

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, JUNE 13, 1891.

NEW SERIES—VOL. 2, NO. 3.

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TOPICS OF THE TIMES.

There is an advance in heresy all along the line. What was "infidelity" twenty years ago is now taught in orthodox theological seminaries and from orthodox pulpits. The world moves at a very rapid pace.

The papers state that at Pittsburg one day last week a man well known in sporting circles applied for a transfer of liquor and hotel license. The court objected because the applicant was a gambler, whereupon his attorney remarked: "I desire to call your honor's attention to the fact that the Prince of Wales gambles a little." "Well I don't consider him of good character. He could not get a license in this court," replied the judge.

The one weapon with which the Jewish race can retaliate is money—their power in the financial world, and that weapon they are using against Russia. They have, so far as possible, crippled her credit and cut off her supplies; her loan they caused to be rejected, and her securities they are said to be trying to force from the market. The expelled Jews are bringing what money they have into their exile, and as many and as heavy drafts upon Russian resources as it is possible to make. The picture may be a little overdrawn in some of its details, but in its broad outlines it undoubtedly represents the purpose of the Rothschilds and their allies to retaliate upon Russia for her treatment of their race.

The practical abandonment of the Koch lymph in all the Philadelphia hospitals for the cure of tuberculosis is highly significant, says a New York daily paper. It is another indication that skilled American physicians, after thorough and long continued trials of the lymph, are coming to the conclusion that its value as a curative agent is so slight that it is not worth while to use it. The extravagant claims at first made in behalf of the fluid inspired many sanguine persons with an implicit belief in its invincibility in pulmonary diseases. This belief was quickly dissipated in most instances by the failure of the lymph to produce the desired results. Dr. Koch's remedy has been for some time discredited in public opinion. The verdict rendered against it by a great majority of the ablest physicians in New York and Philadelphia must tend to condemn it utterly.

The news that the Prince is an habitual gambler, taking supplies of cards and counters wherever he goes, has, despatches say, blasted every chance of the Nationals granting him relief for his debts. The leading Baptist organ compares the Prince's tastes for the race course and gambling with the noble example of his father, who if living, would share the intense grief of thousands of Englishmen. Think of the future King of England and head of the church, traveling about the country with a bag full of Russia leather baccarat counters, accompanied by Sir Reuben Sisson to act as banker. The baccarat game at Tranby Croft was entirely his own. The implements were his, and the tables were arranged and lined with

chalk on the second night at his suggestion. Mr. Wilson objected to baccarat, and Mrs. Wilson testified that she told the Prince this, but still baccarat was played.

Dr. Patton, in his speech accompanying the report he offered in the Presbyterian Assembly, said: "There were many things in that inaugural address [by Prof. Briggs] with which I agree, but when a man says that reason is the source for the authority of the Bible I want to have such statements investigated." This utterance from the president of the famous old college over at Princeton, says the *New York Press*, sounds like an echo from the twelfth century. One would think from it that God never made anything but the Bible, and that the devil made reason and the rest of the sinful universe. Dr. Patton generally says what he thinks, so we have no doubt that he thinks, actually thinks, as above. But, in that case he is one of those whom Dr. Briggs hit squarely between the eyes in his inaugural address, when he said they reasoned in a circle because they argued that any given book of that noble library of moral and spiritual history and literature called the Bible was inspired because its author (Moses, David, Matthew, or Paul) wrote it, and that he (the author whose name it bears) must have written it because it was inspired, and could not possibly be erroneous in its title and ascription to its traditional author.

According to statements published in the papers Lincoln Hamline, of La Harpe, Ill., has a little daughter named Dora, only four years old, who can readily name the spots on any set of dominos from simply looking at the backs of them, or she will select from the set any number asked for, all the dominos being turned face downward, and thoroughly mixed up. If one be slipped out of the set without her knowledge, and it is called for, she will quickly reply that the number is missing. The child can not count from one to six, but will announce the spots thus, "five and a six," "six and a four," or any other number, more readily from the backs of the dominos than from their faces. The child has been subjected to over a hundred tests, and has never failed to call the right number. White paper has been pasted over the backs of the dominos to prevent any chance of the child having learned the backs, and in every instance she has successfully indicated the number on the opposite side. The papers say she "is possessed of the faculty of mind reading," but her power is evidently clairvoyant rather than telepathic. She does not read thoughts but discerns objects that are not visible to the eyes.

Mr. Depew in his eulogy of Gen. Grant at Galena the other day said: "As the years increase events crowd upon each other with such volume that the lesser ones are crushed out of memory. Most reputations are forgotten by the succeeding generation, and few survive a century. In our thousandth year as a nation the only statesmen or soldiers of our first hundred years whose names will decorate the celebration will be Washington and Hamilton for the beginning, Webster for the middle period and Lincoln and Grant for the close." So, then, says a Chicago daily, the

author of the Declaration of Independence is to be forgotten! The great people whose wrongs he first voiced and whose aspirations he first put into words are to live on for a thousand years, and yet in that distant day are not to know the name of Jefferson. No memory is to survive of the man who first made this country a true democratic republic, who organized the first party of the people, who struck the first effective blow on this continent in favor of religious freedom, who taught aristocrats and snobs that the people were to rule and not to be ruled, who inspired the ordinance of 1787, who added to the republic and dedicated to freedom forever one-half of this continent, whose influence against titles, privilege, class-rule, monopoly and aristocracy, already firmly entrenched in the government when he became its head, was conclusive for all time, and whose creative statesmanship—greater than that of Washington or any other of his associates—has manifested itself unceasingly for ninety years and must continue to be potent so long as the republic endures. He to be forgotten? Never. When the American people forget Thomas Jefferson there will be no republic to mock even by pretense of freedom the mighty name of the greatest apostle of modern democracy. What sort of a republic would that be that would remember Hamilton and forget Jefferson?

The body of Prentice Mulford was recently found in a canoe lying at anchor in Sheepshead Bay. Mr. F. J. Needham, publisher of a periodical to which Mulford contributed, says that he spent all his spare time in the canoe, sleeping and eating there, in fact more often than anywhere else. Its lockers were well stored with provisions, and several blankets and an oil stove, together with a banjo, artist's materials, pens, ink and paper, completed the outfit. Mulford liked this nomadic sort of life, and as he had nobody to care for, paddled, sailed and drifted aimlessly about as best suited him. He was not and had not been in ill health. No marks were found on the body and no traces of poison were anywhere in the boat. The man could not have starved to death, for the after locker was full of provisions. If he wanted anything to eat or drink he could have purchased it with the \$25 that was found in his pocket. The only theory that remains is that Mulford died of apoplexy or heart disease. The *New York Times* says: "The letters found in the canoe close beside Mulford's body prove very conclusively that the spiritual world had a firm hold on him. He wrote them, it appears from their context, at the dictation of a spiritualistic being who took this means of communicating with him. The letters are filled with assurances that the 'spirit' was close beside him, watching over him and guarding him from harm, and that brighter days were in store for him. Various incidents in his past life are mentioned in this rambling conversation with the unknown, and some persons whose names appear as 'L,' 'Mrs. L,' and 'G,' are frequently mentioned. Mr. Needham, the publisher, was very anxious to get possession of all this manuscript, which he said was a part of the essay which Mulford was to have mailed to him from Sag Harbor." Prentice Mulford was an easy, graceful writer, with large experience in writing for the press. His life was one of many changes.

MARRIAGE AND MARRIAGE LAWS.

Mrs. H. S. Lake, taking exception to the ruling of Judge Staples that no marriage ever existed between her and Mr. Peck, said in a recent lecture: "I acted in accordance with my own judgment. After counselling spirits, Lord Byron and Margaret Fuller, I did what I thought was right." *Alcyone*, in which is printed a brief abstract of the lecture referred to, comments editorially as follows:

Mrs. Lake fights her battle with admirable courage, but she would be on better vantage ground to-day, if she had executed a legal marriage with Mr. Peck. Reformers have a hard task at the best, and they should not load themselves down with needless burdens. The marriage laws need reforming, but the champions of reform should obey the law as it is, while working for its betterment. We need a national marriage and divorce law, one alike for the whole United States. Mrs. Lake, a childless wife, escapes the most damaging consequences of separation. The state has an interest in the children which are the products of marriage and must enforce the rearing of them upon the parents, hence legal marriage is indispensable. Mrs. Lake's course would paralyze civilization if not utterly subvert it, should her course become universal.

These remarks are just and to the point. It is not a question of Mrs. Lake's honesty. Important social principles are involved and it is these, and not merely the motives of the parties who made the contract, with which the public is concerned. The written agreement between Mr. Peck and Mrs. Lake was to the effect that they should live together until the union should become disagreeable or undesirable to either party, by whom it might be terminated on one month's notice. The contract was signed in the presence of two witnesses. Judge Staples' ruling was that the marriage was not valid, and he ordered the libel—Mr. Peck's application for divorce—to be dismissed. The question of validity was appealed to the Supreme Court.

Probably in no state of the Union—where there is a lamentable lack of uniformity in marriage and divorce laws—would the contract executed between Mrs. Lake and Mr. Peck be regarded by the courts as a legal marriage. But the fact of their living together as husband and wife would in some States be sufficient to constitute a legal marriage between them, though it would not absolve them from the penalty of non-compliance with the laws regarding the solemnization of marriages. And the really important point is that a marriage, however the mere ceremony is performed, whether by a magistrate or a priest, or in the absence of both, should be binding on both parties until dissolved by a decree of the courts. Should the Supreme Court decide in favor of the legality of the marriage between Mrs. Lake and Mr. Peck, which it is not likely to do, the decision would doubtless be made on the ground of their having lived for years in the relation of husband and wife, while the written contract or that part of it which provides for a separation at the pleasure of the parties, would be regarded as null and void, as it has been decided by Judge Staples. The marriage so regarded would not be the marriage contract executed in Oregon; it would be the very marriage which the parties to that invalid contract tried to escape while agreeing to live together.

The marriage relation involves consequences to society, and society has therefore the right to guard and regulate it. The rights of children and the rights of the public demand that marriage be assumed under conditions which give it recognition by the state, and that it be severed only by the same authority. It is strange that an intelligent person can claim that men and women have the right to marry themselves to-day, to separate at pleasure and form other relations whenever they see fit.

It is sometimes said that love, not law, is the basis of true marriage. But the law merely takes cognizance of that relation, makes a record of it, provides for the rights of third parties that may result from it, and for the rights also of the man and the wife in case that love dies and is replaced with indifference, hatred and cruelty. Mrs. Lake can better employ her abilities than by assailing the institution of marriage. This institution is a part of our complex social system. It

is, in its present form, the product of many ages of social experience. It is that part of the present social order, which, with all its defects, commands the respect and conformity of all the great statesmen, economists and philosophers of the world, while there is unanimous respect for the institution among the great mass of people however much they are divided on other subjects. Is it not rather presumptuous in a person seeking release from a marriage pronounced illegal by the courts, to indulge in indiscriminate denunciation of the marriage system which prevails in the enlightened nations of the world and is supported by those who represent the highest types of manhood and womanhood?

AUTOMATIC WRITING.

Readers who are familiar with the writings of Allan-Kardec will remember that chapter in his work called "Genesis," entitled, "General Uranography," signed Galileo, in which space and time, matter, laws and forces, satellites, comets, the fixed stars, universal life, etc., are discoursed of in eloquent language. In the June *Arena* is a paper on "The Unknown," by Camille Flammarion, the well-known French astronomer, in which the author says: "At the age of sixteen, on my way home one day from the Paris Observatory I noticed on the bookseller's stand in the Galeries de l'Odeon, a green colored volume entitled 'Le Livre des Esprits (Book of Spirits), by Allan-Kardec. I bought it and read it through at a sitting. There was in it something unexpected, original, curious. Were they true, the phenomena therein recounted? Did they solve the great problem of futurity, as the author contended? In my anxiety to ascertain this I made the acquaintance of the high-priest; Allan-Kardec had made of Spiritism a veritable religion. I assisted at the sances. I experimented and became myself a medium. In one of Allan-Kardec's works called Genesis, over the signature of Galilee [Galileo] may be read a whole chapter on cosmogony, which I wrote in a mediumistic condition.

Turning to the chapter referred to in Allan-Kardec's "Genesis"—chapter 6—one sees a note which reads as follows: "This chapter is an extract, word for word, from a series of communications dictated to the Spiritual Society of Paris, in 1862 and 1863, under the title of Uranographical Studies and signed, Galileo, M. C. F. Medium." At the time, Flammarion writes, he was connected with the principal circles in Paris, where these experiments were tried, and for two years he served as secretary to one of those societies, which required his attendance at every meeting. Flammarion says that, in regard to the validity of communications received by "writing with our own hands, after several years experimenting," he became skeptical; and considering the character of the experiments which he observed, his skepticism was doubtless warranted. "It cannot be denied," he writes, "that under mediumistic condition, one does not write in his usual fashion. In the normal state when we wish to write a sentence, we mentally construct that sentence, if not the whole of it, at least a part of it before writing the words. The pen and hand obey the creative thought. It is not so when one writes mediumistically. One rests one hand, motionless but docile, on a sheet of paper, and then awaits. After a little while the hand begins to move and to form letters, words and phrases. One does not create these sentences, as in the normal state, but waits for them to produce themselves. Yet the mind is nevertheless associated therewith. The subject treated is in unison with one's ordinary ideas. The written language is one's own." Yet, Flammarion says the mind is so intimately connected with what is written, that if it ponders something else, if the thoughts are allowed to wander from the immediate subject, then the hand will pause or trace incoherent signs.

But he further says, "we are assured there are mediums who write so mechanically that they know not what they are writing, and record theses in strange tongues, on subjects concerning which they are ig-

norant, but this I have never been able to certify with any certainty."

Flammarion writes with frankness and candor in regard to phenomena he has witnessed, but it is certain that there are in automatic writing phenomena which he has never witnessed. It is not surprising, therefore, that he attaches greater importance to the phenomena of table tipping and rapping as tests of spirit communication, than to alleged communications from the departed, written through the hand of a medium.

Only a few days ago, a physician in this city of character and standing related in the office of THE JOURNAL the circumstance of a sance with a certain medium in New York who wrote a circumstantial account on a closed slate of what was known only to the doctor and to friends who had passed to spirit life. A lady of literary attainments, an author whose name has never been identified with Spiritualism, has written long statements, given with particularity in regard to affairs unknown to her and to those who witnessed the writing, statements which were subsequently verified by persons who knew nothing of the sittings, or of the communications received. In one case a dozen particulars were given and believed at the time to be untrue by the medium and by the other persons present, which were afterward learned to be in every respect literally correct. These facts are more convincing of spirit agency than any of the physical manifestations described by Flammarion—and they belong to a class of phenomena to the reality of which thousands, including thinkers and scholars of reputation, can give their testimony.

GENEROUS RECOGNITION.

It is pleasant to see a political paper rise above mere party prejudice and recognize in a generous spirit valuable public service rendered by a prominent politician and functionary not of his own party, and one whose course generally it has for years vigorously opposed. An instance of such justice and magnanimity is furnished by the Chicago *Herald*, a Democratic paper, from which the following paragraph regarding the Secretary of State is taken: Although the brutal sensation concocted by a New York fake-monger, that the Secretary of State was losing his mind, has been effectually and absolutely ended, there is unfortunately no reason to doubt that Mr. Blaine is seriously ill and there is no ground for present hope that he will resume his place at the head of the department he has so skillfully directed. Eastern journals of conservative character reluctantly admit that the health of the secretary is gravely undermined. He has gone to Bar Harbor for the summer and the affairs of the department have been transferred to Mr. Foster, who is familiar with all his purposes and has shared in effectuating them. Mr. Blaine has not the recuperative power of youth. Although not yet an old man, he has had an arduous and exhausting middle life, full of tempest and not free from anxieties that would have crushed a weaker intellectual organization than his. A long period of rest, total relief from responsibility, protection against office-hunters and all other intruders may enable him in autumn to resume the station he has so brilliantly filled until now. However men may differ concerning Mr. Blaine, the politician, Americans do not differ about Secretary of State Blaine. His illness will arouse sincere commiseration throughout the country and his recovery will be hailed with general pleasure. No republican can fill his post.

RESEMBLANCES BETWEEN MARRIED COUPLES.

Hermann Fol, the eminent embryologist, indeed second to none living, while staying at Nice, where many young married couples go to spend the honeymoon, had his attention attracted to the resemblance between young married couples, says the *Review of Reviews*. The popular notion that married people "end by resembling each other" was shared by Fol, but his trained vision detected among crowds of young married couples characteristics that led him to suppose a contrary proposition to be nearer the truth—

they begin by resembling each other. To put the matter to scientific test he engaged in a series of observations and researches on the photographs of young and old married couples, the result of which he publishes in the *Revue Scientifique*. In 132 young couples he found the per cent. of resemblances about 66.66. In 66 the per cent. of non-resemblance was about 33.33. In 38 old couples the percentage of resemblance was about 71.70. In fifteen the per cent. of non-resemblance was about 28.30.

The vividly large percentage of physical similarities between young married couples is emphasized by the calculation that in marriages made at random—by chance—the number of resemblances would not amount to two in a hundred. Among the non-resemblances were included some very curious cases, where man and wife, though quite dissimilar in every other respect, yet exhibited in common "certain traits constituting an ugliness more or less ridiculous." Fol infers from this an argument in favor of the idea that candidates for marriage do not fear the particular form of ugliness to which their mirror accustoms them. After warning against hasty generalization from results so comparatively meager Fol invites other scientists to follow up the subject and verify or modify the conclusion, tentative of course, at which he has arrived, namely, that in the immense majority of marriages of "inclination" the contracting parties are attracted by similarities and not by dissimilarities, and that resemblances between aged married couples is not a fact acquired by conjugal life.

THE JEWISH EXODUS FROM RUSSIA.

Enlightened and humane minds everywhere are shocked by the barbarity of Russia in expelling the Jews who inhabit and whose ancestors have for many generations lived in that empire. Such are the exactions, restrictions and burdens of every description heaped upon that people that they are making attempts in vast numbers to find asylums abroad. In order, as the *New York Press* justly says, to discover any historic parallel to this Jewish exodus from Russia we have to go back as far as the revocation of the Edict of Nantes, and the consequent expulsion of the Huguenots from France. All intelligent men know what came of that. It was the most fatal blow that was ever struck at a nation by the hands of its own priestly fanaticism and kingly arrogance. In banishing the Huguenots France banished a considerable share of its best blood and sinew. The loss was felt for generations in the arts of war and peace. The country never fully regained the relative place in the scale of European importance which it held before that foolish and well nigh fatal blunder. Of course there are important differences between the two cases, that of the French Huguenots and that of the Russian Jews; but there are also close resemblances. In certain leading lines of business, some of them essential to national prosperity, the people who are now about to depart almost *en masse* from the land of the white Czar have long been pre-eminent. Their thrift, industry, perseverance, sagacity and enterprise are elements sadly lacking in large portions of the people among whom these prospective exiles dwell. The financial crisis already threatening the St. Petersburg Government and closely connected with the failure of the latest efforts to place a government loan, and the recalling of the gold balances heretofore on deposit in the banks of London, Paris, Vienna and Berlin to the credit of Russia, is traceable in no small part to this sudden rupture of customary ties between the country and those inhabitants from whom the banking class is mainly drawn. What is to become of this enormous mass of emigrants? Where can they find resting places for the soles of their feet? It is not strange that countries in which a strong and outspoken sympathy for them is felt nevertheless hesitate to open their doors to the immediate influx of an exiled and impoverished army, 5,000,000 strong? England is alarmed. We can hardly blame her. Our own just and necessary laws would operate as a bar to a wholesale immigration of that nature, however deep our pity. The only clear answer to the exceedingly per-

plexing question is furnished by Baron Hirsh in his more than princely offer of \$15,000,000 for the relief of his suffering coreligionists. If that enormous sum could be judiciously applied to assist colonization in some available spot, as, for instance, in South America, where he is reported to have bought a large slice of territory for the purpose, it would accomplish much; though much would remain to be accomplished before the awful suffering that impends can be averted.

ANNALS OF PSYCHIC SCIENCE.

This new venture in the field of psychological science, "Annals of Psychic Science," was undoubtedly suggested by the journal of the English Society for Psychical Research. The prospectus briefly says: *Les Annales des Sciences Psychiques* appears bi-monthly. Every number will be an octavo of sixty-four pages, and will have for its object to report with strong proofs in support of serious observations which may be addressed to the editor, relative to so-called occult facts of telepathy, of lucidity, of presentiment, of objective apparitions. Aside from these records of facts are published documents and discussions on good conditions for observing and experimenting; analyses, bibliographies, critiques, etc.

The first number for January-February, 1891, opens with a letter to the editor, A. M. Dariex, by the eminent French psychologist, Prof. Ch. Richet, author of "L'Homme et l'intelligence," (Man and Intelligence) and an "Essai de Psychologie Generale" (Essay on General Psychology), on psychic phenomena, from which we make a few extracts.

"There are certain facts and certain phenomena which have not yet passed the period of empiricism. While the positive sciences were making immense progress, astronomy, chemistry, physics, physiology, mechanics—psychology was almost stationary. Certain faculties of the mind apparently well attested by observers here and there remained profoundly unknown. You have thought that it was necessary to seek a more successful route than the rut followed up to the present time, and you are right. It is almost a hundred years that we have been occupied with magnetic lucidity; for more than two thousand years there has been talk of prophecies and presentiments; as for spiritism, although it appears of recent date, we shall be able to find it in the old books. And, meanwhile, if we should attempt to condense what there is of scientific accuracy in this mass of incomplete facts, imperfect observations, ridiculous experiences, abortive and powerless investigations, nothing or almost nothing would be found to reward us. It is this which authorizes the savants and the public to deny point blank all these facts, and to say that there is nothing true in all this, since despite so many efforts, no demonstration at all satisfactory has been obtained.

However, we believe this conclusion is false. We have the firm conviction that there is mingled with known and described forces, forces with which we are not acquainted, that the mechanical, simple, common explanation is not sufficient to explain all that is passing about us; in a word, that there are occult psychic phenomena, and, if we say occult, it is a word which means simply unknown. This does not mean that what is occult to-day, will be occult to-morrow. Three hundred years ago, electricity was an occult force. Before Sheele and Lavoisier, chemistry was an occult science, and was called alchemy; and it is hardly more than twenty years that animal magnetism ceased to be an occult science. It is a question of bringing into the circle of positive sciences certain mysterious, indiscernible, (?) unknown phenomena. If up to the present time the sciences called psychic, supernatural or occult, have remained so far removed from true science, it is not only by reason of the prodigious difficulties which surround it from all sides; it is especially by reason of defect of method. People have been satisfied with vague proofs, doubtful evidences. They sought for the marvelous, have proceeded with faith, and not by a rational method, "terre a terre" (earth

to earth), the only one which despite its slowness and its apparent lowliness, can lead to something.

It is well for your readers to be advised from the beginning of your plans. Just as ardent as our desires may be to penetrate into the regions of mind and force, just so humble and servile worshippers of brute facts shall we be. We will find in your review—it is almost a promise you have made—not a word which indicates a theory or any partisanship, or which breathes the least suspicion of any doctrine whatever. And how could one admit a latent doctrine to be suspected, when the facts on which to support it are not yet well established? No, certainly not! All the curious observations of telepathy, mental transmission, lucidity, presentiment, do not as yet comport with the shadow of a theory which would be ridiculously untimely. Let us attempt first to prove the facts; theories will come later, and, also, there will be no lack of them. There will be found very soon minds of small scientific calibre to conclude before anything warrants a conclusion. Nobody can prevent them, but you are perfectly at liberty to deny their conclusions. It is not meant that the task, being limited to observations and experiences, may be for this even, rendered more easy. The contrary rather is true. "Nothing is easier than to erect a theory and build a conception of things with some incongruous documents. It is an easy and fruitless work. What is truly difficult is to state a fact precisely, however simple it may be, especially when it is not an experiment but an observation."

Prof. Richet then alludes to the case of Wingfield reported in proceedings of the English Society for Psychical Research and discusses the method of obtaining the fullest report of like cases. He says, "It is true that you will have in this respect, in the admirable labors of the English Society for Psychical Research, a model which you need not fear to imitate and copy." Further he says, "Surely experiments are more than observations; but experiments are so rare that we dare not venture to hope for them. One good and complete experiment is worth a hundred observations." We are, he points out, in occultism in the empiric period, that is to say, in the period of few and scattered observations, not yet at the period of experiment, in which all becomes so precise and complete that discussion and dispute are impossible.

We must resign ourselves then to being observers rather than experimenters. He says that "the facts of telepathy, lucidity and presentiment, are at the bottom only one and the same phenomena," that is to say, perception of facts inaccessible to our normal sense, by psychic processes which are as yet absolutely mysterious to us. Whatever there may be in dreams, magnetic somnambulism, or in phenomena called spiritual, obtained by the unconscious movements of the table or of a planchette, etc., the process matters little. It is the result that is everything; now this result assuredly reveals a profoundly unknown faculty of the human soul, that of seeing and knowing events distant in time and place, under a form more or less hallucinatory. So much for the first group of phenomena which we are to study. There is another group, important and more difficult still. It is the group of physical phenomena. In the first place do these physical phenomena exist? You believe so, perhaps. For my part I do not affirm; or rather to be sincere, I do not believe in them, at the same time being ready to be convinced if you bring me some good proof of them."

He observes that the movements of objects and objective apparitions are to be added to the other subjects of report and experiment, and affirms that experiments are possible in telepathy and lucidity—in hypnotism. Aside from these chapters on facts there will also be a series of articles which you relate: to theories, analyses, bibliographie, criticism. "Be it so: But in matter of theory I beg you to keep to a method of your own. All that you can with propriety insert will be the discussion of the good conditions for observing and experimenting. Refuse energetically to insert, whatever may be its merit, any dogmatic article whatever. Let there be reported one

little fact well studied in all its details; this little fact will have in your eyes infinitely more value than the wisest dissertations of metaphysics or hyperphysics."

After some observations on the receipt of anonymous communications he concludes as follows: "What we know is quite a small matter in comparison with what we don't know. Now, the field in which we labor is one of the most unknown still. It is almost a virgin earth where the harvest promises to be abundant. But we must not spare fatigues. Especially must we have no fear of ridicule and indifference more cruel even than ridicule. We understand that our duty lies here; let us do it more resolutely and fully. For you to do yours is to say you are to give yourself up entirely to this work. Those who approve will have a duty to sustain and aid you."

The editor, D. Dariex, follows with a long article approving the programme set forth by Richet.

He says in course of his article: "We expect many of our readers, at least those who are endowed with some mind and good sense, to admit that there may exist phenomena apparently improbable, which it is impossible for them to comprehend or explain, and that it is wiser to study them than to deny them without examination. . . . Our ambition, or rather our design, is to contribute to throw a little light on the profound obscurity which still envelopes psychic phenomena, and to encourage the study of them; we should also like to dissipate the apprehension of the timid. How many are those, who have been witnesses of facts of this class or who have heard them reported by good friends, but whom a timidity to be regretted prevents from speaking. How many have we found who under no consideration whatever, would venture to breach this subject at first, but who were only too happy to be engaged in a conversation on this subject if we first obtained their confidence. We ourselves, why not avow it, have been for a long time among these timid persons. It was only after we were thoroughly convinced that these phenomena were not illusions, but on the contrary real facts, it is only after we have seen our own observations and our own experiences corroborated by those of many others, that we have surrendered ourselves to the evidence, and as a servile worshipper of the truth, and of the truth alone, we have not hesitated to say, no matter where or to whom. Yes, there are facts, quite real facts, we can no longer doubt it. We no longer fear to say so, and we are going to search for them everywhere we can find them."

He then gives some advice on the proper method of observing and reporting the facts in each case of the character under investigation, taking several cases reported by the English Society for Psychic Research and showing the deficiencies which ought to be supplied in the proofs (and they are extremely exacting, but none too much). He makes these observations on experiments in this class of investigation, "but we know and we say in all sincerity, that it is rare to be able to observe important phenomena, and that it is only exceptionally that we succeed in obtaining conclusive experiments, for we do not as yet know the laws which control the production of these phenomena, and we do not know the conditions necessary to obtain them. We have purposely insisted on the necessity of daring to speak openly about all these things, despite their mysterious character. Those who will have this little courage, and it is a very reasonable quality, will find in it more satisfaction than *ennuis*. We take pleasure in hoping at least for the reputation for good sense of our fellow countrymen that we may no longer see them in this respect so much behind the English Americans and even the Germans. . . . We shall be neither Spiritualists, Swedenborgians, Theosophists nor Occultists. We shall be modest investigators of facts and very ardent worshippers of truth, which shall be the object of our worship and of our greatest anxiety."

There will follow four cases reported on, with some observations made by the editor, an article taken from "Telepathic Hallucinations" by Gurney, Myers and Podmore, with some observations on an article inserted from *The Sphinx* on a "Haunted Chamber," and a notice of proceedings of The Eng-

lish Society for Psychic Research. If the editor keeps up the succeeding numbers to the standard of the first number, we may look for a most valuable addition to the publications of psychical science.

Miss Anna L. Dawes, in the *Andover Review* for April, criticises Mr. Bellamy's plan of social improvement and other plans which aim at the amelioration of the material condition of the people as unchristian. She says: "The Christian ideal is of a different sort, and was expressed by him who knew the will of God: 'Man's life consisteth not in the abundance of the things which he possesseth.'" The *New Nation*, Mr. Bellamy's paper, in reply remarks: Of course it doesn't. But does Miss Dawes mean to imply that it is or ought to be a matter of indifference to people whether they are poor or well-to do? Is it not, as a matter of fact, the effort of every man and woman of us, so far as we can consistently with other interests, to better our condition and that of those dependent on us by improving our material resources? If one of our friends shows himself lacking in a reasonable assiduity in this direction, do we not reproach him? Miss Dawes objects particularly to the idea that comfortable and refined surroundings are aids toward virtue, and generally against the claim of social reformers that improvements in the environment react beneficially upon human nature. To support her argument, she alludes to the case of Christ, who had not where to lay his head, and to earth's heroes and martyrs who have come up out of the great tribulations. Does Miss Dawes, then, really think that it makes no difference whether children are brought up in the slums or in decent surroundings? Does she think it would be just as well if we all took to living and sleeping six or eight in one room? Would she recommend this latter course, as a means of moral discipline, to the ladies and gentlemen of her acquaintance? We take some credit to ourselves for discussing this article so temperately, for if there is anything calculated to make one's blood boil it is to have people who have never known what want or privation is, to whom the comforts and refinements of wealth are as the breath of life, write papers assuring the poor that poverty is good for them, that the slums are healthy, six-story tenements good places to bring up children, and degradation, vice and crime surroundings peculiarly favorable to the cultivation of a robust piety.

The Presbyterian General Assembly, at Detroit, voted 425 to 64 against Prof. Briggs' appointment to the chair of biblical theology in the Union Theological Seminary. This was done by the adoption of Dr. Patton's report which involved a snap judgment and virtual condemnation in advance of trial. In civil courts the accused are tried before they are convicted, but an ecclesiastical body, the supreme court of the Presbyterian church, has, in violation of common justice, practically convicted one of the most learned and exemplary ministers of that denomination without trying him or giving him an opportunity to be heard. Prof. Smith, of Lane Seminary, Cincinnati, protested against the report, and added that "his (Dr. Briggs') ideas of the errancy of the Bible, the redemption of the race, and progressive sanctification after death are not contrary to the standards." Dr. Briggs' heresy is mild in comparison with some of the utterances, those of Dr. Parkhurst for instance, at the Presbyterian General Assembly. Practically a large number of the body were on trial. As the *Inter Ocean*, conservative in religious matters, says: "The Briggs theory of the Bible has proved an infinite relief to a great many intelligent Presbyterians. It enables them to 'hold fast that which is good' without being embarrassed by microscopical difficulties and stumbling blocks. The denomination as a whole would be seriously crippled if that class of communicants were obliged to seek fellowship elsewhere. The gentlemen at Detroit would do well to remember the Congregational schism of fifty years ago." Whether the relations of the Union Theological Seminary to the General Assembly are such that Dr. Briggs will be excluded from the professorship to which he was ap-

pointed remains to be seen. The directors of that institution are unanimous in their support of the heretic. It is possible that the breach between the old and new school of Presbyterianism, which was healed after the war of the rebellion, may be increased until reconciliation will be impossible.—Since the foregoing was put in type the directors of the Union Theological Seminary have voted to continue Dr. Briggs as professor of Biblical theology in that institution.

Several educational bills are now pending before the General Assembly of Illinois, says the *Chicago Inter Ocean*. The most important of these relates to the compulsory education act. There is no small danger that a side issue, the language to be employed in private schools, will be allowed to divert attention from the central purpose of the act, the minimizing of illiteracy throughout the state. That is the purpose in view and nothing should be allowed to interfere with its attainment. It is worthy of especial note as a serious cause of alarm that a gain in the enrollment of school children does not keep pace with our gain in population. The latter was 24.32 per cent. during the last decade, a highly gratifying rate of increase for a great state like ours; but the increase in public school enrollment was only 10.55, less than one-half. Iowa gained 19.68 in population, 10.55 in school attendance; Minnesota 66.74 to 51.10, and the figures for Wisconsin are 28.23 to 16.97. It will be observed that the general tendency in the Northwest is to greater increase in the population than the school attendance, but that Illinois make the worst showing of all the states named. But there are three Northwestern States which make excellent showings, namely, the two Dakotas and Montana. Rapid as has been their growth in population they have grown still more rapidly in school matters. There are fifteen States in the Union which show more increase of population than school enrollment. Pennsylvania is at the foot of the states in this regard. While its population increased 22.27 per cent., the school enrollment increased only 1.59. New York was almost as bad, 18 to 1.38. Evidently in those states the growth of population is largely made up of workmen who have no families, or, if they have, they are on the other side of the ocean. That is not the explanation in Illinois, Wisconsin, Iowa, and Minnesota. The explanation in these states is to be found in the growth of private and parochial schools.

Dr. Tanier, president of the French Academy of Medicine, lately published a promise that to the wife of every poor man in the native town of Burgundy he will give a present of 100 francs for every child born to her during the year 1892. This offer, which will have the effect to make the generous doctor popular in the town of his birth, has created a good deal of talk, especially in the higher circles of the medical profession. The French Academy of Medicine has been devoting considerable time to the discussion of population and the laws which govern it. Its president is a practical man and he has devoted much time to the study of the subject on his own account, and the formation of opinions which are not necessarily bound up with the institution of which he is at present the head. He is evidently of opinion that the limiting of population is not an unmixed blessing and that it can be carried too far. He, therefore, has started the pendulum swinging in the other direction, and where others have put a premium on stirpiculture he proposes one on fructiculture.

Rev. Dr. Charles H. Parkhurst, of the Madison Square Presbyterian Church, New York, said: "The spirit of such an institution as Princeton is to make theology as the shoemaker makes pegs, as the baker turns out crackers, all the crackers from the same dough and with precisely the same stamp upon them. Princeton's idea of church unity is precisely the same as the idea in the Catholic Church: 'The cutting off of the legs of those who don't walk in step, the abscission of the heads who don't think in step.'"



MATTER SPIRIT SUBSTANCE.

By J. T. DODGE.

I.

Matter in distinction from spirit is variously defined as "that of which the sensible universe and all existent bodies are composed" and as "any thing which has extension, occupies space or is perceptible by the senses."

In seeking for the most common property of matter we find, first, that visibility is not a universal property, because air and the gases can not be discovered by our sight. Second, tangibility is no more universal, being a property of solids and liquids but not of gaseous and aeriform bodies. Third, weight or ponderability is a property which can be predicated of everything which we recognize as matter, whether solid, liquid or gaseous. The law of gravity is regarded as operative upon all matter, and we may fairly exclude from the category of matter everything usually designated imponderable.

If then the imponderables, such as light, heat, electricity and magnetism, may be excluded from the category of matter, because they are not subject to the law of gravity, may we apply them to the word substance? In other words, is there anything that we may call substance which we can not also call matter? Substance appears to be the more general term, for whatever is called matter may also be called substance, but I think the converse can not be affirmed.

We can conceive of a substance which is neither perceptible by the sight, nor by the touch, nor by the most delicate balance—something different from anything in the visible, tangible or ponderable universe. Such a substance has been inferred by natural philosophers in their efforts to account for the transmission of light—a universal and all-pervading medium, by the undulations or vibrations of which light is transmitted. That it is visible and intangible requires no proof, the testimony of each one's senses being sufficient on that point, but that it is imponderable is an inference from its assumed universal distribution. Were it subject to the law of gravity it could not be diffused throughout the universe, because it would necessarily conduct itself in a manner similar to our atmosphere, by gathering about the various heavenly bodies in varying degrees of density according to its degree of ponderability or grossness. According to the assumption of scientists, this luminiferous ether is universally diffused, the forces of attraction and repulsion being in a condition of equilibrium, except when disturbed by those impulses or waves by means by which light is transmitted.

The existence of such an ether is wholly a matter of inference, it being entirely beyond the sphere of the senses to have any cognizance of it. As it does not conform to any definition of matter, being by hypothesis beyond the sphere of our senses, it can only be described under the more general term, substance, or that which underlies all outward manifestation.

We may then finally say that substance may exist which can not be called matter. If anyone should still insist that the assumed luminiferous ether is simply a form of matter of so refined or ethereal a nature as to elude all our tests of sight, or weight, it may be stated that there is no absurdity in conceiving of a substance which is not amenable to the law of gravitation, for when we investigate the force called magnetism we find that only a few of the forms of matter are affected by it. If we apply the magnet to iron, nickel and a few other metals they are attracted or repelled, but if we apply it to wood no effect can be discovered. The force, whatever it is, acts through wood or glass as well as when they are not interposed. So light is transmitted through glass and crystals with more or less facility, showing that the assumed ether is of such a nature that it co-exists with, or in-

ter penetrates, some forms of gross matter, just as the magnetic force interpenetrates certain other forms without acting upon them.

If now the men of science are justified in assuming an imponderable ether as a means of explaining the phenomena of light, it appears to me we have a justification for assuming some proper substance for the explanation of the phenomena of mind.

A REMEDY FOR SCORPION POISON.

BY ATHENE.

I have been living several months in this Mexican city, which is famous for its splendid baths and its deadly scorpions or alicrans as they are called in Spanish. In THE JOURNAL of Jan. 19, 1889, there is published an account of my journey here in 1877, when I presented to the City Council a specific remedy or antidote which had been revealed to me from the Spirit-world for the cure of the scorpion poison. Prior to my visit in 1877, about one-half of all the children born in this city died from the sting of scorpion or from the drugs administered by the doctors in their vain attempts at curing. I wish for the sake of truth and science that you would republish what is stated in the article referred to in relation to my visit here in 1877.*

These people are generally very ignorant, and although the Liberal Government of Mexico has done wonders in abolishing convents and monasteries and establishing schools, still the ignorant and bigoted priesthood exercise an almost unlimited control over all their thoughts, affections and actions. Three months ago the bishop of the adjoining state of Sonora excommunicated all Spiritualists. I have always declared and published that this specific remedy for the scorpion was revealed to me from the Spirit-world, and many years ago came here at my own expense and gave it to the people gratis, refusing all offers of honors or remuneration which at that time they kindly offered me. Still it is worthy of notice that the doctor or seller of drugs who so impolitely contradicted my statement after I had left Durango combined with other druggists and doctors to destroy and render null and void all my labor and attempts to save these people from the ravages of the scorpions; so that when I came here two months ago I found the scorpion plague almost, but not quite, as bad as it was in 1877. The reason why it was not so bad was owing to the fact that several copies of THE JOURNAL of Jan. 19, 1889, which contained the history of my journey here in 1877, and of the remedy, and how to apply it, were sent by me to several friends here. One of these copies fell into the hands of a shrewd doctor, who immediately advertised that he had discovered an infallible remedy for the scorpions and was selling briskly his little vials at great profit at two or three dollars a vial to the poor, and upwards to the rich according to their wealth and necessity; but his remedy it was soon discovered was not infallible. Alas! All his dreams of fame, wealth and honors have been cut short by my coming and giving liberally to both the town authorities, doctors and people an abundance of the true remedy, and the good Lord permitting in a short time I will have sent me from the Alpine mountains of Switzerland, an abundance of the seed of the plant with which I expect to clear this country of scorpions as effectively as Saint Patrick cleared the snakes out of Ireland.

It is almost impossible to believe that man who was made in the image and likeness of his creator could become so changed as we find him in all countries where the Catholic religion, so called for ages, has been taught and enforced by a vile and adulterous priesthood. No good will come by denouncing or condemning the ignorant people who, for ages, have

* In the following extract from Athene's communication re-printed from THE JOURNAL of January 19, 1889, is given the specific referred to: "When silently in prayer I confessed that I knew nothing and asked for help, quick as the lightning's flash came the responses from the Spirit-world, 'Aconite!' 'Aconite!' 'Aconite!!' 'Aconite!!!' Hastily I put five or six drops of the strong tincture of aconite (*Aconitum Napellus*), in half a tumbler of water and forced into the boy's mouth a teaspoonful of the liquid. It cured him instantaneously; it always does that and never fails, and I tell you the mother's joy was great. Since then I have visited Durango and many other places in Mexico afflicted with scorpions, taking with me the remedy that never fails; also the seeds of the plant that will in due course of time deliver that land from this terrible scourge."

been so enslaved and blinded that they cannot perceive the truth or discover good from evil, yet little by little the power of Rome is being destroyed and even here they will learn that their most revered and holy popes, cardinals, bishops and saints have never been able to deliver them from any evil or heal them. Year after year in this city the people led by the priests have been paying heavy tribute to Saint George, who is their patron or saintly protector against scorpions, but I have never heard of his saintship curing a single case, and they cannot understand how one who does not believe in Saint George, pope, priest or any of their saints, could have revealed to him through the agency of angels or spirits an infallible remedy against their terrible enemy, the scorpion. Yet such is the case, and they will also learn that the true disciple and apostle can always be distinguished from the false in this, that what the true and generous do is done without the hope or expectation of reward of any kind. So mote it be!

DURANGO, MEXICO.

REMINISCENCES.

By MRS. J. M. STAATS.

CHAPTER V.

DEVELOPMENT. INTELLIGENT AND CONFESSED COMMUNICATIONS.

Of those who become interested in the subject of modern Spiritualism, few if any are willing to give it up. Occasionally one may find a person who will tell you that he has investigated it through and through, has, in fact, proven it humbug and trickery, and has never witnessed a manifestation which could not be done more cleverly by Heller or Hermann. While I am fully aware of the fact that any amount of humbuggery and fraud has been and is still practiced, I can only hope for fair play with the smallest atom which is proven truth, asking for a careful analysis regarding the intelligence which has, I may say, in millions of cases stood every scientific test, both in Europe and America.

As a rule, the parties who have exploded the whole subject have been persons who have sought to gain advice in business matters, whereby they could forestall the stock market, or in some way take the advantage of their fellow men. Some instances of this sort I am quite sure are remembered by many of the older investigators; one which is very fresh in my mind relates to an enterprising editor, who sought the spirits with all eagerness in the endeavor to obtain news from London and Paris, in advance of steamers; this in days before the cable. The invisibles gave him what purported to be the information desired, in which there was not a word of truth. Of course the publication of such an erroneous article created for the journalist a great amount of mortification, as well as unbelief in the spirits who when taken to task, said they wanted a little fun at his expense. It was a long time before the most earnest seeker could be made to accept the fact that spirits did not come to aid humanity in the great race for wealth and self aggrandizement, thereby dwarfing the energies and weakening the capacities which too many would be willing and ready to place upon another. Life is full of grave responsibilities not transferable; courage to meet and strength to bear life's vicissitudes, as well as wisdom to enjoy its blessings, may be, and are a portion of the good which comes into the soul of one when he knows for a certainty that those loved and revered while living are still cognizant of his efforts, and appreciate his best endeavors. The inner life of humanity is far hidden from the outer world, which is so quick to judge without knowing causes, and never ready to extend charity where the angels direct. The spirit may grieve, but having every function developed by authority which he cannot understand or explain—he dwells in the deeper recesses of unexpressed thought, never dreaming that deep is answering unto deep, or that his departed kindred made more perfect by passing through the valley and shadow of death only await the opportune moment to show him a glimpse of that glory which the external eye hath not seen, nor the ear heard.

We had now begun our circles in earnest and, being entirely private, our mediums being our own children, we were sure that we could not be deceived or deceiving. Then, too, the intelligence came from those who had never practised deception upon us while living and there was no reason to suppose they were not truthful now. We were constantly receiving communications relative to friends remote from us, which intelligence in nearly all cases would be entirely correct. Once, for instance, when my sister's child was very ill and not expected to recover, we asked the spirit of my brother, who purported to be giving the intelligence, to give us some information in regard to Martha, that being the name of the child we knew to be sick. The reply came, "Martha is now better—Louise is dead"—Louise was the younger child of whose illness we were ignorant. We said, "you are mistaken," addressing the spirit, upon which there came a more positive reply, "Louise died yesterday morning. Harry, [a brother of ours] will get a letter," and so it was, a letter had been dispatched and coming by the night mail, reached my brother down there before the news by letter came to us.

Sitting again at night we received intelligence of Martha's death, the spirit giving the time of her passing away. Having had an argument relative to mind reading, here was a good illustration to prove that the spirit communicating had not given a reflex from any of us, as not one of the party had the remotest knowledge of the illness of the little Louise. This intelligent manifestation made an impression upon dissenters, coming as it did, most unexpectedly. We were not a little surprised when one of our family who was quite sure we were fast becoming lunatics, evinced a desire to be present at our next meeting—a request which was willingly granted. A new member in our circle, of course, brought other influences, which at once began to assert power entirely different to that shown in our former sittings. The husband of my sister was a strong opposer, whose purpose in joining us was to break up and confuse our investigation in a manner which, in time, would convince us of the ridiculousness of the whole subject; however, as we insisted upon fair play, our mediums being his daughters, we felt sure he would not cry humbug. So we were not left long without evidence that the spirits could, and would, accomplish the task so fairly begun. After subjecting his children to every variety of physical test, and satisfying himself that the antics of the solid old table were not produced by the presence of tiny fingers, he concluded to try the intelligence; the first trial of which was, in fact, the most positive evidence that had been given, the spirits giving their names, "father and mother." Their first communication spoke of a disease from which he had long suffered, and promised to heal him if he would then and there agree to do as they requested, which promise he gave and kept. Meanwhile the spirits kept faith with him, restoring him to health, aiding and comforting him through many vicissitudes and trials; nor was this all, they brought him under the most marvelous control in some respects that I have ever witnessed.

As my brother's experience was never made public, and known only to a few, I will relate a portion of it, wishing most sincerely that it had been possible for me to have given copies, rather than attempt written description of the very peculiar style of mediumship that was developed through him. After a series of violent exercises of his arms, throwing them about in every conceivable fashion, until one looking upon him grew weary, he was told to cover the table with common white paper and take a pencil—several pencils, by the way, were thrown out of his hand and another supplied until the control was satisfied—and this being done, after a number of gyrations without the slightest evidence of form or object of any kind, some large birds were crudely outlined, when the lesson ended and he was told to sit again the following day. On the next, and indeed on each succeeding day, these lessons were repeated, each one showing greater perfection, until the tiniest, most daintily-formed birds of every description, form and position, were given us. Profiles of heads, male and female,

were drawn; the entire outlines of which were formed by grouping the smallest and most perfectly shaded birds. The beak would curve over forming the forehead, while that of another would be put in position to make the nose, the wing dropping in place to outline the cheek, and so on, most artistically arranged, until one was obliged to examine with great care to detect the smallest defined bird necessarily employed to perfect the profile.

It mattered not where he might be, on car, steamer, or at his office, the moment he took up a pencil and placed it upon paper the marks were made, which began and ended with birds. Of course it had by this time become a very interesting pastime to my brother, who provided himself with a number of large business cards, the reverse side being plain, which gave him a space about five inches long and four inches wide. On these cards he would draw at intervals in any place when he found a few moments' leisure. Placing the card on his knee, immediately would begin the motions of drawing, which he in no possible way could direct. Not unfrequently would this pencilling go on while he was in conversation with persons who knew nothing of the strange performance.

Taking up a card one day to examine his work, which appeared to be finished, he discovered on the left hand corner of the card two unfinished birds, or rather two halves of birds, one showing the bill, head and neck, the other, the side of the bird, with the wing spread, as if in the act of flying; only a part of the body was shown and that in such a position that it would not complete the head, shown above it in the other drawing, as the head was drawn as going to the right, while the wing was spread as if to fly directly opposite. At the bottom of this card were irregular lines, marked in such a way, the shading being very perfect, to represent a marshy stretch of ground, out of which, at the right hand corner, appeared leaves of peculiar form, and then followed heads of quadrupeds, as if struggling to free themselves from the soil. Some short, gnarled, yet luxuriant trees came next, at the base of which appeared an ungainly, heavy-limbed horse, the head of which appeared almost the largest part; over this homely animal were the two birds described above. When shown the card we laughed, rather regretting the change which appeared to have taken place, as this last lesson was, to say the least, not at all pleasing. However, the drawing continued, and the peculiar unfinished bird, cut off before half done, went on in each card. The low swale of ground would be drawn at the base each time and, as if rising from it, some new ungainly figure, or nondescript, which no one of us seemed able to define. Meanwhile our invisible friends, to our surprise, offered no explanation.

At length, when a number of cards had been drawn without regard to order and after the same manner, a horse of better proportions and appearance was sketched, standing with neck stretched out and the left hind leg raised, beneath which, lying on the ground which now no longer had the appearance of swamp, was a very perfectly drawn foal; on the sides of the card again were groups of unfinished birds. The next card which attracted our attention was the most peculiar of all, from the fact that out of the ground was outlined the crude form of a man, standing upright, yet, like the other attempts at delineation of organic forms, exceedingly crude. A number of animals, amphibious and aquatic, quadrupeds and bipeds, were grouped about the figure. This was by no means a pretty picture, but one so wholly foreign to our taste that we regarded it as simply ridiculous, feeling quite sure that no such conglomeration as was pictured on these cards could possibly have been the reflex of our mind or brain. However, after this absurdity, a number of cards were drawn, through which was carried the roadway, as it now appeared, out of which came a finer growth of shrubbery, and a far higher grade of vegetable and animal life, until one of the most exquisite profiles of a female head was formed, the dainty birds producing the outline. Not in one single one of the cards, which now numbered fourteen, were these delicately sketched and shaded birds left out.

The cards had been laid aside and carefully kept by my sister, who valued them above price. When, upon exhibiting them one day, the party looking at them said, "I should think they would match, have you ever tried them?"

My sister replied that as they were not drawn consecutively or with any thought of their forming a continuous picture, the idea had never before presented itself. However, taking them out of the box, she proceeded to place them on the table, not in the order they were drawn; as, for instance, card number one, the body of the bird, was completed when placed against number seven, and so on, number fourteen being joined to number three. Thus, through this irregularity of time, place and subject, the fourteen cards were placed like a dissected picture, until the minutest, bird, twig and leaf were perfect and complete; the strangest part of all being that it was done entirely without the knowledge or volition of the party executing them. I must not forget to state here that my brother had never taken a drawing lesson, and was totally ignorant of all known laws, however simple, of painting, shading or sketching.

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

BY REV. A. N. ALCOTT.

[CONCLUDED.]

6. Now we come to the question which no doubt has already arisen in, and weighed the reader's mind. If in the light of our own day we must totally drop that ancient shell of speculative doctrine—that notion of a local underworld, of a bodiless spiritual estate there, of a stiff universe, of a personal Satan who brought sin and death into the world, of his everlasting empire dividing the universe with God half and half, if not more than half in his own favor, and of a "last day," and of a judgment of this world of nature itself which, because infected and corrupted by Satan with evil, must undergo a regeneration by fire—a regeneration parallel to that of man's own spiritual nature in order to this deliverance—I say, if what we now know of the world of nature, and of man's nature which are both but parts of God's own Christian Bible given us expressly in the charter of the printed Christian Bible, makes it impossible for us to receive this ancient Hebrew-Persian speculation, this theoretic setting into which Paul put his conception of the new immortality, and of the spiritual bodily life, what have we left? Is not everything gone? Nay, verily. We have left what, in comparison with that ancient crudeness and darkness, is as beautiful as a sweet day after the days of gloom and clouds. We have left all that is priceless to the interests of man. We have left the fundamental fact of the gospel. We have left, if we can receive this extraordinary amount of testimony to a fact—this testimony of eye-sight, touch, hearing, by twelve apostles, by above five hundred brethren at once, and by Stephen and James, the various phenomena continuing through a period of forty days—if we can receive this abundant witness to a fact, we have left the grandest, most comforting, most inspiring, and most helpful revelation that could possibly be made to man. It is the revelation of Jesus after death in possession of a spiritual bodily nature; and with it the proof of our own survival of the event we call death, and of our own endowment with a like nature. And moreover, we have left not a half but a whole universe, as pure and clean of the devil as a lily. We have left an undivided, unlimited, unspotted, beautiful, divine home. For, this phenomena of the New Testament belongs to the order of facts; to the order of data, and has nothing whatever to do necessarily with any speculative scheme. All the theological schemes the world has ever known may as schemes utterly perish and vanish, and this phenomena yet remain as a fact, solid as a rock. If the disciples unmistakably saw Jesus after death alive, they saw him, and that is the end of it, old Hebrew theory or none. And even if all the recorded literal resurrections of the Bible must be set down to the credit of legend, it may still leave this

event wholly untouched as a fact. It is a fact of an entirely different species.

One other consideration must not be forgotten here. While I have tried to leave undisturbed in details the integrity of the accounts of Jesus' reappearance, and to show that they need not be impeached because of inconsistency with themselves or with the ideas of the time, still certain of the recorded aspects and features of this resurrection may, if modern knowledge or reason so require, be dropped from our belief, as due to the unconscious embellishments of tradition, and yet leave us this grand fact of the resurrection in its substance. It may still be true to the core. All we have to do then if we accept the fact, thus witnessed to—and even though we pare away some of the details as the coloring of subsequent times—is to bring this fact forward and give it a setting, not in an ancient Hebrew-Persian speculative scheme, which in the name of knowledge and common sense we must now drop, but in the frame of the best light of our own time. The fact, in this way remains ours forever. And, in its superior environment, it will prove to be even a more blessed gospel than when it first received the name of the glad tidings.

7. But what on the theory of a spiritual resurrection became of the literal body of Jesus which had perished on the cross and had been laid to rest in the sepulchre? Let us be reminded that the theory of a literal resurrection is pressed as urgently by this query is in the other. That question must either be answered, or else be entirely ignored, by each theory. But the theory of the literal resurrection has a formidable, and indeed a double, difficulty to encounter. First, it must admit that there were two deaths instead of one. If Jesus rose in his literal body of flesh and blood which was impaled on the cross, then that literal body, like all other literal bodies, had to die again. He died twice in this case instead of once. And when he died the second time, the same inquiry again arises, what became of the mortal body? And there does not appear on this theory to be any source from which an answer can be drawn except one of pure fancy; in other words, miracle. Whereas, the spiritual resurrection theory has but one death to account for, and one mortal body. And it has a basis of narrative on which to rest its answer as to its fate. It is this: After Jesus had been laid in the sepulchre, "the chief priests and Pharisees came together unto Pilate saying, 'Sir, we remember that that deceiver said while he was still alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure unto the third day, lest his disciples come by night and carry him away, and say unto the people, 'He is risen from the dead,' so the last error shall be worse than the first.'" What did Pilate do? "Pilate said unto them, 'Ye have a watch—go your way, make it as sure as ye can.' So they went and made the sepulchre sure, sealing the stone, and setting a watch." Thus Pilate, according to the narrative, put the body of Jesus into the power of the chief priests and Pharisees all that night, and till the third day. In their power also was the watch. Sunday morning there was a commotion. It was discovered that there was no body in the sepulchre. Then "some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, 'Say ye his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you.' So they took the money and did as they were taught, and this saying is commonly reported among the Jews until this day." Now what was to hinder these chief priests and elders from doing the same thing with the body of Jesus which they so freely accused the disciples of doing, and from disposing of it in any manner that suited their purpose? They could easily have stolen it away, either before or after they had set the watch. But what object would they have in doing it? To make its prophesied resurrection impossible, and to crush the hope of the rising sect. It was their custom both to bury and to burn the bodies of their criminals in the Valley of

Hinnom. And under their law Jesus was one of the worst of criminals. What reason could Pilate have for so placing this body in their power when he might easily divine what disposal they would make of it? Reasons of state; viz., to prevent a religious riot during those crowded, fanatical, and excited passover days in case the disciples should get possession of it, and appeal to the people—to prevent the possibility of any such scene as that once witnessed in Rome when a Marc Antony, passion-possessed over the dead body of Cæsar, wrought to a pitch of frenzy the populace. Thus reasons of religion on the one hand and reasons of state on the other went hand in hand to make both the Roman and Jewish interests in this case one. Both authorities too had the best of reasons for not punishing careless soldiers if such they were. Pilate no doubt was very glad of the opportunity to put body, sepulchre, watch and all in the unlimited power of chief priests and Pharisees. The spiritual resurrection theory then can answer—and on a much better basis than fancy or miracle—that in some manner—and most probably, though not necessarily, by burying or burning in the Valley of Hinnom—the Jews, aided by the willing connivance of Pilate, disposed of the mortal remains. But this did not prevent, nor did it even remotely affect or qualify the resurrection of Jesus. The spiritual bodily nature had not the slightest connection with the mortal bodily frame. The jewel had abandoned the shell forever when the natural body expired on the cross. The green blade after it emerges from the decaying grain of wheat, is another, and a new creature. The data of this part of the history of the resurrection, therefore, favor most forcibly the spiritual view of its nature.

8. In conclusion, can we receive Paul's doctrine of it? Why can we not? "Thou sowest not that body that shall be." He takes his illustration from nature, from a grain of barley or wheat in nature. He would have us infer that as the grain of wheat has a vital principle in it which when its material body is dying springs up into a new form of life, different from the grain—springs up into a beautiful green blade—so, as our natural body dies there is quickened within it, into being and beauty, the new spiritual nature. The dissolution of the natural body, it is suggested, is absolutely necessary to the birth of the new spiritual body. All this, it is implied by his illustration, is perfectly natural. Paul's philosophy, therefore, takes the resurrection of Jesus as well as our own, out of the realm of miracle. The literal resurrections of the Bible, if they ever took place, were miraculous: this one is natural. In our day, therefore, it is more easily believable. The ancient miracles were magical. Devils wrought them, as well as angels and saints. They depended on a jumping-jack theory of the physical universe. Paul had become acquainted with the Greek philosophy and science, and had discovered a profounder principle. He therefore denied both the Persian and Egyptian doctrine of a literal resurrection, and also the primitive Greek, as well as the contemporaneous Essenic, idea of the tenuous shade. Jesus taught the same natural and non-miraculous character of the resurrection when he declared of his own, "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit," that is, the new bodily nature. In II. Cor. iv: 16, Paul goes into the manner of the production of the new spiritual bodily nature within us. "Though our outward man perish, yet the inward man is renewed day by day." In other places he goes still deeper into the reason and cause of this process within us which creates the new nature. It is done through the operation of the divine immanence in us; it has a living, vital ground in God in us. It is the work of God in us as he works in all nature. He is as directly connected with it, and as naturally as with the flowing sap in the twig which shapes first the beautiful blossom, and then the golden apple, each wonder being evolved in nature's mysterious alembic by divine intelligence working back of, and in divine forces. "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies

by his spirit which dwelleth in you." It is "the exceeding greatness of his power toward us who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places." Here then is the New Testament doctrine. It is a resurrection of our souls after death, according to strictly natural law, through the operation or process of the indwelling power of the immanent God, working in us just as naturally, directly, and divinely, as in the resurrections of spring-time. While the resurrection is thus a divine work in the direct and strict sense, it is not in the old and proper sense of the term a miracle. Can we not receive this doctrine? It seems to me that we can. It seems to me that even if we must set aside all the accounts of literal resurrections in the Bible and elsewhere, and put them to the credit of legend and credulity, and that, if we must go farther and spare some of the details in the narratives of the resurrection of Jesus and explain them as the embellishments of tradition, we yet have no good ground for doubting that those ancient witnesses saw the spiritual bodily nature of the Master, unmistakably, as they declare. It is seemingly one of the best attested facts in history. Those disciples and apostles must have profoundly believed that they had seen the Master after his death. Their profound conviction of the reality of what they saw led them to abandon ease, comfort, home, and their former religion, and to go forth with the glad tidings of the new immortality brought to light to the world,—suffering trials, ignominy, pain, and even death itself,—offering all they held dear in the world cheerfully on this new altar of sacrifice. Their intense belief in this reappearance of Jesus was the mainspring of their new faith, and hope. It was the basic fact of their system. To them it was new. The Christian moral doctrines had all been in existence, and had all been recognized, long before. But here was a phenomenon which moved them to new activity. It was in their preaching their perpetual theme. Forty times does the word resurrection occur in the New Testament writings. Over sixty times, the word raise, or raised occurs in reference to Jesus. It was this burning conviction in their breasts which sent them into foreign lands. It was the stimulus of missionary work. The great apostle carried the Athenians the message of Jesus, and the resurrection. It was everywhere the burden of their speech. And these facts show us the place of this resurrection, therefore, in the system of Christianity. It was the principal thing about it. The possession of a spiritual bodily nature after death was the substance of its salvation. Holiness in the life was the path to it. The spiritual resurrection was, indeed, the gospel, and the whole of it. It is still a gospel to us to-day as fresh, and fragrant as a spring flower. And fresh evidences of the truth of this gospel are everywhere to-day accumulating. And this gospel of immortality fills our infinite home with the brightness, and beauty of the rose. Peter well sums up the unending, undying New Testament song, when he breaks forth, "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

We are indeed entitled to regard the spiritual reappearance of Jesus after death as providential, and as having for its object the founding of a new religious faith. Great truths first come out and make their determining impression, even though they may have been dimly discerned before, only when the fullness of time is come. The spiritual resurrection of Jesus had for its object the establishing of a new hope for all humanity. And especially does this consideration have force in view of the ideas of the future life held by the contemporaneous nations of that time. These ideas were in great need of correction, and improvement. The success of Christianity proved its adaptability, both in respect to its pure morality, and in

respect to its new idea of the future life, to the needs of the time. What were laws of nature, and events of nature, as to the future life, in those ancient times we may reasonably believe continue to be laws of nature and events of nature in our own time. God and nature are unchangeable, and forever the same. Jesus' resurrection, instead of being absolutely the first of its kind, as it was in the belief of the apostles and disciples, we may believe to have only been the first that was thus providentially noted in such a way as to create a new faith. And we may further believe that instead of waiting in our own case for the new bodily nature till a "last day," as that old Hebrew-Persian scheme had it, we also shall receive it as soon as the "vital spark of heavenly flame" "quits this mortal frame."

ELGIN, ILLINOIS.

THE SPIRITUALIST IMBROGLIO.

(Chicago Inter Ocean of June 1, 1891.)

Not to be out of fashion, Spiritualists have materialized a good-sized and decidedly vigorous contention among themselves. While Episcopalians are passing upon Phillips Brooks and Presbyterians are criticizing Dr. Briggs, a section of the Spiritualist fraternity is up in arms against Colonel John C. Bundy, of THE RELIGIO-PHILOSOPHICAL JOURNAL, declaring him to be a Jesuit in disguise, a puller-down of their cherished idols, and bent on destroying religious liberty. This impending cataclysm which, in the opinion of Colonel Bundy's opponents threatens dire disaster in that it will subvert the Declaration of Independence and establish a mischievous precedent, is hidden, it is claimed, in a bill now before the Illinois Legislature, which reads:

Section 1. 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 the 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 a 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.

Sec. 2. This act shall not be deemed to apply to any portion of a scene or play in any theatrical presentation.

The bill has passed the Senate and is now before the House with the recommendation that it pass.

It is not the province of the *Inter Ocean* to take a hand in sectarian differences, but the issue in this instance is one that directly interests and affects the public at large. The psychical realm is large, and in its exploration Spiritualists cannot rightfully claim a monopoly. There is the English Society for Psychical Research founded some ten years ago, and every year making substantial progress. Its American branch, with headquarters at Boston under the charge of Dr. Richard Hodgson, with active members like Dr. William James, Professor of Psychology at Harvard; the Rev. M. J. Savage, Professor Elliott Coues, Professor Pickering, and many others eminent in learning and science, is doing excellent work. Then there is the new organization now perfecting itself under the name of the American Psychical Society, with Mrs. Mary A. Livermore, Edward Everett Hale, the Reverends E. A. Horton, M. J. Savage, R. Heber Newton, and others equally well known, as charter members. The study of psychical phenomena is open to all the world and its scientific investigation is believed by large numbers to be of imminent importance not only to religion but to all that affects the race.

It is notorious that chicanery, deception, and fraud are rampant among those professing to be psychical sensitives and spirit mediums. Experience in this State and all over the country proves that although these tricksters are being constantly detected and exposed, yet they almost invariably escape punishment, and, snapping their fingers at the law and jeering the outraged public, continue to prosecute their dark-room trade, and from behind cabinet or curtains don the cheap toggery such as Colonel Bundy exhibited to the legislators at Springfield the other day. That there is need of a statute such as the one now on its passage at Springfield should be clear to every observing person. That the proposed law is a blow at religion, or at the religious views of any particular sect or body, is the sheerest nonsense.

That any professing Spiritualist with average powers of ratiocination and a fair share of moral sense should oppose the passage of this bill seems unbelievable. Those opposing the bill weight their protests with such arguments as this: "Why not pass a law to regulate preachers and punish them for deception and crime? Why alone select mediums?"

There is no force whatever in this. Ministers of

the gospel recreant to their trust either in doctrine or deed are amenable to the laws of their respective sects. If they commit an offense against the laws of the country they are punished as are other men. Spiritualists have no authoritative body, no method of regularly trying an alleged offender against the tenets of Spiritualism; indeed, *The Inter Ocean* is unable to find that there is any agreement among Spiritualists as to tenets either of morals or religion. They seem to agree on but one cardinal point, to-wit: The continuity of life and the ability of spirit to manifest to mortals.

Laws are the outgrowth of human experience and needs. As the necessity for a law develops, it is concreted in legal terms and placed among the statutes by regular process. Thus have grown the statutes of Illinois and her sister commonwealths. In none of these statute books is there specific recognition of the misdemeanor described in the above bill. The statute against obtaining money under false pretenses has been found time and time again to be too general, its meshes not fine enough to hold a person charged with personating a "materialized spirit," even when caught in the act and clothed in such toggery as was exhibited at Springfield. In the interests of science, of public morals, of justice, in the interests of a large and respectable body of Spiritualists and psychical researchers, it is hoped the bill will become a law.

IS IT A SPIRIT PHOTOGRAPH?

A dispatch from Putnam Conn., to the *Globe-Democrat* reports an extraordinary phenomenon related by E. B. Farnham, of East Thompson, a village among the hills of Windan county, in the extreme northeastern corner of Connecticut. Mr. Farnham tells the story of it in this way: "Three years ago last March a traveling photographer strolled into East Thompson taking pictures. Among others he took a picture of the house of Mr. Windsor Bates, of the village. Mr. Bates is the postmaster of the town of Thompson, and has a country store. It is only a short distance from the railroad station. The house is an old farm-house, but is apparently well kept. The sole occupants of it are Mr. Bates and his wife, who are people well advanced in life, he being seventy-five years old and she two years younger. The picture was taken showing the house, with Mr. Bates and his horse in front of it, and his wife sitting in the foreground. Here is the strange thing. In one of the windows appears the plain likeness of Mr. Bates' mother, who had been dead three years at the time the picture was taken. At the moment when the photograph was taken there was not a person in the house, that is certain.

"The only picture of Mr. Bates' mother known to be in the neighborhood at the time was one in an album on a table in one of the rooms of the dwelling. Still the likeness in the window is a distinct and perfect one of aged Mrs. Bates. It is that of an old woman, and is on a pane that is at least 6 feet from the floor of the room. Mrs. Bates was a short woman. She died at the age of ninety-five years. As soon as the photograph was shown to the neighbors every one who saw it pronounced it to be unmistakably a likeness of Mr. Bates' mother. Mr. Bates and his wife are sincere Methodists, and have no knowledge of or sympathy with Spiritualism; still, they take pleasure in showing the photograph, and would be glad to have Spiritualists or others explain the strange figure in the window-pane. Mr. Farnham says he has seen the picture, and adds: "I can only wonder at it."

Phenomena similar to the one reported in the hamlet in Thompson have been reported in other places in the country in the past, it is said, but usually the spirit picture on a window-pane in photographs of the kind fade slowly and finally disappear. The East Thompson spirit figure is as fresh and as clear as ever.

The "Journal of the Society for Psychical Research" is printed only for private circulation among members and associates, but we have permission to copy the following case, which appears to be an instance of clairvoyance, from the May number:

Mrs. T. writes:

JANUARY 17, 1891.

I was in Denver, Col., in May, 1888. Four ladies had agreed to meet every Tuesday afternoon, to sit at a table, "to see what would happen"—one of them being a "medium" so-called, though not a public one. We had so met for several weeks, when Mrs. L.'s hand was "controlled" to write a few lines, to the effect that we would soon be separated, and would never meet there again. We met the next Tuesday, determining to frustrate the prophecy. Mrs. L. soon asked me if I had anyone very ill at home. I said, "Not that I knew of." "I see," she said, "a man lying very ill, or badly hurt; there are many around him, much confusion and great anxiety. I also see a tall, pale lady writing to you; I think you will be called away from here soon." I could not connect it with

anyone, although the "tall, pale lady" might be my daughter.

The next morning I received a letter from my daughter in Indiana, 1,100 miles away, that her husband was quite ill—and the next morning (Thursday) received a telegram that he had died a little after 12 o'clock midnight—and before that night I was on my way eastward.

Mr son-in-law, a Presbyterian minister, greatly beloved by his congregation, died after a very short illness of pneumonia; and the description of his surroundings (as far as they went) were perfectly correct, even to my daughter's writing to me, which was taking place at or very near the time Mrs. L. saw it.

I did not even think of connecting her "vision with my son, as he was apparently a robust man, and I had had no intimation of his illness. How did Mrs. L. see what was passing 1,100 miles away? There was no telepathy, unless she received my daughter's thought reaching out to me. I don't understand it.

In the same number of the "Journal of S. P. R." are given letters confirming the correctness of the above statement, by Mrs. M. A. Logue, Mrs. M. E. Rourke and L. C. D.

SMALL PHILOSOPHERS.

Some surprising answers of children in England to questions put to them are given in *Cassell's Saturday Journal*. Though not exactly a child, perhaps, a lad once appeared before Bishop Wilberforce for confirmation; the bishop, feeling sure he had confirmed him before, bent over and said in a low tone, "My boy, I think I have confirmed you before." The lad opened his great wide eyes and replied: "You be a liar."

"What would have happened if Henry IV. of France had not been murdered?" asked a teacher of a sharp looking boy. The prompt reply was: "He probably would have died a natural death."

In a Sunday school, "What did the Israelites do when they came out of the Red Sea?" drew forth the answer: "They dried themselves." "Where was Bishop Latimer burned to death?" was immediately answered: "In the fire."

While youngsters appear to get considerably "mixed" in digesting their historical information, their ideas of geographical facts are also not infrequently, to say the least, original. A young hopeful said that the surface of the earth consisted of land and water. "What then," asked the teacher, "do land and water make?" "Mud," was the instant rejoinder.

"What comes next to man in the scale of being?" inquired an examiner. "His shirt," was the reply. Asked to give a distinction, if any, between a fort and a fortress, a boy nicely defined them: "A fort is a place to put men in, and a fortress is a place to put women in." On being asked what the chief end of man was, another boy, without any hesitation, said: "The end what's got his head on."

A teacher asked a very juvenile class which of them had ever seen a magnet. A sharp urchin at once said he had seen lots of them. "Where?" inquired the teacher, surprised at his proficiency. "In the cheese."

Another lad was asked what he understood by "celerity," and "perhaps from experience," says the contemporary account, he described it as "something to put hot plates down with."

The members of a girls' class were asked a few questions. One was interrogated as to what was meant by "bearing false witness against your neighbor." "It was," said she, "when nobody did nothing and somebody went and told of it." Another was asked how beef tea was made and she replied, "Buy a tin of beef extract and follow the directions on the lid."

"What are warmth producing foods?" a third girl was asked. The reply was, "Cayenne pepper and Jamaica ginger."

"What is the feminine of friar?" asked a teacher of his class. First boy, "Hasn't any." "Next!" Second boy, "Nun." "That's right," said the master. First boy, in an indignant tone, "That's just what I said."

"And now, dear," asked a governess, "what can you tell me about Minerva?" "The was the goddess of wisdom, and she never married," was the reply.

The foundation and independence of this nation were accomplished by great sacrifices, says one of the great dailies. Its present position is a proud one. In material resources, and probably in the resources which depend upon the mental intelligence and physical perfection of men, it leads every other nation of the earth. Compare that position with what has been achieved by other races, not sprung from Western Europe, on this continent, and it will be easy to perceive why Americans should view with alarm the vast volume of an immigration, such as described above [the dregs of Europe's population], that is sweeping on to our shores, with its tainting and deteriorating influences. The issue is not one of race or religious prejudice, but of self defense.



A MYSTERY.

Our baby boy one day
Folded his violet eyes,
And from his waxen clay
His white soul flew away
To far off Paradise.

His little hands so fair,
We crossed upon his breast,
And standing by him there
We gave him to the care
Of one who doeth best.

And when in final sleep
We laid him soft and low,
We could not help but heap
Upon him lilies deep
And roses pure as snow.

And then with courage great,
His mother faced the years:
But oft, when it was late,
Among his toys she sate
And fondled them with tears.

But now another child,
With wondrous violet eyes,
Rests on her bosom mild,
And smiles as he had smiled
To-day in Paradise.

And something seems to say
To her so sad before:
"The soul that flew away
Is back again to-day;
Sweet mother, weep no more!"

—GEORGE HORTON.

A number of Boston women have formed themselves into an association for the purpose of simplifying the matter of a European trip for women who have only limited means and small knowledge of the various detail that goes to make a journey seem possible. This association have headquarters at the woman's educational and industrial union at 254 Boylston street, Boston. They issue a pamphlet that can be procured there, giving definite instruction as to cost, preparations for a trip, boarding-houses, lodging, etc., and the association will do what it can to help women find a traveling companion or party upon application at their headquarters. There are no fees. They ask in return that each woman that receives favors of the association shall feel that she has joined a mutual benefit society, and upon her return shall communicate to the secretary of the association a report of her trip, with any hints or experiences which may be of use to future travelers. In short, she is asked to treat the association as a personal friend about to start on a tour, who has asked her for information concerning it. In the course of her journey she will best forward the interests of the association by showing to the various lodging-house and inn-keepers whereshe sojourns her list of addresses, explaining the purpose of the association, and assuring them that the retention of their names on the list will be the means of bringing their houses to the notice of a large number of American travelers. This association desires to make it possible for busy women to make a trip abroad and in a quiet and restful way enjoy the short season of rest they can take from their occupation. The extended and hurried journeys made by the various excursion parties which put expenses low enough to make the trip possible for professional women do not appeal to them on account of the fatigue involved, and this way is to be tried, to see if it is not feasible for women to enjoy the trip across the water, and a certain amount of sight-seeing in a leisurely manner, obtaining at the same time rest and recreation.

One of the most interesting and startling figures among the Oxford students, writes Elizabeth Bisland in Harper's Bazar, is Cornelia Scrubji, a tall, olive skinned girl, as slender as the traditional Indian princess who weighed only one rose leaf. Clothed in her native dress of pale blue crape embroidered with gold, with its mantle draped over her head like a veil and shadowing astonishingly large and brilliant eyes, she makes a strange picture among the rosy blonde English women in their tailor gowns. At eighteen, and professor of literature in the university at Bombay, she still thirsted for broader opportunities, and found her way to Somerville, and attracted attention by her brilliant examination papers for the history and literary schools. The government decided, how-

ever, that a woman with a knowledge of law was needed to collect evidence in the Zenanas, and she immediately entered upon a legal course. After six months' study her papers on Roman law were held by the examiners to be the most remarkable and able ever presented by any student of either sex in the university. Prince Dhuleep Singh's two daughters are also members of Somerville, and on its rolls stands very many of the most noted and noble names of England. The outside world hears less of the work done by women at Oxford than those at Cambridge, because of a different system of conferring honors; but here is really found the best example of women freely sharing in university life, and the best proof that neither young men nor young women are the worse for that community of study.

Rosa Bonheur, now in her 70th year, honored above most women, is accounted worthy to wear what other women may not aspire to, the Cross of the Legion of Honor, which was bestowed upon her by the ex-Empress Eugene. Though grown old the famous artist has recently finished another painting which promises to rival in popularity the celebrated "Horse Fair." As an artist Mdlle. Bonheur is especially skillful in the minute and spirited delineation of various forms of animated life. Her father was a French artist of no mean ability, and she was born at Bordeaux, March 22d, 1822. Receiving instructions in art from her father, she produced in 1841 at Paris two pictures, "Chevres et Moutons" and "Les Deux Lapins," which at once established her reputation. She has painted a large number of pictures representing animal life. Among the other productions are "Labourage Nivernais," "The Horse Fair," and "The Haymarket Season in Auvergne." Mdlle. Bonheur has been awarded several medals, and elected a member of the Institute of Antwerp. During the siege of Paris her studio at Fontainebleau was spared and protected by the special order of the Crown Prince of Prussia.

The English House of Commons has refused to legalize the election of women as members of county councils. Judging from the women who were chosen to the London County Council and who have been unseated this is to be regretted. Lady Sandhurst, Miss Cobden and Emma Cons would do credit to any legislative body. Miss Cons has used a good share of her wealth in the erection of model dwelling houses, and her charity is as broad as it is judicious. Miss Cobden has shown a deep interest in all that concerns the toilers; and Lady Sandhurst, a member of one of England's leading families, spends her time and money in the maintenance of a Home for Incurables and Cripples. These ladies have not only been unseated, after fair election by metropolitan constituencies, but have also been fined for taking seats to which they were elected. The House of Commons would have done a worthy act in reinstating them; but English conservatism could not rise to the occasion; and the vacant chairs will be occupied by men probably much inferior to the women rejected.

Mrs. Abigail Scott Duniway, the able exponent of women's rights, has taken editorial management of a department in the *West Shore*. The lady is a sister of Harvey Scott, editor of the *Portland Oregonian*, and significantly asks him through the columns of the *West Shore*: "Will the sage of the *Oregonian*, who happened to be born and raised the only son in a large family of daughters, all of whom are in favor of equal suffrage, tell us how he arrived at the conclusion that the best women do not want to vote?"

OPINIONS DIFFER.

Mr. W. W. Currier, of Massachusetts, is one of the best known Spiritualists in New England. For more than thirty years he has been a witness of spirit manifestations both physical and mental in his own family circle; and he is one of the original promoters and officers of Spiritualist camp-meetings. Here is a word from him on the bill now on its passage at Springfield:

TO THE EDITOR: I see in the *Inter Ocean* of June 1st an editorial on the proposed law to punish frauds. It is a clincher, a whole sermon in condensed form. I hope your bill will become a law in every state in the Union. The *Inter Ocean* is right when it says we cannot punish them under

the law for obtaining money under false pretenses.

W. W. CURRIER.

HAVERHILL, MASS.

THE JOURNAL has other correspondents who write in a different vein and sneak behind the stump of anonymity. These spiritistic Mafia are in a conspiracy extending from ocean to ocean, and more or less closely bound by common interests as against THE JOURNAL and its editor. Ever since the late Thomas R. Hazard proclaimed in the *Banner of Light* and on the authority of the "spirits," through James A. Bliss, that the editor of THE JOURNAL was in the employ of the Jesuits, that silly and malicious lie has been mouthed from Maine to California. Here is an opponent of the law for punishing materialization frauds who is evidently one of the gang perpetuating the Hazard-Bliss-Roberts libel:

Being not a little interested in the revelation of, and unfolding of truth among men, and concisely betterment of the conditions of our race;—and having read your Journal considerable heretofore, I must say I am not a little abashed at the *flop* you have made, and not only played the Judas and taken a course so adverse to the best established ethical facts regarding future existence, that I am led to think that nothing short of an *absolute obsession* by some dark Jesuit, who has, on account of his dark deeds—(not unlike yours in this case) influenced you to your own spiritual destruction—to inhabit those infernal regions, to which, the most diabolical are admitted. I must say, I am sorry that such darkness has overtaken you. However, as truth is as eternal as the Infinite, your departure from it, will not stay its progress, or turn lies into facts. The world of mind and investigation has advanced too far to be set back by a demagog's Bill (*Thomas of Cook County*) to make it a penal offense—a misdemeanor for a spirit to identify him or herself through a medium—that is, the *medium* must suffer for a thing he or she cannot help—should a spirit identify itself through them. I suppose you or your Jesuitical friend, would imprison any such spirit if you could, for thus establishing the fact of a future existence; but as this power is out of your reach, you would fall back on the medium according to this Bill. Depend upon it, to the extent of my ability, I will see to it, that your Journal shall have just as few readers as possible from now on, in Los Angeles; And be it known, "we are legion" in this City—and rapidly on the increase—and we increase by the very means you are trying to set aside. I will further state, that if you have been publishing things for many years back that you did not believe, so much the worse for you—and I doubt whether the blood of a thousand Christs would cool the fires of remorse and regrets, when you pass to that other state of existence for such conduct—the *facts* of which, you, to the best of the information I gather from late spiritual papers, are trying to set aside. But perhaps the Jesuits or some trembling and shaky Creedal Corporation has handed in his bid, and you like the bate—and *perhaps* you may enjoy it for a few days yet allotted you on earth;—if this is the case, you will find out its true value when you pitch your tent on the other side.

LOS ANGELES, CAL.

CUSTIUS.

I give you no name—it is not necessary facts are facts all the same—You better go to som Priest and *sell out* bodily.—But if a Romish Priest thinks you not worth buying Orthodoxy may give you a bid;—for they are on the wane, and one in your position might awaken curiosity with them for a while.

That man lives in Los Angeles—the city of the Angels. He is a type of a class, members of which met in Chicago on Sunday, May 31, and made dire threats of violence against the editor of THE JOURNAL. Such animals are wonderfully brave—when at a distance from the object they are braying at.

Spiritualists in many of the large cities between the Rocky Mountains and Lake Michigan will remember with pleasure a gifted medium and most interesting little woman, Mrs. Flora A. Brown, of Portland, Oregon, who spoke and gave tests on a trip east some two years ago. Here is her opinion:

"Enclosed please find \$2.50 on subscription for a friend whom I have interested in

your paper. I only wish it were two hundred and fifty instead, as I feel the RELIGIO-PHILOSOPHICAL JOURNAL ought to be in the home of every Spiritualist in the country. Still with all the prejudice that has been brought to bear against it by the tricksters it has helped to expose, it is doing a grand, good work, that will live through all time....

Yours for the truth,

FLORA A. BROWN.

PORTLAND, OREGON.

"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.

A strange feline suddenly appeared in THE JOURNAL's sanctum the other day. He claimed to be a brother of our reliable and efficient office cat and said he came from Koot Hoomi with news which could only be imparted in confidence. He declared that K. H. and the other sublimated bucks composing the Mahatmic contingent had been summoned to Tschpoffosctky Cavern, which, our readers know, is in the wilds of Thibet, to meet and elect a successor to the vacant throne of Theosophic Fakirdom. Furthermore that then and there Ann O'Delia Salomon, alias Dis Debar, was nominated by Blavatsky and unanimously elected. The alleged brother of our office cat further affirmed that Ann O'Delia is now negotiating with Judge the financial terms on which she will accept the office. She insists on 50 per cent of the proceeds of the fool market and exclusive control of the psychic telephone from Blavatsky's astral to the Aryan ring. As our strange visitor brought no credentials his story is not vouched for; but the mysterious disappearance of Mad. Dis Debar and the many points of similarity between her and the permanently astralized Blavatsky seem to give color of plausibility at least to the message.

The Spiritualist Association of Southwestern Michigan will hold a quarterly convention at Lake Cora on Sunday, June 21st. Addresses will be given by Mrs. Adah Sheehan, of Cincinnati, and others, and there will be music under the direction of Mrs. Olive Denslow, of South Bend, Ind. Speaking will begin at 10:30 a. m. and 2:30 p. m. A large hall can be used in case of rain. There will be a lunch counter with hot tea and coffee. A beautiful steamer, with numerous small craft will be among the attractions. The Toledo and South Haven railroad company will run special trains and sell round trip tickets at reduced rates.



LECTURES, SEERS, INCIDENTS.

TO THE EDITOR: Spiritualism does not any longer require the aid of public speakers in the trance state. It does require clear-minded, honest, daylight mediums, through whom the public can investigate its phenomena and arrive at just conclusions concerning the tests and proofs that the spirit forces will furnish of their existence as organized intelligences, whose lives are outside of and separate and distinct from this life here of ours. Spiritualism needs, besides its tests and its truths, investigators of all psychical laws, the knowledge of which will make man free—free to think, free to exchange his thoughts for other information which may come from the friction of opposition, and thus obtain an insight of the cause back of the cause, to a more universal knowledge.

Lecturers and trance public speakers on Spiritualism are as much out of fashion as a last year's spring style of hat is to a fashionable lady. They have done their work—created in the minds of the people a desire to investigate the phenomena of Spiritualism, and were informed that many intelligent persons had gone over the wall of prejudice to pastures green. In those early days of phenomena, when Judge Edmonds, Gov. N. P. Tallmadge, Hon. Joel Tiffany, Mrs. Amanda Spence and other gifted thinkers were announced to speak on this subject, not even standing room was left to the belated. Now the masses are indisposed to accept written or oral statements on religious or on spiritual questions. In proportion to the mental and physical endowments of the lecturers is their ability as speakers when inspired. The degree which nature has furnished them with oratorical powers determines their ability to rise to the sublimity of an occasion. A lecture delivered in the trance state by a good medium, possessing only fair mental powers and wanting in natural energy, magnetic force and elocutionary ability, will be to the average listener uninteresting and unconstructive, while at home with such a one, you may listen with unabated interest and delight to the tests written or spoken, though not always expressed in the most cultured language.

Spiritualism invites those who believe in what they have witnessed of its phenomena to read THE JOURNAL and other publications which contain advanced thought. THE JOURNAL has the ability to avoid shoals, rocks and quicksands of self-delusion. It is a clean, crisp truth-seeker, an independent paper, one which accepts but little on faith and less on hearsay, that is ahead of the times, with much in its columns expressed with precision and accuracy.

Rev. E. H. Chapin once said: "Universalism will not be likely to increase very much in the near future because of the adoption so largely by other denominations of its principles." Spiritualism *per se* is not likely to increase very largely in the near future because of the adoption of its truths by religious denominations and agnostics under other names and titles. Where can you now find a scientist or physician of culture who does not know that hypnotism is a friend to humanity? Mesmerism, that much abused and hypnotism, that new force by which some seek to explain many phenomena for which they cannot otherwise account, are one and the same.

Seers, who advertise as such and announce that they will give personal tests, come before the public oftentimes without being able to fill the bill of requirements. Their descriptions are not as a usual thing of the class we appreciate most highly, or which will stand the crucial test. I do not mean that the medium is always dishonest or intentionally attempts deception, but we are so very anxious to learn something of our dead that we are blinded by that desire, not giving the ambiguous statements the investigation we would give any other subject; also aid may come to the seer through those who have confidence in all statements made by one who claims to have mediumistic powers. This may give to the seer self-delusion and great power over some in the audience, and the speaker and the respondent both become hypnotized. In all audiences there is to be found a certain percentage of people who have deceased friends of any specified age, sex or name. This enables a good guesser by the

aid of an anxious respondent to finally give quite an accurate description of a deceased relative. In an audience of one hundred or two hundred people there will be ten or twenty other people who could do the recognizing acts as well as they were done, and do them honestly, too.

I had a conversation this morning with a physician of note in this city who I then met for the first time, and I found him disposed to converse on liberal subjects of the day, which induced me to state to him that I had investigated the phenomena of Spiritualism in all its varied forms, and that though I had found much that was to me objectionable, much self-delusion and fraud, yet there remained a certain percent of wheat which I could not name other than good grain, full weight and free from chaff.

No one, he said, can convince me there is no truth in the claims of Spiritualism or that we do not live beyond this life, whether in or out of a body; that I know nothing about, but in some form individuality is maintained. It was, he said, a beautiful day on which I had determined, some months since, to return home from South Carolina, when a young lady of my acquaintance, who sat at the table near by where I was sitting, suddenly spoke, as if in pain, and said, "Oh, what a pain there is in my arm." I noticed, he said, that she was pale. On looking at the sheet of paper on which she had been scribbling I saw that she had written the name of a cousin of mine who had been dead for years, and who I had not thought of for months. I knew this lady could by no possible means know anything about such a person having existed. She continued writing, and I read, "You must not go today; remain here till Tuesday; ask no questions but remain." Tuesday morning this lady, by whom these lines had been written, was taken ill and would have died if I had not been there to attend her. At another time she wrote under similar circumstances, "She"—meaning herself—"must not take that train." That train met with a severe accident, and many people were injured.

The doctor also told me of the experience of an acquaintance of his, a clergyman, who one pleasant afternoon said to his wife, "Let us have a little fun. What shall it be?" He, a man of sixty years, thought perhaps they might try the spirits. They sat by a table, without removing the books and papers that were on it. This table turned, apparently of itself, over on its side to the floor, righted itself and then took an excursion to the ceiling and back to the floor, without disturbing the books or papers. "That beats all the force I ever knew anything about," the clergyman said. Up to this time Spiritualism had had no greater opponent than this same man.

G. H. JONES

TRANSFERENCE OF THOUGHT.

TO THE EDITOR: When we begin to speculate on the theory of thought transference we can make tribute to it every thought which has ever been in the world. As long as a man lives he is impressing his thoughts unconsciously on the minds of other living men, whether they be near or far, whether strangers or acquaintances; and so when a man dies all he ever thought up to the last thought is already a mental impression on some living mind. The same is true of his personal appearance, true of all the clothes he ever wore—all the sights he ever saw, all the sounds he ever heard and all the sensations he ever felt. All these things seen or conceived, embodied in living minds, are ready under proper conditions to emerge from the depths of the subconscious region of the brain into visible likenesses of the original personality, phantom, thought, feeling or picture. In fact, with sufficient nerve stimulant they can be blown up into the full proportion of the original, and being alive with the life of the living percipient's brain, when inflated and brought out, they are perfect in all their parts and appearances, so much so that the foolish, unlearned percipient is sure the apparition for instance is not a part of himself—a subjective hallucination, animated by his own life—but is a veritable person with all that person's endowments. I have studied the facts of telepathy and transference of thought and known them to be true—they can be stretched immensely. It looks as though we could prove that we could not prove the continuity of the individual after death. Inasmuch as all the acts of his life are stored up in some living mind he is cut off from a reference to them to prove his identity, and if facts relating to a post-mortem experience are referred to, we are

cut off from their use by our utter ignorance of any other state of life than the ante-mortem. Well there is another kind of transference of thought like this. As an instance of a remarkable prophetic dream, I will give a recent experience of my daughter, Benita. I will let her tell it in her own words:

On the night of March 8, 1891, I dreamed of asking a friend to go with me to Pontiac. She said that she could not go, for she must attend Paul Parks' funeral. I exclaimed in surprise, Is Paul Park dead? She said, Yes, but they have not got him in his coffin yet. I went away and saw the funeral procession going westward from Mr. Park's house, as I thought to Gilbert Lake cemetery. The next morning I said to Miss Carrie Van Riper, I dreamed last night of seeing Paul Park's funeral. What does it mean, for he is alive and well?

The following Tuesday I met Carrie V. after we had both heard of the accident in which Mr. Park lost his life. She came to me and reminded me of my dream.

BENITA ALEXANDER.

We have the following verification from Miss Van Riper of the fact that my daughter did tell her of the dream prior to Mr. Park's death, thus establishing an unquestionable premonitory character of the dream:

Miss Benita told me on the morning of the 9th inst. of her dream of seeing Mr. Park's funeral. She told me substantially what she relates above. This was on the day before Mr. Park's death. We were together when the news of his death came and I immediately reminded her of her dream.

CARRIE VAN RIPER.

March 15, 1891. Here was an accidental death where a log-chain broke and threw a log on a man and killed him almost instantly. It happened on March 10, 1891. On Sunday night, the 8th, Miss B. A. dreams that he is dead, sees his funeral procession on its way to the cemetery, all of which comes true. Now reasoning from this can we say, too, that all that is going to happen in this world, even to the particulars, is already a fact, a thought in mind, transferable to the minds of the living? If so in what mind did the thought originate and what is the state and how conditioned is this mind which knows on Sunday night who will die by accident on the following Tuesday? I do not know how to dispose of the futurity problem. I take solid comfort believing in things just as they come to me naturally, without any theory about them.

An acquaintance of mine lost her baby of scarlet fever. It had been dead some months, when one night soon after lying down on the bed, I saw a lady standing at the side of the bed. I did not know the sweet looking old lady, but she seemed to look like the dead baby's grandmother a little. Now she moved along to the foot of the bed and held a baby in her arms. I said aloud to her, that is Ada Patch's baby; at that she tossed the baby higher than her head twice, laughing merrily; then she hugged it to her bosom in the most loving manner. The baby's grandmother is still living. I do not have the least idea who the woman was, but the baby I know.

Another experience I had was like this: A lady friend of mine had been dead two years. She had left a baby three weeks old. This lady appeared to me close to the wall back of my bed. She stooped over and put up her face for a kiss, I arose on my elbow and kissed her, but I felt no touch. I lay down again, but my friend still stooped over me, and putting out both her hands took up a big baby from the side further away, drawing the baby right over me, but I felt no touch. I wondered that that baby should be there and I not know it until the instant she took it up. That woman's baby was alive then and is still alive. In both these cases I knew the meaning and intent of the visions. They were for the comfort of the nearest relatives. I told the mother of the baby in the first case and the mother of the lady in the second case of the visions, and it was a comfort to them.

MRS. K. E. ALEXANDER.

BIRMINGHAM.

THE FACT OF MATERIALIZATION NOT YET EXTINCT.

TO THE EDITOR: Before Dr. Holbrook sweeps off the stage of being, all the materializations of the human form as frauds, likeness of mediums, and all that, let me call his attention first to the "higher ground" which he wishes us to occupy, and to that add the materializations temporarily and for a purpose.

Posit then that man is a spiritual being, created to live forever. All that moves in him or exerts any influence upon his sur-

roundings is spiritual and abiding. But man also has an attachment to his spiritual person of a counterpart body which is a shadow and likeness of the real man himself. This material body he uses as an instrument in a time-world. When he is said to die, he drops off this attachment body—and there he is in entirety, divested of no quality or character which pertained to him during his career on earth. Now, supposing you go to a materialization séance with a good medium. Let the room be as dark as possible that spirit light may avail, since light is motion and interferes with materialization, which must have the utmost stillness. The stars of the heavens are not visible save with a dark background; so it is with spirits and their light. Your deceased friend being spiritual, and therefore permanent, he does not have to be made over again with blood and bones and muscles and fibres, but simply uses the power which inheres in a medium constitution, with a little soft music and a harmonious circle, to condense a vapor on his face, simulate natural garments, and materialize a voice, and in the use of familiar words and characteristic conversation he manifests his presence to you.

In showing the impracticability of the claim of the materializer that in a few moments the form of a person of average weight can be simulated, Dr. Holbrook says: "For the size of a man mentioned, there would need to be some sixty-eight pounds of muscles, including the water in them and their appurtenances;" and "skin" and "fat" and "brain" and everything else he goes on to enumerate. Not at all. This materialization process is an outside thing. It is confessedly external, and is just as simple a process as I have described above. If a man be able to control his material organization for three score and ten years and more, why should it be so unreasonable that he should do so for a few moments under certain mediumistic conditions? His material organism is but an apparition—and is no part of his real self—so is the so-called materialization an apparition of himself. Our rooms are probably full of spirit friends, looking as naturally as they ever did, but there is no medium present whose power we can use to make them visible to our senses by a little condensed vapor on their surfaces. I asked one of my spirit brothers—who is very much of a wag and joker—if the spirits had looking-glasses over there, or how can you tell when you do look natural? Answer: "We fix up and get the girls to look at us to see if we will do, and then we show ourselves to you." Again: "We look a great deal better away from here than we now do. We put on this earthly appearance that you may recognize us. Mother is not old and weary now, but young and beautiful away from this place." How do you manage to get the necessary covering? "It comes on when we need it." That is under mediumistic conditions.

In another connection, in same séance, it was asked: Why did not Richard speak to us when he showed so plainly? "He fell to pieces—do you expect a fellow to talk when he is in pieces?" Meaning by this that the power drawn from the medium and circle was not just then of sufficient tenacity to hold the form and use a voice at the same time. Perhaps you think my "joker" was dallying and sporting with my eagerness. We shall see. Richard—my husband's brother—did come later in perfect form and likeness of himself. His features were beautiful and expressive, and no Parisian styles of garments could have given the form more graceful outline than did this materialization with an elegant suit of black broadcloth, swallow-tail coat, white vest, black cravat, exquisite shirt front showing little, and a standing collar. He said: "I am so glad and so thankful to see you. What a wonderful system this is for communication between us. There is one thing you neglect. With these modern facilities, you ought to come oftener where we can see and speak with you. I can see you sometimes when the weather is clear and the atmosphere light; but when it is damp, you seem as a shadow."

And herewith does experience, according to the philosopher, "furnish the principles of every science—that is, evoke them into the energy of the mind. Experience thus seems to be a thing almost similar to science and art." If our learned doctor objects to the facts of experience being set over against the demonstrations of science, perhaps he remembers that science sometimes outstrips her own theories, as in the first voyage across the Atlantic of the steamship "Great Western," which was laden with elaborate scientific lectures of Dr.

Wardner proving the impossibility of ocean steam navigation.
 Mrs. LIZZIE JONES.
 JACKSONVILLE, ILL.

A PREDICTION AND FULFILLMENT.

To THE EDITOR: A few weeks since I became so restless and uneasy that I could barely attend to business, until at last the unrest and unhappiness took such possession of me that I could hardly sleep. One afternoon I was seized with an uncontrollable desire to see Mrs. W. T. Hanson, a medium, at 24 Bishop court, Chicago. Putting aside everything, I called upon her and requested a sitting, which she at once gave me, and almost immediately informed me that an old friend was staying at the house of a relative of mine, and said: "She is not very well now, but will be taken violently ill soon and die," and then added, "You had better go to the house where this friend is staying [which was more than 200 miles away] as by so doing you will get something which will be of value to you, but if you neglect to go you will be sorry." She then illustrated what she meant by saying: "Now you can open the door, but if you wait the door will not only be locked but bolted." I did not give this warning much thought but did speak of it to a member of my family, who made no reply, only smiling and looking at me in a peculiar manner. In less than a week I received a letter from my sister informing me of the illness of the same person that Mrs. Hanson had told me of and bidding me come if I wanted to see her alive. I left on the next train and upon my arrival found her too ill to talk, and it was with great difficulty that she even recognized me. She lived but a few days, thus verifying the prophecy given through Mrs. Hanson by my spirit friends. Some will say that it was mind-reading or thought-transferenc, but let me ask whose thought was transferred or whose mind read—not mine, because I knew nothing of her indisposition at the time, and who on this side could have known she would die?
 G.

CHICAGO, May 21st.

Second City of the World.

The census of 1890 proves that within a radius of fifteen miles from the center of the city of New York there is a population considerably in excess of 3,000,000 people, or more than two thirds that of London.

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Is the title of the new and handsomely illustrated publication of the Michigan Central, "The Niagara Falls Route." It describes with just the details the tourist wants, the Summer resorts of Northern Michigan and Canada, Niagara Falls, the Thousand Islands and the St. Lawrence, the Adirondacks, the Hudson, the Berkshire Hills, Vermont resorts, the White Mountains and the New England coast. It will be sent to any address upon application to O. W. RUGGLES, G. P. & T. Agent, Chicago.

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Signs of the Times

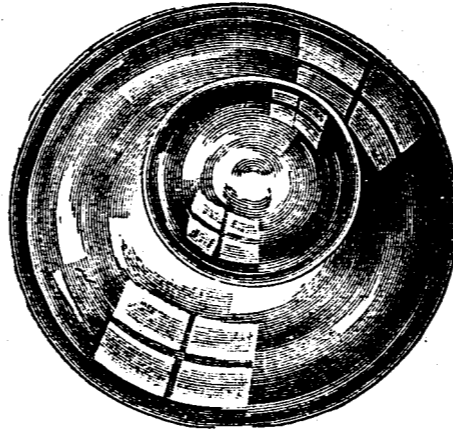
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APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

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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.]

Origin Purpose and Destiny of Man. By William Thornton, Boston. Published by the author, 1891. pp. 100.

This volume is a continuation of the author's work, *Rationalism in Medicine*, published in 1885. Dr. Thornton's investigations have led him to the conclusion that all things animate and inanimate, organic and inorganic, are made up of three states which he calls ethers. The first ether is life, which is a "continuous aggregate;" the second ether is a "composition of the potentialities, heat, light, electricity, and magnetism, mechanical power being manifested during the activity of these potentialities;" the third ether is "a material nucleus which permits of the action of the other two ethers." All inorganic bodies are composed of the second and third ethers, while organized bodies are made up of all three ethers. Supernatural agencies, it is claimed, must have impressed nature with the power to "originate the means for animation to appear." God is not in any morphological form; although omnipresent, he is not objectively manifested. He dwells in the mind in a subjective sense. "Death really means the liberation of the spirit from its material environment." The work contains considerable that is purely speculative, that may or may not be true; but apart from this it has much high, fine thought and it is spiritual in tone.

The Natural Food of Man. A brief statement of the principal arguments against the use of bread, cereals, pulses and other starch foods. By Emmet Densmore, M.D. London: Pewtress & Co., 28 Little Queen st., Holborn W. C. New York: 319 W. 45th st. pp. 66. Price, in cloth, 2s., paper boards, 1s.

Dr. Densmore holds that starch foods, especially cereals, are not adapted to stomach digestion and can be made assimilable only by protracted and difficult digestion in the intestines, that they are a universal though unsuspected source of world-wide disease. Nuts and fruit, it is claimed, are the God-designed food for man, that on these foods man was, and may again become, as free from disease as the animals are in a state of nature. The substitution of fruit for bread and for all other starch foods is needed, Dr. Densmore maintains, to remove from vegetarianism its great stumbling block and to give us a gospel of clean living with freedom from disease and decrepitude. Dr. Salisbury, the American microscopist and author of the celebrated "Salisbury cure" for consumption, is drawn from by Dr. Densmore to sustain his views.

The Bible, Analyzed, Translated and Accompanied with Critical Studies. Published in parts of books, single books and collections of books. By Rev. Leicester A. Sawyer. New Testament. Whitesboro, N. Y. L. B. Sawyer. 1891. pp. 622.

Mr. Sawyer is the author of a series of works on the Bible. Here we have the New Testament in the order that Mr. Sawyer maintains that it was written. He holds that it was composed in three different periods. To the first period, from 53 to 64 A. D., belong Thessalonians, Galatians, Corinthians I. and II., Romans, James, Peter I.; to the second period, 135 to 150 A. D., are assigned Thessalonians, Colossians, Ephesians, Philippians, Philemon, Titus, Timothy I. and II., Hebrews, Peter II., Jude, John I. II. and III.; to the third period, from 150 to 165 A. D., are assigned the four gospels, beginning with that according to Mark, Acts of the Apostles and the Revelations of John.

The Influence of Food on Character, or Vegetable vs. Animal Diet. By Reuben Perry Yarmouth N. S. Price 10 cts.

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The *Craig Press*, Chicago, announce the publication of a book (ready June 9th) entitled "Chicago's Dark Places, by a corps of specially appointed commissioners, whose investigations included poverty and the poor, saloons and their habitues, theatres, concert halls and museums, immoral

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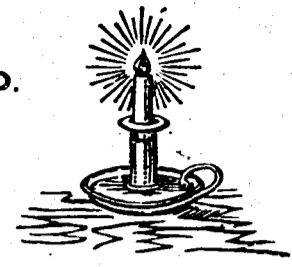
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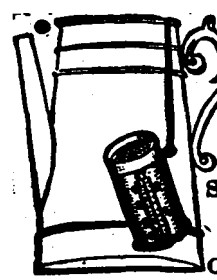
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An infuriated woman in undress and flourishing a big revolver, another woman still more scantily clothed who but a moment before had been personating the materialized spirit of the wife and mother of two visitors, now quivering with fright and rage, and an old dotard flourishing another revolver in defense of these women, made up a tableau never to be forgotten by those who witnessed the latest exposé of the notorious Bangs sisters on Thursday night of last week.

Mr. C. V. Peckham, a well-known and reputable business man of Chicago, lost his wife a few weeks ago. While suffering deep anguish over his loss, he was approached by an acquaintance who assured him that he could again see his beloved wife in materialized form if he would visit one Mrs. Jennie Moore. Longing for some evidence that his dear one still lived, he visited Mrs. Moore. At first he was deceived, but after a few visits he discovered the deception. Still hoping there was a reality in the assertions of his acquaintance he was induced to visit Lizzie Bangs, taking his daughter with him. There his wife again appeared, and his daughter was so overcome she fainted. After further experience he had grave doubts about the bona fide nature of this show, too; and took measures to test it. On the night of the exposé, he repaired to the quarters of Lizzie Bangs, after arranging to have several friends present, also his son. The show proceeded in the usual way until the alleged spirit Mrs. Peckham, appeared. While addressing her son in loving terms, Mr. Peckham, senior, drew near and with a sudden spring embraced the spirit. Scream after scream rent the air, and unutterable confusion ensued. Instead of spirit Mrs. Peckham, the voluptuous form and features of May Bangs stood unmasked.

The better to deceive the public, Lizzie, it is reported, has pretended to be still on bad terms with her sister May and that she would not allow her on the premises. Hence the profound astonishment of Mrs. Voorhees and others when May was disclosed personating the spirit. The "conditions" had seemed fraud-proof to these silly dupes. Mrs. Voorhees was a swift witness for A. B. Richmond in his lame effort to sustain his wonderful hanging slate test at Cassadaga, when these same Bangs women were the mediums, but in

this instance she unreservedly pronounces the show a fraud, and left the house in tears. An oldish man commonly known as Judge Polley, a lawyer, an attendant of the Union Park Congregational church and conspicuous in local circles, apparently held Lizzie in high esteem, and was present at the séance. He showed such an intimate acquaintance with the premises and with the medium as to excite unfavorable comment on the part of the exposers. This Judge Polley is of course much opposed to the bill which we caused to be introduced into the legislature. One Frank Powell, of the Illinois Type Foundry, a widower and devoted friend of Lizzie Bangs, was one of the committee which appeared before the House Judiciary Committee at Springfield to oppose the enactment of the law. He bore with him to General Thomas a letter from this same Judge Polley asking the senator to assist the bearer in defeating the bill. The impertinence and audacity of the letter aroused the ire of Senator Thomas, who expressed his mind very freely to the representative of the Bangs gang.

May Bangs has been giving materializing séances of late in Michigan and Indiana, it is said, assisted by Harry DeWolf, a son of Mrs. Sara A. DeWolf—who was also one of the committee appointed to go to Springfield by the indignation meeting of frauds and their friends in this city. May slipped back to Chicago on the day of the evening on which Lizzie was to exhibit, in order to personate Mrs. Peckham. It is alleged that Harry DeWolf was also one of the confederates on the same evening.

Up to date the Bangs sisters have not made any public statement. Remembering the injunction of their particularly "dear friend" the Hon. A. B. Richmond, in

the Cassadaga case, "Do not make any written statement to any one until I send you one to sign," they are quite likely anxiously awaiting that very honorable and able gentleman's "written statement" of this case. Which he is quite as able to give as in the first instance.

Is it any wonder our bill meets with the opposition of Frank Powell, "Judge" Polley, Mrs. S. A. DeWolf, the Bangs sisters and the inconsequential squad composed of Peter Funk editors, senile men and silly women? Is it astonishing that these deeply pious people cry aloud that their religious privileges are abridged by the proposed law? Is it surprising that they hold a mass meeting and threaten the editor of THE JOURNAL with personal violence? No indeed, they are all consistent in their indignation, protests and threats. They should now forthwith organize; elect the Hon. A. B. Richmond bishop; ordain the Bangs sisters and the DeWolfs as "ministers of the Gospel," and make deacons out of "Judge" Polley and Frank Powell;—they already have an "organ." Then they will be better able to resist the threatened subversion of the inalienable rights so eloquently portrayed by Representative Ramsay in his speech against our bill.

Mr. Leonard B. Field, a gentleman of wealth and culture, and known quite extensively as a writer on liberal and scientific subjects, passed to spirit life from Rochester, New York, a few days ago.

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