

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

MR. LOUIS BLASE, of Cincinnati, who was a Catholic, writes: I presume you have seen that the Catholic church has revoked not only all the rules for the season of Lent, but has abolished the rule which requires all the faithful to abstain from all meat on Friday. As a reason for such action it is stated that an unusual amount of sickness pervades all parts of the world at present. I must confess that when I saw this in the daily paper, it took my breath away and I think, that only a Catholic can fully understand the immense—shall I call it progress? which has been made in this one measure. I have always regarded the observance of Lent and the Friday rule of abstinence from meat as much of a basic principle of the Romish Church as the confessional and the other sacraments.

A RELIGIOUS revival of unusual intensity has been in progress for some weeks at Corning, Iowa, under the auspices of the Free Methodists. A number of the victims of the excitement have shown symptoms of insanity, and attempts have been made to break up the meetings. Nothing is gained generally by interfering with such exhibitions of religion fanaticism. They are natural manifestations of mental conditions which have survived from the past and which, under the influence of such preaching as that of those who conduct these meetings, are liable to break out into active revivals. These revivals from an intellectual and moral point of view are humiliating spectacles, but less harm is likely to result from them than from attempts to stop them by coercive measures. Parents who allow their children to be drawn into such maelstroms of religious excitement show lamentable lack of knowledge and good sense. The preachers who "get up" these excitements, who produce the conditions necessary to these volcanic upheavals of religious emotion, are usually men or women who have very much in common with those who shout from the benches. The millenium is a long distance ahead of us.

At a recent lecture given in this city Attorney John F. Geeting said that our courts are imposed on by shysters who often possess neither the knowledge nor moral character to be admitted to the bar. They flourish mostly in the justice and police courts. But the courts of record are not free from them. They are generally an ignorant and unprincipled class, who neither know nor care to know the law and whose sole object is their own gain. They impose mainly on the poor and especially the foreigners, many of them being able to speak in Polish, Bohemian or some other foreign language. A statute should be enacted Mr. Geeting said, requiring all attorneys at law to register with the Clerk of the Circuit Court of any county in which such attorney may have an office or be in general practice of the law, and requiring the Clerk of the Circuit Court to issue annually a printed list of all such attorneys in his county and a semi-annual supplement, such list and supplement to be furnished free of charge to each judge and clerk of any court of

record in the county, also to the sheriff, coroner, jailer, keeper of each police station, keeper of any house of correction, to each justice of the peace and each police magistrate in the county. A penalty should be provided for failure on the part of any attorney to so register.

A CHICAGO man has brought suit against Mr. Schweinfurth, the Rockford imposter, for \$50,000 damages for the alienation of his wife's affections, says a Chicago daily. From his own allegations in the case the Chicago man seems to have been notably abused, as have many others; but a lawsuit for damages does not constitute an adequate remedy, because there is no likelihood of collecting the judgment after it is obtained. In fact, the laws seem not to contain an adequate provision for this latest of confidence games, the bogus messiah lay. The lay appears to be growing in popularity. It is worked in Chicago, in Rockford, and up north a little way a professor of it was driven out of town the other day by indignant citizens. Considering the ease with which the dodge is worked, the immunity from arrest which it offers and the large returns it brings, it is fairly a wonder that it is not even more in vogue among the gentlemen whose earnest aim in life is to secure a maximum of comforts for a minimum of labor. The next legislature might make a special enactment providing a way for setting Mr. Schweinfurth and his imitators to laying pavements and repairing sewers for the public good and for consigning his "angels" to a penitential term in the Erring Woman's refuge or the Asylum for the Feeble-Minded as the circumstances of the several cases may dictate.

The *Voice*, the well-known and widely circulated organ of Prohibition complains of unlawful action on the part of postmasters in ordering the discontinuance of that paper without the authority and against the wishes of persons to whom it was sent. This is what the *Voice* says: "The *Voice* has up to date received notices from twenty-six postmasters unlawfully ordering its discontinuance to the farmer readers who are receiving the paper free under the farmers' fund. The reasons given by these postmasters for thus unwarrantably and criminally interfering with the delivery of the United States mail are that the farmers to whom *The Voice* is being sent 'fail to receive it,' 'do not want it,' 'refuse to take it out of the office,' etc., and that consequently the paper remains 'dead' in the offices. As before stated these reports of the postmasters, accompanied in many instances by the return to the publishers unopened, of the bundle of *Voices* addressed to the farmers, were thought to be strange ones, inasmuch as the names of the beneficiaries under the farmers' fund had for the most part been laboriously collected by Prohibitionists, and forwarded to *The Voice* on the understanding that a promise had been secured beforehand from each farmer that he would agree to receive and read *The Voice* for six months, free of charge to him, he being given to understand that the paper was sent to him through a fund raised by Prohibitionists that he might hear our side of the case. At these twenty-six post-offices from which the postmasters, notified *The Voice* that it was 'not wanted,' letters of inquiry

addressed by *The Voice* to the farmers brought back nearly one hundred answers from the farmers that they had not ordered their postmaster to stop *The Voice*, that they had not refused to take the paper from the office; and in many cases these farmers indignantly denounced the over-officious and malicious postmaster for his share in the plot to prevent them from receiving a paper which had been paid for, properly posted and addressed, and which was, moreover desired by them." The evidences in the cases has been laid before Postmaster General Wanamaker. The penalty for unlawfully withholding mail matter from persons to whom it is addressed is dismissal from office, a fine of not more than \$500 and imprisonment for not more than six months.

A PROMINENT medical journal declares that influenza is beyond question infectious, even in its earliest stage. The period of incubation of the disease germ in influenza is only a third of that of the germ of small-pox, measles, or typhus. The writer enjoins the isolation so far as practicable of sufferers and the disinfection of rooms and furniture exposed to the infection. He strongly deprecates allowing persons afflicted with the malady to appear in public, thus spreading the disease. All assemblages that are not absolutely necessary should, he declares be discontinued during the prevalence of the scourge. Great stress is laid upon the need of warm woolen clothing, wholesome and easily assimilated food, avoidance of exposure, abstinence from alcoholic drinks, and a general care for the tone of the system. An important piece of advice is never to attempt to fight the disease, but to give up and go to nursing immediately.

At a meeting held in Salem, Mass., February 29th, in recognition of the 200th anniversary of the outbreak of the witchcraft delusion in Salem village, Professor Barrett Wendell of Harvard University spoke of the recent arousal of interest on his own part in psychic research. He quoted several instances as demonstrating his theory that hypnotism governed the girls in their accusations, citing the examination of Rebekah Nurse when her head was bent over, and Betty Hubbard's head had a similar twist. He alluded to the fact that most of the evidence was spectral, and when that was stopped the witchcraft trials ended. These wretched bewitched girls were in all probability victims of hypnotic excess. In all probability they had learned, willingly or unwillingly, to hypnotize themselves. But is there not a likelihood that first of all they may have been hypnotized by others? And is there not, in the records of these terrible days, some faint suggestion that among those who first dragged the wretched girls down may have been none of the accused? Dr. W. A. Mowry, Superintendent of Schools of Salem defended Salem and the Massachusetts Bay colony as being at the time of the witchcraft delusion ahead of their time, and that their action in discontinuing all prosecutions against supposed witches in 1693 opened the eyes of the world, and that from that day witchcraft was doomed and delusion rapidly passed away. This happy result was, Mr. Mowry said, directly traceable to the action of the Bay colony in 1693 at Salem.

A LAWYER'S INQUIRIES.

A most thoughtful and highly esteemed correspondent, an honored member of the Southern bar and a diligent seeker after truth in sending his subscription asks questions, some of which we prefer to answer in print as they may enlighten a large number of new readers not familiar with our personal views though repeatedly published in the past.

"Do you believe in materialization as it is generally understood by Spiritualists?"

That depends on our correspondent's conception of what is "generally understood by Spiritualists." We know that from the invisible world have been projected apparitions or forms identical in appearance and dress with those of persons once known to us in mortal form, and that these forms were seen with the natural eye; and that they were observed and identified synchronously by ourself and other witnesses. We have seen hands unattached to a visible body come into view and move light objects like pencil and paper. We have seen these phenomena repeatedly in a room brilliantly lighted and while holding the medium's hands under ours and our feet on his. All this in a house unfamiliar to the medium, with no cabinet, no paraphernalia, and no persons present other than ourself, our witnesses and the medium. We have thus seen these phenomena repeatedly at consecutive sances. We have time and again felt hands of different sizes, the tiny hand of a child, the velvety touch and soft pressure of a feminine hand, and the strong grasp of a horny masculine hand. All this in the dark but with our own company in our own house to which the medium came unaccompanied; and while these manifestations were occurring she was held firmly in the grasp of our trusted friend. Under the same conditions and while the medium was engaged in conversation with the person holding her we have heard voices which we confidently believe were the voices of those called dead. We have heard such a voice, masculine, sing an entire stanza while the medium, a woman, was describing another spirit to a friend. We believe that we recognized the voice and by it identified the spirit, and our belief is corroborated by competent observers who knew the voice as a mother knows the voice of a loved son who has grown to maturity in the home circle and then undergone the great transition. After years of reflection, further experience, wide and most critical observation we have found nothing to weaken confidence in the testimony of our senses at the various sances above mentioned, nor could we to-day improve the crucial conditions under which the phenomena were witnessed; and do not revise or modify our judgment then formed.

In addition to our own experiences may be cited those of many others too numerous for mention here. Professor William Crookes has placed on record a series of actual occurrences which took place as he avers in his own house, "in the presence of trustworthy witnesses, and under as strict conditions as I could desire." Here are a few brief extracts from his records:

"... Under the strictest test conditions I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. In the light I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about. . . . In the dusk of the evening with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home were seen to move. A dark, shadowy, semi-transparent form, like that of a man, was then seen by all present standing near the window, waving the curtain with his hand. . . . The following is a still more striking instance. As in the former case Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time."

In the account of his experiments in materialization, Miss Cook, medium, Professor Crookes among other intensely interesting incidents relates that he and others repeatedly saw the medium and spirit at the same

time. . . . Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie (the spirit) and examine her with steadfast scrutiny until I had no doubt of her objective reality. . . . It was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light."

Professor Crookes was fully alive to the astounding nature of his evidence and the difficulty others would have in believing it. He writes: "The phenomena I am prepared to attest are so extraordinary and so directly opposed to the most firmly rooted articles of scientific belief. . . . that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses. . . . are not lying witnesses when they testify against my preconceptions."

"Do you believe spirit photographs have ever been taken?"

Yes. We have seen several that we believe were genuine; one in particular, taken in Detroit some years ago by Hartman, for Mr. H. C. Hodges. The narrative has been published in THE JOURNAL and is too lengthy to reproduce here. Professor Crookes testifies to taking photographs of Katie King by the aid of an electric light, and that he has one of the medium and Katie together," but Katie is seated in front of Miss Cook's head," Miss Cook was lying down.

TENDENCY TO UNIFORMITY.

There is nothing, as THE JOURNAL has from time to time pointed out, more important than the preservation of individuality. A man should as far as is possible in a social state think for himself, and guide his personal conduct by his own judgment, even when in deference to the public good, he deviates from that ideal course which would be possible under ideal social conditions. Thinking in herds means a minimum of thought and a maximum of automatism. Individuality is essential to spontaneity, mental flexibility, originality and independence. Its decline is always marked by a tendency to uniformity; its growth, to quote from Humboldt, by "human development in its richest diversity."

A writer in the *National Review*, C. B. Roylance Kent, expresses the apprehension that there is great danger from existing tendencies to uniformity which dwarf and crush the spirit of individuality. Writing from an English standpoint he finds the source of this danger in political, economic and educational conditions and methods. Much that he says is quite as applicable to this country as to Great Britain. Thus he writes: "One of the most remarkable things of the age is the accumulation of capital and the development of big concerns in trade and business. This accumulation of capital directly favors the creation of big concerns; and with big concerns backed up by great pecuniary resources small concerns find it hard, if not impossible, to compete. The small producer and trader almost in despair throws himself before the juggernaut-like car of capital that goes groaning and creaking along, bearing the golden idol of Mammon, amid the plaudits of the onlooking shareholders." Not only are great companies created, but companies of companies, such as the copper, coal and salt rings and syndicates, which tend to crush out of existence the smaller industries and to make what may be called home or domestic industries things of the past. Goods are made on a large scale, turned out in great quantities, made after the same pattern. There is the same tendency to uniformity in the distributive branches of trade. Great stores, with an army of men, women and children, a division of labor and monotonous performance of duties under a system much like that of a military establishment, are taking the place of shops which are conducted by the proprietor over the counter. In the manufacturing establishment the labor is merely mechanical and industry is reduced to a mere routine. The artisan's work is specialized, he has no immediate contact

with the object of manufacture, the individuality of his work is no essential feature, and in many of the industries the old traditions of design are obsolete. "Life without industry," Mr. Ruskin says, "is guilt, and industry without art is brutality. 'It is this 'brutality' says Mr. Kent, 'that we lament.'"

This essayist thinks that the present educational system tends to stifle individuality and originality. Reference is made to a recent protest against a sacrifice of education to examination—a method which gives premium to one type of education and discourages diversity, independence and originality of thought. "As we are told 'boys from all schools of the same grade meet in the same competition,' the result is that they are all brought up in the same way with their minds bent on the same subject. Obviously then their minds' turned out from the same mould, will all bear the same impress. The result of this will be much uniformity in the minds of each generation as it grows up." The system tends too to direct the minds of youth from subjects which in many cases are congenial to them to others which it will merely "pay" better to study. Travelling outside the ordinary routine subjects being objected to, uniformity of mind at common schools and in the universities is unavoidable.

Space will not permit a statement here of Mr. Kent's views as to the political source of the tendency to uniformity. His leading idea, which has been shown by Humboldt, John Stuart Mill, Emerson, Spencer and others, that the danger of getting into certain ruts of thought and becoming the slaves of uniformity is an ever-present one against which every precaution should be exercised, cannot be too often presented. Men who have acquired an intellectual rigidity which makes a change of views and the assimilation of new thought impossible, are in a most undesirable condition. As Emerson observes, "ceasing from fixed ideas is a great part of civilization" for change is essential to advancement, without which higher conditions cannot be reached.

PROF. DOLBEAR'S PLEA.

On another page appears a communication from Professor Dolbear. We gladly give him a hearing in these columns. We observe however in the first place that he speaks of the American Society for Psychological Research instead of the American Psychical Society, as he should. When this society started we praised its intentions as openly declared, and wished it God-speed. But we soon found that it was by no means investigating the phenomena after the careful scientific methods which it explained it was about to use. On the contrary it appeared mainly intent on plowing the newspaper field, in heralding its ability to do the "murderous fire" act, in trading on the names of Edward Everett Hale, M. J. Savage and R. Heber Newton, in giving recognition to known tricksters, in a word, doing about everything that a truly scientific body would not do. However, we gladly acquit Professor Dolbear of any hand in or sympathy with these charlatanical maneuvers, which were quite fully set forth in THE JOURNAL of October 31, 1891, under the title "The Funny Man in Psychics." We found that the investigating members of the so-called American Psychical Society were dealing with fraudulent persons whom enlightened Spiritualists long ago have shown to be tricksters, such as Fletcher, Keeler, and Etta Roberts. We found they had not taken the trouble to equip themselves, by previous acquaintance with various forms of trick-manifestations so that they might be guarded, at least as far as possible, against the common methods of producing spurious manifestations practiced by pseudo-mediums and dishonest persons with some psychical power. We foresaw and pointed out that a fiasco would result, and that these gentlemen would be hoodwinked.

Now Professor Dolbear states that there has been no report of the Society published. This is only technically true, for an account was given by the Vice-President of the Society, B. O. Flower, in "Notes and Announcements" in the February number of the *Arena*. Mr. Flower there quotes verbatim an account from the *Boston Daily Globe* of December 22,

1891, as presumably giving a fair representation of what occurred at the first general meeting of the Society, although it is true, he states that the Society's new quarterly will soon be issued, "giving information in detail and authoritatively." In this account Professor Dolbear is represented as making the following statements:

A. E. Dolbear, Professor of Physics in Tufts College, next related his experience with a psychic in whose presence slate writing phenomena occurred. He carried his own slates, the psychic washed and rubbed them, but they remained in plain sight, always above the table in broad daylight. (Readers of THE JOURNAL should refer to the account of a sitting with Mrs. Gillett, published on page 598 in the issue of February 13, which Professor D. criticises and which was written by Dr. Hodgson.—Ed.) He wrote four questions; later he placed one of them between these slates and put rubber bands around them. He held them in a vertical position, she touched the back of his hands with her fingers, which were very cold, and when the slates were opened a message was found written which was responsive to the question asked. The Professor referred to other experiments upon this and one or two other occasions. He had been accustomed to studies where most phenomena could be explained by "pushes and pulls;" he did not see that these phenomena could be so explained, nor yet by any manipulation of magnets. He saw no evidence of trickery, though carefully observing everything that occurred. He did not know how to account for what he saw, but bore witness to the facts as related.

It appears clearly from this account that Professor Dolbear saw no signs of trickery. As for his criticisms on Hodgson's report which we published, possibly Dr. Hodgson himself may have something to say. We need only remark here that Professor Dolbear's criticisms prove conclusively that he is entirely unfamiliar with the "ear-marks" of trickery in such cases, and we suggest that he and his co-researchers before proceeding any further with their so-called "scientific" investigations, acquire some experience of conjurers' methods. They are starting out as raw recruits and trying to do work over again that has been done years ago. By Professor Dolbear's own confession apparently, no member of their committee is an adept at slight of hand work; and he asks, is it matter of reproach that they should be deceived in a field where there is acknowledged to be a large amount of trickery? Matter of reproach indeed! Is it matter of reproach that a person ignorant of chemistry should set out to put people generally right about chemical formulæ which have been worked at by experts for years? Is it matter of reproach that an ignoramus in astronomy should set out to give the world a true account of the proper motions of the stars? Matter of reproach! Without that, there are two classes of persons at least who will be amused at the Professor's naivete,—large numbers of Spiritualists who have seen through the swarm of professional tricksters that prey upon the gullible, and certain truly scientific investigators who know better than to be deceived by such threadbare methods as those evidently used for the most part by Mrs. Gillett. That this woman is a trickster we have no sort of doubt.

The knowledge that she had travelled with that notorious and often exposed trickster D. J. Stansbury, the combination giving both the materialization and independent slate-writing performances, was within easy reach of Professor Dolbear and his associates, and should have been in their possession before their experiments; that it was not,—if it was not, of which we feel no way sure—is their own fault. But in this case as in others, the policy seems to have been to ignore the bad record of the alleged psychic and ally the so-called psychical society on the side of exposed tricksters and professional mountebanks. That this has been the case is not the fault of Professor Dolbear; but it is his misfortune to have connected himself with a concern dominated and directed by incompetents whose pretensions have misled him and others and brought him into an embarrassing position from which the only safe way out is a candid acknowledgement of mistake rather than a portrayal of the case sure to produce a wrong impression.

Professor Dolbear says the only fusillade against the society he knows of is that of THE JOURNAL, and

by implication declares there are no other fusillades. Evidently he is as innocent of the public attitude toward the so-called American Psychical Society as he is of the ways of the peculiar people whose performances he and his fellow researchers thought they were investigating, and in which they "saw no evidence of trickery." Can the public have any confidence in a society that sets out with banners flying and blaring trumpets to make a scientific investigation, and proves itself at the very outset unable to detect the trickeries of a person like Mrs. Gillett, and that now confesses, through Professor Dolbear that it has no proper equipment for the work?

For Professor Dolbear as a gentleman and as an eminent physicist THE JOURNAL has great respect; and it desires not antagonism with him, but his co-operation in psychical research. THE JOURNAL sincerely hopes he will not be discouraged but will with added zeal and experience lend his really valuable aid in the great work.

RELATING TO FUNERALS.

THE members of the Central North Chicago Ministerial Association have submitted to the people under their "pastoral care" the following relating to the conduct of funerals "with" view to greater uniformity and the promotion of customs more in accord with the best Christian sentiment:

That there be, ordinarily, no public invitation to the funeral services.

That no funeral be held Sunday when it is possible to avoid it.

That attending friends view the remains, if at all, as they enter, and that the casket be closed immediately upon the conclusion of the services.

That a service is ordinarily complete which consists simply of the reading of scriptures selections and prayer, and that it may be properly concluded at the house, without any addition at the grave.

That only such persons accompany the remains to the grave as may be personally requested to do so.

That needless expense, whether of carriages, flowers, or other matters, be avoided.

That in view of their multiplied and often exacting ministerial engagements pastors be not requested to go to the cemetery.

That it be remembered that Christian sentiment is not in accord with the practice, to which some have felt constrained to conform, of adopting heavy mourning costumes after the death of friends.

Most of these suggestions are good, but two of them are of questionable wisdom. Sunday is a day on which among the poorer class of people funeral service can be held without loss of working time to the relatives and friends of the deceased. For this and other reasons Sunday is often the best day on which to hold funerals. A few remarks at the grave when the outbursts of grief are frequently the most violent, are very useful in breaking the monotony of consigning the body to the earth and in soothing the feelings of the bereaved.

COMMENTS TO A CORRESPONDENT.

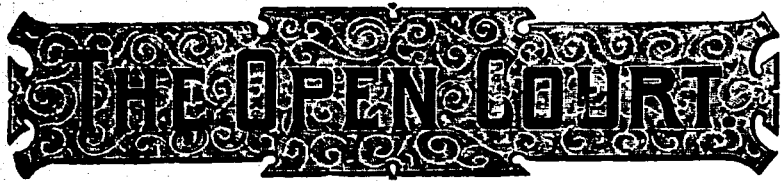
A business man of Kalamazoo, Mich., sending a subscription writes: "Please commence with the issue containing Professor Coues' article on 'Independent Slate-writing.' From extracts in yesterday's Chicago Tribune from this article it seems to be the most important contribution to the subject yet written. If in addition to exposing frauds, you could convert the daily press into taking some interest in these subjects it would be a great step forward." Unquestionably the evidence presented in the lucid report of Professor Coues is "the most important contribution to the subject yet written." While what he declares he and others saw, not once but many times, will remain unbelievable to those unfamiliar with psychical phenomena, we have no doubt the record is one of facts. Mr. Coleman had previously published a similar experience with the same medium, in THE JOURNAL, and his account is now fortified by others witnesses, and fortunately by that of a trained scientist familiar with psycho-physical phenomena.

Our Kalamazoo correspondent is evidently not well informed as to the work of THE JOURNAL with the

press. Committed uncompromisingly to the scientific method, acknowledging allegiance only to truth, and standing above and beyond all party and sectarian lines the attitude of THE JOURNAL is familiar to the leading papers of the country, and its utterances command and receive respectful treatment. Furthermore, the daily press is but the mirror of the public mind; often veiled by personal bias and fear of being too far in advance of the majority, yet in a large degree it reflects public sentiments. The world wants to believe in the continuity of life and spirit communion,—wants to know that the stupendous claim is true; but it has neither respect for nor patience with the tomfoolery practiced in the name of Spiritualism. If our esteemed correspondent and all others claiming to be Spiritualists and to possess rational minds and cultivated moral sense will unite with THE JOURNAL in forwarding psychical research and in developing the philosophy of Spiritualism the daily press, sensitive as a barometer, will soon show clearing skies and fairer prospects in the psychical and spiritual territory. Even with only THE JOURNAL and its supporters to influence the mental atmosphere of the daily press, there is already a perceptible increase of attention which gives token of what may be looked for when the mass of spiritists, Spiritualists, researchers and inquirers have attained its plane. Then the vocation of the pseudo-medium and the dishonest medium will be too hazardous and unprofitable for the many, the fool-killer will have done his perfect work, and sensible people with one accord can unite in the purely constructive task of developing the potencies of psychics and utilizing them as solvents in all that needs solution in either world.

THE most distinguished ghost of all appears to be the black lady of the castle of Darmstadt, says the *Galignani Messenger*. In deep mourning she comes to announce the death of some members of the families of the grand dukes of Hesse or of the Bavarian royal family. The apparition of this lady has from time immemorial produced a sort of panic among the troops of the garrison. The boldest sentinels are afraid of her. One day a young officer of the grenadiers solicited from the Grand Duke Louis I. the favor of acting as sentinel at the door of the chapel through which the mysterious visitor was expected to pass. "If it is not a genuine ghost," he said, "I will cure the practical joker of his nonsense." It was agreed that the officer should order the phantom to halt and, if it did not obey fire upon it. The grand duke and a few courtiers posted themselves in the vestry of the chapel, from which they could see the path that according to the legend, the black lady always followed. As midnight approached the gayety of the royal group decreased. The clock struck twelve. Before the sound of the last stroke had died away they heard in the distance: "Halt! Who goes there?" Then there was a shot. The grand duke and the people of his suite came out from their hiding place and ran into the courtyard. The brave young officer was stretched on the ground, dead. Beside him lay his gun, the barrel of which was torn from the stock and twisted like a cork screw. There was no wound of any sort on the body. Shortly afterward Louis I. died suddenly in the ducal palace.

UNDER a system requiring war for its success, a large number of offsprings are necessary constantly to take the place of those killed off; but under an advanced industrial system, as Spencer says, "the highest constitution of the family is reached when there is such a conciliation between the needs of society and those of its members, old and young, that the mortality between birth and the reproductive age falls to a minimum, while the lives of adults have their subordination to the rearing of children reduced to the smallest degree. The diminution of this subordination takes place in three ways: first, by elongation of that period which precedes reproduction; second, by decrease in the number of offspring born and reared, as well as by increase of the pleasures taken in the care of them; and, third, by lengthening of the life that follows cessation of reproduction."



AN EXPERIENCE IN PURE SPIRITUALISM.

By PROFESSOR ELLIOTT COUES.

To call the narrative I am about to relate an experience in pure Spiritualism is neither to raise any moral question, nor yet commit myself to any spiritualistic theory; but to signify that the occurrences described were unmixed with any physical phenomena, and are among those which Spiritualists accept as conclusive evidence of their pivotal points, namely, continuity of life after death, and intercommunication between this world and another. While my psychical sympathies are entirely with the purely spiritualistic explanation of such incidents as I shall describe, my intellectual antipathy is too stubborn to be immediately overcome. At the same time, I am bound to aver, that to regard the phenomena in question from the Spiritualist's standpoint, seems to me far simpler if not safer than to take any other point of view that I can reasonably assume. So much being said in the premises, I will give the facts, and let theory alone.

During my last visit to San Francisco I had the pleasure of making the acquaintance of Mr. Frank H. Woods, through a letter of introduction courteously given me by the editor of THE JOURNAL. Mr. Woods is a veteran Spiritualist, possessed not only of the courage of his convictions, but also of good sound reasoning to support those convictions. His candor also impressed me, and we found ourselves to have so much in common that our chance acquaintance seemed to point to a lasting friendship. Among Mr. Woods' mediumistic friends were two of whom he spoke with special warmth of feeling and high appreciation. One of these was Mrs. Elizabeth Lowe Watson, so widely known and not less highly esteemed by all who have made her acquaintance. The other was Mrs. H. E. Robinson, of 308 Seventeenth street, my experience with whom will form the subject of this article.

The use of words, whether written or spoken, I take to be the transfer of thought by causing to arise in the mind of the reader or hearer the exact image that exists in the mind of the writer or speaker. In handling ordinary subjects this kind of thought-transfer is easy enough. It is otherwise with some subtle and delicate matters, in treating which even a literarian, habituated to the choice and the weighing of his words, may feel at a loss for just the right terms to convey his meaning. In lately writing of my experiments with Mrs. Francis, I had no trouble to produce an exact description of what occurred. The case is different, now that I must reproduce, if I can, some of the finest shades of thought and feeling, and cast, as it were, the shadow of a soul on paper.

Mr. Woods left word with Mrs. Robinson that some friends of his, whom he did not name, desired an interview, and by appointment Mrs. Coues and I called at her residence one evening. It is important to make the point, in this instance, that Mrs. Robinson had no idea whatever who her callers were. Humanly speaking, it was impossible for her to know. We were ushered as total strangers into her sitting-room, and presently she came in, with the air and bearing which I presume is habitual with her in meeting those who call upon her professionally whom she has never seen before. My first impressions were mainly negative; there was nothing notable enough for me to now recall. Mrs. Robinson's greeting was both courteous and cordial; her manner was quiet, easy and self-possessed. I assumed as much indifference or nonchalance as seemed consistent with politeness, and left the ladies to do most of the talking. They were soon chatting on subjects likely to arise in casual meetings and nothing was further from the subject of conversation than the ostensible object of our visit. When at length I hinted that we had come for a séance, Mrs. Robinson was disinclined to give one, for reasons she mentioned, and our conversation continued to drift along on differ-

ent topics, till we seemed to have become a little better acquainted. Mrs. Robinson's reserve soon gave way to more freedom of talk, in which her evident decision of character became accentuated, and her convictions on the general subject of Spiritualism led her into some interesting items of autobiography. Thus was passing the hour in the most matter-of-fact manner, when, quick as a flash, Mrs. Robinson startled me with—

"I see a name written on your forehead—why, this is Elliott Coues!"

All her previous bearing changed in an instant, and her agitation was obvious. Now I am as sure as one can be in such a case that I had not, up to that moment, betrayed my identity by any word, look or gesture; nor had Mrs. Coues given the slightest clue. Mrs. Robinson had discovered us, in the manner said, by some means of which I am ignorant, or, at any rate, I do not now profess to understand. It is quite true that, as she afterward said, she had often read my writings. But she assured me that she had never seen my picture, and did not know I was in the city. I am also satisfied that nothing I had said or done would have sufficed to enable an ordinary person, by ordinary association of ideas, to have identified the individual before her with the one of whom she had heard by name, and whose writings she had read. As soon as she made this identification, though I was of course inwardly moved, I kept my face and undertook to throw her off the track by what might be characterized, under other circumstances, as sheer impudence, pushed as far I could without positive falsehood. She seemed a good deal taken back at this, hesitated, wavered and became very ill at ease, in the conflict between the clear intuition that had come to her, and my studied attempt to nullify the effect of that intuition. The awkwardness of the situation continued till my wife's tact came to the rescue, smoothing things out before we arose to go. In parting I was glad enough to drop my uncomfortable mask, and made some easy, half-cynical, half-comical remarks which gave our host a hearty laugh and caused her to exclaim, "Now I know I was right and know who you are." She declined to accept any fee, declaring she had given no sitting to earn it, and we bade her good night, with the understanding we were to come again soon.

I was busy with various small matters for a week or so, during which Mrs. Coues saw Mrs. Robinson several times. For these sittings, of course, I must rely upon her accounts; but her description is so good that, without using her words, I can give a clearly intelligible transcript of what occurred. Were I inexperienced in such matters, I should set aside what she tells me as incredible, and declare the whole business to be impossible. As it is, I can affirm that if spirit-presence, spirit-communication, and spirit-identity be possible, what occurred between the two ladies gives strong color to the probability that these things were then and there tested, if not demonstrated. But if such hypothesis be considered untenable, then it devolves upon those who place such allegations of fact outside of the category of the naturally possible to find, somewhere in the range of physical science, an adequate explanation of what actually occurred. Altogether, some ten or a dozen individualities seemed at different times during Mrs. Coues's interviews with Mrs. Robinson to be represented or impersonated by the latter, and acted out, so to speak, too, with such fidelity that in each case the deceased person was, by Mrs. Robinson's pantomime, brought clearly to Mrs. Coues's mind, so that she made (whether rightly or mistakenly) a positive identification. During the whole of these manifestations, which a spiritualist would regard as conclusive evidence of the validity of his views, and accept as tests of the fact of spirit-presence, Mrs. Robinson never seemed to lose consciousness to the extent of sinking her own identity in that of another person. She was certainly not in any state of trance, ecstasy, or the like; she always knew what she was about at the time, but could not have repeated what she said or described what she did, after the séance, unless it were in some way recalled to her memory. Let me see if I can make my

meaning clear by such an illustration as this: Suppose I am talking with Colonel Bundy on any ordinary topic, and suddenly something jogs my mind into a recollection of somebody that we both know, but who had not been in either of our minds up to the moment, and I say, "You remember so-and-so—I have forgotten his name—but he used to act so-and-so"—and thereupon I go through some pantomime that mimics a characteristic trait or trick of the person in question with such lifelikeness that it calls him to Colonel Bundy's mind. Only, in my hypothetical case, it would have to be somebody whom I never knew or heard of that I thus mimicked, and the identification would have to be entirely on Colonel Bundy's part. I might go so far as to say I had an impression that this person was deceased, was a relative of his, or in some way connected with him; that the name was Smith or Brown; and then proceed with various other particulars, with the truthfulness of which I was impressed, but of the truthfulness of which Colonel Bundy was alone able to decide of his own actual knowledge. This would represent fairly what Mrs. Robinson repeatedly accomplished in Mrs. Coues's presence. Not one of the ten or a dozen individualities which Mrs. Robinson thus personated could have been known to her, by ordinary means, to have ever existed; *a fortiori*, she could not have had any ordinary means of information respecting numberless little points and circumstances which collectively resulted in Mrs. Coues's identification of the persons thus strangely brought to her mind. The incidents were mainly too private and personal for publication, even were it necessary to go into such detailed trivialities. But I will sketch a selected couple of the cases for illustration of the whole.

Mrs. Robinson is conversing on an ordinary topic in a perfectly easy frame of normal consciousness. Suddenly she gets up from her chair and proceeds—shall I say?—to assume and act out the part of a paralytic old woman. She hobbles or limps across the room, dragging one limb, nursing one palsied hand in the well hand, says she is Mrs. Coues's — [naming a connection of her's by the name of the degree of relationship] and proceeds with a sad account of some trouble that is on her mind, arising from regret at something she did or left undone before her decease, the date of which latter event is approximately given. The recognition of the individuality is instantaneous and absolute. There is no question whatever that Mrs. — [the connection above concealed] is thus brought before my wife's mind, by a series of actions on Mrs. Robinson's part, which cause the latter to assume for the nonce the individuality of the deceased person, which actions Mrs. Coues knows to be true to life, and the implication of which actions she also knows to be agreeable with facts in the life of the lady whose spirit would be said by Spiritualists to have been present and to have communicated with Mrs. Coues in the manner and by the means above described.

Again, Mrs. Robinson is talking, quite herself as before. Without any obvious reason, her manner suddenly changes. She looks queer, raises her hand to her face in a peculiar manner, blushes, and with a seriocomic blending of slyness and demureness remarks, "You know I always was a modest man!" Now it so happens that a certain gentleman who died many years ago, not unknown to scientific fame, was a fellow of infinite assurance, if not also of infinite wit, who had cultivated precisely that trick of manner, even to summoning that ludicrous blush to the cheek of his innocence, and it was an endless source of merriment to the circle of his friends, of whom my wife was one. Had his spirit been present and desirous of making that presence known, he could not have devised another means of so doing with equal celerity and certainty. The ridiculous incident meant nothing to Mrs. Robinson, who had never heard of such an individual as Dr. —; but its meaning could not have been clearer to Mrs. Coues if that learned gentleman's ghost had visibly appeared and handed her his card.

I might go through with various other parallel incidents in the several interviews Mrs. Coues had with

this remarkable medium, all tending by the same means to the like result, namely: The more or less accurate representation of deceased persons. But the above must suffice, as my article is lengthening rapidly, and I have yet to report another interview with Mrs. Robinson, which included a highly dramatic scene.

On this occasion I was accompanied by Mrs. Coues, as at our first meeting with Mrs. Robinson. Having already become acquainted, our relations were naturally less reserved. I was satisfied of Mrs. Robinson's perfect good faith. We met as any friends might. Mrs. Robinson did not appear to be giving a professional interview, but simply to be receiving guests. For the most part, ordinary social intercourse went on; but every now and then, as it were when the mood took her, or some strange influence from No-Man's-Land came upon her, her manner would change, and without complete self-forgetfulness or entire sinking of self in a different personality, she would suddenly seem like another individual. This corroborated in the spirit, if not to the very letter, all that Mrs. Coues had told me of her own interviews. The manifestations were precisely parallel with those exhibited before, but the "identities" were different without exception. To the best of my recollection, some five or six different individuals, all deceased, and all known to me, were successively represented with recognizable accuracy in Mrs. Robinson's person, which thus, consciously to herself meanwhile, acted as literally a "medium" of communication between my mind and—shall I say, the spirits of those individuals themselves, or only my own mental image of those persons, already fixed in my memory, and thus brought up to present consciousness? I will put three of these cases in evidence, with just sufficient particularity.

Mrs. Robinson speaks, sadly and almost moved to tears, "I see a spirit standing by you, Doctor. She has passed over. She had a great sorrow which she told to no one. She lived and died alone with this burden of grief. She wishes so much to be recognized, and to tell you how differently she would have done had she then known what she does now. She tells me she is a relative of yours. Do you not know her? No? Now she passes over to your wife, and seems to feel sure she will recognize her. . . ."
[Here follow some private matters that amount to an identification of a deceased relative, very dear both to my wife and myself.]

Again: I had been discussing with Mrs. Robinson the singular fact of the devious, roundabout methods devised as a rule by alleged spirits to effect their identification and the frequent dubiousness of the result, when one would at first blush suppose that if they could say anything, they would certainly tell who they were by simply giving their names, though experience has taught me that that is not the way they usually go about it. Mrs. Robinson had fallen into this vein of thought, and had said that perhaps, if I wouldn't bother her by being too inquisitive and insistent, some names would come in the course of the evening. Sure enough, later on, and *a propos* of nothing in particular, Mrs. Robinson asked me,—who is "Ann," and who is "Peter?" I replied, in substance, that I recognized both names as possibilities, and asked what further identification she had to offer, adding that there was a point about one of the persons thus in partial mention that would be almost conclusive of identity, if she could produce or represent it. She studied for a while, seemed to be groping about (either in her own mind or in mine), and in the end announced that "Ann" and "Peter" were daughter and father. This was correct. Captain Peter Coues was my father's father, and Ann Coues my father's sister. The latter died when I was about two and a-half years old, the former I think more than fifty years before my birth. If the names announced had been "Mary" and "John," perhaps no significance could be attached to the incident; but the conjunction of two less common names, and of the relationship, is noteworthy. The final touch to this presumable identification was given unexpectedly by Mrs. Robinson much later on, when, after other matters had come up, she put her handkerchief to her

face, and said that her cheek hurt her. It is a fact of which I am informed, that Captain Peter Coues died of a malignant pustule of the cheek, at a very advanced age.

The third selected incident of this séance is so startling, and its associations are so malodorous in the public mind, that I hesitate to give it, lest it throw a suspicion of romance over my whole narrative. Yet the following is what occurred,—and I relate it with the most substantial if not literal exactitude that I can command.

Mrs. Robinson suddenly becomes much excited, for no reason that I can discover, and blurts out a string of exclamation and interrogation points, nearly as follows: "Why! what is this? So strange! Who is this military man standing by Mrs. Coues? No! it is not a man. It is a woman. And so big! Goodness gracious! Long lines of fire are streaming from her head! Why, this is awful! Why, she is all in flames! She is burning up! The terrible creature! Who can she be and what does she want here? I wish she would go away." Mrs. Robinson had every appearance of terror and dismay, not unmixed with disgust. Then her mood changed, and somehow she seemed to take on, as it were, the character of the repulsive apparition which she had just described, from clairvoyant vision, in the above terms. She seemed to swell visibly—I would say, were I not describing a gentle and amiable lady, like a toad with venom. Her features settled into a rigid expression of malignity. She fixed her gaze upon me, pointed a threatening finger, and shot from compressed lips, in a high key, with shrill intonation and rising emphasis at each reiteration: "Elliott Coues, I hate you, I hate you, I hate you!" Though I am not very quick at catching clues to the ghosts of the departed, this was a sentiment so characteristic of the foundress of the Society of Universal Brotherhood, that a much duller person than myself could hardly have failed to recognize the true Blavatskyan spirit, in all the stridency and stringency of her usual amiable intensity. Being interested in the apparition of the flaming lady in appropriate attire, if not in *propria persona*, I ventured upon a few soothing remarks, which, however, like the proverbial heaping of coals upon one's head, seemed to add fuel to the flames of her already incandescent wrath. I wanted to know if her picturesque costume was not suited to the climate of her present abode, if Koot Hoomi was not still doing business in New York; and inquired of various other matters that I thought a thirsting public might like to receive. But she only raged and fumed the more as the chaff went on, and imprecations, maledictions and direful threats successively rewarded my efforts to cultivate the friendly amenities. Things reached a ludicrous climax when I asked her politely if, before she departed, she would please show her side face to Mrs. Robinson, so we could see whether or not it was true that, as some critics had said, her nose was a pug.

"What d—d flapdoodle," she yelled, yet in a tone that showed she half fell into the humor of the situation; "do you suppose I came here just to amuse a pack of fools?"

With that Mrs. Robinson was herself again, but wavered on the threshold of double consciousness just long enough to cry, half-dazed—

"Why! She is only a heap of ashes! And now that is gone too!"

This melodrama lasted perhaps ten minutes, during which Mrs. Robinson seemed more nearly unconscious of her own individuality than I had before observed her to be. Nevertheless, I imagined she knew perfectly well whose personality had colored the scene with such high lights and deep shadows. I was therefore surprised at her denial of any recognition, on her part, of the character of the notorious impostor which she had assumed, coupled with an apology to her guests for the vehemence and violence with which she was vaguely aware she had acted. When I mentioned Blavatsky's name, Mrs. Robinson seemed really relieved to find that what she had said and done under mediumistic impression had so excellently well illustrated the Russian lady's temperamental idiosyncracies as to perfect an identification. We

chatted over the incident and agreed in the hope, which seemed not less reasonable than charitable, that the apparition in flames and ashes signified no more than the cremation of the poor misguided old woman's body.

PRESCOTT, ARIZONA.

PLEA OF THE DEFENSE.

By PROFESSOR A. E. DOLBEAR.

My attention has been called to an article in the RELIGIO-PHILOSOPHICAL JOURNAL of the 13th of February on "Independent Slate Writing," also an editorial in same number headed "Mal-Observation," in which severe strictures are made upon the committee of the American Society for Psychical Research, myself among them. The editorial proceeds to point out the utter inefficiency and profound ignorance of that committee, on the basis of the aforesaid article on independent slate writing. I have thought it worth the while for your own sake as well as your numerous readers to make some remarks that are apropos, and present some facts which would probably have somewhat modified your comments if they had been known to you beforehand.

No one knows better than yourself what a large number of persons there are in the world who think and believe profoundly that in some manner, at some times and through the agency of some persons, the spirits of the dead communicate with the living. If I understand you correctly, you are, among that number and you think that physical phenomena do sometimes take place, which are due to such spiritual agencies and not to fraudulent means.

Notwithstanding the many exposures of numerous frauds in all the different fields where such phenomena are reported to be seen, and notwithstanding the adverse reports of many investigating committees, many like yourself do believe in the existence of some such phenomena that are genuine. The report of the Seybert committee was a disappointment to a great many persons, and not a few believed the whole body of that committee was strongly prejudiced against the whole thing and so were not the sort of persons to fairly investigate. When the former American Society for Psychical Research was practically abandoned, or at any rate had ceased to be directly interested in physical manifestations and turned its attention to other fields, there was again a feeling of disappointment, that there should not be in existence a society directly interested in physico-spiritual phenomena. That persons so interested should organize for such a purpose and publicly say so, does not to me seem to be so scandalous a proceeding as your remarks would imply and I therefore see no reason for belittling its objects, or its membership.

This committee of the American Society of which I am a member, has been on the lookout for persons who are credited with the ability to do these wonderful things which are out of the ability of any member of the committee to produce, and when there is acknowledged to be a large amount of trickery, as is the case in this field, it must happen that tricksters will be frequently met, and these must be discovered and their methods become known in order to the more clearly see the difference between the genuine and the false. All of this is well enough known, and to be expected. If such a one comes before the committee and works his arts so ingeniously that his tricks are not discovered at the sitting, is it a matter of reproach especially if no member of the committee is an adept at slight-of-hand work? If they say so to each other at some conference, is it a matter to be heralded over the country that they have been deceived? No report of this society has been published and it was therefore entirely gratuitous to imply there had been such a report, making it to appear that the committee was so incompetent. Where then is the ridiculous plight you say the society is in; and where is the deadly fusilade from all quarters, which you say is the case? Indeed the only fusilade I happen to have seen is the one in your journal.

You say "one may become a successful college professor, or even a popular preacher, and still be wholly incompetent to perform the functions of a psychical

researcher"; which may be granted. Dr. Beard pointed out twenty years ago the necessity for special qualifications in one who was to experiment with living persons. When you say of myself, that I "told with great earnestness of his slate writing experience and left the impression upon his hearers that he felt sure he had witnessed a genuine exhibit in psychics." I must say, I told them what I had seen as accurately as I could. I did not tell them at all of my inferences.

Now it happened that after seeing Mrs. Gilletts slate-writing I thought it not improbable that there was hocus-pocus in it in some way, though I did not see how it was done. I therefore called upon Mr. H. the writers of the other article in your paper whom I knew to be an expert in that line of investigation, and begged him to go and see how the thing was done. It was there through my skepticism that Mr. H. was called in. Immediately after his first visit I saw him and he told me what he surmised was the way Mrs. Gillett did her work. And now let us go to his report as published in your paper, in order to see how entirely satisfactory his work was in exposing the fraud said to be in that slate writing performance, which is so satisfactory to you and which was so simple and easy that thousands of Spiritualists who never saw a college . . . would readily have detected the sham. It is to be noted here that what Mr. H. had exhibited to him was simply having answers to questions written upon pellets inclosed between two slates. After describing the position of the parties and the preliminary work Mr. H. says: "It was clear to me that she had substituted a pellet of her own for one of mine and had secured possession of one of my pellets," observe—he does not say she had done so, that he had seen the substitution, but he thought it probable she had. Again: "The other pellet which she had just taken from the table, and which was doubtless the second of my three pellets," there the very thing to be proved is assumed as doubtless. Further on—after more slate rubbing and other preparation and the acute investigator was on the lookout for proof of fraud, he says "she held them in that position and her right hand disappeared from view, and then I supposed that she was writing on her side of the slate more remote from me." It is supposition not proof. Still further on he says, "at this stage, if my supposition was correct" supposition again, not proof. Again: he found the outlines of faces and of these he says, "these drawings were doubtless prepared beforehand." Here nothing but inference; nothing proved. And once more, Mrs. Gillett sat and rocked in a rocking chair. This is interpreted as probably calculated to cover any chance noises she might make in opening the pellets or writing on the slates, and lastly: "It would be very easy for Mrs. G. to distinguish her own pellets from those of the sitter." Not a word as to the discovery of trickery in the whole thing.

I am not saying that the inferences of Mr. H. are not in the highest degree probable but I am trying to point out that for all that he reports there is no proof of anything wrong, and the conditions might have been exactly as he says they were and there have been no trickery at all. Now if such an expert as Mr. H. doubtless is, was not able to see or prove any trickery in the case why should the members of the committee, who got him to go to find it if he could, be so publicly censured and held up to scorn for not seeing it and saying that they did not see it. Mrs. G. may be as great an adventurist as you say she is, but I do not think it to be true that her tricks are explained on another page so long as so much of it is supposed, doubtless, probably and all that.

But this is not the whole of the story. The pellet business was not that shown to the committee as a whole, and what was shown to the committee was not shown to Mr. H. and Mr. C. (who is also well-known to the writer) and therefore the explanation of the phenomena which Mr. H. supposes to be true do not apply to what the committee had exhibited to them. Very likely there are many matters that the committee and my self in particular are ignorant about and may be incompetent to properly investigate; but as for myself I don't know of any science that has been developed on such a basis as a doubtless and a supposed

to be. I am personally desirous of understanding the antecedents of every kind of a phenomenon and am willing to take great pains in this field to discover any agencies that are not now reckoned among those called physical. I have a tolerably definite idea as to what proof means, and I do not feel called upon to either affirm or deny the existence of the phenomena in question under some circumstances. In your editorial you state very strongly that such phenomena of the physico-psychic sort have been studied under conditions from which every source of error was eliminated, but when I see how easily you are satisfied on some of these points, I am led to wonder if the conditions were really as far from error as you have supposed.

SOMERVILLE, MASS.

THE SUPREMACY OF THE SPIRITUAL.

[CONCLUDED.]

BY EDWARD RANDALL KNOWLES.

Sir Isaac Newton held that God by existing constitutes time and space, he being infinite and eternal. In him, and consequently in them, all created persons and things (his ideas) exist.

We have a clear and necessary intuitive knowledge of unlimited time and space through him, the omniscient, omnipresent, eternal One, in whom we exist, and of whom we are, and because space and time are necessary to our present conditions of existence.

Our perception, therefore, of real ideas or material objects is the result of the action of the Divine Will on our minds, and the eternal spirit constantly sustains and presents these real ideas for the contemplation of created spirits, but they exist, furthermore, out of the minds, which perceive them. Berkeley erred on this point, viz:—in his maintaining of real ideas or material objects that "their *esse* is *percipi*, nor is it possible they should have any existence out of the minds or thinking things which perceive them."

The theory which I have herein advocated does not merge the creature in the Creator, as may readily be seen; and since it recognizes the free will and accountability of created spirits, does not make God the agent or power in everything that is done. Nor can it by any means lead any spiritually minded and clearly reasoning person to adopt Hume's view, viz., that the mind is but a mere series of impressions and that we can have no knowledge of it.

Now Berkeley erred in maintaining that the *esse* of things is *percipi*, i. e., they can have no existence "out of the minds or thinking things which perceive them." He wrote, in the "Treatise Concerning the Principles of Human Knowledge:" "III. That neither our thoughts, nor passions, nor ideas formed by the imagination, exist without the mind is what everybody will allow."

To this I readily agree, but not to what follows: "And it seems no less evident that the various sensations or ideas imprinted on the sense, however blended or combined together (that is, whatever objects they compose), cannot exist otherwise than in a mind perceiving them. I think an intuitive knowledge may be obtained of this, by any one that shall attend to what is meant by the term exist, when applied to sensible things. The table I write on, I say, exists, that is, I see and feel it; and if I were out of my study I should say it existed, meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it. There was an odor, that is, it was smelled; there was a sound, that is to say, it was heard; a color or figure, and it was perceived by sight or touch. This is all that I can understand by these and the like expressions. For as to what is said of the absolute existence of unthinking things without any relation to their being perceived, that seems perfectly unintelligible. Their *esse* is *percipi*, nor is it possible they should have any existence out of the minds or thinking things which perceive them." The fallacy of Berkeley's reasoning here is readily perceptible to us if we contemplate the omnipotence and omnipresence of the Infin-

ite Eternal Spirit who sustains the idea presented, as e. g., a table.

The very existence in the Infinite mind, of an object as directly and solely and especially related to a particular point in space, constitutes for it a real and special existence there, (whether contemplated by any created spirit or not), without any relation to its being perceived by any other than the omnipresent Infinite mind, its origin. Berkeley appears to have been lacking in an intuitive knowledge of the nature of the existence of the Infinite Divine mind and its power of thought.

Though our perception of real ideas or material objects is the result of the action of the Divine Will on our minds, and the Eternal Spirit constantly presents and sustains these real ideas for the contemplation of created spirits, yet their *esse* is not *percipi* and they exist out of the minds which perceive them. The table I write on exists, I see and feel it, and if I were out of my study, I should say it existed, but I mean thereby not only that "if I was in my study I might perceive it, or that some other spirit actually does perceive it," but that the table has an actual existence there in that place, whether anyone is there to perceive it or not. This is because it is an idea of the omnipotent and omnipresent Divine mind.

This theory, moreover, implies the greater reality and the omnipresence of the Spiritual world.

Two worlds there are: the one is real;

The other but seeming; both are here;

The seeming doth to us reveal

Its attractions great and our friends most dear.

But greater far in the Spirit's light

Are the pleasures of matter's sense bereft,

When the world of the seeming fades from sight,

And the real existence alone is left.

And dearer yet our friends will be

When illusions of earth from our lives have passed,

And the spirit from matter's bond is free,

And the life eternal begun at last.

Professor Tyndall, in his conclusive proof of the existence of an omnipresent substantial medium, yet remaining apparently content, and even desirous, to limit its conception to that of some material substance, reminds me of Saul of Tarsus, overwhelmed by the sudden light and power of the eternal spirit manifesting itself in the personality of the divine human Jesus, yet feebly asking, "Who art thou, Lord?" although he well knew that the God of life alone could thus overwhelmingly subdue his stubborn spirit and manifest His own glory to Saul's mortal vision. And thus, ever unsatisfactorily and inconsistently, do scientists try to limit to the basis of matter and its laws the very underlying substance and the basis of all material phenomena,—the eternal Spirit and God of life, who alone can sustain those phenomena which some of his own little created spirits will persist in attributing to their "wonderful intangible ether."

"God of the earth, the sky, the sea!

Maker of all above, below!

Creation lives and moves in thee,

Thy present life through all doth flow."

"Thy love is in the sunshine's glow,

Thy life is in the quickening air;

When lightnings flash and storm winds blow,

There is thy power; thy law is there."

Now, to sum up our theory and the question of its establishment. Spirit is the universal, omnipresent, substantial medium of all the phenomena of the universe and the underlying substance of all matter, constantly sustained in its accidents, for the contemplation of created spirits, by the divine will in accordance with fixed and permanent laws. All created things that exist are the ideas of God.

How have I shown this theory to be true? By showing that by its assumption all the phenomena of the universe "are accounted for with a fullness and clearness and conclusiveness which leave no desire of the intellect unfulfilled," neither any desire of the most spiritual heart. It accounts "for all the facts." It

explains every possible, as well as every known phenomena. It may therefore be regarded as established, and the verdict of all the past confirms it as will all future revelation. It is founded on the strongest grounds. "If a single phenomenon"—to resume Professor Tyndall's nomenclature—"could be pointed out which" the foregoing theory "is proved incompetent to explain, we should have to give it up; but no such phenomenon has ever been pointed out." No, nor ever can be!

"Thou, Lord, alone, art all thy children need,
And there is none beside;
From thee the streams of blessedness proceed.
In thee the blest abide,—
Fountain of life, and all-abounding grace,
Our source, our centre, and our dwelling place."

AN OPEN FAIR ON SUNDAY.

Among the speeches made at the great mass meeting held on February 27, at Central Music Hall, in favor of keeping the World's Columbian Exposition open on Sunday, was one by Mr. B. F. Underwood, which is given below as it was reported in the *Chicago Daily Press*:

The World's Columbian Exposition will be a grand display of works of science and art, of the products of genius, skill and industry, of the achievements of the civilized nations of the earth, showing the objective results of the human intellect and suggesting its still greater potential capacities to be exerted in the future of the race. What valid objection can be urged against opening such an instructive exhibition on Sunday; the day on which multitudes who toil six days of the week, can receive the educational benefits of the object lessons that the exhibition will teach, without loss of working time or wages? In a city where thousands of liquor saloons are vying with one another by ingenious and seductive methods in attracting patronage and profit, will not an open Fair on Sunday serve the purpose of a counter-attraction, and thus have a preventive moral effect, as well as a positive educational value? Those who work six days of the week doubt need a day of relaxation, recreation and rest; but the rest that is needed is not entire idleness; it is rather such as is afforded by enjoyments which bring into exercise the powers and faculties that have been but little used during the week, while leaving unemployed those which have been overtaxed by hard or exacting labor, to recover their natural tone and vigor. Can any day be too holy for such rest? The very idea of a holy day is absurd; for holiness is not an attribute of time, but of intelligent beings. It is we, not days, that are holy or unholy.

Leaving other speakers to discuss the questions whether the interests of social order and the rights of manual labor require the Exposition be closed on Sunday, I will notice the assumptions of the Protestant clergy that the Exposition should not be open on that day, because it is the Christian Sabbath, and because the United States, being a Christian nation, should enforce the observance of Sunday by legal prohibition of secular work and amusements.

The fact is, Sabbath observance was never enjoined by Jesus. He broke the Sabbath of his time, the Jewish Sabbath, for which the Jews sought to kill him. When rebuked for working on the Sabbath, he replied, "My Father worketh hitherto [down to this time always] and I work," thus taking away the basis of the Jewish Sabbath, as an ordinance founded upon God's rest from his work. Paul was emphatic in denying the obligation to observe Sabbath days. Read his epistle to the Romans and Colossians. There is not a word in the New Testament which so much as intimates that the first day of the week should be observed as the Sabbath. Rev. Samuel J. May was justified in saying, "It is a little better than a fraud to give the name of Sabbath in any case to the first day of the week." The early Christians had different days for regular meetings. The Hebrew Christians met on Saturday. Some of the churches held their meetings on the fourth day of the week, on which Christ was betrayed, others on the sixth day, the day of the crucifixion. None of these days were observed as the Sabbath. None of the early Christian Fathers regarded any Sabbath as obligatory upon them. Justin Martyr about the year 150 A. D., in his dialogue with Trypho, the Jew, wrote: "You see that the elements are never idle and keep no Sabbath, there was no need of the observances of the Sabbaths before Moses, neither now is there any need of them after Jesus Christ." For more than three centuries there was no claim made that there was any divine command for observing the first day of the week. To-day the Catholics claim only that Sunday is a day set apart

by the church, like Easter and the Epiphany, for religious observance.

The Pagans, before the Christian era, had many days for feria or festivals. Sunday was a great festival day, with religious observances from the remotest antiquity. In the year 321 A. D. Constantine issued a decree making Sunday a legal institution. At this time Wednesday and Friday—a part of each day—were observed as fasts. Saturday in the eastern church as a festival, in the western church as a fast, while in the western church Sunday was the joyful festival. The Pagans were familiar in their way with Sunday observances. Constantine shrewdly decreed, "Let all judges and all city people and all tradesmen rest upon the venerable day of the sun;" those living in the country were permitted to sow their grain and plant vines. Thus the "venerable day of the sun," the day of the sun-god, Apollo, Constantine's patron deity, was made a legal institution, but with no reference to its observance as a Sabbath or a Christian ordinance. The day following, this emperor issued another edict to the effect that in case of a public calamity, the soothsayers were to consult the gods and learn the cause of their anger. From now on the Catholic conception of Sunday prevailed. Early in the 17th century the English and Scotch Puritans united against Prelacy. Among the doctrines which the assembly of divines that met at Westminster enunciated was this, that God appointed the first day of the week to be, from the resurrection to the end of the world, the Christian Sabbath. This dogma without any foundation in scripture or reason was imposed upon the people of the British Isles by acts of Parliament. This Sunday falsehood and imposition was opposed by the continental reformers, Calvin, Luther, Erasmus, Bucer, Zwingle, Melancthon and others, hence the present "continental Sunday." But the first settlers of the thirteen colonies were mostly from England, Scotland and North Ireland. They brought with them Puritanical ideas in regard to Sunday which were naturally incorporated into colonial legislation, and such laws in the old states have, in spite of the secular character of the natural constitution, made Sabbath-breaking a crime and interfered with personal rights and religious liberty. Sabbath-breaking we have been taught to believe excites the special displeasure of heaven—displeasure so great that Omnipotence cannot wait for punishment to follow, as in the case of theft and murder, but in hot wrath often kills the offender by lightning, by capsizing excursion boats on the water, by pestilence and plague, by flood and flame. Why thus greater impatience with violators of the fourth commandment, which Jesus disregarded habitually, than with the violators of commandments against crimes which Jesus denounced? Is it because, as Wm. Lloyd Garrison more than forty years ago said, the clergy depend upon the alleged sanction of Sunday and its rigid observance for their employment, remuneration, influence and power? The Catholic clergy are more reasonable on this subject than the orthodox Protestant clergy, who are doing all they can to establish Sunday as a national religious institution in the country, where are Jews, Seventh Day Baptists and Adventists, Mohammedans and Freethinkers, whose rights are equal to those of Presbyterians. George Washington in 1789, in reply to the Presbyterians of Massachusetts and New Hampshire complaining that the word God had been omitted from the national constitution, distinctly stated that the acknowledgment of God was omitted from that document "because it belonged to the churches and not to the state." The treaty early adopted between the United States and Tripoli recites, in the eleventh article, as a reason why harmony with that Mohammedan country could be preserved, that "the government of the United States is not in any sense founded on the Christian religion. This treaty became, of course, part of the organic law of the land.

There is nothing in the constitution of man, nothing in the Christian Scriptures, nothing in the government of the United States which affords any rational ground whatever for the zealous efforts now being made to influence the commissioners against keeping the World's Columbian Exposition open on Sunday. To a day of rest and recreation no one objects, but while all have the right to worship as they see fit on Sunday and all other days, the government cannot consistently or wisely legislate in regard to a Sabbath, a religious day, and the people should not be deprived of the opportunity of visiting the Fair on Sunday, because the clergy and many of their followers, want the day given to religious service. In the words of Grant, "keep the church and state forever separate."

THE ENERVATING ENERGY OF AMERICANS.

In thirty years time, less than half the Biblical allowance of man's life, the United States has multiplied its wealth six times, and has nearly trebled that per capita. What energy, what work, what unceasing effort has been needed to bring about this marvel-

lous result! What can we do to retard this development of the brain and nerves at the expense of the body? Obviously it is impossible to change our surroundings, to change our food, to lessen the drive of our modern life, to relieve the strain on the mind, to make the competition less fierce. It is apparent then, that as we cannot lessen the strain, we must increase the ability to undergo it. We must, as a people, learn to understand this; that while we drive the brain we must build the body. The methods of doing this are so simple that they are apt to be overlooked; they may be summed up in two words,—exercise and fresh air. As we teach our children to wash their hands and faces in the morning and continue our teachings until ablutions become a habit so fixed as to produce positive discomfort if they are omitted, so we must teach them to exercise until this, too, becomes a habit, a second nature, a something that when omitted causes real physical distress, and we must choose a form of exercise which is adapted to persons of middle age as well as to children. . . . Build up the body, build up the body! In our modern life this should be dinned into the ears of all until it is obeyed, for verily, unless we build up the body, the strain on the brain will ruin the American people. The very elements in ourselves that have made us great, the push, the drive, the industry, the mental keenness, the ability and the willingness to labor,—these contain in them the seeds of national death. No race may endure that has not the stamina and power of the healthy animal. The American race has run too much to brain.—*Dr. Cyrus Edson, in North American Review.*

THE CELEBRATED "MOON HOAX."

Richard Adams Locke, the author and journalist, who died February 17, 1871, is chiefly remembered as the perpetrator of the celebrated "moon hoax." He began writing for newspapers at an early age, but it was not until 1835 that he acquired a more than local fame. In that year he caused a great commotion among the scientific men of the United States by publishing what purported to be the wonderful discoveries of Sir John Herschel (the younger) at the Cape of Good Hope. As originally printed the article appeared under the title: "Great Astronomical Discoveries Lately Made by Sir John Herschel, LL. D., F. R. L., at the Cape of Good Hope." It was to the effect that the astronomer, by means of a very large telescope constructed on an entirely new principle and placed upon a lofty point in South Africa, had been enabled to make some of the most extraordinary discoveries in regard to every planet in the solar system. To the moon he had paid particular attention and had cleared away all the mysteries surrounding that orb. Each detail of the information was accounted for with mathematical accuracy and all the deductions were based on what appeared to be the most plausible scientific grounds. The article was read and accepted as true by thousands of people. Even men who had devoted the best years of their lives to astronomical research could see no just ground for doubting the truth of the pretended discoveries. Their consternation when they found that they had been made the victims of a clever hoax was great. This was Mr. Locke's most successful literary effort, though another article entitled "The Lost Manuscript of Mungo Park" also deceived large numbers of credulous people.

A VISIT TO DARWIN.

Professor Haeckel has given the following charming description of Darwin and his home surroundings in his later years: "In Darwin's own carriage, which he had thoughtfully sent for my convenience to the railway station, I drove, one sunny morning in October, through the graceful, hilly landscape of Kent, that, with the chequered foliage of its woods, with its stretches of purple heath, yellow broom and evergreen oaks, was arrayed in its fairest autumnal dress. As the carriage drew up in front of Darwin's pleasant country house, clad in a vesture of ivy and embowered in elms, there stepped out to meet me from the shady porch, overgrown with creeping plants, the great naturalist himself; a tall and venerable figure, with the broad shoulders of an Atlas supporting a world of thought, his Jupiter-like forehead highly and broadly arched, as in the case of Goethe, and deeply furrowed with the plough of mental labor; his kindly, mild eyes looking forth under the shadow of prominent brows, his amiable mouth surrounded by a copious silver-white beard. The cordial prepossessing expression of the whole face, the gentle, mild voice, the slow, deliberate utterance, the natural and naive train of ideas which marked his conversation, captivated my whole heart in the first hour of our meeting, just as his great work had formerly, on my first reading it, taken my whole understanding by storm. I fancied a lofty world sage out of Hellenic antiquity—a Socrates or Aristotle—stood before me.



LOVE BEYOND.

BY MATTIE ALICE LONG.

Ye wailing winds, ye wailing winds,
That sweep along the rock-bound coast;
What tales of suffering ye may tell
Of sailor brave but tempest-tost;
Tales of the maiden doomed to mourn,
And watch and wait for many years
For him who sailed—left her forlorn—
Ye care naught for her bitter tears.

Wail on, wail on, ye cruel winds.
The maiden's tears will cease to flow
When weary tasks on earth are done
And the Master calls her, "Come, go
To the lover who waits above,
Who, 'midst the busy, happy throng,
Still cares for thee his earthly love,
And for thee patiently doth long."

Ye wailing winds, ye wailing winds,
Ye still may blow, and shriek, and moan;
Naught cares the sailor, naught the maid;
They've met in the eternal home.
Whisper still of the tempest-tost,
Shriek and moan 'long the rock-bound way,
Sigh 'midst the wrecks of vessels lost;
But for them there is always day.

Those on earth united in love
Cease not to care for each other above;
Their souls then united shall be
And they'll be as one through eternity.

The Chicago Woman's Club at its annual meeting held last Wednesday, elected the following officers for the ensuing year: President, Sarah Hackett Stevenson; First Vice-President, Mary Spalding Brown; Second Vice-President, Mary H. Wilmarth; Recording Secretary, Elizabeth H. Ball; Corresponding Secretary, Fannie Whiting; Treasurer, Margaret Furness. The voting began at 10 o'clock in the morning and continued until 3 o'clock in the afternoon. The club had adopted the Australian method, consequently the names were printed on a half-sheet of paper in two columns with a red circle before each name in which the voter's cross could be placed to indicate the candidate for which she wished to vote. For officers of the club there were two tickets. The nominations had been made by the secretary sending a circular to each member asking her individual choice. The candidates receiving the highest number of these informal votes were then placed in nomination. After having privately marked her ballot each lady folded it and deposited it in a glass box. Beside the box sat the election clerk, who took the names of each voter. Although this was the first time the club had ever tried this method of voting the majority of members took to it as naturally as a boy takes to marbles. As they came in they would march directly to the treasurer's table, pay their dues and secure their membership cards, mark their ballots, and deposit them in the box with a serene I-am-used-to-it air. At 3 o'clock the tellers, previously elected, took the ballot-box to another room and proceeded with the count. The meeting then took a short recess until the ballots were counted. The announcement of the successful candidates was received with decorous applause and a flutter of enthusiasm. All the candidates on the first ticket were elected with the exception of the candidate for corresponding secretary, Fannie Whiting of the second ticket securing the majority of votes for that office.

MISS HELEN L. WOOD, State Secretary of the Woman's Christian Temperance Association, said recently in regard to sending boys to the Bridewell: "My knowledge of these practices came to me through my experience in our Bethesda Temperance Mission on Clark street. We gather in young boys there, and try to teach them better ways. Frequently boys with whom we have labored are arrested by the police and taken to the Bridewell, and we often visit them there. I have seen boys arrested for the first time for some of their mischievous pranks, which are not necessarily criminal. They were taken off to the Bridewell and locked in with old criminals. When they come out they are lots different from what they were when they went in. They come out hardened criminals. They have learned more criminality inside than they ever learned outside. This ought not to be allowed. If the city cannot be induced to take vigorous measures immediately, then the Legislature ought to take it

up. If the city would place heavier fines on the older criminals and keep the boys out from among them it would accomplish lots more good. The boys ought to be by themselves and should be taught trades. Some money invested in this way would save much criminality here in the future. There should be a wing built or place provided where the boys can be taken. When the boys come out of the Bridewell now they are hardened—ready for a cell in Joliet. One boy I remember was arrested for some petty theft and placed in a cell with an old man. When he got out we hunted him up. He told us with a swagger that he had learned a good deal while in jail—a good deal more, he said, than he ought to know. We took charge of him and helped him what we could and he is doing well now outside of Chicago. The whole practice ought to be stopped short.

"ONE of my pet schemes for women at the Fair" said Mrs. Potter Palmer in New York to a representative of the press the other day "is that they shall be properly represented as journalists. While I feel that women have made great strides, and attained great eminence as painters, sculptors, and architects, I do not feel so proud of them in those fields as I do in the world of literature. There they stand side by side with men, and they do work which is in every way equal to the best work of our men journalists in this or any other country. I want a paper published daily at the Fair by women, in which not only all the writing shall be done by women, but the composition and all the labor connected with the paper shall be by women. I want the women journalists of America to hold a congress and elect representative women in their world to manage this paper, and also appoint a committee to receive and look after the comfort of women representatives of journalism who shall visit the Fair. I want newspaper women from all parts of the world to write articles for this paper, and to give a history of their experience as newspaper writers. I believe such a paper could be made intensely interesting, meeting with ready sale, and be one of the notable features of the Fair. As we have no separate buildings for women's exhibits, and the work of women will be shown alongside that of men, women must strive all the more earnestly to make a success of this Fair. It will not be, and there is no desire to have it, the usual exhibition of so-called 'women's work' seen at every State and county fair, such as patchwork quilts, wax flowers, preserved fruits and all sorts of needle work. Not that I hold these things in contempt; far from it; but this will be a time and place for women to show their right to be considered equal to men in many fields where before they have hardly found recognition. And I feel great confidence in the success of all that women shall undertake at the World's Fair."

ON account of the distress of the Continental army in 1780, the ladies of Philadelphia made a successful effort to collect a fund for their relief, in the purchase of clothing. Some of the leading women were at the head of the movement, among them Mrs. Bache, Dr. Franklin's daughter. All ranks of society seemed to have joined in the liberal effort, from Phillis, the colored woman, with her seven shillings and sixpence, to Mrs. Washington, who gave \$20,000 in Continental money, equivalent at that time to about \$350, and Lafayette \$500, in the name of his wife, the marchioness. In Philadelphia and vicinity nearly \$8,000 was subscribed; and Robert Morrison made the princely donation of the contents of a ship just captured by one of his privateers, fully laden with clothing and military stores. During the Civil War of 1861-5 enormous sums were given by private individuals, together with every sort of clothing, comfort and luxury, for the relief of the wounded troops, the care of Union refugees from the South, and the emancipated blacks. It has been estimated that not less than \$500,000,000 in money was given in small sums, as voluntary contributions by all classes of people during the war.

THE report of the annual meeting of the Union of Women Painters and Sculptors, held recently in Paris, gives a most satisfactory record of the financial standing of the society, which, unlike most organizations of women, has a surplus in the treasury of more than \$5,000. It is proposed to convert the surplus into a fund for the relief of destitute artists, which would enable the organization to accept testamentary bequests as an institution of public utility.

MATERIALIZATION OF A SPIRIT

From *La Revue Spirite* translation from *La Sfinge* by Commandant Duffhol (retired).

Naval Lieutenant Caesar Podesti, well known to all of us, passed over at Naples, on the 4 of March 1891, at eleven o'clock at night, at the age of forty-two. On the 13th, nine days afterwards, he manifested through the intermediary of the writing medium, M. Frezza.

Upon inquiry made to the spirit of Podesti, whether he had already tried to communicate with the same medium, in the evening of the 8th of March—and the uneasy feeling of M. Frezza at this time should be attributed to this attempt—came the following answer:

"Pardon me, dear Frezza, I ought to have reflected that I might do you harm. But I had such haste to manifest myself that, my perispirit still bound to my cadaver, I flew to you, leaving like a tenacious bond, a fluidic train still adhering to the inanimate remains of my body. Oh, if you knew what a cruel thing it is for a poor spirit, still badly disincarnated, to feel itself bound to that mass of dust which is its body!... To see its slow or rapid decomposition, to feel the sickening odor from it!... It is a true expiation, a true experience of that miserable corporeal life to which the materialists cling so tenaciously.

"Would you analyze the impression experienced by your spirit at the moment of the death of its body?"

"It is difficult for me to explain clearly these impressions, and if I should tell you I did not recall them perhaps you would not believe me. Well, know that at the precise moment of death, we can give no account of anything.

"I had lost the use of my senses entirely perhaps a quarter of an hour before expiring. I remember only that I felt myself tortured by some indescribable pain—pain in some sort moral rather than physical. I perceived that suffocation was making rapid progress, that the heart was beating with difficulty; then an icy sweat and I fainted. I recall quite well however that I asked for some mustard paper. I understood that I was going to die, and should have liked to die in your arms: I should have had more courage; for, it must be confessed, that though an avowed spiritist I was afraid of death.

"After this I saw no more of what was going on in my chamber, I no more saw the persons who surrounded my bed; I had lost consciousness. Short was the agony which preceded my passage out of the body: a spasm of the heart and all was over. Morphine, Oh, morphine killed me! You were right my good friends. And now?... Now, I fear that I am responsible for my suicide. Pray God for me."

"Would you describe your impressions after death?"

"Strange and full of terror was the situation which followed death! What do I say? I saw my double!... We were two Podestis, one stretched out as if asleep upon the bed; the other free, who, like a madman, a fool, was going and coming in the chamber; surprised, all the time confounding himself with the body lying on the bed, finding himself strictly bound by a very dense current or fluid, invisible to your eyes, visible and almost material for him in this state. I tried to withdraw from that motionless body, struck as I was with terror and amazement; and in my efforts to get away, this fluidic cord stretched and left me room to escape and rid myself of those mortal remains. Then some moments the thick fluid condensed again, shortened, and obliged me to approach my body.

"In despair I called to Hector (his sailor) and the other persons in the house, thinking they would run to my aid, and would deliver me from that odious attachment; no reply, they gave me no attention. Then, I saw; oh, I trembled!... I trembled at barely thinking of it! I saw that body raised clothed and given a better position—that body of which I was the conscious individuality. Anger seized upon me: I wanted to throw myself upon that body which was stealing me from myself, to break that odious bond which kept me so tenaciously bound. Vain efforts. I cleared the room without touching anything! Ah! What despair I experienced at that moment!... Then the will of God aiding me. I began thinking again of the past, of the short sickness; I recalled to memory, you, our spirit séances, my friends, manifestations of John (the spirit guide of medium Eusapia who was the one before whom the experiments of Dr. Lombrose took place); I remembered the books I had read and was thus brought to reflect on the identity of my situation with the situations which

our séances as well as my readings presented. Could I then be dead I asked myself?"

At the end of some minutes I saw appearing several spirits who smiled upon me and welcomed me. At the sight of them I recognized many relations and friends I had had on earth. I saw my mother, Tommasini, the good Edward and all gave me to understand that I was no longer among incarnated beings, they told me that for some moments I had only just been disincarnated by death and that it was inevitable that I should be in trouble in order to give the perispirit time to detach itself entirely from the cadaver, in order to accomplish my rebirth in the world of spirits. After the exhortations of these good spirits, my friends and relations, I lost consciousness and fell into a condition of great trouble from which I emerged at the end of forty-eight hours. I am fatigued cannot this evening say more: but I will in expiation of my sins be your coöperator in the spirit propaganda. I will lend myself to all experiences, physical or mental which you shall be pleased to try. Make known to Palazzi, Cavalli, to all the others my will and continue to always love me as ever your Cesar Podesti."

This spirit then promised me that on the 18 March in the evening he would materialize at the Thursday seance which takes place every week at the house of Palazzi.

We will not speak of the first part of the seance.

At ten o'clock there were present at the seance: M. M. Engineer, F. Graus, Professors Romannazzi and Maggi, Charles Orsini and Palazzi.

The Count and Countess Piccolomini and M. Frezza had just retired.

The spirits of Mathelde and Helene,—when in life the wife and sister-in-law of M. Graus,—manifested at first. While all attention was concentrated on the effects produced by these two charming spirits, a quite distinct voice was suddenly heard. It came from a point about ten feet from the table above it, around which we were seated. The medium Mme. Eusapia perfectly awake was following, as were all of us, the phenomena as it took place. We might have said it was the voice of a person speaking in a low tone, which however did not prevent its being heard by each of us in all parts of the room. It said: "Pray to God for me."

M. Graus, attributing it to one of the spirits who was engaged with him asked; Is it for Mathilde we must pray?—No—Then must we pray for Helene?

"No," it still replied.

I don't recall who it was at that moment who exclaimed: "It may be Podesti."

"Yes, yes," said the voice. Then we all assured him we would pray for him willingly; and the spirit replied: "Thanks, thanks, brothers."

Then I entered into a short dialogue with the spirit during all of which he held his hand, perfectly materialized and warm, on mine which was extended on the table where it formed a part of the circle.

Here is the conversation:

"I am very thankful to you, dear Caesar, for having come and remembered me."

"A thousand thanks, friend, for your kind greeting."

"Caesar, how are you?"

"I do not suffer."

"You would not believe the pain I experienced at loss of you."

"Thanks, thanks. I know it. I am sure of it."

During all this time the spirit was caressing my face with his own hand.

"Tell me, Caesar, will you come frequently?"

"It is too soon. I have still need of relieving myself of matter."

"But you will remember me, you will come when rid of it?"

The reply of the spirit could not be comprehended, though at my request it was repeated. The voice seemed fatigued. How, will be seen further on:

"I will come, I will come frequently."

There was silence, then the spirit said to us:

"Adieu, brothers. May God bless you—all of us. Thanks, and may he bless you also a thousand times."

"Dear Caesar, you have held your hand constantly on mine this evening; it is still there. I should like very much that you, on your departure, would give us a handshake as you used to do when living."

"Impossible."

In the same moment he placed the back of his hand on the back of mine, still on the table. During this contact I felt quite distinctly all the bones of his hand and the

joints of his fingers; after which all disappeared.

The séance closed at midnight amid a general excitement caused by this interview with the voice and by this phenomenon of materialization out of the ordinary course.

M. Frezza, who had not been present at the second part of the séance of the 18th, was informed of it by M. Orsini. On the 20th, in the evening, he came to my house to read the account of the materialization of the spirit Podesti. This reading suggested to us several observations, this among others: that a phenomenon of this nature had an importance quite different from that produced by other spirits who enter the medium Mme. Eusapia and speak through her mouth. Then we began a séance with the table and with writing. The table wrapped out this phrase:

"Cesar will write through the medium Frezza."

M. Frezza obtained spontaneously the following communication:

"It is indeed I who produced the manifestation by the voice Thursday evening, the day I had indicated. The vocal organ of Mme. Eusapia contributed nothing to this manifestation. I had to endure great fatigue, but, notwithstanding, I succeeded in creating a voice necessary to make myself understood by you. I will come willingly and frequently into your midst, my good friends, my good brothers. I will do what was not able to during my earth life. (He was the most of the time on board his vessel or sick and in a position to prevent him from engaging in a propaganda). This will be for me an agreeable diversion to manifest myself to you, but I don't love confusion or noise (the circle was just forming); if you put yourselves in order with regularity in your sittings I will willingly cooperate with you with the aid of John. For a moment I am under the impress of painful emotions which I had to undergo at the time of my death; there still remains with me many of the earthly elements which prevent me from doing all I would like to do; consequently, when I shall be less embarrassed with matter, with perispirit more subtle and more homogenous I will contribute, I repeat with all my power, to progress in your studies on psychical manifestations and materializations."

Palazzi—"Did you materialize only the head or the entire body in order to be able to speak?"

"If you could give yourselves any idea of the difficulty I must have had to succeed in speaking, you would have still more indulgence for me. Thanks. Oh! how much the spiritual books I read helped me. Thanks to reading them I arrived in the world of spirits almost equipped for life there. Judge by this what I may be able to do in time. If it please God you will see me in full light, materialized and tangible; you will shake my hand; we shall talk together."

"Can you repeat to us the words which we were not able to comprehend Thursday evening?"

I made great efforts to pronounce these words. I felt as exhausted as one would be in the body. I wanted to say:

"I will come, I will come often. Love me, aid me to rid myself of earthly matter as soon as possible and I will come often. I am all good will, but I want your help. Pray God for me."

Frezza—"Do you think still of your Newfoundland dogs?"

Podesti had two magnificent Newfoundland dogs, the male Peppe crippled, the female, Ella. He loved them as he would have done two children.

"Why should I not think of them? Are they not creatures of God? I am concerned about the fate of poor Peppe, poor beast; no one ever saw a more affectionate animal. Dear Frezza, let there be no illusion on this point, we don't renounce our earthly affections so soon after death. If I told such a thing would you believe me? Well, from time to time I still feel the need of the morphine injections. It is true that I can have now as much innocuous morphine as I want which I prepare myself. Consequently when I shall be able I will tell many things. I will talk to you much about the world of spirits. It is not necessary that it is altogether different from yours. It is the same thing, I assure you almost all that is on the earth compact matter is here fluidic. I have been astonished, surprised in the highest degree. Here they do all that you do yourselves, all this you will do later in concert with us. We sleep, eat, work, amuse ourselves exactly as you do save that everything with us is fluidic—that is in your idea—but for us compact and tangible. We will talk more about it another time. I

have just made a great effort to tell you all this. I can do no more and take leave. Adieu. CESAR PODESTI. NAPLES, March 21, 1891.



A PSYCHOMETER'S EXPERIENCES.

TO THE EDITOR: It has been suggested that a narrative of some personal experiences in psychometry might be of value and interest to the readers of THE JOURNAL. If they furnish either amusement or instruction they will have fulfilled their mission. But I give notice that if lessons there be in the examples I relate, I disclaim all intention of teaching them and they must be found in the illustrations themselves, by each individual reader. I write them out just as they happened without addition or embellishment. If the pronoun I is too often repeated please remember that it stands for the psychometer and not the personal Mrs. Eldred.

With this short preamble I will begin at the beginning and say: "Once upon a time" a friend of mine Mrs. E. T. Stansell now of Denver, Col., herself a psychometer and contributor to THE JOURNAL said to me: "Mrs. Eldred you can do it."

Now this statement produced no very decided effect except to arouse in my mind a slight feeling of ridicule. But when she said "Mrs. Eldred you must do it" I felt as though something rather unpleasant was after me. She meant it though, as events afterwards proved and much against my will I became a psychometer. She so thoroughly imbued me with the notion that I must do it, that it never afterward occurred to me to refuse to try to do anything which anybody wished me to do. If this made me a victim for all sorts of experiments, and no doubt caused me to appear stupidly non-resistant under real impositions, it had for me its compensation in teaching me the necessary lessons of self-forgetfulness, humility and self-control so that I can now say: Blessed are the "musts" in this life for without them little would be done of real service to the world.

This is how I made a beginning and in an astonishingly short time I was furnished plenty of opportunity to try my new found powers, and became at once an object of interest to every body who had a "Psychic fad."

This class of people were numerous and each wanted to prove to himself and to the world exactly what (in his own mind) he already knew. From time to time I was investigated by different ones and the result was—Well, rather amusing. One person after a few trials would positively declare it was "mind-reading." Another equally positive "knew it all the time." "It was clairvoyance." Still another would say "spirits." "It cannot be done without the help of spirits." Occasionally a person even more learned than the rest, pronounced it "hypnotic suggestion" while not a few came out with flying colors shouting "victory"! They always did know it was pure guess work now it was proven and they would say with a condescending smile; "Mrs. Eldred you are no doubt honest and and believe you see what you think you do, but your powers are all imaginary." When closely pressed such people would reluctantly admit that the guessing was well done but no further admissions would be made. Well it all seemed very funky to me, and I will tell the reader a secret which I never before revealed. I was not the only person "investigated" nor they the only ones who formed opinions. However, let me here say in justice to the large body of Spiritualists and others interested in these psychic phenomena, that I have usually been treated with liberality and courtesy. If the experiences of a psychometer are not all pleasant it is perhaps as much due to the unique position, in which she is unavoidably placed, as to any conscious inconsiderations on the part of other people. There were of course some very notable exceptions to this rule, and I have in mind an occurrence which happened soon after I began experimenting and before I had learned to take such things as a part of it, and matter of course. I had obtained a little reputation beyond a local one, and a gentleman wrote me from Chicago asking me to make a prediction on a coming election as to a certain gentleman's chances for getting into office; a signature was sent me from which to read. It was my first attempt at predictions, and it was undertaken with

fear and trembling. A friend volunteered to help, a suitable time was chosen and the entire evening was given to the reading taking the time of two very busy people. After psychometrizing the signature and reading up both parties, I declared that this gentleman had the majority of votes, so I said in my judgment he would be elected. The reading was carefully forwarded with the modest request that after the election I be informed of the result. This was the only compensation I asked for my time. The gentleman in question never acknowledged in the least way the favor I had done him, and never replied to my letter. By watching the Chicago papers I discovered the name of the candidate and found that he was defeated by a small majority. It happened in this way: At the last moment there occurred a split in his party. The Germans for some reason suddenly refused to vote for him and he was defeated by a small majority instead of being elected by a large one, as would otherwise have been the case. I predicted an opinion upon what I saw at the time of reading. Was the reading a failure? From time to time I have been made a victim of practical jokes for the amusement of my friends. At one time I was handed a letter to psychometrize I did not like it, and said so in emphatic tones, I became so nervous I could hardly sit still and finally threw the letter and exclaimed: "There: I would not live with that woman for any money in the world" roars of laughter followed this explosion, and I was shown a letter written by myself. On subsequent occasions when the same thing has been tried it invariably produces the same condition of nervous excitement.

At another time a gentleman handed me a lock of hair wrapped in tissue paper—I had been reading different articles for this gentleman who had come a long distance to interview me. I felt much exhausted, but when I took the lock of hair I brightened up immediately, saying, "Now this is somebody nice." I felt stimulated and refreshed. Pronounced it a magnetic person, good, honest, etc. Thinking the joke had gone far enough, the gentleman stopped me, and told me that it was the hair of a dog I was holding. I concluded I liked dogs better than I did some people that I had read but raccoons I object to, and entered a violent protest when a friend tried the experiment on me. I screamed with all my might and sprung in hot haste from the couch upon which I lay, frightened almost out of my sense. Very distinctly I felt the animal running all over me. I was not slow for some time afterward in voicing my opinion on practical jokes—especially anything pertaining to coons. While not meant for a practical joke, something occurred which proved a joke for me. At one time, while on a visit to the city of G—, another lady and myself had been invited to attend a course of lectures on Christian science delivered by a well known member of that fraternity from Chicago. One evening half a dozen or more of the ladies of the class were invited by an artist friend of mine to visit his studio and see some crayon sketches which were done by a gentleman purporting to be under spirit control. The rude sketches were indeed wonderful and we lingered. Finally the artist produced a communication which had been given through the hand of the medium artist. After reading it some of the ladies proposed that "Mrs. Eldred psychometrize it." I took the paper. In an instant I lost control of my body entirely, could neither speak or move, and spirit or whatever it was tried to reduce me to unconsciousness. I struggled for freedom but in vain. Finally two ladies standing next to me noticed something wrong and spoke to me. This seemed to arouse me, and with a great effort I was able to speak, begging them to shield me from the notice of the others. But all too late, they gathered around and tried to take the paper from me, but the fingers on my hand were so closely locked that it was impossible without injury to the hand. After a heroic effort of will, my fingers relaxed, and I was again my own mistress. Everybody had been frightened and I was more chagrined than I can tell. In explanation I will say none of the company were Spiritualists, indeed they were prejudiced against, even regarding Psychometry as "an error of mortal mind." I felt as though I had made a fool of myself, yet there stand the facts. Something certainly did get me in his or its power, and played a joke on me which I never forgot, for I hate scenes. As an offset to this vexing experience, on the same occasion, one afternoon six ladies called on me and asked me to read for them. They were strangers to me and I felt rather embarrassed at

the request, but they pleaded, and half in earnest, half in jest, I proceeded to "read them up." They wo—manfully confessed to the faults as I pointed them out, but a unanimous protest went up when I predicted the future. One lady spoke the sentiment of all when she said, "It can never happen. I never will do it." Two years later these same ladies told me that my predictions had come true in every case.

(TO BE CONTINUED.)

MOTHER'S DREAM.

TO THE EDITOR: Sitting by the firelight the other night,—chatting of the time when dear mother accepted the fact of spirit communion gladly and thankfully, (after the opposition, which was the natural sequence of Puritanic teaching in her earlier life yielded to the mass of proof garnered in our home circle,) she repeated the story of her dream—or vision, one New Year's evening, soon after her "conversion" as she calls it, adding "You should write this up for Col. Bundy's paper. I believe his readers would like it;" but I shall let mother tell it:

It was New Year's Eve, and the memories of the old time and its customs and of the friends of my youth—then, almost all living in the better land, held my thoughts till sleep came, when I seemed transported to the place where a New Year's party was in progress—you know that in my time in our village at least, we had but two dancing parties during the year—one on the Fourth of July and one on New Year's Eve.

As I was saying, I was at the New Year's party when many of my early companions—long dead were present; soon your father came to me and asked for the next figure, I gladly assented, and as he passed, turned to your grandma who sat near me and said, "Would you like me to dance with Philo next time."

"Why, yes, Irene,"—but that moment, looking over the dancers then on the floor—all so young and beautiful, then glancing at myself, old and faded, and worn with life's battle I said to myself, "it will never do—the contrast is too dreadful"—for my Philo, too, was young and handsome as in the old days—when, instantly this thought came—from where I know not, "Youth and elasticity shall be given you!"

In the twinkling of an eye I was once more young and fair while tingling through every fibre of this new body was health, hope and happiness, and I danced with my beloved, as I had done forty years before, light and happy as a bird—that was all dear, but the memory of that transformation has never left me, and I realize how it may be, as we are taught by our tender spirit guides, that all are bright and young in the "happy spirit-land."

MARY IRENE DYE.

FACTS AS ARE FACTS.

TO THE EDITOR: That long interesting statement of Professor Coues, in THE JOURNAL of February 27, is the finest presentation of the facts of spiritism that I have ever read, and I have read about everything, even Stead's "Ghost Stories." If it were not for Professor Coues' position in the world of science—accustomed as he is to dealing with phenomena, with the rigid scrutiny of science, one would recommend his experience to be inserted in Stead's next "supplement" of the marvellous. The difference between the Professor and Stead is that one deals with actual experimental facts and the other with "Ghost Stories"—which may or may not be true. Professor Coues is not dealing in one of his off-hand jokes, end what he says puts the question of the fact of Spiritualism beyond all cavil and question. Where is Buckley? Let him confront Professor Coues or "shut up." TRUTH.

THOMAS WENTWORTH HIGGINSON maintains that woman has developed intellectually later than man. Says he: "The reason is simple. During the period of physical despotism this influence carried with it mental despotism as well, and the more finely organized sex inevitably yielded to the coarser. Over the greater part of the globe to the present day women cannot read and write. A hundred years ago in our own country the education of women in the most favored families went little beyond reading and writing. All this is now swept away, but the tradition that lay behind it, 'The Shadow of the Harem,' as it has been called, is not swept away—the tradition that it is the duty of woman to efface herself."

BOOK REVIEWS.

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

Anthropological Religion. The Gifford Lectures delivered before the University of Glasgow in 1891. By F. Max Müller. London and New York: Longmans, Green & Co. 1892. pp. 464. Cloth. \$3. (A. C. McClurg & Co., 117-121 Wabash ave., Chicago.)

In his preface to these lectures the author says: "In lecturing before the members of the University of Glasgow, on the origin and growth of religion, my chief object has been to show that a belief in God, in the immortality of the soul, and in a future retribution, can be gained, and not only can be, but has been gained by the right exercise of human reason alone, without the assistance of what has been called a special revelation. I have tried to prove this, not as others have done, by reasoning a priori only, but by historical investigation: I have tried to gather in some of the harvest which is plentiful, but which requires far more laborers than are working in this field at present. In doing this I thought I was simply following in the footsteps of the greatest theologians of our time, and that I was serving the cause of true religion by showing by ample historical evidence, gathered from the Sacred Books of the East, how what St. Paul, what the Fathers of the Church, what medieval theologians, and what some of the most learned of modern divines had asserted again and again was most strikingly confirmed by the records of all non-Christian religions which have lately become accessible to us by the patient researches of Oriental scholars, more particularly by the students of the ancient literature of India."

The learned author proceeds, after stating that he had unexpectedly exposed himself to attacks from theologians who profess to call themselves Christians, to criticize his critics and to defend the liberal positions taken by him in these lectures which cover a large field of religious history and thought. The comparative study of religion has in Prof. Max Müller its most erudite student, and almost every ancient religion, and whatever throws light upon it are discussed in this volume which few persons, even though they have given much attention to the subject, can read without learning something.

MAGAZINES.

THE March Arena has an interesting article by Rev. M. J. Savage on "Psychical Research." Henry Wood writes on "Revelation through Nature," and Gen. J. B. Weaver on "The Threefold Contention of Industry." A poem, entitled "Battle Hymn of Labor," by Nellie Booth Simmons, possesses rare merit. The editor contributes two editorials, one on "The Dead Sea of the Nineteenth Century Civilization," and the other "Behind the Deed the Thought." The first paper treats on the many trials and privations of the very poor in our great cities, and merits the careful attention of all persons interested in the great social agitation of the hour.—The official life of a nation has probably never been so fully represented in a single issue of a periodical as in the March number of the North American Review. It contains articles on "Spending Public Money," by ex-Speaker T. B. Reed, and the Hon. W. S. Holman; on the "World's Fair," by Director-General Davis of the Columbian Exposition; on the "Issues of the Presidential Campaign," by United States Senators McMillan, Hiscock and Hale, and Representatives McMillin, Bland and Breckinridge; on the "Need of an International Monetary Conference," by Hon. Wm. M. Springer, and on "Our Commercial Relations with Chili," by Wm. Eleroy Curtis. The same number contains the second of Mr. Gladstone's articles on the "Olympian Religion," and other contributions by Dr. Cyrus Edson, under the head of "Do We Live Too Fast?"; by the Belgian Minister at Washington, on the "Anti-Slavery Conference; on the "Degeneration of Tammany," by the Hon. Dorman B. Eaton; on "Free Ships," by Captain John Codman, and on the "Highlands of Jamaica," by Lady Blake, wife of the Governor of that island.—The Popular Science Monthly for March has a varied and attractive table of contents. First comes the fifteenth of Dr. Andrew D. White's New Chapters in the "Warfare of Science," dealing with astronomy. The denunciations which both Protestant and Catholic theologians heaped upon the scientific teachings of Copernicus and Gal-

ileo are set forth in this article with abundant and exact references to the writers quoted. Carroll D. Wright contributes an instructive paper on "Social Statistic of Cities," in his Lesson from the Census. The latest important discovery in zoölogy, that of "The Australian Marsupial Mole," is described, with illustrations, by Dr. E. Trouessart. This animal furnishes a connecting link between the ornithorhynchus and pouched animals like the opossum and kangaroo. There is an able and popular discourse on the natural history of babies by Dr. Louis Robinson, under the title "Darwinism in the Nursery." This author has found in infants from an hour to a fortnight old a remarkable power of sustaining their own weight by the grasp of the hands. In the Editor's Table ethical teaching in schools is discussed, and the other departments presents a pleasing variety.

The Peacemaker for February has articles on "The Chilean Controversy," "The Abolition of the African Slave Trade," "War Is a Necessity," and other subjects of interest.



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in futile efforts to get well, and was discouraged and ready to die. At this time I was unable to lie down in bed, had to sit up all the time, and was unable to walk without crutches. I had to hold my arms away from my body, and had to have my arms, back and legs bandaged by my faithful wife twice a day. Finally a friend who was visiting at our house, urged me to take Hood's Sarsaparilla. I began by taking half a teaspoonful. My

Stomach Was All Out of Order

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A few more morrows, and I shall wonder how mirth and frolic so long could stay—From skies familiar the same sun shining, yet ah, not shining the same sweet way!

'Tis no real sadness that steals to warn me: it half is pleasure and half regret, As though a welcome had met a farewell, and intermingled when they had met!

For while gay fancies may from the future delight and longing my spirit bring, I'm like a nestling whose wings unfolded feel yet the nest-warmth about them cling!

This life that waits me, I yearn to know it; my heart is with it, my hope is there; The large winds float it across my forehead, with tingle of nestrils, caress of hair!

It moves in mornings; it speaks in starlight; it lurks in sunset's fantastic hues; I hear it murmur through swaying tree-tops; I watch it sparkle from roadside dew!

All nature tells me my altered impulse, my manhood's heirdoms to gifts unguessed; Streams in their flowing and flowers in their blowing are rich with its prophecies half confessed!

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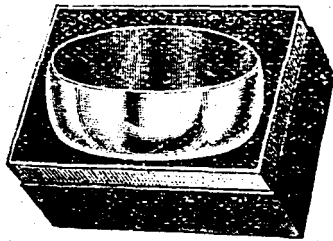
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TO PREVENT THE GRIP.

As this paper goes to about three thousand physicians and about ten thousand American editors, we think it well to republish the following, cut from the *Boston Herald* of January 16th:

Mr. Geo. T. Angell, president of our Humane Society, said yesterday:

"A gentleman calling on me to-day tells me that he has seen in one of the Boston dailies a letter from a physician recommending as a preventive of grip the putting of powdered sulphur in the stockings, so as to be constantly walking on sulphur."

"Some years ago Casey Young, member of Congress from Memphis, Tenn., told me that during the great yellow fever epidemic at Memphis, in which I believe thousands died, he and various other gentlemen of his acquaintance saved their lives by constantly wearing powdered sulphur in their stockings, while others of his acquaintance who refused to use it died."

"In one instance he stated that out of a considerable number of gentlemen assembled in his office, who discussed the subject, every one who used the sulphur escaped, and every one who did not had the fever. It is well known that a few doses of sulphur taken internally will pass through the body, clothing, and pocket-book, and so blacken the silver in the pocketbook as to make its reception doubtful. It is also equally well known that men working in malarial districts in sulphur escape malaria. I think it my duty to state these facts, which may be of value in preventing sickness and saving life."

To all our readers we add to the above: If, after consulting your doctor, you conclude to try the experiment a day or two, you will find that you are, when warm, surrounded by a very perceptible sulphurous atmosphere.

We have asked the dean of our "Harvard University Medical School" to have experiments made in regard to the effects of sulphur on dangerous germs, which we hope may result in some important discoveries.—G. T. A. in *Our Dumb Animals*.

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—R. H. Findley, West Peabody, Mass.

A writer in *Figaro*, Paris, speaking of astronomy, says that women, and American women particularly, display a wonderful taste for it. "They have a profound love for all that is noble, grand and beautiful. They like the ideal, and do not allow the gross things of business to crush or narrow their intelligence. That is what men do. But women elevate themselves higher, see further, live in a superior world, and devote themselves to science. And, moreover, their eyes are often better than ours for certain observations."

Rosa BONHEUR has just completed her latest and largest work. It has occupied the whole of her time at Le Depiquagne during three years, and represents ten horses, life size, treading out grain. She has declined an offer of 300,000 francs for this latest effort of her genius.

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Mrs. H— is a young married lady and an Episcopalian. Her husband is not a member of any church, but, as all good husbands should, frequently attends church with his wife. His first attempt, however, to conform to the Episcopal form of service was so mortifying that he was almost tempted to forswear church-going altogether.

It was on Easter Sunday and his wife had tried to coach him properly beforehand, naturally wishing him to take part in the services.

"Remember, now, my dear," she said, "that the rector will come forward and say: 'The Lord is risen,' and you will respond with: 'He is, indeed'—you will remember that, now, won't you?"

"Well, I guess I can remember three words," replied Mr. H— a little testily.

An hour later they were at the church. The rector came forward at the proper time, in the beginning of the service, and said solemnly:

"The Lord is risen."

Promptly and distinctly came the response of Mr. H—:

"Is he, indeed!"

The bad little boys will relish this one: "Henry, you are such a naughty little fellow that you are not fit to sit with these good boys on the bench. Come up here and sit beside me," exclaimed an exasperated teacher.

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The women writers of London have elected John Strange Winter to be their president. One of the very first topics ready for their discussion will no doubt be the causes which before their latter-day emancipation led women to take masculine pen-names. Mrs. Stannard oughtn't to need call herself "John Strange Winter" any longer, even if the necessity ever did exist. These very women writers, by the absurd police regulations in force in London and New York, would be promptly arrested if they wore men's clothes to their club meetings.

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"I did," cried the Judge.

"What for?"

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When next they met the Judge asked the stationmaster if he had reported the guard for insolence.

"I spoke to him, my lord, when he came through on the slow train," he replied.

"Well, what did he say?"

"Well, my lord, he said he would come up some day and adjourn your court."

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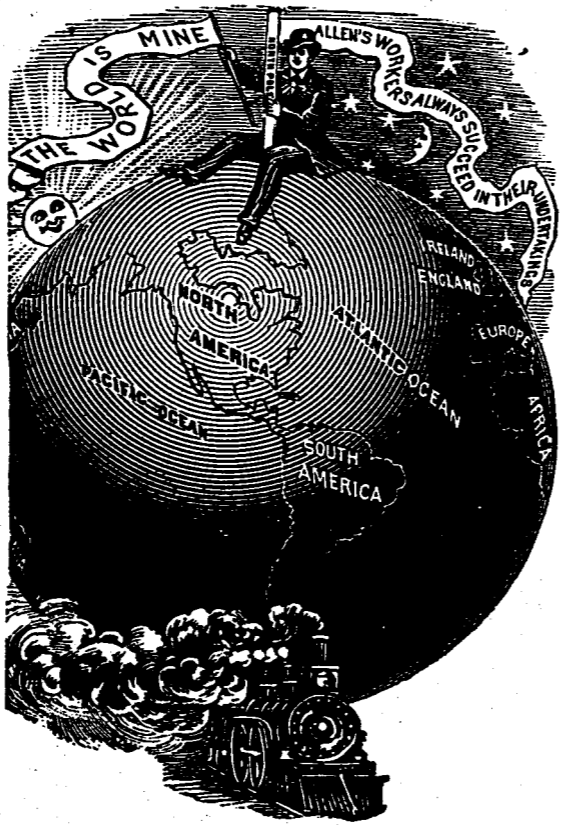
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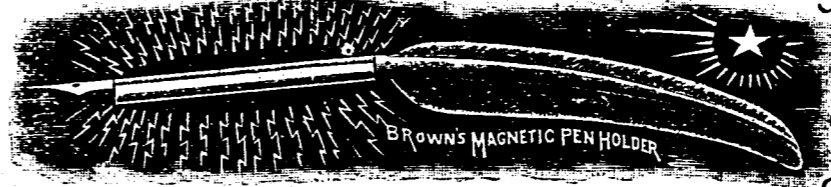
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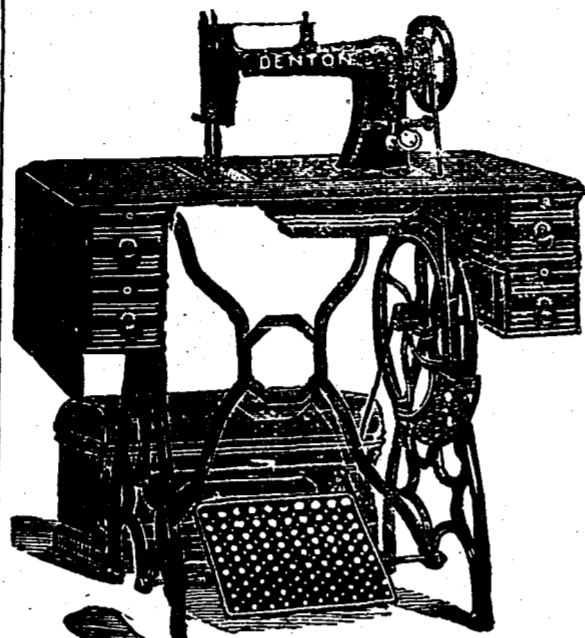
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ABSTRACT OF CONTENTS.

CHAPTER I.—THE SPIRIT AND SOUL.—Embodied man is a trinity.—The spiritual body substantial.—Exceptions to the rule that all men are immortal.—No sub-human or semi-human beings in the spiritual world.—Accidents to spirits. Death, the birth of the spirit.—The changes that death produces.—Effects of narcotics upon the spirit.—Spirits are born naked into the next life.—Treatment of mortal remains. Temporary desertion of the body by the spirit.—Mr. Owen witnesses such a case.—His description of it.—It is attended with danger to the body.—Not a common occurrence.

CHAPTER II.—GENERAL VIEW OF THE HEAVENS.—The Spirit-world and the spiritual world.—The Spirit-world substantial.—The relations that spirits sustain to their world.

CHAPTER III.—THE LOW HEAVENS OR SPHERES.—The earth sphere.—The Spirit-world envelops us.—Arrangements of the low spheres.—Condition accurately follows character.—Some progress slowly having no desire for improvement.—Many spirits continue to exist on the Earth for periods of time.—Habits of earth-bound spirits.—Their influence baneful.—Prisons and insane asylums infested with them.—How low spirits are governed.—Missionaries are sent to labor with them.—Condition of the drunkard.—The wicked heaven or second sphere.—Its cities.—Its inhabitants.—The "hells" of Swedenborg. Condition of bigoted sectarians.—Sects are perpetuated in the lower heavens.—Purgatory.—Condition of the degraded among Roman Catholics.—The Irish heavens.—Bigoted and intolerant Protestants.—They are placed under discipline.—Truth ultimately comes to all.

CHAPTER IV.—THE HIGHER HEAVENS.—The Indian heavens.—The first sphere is an Indian heaven, "where no white man robs the Indian."—Description and employment of the Indians.—Mr. Owen's visit to the Indian heavens. Description of the higher heavens.—The third and fourth heavens.—The American and European heavens.—The Negro heavens.—Condition of Negro spirits. Mr. Owen's visit to the higher heavens.—Means of communication between the heavens.—Government in the heavens.—An incredible story.—Steamboats and steamships.

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CHAPTER VI.—THE HIGHER HEAVENS (continued).—Sunday observance.—Titles and names in the heavens.—The record of a good life above earthly titles.—Earthly names perpetuated.—The personal appearance of spirits.—Ugly people become beautiful.—No spirit dwarfs or giants. The complexions of spirits. Language in the heavens.—Spirits communicate with each other as we do, by speech.—Many languages in the heavens.—Prevision of spir a. This faculty is rare among spirits.—A seance in the ninth heaven.—Our capabilities are foreseen by certain spirits. The insane in spirit life.—What spirits are insane.—Infirmaries in the second and third heavens for the insane.—They very soon recover their reason.—How the spirit is affected when the body is blown into fragments.

CHAPTER VII.—THE HIGHER HEAVENS (continued).—Wherein spirits differ.—No Atheists in the heavens above the third. Marriage in the heavens.—True marriage is there a recognized institution.—Spirits as match-makers. Family relations in the heavens. Children in the heavens.—The conditions that surround them.—A grand nursery in the fifth heaven.—Bringing children to earth. Animals in the Spirit-world.—They are actual objective existences.—Their origin.—Their intelligence.—As to phantom animals seen by mortals.

CHAPTER VIII.—THE MOVEMENT OF SPIRITS.—Their movements controlled by volition.—Certain spirits can trace us.—Spirits and the remains of A. T. Stewart.—Spirits and the murder of Mrs. Hull.—Few spirits visit the Polar Regions. The return of spirits to the earth.—The majority do not return.—The majority disbelieve in the fact of intercourse with mortals.—Do ancient spirits and spirits from other worlds visit the earth?—Difficult questions to solve.—Ability of spirits to visit other heavenly bodies.

CHAPTER IX.—GUARDIAN SPIRITS.—Every adult mortal has a guardian spirit.—They are our monitors as well as guardians.—Their duties and powers.—Spirits of different planes communicate.—Difficulties attendant on spirit-intercourse.—Why so few communicate.

CHAPTER X.—THE PHILOSOPHY OF SPIRIT-INTERCOURSE.—Method of controlling.—Trance mediums.—Speaking exhausts spirits.—Our memory a sealed volume to spirits.—The memory and knowledge of spirits.—A spirit in three years forgetting nearly everything relating to his earth-life.—Forgetting proper names.

CHAPTER XI.—VISUAL PERCEPTION OF MATERIAL OBJECTS BY SPIRITS.—Few spirits distinctly perceive earthly objects.—Low spirits perceive them best.—Our spirits invisible to all disembodied spirits.—How spirits are affected by earthly light and darkness.—Few spirits able to read written or printed characters. Certain spirits able to read closed books and manuscripts. The ability of spirits to hear and understand our conversation.—Ordinarily few spirits excepting guardians are able to hear us converse.—When mediums are present they are able to hear us. Power of spirits to pass through solid matter.—Most spirits able to pass through walls of stone and wood.—All material substances are equally substantial to spirits.—Transporting small objects through the air. Spirits in relation to the elements.—They are affected by cold and heat.—Sensitive to odors and perfumes.

CHAPTER XII.—MATERIALIZATION.—Form manifestations.—The processes are of a scientific nature.—All spirits when visiting the earth become more or less materialized.—The methods of procedure by spirits in cabinet seances. Phantom ships and railway trains.—The legendary phantom ship not a myth.—Spiritual ships are constructed and sailed by the spirits of mariners.—Spectral men in armor. Rappings and moving of material objects.—Neither electricity nor magnetism the agent employed.—Spirit lights, how produced.—How levitation is effected. Trance and visions.—Trance induced by disembodied spirits.—Their object in producing it.—All trance subjects are mediums. Spirits in relation to animals.—Certain domestic animals sometimes see spirits.—Spirits sometimes amuse themselves with domestic animals. Do spirits interest themselves in our business affairs?—Some of them do.—Extreme caution necessary with such spirits.—Under what circumstances it may be safe to consult spirits on business affairs. There is room in God's universe for all. Where can departed spirits find space in which to exist?—We call figures to our assistance.—The problem then easily solved.—There is room for all.—The vastness of space.—Conclusion.—This is the child-life of the spirit.—Our glorious destiny.—"Hope on, O, weary heart"

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PROFESSOR COUES AN OLD TIMER.

On February 25th there was a large and enthusiastic meeting of the older residents of Prescott, Arizona, having in view the formation of a permanent historical society for Northern Arizona. Mayor Howard called the meeting to order and nominated Professor Elliott Coues as chairman, which motion was unanimously carried, says the Prescott Morning Courier.

He then addressed the meeting in his usual interesting and happy manner, and was greeted with frequent bursts of applause. The speaker dwelt upon the necessity of such a society as the one proposed, and thought the need urgent and the occasion timely for its organization. Dr. Coues stated that he lacked but nine months of being as old as the Territory, having reached here in July, 1864, the Territory being born in December, 1863, and that while his lot had, for the most part, been cast elsewhere, his repeated returns showed his attachment to the Territory which gave him his first lessons in real and rugged life. "Those were the stern, hard, cold days in the history of Arizona, when soldier and citizen alike wrestled with the forces of nature in all their wildness, fought with the savage foe in all his wiliness and cruelty, wrested from the enemy the right to live in peace and prosperity, and secured those blessings which we, their beneficiaries, enjoy to-day. But to secure that result, the early history of Arizona was written in blood and sweat, for year after year, during which the invincible spirit of civilization brooded over this fair land, pressing the conflict with savagery, to the end witnessed to-day. That history is as thrilling as any which ever adorned the pages of a Leather-Stocking romance—yet it is sober history, not the dream of a novelist. Within ear-shot of the spot where this court house now stands, the crack of the rifle has rung on the air, and Indian or white man has fallen; within eye-shot the early settler has been robbed of his horses and herds by the Apache."

Constitution and by-laws were adopted and officers chosen. Many interesting events were recalled. At the close of the speech-making Professor Coues was unanimously elected the first honorary president of the society. The professor seems to have captured Prescott, whooped up the boys, waked the snakes and then jumped the town, for he—if it was not his astral—appeared in Chicago a few days later. If he had staid out there the Arizonians might have run him for Congress; but we are glad he didn't for his services are needed in a position more difficult to fill than that of a congressman.

TRANSITION OF MRS. DWIGHT CUTLER.

Among the many noble and lovely characters which our professional life has brought us to know personally we can name none with more profound respect than Frances Slayton Cutler, whose transition at East San Gabriel, California, last week released her from years of suffering, patiently and sweetly endured. Though an invalid for nearly fifteen years, Mrs. Cutler was active in works of philanthropy, and at Grand Haven, Michigan, her home during her married life, she was a leader in all good works. She is survived by her husband Hon. Dwight Cutler, and five children, who mourn her departure as only devoted husband and children can grieve at the loss of an affectionate wife and mother. We extend deepest sympathy to our sorrowing friends, whose grief we are glad to know is softened by the knowledge that the dear one is now free from pain in a brighter and better world from whence the love of wife and mother and sister will descend without ceasing upon those left behind.

THE "Evolutionist and Modern Science Essayist," is the name of a new bi-monthly publication, which is to be the official organ of the Brooklyn Ethical Association. It is published in Boston by Mr. James H.

West, (Hathaway Building) and edited by Dr. Lewis G. Janes and James A. Skilton, President and Secretary of the Association, and Mr. West. The "Evolutionist" has also a number of able editorial contributors. Dr. Janes in the opening article defining the position of the journal says that it "does not aim to build up a new sect, either in religion or in politics. Its effort is, rather, to utilize the enthusiasm for humanity which is already organized in church and state, to educate and direct it along scientific and evolutionary lines, and thus to bring all workers for human welfare upon a common platform and concentrate and direct their efforts toward common beneficent ends. Price, 50 cents a year.

ANN O'DELIA SALOMON alias Madame Diss Debar, alias Vera Ava, accompanied by "Professor" Orchardson of this city, has been furnishing pseudo-spiritistic entertainments for man and beast to the insane outside the walls of the lunatic asylum in Elgin, Illinois. It is said Diss Debar claims she is Director-General of psychophysical manifestations on this planet and "Professor" Orchardson is Grand Master of the Message Department, with an exclusive franchise to disseminate the latest from Socrates, Solomon, Krishna, Darwin, etc.

Mrs. H. S. SLOSSON of this city, widely and favorably known as a trance medium, has gone to Montana for a long rest. She intends to return next winter and resume her vocation. THE JOURNAL regrets the necessity of her absence but is pleased to know that needing time to recuperate she has wisely decided to take it. Mediumship to be of real benefit to the world should only be practiced by persons in good health, bodily and mentally.

Rev. A. J. Fishback departed this life last week at Du Quoin, Illinois, where he was engaged in the ministry of one of the lesser Christian sects. Mr. Fishback was in early life a Universalist minister. He left that pulpit to become a Spiritualist lecturer; and a few years ago declined the rostrum in favor of the pulpit, but never ceased to hold his faith in spirit return and intercommunication between the mortal and spirit spheres.

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