised their power in rolling away the stone. They sat, and stood, and talked with, and comforted the disciples. An angel had appeared to, and conversed with Cornelius, and an angel had come to Peter in prison, struck off his chains, opened before him the iron gate, and led him forth a freeman into the streets of the city. Samuel and Moses and Elias had all been able by their conversation and appearance to establish their personal identity. So had some of the Old Testament angels. Now it was these marks of personal identity which constituted the striking and peculiar characteristics of the appearance of Jesus after his crucifixion, were in fact the whole merit and force of it, therefore these make up the staple of the gospel descriptions of the Christophanies. So, if other departed human beings could without being possessed of bodies of literal flesh and blood, manifest themselves to men with all the proper marks of personal identity such as were peculiar to them in life, why could not Jesus do the same? Therefore all the apparently literal phenomena connected with the Master's resurrection can be explained within the sphere of the Bible system of thought and the disciples' antecedent beliefs, without contradicting Paul's explanation of it, and

without resorting to the theory of the resurrection of the body of flesh and blood which was taken from the cross, and laid to rest in the sepulchre. The disciples could have written these narratives or have handed them down by tradition without meaning a literal resurrection of Jesus at all. And even Jesus' words, "A spirit hath not flesh and bones as ye see me have," do not, in the light of the notions of the time respecting the future life, as I will soon point out, necessarily mean anything more than a real, spiritual bodily nature, as opposed to the then current belief that all departed souls were wholly stripped and dispossessed of every form of bodily nature at death, and existed in Sheol in the estate of pure, unembodied, as well as disembodied spirits. This prevailing idea of the utter nakedness of departed spirits, and Jesus' own customary use of the strongest metaphors in expressing his ideas, make clear his own meaning. The only object of his own language, and of all the seemingly literal phenomena of appearances, was this, namely, infallibly to demonstrate, and beyond the possibility of doubt to establish in the minds of the disciples, the fact of his survival of death not only, but also particularly the fact of his endowment with a spiritual bodily nature. The main point and the only point of importance, or pertinence under the circumstances, was, as I shall now endeavor to show, to prove after death his own personal identity in a spiritual bodily nature. This would prove the truth of human immortality in the new gospel sense of it—in the new gospel conception of it. For the gospel idea of immortality was a new one. It was this new idea that created its basis.

5. So, at this stage of the subject, it is necessary to say, and to say with all the emphasis that can be laid upon it, that the literal resurrection of Jesus' body from the tomb would not have been pertinent to the historic situation, or to the hopes of the Hebrews at all. It would have been of no service to the new faith. What, then, in their thought was the purpose of it? Was it simply to demonstrate God's power literally to raise mortal bodies from death to life? Nay, verily. Already as they believed there had been in their experience as a nation scores of such well authenticated cases. But in their belief all such raised bodies had had to die again. Even if such bodies were raised many times from the grave their possessors would at death return again to underworld life. That we may discover the purpose of Jesus' resurrection, then, let us inquire what the historic situation was, and what the current belief about it. This will make clear Paul's doctrine—"Thou sowest not that body that shall be"—and the religious reason of it; and it will conclusively show that he meant this doctrine especially to apply to Jesus' resurrection. Here we must explain the current views of the Hebrews respecting the future life. We might as well begin to face these ancient views, first as last, for there are some of them that we ought to know, and that in our day we must set aside. The conviction was universal that Satan had brought sin and death into the world, had infected both human nature and all the world of nature with corruption, impurity, and evil, so that death, disease, and painful change had become the lot of all creatures. One part of the penalty of sin was that all men whether good or bad were condemned at death to enter and remain in the underworld, or Sheol, Satan's empire, and utterly bodiless, to remain there, if not forever, at least till that principle of holiness which they had lost by sin and through Satan had been divinely restored to their nature. There had to be a Divine deliverance therefore, if there were any deliverance at all, from the underworld, and this could only be had by assailing and overcoming the power and poison of a personal Satan in whose hands was this kingdom of mortality and death, and by rescuing thence his captives. Sheol was Satan's empire, and there was his throne. Up above beyond the stars was God's kingdom, and God's throne. The universe was a stiff, up-and-down universe. Once in the underworld below the earth souls had to stay there hopelessly confined away from God's sun and stars, light and heaven forever, unless supernaturally delivered. Now, the New Testa-

ment speculative theory is that Jesus' incarnation, death and resurrection were designed, not as vicarious atonement to God for the sins of sinners, but as that necessary order of events through which this Son of God might in his own person lead the victorious host that should vanquish Satan, the author of death, wrest from him his power and prison, and deliver the bodiless souls out of the underworld, and endow them for the upper or spiritual world, not with literal, but with spiritual bodies fitted to the heavenly sphere. This doctrine of these events is fully expressed in Heb. 2: 14. It is fundamental to speculative Christianity. "For as much then as the children are partakers of flesh and blood, He also himself likewise took part of the same that through death he might (not make an atonement to God for men's sins but) destroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their lifetime subject to bondage." That is, deliver them who were in perpetual fear that at death they would go down to this dreary, palpable underworld, and stay there. John tells the whole story of the historic doctrinal situation in clearest phrase when in his first epistle he teaches, "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil." One of these works was to make, and to keep men sinners and another was to detain them in consequence in a bodiless state in Sheol. To effect their release through spiritual regeneration and endowment with spiritual and immortal bodies was their salvation. This work was the work of Jesus. The tidings of it constituted the gospel. This was the specific immortality of which Paul wrote to Timothy, "Our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." The demonstration of this gospel was Jesus' own resurrection from Sheol in a spiritual, bodily nature. The Apostles, the five hundred, and James and Stephen and Paul, had all seen him after death in undeniable possession of this new bodily nature. In order that sinners might be forever delivered from this impalpable, tenuous, underworld life, it was now only necessary that they be regenerated by the Divine Spirit, restored to God's image of holiness, and be given the same kind of a bodily nature. The new immortality of the gospel, then, was not simple continuity of life after death, and the mere preservation of personal identity. The Hebrews already believed, and had always believed in these doctrines. With them there was no extinction of the soul at death, nor danger of it. They only desired to escape from that dreary underworld—life in Satan's empire, and to be restored to the sweet light of the skies, to bodily vigor, activity, and beauty under the sweet heavens, and to the soul—righteousness which was the necessary path to all this. All the contemporaneous nations had believed and then believed indeed in the simple immortality of man's nature, in the continuity of soul existence, and in the preservation of personal identity beyond the grave. But the Hebrews, as well as the Greeks, Romans, Persians, and Egyptians knew nothing of a better estate in the coming life for either good or bad than this underworld, and the condition of utterly bodiless spirits there. The Egyptians indeed were accustomed to keep the bodies of departed souls for thousands of years awaiting in hope their literal resurrection from the grave. The glorious gospel of Jesus Christ, therefore—that is, his resurrection in a spiritual bodily nature—brought to the Hebrews the glad tidings, and the visible and actual demonstration, too, of a very different and a far better estate for man in the future life, and of a bodily nature suited to it. Jesus and his heralds proclaimed immortality in this new sense. It was to prove it, and to prove the nature of it, as well as to vanquish Satan, that Jesus rose from the dead, and made his visible appearance to his disciples. He died, entered into Sheol, overthrew there the author of sin, death, evil and disease, and came forth triumphantly from this place of shades. While in Hades, he preached the glad tidings of this deliverance to every one there. As Peter says, "Being quickened by the spirit, by

which also he went, and preached unto the spirits in prison;" that is, in Tartarus, in the lowest hell. Paul, speaking of this writes in Eph. 4: 9, "Now that he ascended [that is from Hades] what is it but that he also descended first into the lower parts of the earth [that is, into Hades]... When he ascended up on high he led captivity captive... He that descended is the same [that is the same personage, for this was the important and vital point] also that ascended up far above all heavens that he might fill all things." He was the captain of this salvation. Now, is it not at once apparent that in view of the Hebrew doctrinal situation, and of the end sought, viz., the deliverance from Sheol not only, but from the spirit's bodiless estate there, the literal resurrection of Jesus' body of flesh and blood which was deposited in the sepulchre would not have been to the point at all? It would not have been pertinent. It would not have been a gospel. It would not have been demonstrative of the very thing which they most desired to demonstrate. Already, as they had believed, they had as a people seen many literal resurrections. But all these literally raised persons had had to die again, and, for anything they could tell, had had to go back again into Sheol, and to stay there. For a similar reason, the appearance of Jesus after death as a naked spirit would not have been to the point at all. This was that very weak, tenuous form of life they so much wished to escape. The only thing that was pertinent under the circumstances or that made to them a gospel, was to see a person whom they had known and loved in the flesh, and who had unmistakably died, reappear to them after death with marks of personal identity that could not be denied, and actually in possession of a spiritual, not a literal, bodily nature. And so in explanation of the real event, as they understood it, Paul wrote, "Thou sowest not that body that shall be." The fact of the appearance, as they apprehended it, created his doctrine. And he brings his whole thought and the thought of the gospel to climax and precision where he declares to the Romans, "We know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, [to-wit: the redemption] of our body." A new bodily nature was his keen expectation. And when Jesus said, "A spirit hath not flesh and bones as you see me have," it was nothing more than the most emphatic protest he could possibly make in his characteristically bold use of metaphors against the current notion that all departed souls must have an utterly bodiless nature. It was his way of affirming in the strongest of terms that he now had a real, spiritual bodily nature such as they were to have. In interpreting the force of this language we must remember that this was the Jesus who on other occasions had said in the most daring figures of speech, "He that liveth, and believeth on me shall never die;" "Ye shall eat and drink with me in my kingdom;" "This [the communion bread] is my body, this [the communion wine] is my blood;" "If any man come to me, and hate not his father, and mother, and children, and brothers, and sisters, yea, and his own life also, he cannot be my disciple;" and again—and some of his disciples left him because of the hardness of the saying—"Except ye eat my flesh and drink my blood, ye have no life in you." Did he mean literally what he said in these places? And if he did not mean it literally was he deceiving the people? He was conveying beautiful truth in boldest Oriental figure. So of those other words. Personal identity in a spiritual body, therefore, was the only thing that, under the circumstances, was to the point. It was moreover enough. A literal resurrection would have been wide of the end in view, and, in Jesus' case, it is just as unscriptural as it is unphilosophical and impertinent.

[CONCLUDED NEXT WEEK.]

TELEPATHIC IMPACT.

When Clifford maintains that "if anybody says that the will influences matter, the statement is not untrue, but it is nonsense," we are equally obnoxious to his scorn whether we uphold the freedom of the will, or the induction of trance at a distance, or the movement

of tables without contact when certain persons wish them to move.

I may, then, choose my own ground for the controversy; and since the freedom of the will seems to me not directly provable, and the telekinetic movement of objects not yet adequately proved, I will select the second of the three cases, and will endeavor to meet Clifford's *a priori* negation by a proof, not concealed in the depths of our own mental life, but definite and capable of repetition, of the kind of influence which he means to deny.

"It will be found excellent practice," Clifford observes, "in the mental operations required by this doctrine, to imagine a train, the fore part of which is an engine and three carriages linked with iron couplings, and the hind part three other carriages linked with iron couplings; the bond between the two parts being made up of the sentiments of amity subsisting between the stoker and the guard."

To this I reply that in 1885 I actually saw a train of this composition move over a distance of more than one kilometre.

When Dr. Gilbert, of Havre, did, at the request of certain inquirers, of whom I was one, and at an hour drawn by us by lot from a bag, entrance Madame B. at a distance of nearly a mile, and by an "effort of will" drew her, without previous warning, to traverse in the hypnotic slumber the streets which led from her abode to his, I then witnessed an operation of which one terminal portion consisted in the normal action of Dr. Gilbert's brain, attending to the idea of Madame B.'s entrancement and approach, and another terminal portion consisted of the normal movement of Madame B.'s legs in response to a stimulus sent down from her motor centres. These were, to use Clifford's metaphor, concatenation of nervous changes as material and as definite as the iron couplings which link up the two halves of the train. But what was the influence which passed from one end of the train to the other? which carried the impulse from Dr. Gilbert's study to the room where Madame B. sat at work? It was the telepathic impact—it was "the sentiment of amity subsisting between the stoker and the guard."

I am in no way able, and I am in no way bound, to say more definitely what kind of influence this telergy, or telepathic impact, may actually be. I will not call it (unless for mere brevity's sake) a force or energy; for we have no certain proof that it can overcome inertia or do mechanical work. It may determine the exercise of pre-existing forces in some fashion to which words like these do not apply. I will only say that we have here, as it seems to me, an overt and provable effect of the will on another mind which resembles that hidden and unprovable effect of the will on its own mind which we are endeavoring somehow to come at. If Dr. Gilbert's "will-power" could influence Madame B.'s organism, why not suppose that it could influence his own organism? Why should there not be another of those impalpable "couplings" before we come to the material couplings which represented the fixed attention of his own brain? That transcendental power, for aught we know, may have influenced the physician all his life long as potentially as his patient for an hour.

And yet, as I have already implied, even were all this granted, although we should have proved the transcendental origin of the will, we should not have proved its transcendental freedom. Suppose that a soul within me determines my choice of bodily actions by suggestions, resembling Dr. Gilbert's "mental suggestion" to Madame B., which interfere with the course which my body, if a pure automaton, would have followed. Yet who can tell me if this soul of mine is itself free? The gods of Olympus descended with mastering energy into the Trojan fray; but behind them were the Fates, fixing from eternity the issue of all that gods could do. Who knows what world-old history, what cosmic law, may now be prompting the very impulses of my transcendental self, and embracing not my terrene existence only, but unnumbered existences, past and future, in one inevitable doom? The problem is transported into the order of infinity; we can mark its course as it escapes us, but we can do no more.—F. W. H. Myers in "Proceedings of the Society for Psychical Research."

The productive classes of the world include those who bless it by their thoughts as well as those who bless it by their work. He who invents a machine does no less a service than he who toils all day with his hands. Thus, the inventors of the plow, the loom, and the ship, have been deservedly placed among those whom society ought to honor. But they also who teach men moral and religious truth—who instruct them to think, to live together in peace, to love one another, and pass good lives—are benefactors of the world, nay, its greatest benefactors. They speak to the greatest wants of the soul, and give men the true bread from heaven.—Theodore Parker.



A REVISION.

How fresh in my mind are the scenes of my girlhood,
As keen recollection presents them to view—
The kitchen, the woodshed and knots of green freewood,
And all the hard work I had then to go through;
The bread I must knead out and doughnuts to fry brown,
The pies for the threshers and town-folks so swell,
The clothes I must rub out with pounder and wash-tub,
The leaky old wash-tub, remembered so well;
The wash-tub, the wash-tub, the iron-bound wash-tub,
The back-breaking wash-tub that sat on the well.
The cows I must milk ere the breakfast was ready,
The beds I must make ere the dinner begun,
The dishes to wash when the men folks were resting—
Sure man's work oft ceases, but woman's ne'er done—
The floors I must scrub hard, and bags I must patch up,
The stockings to darn; all the tasks none could tell,
How oft in my dreams I am doing big washing
With a leaky old wash-tub, remembered so well;
The wash-tub, the wash-tub, the iron-bound wash-tub,
The back-breaking wash-tub that sat on the well.
The old worn-out vessel, I now think with pleasure,
Has gone where it will never trouble me more;
I view in its stead now, with exquisite pleasure,
Machines which prevent the old backaches of yore;
Although long removed from that hard situation,
Few tears of regret do intrusively swell
When fancy reverts to my father's old farm-house,
With soft-soap-streaked wash-tub way out from the well.
The wash-tub, the wash-tub, the iron-bound wash-tub,
The back-breaking wash-tub that sat on the well.

—CHRISTIAN AT WORK.

WOMEN'S TRADES UNIONS IN ENGLAND.

Trade unions have been for some time a potent force in Great Britain. Until recently, however, they have been confined almost exclusively to men. But the rapid extension of the field of woman's labor in the United Kingdom has begun to develop a strong movement for the industrial organization of women. How great the need for this movement is and how largely it has grown in recent years are shown in two brief, practical articles on the subject by Lady Emilia Dilke and Florence Routledge in the *Fortnightly Review*. The good results accomplished by the male trades unions is manifest. Low as the wages of the unprotected British workers are in comparison with those of the protected workers of the United States, they would undoubtedly have sunk lower yet but for the resolute and persistent effort the trades unions have made to keep them up. The same considerations that make organization imperative to the British workman for self-preservation apply with increased force to the Scotch and English women who toil in the huge British workshops and factories. The wages of these women are often literally "starvation wages." Even American free trade papers will hardly accuse Lady Dilke of telling falsehoods when she says that in every large British town there are thousands of women "who have never known what it was to have six shillings (\$1.50) wages in a week"—women who know nothing, so this courageous English woman declares, of the "joys of life," but live and die in sordid misery. It is to enable such women to earn at least living wages and to relieve them in some degree from the intolerable exactions of their employers in regard to unsanitary conditions of workshops and prolonged hours of labor, that the British trades unions of women have been formed. In many English industries in which men work there are trades unions composed wholly or in part of women. In other exclusively feminine trades, such as that of hat trimming, the women have unions entirely independent of the male societies. At the great trades union congress at Liverpool last year there were delegates representing 162,494 men

and 47,832 women. It is estimated that there are at least 10,000 working women organized in societies which were not represented at the congress. This would bring the total of organized feminine industrial workers in Great Britain up to nearly 60,000. This is a great army, but in view of the tendency of British industrial conditions to constantly increase the number of women working outside the home, it is hardly more than a beginning.

A newspaper correspondent writes of Mrs. Nellie Grant Sartoris: I am told that her income, which was settled upon her by the father of her husband, partly before and partly at his death, amounts to \$40,000 a year and may possibly reach \$50,000. The elder Sartoris was very much taken up with his daughter-in-law and arranged her separation from her husband. He was what is called a "real old English gentleman, all of the olden kind," and when he found that his son was not settling down into the same kind of a staid, honest and home loving Englishman he immediately espoused his daughter-in-law's cause. The money he left her, however, is ultimately to go to her children, and the income which she enjoys would cease if she should take up residence for herself and the children in any other country than England. I understand that this was the only condition the old gentleman put upon his legacy. He clung to the idea that his grandchildren must be educated and reared as English men and women so tenaciously that he made it part of the legacy he bequeathed them.

Mrs. Henry Ward Beecher began her literary career in 1859. While she was lying on a sick bed, to pass away the time, she wrote what afterwards grew into the story "From Dawn to Daylight." These were sketches of western life, many of them drawn from her own experience. The sheets of paper upon which the story was written were thrown into a bureau drawer without any thought on the part of the writer of ever making use of them; but one day her daughter, a young girl about twelve years old, came across the manuscript and became so much interested in the story that she begged her mother to have it published. "And for that, my first production, I received \$500," she added.

While Queen Victoria was in Western France returning from Grasse recently a telegram awaited her at one of the stations where a halt was made. The postmistress refused to give it into anybody's hands but the right-hand recipient, and all the diplomacy of the royal train was put in action to induce this zealous functionary to waive rules and regulations in favor of the Queen of England. Madame only yielded to the pressing solicitations of General Ponsonby and a secretary of the British Embassy.

Susan H. Wixon, of the Fall River school committee, says she will urge the establishment of school kitchens in the Fall River public schools. She thinks the ability to translate Horace is a prettier accomplishment if accompanied by the knowledge of how to bake bread and fry potatoes.—*New York World*.

Mrs. Martha Stickland, teacher of parliamentary law, lays down the rule that in all cases when a speaker is uncertain whether the lady in the chair is married or single, she should be addressed as Mrs. President. She also advances the broader plea that no adult woman should be addressed as "Miss."

When Queen Victoria dines at the palace, whether in public or private, the name of every dish put upon the table bears name of the cook who is responsible for it. This sounds as if her Majesty was afraid of being poisoned, but the cause is not fear, but usage. The usage dates back to old times and is of German origin.

"LIGHT OF EGYPT" FREE TO FREE PUBLIC LIBRARIES.

The author has authorized THE JOURNAL to distribute one hundred copies of "The Light of Egypt, or the Science of the Soul and the Stars" among free public libraries. Application must be made for the book, and naming the library and enclosing fifteen cents to prepay postage. The work is a large 12 mo. of about 300 pages, printed from large type on fine

paper and beautifully illustrated; for further particulars see description in the advertising columns of this paper. The book has been the subject of wide comment. Those who oppose on *a priori* grounds its central claim are vigorous in their criticisms, those who have no well-defined preconceived opinions and those who favor the doctrines advanced are equally robust in their commendations. Whatever its merits, it is a book likely to be freely called for when catalogued in public libraries.

Applications for the book can only be received from librarians or some officer of the library for which the book is desired. Readers of THE JOURNAL interested in having the work in their respective free public libraries should see to it that the application is made through the proper channel. The reasons for these conditions must be readily apparent on reflection.

Rev. T. W. Woodrow Minister to the Universalist church of Marshalltown Iowa is open to engagement to lecture for any Spiritualist camp this season. Some of his clerical brethren criticized him for attending such a camp two years ago and THE JOURNAL half suspects that his purpose in again visiting some camp is to show that he proposes to be free to do as he thinks best regardless of the fears and prejudices of his Universalist contemporaries. It is likely his services at camp can be secured at nominal expense above cost of transportation.

L. R. C., Parkland, Pa., writes: In your issue of 23rd inst. you make a typographical error in the article headed "Parkland Spiritualist's Camp Meeting"—which may make a considerable unnecessary travel to persons in search of Parkland, unless corrected, as it locates it in Virginia instead of Pennsylvania. For particulars relating to the camp apply to B. P. Benner, 2204 North Broad St., Philadelphia, Pa.

Herbert Spencer's Synthetic Philosophy by B. F. Underwood, published by D. Appleton & Co. In this pamphlet of 121 pages is an exposition of Spencer's philosophic thought followed by a report of the discussion which the essay evoked when read before the Brooklyn Ethical Association. For sale at this office. Price 10 cts.

In the *Inter Ocean* of June 1, appeared an editorial relating to the bill to suppress fraudulent materializations, and the issues raised by opponents. The article is a fair and lucid exposition of the matter; only that our space is over-crowded we should republish it this week, but as it is it must defer until next.

A picturesque and truthful résumé of the proceedings before the judiciary committee at Springfield last week Thursday over the bill to suppress fraudulent materializations was wired to the *Chicago Tribune* by its representative and filled a column of the paper Friday morning the 29th ult.

Dr. J. K. Bailey after thirty years as an itinerant lecturer has retired from the field and opened a book and news depot in Scranton, Penn., associating his son with him as a partner. THE JOURNAL wishes him prosperity, and an easier life than in the past.

DOUBLE PERSONALITY AND THE TWINS HYPOTHESIS.

TO THE EDITOR: Sometime ago it was suggested by a writer in THE JOURNAL that cases of double personality are simply examples of the existence of twins under special and abnormal conditions, that is, inhabiting the same physical organism. This ingenious explanation would apply to any number of such personalities, and it would require the well-known Léonie,

Léontine and Léonore, of M. Janet to be really three distinct persons living together in a common body. According to this view, the alternation of personalities is owing to a struggle between the twins, or trines, thus perfectly united physically, though not mentally, to obtain the control of the physical organism.

It seems to me, however, that the facts, which at first sight might be supposed to support that view are in reality opposed to it. As mentioned by M. Ribot in his "Diseases of Personality," twins are of two kinds. They may have germinated from distinct ova, or may have sprung from different germinal spots in the same ovule. The former may be of the same or different sex; the latter are invariably of the same sex and are developed within the same membrane. The last mentioned only are, strictly speaking, twins. Not only have they remarkable physical resemblance, but they agree in tastes, features, and even ideas. Now one of the most striking facts in connection with the cases of double or treble consciousness, is the extreme difference of character presented by the several associated personalities. Moreover where, as with Léonie, Léontine and Léonore, one personality knows of the existence of another, this knowledge gives rise to aversion; whereas twins are extremely attached to each other and are mutually affected by pleasure or pain. It might almost be said, indeed, that such bundles of states of consciousness as those described by M. Janet as co-existing within his patient, Mme. B., possess a "personality" of their own that twins do not exhibit.

There is, however, a suggestive feature about some twins as to which M. Ribot remarks, that "the physical and mental capitals seem to have been divided between them, not by equality but by equivalence." In these cases the twins are said to be complementary to each other, and instead of double personalities being twins accidentally born in the same body, it might be said as reasonably that twins, of the complementary character at least, are accidentally born with different bodies. M. Ribot refers, on the authority of M. Francis Galton, to a case of a senior wrangler of Cambridge who said that he and his twin brother would together have made "a very decent sort of a man." (Ribot, Authorized Translation, p. 52).

From experiments of Max Dessoir and others, it is very probable that a duality of consciousness is not restricted to abnormal individuals, but that it is possessed by every one, although in normal cases its existence is very difficult to establish owing to the closeness of the union of the two personalities. This is analogous to the union of the male and female elements in the fecundated ovum, and it is possible that we have here a source of some of the above phenomena in question. At the same time it must not be forgotten that the parental elements unite to form the subconsciousness of the individual, by whose mental activity it is gradually modified, and it is probable that we have in this modification the chief source of the separate personalities which reveal themselves in the abnormal individual. Such cases as that of Mme. B. show the modification to have taken place by well defined stages, and to have been arrested at each a sufficient length of time to perpetuate it as a distinct personality. This accounts for the fact that Léonore, the latest outcome of the process of modification, knows of both of her predecessors, Léontine and Léonie, while Léontine knows only of Léonie, who is not cognizant of either of the other personalities. In normal cases there is no such arrested development as to allow of the formation of such distinct consciousness. In the examples of alternate personalities, such as that of Mary Reynolds whose case I considered some time ago in THE JOURNAL, there is a similar arrest of development, but the fresh start which ends in the formation of the secondary consciousness takes place in a direction different from, but parallel to, that along which the earlier consciousness was progressing when suddenly brought to a stand. We must remember that the fundamental factor is the mental organism, the ego being the same for a chain of memories which, under abnormal conditions, may be made up of two or more separate series of links; or it may be that at a certain stage of development a side shoot will be sent off, in which case from that point there will be a double series. Whether or not those memory series can be perpetuated as distinct personalities apart from the mental organism of which they are offshoots is a nice question, which can be decided only when we know more of the future condition of that organism itself.

C. STANILAND WAKE.



IMPRESSIVE FUNERAL SERVICES.

TO THE EDITOR: One of the most notable funeral services ever held in Harverhill, was held over the remains of the late Mrs. Nellie D. Wilson, sister of Secretary J. Milton Young, of Lake Pleasant Camp-meeting Association, on Wednesday, May 20, 1891. The exercises began at 2 o'clock p. m., at the home of the deceased, No. 9 Sixth avenue. Mrs. R. Shepard Lillie officiating. At that hour the house was filled with mourning relatives and sympathetic neighbors.

The floral contributions were many and very appropriate. Mr. and Mrs. J. P. Hayes and Miss Abbie Chandler opened the exercises by rendering the chant, "There is a Reaper whose name is Death." Mrs. Lillie followed with an invocation to the "Angel of Light."

The hymn, "There is no Night There," was then rendered. Mrs. Lillie most eloquently and touchingly pronounced these words of eulogy and comfort:

"One of those events which all understand await us has called us together. We are here as neighbors, as friends and as fellow mortals with the afflicted family to look for the last time upon these mortal remains. Whether our belief is of one kind or another, we all mourn alike the loss of the temporal form. The mystery and deep darkness of the past no longer exist, for this is the age of illumination. One becomes so accustomed to his or her condition that one often forgets our constant nearness to the gates ajar. Death is a magnificent thing unless God and nature are unjust. But when we see a mother stricken in the prime of life, leaving to the care of others two beautiful children, we cannot but think that death is a shadow, despite our knowledge of immortality. No other hand or heart can supply a mother's devotion. Nevertheless the obligation of the brother to care for the little ones will prove a sweet compensation in itself. But I wish to say to you right here that the mother's cares will not cease, but the lesser influence of bodily and material love will be replaced by that infinitely broader counsel of the mind which cannot but be felt. At times, bereaved friends, when you are saddest the presence of her who has departed to the other side will seem to be with you all as it often has when you did not know that she was in the room, but turning, beheld her standing near. The separation of death is only partial. Your eyes cannot see the rent in the veil of the temple, but it is disclosed to those who have passed beyond with more than electric ray.

The body is the temple of the living spirit, and is unseen when it no longer has an occupant. Do we know whither she has gone? We do. How? By a thousand witnesses. One of the curtains between you and her is removed, and now she sees thoroughly and distinctly every will and motive of your hearts. There is no power that can separate you. This would be true even were we all to be shut up in a distinct heaven; for the nature of things would demand some subtle communication. But we do not believe that our spirits are destined to be thus locked up. For what true happiness could any mother enjoy did she only occasionally hear from her children and had no opportunity to communicate with them until they joined her. No just and loving God would refuse the appeal of such a mother passed beyond the grave to be constantly near her loved ones.

In this case it is not old age and a ripened spirit that has crossed the brink. This mother will take up the threads where they are cut off and continue until her spirit is perfected and her children matured. Only she has been given greater room and magnified opportunities.

Your daughter, aged mother, has inherited all that your love ever asked for and you could not give, and her only unhappiness will be the sadness of those from whom she has temporarily become separated. Two homes now belong to her in fullness and reality. Father and brother will make ready the new home and decorate it with imperishable flowers, just as husband, brother and others have beautifully adorned to-day this home here. O, Angel of Light, all we can ask is that you take her into your loving and watchful company, whose

blessing be and abide with all here, until all have passed the gates ajar and the broken circles are at last complete."

The hymn, "We shall meet again bye and bye," was sung, after which Mrs. Lillie said that during the last music it had been her privilege to behold the spirit of the dear deceased, "and were it your privilege to behold that radiant face you could not ask how she could be happy. May peace be with you."

The cortege then formed, the mourners following the remains to the family lot in Hilldale cemetery in ten carriages. The pall bearers were: Frank P. Bean, John W. Bean, Willis H. Young, Francis T. Wilson. At the grave the choir rendered "We shall reach the summer land," and loving hands consigned to the soil that loaned it the mortal shell which, with a certainty greater than any human surety, the earth demands of all mankind.

W. W. CURRIER.

HAVERHILL, MASS.

HEALTH AND HEALING.

TO THE EDITOR: I send you some extracts from a paper read before the Society of Mystics. This paper contains some statements which it seemed to me were well worth the thoughtful consideration of those in search of health on all planes of being, viz., mental, spiritual and physical. The paper was given by Miss A. Haste, 2108 Michigan Boulevard, Chicago, herself a successful demonstrator of the truth which she teaches. I extract a few thoughts only from the many healing inspiring ideas with which the paper overflows.

MRS. ADALINE ELDRED.

The foundation principles of Christian or mental science are the same: That God is all, that God is good, and that God is mind. It is the knowledge of the principle and not the name which gives the power to do the works of healing and comforting. Christian scientists claim to teach the doctrine which was taught and demonstrated by Jesus. If we accept the work, we must believe that he did it through an understanding of the principle governing the work. Anyone understanding the principle can do the work that Jesus and his disciples did, for principle does not change. Long before the Christian era the ancients gained wonderful power by understanding the principle which Christ taught and demonstrated. There never has been a time when man has not searched into the relation of man to Deity. All the words which describe God—first cause, creature, power, etc., Christian scientists call Truth. The words of truth have power to restore to life the dead and to give health to those that are sick. Jesus said: "Ye shall know the truth and the truth shall make you free." This First Cause is called God, and so far as we understand God or Truth we have creating power. When we study and understand God, we become like that which we study, for we are then in harmony with the law of life. Man is what he recognizes himself to be, and what he does not recognize it is impossible for him to be. By recognizing our own, which is health, strength and happiness, and dwelling in this line of thought, we will gradually lose sight of pain, sickness, sin and sorrow, for we now look at life from a different standpoint and see ourselves as spirits instead of matter. For that which forever exists is being, is spirit, is God, is the one unchangeable principle of life. Man appropriates to his personal needs only by recognition. I show forth in my body just so much of God, which is life, health, strength and happiness, as I can recognize. If my power to recognize be limited, I am weak and call myself sick. If my power to recognize God, the unchangeable good, be strong, then I am well and powerful. Truth is truth, and can be impressed on one mind by another mind, silently, and even at great distances. The only fetter which binds man is ignorance of his true self. So far as we come into the true understanding of our being we have power to relieve the suffering of others. Knowledge gives power, and where shall we seek for knowledge and power but from within. Where shall man look for the key to unlock the unfathomable mysteries concerning God and man if he cannot find them within himself. All that man knows of God he finds revealed within his own being. The greater our own power to recognize the God within, the greater will be our power to make the God within manifested. The healing is done simply by the transposing of our conscious thought from effect to cause, from the unreal to the real, or from the so-called perishable to the imperishable, from the external body to the ego or soul, from death to life, from sick-

ness to health, from evil to good, from the I cannot to the I can; or from the negation or denial of that inexhaustible power within us to a recognition of the power which is ours. They who have become conscious of this power can say with Jesus, "Father, the world hath not known thee, but I have known thee." By knowing God we know ourselves, and know that we are one with the everlasting, self-existing truth. When we are illuminated with this truth, we give forth health and happiness to those who are living in the belief or thought of the effect or body instead of searching for life and health into mind or cause, where it may be found. By knowing God we know ourselves, and know that we are one with the everlasting, self-existing truth. This self-knowledge gives us dominion over the body, or the externalized or manifested man. But it must be by an understanding of the law that we govern our kingdom. We must either understand the principle by which to govern our kingdom, or meekly bow our heads in submission and be governed. Which will you have as your master, spirit, which is intelligence, or matter, which is non-intelligence?

A GRAPHIC PRESENTATION.

TO THE EDITOR: Through your valuable columns I wish to give an unqualified assent to the "Open Letter" of Rev. H. H. Brown of Oregon, written for the benefit of the American Psychical Society. Should the members of this association and those of the Psychical Society, so faithfully guided by Prof. Hodgson, read this letter and reflect upon its suggestive truths, they will do well. The letter in question was in your issue of May 16th. For the benefit of those who may have passed it by with too brief notice, let me note some of its more important points.

In the first place Mr. Brown—Capt. H. H. Brown—knows whereof he speaks. Himself a notable example of peculiar and interesting mental processes, his old friends will recognize that in his own experience and organization these two societies would find abundant food for examination. He has been, if I mistake not, subject to the trance, to inspiration, to clairvoyance, hypnotism and several phases of mediumship. When therefore he says "there are four factors in these manifestations. . . . the medium, the persons in earth life who surround her, the disembodied intelligences and the universal spirit"—he makes an important statement. So, too, when he says, "the first and most important thing to do with psychic phenomena is to intelligently classify them. No one hypothesis will explain them all," he speaks like a philosopher.

Again, "my experience is constantly showing me that we all possess undreamed of spiritual powers, and many phenomena I once assigned to the action of disembodied spirit can now be accounted for by the action of awakened powers hitherto latent in the soul, and in this fact lies the blessing modern Spiritualism holds in store for coming generations." Here is a great truth in a nut-shell.

Now this psychic investigation association, formed by noble and earnest men for a most important object, proposes to investigate Spiritualism alone, its members wish to prove the truth or falsity of this tremendous assertions of the believers in Spiritualism. In so doing they propose to have no side issues. They will have naught to do with clairvoyance, thought-transference, hypnotism, psychometry, etc., etc. They want the pure article unadulterated by any admixture of other mental phenomena. This cannot be done. These men ought to know it. Rev. Ernest Allen, M. J. Savage and Heber Newton at least, should be recalled to their more sensible selves. Suppose they attempt to study and examine all the vibrations and laws governing light, and determine to have nothing to do with anything but the red ray or the violet, will they succeed? Suppose they endeavor to study and explain psychology and confine themselves to the will alone, what will be the result? Yet these gentlemen wish only to study Spiritualism. They can only do so by studying cognate subjects, rather by studying the very elements of the complex science. They will be compelled to learn how to distinguish clairvoyance from spirit-influence, or hypnotism, and these, again from psychometry and thought transference. And when they can do these things they will be the wisest men living.

Through thirty years' critical, cautious observation—and a subjective experience in addition which would fill volumes—I boldly assert that humanity is not yet

sufficiently developed for any man to be able to decide always with certainty where self-hypnotization ends and hypnotization by disembodied spirits begins. Or whether information beyond that derived through the senses can, at all times, be traced to rapport with individual souls or to the great ocean of intelligence—the open soul of Emerson. When that can be done, then we shall need no Psychical Society. The fact is, occult processes are indissolubly connected with one another. Those having most experience in these things and who are dispassionate lovers of truth, will be the least dogmatic and the most inclined to observe, ponder and compare instance with instance.

In these regards I claim that my acuteness of observation, love of truth, and capacity to compare and deduce results, are as good as those of any member of these societies. I do not know why the title of Ph. D., M. D., D. D., LL. D., or even K. C. B., should increase my powers of judgment. I see just as much bigotry in unbelief as in over-belief, and altogether too much in both. There are those who are very superstitious and believe that every unusual occurrence is the work of disembodied spirits. On the other side are those who will give absurd and whimsical explanations of palpable spiritual manifestations. Because they are co-or-blind they deny that colors exist. And so we go. The fact is that each must examine and decide for himself.

P.

"A SINGULAR DREAM."

TO THE EDITOR: The singular dream narrated by Wm. Suddick in your issue of April 4th, is but one of many varying phases of that peculiar form of mediumship which has been very clearly explained as "semi-transfer of identity." In my opinion it is high time that those who form the reasonable section of Spiritualism, and possess nothing in common with card sharpening magicians or 'dark sciences, should begin to study up the mysteries of this glorious philosophy. They should read and reflect upon a great deal more than they do, the various works and manuals published for their instruction.

It seems to be quite a common thing for a Spiritualist to be unable to clearly explain the most simple mental phenomena that transpire around him. This is anything but a satisfactory condition of affairs for a progressive movement—however, for Mr. Suddick's benefit I would say that a careful study of chapter IV, section II, of part I. in "The Light of Egypt" would remove all doubts as to the cause of his dream, and offer him a thoroughly rational explanation. The chapter is too long to be given here, but I would call his special attention to page 105 of the work in question.

One singular thing in this peculiar phase of mediumship is, that it may never recur again. The delicate magnetic conditions are the result of innumerable causes, and unless Mr. Suddick possesses the peculiar grade of force required for its manifestation, it will be very difficult to repeat such an experience. I have known similar cases to occur in different people, in some they were repeated several times, in one case quite frequently, and in others never but once.

SPIRITUALISM.

TO THE EDITOR: Some lecturers and writers defend Spiritualism from the Bible. "Facts" which they refer to in the Bible narrative are not natural and conflict with the nature of things. The story of Abraham and the three angels is not to be relied upon, for the phenomenon described is not natural. Who can believe that spiritual beings subsist on the flesh of animals, as it is said that Abraham's angelic visitors did? The story of the resurrection of Jesus, the raising of the widow's son by Elisha, and others too numerous to mention, are unworthy of credit. Another thing I wish to speak of. Mediums in our day who perform in the dark bring many undeserved reproaches upon honest, open-handed mediums. THE JOURNAL has done much toward stamping out these frauds, and its editor has been mercilessly exposed to the bitterest anathemas, and the most fiery tongue and pen persecution, but honest Spiritualists are learning that before we can have a pure religion it must be purged of its impurity. Let us study science and apply it to the phenomena, and prove its quality by knowledge of the laws of nature. W. N. WESTERFIELD.

SPENCER, MO.

A BIG ENOUGH FAMILY.

"I think there was chilens enough,
There was Kittle and Pomp and me;
A cat and a dog and a little boy
Are a big enough family.
We used to have lots of fun, you bet,
And now we have none at all:
There's something upstairs in mamma's bed,
A little red thing in a shawl.
"If I slide down the banisters,
Jes make a little noise,
A woman comes out and pats my head,
And talks about 'good little boys.'
She wears a white apron and cap,
And 'pears to own the house,
I wonder 'f she thinks a fellow like me
'S got fur on his feet like a mouse?"

"The're all the time talking about my nose.
It's broke on the bridge, they say,
And they were certain sure there'd be
An accident there some day.
And when I look in the glass they laugh;
It's funny, I suppose,
But nobody ever did that before
When anything hurted my nose.

"When papa comes in he says, 'Hullo,
You little rat—how's Sis?'
He means that wiggly thing up stairs
The cook calls 'Little Miss,'
That's got the puckers in her skin,
And squinties in her eyes,
And looks like a 'gyptian mummy,
Specially when it cries.

"Her nose is ten times broker'n mine,
Don't look like a nose a bit.
It's got little holes, but not any bone,
And mamma keeps picking it.
Jack Wilder's got a brother now,
'At can walk and pitch a ball.
Why didn't they get a child like that.
'Stead of that thing in a shawl?"

"Anyhow I've got Pomp and Kit,
They know a lot fer true.
They scoot when they see that woman come,
And that's 'actly what I do.
She can't catch us, but when she says
The baby's the image o'me,
I wish that Pomp and Kit and I
Was all the family.

—COLUMBUS SUNDAY NEWS.

If you expect to go East this summer, do not fail to send to the United States Hotel, Boston, for a copy of their complete guide to Boston and its suburbs. Ten cents in stamps will give you this, with elegant maps of the City and Harbor.

Future of Kalama, Washington.

Through the census statistics everybody in the United States who reads the newspapers, notices the wonderful growth of the new state of Washington on the Pacific coast. They have also heard of the large and rapidly growing city of Portland in Oregon almost on the border line between the two states.

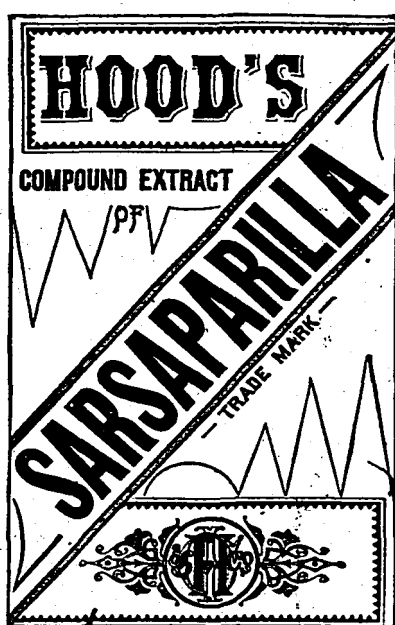
The Northern Pacific Railroad Company has two lines into Puget Sound; one directly west over the mountains and the other down the Columbia river to Portland and thence north through Kalama to Tacoma.

The Union Pacific is in Portland and has its surveys already made and grading partly done for a road from Portland to Puget Sound through Kalama, also.

The great Northern Railroad Company which is now rapidly building from St. Paul to Puget Sound and Portland, also via Kalama.

Kalama is on the Washington bank of the Columbia river, about thirty miles north of Portland. The Columbia at this point has that width characteristic to the lower Mississippi, and in addition, the water is deep. Sea-going vessels have for forty years passed the present site of Kalama on their way up to Portland after wheat and lumber. At this point the Northern Pacific goes from Washington into Oregon taking its trains over the river on a gigantic railroad steam ferry. The Union Pacific will cross the Columbia river near Portland from Oregon into Washington and then follow the river bank until after passing through Kalama. The Union Pacific and the Great Northern have between them secured over one-half mile of river front at Kalama for the uses of their respective corporations. The surveys of the civil engineers have convinced all the railroad companies that the only good way to build from Portland to Puget Sound is through Kalama. Kalama is bound to develop very rapidly with these three transcontinental systems of railway and an open river to the sea affording access to the ships of the world. Kalama is the county seat of its county. It has forests of gigantic pine at its back, and there are indications of abundance of coal, and it is a fine agricultural region. The population of Kalama has increased three times over in two years. Owing, however, to the country being but sparsely settled and a considerable portion being unsurveyed by the government, the opportunities are still large for men and women with small means. The openings in business of every kind are good, and a few hundred dollars invested in business or property is certain to bring splendid results. Fine farms and timber lands can be bought cheap.

Messrs. Inus Brothers are the leading men in the place, being very large property owners and directly connected with the bank, and they assist new immigrants in every way possible. Parties interested should write them for particulars, addressing simply, Inus Brothers, Kalama, Wash.



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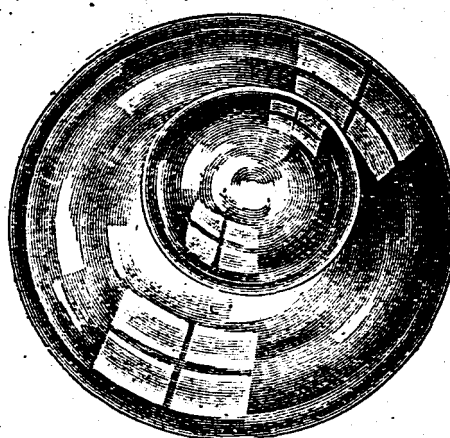
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CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.
CHAPTER XI. "OUR FATHER."
CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

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A NOCTURNE.

I sing to the tooth that aches,
The one 'way back in the jaw,
When a fiend at night awakes
To set and to file his saw.

I sneer at the throbbing pain,
And think in a language hot;
I try, and I try in vain,
To sleep on my waiting cot.

I smoke as an engine steams,
And walk as a pris'ner walking;
I smile like a fiend who dreams,
And talk as a pirate—talks.

I try and try to write,
And struggle in vain to read:
I don't go crazy—not quite,
Though I wish I might, indeed!

I hate the bang on the doors,
And those who sleep through it all;
But the big fellow who snores—
I hate him worst of all!

I turn away from my book,
Then turn to the glass and see,
A hot don't care-a-dash-look
That seems to belong to me!

I long to go drink a toast,
And long for a dozen raw;
But the thing I long for most
Is a real cast iron jaw!

That aching molar I'd crush
To a powder fine as dust;
The gass I'd turn out and—hush,
I'd sleep the sleep of the just!

—W. S. S.

HE CARRIED OFF THE PALM.

"I've payed cards," said the lover bold,
To the rare and radiant miss,
"But I never have held nor hoped to hold,
So lovely a hand as this."

As he softly pressed the fingers white,
Which he gently held in his own that night.

The maiden blushed from brow to chin,
As she said with bashful air:

"No other has sought that hand to win
With compliment so fair,"
And added in tones as soft as balm,
"That speech most surely takes the palm."

"Waffles has cut you out with Miss Flirtie, I hear."
"Yes, but I'm having my revenge on him."
"How?"
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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.]

The Epic of Saul. By William Cleaver Wilkinson. New York and London: Funk & Wagnalls. pp. 386. Cloth (gilt top) \$2.50.

"The Epic of Saul" is the product of over seven years of literary work, and the realization of a purpose cherished by the author from boyhood. "Long choosing and beginning late" are words that may fitly be borrowed from Milton to describe the author's experience. A personal visit to Palestine was, in the course of preparation of the manuscript, felt to be indispensable, and was accordingly made. The subject of the poem is Saul of Tarsus, in the course of his career preceding and culminating in his conversion to Christianity. It is written in blank verse, is about 8,000 lines in length, and is divided into fourteen sections, or, as they are called, "books." The poem adheres to such facts as are furnished by the scriptural narrative, but allows full play to the imagination where that narrative is silent.

During the seven years that Mr. Wilkinson has been at work on this epic, extracts have from time to time appeared in "The Century," "The Independent" and other journals as independent poems, and have called forth many expressions of praise from literary critics.

The Faith that Makes Faithful. By William C. Gannett and Jenkin Lloyd Jones. Chicago: Chas. H. Kerr & Co.

This little volume of 131 pages contains eight sermons, "Blessed be Drudgery," "I had a Friend," "A Cup of Cold Water," and "Wrestling and Blessing," by Rev. William C. Gannett, and "Faithfulness," "Tenderness," "The Seamless Robe" and "The Divine Benediction," by Rev. Jenkin Lloyd Jones. They have already had a wide reading, and have been justly praised for their adaptiveness to stimulate and suggest thought and for their humanitarian tone and spiritual force.

MAGAZINES.

The June number of the *North American Review*, the 415th issue of that periodical, contains a valuable paper on "Our New War Ships," by Hon. B. F. Tracy, the Secretary of the Navy. George Ticknor Curtis, a high authority on questions of constitutional law, in an article on "The Law and the Lynchers," praises Blaine's letter of April 14th and shows that there is no way of bringing the New Orleans lynchings before the United States courts for trial. Andrew Carnegie, in "The ABC of Money," considers in *extenso* the silver question and the evils that would follow free silver coinage. The opening paper in the June *Atlantic* is "Abraham Lincoln," by Carl Schurz, who, in a review of the "Life of Abraham Lincoln," by Nicolay and Hay, sums up in an admirable manner Lincoln's place as a statesman and the work he did in conducting the government through the perils of the civil war. One of the concluding paragraphs is worth quoting: "A few days after the fall of Richmond," says Mr. Schurz, "Lincoln pointed out to a friend the crowd of office-seekers besieging his door. 'Look at that,' said he. 'Now we have conquered the rebellion, but here you see something that may become more dangerous to this republic than the rebellion itself.'" "The House of Martha," by Frank R. Stockton; "A Town Mouse and a Country Mouse," by Rose Terry Cook, and "What the Southern Negro is Doing for Himself," by Samuel J. Barrows, are among the other contributions. *St. Nicholas* for June has for its frontispiece "The Little Lovers," and contains a beautiful poem with the same title, by C. P. Cranch. Among the good things in this number are "A Talk About Wild Flowers," by John Burroughs; "Being Responsible for Toffy," by Sophie Swett; "A Free Circus," by Josephine Pollard, and "A Shadow Lesson," by Harlan P. Ballard. All these articles are finely illustrated. The *Arena* for June has an attractive table of contents. Julian Hawthorne writes on "The New Columbus," Camille Flammarion on "The Unknown," and B. O. Flower, the editor, on "Society's Exiles." Photogravures taken in the North End of Boston add to the interest of the last article. Rev. T. Ernest Allen has an article aiming to criticize Spencer's "Doctrine of Inconceivability," but what he actually criticizes, as any careful student of Spencer will tell him, is his own misconceptions of Spencer's views. In the June *Forum* Col. Theodore A. Dodge, in a paper on "Von Moltke and Future Warfare," gives an analysis of the

forces that determined the success of the great German soldier. Rev. Dr. C. A. Briggs writes of "Church and Creed," Sir Charles Dilke has a paper on "The Commonwealth of Australia," and President Francis Walker one on "The Great Count," in which he treats of the accuracy of the eleventh census. The *Quarterly Register of Current History* for May (second number) is an improvement even upon the first number, especially in the addition of a table of contents. Very valuable is this publication to professional men and students who need the events of the day that make up history, properly classified and indexed for ready reference. The June *Eclectic Magazine* is rich in fine, strong articles. "Talleyrand's Memoirs," by Lord Acton; "Science and a Future Life," by Freden W. H. Myers; "A Basis of Positive Morality," by P. G. Hamerton, and "Personal Recollections of Mazzini," by Mathilde Blind, are among the able papers. The frontispiece of the June number of the *Free Thinkers' Magazine* is a picture of Voltaire when he was at middle age. The opening article is a report of an address by B. F. U. derwood on "Industrial Conditions and Tendencies." George Jacob Holyoake concludes in this number his admirable sketch of the friend and co-worker with whom he sometimes differed—Charles Bradlaugh. The leading editorial is on "Unitarianism," which takes the ground that this Christian sect is, as a liberalizing force, somewhat overpraised. The June number of the *Homiletic Review* has a number of able contributions. Prof. William C. Wilkinson continues his paper on "Canon Liddon," Theodore S. Cuyler writes on "The Power of the Pastor's Hand-grasp," and Mrs. Margaret Bottomo, Mrs. A. R. Brown and Mrs. E. P. Bethune and Miss Elizabeth W. Greenwood contribute to a symposium on "Women in the Church." The *New England Magazine* for June is a bright number. "Wagner and Tannhauser in Paris, 1861," by Edward H. House; "At Andersonville," by Franklin L. Stanton; "Early Days of the First Telegraph Line," by Stephen Vail; "The Message of Puritanism for this Time," by Edwin D. Mead; "An Anti-Slavery Hero," (George L. Stearns) by Sidney H. Morse, and "A Southern Study," by Mrs. L. B. Chase Wyman, are among the contributions to this number. "Our Little Ones for June" has for its frontispiece "Annie and the Mocking Bird," which is the subject of the opening piece, a poem, by Mary M. Anderson; "The Queen of Puddings," by Lulu W. Mitchell, and "Dolly's Tea Party" are among the pretty stories. The illustrations are such as delight children. A portrait of George M. Dallas, vice-president under James K. Polk, is the frontispiece of the June *Century*, which is a number of rare excellence: "Pensions and Socialism," by W. M. Sloane; "Gen. Sherman's Last Speech, The Old Army," given at the Press Club dinner to Stanley, at Delmonico's, last January, and printed from manuscript dictated by Gen. Sherman; "Women at the English University," by Eleanor Field; "Note on the Health of Women Students," by Catherine Baldwin, and "Talleyrand Replies to His Accusers," are among the articles every one of which is of interest. *Knowledge* is a monthly magazine devoted to supplying information such as one seeks in his cyclopedia and fails to find there, because it is not up to date. Columbian Publishing Co., New York, 393 Pearl st., Chicago, 242 Wabash ave.

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FIRST. Earnings of its manufacturing establishments, now in operation and to be built (now \$76,235.04 yearly).

SECOND. Rental of its farming lands and sales of timber in "stumpage" (estimated \$3000 yearly).

THIRD. Sales of its city lots in Tallapoosa, Ga., for improvement and investment (estimated \$250,000 yearly).

FOURTH. Working of its mines and quarries, by themselves or on "royalties" (estimated \$10,000 yearly).

FIFTH. Profits on mineral, timber and town site options and purchases on line of Georgia, Tennessee & Illinois R. R. (estimated \$50,000 yearly).

SIXTH. Earnings of stock of Georgia, Tennessee & Illinois R. R. (estimated \$186,408 yearly).

Total estimated yearly income of company after construction of railroad, \$525,633.04.

Total estimated yearly income of company prior to construction of railroad, \$339,235.04.

PRESENT PRICE OF THE STOCK \$3.50 PER SHARE
To be Advanced July 1 to \$3.60 Per Share,

And further advanced Aug. 1 to \$3.70, Sept. 1 to \$3.80, Oct. 1 to \$3.90, (and October dividend, semi-annual, probably 20c. per share), Nov. 1 to \$4.00, Dec. 1 to \$4.10 and Jan. 1 to \$4.20 per share, when it is intended to advance the price to par should any stock remain unsold.

Right reserved to withdraw stock from sale without notice after July 1, or when 50,000 shares are sold.

The Directors of the **GEORGIA-ALABAMA INVESTMENT AND DEVELOPMENT COMPANY** have decided to offer to the public until Wednesday, July 1, a limited amount of the full paid capital stock of the company at \$3.50 per share (par value \$10.00).

This stock is full paid, and subject to no further assessments under any circumstances.

One million dollars of the \$4,500,000 capital stock has been paid in the treasury of the company for the development of its properties, and the enhancement and protection of the interests of the stockholders.

At 12 o'clock midnight, July 1, 1891, the price of the stock of the company will be advanced to \$3.60 per share, and further advanced on the first day of each month following, the sum of not less than 10 cents per share until Jan. 1, 1892.

A stated advance monthly in the price of stock has been decided on by the company for the reason that the recent location on its property of several extensive manufacturing establishments employing over 1000 skilled operatives makes such a policy fully warranted on account of the increased values added to its assets.

The company reserves the right to advance the price of the stock more than 10c. per share per month or withdraw it entirely from sale at any time after July 1, the sale of stock and added developments shall render such action necessary for the protection of the interests of the stockholders.

Under the plan of the organization of the Company all the receipts from the sale of the Treasury Stock of the Company are expended at once for improving and developing the property of the Company, increasing its assets to the extent of the amount received.

The entire properties of the company being paid for in full, all the receipts from the sale of city lots go at once to the dividend fund of the company, in addition to the earnings of its manufacturing establishments in operation and its income from other sources.

The stock of the company will not only earn gratifying dividends for the investor, but will increase rapidly in the market value, with the development of the company's property.

The stock will shortly be listed on the New York, Chicago, Philadelphia and Boston consolidated stock exchanges.

Orders for stock will be filed as received, in any amount from one share upward, as it is desired to have as many small holders in all sections of the country as possible, who will, by their interest in the company, influence emigration to Tallapoosa, and advance the interests of the company.

Stock sold on 2 per cent. commission, or purchased at price paid and 17 1-2 per cent. per annum profit.

For the accommodation of the stockholders of the Company, who desire to realize on their stock prior to its being listed on the Exchanges, and have not a ready market for it in their own locality, the Company have completed arrangements with a syndicate of the largest English and American stockholders to handle for a nominal commission, and buy and resell to other investors, all stock purchased of the Company. This syndicate will handle the stock at the Company's selling price, for a commission of 2 per cent., remitting to the stockholder the full amount received for same, less the commission of 2 per cent. for transacting the business, or will if the stockholder prefers, cash the stock at any time after the first day of the month following the next advance succeeding the purchase at the price paid by the stockholder for the stock, and 5 cents per share (17 1/2 per cent. per annum) additional added for each and every month thereafter until January 1st, 1892.

Stockholders wishing to sell stock purchased, can send it to the Treasurer of the Syndicate, the Suffolk Trust Company, Bankers, Transfer Agents, or to the Company direct at Boston, Mass., to be sold at the Company's selling price, less 2 per cent. commission; or if immediate cash is preferred, they will receive a check for the stock at the price paid the Company for it, and an advance of 5 cents per share added for each month it is held by them as above, without delay, on presenting their certificates of stock, by mail or in person, indorsed in blank on the back of the certificate; and in view of the fact that the advance paid by the Syndicate to the person selling, when immediate cash is required is but one-half the actual advance of the stock, thus affording a handsome profit for them to hold and resell at advanced prices, the Company guarantee in selling all stock that a check as above shall in all cases be returned to parties desiring to sell without delay.

4 ADVANTAGES OF THE STOCK AS AN INVESTMENT.

PRINCIPAL absolutely secure under any circumstances, the property being paid for in full.

PROBABILITY of a large increase in each semi-annual dividends by increased earnings and sales.

DIVIDENDS, to include earnings and all receipts from sale of city lots, paid regularly April and October.

CERTAINTY of a rapid increase monthly in the intrinsic value and selling price of the stock itself.

UNTIL WEDNESDAY, JULY 1, 1891,

\$7 will purchase 2 shares or \$20 par value of stock, \$14 will purchase 4 shares or \$40 par value of stock, \$35 will purchase 10 shares or \$100 par value of stock, \$70 will purchase 20 shares or \$200 par value of stock, \$105 will purchase 30 shares or \$300 par value of stock, \$210 will purchase 60 shares or \$600 par value of stock, \$350 will purchase 100 shares or \$1000 par value of stock, \$525 will purchase 150 shares or \$1500 par value of stock, \$1050 will purchase 300 shares or \$3000 par value of stock.

Checks for the April dividend, which included earnings of the Manufacturing Establishments owned by the Company, and receipts from the sale of City Lots, for the first six months of business, were mailed April 15, and checks for the October dividend will be mailed to stockholders by the Suffolk Trust Company, Transfer Agents, October 15.

No orders will be received at the present price of \$3.50 per share after 12 o'clock midnight July 1, and all orders for stock should be mailed as soon as possible and in no event later than several days prior to that date to insure delivery at present price of \$3.50 per share.

Address all orders for stock and make checks, draft or money orders payable to

Hon. JAMES W. HYATT, Treas., Ga.-Ala. Investment and Development Co. 720 Insurance Exchange Building, Chicago, Illinois.

Southern Offices, Tallapoosa, Haralson County, Ga. New York Offices, 11 Wall st., Rooms 31 and 32. Boston Offices, 244 Washington st., 8 rooms 9 and 10. Philadelphia Office, Room 944, Drexel Building. Chicago Office, Room 720, Insurance Exchange Building. Baltimore Office, Room 4, Bank of Baltimore Building. Foreign Offices, No. 2 Tokenhouse Buildings, London, Eng.

80-page Illustrated Prospectus of Tallapoosa, Stock Prospectus of Company, and Plat of City, with Price List of Building Lots, Mineral Maps of the Section, Engineers' Reports, etc., mailed free from any of the above-named offices of the company.

Manufacturing Industries Now Building or Under Contract to Locate at Tallapoosa, Ga., Secured by the Company Since the

Return of the Excursion to Tallapoosa, March 1, 1891.

C. B. HITCHCOCK MFG. CO., from Courtland N. Y., 2000 Lined Feet of Factory Buildings, one of the largest Wagon manufacturing establishments in the world, to employ 400 to 600 hands.
HAYES' CHAIR COMPANY, from Cortland N. Y., 800 Lined Feet of Factory Buildings, manufacturers of Fancy Rockers, Flush Chairs, etc., one of the largest in the U. S., to employ 125 to 200 hands.
W. H. HOWE VENTILATING STOVE CO., from Cortland, N. Y., 1100 Lined Feet of Factory Buildings, manufacturers of the renowned Howe Patent Ventilating Stoves and Ranges, to employ 125 to 200 hands.
ANCHOR WOOLEN MILLS, from Marysville, Tenn., 200 Lined Feet of Factory Buildings, 2 stores, manufacturers of all kinds of Woollen Cloths, Blankets, etc., to employ 75 to 150 hands.
BROWN BROS. & CO., from Atlanta, Ga., 75 Lined Feet of Factory Buildings, 3 stores, manufacturers of Ready-Made Clothing, Jeans and Overalls, Underclothing, etc., to employ 50 to 100 hands.
TALLAPOOSA STREET RAILWAY CO., Capital \$25,000, now building, two miles of the line to be in operation by September 1.
TALLAPOOSA ICE MANUFACTURING COMPANY, Eight Ton Artificial Ice Plant, to be in operation July 1.
IRON BRIDGE WORKS, 500 Lined Feet of Factory Buildings, to employ 50 to 100 hands, manufacturers of Iron Railroad and Highway Bridges.
CITY BOTTLING WORKS, from Wilkesbarre, Pa., to bottle the Lithia and Chalybeate Waters in Lithia Springs Park, and introduce them throughout the United States.
BOOT & SHOE FACTORY, Messrs. Horne & Boise, 3-story factory, manufacturers of all styles of boots and shoes, to employ 75 to 150 hands.
FOUNDRY AND MACHINE WORKS, from Stanton, Mich., 100 Lined Feet of Factory Buildings, manufacturers of Machinery, Engines and Castings, to employ 20 to 40 hands.
TALLAPOOSA SCHOOL FURNITURE CO., 100 Lined Feet of Factory Buildings, manufacturers of School and Church Furniture and Fine Cabinet Work, to employ 25 to 50 hands.
TALLAPOOSA LUMBER, MFG AND R. R. CO., \$250,000 Capital, 1100 Lined Feet of Buildings. To erect Mills at Tallapoosa and Build a Logging Road into the timber south of the city to supply them with logs. Survey now being made, and under contract to commence road before July 1, to employ 150 to 300 hands.
The above Manufacturing Industries will represent a combined frontage of over 5400 LINED FEET, OR OVER A MILE OF FACTORY BUILDINGS, employ when completed from 1000 to 2000 operatives, according to the business done, and require 500 new dwelling houses erected at once.

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THE BILL PROGRESSING.

The bill originally drawn by that astute and zealous Spiritualist, Hon. A. H. Dailey, of Brooklyn, N. Y., for the suppression of the monstrous and everywhere prevalent fraud in spirit materializations was advanced one point in the Illinois legislature last week. It was a crucial point, too, if not the most critical. Having passed the Senate without trouble the bill was sent to the House and there referred to the Judiciary Committee, where on Thursday, May 28th, its merits were discussed and its opponents afforded an extended hearing. The editor of THE JOURNAL appeared in its behalf; and as a Spiritualist advocated the necessity of its advancement in the interests of public morals, of scientific research, and of the great body of reputable and rational Spiritualists whose feelings are being constantly outraged by the lawless horde of tricksters now plying their nefarious vocation in all parts of the state and nation. To give the committee a better comprehension of the methods resorted to by these tricksters, who in dark rooms laden with an atmosphere saturated with physical and psychical poison purloin the money and pervert the minds of their victims, he exhibited a collection of paraphernalia captured from tricksters while enacting the roles of materialized spirits. In the exhibit were the tin horn, masks, mus-

lin, blue silk waist and glass diamonds formerly comprising the outfit of Mrs. Crindle-Reynolds and taken from her when exposed by Spiritualists at Clyde, Ohio, several years ago. The large photograph taken in Buffalo was shown, portraying Mrs. Ann Cobb, of Mantua Station, Ohio, in thin attire personating the spirit lace-maker, while her dress acted as a dummy in the cabinet to mislead the sitters; also wigs used by the Berry sisters and Mrs. Ross in Boston; likewise the robe of the Queen of Sheba as worn by Christina Bliss while personating the spirit of that historic character, the outfit of “Billy the Boot Black” whose slang has so often amused the patrons of the Bliss dive, the famous bustle with which Mrs. Ross so convincingly proved materialization and dematerialization, and her dirty nightgown with the slit in which she was wont to insert one of her ample breasts painted to represent the face of a baby, which John Wetherbee and others among the medio-manics of Boston have rapturously kissed in the firm belief that they were pressing their lips to the face of a chubby angel materialized for the occasion. A white gown once a part of Mrs. Cowan's spirit outfit was shown, spattered with the blood of the person wounded in effecting the capture. Paraphernalia taken from the Bangs sisters, of Chicago, Mrs. Fay, of Boston, and others made part of the exhibit, but was shown *en masse* without particularizing, as the purpose of the display was accomplished when the legislators were given ocular demonstration of the tricks the perpetration of which would under the pending bill become legally specified misdemeanors.

The advocate for the bill having finished his argument and exhibit in less than fifteen minutes, the affable chairman of the committee, Hon. Sherwood Dixon, called on a rosy checked, good natured looking gentleman by the name of W. H. Butts to lead in opposition. Mr. Butts's amiability is refreshing, and he is better at discussing a good dinner than in making an argument where he feels he must oppose somebody. If it were practicable he would always like to agree with everybody, and this from sheer good nature. He started off by saying he, too, was opposed to fraud and had an amended bill to offer in due time, but first would call upon Prof. Randall to state the objections of the committee sent down to oppose the bill. “Professor” Randall did not seem at his best. “Conditions” were apparently not as favorable for the flow of eloquence and the rush of reason as when he is addressing an audience of socialists and anarchists. Though backed up by the presence of a number of supporters more or less intimately connected with the class of people which the bill is intended to suppress “Professor” R. failed to take on that fervid heat which burns away barriers. However, he presented with considerable shrewdness the sophistical arguments which had been previously supplied the public. He contended that the bill covered all forms of mediumship, and named mediums such as Mrs. Cora L. V. Scott - Hatch - Daniels - Tappan - Richmond, Mr. A. B. French, Mr. O. P. Kellog and Mr. L. C. Howe, but wisely refrained from naming a single medium for physical manifestations, and never got within sound of a tricky medium for materialization. He argued that the inference of the proposed law was that Spiritualists were dupes; that all religions had grown out of spirit manifestations, and hence this law while ostensibly only aimed at frauds, would by some subtle contrivance, which he failed to reveal, be sure to work dire injury to the religion of Spiritualism. The present criminal laws of the state were in his opinion sufficient. On the whole his speech was as good as could be made in a bad cause; what he lacked in intellectual and magnetic force was made up in meek

and pious mannerism and a far away, sweet by and by sort of voice. His socialistic and anarchistic friends would not have recognized the ex-dentist in his role of pseudo-medium defender. Following “Professor” Randall several members of the judiciary committee spoke in opposition to the passage of the bill. Some showed an utter lack of knowledge of the language of the bill before them, and also that they didn't care what its merits were. It was not their purpose to talk to the bill but to soar; to mouth about the religious rights of American citizens, the damnable crimes of evangelical preachers, the Declaration of Independence, and to experiment as to just how much irrelevant bathos the chairman of the committee could be tortured with before he would bring down the gavel. After an exciting session of two hours the bill went through the committee triumphantly without alteration or amendment and is now before the House with a recommendation for its enactment. No more exciting meeting of a committee it is said has been held during this legislative session. One member who made a vigorous and effective speech in favor of the bill had a joke played on him at the last; a joke however which might have been hazardous to the bill. He had stepped

out of the room and on returning found a vote being taken, not knowing how the question was put he asked a brother member how to vote. That brother, in accordance with the ethics of those most active in the effort to defeat the bill, knowing that the inquirer wanted to vote in favor of the bill, blandly told him to vote in a way that put him on record against it, and the trick was not discovered until too late to change. However, as it happened, no harm was done and the fun was funny.

The committee representing the interests of the frauds had evolved what they thought a beautiful scheme to defeat the bill. With elongated visages and great unction they declared they too were against fraud, and had amended the Dailey bill so that while it was still as effective as before, yet would prevent the possibility of abuse. They then presented three amendments, the first was the old loop-hole out of which Eliza Ann Wells and every other detected imposter has attempted to crawl. The second was harmless, but the third rendered the entire bill a farce, and would have made the judiciary committee ridiculous had it been adopted. But all their conspiring came to naught and they retired discomfited and demoralized.

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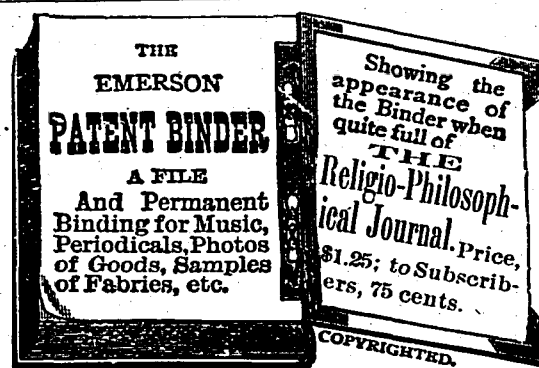
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Delicious Cake and Pastry, Light Flaky Biscuit,
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This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

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 Kenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the
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