

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.

REV. JOSEPH COOK says that "Sunday newspapers are published to make money." This is the tit-for-tat style in which a New York daily meets the statement: "Same thing as Rev. Joe Cook's Sunday discourses and Monday lectures are given for."

WHEN a flock of birds is in flight it is still one body, one will, says a writer; it will rise, or circle, or swoop with a unity that is truly astonishing. A flock of snow buntings will perform their aerial evolutions with a precision that the best-trained soldiery cannot equal. Have the birds an extra sense which we have not? A brood of young partridges in the woods will start up like an explosion, every known particle and fragment hurled into the air at the same instant, without word or signal. How is it done?

REFERRING to the recent burning of a negro at the stake in the presence of five thousand people at Texarkana, Arkansas, the *Progressive Age* says: In point of brutality the perpetrators of this burning were worse than the negro. The black man committed a heinous crime, but society was not protected by the burning, for it was imbruted by the coarse vengeance visited upon the criminal. Coarseness and brutality in public, breed coarseness and brutality in private. The black man should have had a fair trial, and if guilty, should have been confined at proper labor for such time as it was necessary to fit him for liberty. Vengeance should have no place where society undertakes to deal with one of its individuals.

THE various departments of the World's Fair are swamped with the applications of cranks, says a Chicago daily. An Ecuadorian has sent in a modest request for \$5,000 for an epic poem, the hero of which is to be Columbus. He states that it will equal the Iliad or the Aeneid, and writes: "I will come to Chicago and recite the poem. It will take nine days for its delivery. There should be 50,000 copies of the poem printed for which I beg you to appropriate \$50,000." A German writes that he will raise a revenue of \$8,000,000 for the Exposition, if he be granted permission to conduct a lottery. "I do not know whether your laws at present would permit of this," he adds, "but if there are any anti-lottery statutes, special legislation could be invoked in aid of the scheme which I have to submit."

It is a curious fact that the building once known the world over as "The Concord School of Philosophy" is now used, writes a correspondent, as a storehouse for furniture—the household belongings of Professor A. Bronson Alcott and his daughter, Louisa May Alcott, finding shelter there, among other things. An attempt is still made to keep the place intact, as the forbidding sign, "Private Grounds; No Trespassing," indicates, but the once much-trodden path leading from the wooden gate to the house is almost obliterated and few footsteps pass over it now. The rooms which once echoed masterly discourse on "Immortality," "Materialism" and "Incarnation" are now

silent, and so are its present tenants. The villagers of Concord still call it "The Chapel." Everything about it has an air of complete abandonment and decay. Only a few of those who made the place famous are living, but Emerson, its great light, is gone, and so are Thoreau, Channing, Lowell, Gray, Barker, Alcott and the others. But visitors still come to it. As the driver of my carriage told me: "People come here, and seem just to like to gaze upon the old place. Relic hunters always want something from the grounds, and they generally get it, for there is no one to say them nay, and why shouldn't they take the place piecemeal, for some say a good storm will take it at one swoop?"

In the town of Nillenova, N. Y., there is a case that is puzzling the occultists. Charles Gibson and his family live in a log house on a twenty acre farm and do not find existence a bed of roses. One daughter, the eldest child, sixteen years old, at birth was found to have some peculiarity about her eyes, but nothing was thought of it until she reached the age when children notice objects, and then the discovery was made that she was blind. Still later on it was demonstrated that by artificial light she could see, but sunlight enveloped her in darkness so far as her own eyes were concerned. This was continued to the present day. She played with her toys at night when a child, and read and sewed by the lamp of light and candle as she grew older. She is very attractive personally, and as if to compensate for her peculiarity of sight, her faculties appear to be developed beyond those of most persons of her rank. Her sewing is the wonder of those who have seen it, and her memory retains the bulk of what she reads. It is a very singular case, and occultists, who have made an examination of her eyes, confess themselves wholly unable to determine the cause of the sun-blindness.

DR. CHARLES W. HIDDEN writes to *Alcyon*: Abbie A. Judson says that it requires courage to be a Spiritualist, because of the abuse which the outside world heaps upon the person who has announced himself a believer. With due respect to Miss Judson, permit me to remark that the average Spiritualist has more to fear from abuse within, than abuse without the walls of Spiritualism. If a Spiritualist appears conscientious, and is disposed to tell the truth about what he sees and hears, the world is apt to applaud rather than to condemn. Not so with the Spiritualists. To tell the truth about certain things which pass muster for Spiritualism, is to invoke a storm of spiritualistic abuse, which discounts the criticism of the world, every time. The abuse of a Spiritualist by Spiritualists does infinitely more harm in business and social life than the good natured smiles and raillery of the world. The reason Spiritualists as a body do not command more respect, is because of a lack of organization and not because of any special peculiarity of belief relative to phenomena. Spiritualism reduced to the scientific basis of certainty, and backed by a powerful organization, would challenge the admiration of the world, and it would then be considered a very respectable thing to be a Spiritualist. But just so long as Spiritualism remains in its present transitional stage, just so long will it continue to furnish a harbor

and shelter for spiritual tramps and hobby riders; and just so long will it fail to attract the attention from the world which its honest and well intentioned believers feel that it merits. The manifest lack of harmony and unity among Spiritualists not only does harm to the cause, but it is slowly but surely driving the brightest and brainest men and women out from our ranks, and Spiritualism will become a dead letter unless a halt is called and sense instead of nonsense is summoned to the front. When Spiritualists perfect an organization; reduce Spiritualism to the basis of certainty; freeze out the frauds; relegate the weaklings to the rear; bring the brightest and best minds to the front; in a word, when Spiritualism is made worthy, instead of allowing it to appear unworthy, then, and not until then, will Spiritualists command the respect of each other and the world.

CHARLES A. L. TOTTEN the young lieutenant detailed by the Government to teach military science and tactics at Yale College, is mortifying the college faculty greatly by his wild interpretations of scripture prophecies, talk about astrological signs and predicting the speedy end of the world. At first he began to intrude his prophecies into his lectures, but after official warning ceased to do so. As a military instructor his success has been marked, but in regard to Bible signs and portents he is regarded in New Haven as a monomaniac. Some of his talk and actions are rather funny. For instance, he has recently written a book, and when it was published, he "took a heavy hammer and a ten-inch spike, and spiked a copy of the book to the telegraph pole on one of New Haven's principal streets, remarking to a group of reporters who stood near that, as he could not spike the book up in all parts of the world, he would nail it to the telegraph which reaches all over the world."

THE accumulation of such evidence is becoming so great that every physician of experience feels forced to share the belief of the communicability of consumption, writes Dr. W. H. Chappell in the *North American Review*. There are also few physicians who have not had one or more cases that for years they had thought had been contracted in this way. How else than by communication are we to account for the rapid spread of consumption among savage nations, where this disease was unknown before civilized people began to visit them? This is true of our own American Indians, the inhabitants of Central Africa, and many other countries. Intermarrying, or any other condition which might make hereditary transmission a possible cause, certainly could not account for its rapid progress. Besides, some of the best observers and investigators believe that consumption is not hereditary, and there is much positive evidence in favor of this view. With such evidence of the possibility of inhaling the bacilli, the question would naturally be asked, "How do the bacilli get into the atmosphere, when they are not found in the breath of sufferers of this disease?" We know positively that in these cases bacilli are present in the mucus which is raised after coughing. In its moist condition it is impossible for it to be inhaled, but when it dries and becomes dust it is blown about, and it is in this form that it becomes dangerous.

THE PSYCHICAL CONGRESS.

With the inception of the World's Columbian Exposition came the laudable desire to have every phase of human activity and progress therein represented. Primarily the original intent of the enterprise was an exhibition of things, not of men, of the concrete evidences of the material progress and achievements of the race. Magnificent as would be this display, it would most inadequately exhibit the world's progress; and this was soon realized by the able managers. To round out and complete the Fair the World's Congress Auxiliary was organized under the auspices of the World's Columbian Exposition authorities. The Auxiliary with the motto, "Not things, but Men" has, with the Hon. C. C. Bonney as manager, undertaken to gather in a series of Congresses the men and women who stand foremost in science, philosophy, literature, art, education, jurisprudence, sociology, morals, charity, religion, etc., etc., to the end that these departments of human activity may be conspicuously and adequately displayed; and also because the spirit of fraternity will be thus promoted and the era of universal peace and happiness hastened.

This grand series of World's Congresses would be incomplete without one on Psychical Science, and this fact was fully comprehended by Mr. Bonney, a man who recognizes the intimate relations between the physical and psychical realms. Very naturally under these circumstances, the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL was invited to the chairmanship of the committee. The fact that the paper was uncompromisingly committed to the scientific method and held itself independent of sectarian influences, probably inspired the Chief of the Auxiliary with the belief that the editor was the proper person and would command the confidence of the world at large, as well as the coöperation of the numerous body of men and women actively interested in psychical research, among whom are many well equipped by scientific training and incited by hearty sympathy with the work.

As has been stated in these columns, the gentlemen composing the committee have all had some experience in psychical research, all are in full sympathy with the central claim of Spiritualism and a majority have had demonstrations of the continuity of life and spirit manifestation. The several members have been appointed by President Bonney upon the advice of Mr. Bundy, who in making the selections had in view the special qualifications of each individual. This committee, like those of the various Congresses, is made up Chicago people and those who can take an active part in committee work; in the present instance all are residents of Chicago with the exception of Prof. Coues, and it is expected he will be able to meet with the committee and to do effective work. Care has been exercised to select men who hold truth above all partisan or denominational ties; who, while zealously guarding the interests of all that pertains to psychical science and spirit manifestation, will act with judicial fairness in every particular.

On another page will be found the preliminary announcement of the committee, and its careful perusal is invited. THE JOURNAL again repeats that it confidently anticipates for this supremely important enterprise the cordial good-will and active coöperation of all rational, high-minded, truth-loving people, whatever may be their respective scientific or theological predilections; and especially does it rely upon the support of that large body of intelligent Spiritualists who are so thoroughly grounded in their knowledge of spirit manifestations that they are fearless in court-ing investigation and in eliminating all that is doubtful.

That a Psychical Science Congress is placed in the list by the Congress Auxiliary on the same footing with the universally recognized sciences, should be a matter of congratulation to every psychical researcher and particularly to every avowed Spiritualist. The chairman is already personally assured of the active assistance of a number of well-known scientists and researchers, and of Spiritualists who realize that the establishment of psychics as a science is essential to

the improvement of religions, morals, and all that tends to the uplift of the race.

THE SPIRITUALISTIC EXHIBIT AT THE WORLD'S FAIR.

Under the above heading the *Banner of Light* in a late issue had an editorial from which we quote as follows:

"In the concluding paragraph of Mr. Thos. Lees's 'Cleveland Notes' in last week's *Banner*, the pertinent question is asked as to 'What has become of the project for a spiritualistic exhibit at the World's Fair in Chicago in 1893?' The question is easily answered, at least so far as we are concerned. *The Banner* was the first paper that advocated such an exhibit be made, as we felt that a booth of this character, to contain spiritualistic books, specimens of independent slate-writing, occult telegraph machines, planchette, spirit-painting in oils, portraits of prominent Spiritualists, and other interesting exhibits, would attract attention and benefit the cause of the Spiritual Philosophy in a way nothing else could in the presence of the multitudes who would be at the Fair from many parts of the world."

The Banner goes on to say that its articles called out several Spiritualists in different parts of the country in favor of such a movement. Previous to the *Banner's* call for such an effort the scheme had been advocated by a correspondent in another paper who nominated a person as manager of the exhibit. *The Banner* and its correspondents approved the nomination and the nominee, according to the *Banner*, "signified his willingness to preside in that capacity provided he was adequately remunerated for his time and labor." Thereupon a call was made for funds, "but the amount which came to hand was very small," says *The Banner*; "...and the Spiritualists were so lukewarm in regard to the contemplated enterprise" that it concluded reluctantly to let the matter drop, "at least so far as the *Banner* was concerned." With this view the proposed manager coincided.

The Banner's editorial closes with the following paragraph:

Recently we have seen an article in THE RELIGIO-PHILOSOPHICAL JOURNAL stating that a committee of five had been formed, "all residing in Chicago except one," with Mr. Bundy as President, and have further learned from a private source, that should any Spiritualists in future apply for a position in the Fair, they must consult Mr. Bundy, who has secured from the head-managers the exclusive control of the matter under consideration.

Our esteemed contemporary makes a loose and incorrect statement, unintentional no doubt, calculated to mislead the public. As its statement has been copied into contemporaries we beg leave to call its attention and that of the papers which copied from it. The implication of the above paragraph is that we are planning a Spiritualistic exhibit for the Fair and "have exclusive control of the matter under consideration" as the head of a "committee of five." This is all a mistake, and a sufficient answer is contained in our remarks under the head of "The Psychical Congress" and in the preliminary announcement of the committee to be found in the Open Court department. Will our contemporaries kindly rectify their error by publishing that announcement, and such portions of the editorial as may be necessary to make the matter clear?

When the scheme of a Spiritualistic exhibit was first broached it seemed to us unwise and impracticable. When the matter was further agitated and an organization formed at Cassadaga last summer, we still failed to see that the scheme was either feasible or wise. Not being able to commend it, but believing in the good faith of those who did, we kept silent and awaited results, fully believing nothing would come of it. We were averse to such an exhibition as our esteemed Boston contemporary advocated. We believed that to spread such an exhibit before the monster crowd of everchanging people wholly unacquainted with the history of the several exhibits and with no time or inclination to study them in the midst of the distracting display of this world's industries and achieve-

ments, we believed that to do this would work irreparable injury and retard the very cause these zealous friends desired to promote. It would seem from the testimony of our contemporaries that the intelligent and well-to-do Spiritualists of the country must have felt about as we did, hence their complete indifference.

The foundation of Spiritualism, in so far as the demonstration of continuity of life and spirit manifestation goes, is phenomena. On this point alone do Spiritualists universally agree. Hence whatever makes toward the firmer establishment of this foundation must work directly in the interest of a rational intelligent Spiritualism freed of all errors and superstitions. With this belief we have consented to assist in promoting a Psychical Congress. The sincerity of every professing Spiritualist can be tested by the support and coöperation he gives this Congress. We have never for a moment had any desire or intention of making a "Spiritualistic exhibit." Modern Spiritualism has no organization and no generally accepted creed; and there is no general agreement among its followers as to the merits of mediums, or the genuineness of the manifestations in particular cases. How then can any individual or body of individuals undertake to represent it? But it does seem to us that all well-disposed persons can unite in making a Psychical Congress a grand success. In a broad and generous spirit we invite the coöperation and suggestions of all such people, regardless of how sharply their views in many instances may be differentiated from our own on moot questions.

THE FARMER'S DEMANDS.

An able paper by Mr. J. R. Dodge, published in the *Century* magazine, discusses the farmer's grievances from the main geographical divisions of the United States. "The Discontent of the Farmer" is dealt with under this caption lucidly, and fairly—in a manner which should command the thoughtful attention of men desirous of lifting the enormous burdens which this class of our fellow citizens are bearing with no small degree of restlessness. In speaking of the condition of the south Mr. Dodge says:

"From time immemorial a large contingent of the class of cotton-growers have been in debt. The land has not generally been mortgaged, but the crop, more valuable, and a far more available security, has been held for the cost of advances and supplies through the growing year. A system of credits, running from New Year's to Christmas and often extending into the next crop year, was in vogue a half century ago, and has been continued to the present day, though the State agents and county correspondents of the United States department of agriculture declare the gradual reduction of this pernicious form of debt, far more oppressive and destructive to enterprise than permanent land mortgage. This indebtedness has carried an enormous interest, disguised in supplies of merchandise, charged at a large advance upon cash prices. With an increasing degree of independence and gradual advance in economic education, there is a strong determination to throw off a burden so unendurable, and hence arises a general demand for more available money at a low rate of interest. The sub-treasury plan of the alliance is a form of crop mortgage by the government, at two per cent. instead of ten to twenty, naturally growing out of the prevalent and ancient custom of crop liens, and therefore more profitable even than a government land mortgage."

This, then, to the cotton-grower is an eminently serious question, this question of two per cent. interest or twenty. Mr. Dodge sketches the causes of complaint in the east, the jealousy of western competition in cereals and beef, the dissatisfaction with the methods of distributing the public lands, the "double tax" on mortgage indebtedness, the accusations of favoritism in railway management and the making of freight rates, the unjust disparity between the long and the short haul in the far west. Among the more general grievances, not the least is the exaction of the middleman. The farmer is appalled to see the long line of intermediaries who pass his produce from hand to hand over continents and sea, each taking his toll,

until little of the ultimate value is left to the grower. They are legion in numbers, in forms of pretended service, with hearts beating in unison for the appropriation of the largest possible share of the values handled. These organizations are manifold; they are associated in trade guilds, societies, exchanges, and boards of trade; they are known individually as commission men, brokers, forwarders, jobbers, retail dealers, hucksters, and peddlers; an army of men who produce nothing and yet aspire to own everything. Their service, so far as it facilitates distribution and exchange, is recognized as legitimate and useful; yet they are too many in number and too greedy in spirit, taking more for their share than the service is worth and using their advantage of proximity and opportunity for close business association to depress prices in buying and advance them in selling. On the Pacific slope complaints are neither so loud nor so numerous. Prosperity is so general there in agricultural circles that the list of grievances canvassed is short, excessive cost of transportation being the most prominent.

JACOB BOEHME.*

Perhaps the greatest man of his day, spiritually, at least, was Jacob Boehme. He was born near Goerlitz, in Germany, in the year 1575. His parents were poor; they sent him to school, where he learned to read and write and then apprenticed him to a shoemaker. His youth was marked by modesty, purity, simplicity of life and deep religiousness, and he had illuminations, during which, as he believed, he was able with the eyes of the soul to perceive great truths which are hidden from those who do not rise above the realm of the senses, and he acquired the power of penetrating, in his normal condition, into mysteries, which, by the exercise of the intellect alone cannot be understood. He was small in body, deficient in physical strength, and had a weak voice. But in intelligence and spiritual powers, he was a colossal character. "His hands could accomplish no greater works than to write and to make shoes, but the power of God having become manifest in that apparently insignificant organism and compound of elements and spiritual principles which represented the man Jacob Boehme on this terrestrial globe, was strong enough to overthrow, and is still overthrowing, the most petrified and gigantic superstitions existing in his own and subsequent centuries." He possessed psychometrical and clairvoyant powers in a remarkable degree, and spoke several languages, learned, nobody knew how. He wrote many books relating and expounding what he saw in the light of his own illuminated spirit. Hegel, Schelling, Schopenhauer and other famous philosophers have drawn their thought largely from Boehme. Referring to Schelling's works, Schopenhauer says: "They are almost nothing except a remodelling of Jacob Boehme's 'Mysterium Magnum,' in which almost every sentence of Hegel's book is represented. But why are in Hegel's writings the same figures and forms insupportable and ridiculous to me, which, in Boehme's works fill me with admiration and awe? It is because in Boehme's writings, the recognition of eternal truth speaks from every page, while Schelling takes from him what he is able to grasp. He uses the same figures of speech, but he evidently mistakes the shell for the fruit, or at least he does not know how to separate them from each other." Certainly the writings of Boehme are a treasure of incomparable value in the literature of pure Spiritualism. All modern philosophers recognize their indebtedness to him. Claude de Saint Martin wrote when he was in his fiftieth year: "I am unworthy to unloose the shoestrings of this wonderful man whom I regard as the greatest light that has ever appeared upon the earth, second only to Him who was the Light itself. . . . I advise you by all means to throw yourself in this abyss of knowledge of the profoundest of all truths. . . . I find in his works such a simple and

delicious nutriment, that I would consider it a waste of time to seek for such things in any other place."

What Boehme taught of God, of the spiritual world, of human destiny was too far in advance of his age to be accepted by the multitude, and the clergy were among his most unrelenting enemies and bitterest persecutors. He wrote: "To believe merely in a historical Christ, to be satisfied with the belief that at sometime in the past Jesus has died to satisfy the anger of God, does not constitute a Christian. Such a speculative Christian every wicked devil may be, for everyone would like to obtain without any effort of his own, something good which he does not deserve. But that which is born from the flesh cannot enter the kingdom of God. To enter that kingdom one must be reborn in the spirit. Not palaces of stone and costly houses of worship regenerate man, but the divine spiritual sun, existing in the divine power of the Word of God in the temple of Christ. A true Christian desires nothing else than that which the Christ within his soul desires. . . . The theologians and Christian sectarians keep on continually disputing about the letter and the form, while they care nothing for the spirit, without which the form is empty and the letter dead. Each one imagines that he has the truth in his keeping and wants to be admired by the world as a keeper of the truth. Therefore they denounce and slander and backbite each other, and thus they act against the first principle taught by Christ which is brotherly love. Thus the Church of Christ has become a bazaar where varieties are exhibited, and as the Israelites dance around the golden calf, so the modern Christians danced around their self-constructed fetiches whom they call God, and on account of this fetich worship they will not be able to enter the promised land."

To mere historical belief Boehme attached no moral or religious importance. What was needed was direct perception of the truth understood by the inner sense. No sin, he said, could be taken away by priestly absolution; "an animal going to church will come out an animal no matter to what ceremonies it may have been made to submit. The true Christian has his church within his soul. 'The church is with him and in him wherever he goes, and he is always in his church. . . . The true Christian does not belong to any particular sect. He may participate in the ceremonial services of every sect and still belong to none. . . . The kingdom of heaven is not based upon our opinions and authorized beliefs, but roots in its own divine power. Our main object ought to be to have the divine power within ourselves.'"

No wonder the priests and religious formalists of his day ostracised and persecuted Boehme, but his writings attracted the attention of the thoughtful and courageous, and he found friends and admirers among the rich and poor. Although by the advice of the authorities of his native town, he left Goerlitz and went to Dresden to escape the fury of the priesthood, and the fate of being burned alive, his teachings profoundly impressed the thinkers of his age, and contributed powerfully to destroy confidence in the official religion, and to awaken religious and spiritual life in theological circles.

In consideration of Boehme's importance as a profound philosopher and as a teacher who has been regarded by many as preëminently the spiritually gifted and illuminated mind of modern times, his thought and experiences will form the subject of future editorials in THE JOURNAL.

THE GERMAN EMPEROR.

ALTHOUGH the German Empire is in theory a limited, constitutional monarchy, wherein the people are represented in a Reichstag of their own election, the young emperor is assuming the right to reign in person, refusing to act through a prime minister and claiming the right to dictate on a thousand matters quite outside of any kingly function as understood in any free country, to interfere in the regulation of trade, the management of public finance, the household habits of the people, education and religion. He delights in asserting his supremacy on occasions and in

language galling to a high minded and proud spirited people. He tells them that he is their lord and master. He harangues the citizen soldiery on the theory that he owns them body and soul and that at the word of command from him they must, if called upon, shoot down their own fathers and brothers. He berates the newspapers and tries to bully them as if their editors were unruly boys in a reform school. He proclaims in so many words that he is above all human law. In short, his speech and many of his acts are such as befit an autocrat, but are woefully unsuited to the occupant of a throne hedged about by such restraints and guarantees as in these modern times are essential to a government of enfranchised men. Hence a deep, wide, sullen discontent which is ever ready to break forth, as it has done within the past few days, into popular uprising. Either the emperor must accept in good faith parliamentary government and the idea of a ministry responsible to the country, or he must eventually endeavor to abolish the Reichstag and close the ballot box. What Lincoln said in Illinois in 1858 is true in Germany in 1892—a nation cannot permanently endure half slave and half free. The workingmen's march upon his palace may not have been intended as an answer to the monarch's haughty threat, but it was a warning which he would do well to heed. When men become so desperate that life loses all attraction, then no ruler, however powerful, is secure from their assault. The French Revolution succeeded because the people had drunk the cup of oppression to its dregs. The king and court despised the masses, who afterward became masters of the State. They used the people as a Samson to furnish their pastime, and the people, awakened to their strength, shook down the ancient pillars of royalty and turned the pastime into tragedy.

HIS POSITION.

In his private capacity the editor of THE JOURNAL is a Spiritualist, and strives to the best of his ability to be a consistent one. For himself he has settled beyond all question or debate the absolute certainty of a future life and inter-communication between the two worlds. He believes that the next and all succeeding stages of existence are progressive; but he does not expect the world or any portion of it to accept these views merely because he does. In his public capacity he is, in so far as psychics is concerned, a researcher, a seeker, an explorer, believing that the frontier of the illimitable field has, as yet, not been left behind. He is not inclined to declare phenomena to be the work of discarnate spirits when they can be otherwise satisfactorily explained. Hence he is slow to put the spirit label on much that is put forward to be thus classified, and he unhesitatingly brands as doubtful or counterfeit, as the case may be, all that cannot successfully pass proper scrutiny.

It is stated that Lieut. Peary, now in Greenland, has made already an important discovery. Several hundred years ago one of the Norse colonies in Greenland was cut off from civilization by a succession of unusually severe winters. Many expeditions have sought for traces of them without success. Lieut. Peary last summer happened on the descendants of these vanished Norseman, it is said, and found 200 of them living in a sort of ice-bound oasis, with no knowledge of the world but what had come down through the traditions of six centuries.

THE spiritual work that is all-important to the progress of the Spiritualist is to study how to spiritualize his materialism. Spiritualism means the spiritualization of matter, not dragging down spirits to be materialized. We have already too many spirits materialized on the selfish sensuous plane.—*World's Advance Thought.*

TRUTH is the beginning of every good thing both in heaven and on earth; and he who will be blessed and happy should be from the first a partaker of the truth, that he may live a true man as long as possible for such a man is trustworthy.—*Plato.*

*The Life and Doctrines of Jacob Boehme, the God-Taught Philosopher. An introduction to the study of his works, by Franz Hartmann, M. D. London: Kegan Paul, Trench, Trubner & Co.



THE PSYCHICAL SCIENCE CONGRESS.

As announced in *THE JOURNAL* of October 17, 1891, it is proposed to hold a Congress in Chicago next year in the interest of psychics and that the scope of the meeting shall cover the phenomena of both mortal and spirit life. As then said, the meeting will be under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition. The officers of the Auxiliary are, President, Hon. Charles C. Bonney; Vice-President, Hon. Thomas B. Bryan; Treasurer, Mr. Lyman J. Gage, President of the First National Bank of Chicago; Secretary, Hon. Benjamin Butterworth.

The motto selected for the Psychical Congress is:
PSYCHICS AND PHYSICS—TWO SIDES OF ONE SHIELD.

The following is the preliminary announcement of the committee:

The Committee of this Congress believes that the time is propitious for a public discussion, by leading thinkers of all countries, of certain phenomena which may be classified under the general head of Psychological Science.

It is proposed to treat these phenomena both historically, analytically and experimentally. The following synopsis of work is indicated for the Congress, subject to such modification as occasion may seem to require, and especially to such changes as may result from the expression of the views of those addressed in this preliminary announcement:

- I. a. General History of Psychological phenomena.
- b. The value of human testimony concerning these phenomena.
- c. Results of individual effort in the collection of Psychological data and in the solution of the problems arising therefrom.
- d. The origin and growth of Societies for Psychological Research, and the results which they have thus far achieved.
2. Detailed consideration of the various classes of Psychological phenomena, of the theories offered for their elucidation, and of the further problems that demand investigation. The questions to be discussed may be grouped provisionally under the following heads:
 - a. Thought-Transference or Telepathy—the action of one mind upon another independently of the recognized channels of sense. The nature and extent of this action. Spontaneous cases and experimental investigation.
 - b. Hypnotism or Mesmerism. Nature and characteristics of the hypnotic trance in its various phases, including Auto-Hypnotism, Clairvoyance, Hypnotism at a distance, and Multiplex Personality. Hypnotism in its application to Therapeutics.
 - c. Hallucinations, fallacious and veridical. Premonitions. Apparitions of the living and of the dead.
 - d. Independent Clairvoyance and Clairaudience. Psychometry. Automatic Speech, Writing, etc. The Mediumistic Trance and its relations to ordinary hypnotic states.
 - e. Psychophysical phenomena, such as Raps, Table-Tippings, Independent Writing, and other spiritistic manifestations.
 - f. The relations of the above groups of phenomena to one another; the connection between Psychics and Physics; the bearing of Psychological Science upon Human Personality, and especially upon the question of a Future Life.

The Executive Committee in charge of the arrangements for the Psychological Science Congress must of necessity be composed of residents of Chicago and others who can conveniently attend Committee Meetings.

But this Committee avows its need of and desire for an Advisory Council consisting of competent and experienced persons, to be selected from all quarters of the world, in order that the Congress may find a truly international representation. The formation of such a Council will follow this publication as speedily as possible.

The special purpose of this preliminary announcement is to solicit the suggestions, and obtain the energetic coöperation, of all persons who are interested in Psychological Research throughout the World.

JOHN C. BUNDY, *Chairman.*

ELLIOTT COUES, M. D., *Vice-Chairman.*

LYMAN J. GAGE,

A. REEVES JACKSON, M. D.

ERNEST E. CREPIN,

J. H. MCVICKER.

HIRAM W. THOMAS, D. D., D. HARRY HAMMER,

D. H. LAMBERSON.

CHICAGO, March 10, 1892.

The World's Congress Auxiliary has been organized with the approval and support of the Exposition Authorities and of the Congress of the United States, to have general charge of a series of Congresses extending from May to October, 1893. The Directory of the Exposition will provide ample audience rooms. Inquiries and all other communications concerning the Psychological Science Congress should be addressed to

JOHN C. BUNDY,

Chairman of the Committee on a Psychological Science Congress.

WORLD'S CONGRESS AUXILIARY, CHICAGO, ILL., U. S. A.

THE INVISIBLE ORGANISM.

BY W. A. CRAM.

This world of matter we call rock, tree, animal and man, so possesses our senses and thereby stands out so real and solid, it is hard to free ourselves from the many illusions it wraps about our consciousness. We pass along the way saying in conscious thought, this rock and tree, that animal and man are material bodies, very substantial things and creatures they are; common sense makes us sure of that. What shall we say of the immense invisible atmospheres and seas of ether! They float in as tiny atoms, in which our whole visible world is but as a grain of sand tossed and borne eternally onward by the mighty unseen ocean; now these very atmospheres and ethers we discover to be just as material and substantial as the mountain rock and animal. In fact it appears more and more clearly how the solid rock, the tree trunk and animal body, are born and grow from these same atmospheres and ethers, kind of condensed or crystalized forms of them we may say. To free ourselves then from the many illusions of body and life that crowd our consciousness, we must needs keep clearly in mind that the forms and life we see and know and call our world, are only an infinitesimal part of the universe of worlds and life; just that minute fraction or degree, our present senses grasp and report to us; that the measureless atmospheres and ethers of space are infinite realms of countless higher and lower degrees of matter, energy, and life, all invisible to us; again, while these invisible atmospheres and ethers in fold our little world, and the objects we name rock or tree, they also permeate them, flow through them as water through a sponge or the atmosphere a dust cloud. Thus the material bodies that appear to us so real and solid are simply changing, fleeting forms of scattered atoms of grosser matter visible to us, each atom surrounded by its own atmosphere of invisible elements and energies, by which it is separated from, yet bound with its neighbor atoms. Moreover, these seen bodies of matter we wear and use are born and grown from this same invisible matter and energy of life that infolds and permeates them. Now gathering up briefly some ideas we have tried to present in former papers we will endeavor to think forward a little. We meet a moving form of matter in the street. Our common sense tell us that it is a man, may be our friend. We recognize him through our eyes, ears and feelings. Let us keep clearly in mind, that just this form our senses report to us, is only a rude frame work, or skeleton of grosser matter he wears and uses; all about and resting upon this frame

work or skeleton of human form, is the much more essential invisible part of the organism—the ethereal unseen part. Thus every molecule of each cell in the human body has its ethereal atmosphere infolding it; each cell is surrounded and clothed upon by a finer invisible atmosphere or garment of matter. Every distinct specialized organ of the human body must have likewise its ethereal part; even those most delicate organs of sense in the body, as the eye and ear, we must conceive of as only the grosser frame work visible to us. While yet they are clothed upon by ethereal matter, which thus forms a higher and more perfect organ of sense, vibrant to forms and life of a higher world than we see and know now.

In clearer scientific imagination, we see our friend wearing and using an organism, or we may perhaps more truly say many forms or bodies of life constituted of different degrees of matter, each lower and grosser a kind of frame work, or skeleton whereon the next higher and finer rests, and is folded about, much as the human flesh is folded upon, and moves the bony skeleton. We may say then that we see our friend moving in and using his skeleton body of this world's matter; we behold his hands, feet, eyes, but our vision being limited to that degree of matter and life we know as our world of to-day, we see not the finer ethereal matter clothing this world's ruder body he wears, in forms of beauty, strength and use, such as we cannot conceive of now; only the clear-seeing eye of the higher scientific imagination dimly discerns them so long as we are subject to this world's organs of sense and consciousness. What does all this impart to us? Is there not an infinite promise of life, ever richer and more beautiful for us in the revelation? While we possess these higher perfecting ethereal organs of our bodies we have not yet entered into the conscious use of them. We hold them probably as the embryo child does its organs of sense, awaiting our higher birth into the unseen upper world of light and life. A happy bird, a spring-time comer, sits singing before our door transforming the spring beauty and sunshine into rippling love melodies. How do we see and know him? Have patience with a little scientific statement here, for a ladder whereon our clearer seeing imagination may safely climb up to the larger, surer vision of higher realities. How are we conscious of the bird? Scientifically stated the process is something like this; the molecules of matter that constitute his body visible to me, are all swinging and revolving in their minute spheres of atomic and molecular life, primarily set in life motion by the ethereal matter and energies of being that in fold them as a kind of muscular and nervous system. This skeleton bird of grosser matter in turn reacts upon the finer ethereal form and life that clothe it. This ruder grosser motion of bird life flowing outward communicates itself to the great tremulous sea of ether that flows about and permeates the atmosphere between me and the bird.

This ethereal wave of bird life flowing into my eye, modifies or sets into new life motion the ethereal form of my eye, thence it becomes transformed into the ruder and lower motion of my visible retina and optic nerve; borne in upon the brain cells it is there translated into our consciousness we call seeing. It appears then that all our conscious sensations are what we may call translations from our ethereal organs of sense into the terms of grosser motions of our visible bodies and lives. So we awaken to consciousness now only in and through the grosser skeleton forms of this world; all the while we possess an ethereal and more perfected body of organs, growing upon this one of earth matter we see and know, but its organs of higher sense and consciousness are as closed windows. We cannot therefore see, and feel, and live the higher and more perfect world and life all about and over us; yet in some of life's clearest and most exalted moments we dimly, and weakly forefeel this higher world of being that overflows us, as all life in rare moments of up-reach forefeels the better to come.

We can no more be conscious through our organism of this world's matter, of the more perfect ethereal organs of sense and life evolving in the invisible ele-

ments and energies of our being, than the pupa is conscious of the butterfly body, and life, while imprisoned in its pupa case; when the day comes that he rends the lower life case, opening wide the windows of consciousness in the new body, then he enters upon the great higher world of sunshine, and flowers and insect love and striving the butterfly knows; so nature appears to lead us from lower to higher. We may read the same lesson in part in our embryonic growth. In the human embryo the organs of sense are as closed windows till birth into our more outward life.

Thus we may count our ethereal growing body with its finer organs of sense as embryonic, developing towards its birth into those higher conditions we call the world after death; or spiritual realm of being. Even now we are not altogether imprisoned in this womb of grosser matter we call our world. We have or may have, certain thrills of higher consciousness that rise and flow in upon us from the great upper invisible realm, a vague forefeeling of that higher beauty, joy and strength to be.

As the embryo child, folded in the mother's womb, feels the vague conscious thrills of outward life, through the mother's organism, so the flood tide of the life of beauty, and joy, and strength from the infinite upper invisible, flows in through mother nature's material organism of this world's matter, that, womb-like, infolds us, feeding and educating us that we may grow to be born into that wider and richer home.

The mother's delight in some beauty of flower, or sky, or noble deed, is as a holy ghost descending on the head of her unborn babe, educating it to enter richly upon the life she knows.

The music that exalts and strengthens the mother's heart, calls as strong, sweet angel voices of a heavenlier realm to her unborn child's slumbering soul, thus moulding and awakening it to enter into the life music of her larger world. Such is the child's heredity of mingled good and sometimes seeming ill.

Thus it appears that we too are folded, and nourished in nature's ample womb of this world, with growing eyes and ears of ethereal form, yet see and hear not through them till that new birth we call death comes. Not altogether is the outer, higher world shut from us, since its beauty and power and delight, as a descending holy ghost, visits us through countless incoming ways in life's better moments, touching and inspiring us through the invisible ethereal organisms, we are almost unconsciously growing, and perfecting for that larger, richer life we shall enter upon through death. This also is our education and heredity in the unseen.

AUTOMATIC WRITING.

I.—By W. J. R.

Having read the article entitled "Sub-Consciousness, or What," by Sara A. Underwood, I propose to present some disconnected specimens of automatic writing given through mediums in my family.

One, No. 1, writes with his eyes open, and in the normal condition. The other in her normal condition with eyes closed, and unable to open them. Both are unconscious of what is being written through their hands. No. 1 is unable to stop the writing through the hand until I remove my right hand from the medium's left. The other is unable to open the eyes without the consent of the controlling power.

The communications of one medium are very long when coming from strange controls. The other medium's, (No. 2,) are comparatively short and are for those who sit with the medium, often giving points, tests and circumstances unknown to all the sitters but one, who claims to know the control and the gist of the matter written. Both mediums are as anxious to read their communications as the interested sitters are. The communications have a wide range of thought, and as wide a range of control. Some controls are personal friends who claim to be in spirit life endowed with a perfect personality familiar to the sitters. Others present themselves with names and earthly residences, unknown to the medium or

sitters. Others come with names familiar to the medium and sitters, known to all who know the history of famous men and women of the world.

I believe that automatic writing is the best phase of mediumship known, because writing is a matter of record and can be preserved for all time. The specimens which I will give you commenced in 1883, and have continued to the present time, 1892. The first specimen came in response to a remark by the medium, who said, "I wish I could comprehend how spirits control my hand to write."

Medium No. 1: Comprehend, sir. You cannot comprehend how the tiniest blade of grass springs forth from the earth under the genial rays of the sun. Comprehend it, you cannot do that in your simplest form of existence. How much less can you comprehend the workings of the Great Over-All, the spirit universe permeating and controlling the physical.

ANNE SEARLES.

Name unknown to medium or sitters.

JANUARY 21, 1884.

I predict a new comet within five days.

SIR JOHN HERSCHEL.

From the New York Herald: "A New Comet" Buenos Ayers via Galveston, January 23, 1884. Last night a comet was visible in the East at an angle of 45 degrees. It has a very brilliant nucleus but the tail was hardly visible.

A call was made for a personal friend, when the following was written:

Mr. Rand: Strangers can do better than relations sometimes, sir. If your brother whose letter you have just read (a fact) will only do as he is advised by the spirit father (a fact) he will find it to his advantage and profit. I am, sir, a woman of business sagacity.

JENNIE RATHBORN.

Address to medium No. 2: Your aunts Maria and Alice are soon to be rowed over the river, the beautiful river. I want you to go and see them. They love you and long to see you once more. Do not let religion stand in the way for they are reconciled now to all and would like to clasp you to their hearts with all their love.

Your own Mother,

SARAH L.—E.

Q. Do you have Catholics and Protestants in heaven? Ans. Some hold their old views, but most of us give up all thought of creed in this "Palace of Love." Our religion here is charity and humanity.

SARAH L.—E.

In February, 1884, the writer had a rather serious abscess on his neck, and appealed to an old uncle of Mrs. Rand, by name Dr. Hezekiah Eldredge, late of Massachusetts, for help and advice, when the following came:

Mr. Rand: You are welcome to any advice I can give you, but I am very weak. Your friend Doctor Hezekiah Eldredge asked me to come because you might consider him very old-fashioned. I am a more modern spirit doctor. I am,

J. MARION SIMS, M. D.

SECOND COMMUNICATION.

Dear Mr. Rand: Your face and throat can have no other treatment at present than nature. It will have to run its course. You will receive the best and most efficient treatment from your friend and family physician. Your blood is in a bad condition owing to your age, but life may be very long, or very short, just as you choose to make it. Any questions you would like to ask, I will answer with pleasure, but medically, your physician whom I knew in life will do materially better for you than I can. Trust him and no other.

J. MARION SIMS, M. D.

Q. Doctor, can you help our physician in my case? Ans. I can and do, but it is almost impossible for him to feel my presence, for he is so very positive. If you will make an appointment with me at his office I will try to help him. As he is to leave the city for a few days, you had better see him before he goes.

J. MARION SIMS, M. D.

A visit to my physician the following morning disclosed the fact that he was about to visit Albany to attend the State Medical Convention, and would be absent for several days.

Dear Friends: I never dreamed when on earth that I could come back and communicate with my friends, but I have opened the way and I intend to keep the avenue open. This land seemed grand and beautiful when I passed over, but it took me three days to find out that I was born again.

J. MARION SIMS, M. D.

Doctor Sims: Why did you not investigate the subject when you were in this life?

Ans. "Because, like your M. D., it would have been money out of my pocket to have ever looked into eternity."

J. MARION SIMS, M. D.

At this point a force controlled the medium's hand

making oriental characters, when we asked some intelligent spirit to explain them.

Ans. The Egyptian says to you: "Do not look upon me as a heathen, for out of the crypts and catacombs of forgotten ages are evidences of spirit return as full and complete as you now have. The Orient kisses the western land and in spiritual fellowships says, Excelsior."

ANNIE SEARLES.

I will try to get his name through his own hand. This name came, "MADRI ELI."

He says that he worked with chisel in stone on the borders of what you call the Red Sea.

Hail! Hail! Hail! O, ye mortals seeking after immortality. By the great pyramids and sphinx, by the relics of by-gone ages, by the Pharaohs of our once glorious land, the land of the Pharios and the bright land, by all the past glory of departed ages, we greet you in your land of progress and advanced ideas. But with all your glory old Egypt stands beside you for light and immortality.

MADRI ELI:

LETTER FROM RUSSIA.

By ———.

We are accustomed, when by chance we hear the word "Russia" to immediately conjure up in our imagination a picture of desolate wilds, covered with snow and ice, where people live the whole year round wrapped up in furs, and in perpetual fights with ferocious bears; a land, in fact, not worth much thinking about, much less seeing; the more so that, as a general rule, one gets nothing to eat but bear-hams, raw fish-eggs, and tallow-candles!

Of course, I don't imagine for a moment that everybody has such a bad opinion of that far-off land, so far off that my letter will take about twenty days, as fast as steam can carry it, to get to Chicago; the very proof of this is in the substantial response made by America in answer to the fearful cry of "No bread!" that was suddenly raised by the peasantry in certain Russian lands, for famine had stricken them. America, the land of liberty and progress, holding out her friendly hand to the poor Russian moujik—what a truly touching picture of "fraternity!"

Now I was asked by the editor of THE JOURNAL, in whose columns these letters are destined to appear, to jot down anything interesting for his readers, and as I know that Russia, especially life amongst the Russian peasantry, is really but little or imperfectly known, I have finally "been moved by the spirit," as the saying goes, to take my pen in hand and have a few quiet chats with THE JOURNAL. Of course when I say THE JOURNAL, I mean one and all of its readers. Although I was requested to send something concerning the religious status of the country, yet to get well at these subjects in Russia, we must first get into Russia, and therefore I must ask THE JOURNAL'S indulgence, if our first conversation together shall be about Russia itself.

Let us take a map of Europe, and we will see a vast space divided off from other "Kingdoms;" space extending from the Northeastern part of Europe, reaching into Asia Minor, and over the whole Northern part of the Asiatic Continent—from the North Polar Seas to the Caspian and Black Seas, from the Baltic to the seas that wash the rocky shores of Japan; these are the general boundaries of Russia. In very truth, something to talk about, for in that land, what nations do not live, what strange manners and customs may we not see, what curious religious ceremonies may we not be witnesses of! But let us not anticipate; and, coming back to our map again, let us find the Caspian Sea. Now, if you look at the Northwest of that great inland salt lake, you will find the mouth of a mighty river, the Volga—"Mother Volga," as the moujik, in his picturesque language, calls it—in truth a mother, for she brings life and livelihood to many hundred thousand men living on her shores, from the town of Tver, eastward of Moscow, right away to Astrakan. This mighty artery, over 2,000 miles long, brings in contact the old Russian Moscovite nations of the Northwest with the mixed Eastern people of the Southeast; its deep and brown waters carry on their bosom, in summer time, splendid river steamers, heavy tugs with their trains of barges, immense rafts of wood, and when winter comes, and a

thick, even sheet of ice and snow wraps up the sleeping river, sleeping after its summer toils, we may then see long caravans of sleighs, laden with merchandise, slowly winding over it, or we may hear the ringing bells of the post-sleigh as it goes flying by with its three steaming, galloping horses, and the "iemstchik" singing a merry song, caring little for the cold, deep waters that are rolling on under him!

Now, let us follow up from Astrakan the course of these mighty waters, and we will come to a large town, Cisran, the terminus of a certain railroad, which goes to Moscow. Let us here leave the river, up which we have travelled (in imagination), on a splendid modern American steamer, lighted by electricity, and let us jump into the train awaiting us, a train whose engine and cars will also strongly remind you of "U. S. A.," and after a short journey of a hundred and twenty miles, we will land at a district town, Kouznetz. Here will we hire a "troika" of post horses, or three horses, harnessed abreast to a species of carriage bereft of any kind of springs, and rolling over most abominable roads for twenty-five miles, mostly through grand forests of pines, we will suddenly see at the foot of a hill, a wood of tall red pines, a large mill-pond, a mill, and two houses, built of logs, snugly ensconced among the trees. Here, dear JOURNAL, is the end of our journey: In the "diggings" of your correspondent, will we rest and chat; here in the heart of Russia, we can more comfortably discuss Russia, and can see amongst "my peasants," as I call them (and whose village we have passed on the road, but three miles away), those curious religious customs which will certainly interest you.

In the heart of Russia, did I say? Well, of course I meant European Russia, for Asiatic Russia is a world in itself—and after all, don't think that I have brought you into heaven knows what kind of a dismal place; true that I have ten verstes to go to get to church and twenty-five to post office or doctor, yet we do not live in eternal snow, neither have we to satisfy our appetite with bear-hams and tallow candles. Russian hospitality belongs to the old fashioned kind, the hospitality which is fatal to "fatted calves" and makes serious holes in the provisions of the cellar and the larder—in two words the "hospitality of the patriarchs." Well, naturally, we do not offer to wash the feet of a welcome guest, but we meet him at the outer door, with bread and salt in our hands, whilst the mistress of the house pours him out a stiff glass to refresh him from his journey. So, Mr. Editor, imagine that you have gone through that ceremony, and that we are now sitting before a blazing fire of pine logs—for it is winter, and though in imagination we have travelled in summer time and over a roundabout route (because easily found on the map), still we must come down to reality, and confess that since the 16th of October, deep snow has covered all the land.

But we won't care for snow, and cold, and howling winds, that make the pines bend and break, nor the fearful "blizzards" that now and then come to remind us that we don't precisely live on the island of Madeira—we are accustomed to all that. We march out in all weathers to trap white hares, and an occasional fox or two. But as you are here, we will leave guns and traps, and lighting a cigarette of mild and sweet-scented Turkish, sit down and chat in earnest.

I want to begin by telling you that I have a particular dislike to those travellers who tumble into a country where they remain about three months, learn to say "how d'ye do" in the native tongue, and then go home and write a book about the customs and manners of the said country. Now, dear JOURNAL, that is not my idea of describing a country. One must live amongst the people, that is to say, the middle and lower classes, to get at the true heart of the country; one must live sufficiently long to acquaint oneself thoroughly with the language, with the literature, with the religion of the land. This rule applies particularly to Russia, which, although a European power, has still retained so many customs of the middle ages, has so much Asiatic in it, that it

stands apart from the remainder of the Old World. And in fact, were I not a subject of the Great White Czar, as the Easterners call him, did I not live really amongst the people, did I not try to live with them, to elevate their moral capacities, to be of use, in a word, I would never have attempted to send you even these rough sketches of Russia and Russian life. As I am a daily eye-witness of all that I shall describe, you may be assured that the manners and customs briefly put before you are accurately delineated, and perusing my letters you will get a better insight into Russian ideas, than many a far-famed traveler has picked up, rushing through the country; ideas, manners, customs that are even imperfectly known, or not known at all, to many inhabitants of the larger towns or the capitals of Russia.

But, as I have already said, I must acquaint you with what Russia is as a country, give you a general view of the land, and having thus made a frame for my chats, I can put one picture after another in that one frame, and thus while away a pleasant hour for myself, being sure that I am giving something new to my readers.

(TO BE CONTINUED.)

RELIGION—INSPIRATIONAL LECTURE.

By MRS. M. KLINE.

It is needless to say that man is by nature religious, for, if it were not so, there would never have been any religions for his exercise, to soothe and feed his ingerming higher attributes which we term the religious nature of man. Then too, it is a necessary force for civilization; but it does not include all truth nor all duty, and it does positively need antagonism especially that of vigorous, scientific and philosophic infidelity. This, to keep it from running civilization down into ecclesiastical bondage, and to prevent the crimes it would otherwise commit. The black marks on nature's canvas made under the ruling force of vain ambition misnamed religion, suffice to prove that said opposing elements are needed and are the God-appointed sentinels that guard religion, spur her on to duty and keep her in her place. Although it must be done by combat, yet is religion absolutely necessary, for it is the cohesive and binding force in society. Irreligion has its niche to fill as an emancipating and disintegrating force. It is also needed for contrast and comparison.

The true religious element may be likened to the granite rock which underlies all other strata, and from which, in one sense all others are formed by the action of the elements, wherefore you are admonished to build upon the rock. The constituents of nature's machinery and productions can all be traced in the mould of the human family; and again, the same constituents reflecting man's composition and inter-relations, are foreshadowed by the forces active in nature, and which are demonstrated in results, by the governing powers of each economy from whence the essential portions of force coöperative with the materials, are derived. All this is proof positive that man is immortal and by reason of his immortal nature and relations, is religious. But let us consider granite and its two principal ingredients—feldspar and quartz. Now the first is the adhesive element which is distributed so widely in various forms and is the basis of many rocks, and in its presence in clay, shells, slate, etc., one-half the basis of every fertile soil. So is the principle or attribute of love in man. It is life itself and is, must be, the basic force of all other forces. It is the adhesive element in man and in connection with wisdom; the other principal force, does the grand work of individual and general advancement. Wisdom is the quartz, the disintegrating element which decomposing, is formed into sandstone and finally into sand. It is the other half of the fertile soil. Not only that, but it induces the formation and governs the growth of all things that have form. Clay symbolizes adhesion. Then let us call religion the needed element in the base and superstructure of all that is accomplished by men and through them; but excess of this adhesive force would be as detrimental as any other excess, hence we have the shifting sands that symbolize liberty, free thought, infidelity. Now we do not wish an excess of these, for an excess of adhesiveness or liberty produces barrenness be it applied to the mental, moral or physical soil,

the results are the same, while both in due combination result at once in the fertility that make the valleys bloom with fragrance, and is felt in the grandeur and durability of the icy peaks that lift up their heads among the stars, and control the courses of the winds and rains in a manner as essential to fertility as the constituents of the soil, although they seem as desolate as the sod of the valley itself. These two principal elements are as necessary to man's and the world's progress, as to the outer form of things; but religion is and remains the adhesive power, the only one capable of insuring unity among men in the promotion of moral and spiritual ideas. Yet diversity was desired, needed and had, because of the implanted variety of powers and possibilities that needed and do constantly need to be called out for development. It is due to opposition and diversity that the world has always had a religion that served the divine purpose. Although men labor with perverse motives, God rules supreme, and as he calls all things into being in the order of degrees, man included, so, even so does he develop all things in compliance with his own plan, by aid of his own methods and in accordance with his own rules. But you say, "Then why is there so much wickedness, strife and misery?" We say it is all needed for the sake of contrast and correspondence. Yet, the one purpose of religion is the unification of thought, the promotion of peace and good will among men. This is the bright side of it. The dark side of religion is sectarianism, but the results are governed by a higher power than man. Men as God's servants, are spurred on to duty in diversified ways, to carry all parts forward as God decrees, and so adduce proofs that God's ways are verily very unlike the ways of man. God's purpose is general progress; men would fix limits if they could.

The different motives of men cause them to labor for certain results, but the results are as God willeth. For instance, Faust invented types to print the Bible, and now estimate the value of printing! It was to overthrow, not to serve religion that science and philosophy have been so ardently studied, but they have not had the effect that ambitious men desired; instead, all their ambition has resulted for general weal and the rendering of religious enigmas thus became possible. So with the alchemic search for the philosopher's stone; it was the means of introducing chemistry which is still in its infancy and great results will soon reward the ardent students in that line.

The search of the astrologers after the hidden clue of human destiny, resulted in the afore-time undreamed of glories of astronomy which bring the wisdom and power of the Creator expended in the universe, to man's view and understanding, as the natural mirror of the elements, from which the telescopic views of universal immensity are had. Now in connection with religion, be it considered that the illustrious triumphs of the cross can be multiplied to eclipse all other triumphs now and always; also, proofs can be adduced in this, that too often motives have little to do with results; but that all is governed by Divine Wisdom to give the world examples and contrast, all to spur men on to nobler service.

Many hard toilers have been made the special factors in the hands of God, to lay some needed economic foundation in religion or in politics. They died unrewarded and unappreciated by the people of their day, but as the harvest grows from their seeding, and their toil is seen by those who build upon that foundation and reap the benefit, then are they lamented and prized, and the fruits of their labors do follow them. How many of the world's great monarchs have steered the ship of state through troubled waters and died ere they reached the harbor of their safety; but they are in their kingdoms on high. How many who received, declared and defended God's truths have perished, victims of the cruelties and prejudices of their fellowmen. Some of the world's brightest intellects were cut short in their activities and made the victims of the ignorance they strove so hard to dispel. Men and women who by the help of God's spirit have striven to extend the limits of human knowledge, but were cruelly put to death for it, stand as prominent factors in civil and religious history. They furnished the key to the usual arrangements of battle that always followed to prove to man God's disapproval of such conduct. From the earliest dates has it been true, in the church especially, that hypocrisy was the homage vice paid to virtue. Look up the records and be convinced of this fact. The intellectual endowment of the male sex, their sceptical common sense, their positive force and indomitable will, would ignore the feminine theory of virtue which was taught and established by Jesus, and which has been promoted in the church by the influence and power of woman. It is seldom that the man who preaches has arrived there and does his full duty of his own choice; but it is his mother, wife or sister who has retained his intellect by some fee of affection, to act as her strong attorney and as the people's attorney in pleading for their salvation, and leading them into the paths of peace and duty. And, when the last struggles are over between the contesting

masculine powers and virtues, and men behold the true purpose of religion, then these same feminine virtues will be greatly needed to soften the asperities of the world. Yea; when the masculine power has conquered in one sense, the feminine virtues effect the unification, for which all strife and conflict were had in their diversified ways. This furnishes proof conclusive, that the feminine element is love, peace, good will and that love is life, light and in short, the true basis and superstructure of religion; the adhesive power which enables man to learn just how God brings order out of confusion, by the use of all force employed so complexly, to create diversities and agitation to so insure growth and improvement. So harmony is brought out of strife when the proper level of development aimed for, is reached.

These transformative labors are inexplicable in part, as long as they are only partially understood. Therefore growth and development; thus the ability of receiving and understanding the lessons of life from all sources, is what puts away all the miraculous and supernatural, and shows men that all can and will attain to those heights where they can see all that is done, to be in accordance with, and a result of the laws of and over the active forces composing each deed for exercise and improvement. By a partial knowledge of things is inferred that there also is only a partial knowledge of duties seen rightly, and so it happens that even friends do sometimes unintentionally and unavoidably disappoint the just expectations of their friends. Then it arouses an angry or aggrieved feeling which is only removed when both parties are by development enabled to understand things rightly; for then they see that really the fault was on both sides, yet ignorance blinded each party to the fact. Two contending parties are never both all right or all wrong, and it is of importance to note this, that when persons are under conditional pressure, trifles are magnified to their view and changes for better are made as fast as parties who feel injured resolve to be contented to let the Lord do the regulating in his own way, and thus cast from them all feelings of ill will toward anyone, and instead, cultivate good will toward all. Consider that all things are governed by immutable law; that the aim of law is the greatest good to the greatest number and it shall be and must become the aim of all social and political institutions.

Consider the value of religion in the world. It is a part of man and therefore cannot be lightly treated; but it cannot remain stationary; it must progress with man lest it become an icy encumbrance of the soul instead of food and sunshine for it. Sectarianism has given the infinite blessings of inspiration a decent burial and a magnificent mausoleum and it does not wish to be troubled with its ghost; wherefore the bright sun of righteousness will leave the heavens of conventional religion, has left it to a great degree already and is settling in its full power over those who are receptive to its warmth and influence. This is realized in effects, for which reason the defenders of conventional religion seek to crucify God's true servants as of old; but this cannot now be done, and why? Simply because these workers for their own glory, served God and man, heaven and earth just as God had need of it, to prove to man that motives and results differ, because God does the directing.

There has been a great deal of praying, especially in the last fifteen centuries. The force accumulated and the developments wrought by prayer alone, are so great that no man could compute them; and these improvements are fully and justly accredited and stand as a powerful defense for the people, prohibiting them from such ill committals in these latter days, as would mar the bright curtains prepared for the changed play to be placed on the world's stage. Prayer is the motor by which the latent powers are brought out. Nothing brings out and strengthens energy as does sincere, earnest prayer. Upon energy force for activity is lodged, then results follow because they must. Wherefore, no one should neglect this duty which they owe to God and to themselves.

The records tell you of many worthy and otherwise active people, who, in their dying hours had thought themselves of how they had spent their lives and realized keenly then that they had grossly neglected the exercise of the better part of themselves, because they did not pray nor devote any time to religious thought and practice. They saw then when the senses were quickened as they never were before, that the motor of true success in life had not been pressed into use by them, namely prayer. Prayer has been made use of in the churches and it has done its powerful part for human elevation and is justly accredited. Those who are about to change worlds realize all this as they approach the other station. Those who remain and bemoan their bereavement do not doubt at that hour the continued existence of those whom they adorned and are parted from. The love of God in them for their own is very active then. They know that love and life are synonymous, because both of God and eternal. They know that they

emerged from the bosom of infinite love, and by reason of that power in them they will live, love and enjoy the Good Father's bounty forever. And again, a mother at home can ward off injuries from her absent children by prayer. When anxiety concerning them settles upon her, she seeks relief in prayer. She knows, too, how to pray and messengers execute her expressed desires and form a fortress of protection around those who, at that very time may be threatened with danger.

Religious processes for improvement have always been very laborious; but when the present sifting and separating process is over, true religion will don her royal dress and sway the sceptre of the King of Righteousness, and love shall sparkle in the elements, peace fill all hearts and prosperity be so great that all people will realize the love and beneficence of their Heavenly Father; and in that day the unification of all religious opposition shall be accomplished, for all shall see now each part had its uses for Divinely planned specific ends, and that verily all was good indeed. We are glad that the time has come that religion's labored chapter can be read to and by mortals; also the story of creation in connection therewith. The seven spirits of God went forth into all the world. They represented the diversity of life and the gradations of life. The wordly spirit was first to exercise his power. The basis of a pure, ever-enduring religion had to be laid in accordance with the rules of creation and the rules of the creative masters presiding over each part; hence, the world has heathenism. It is a true type of natural man. Do not all men and women prior to true spiritual development, worship idols of some kind? Then be they of ancient or modern birth, so-called heathens or Christians, they are marked as they are in truth and receive their supply of mind support as they put forth demand by strong desire.

THE ROMAN CATHOLIC CHURCH.

THE JOURNAL has never hesitated when the occasion demanded criticism of the policy and action of the Roman Catholic hierarchy, to speak plainly on the subject, nor will it hesitate to do so in the future; but it has no sympathy with mere unreasoning, indiscriminating abuse of the Catholics or of their faith. Moreover it is always willing to give Catholicism full credit for whatever good there is in it or that results from it. It cheerfully makes room for the following editorial article from the *Christian Union* which a friend of THE JOURNAL wishes to see reprinted in these columns:

The crusade of the polemical Protestants in this country against the Roman Catholic Church is saved from being a crime only by being a folly. The *Christian Union* represents an extreme type of Protestantism. It believes and teaches the absolute right of private judgment; that the final authority for every man is in himself; that if he accepts Church or Book as his guide, he must accept it for himself, and therefore its authority over him is an authority self-accepted and self-imposed. Our position respecting the Roman Catholic Church is not, therefore, one of ecclesiastical sympathy. Whatever other offense may be laid to the charge of the *Christian Union*, it cannot be charged with High Church principles. It is as a representative of what its critics would regard as extreme individualism in religion that we gladly recognize the spiritual and political worth of the Roman Catholic Church in the United States. The pugnacious Protestantism which attacks that Church as a modern Babylon, a Mother of Harlots, a Man of Sin, and an Antichrist, is the last remnant of that sectarian spirit which a century ago excommunicated a Scotch Presbyterian mason for helping to build an Episcopal Church, and refused Alexander Campbell shelter from the storm because he was a Baptist.

What would the polemical Protestants do? Have they ever seriously reflected what would be the condition of the United States if their warfare were to succeed, if the Roman Catholic Church were to be uprooted, and every Roman Catholic church were razed to the ground, and every Roman Catholic priest were exiled?

There are, in round numbers, ten millions of people in the United States whose spiritual sympathies are Roman Catholic. The Roman Catholic Church furnishes these people with all the religious instruction and inspiration which they receive. If they did not attend mass, they would exercise no religious reverence; if they had no rosary, they would offer no prayers; if they had no father confessor, they would receive no moral instruction; if they had no priests, their marriages would be civil contracts contracted before justices of the peace, and their dying beds would be unvisited by the consolations and the hopes of the Gospel. Let it be granted that the secret method of the Confessional offers opportunities for immoral instruction, and that there are immoral priests to take

advantage of these opportunities; that Pater Nosters and Ave Marias are not always true prayers; that worship at the mass is sometimes superstitious and often conventional; that the laity do not always distinguish between adoration and worship in their prayers to the saints. Let it be granted that the Roman Catholic Church is not progressive; that it often arrests rather than promotes spiritual growth. Nevertheless, who will say that worship at mass is not far better than none; that Pater Nosters in Latin are not better than prayerlessness; that it is not better to go to the Confessional than to go through life without any religious instruction; that adoration of saints is not better than atheism?

Can a Protestant campaigner furnish for these ten millions of worshipers a substitute for the Church which he desires to destroy? Can he get the attendants on mass into his meeting-house? After he has abolished the Confessional, will those that attended it come to his preaching? When the Pater Noster is silenced, will the voice of extempore prayer be heard in its place? The polemical Protestant cannot get his chambermaid or his gardener in to family prayers, and does not often even try. The Roman Catholics are in our households; some of them in relations of intimacy with our children. Yet we rarely attempt to pass over the intellectual gulf which separates us from them, and we still more rarely succeed. Not infrequently their conscientious devotion shames our spiritual carelessness, and we are forced to acknowledge that they can impart to us of the spirit of self-sacrifice as much as we can give to them of the spirit of intelligence and independence.

It is, however, as a political organization that the polemical Protestant attacks the Roman Catholic Church. He figures out that immigration and the natural increase of population will, in another century, hand this country over to Roman Catholic control. He even imagines the Pope transferring his residence from Rome to Baltimore or St. Louis. He warns us of the undying hostility of the hierarchy to the public school and to free institutions. He is always able to cite respectable Roman Catholic authorities in defense of religious prosecution, and his lurid imagination pictures the re-establishment of the Spanish Inquisition and the *auto-da-fe* on our soil, or a re-enactment of a Netherlands campaign or a Day of St. Bartholomew.

History does not justify these fears. The religious persecutions of the Middle Ages belonged far more to an epoch than to a church—an epoch which trusted to the deterrent rather than to the remedial elements in punishment, and did not distinguish between crime and intellectual error. The wise man will remember that others as well as himself are living in the last decade of the nineteenth century, and will adjust himself and his actions accordingly. The real dangers which threaten American society are not from imperialism, in either church or state. They are from anarchy; from contempt of authority and impatience at control; from demagogues flattering democracy, enthroning its passions and dethroning its conscience; from greed and appetite rampant and uncontrolled; from the tens of thousands of saloons, not from the churches—of any denomination. The polemical Protestant inveighs against the control exercised by the priesthood. Has he ever considered what would happen to this country, especially in our great cities, were there no such control? what dangers would ensue were that control weakened any faster than a power of self-control is developed to take its place? The abolition of the Roman Catholic priesthood in any one of our great cities would be almost as perilous to public peace and order as the abolitions of the police. We are inclined to think that we could dispense with the police more safely than with the priesthood. The church is the great conservator of social law, and, if other churches are doing a larger work of education, than the Roman Catholic, no other church is its peer as a public guardian, because no other church has so won the respect—sometimes the fear—of those who, but for the wholesome restraints of religion, would threaten the integrity of society. What the abolition of the Roman Catholic Church, except by the substitution of another in its place, may do for a democratic society the French Revolution has demonstrated.

There are priests and ministers, just as there are ministers and ministers; we gladly honor both the person and the work of such men as Cardinal Gibbons and Archbishop Ireland, and offer them our Christian fellowship, and welcome whatever measure of Christian fellowship their peculiar tenets allow them to extend to Christians who acknowledge no allegiance to the Pope and no ecclesiastical authority in the Church.

WHILE there are 30,000 unemployed men going about the streets of Chicago hungry, according to report, the farmers of Illinois and Iowa are writing letters to the Chicago papers complaining of a scarcity of help, and quoting wages of eighteen dollars and twenty-two dollars a month and board. It is safe to say that for all that, unemployed help will continue to accumulate and suffer in the cities.



WAITING FOR MY OWN.

Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays;
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits of tears.

The waters know their own, and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

Yen floweret nodding in the wind
Is ready plighted to the bee;
And, maiden, why that look unkind?
For lo! thy lover seeketh thee.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

- BOSTON GLOBE.

THIS is the era of the heavy-weight athletic young woman, who walks abroad with the swinging tread of a grenadier, shoulders erect, chest expanded, and head held high; a young woman who thinks nothing of a ten-mile walk, and is altogether a new type of American independence, says the *Boston Post*. She is the evolution of the modern collegian. Higher education has done it all, and before we know it we shall have raised a race of Amazons, and the girls of Laselle and Wellesley will be challenging the boys of Yale and Harvard in rowing and racing and football athletics. Professor Bragdon of Laselle Seminary is authority for these facts: Since the opening of the seminary in September up to date, forty-two young women have gained 9 pounds or over; three, 14 each; two, 16; one, 19; one, 20; one, 22, and the record breaker has gained 28 pounds in a little over four months. The featherweight of them all weighs 81 pounds, and the heaviest plump 167, and they are the healthiest set of girls in all New England. So much for calisthenics, athletics, physiology and hygiene in the curriculum of higher education, for Laselle specializes health and avoirdupois even above Greek and Latin as important points of culture. It is to Laselle we must look to controvert all lingering prejudice of the debilitating effects of higher education.

WOMAN'S work in behalf of the World's Exposition is actively prosecuted in every direction, with results that are creditable and encouraging, says the *Chicago Woman's News*. The great Exposition will mark an epoch not only in the world's history, but in the progress and advancement of women in the practical and material fields from which they have been so long debarred. The influence that is here culminated will vivify the nations that are in unison through the spirit of enlightenment and be felt in those lands where women sit in the bondage of darkness and ignorance. The women of Japan, Turkey and the islands of the sea will be called upon to contribute evidences of their skill, and this incentive with the dim conception of the purpose and object may be the beginning of a rift in the cloud that has covered them with its gloom for ages.

Dr. John E. Owen, medical director of the Chicago exposition, in compliance with a request from the lady managers, has promised to put women upon his staff and allow them to rank in all respects equal to men in the exposition hospital. There will be also a hospital in the Woman's building fully equipped with physicians and trained nurses.

THE girls of Smith College have organized a legislature, and, under the direction of one of the professors, they have been discussing some of the practical questions which should be handled by the legisla-

tures of the States, says the *Chicago Inter-Ocean*. At the last meeting the subject of grade crossings was taken up, based on the report of the commissioners, and a number of speeches were made showing much information on the question. There are a good many Chicago girls at Smith College, and it may be that they can furnish the city council a solution for this vexed question in Chicago when they come home for the vacation. It is certain that it will not be settled before that time, and it is equally certain that our aldermen are in need of information.

LADY BLANDFORD, the divorced wife of the British duke of Marlborough, has applied to the divorce court to compel her late lord and master to increase her alimony in order that she may properly educate the young marquis of Blandford, son of the duke and herself, and heir to the Marlborough dukedom. If the order is granted it will probably compel the duke, who married Mrs. Hamersley, of New York, widow of the late Louis Hamersley, to ask his American wife for a fresh installment of American money.

A NEW organization of women in San Francisco styled the "Doctors Daughters" is devoted to the relieving of the needs of poor people that are in distress on account of illness in the family. There are about forty of the "daughters," with a following of about two hundred associate members, devoted to the work of raising funds and distributing them by personal visitation among the deserving sick poor.

OF the twenty-five patents taken out by Mrs. Martinot, the inventor, five have been patented in seven countries. She is very dexterous with her tools, makes her own models, and has invented, among other things, a gas stove, an ice cream freezer, a steam washing machine and a clothes dryer. This contradicts a frequent statement that women do not possess inventive genius.

The National Congress of the Labor Party of France, recently held at Lyons, has instructed the labor representatives in the French Parliament to propose laws making women eligible as members of Courts of Arbitration, the decisions of the latter to be final, and authorizing trade unions to fix wages in their respective cities at rates to be recognized and upheld by the authorities.

ONE-THIRD of the women of Germany and Austria are said to support themselves and half of those who are married help in gainful occupations.

A PSYCHOMETER'S EXPERIENCES.

[CONCLUDED.]

A gentleman once sent a sealed envelope to a friend of mine asking him to procure a reading of its contents from me. This friend in turn handed the envelope to a young lady, Miss A., who had frequently acted as amanuensis in taking down readings. She (watching a favorable opportunity) captured me one quiet Sunday afternoon, and with most impressive manner placed the paper in my hand at the same time admonishing me, "Now Mrs. Eldred do your best." But no effort on my part, or coaxing, or admonishing on her could draw from me more than this bare statement: "The paper looks about the size of a note of hand. Is fraudulent. Looks like a forgery or something dishonest." Here I was stranded, and much to our mutual disappointment the reading had to be sent as it was. A few days later I called at the office of my friend and was handed a letter he had received in reply to reading sent, in which the sender made some very unflattering remarks about myself, broadly hinting that the use of my eyes had been of material assistance to my psychometric powers. My friend also showed me the original letter, and paper enclosed for reading. In the letter the gentleman said, "I enclose a paper which I found on my table this morning; ask Mrs. Eldred to psychometrize it. On the table (about the size of a note of hand) was written a quotation with the gentleman's signature below. I will leave the reader to place the dishonesty, bearing in mind that he had not found the paper but had written it, and had placed his own signature under a quotation. Another time a gentleman gave a letter to the same young lady asking her to procure a reading of the writer. When it came to the reading Miss A. and I had quite a wordy contest over the matter. She thought I was reading the recipient

of the letter, and I thought I knew what I was about, and was reading the writer. She kept saying, "You are reading Mr. N.," until I reminded her that I was the one doing the reading, and so silenced her protests. Among other pertinent things I said "he is a writer and journalist, very critical. I feel as though he were looking at me through a microscope." I felt antagonized all through the reading and finally I gave it up saying, "I feel like a bug in a collection and I won't be fastened up here any longer under this man's glass." When I tell you that I was reading the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, perhaps you can judge of the correctness of the reading as well as I can. On one occasion I came home after a short absence and found that a stranger had called on me while I was away, and had left a letter from her husband asking if I could tell her anything about him. She had heard nothing from him for five months and feared he was dead. For once I said no. "When it comes to hunting up lost husbands I really think I must draw the line." But the poor woman must have worked upon the sympathies of the family for contrary to their usual custom they said, "Why don't you try?" and Miss A. hung around coaxingly, and with soft blandishment said, "Now Mrs. Eldred you always do everything, I know you can do this." So again I submitted and held the letter, but without a particle of faith in my powers. I finally wrote the lady saying her husband was not dead. Had been sick. Had moved. Had been unfortunate about money. Had written a letter which she would receive in a few days. I do assure you I felt like an imposter, so unlikely did it seem that I could be right, and my mind was relieved of a load when a few days later, the lady called to tell me that she had received the letter, and everything I said was true. After this I recovered my self-respect and felt less like a humbug.

This was the first but not the only time of my locating absentees. At a much later date a lady whom I was treating, came to the office one morning as usual. She said, "Can you tell me where my husband is this morning?" (I had never seen the gentleman). I took her hand for a moment and began describing a mountain side, a house, a road, a mine. I said, "He is at the mine. Has some men at work. I see a stir all around. Everybody is busy." She said in a tone of disappointment, "For once you are all wrong. I received a letter from my husband this morning, and today he will be in San Francisco to meet some parties on a political matter." Of course I thought she ought to know, and said nothing, but to my surprise a few days later she told me that after all I was right, everything was as I said. After writing her, he had unexpectedly changed his plans and gone to his mine (which he had not been working). Was this mind reading, clairvoyance, or hypnotic suggestion?

At the time of this incident which I am about to relate I had begun to have some boldness and opinions of my own, and had declared that it was not necessary that I come in direct contact with anything real. I had experimented in different ways and had successfully read persons, holding in my hand the name written by another party. It was during a visit to Minneapolis upon one quiet Sunday afternoon a gentleman said to me, "I wish I had something for you to psychometrize," (meaning a particular something). He left the room and upon returning placed a paper in my hand. I will give only a brief synopsis of the main points in the reading. I said: "This is black and gloomy. Something the matter. Somebody killed." In answer to a question said, "I think he was not shot for I see a struggle. I think he was struck." "It is for robbery. A gang of three or four men. One man did the killing. He is not far away. Murderers live not far away. Have not left the city. One man more prominent, he struck his victim. Other men stand a little way off. Murderer stout, rather stocky. Hat pushed back, face broad. Blouse shirt, not dressed like a gentleman." "Police are looking too far away. I think they live on same street further out. Murderer has no family. Murdered man is taller, has wife and I think one child, wears long coat. Fought the men who attacked him. See no car." After I had finished and was told that my friend had himself written the name of a street car driver, Toloffson, who had been murdered about three weeks previously, had never seen the man, had left the room to get the name, I was vexed, because I supposed I had constructed the whole fabric from my imagination, catching the primal thought from the gentleman who handed me the paper.

No arrests had been made at the time. The incident passed from my mind or was retained only as one of the "unpleasant experiences."

This was in August; on the next Christmas I saw the gentleman again. He asked if I remembered the reading, and produced from his pocket the reading as he had written it down, also a Minneapolis paper giving an account of the trial for murder of the Barrett brothers. They were accused of murdering the street car driver whom I had read. One brother Henry turned state's evidence and gave substantially the same account of it, that I did. Two of the brothers suffered the penalty of the law. I was in error in two statements; I saw no street car and I thought the man was struck. My sense of humor is so keen, that it has often saved me from feeling, as I otherwise would, the sharp sting of what I felt to be unjust criticism. As an instance of this kind I am going to relate something which befell me at one time. One day a very nice intellectual looking gentleman called on me mentioning by way of introduction, the name of a friend of mine who had spoken to him of me as a "very good psychometer." He opened the conversation by inquiring if psychometry was my "only phase of mediumship." Now if there is a word which I detest it is the word "phase" so that his manner of introducing the subject was not entirely felicitous especially with the emphasis on the "only." I meekly admitted that that was all I could do. Then he proceeded to say that he was not particularly interested in psychometry. Intimating that he had seen about all there is of it, "wonderful science but old to him." Here I ventured very gently to hint that probably he had not understood my friend, and I was afraid I could do nothing for him; since he did not care for psychometry I hoped in this way gracefully to dismiss him. But he seemed indisposed to go, and insisted that I try the reading. Of course by this time he had paved the way for a failure, but I consented to try. Now I cannot exactly tell whether the reading was a failure or not, as the gentleman himself did most of the talking, entertaining me with the wonderful things done by Mrs. B. and his own wide experience in all such phenomena. He interrupted nearly every sentence to tell me I was wrong almost before I began it, and finally with a most patronizing manner, assured me that he considered me honest but entirely mistaken as to the nature of my "gift." It was not psychometry at all. It was only mind-reading. He told me as a proof of his own good judgment that he had tried to impress my mind, and make me say what he wished me to say, and found that he could do so. This brought out the fact that he had been slyly trying on me an experiment to suit himself. In response to this I told him that had I understood in the beginning that he wished to conduct such an experiment in thought transference with me, I should have been as willing to try that as the one which he asked for, because I was aware that I was very sensitive to thought impressions. But so assured was he that he was right, and that as a psychometer I was a complete failure, that his parting words expressed regret that he should feel called upon to report the interview so unfavorably to my friend. The whole thing looked to me so inexpressibly funny that I restrained my vexation with comparative ease. The conceit of the man, his blandly condescending manner, his entire unconsciousness of his own unfairness, the ridiculously scanty material upon which he had based his opinion, all proved too much for my love of fun, and the circumstance was put upon record as "A very amusing incident."

An instance so full of humor comes to me while I write that although not myself the "Star" in this "Comedy of Errors" I venture to relate it, in the hope that the lady who took the leading part, will pardon the liberty. Mrs. H—(herself psychometric) had invited me to meet a friend visiting at her house. It was to be a momentous occasion as the lady visitor was still of the "unconverted" and I was to demonstrate to her that there was "something in it." Miss A. was to accompany me, and ever solicitous that I do honor to myself and the cause. Just before starting she put a letter in my hand remarking, "You know you always do best after making one or two readings." The letter was from a man of some note, and I made some startling disclosures about his private life. I endowed him (psychometrically) with a wife and children across the ocean, while in this country he passed for a bachelor. My reading seemed so improbable that we decided to take the letter, and try Mrs. H. with it; so I put the letter in my pocket,

and after I had read until tired, we seized an opportunity while Mrs. H. was absent from the room, to explain to the company about the letter and I handed it to Mr. H. to give to his wife. This he did, installing himself as master of ceremonies. After the first sentence I feared what was coming, but kept silence. She began "This is a lady"—every one looked surprised—"tall—dignified—rather cold"—Here her husband gently tried to steer her on to the right track by asking about the gentleman's business, "Gentleman? I said lady, rather perpendicular, I feel uncomfortable—very rigid." Thinking to facilitate matters Mr. H. inquired if the gentleman was married, "I have told you this is not a gentleman. It is a woman—nobody could call this a man." Then in rather extravagant language proceeded—"Fine; everything about her is fine—sensitive—delicate but cold." Everybody moved uneasily and wondered what next. Mr. H. again tried to set her right by asking what kind of family man he was. Mrs. H. was disturbed but firm—"I see no family—I see no gentleman—I see a lady, please don't interrupt the reading. I see with her (symbolizing the character) exquisite china—Egyptian vases. She is tall and dignified." Every one inquired sotto voce, "who is she reading?" Mr. H. faithful to his duty and oblivious of any joke, once more got in a question to lead her to the desired point, but she sailed serenely along unmindful of all except her own symbolic imagery. "I would not like to live with her, too stately—would expect too much of me. Proud, makes me think of Calla lilies." By this time the company had given her up to have her own way, but Mr. H. with a heroic effort interrupted her long enough to ask one more question; "Is this man a bachelor? This was too much for Mrs. H. she scornfully told him that he always spoiled a reading and proceeded on her way by saying "This lady has occult power, very magnetic; must have been an Egyptian, I see the picture of a clear cut cameo face."

In a whisper, "That was Mrs. Eldred's face; I have been reading her." At this denouement the company began to disperse. Mr. H. never found out about the gentleman's family. I do not to this day know if the lady was "converted" but the extravagant idealization in her delineation of me—contrasted with the lawyer-like cross, examination by Mr. H. combined with the mystified looks of the company, made a scene too droll for description. I will leave the reader to find out how she happened to read me instead of the author of the letter.

I will give one more example which has at least the merit of being unique. I will copy it nearly in full as Miss A. wrote it out at the time of reading.

Reading of writings for F. A. N. Paper marked "Apple."

What is the matter with this? It seems strange.

Question—Strange in what way?

It seems as though I were being carried away—uplifted. I do not get any person here. No person on earth at any rate. If it is any one, it is some one not living—and yet I do not find the person in the spirit world. I get no impression of brightness that usually comes with a spirit. I see a vast expanse, a sort of chaotic world desolate and without form. I have the strangest sensation. It is all so unreal and ghost-like; vague figures wander about. It is as though spirits without bodies were wandering about in search of bodies. From this that I hold, I get no person and no personality. If you can imagine a life or intelligence, which has never lived, or known a soul which never had experiences, you will understand what it is that I see. It is like a soul not yet born into a body. It is a being not impressed with thought.

Question—How will that individuality go on?

It seems as though it must have a body. This being is not alone. There are many others. A whole world full are waiting with him for life, for the process of going on. They are not in an unhappy condition. It is the rather an unconscious state. Where is the life, the birth to come from?

I will say that this reading was made from a paper, purporting to be a "spirit communication" obtained through a boy medium.

The genuineness of this reading, as well as nearly all I have given, can be verified, with little trouble by any one desiring to do so. In some instances there were many witnesses, in others but one.

In nearly all the cases, the work was done purely for experiment, and I have violated no confidences in giving them publicity.

ADALINE ELDRED,
Room 33, Central Music Hall,
Chicago, Ill.



MEDIUMS AND MANIFESTATIONS.

TO THE EDITOR: I have inferred from correspondence with some of the members of the American Psychical Society, that they were really in search for the truth. Also, that they have some difficulty in arranging for sances, on account of mediums being very "backward about coming forward." Under such circumstances it seems they must take just who they can get. It is unfortunate for them and for our cause, that they should have met with those who have deliberately deceived them. When a person asks me to whom they shall go to "investigate Spiritualism," I never send them to a materializing medium or an independent slate-writer, for I know if they keep their eyes open they will not get satisfactory evidence.

Of course all these mediums are ready to turn on me and call it an exhibition of jealousy. It is not jealousy. I would be thankful to know that all these so-called mediums were genuine producers of this phenomenon.

I am glad you have published Mrs. Gillett's method. Also that you gave us Dr. Hidden's letter. I wish it might open the eyes of people who are too credulous for the good of true spiritual phenomena. But I am afraid that spiritualistic ostriches will continue to swallow and digest everything that these frauds offer them, stopping only by the way long enough to rail at you for having the courage to expose them. We have a great many good mediums. They do not advertise largely, nor parade themselves unduly before the public. Experience and observation have taught me that it is among such that investigators obtain the best results. Thousands of sorrowing people have been comforted by them. We have an interior conviction that we have really conversed with our dead.

But when some "learned" (?) people visit these mediums, they talk about "double consciousness," and "thought transference," and "hypnotism," and "electricity," and all the other double and twisted terms, until they are so helplessly and hopelessly entangled, they wouldn't be able to recognize a message coming from their own father, supposing they got it.

I have found some people who have entered upon an investigation of Spiritualism, who have agreed to lay aside all prejudice and reason upon what they receive. Others have begun the investigation determined to ascribe all occurrences to other sources than spirit power; and when they cannot name the source, they say they are going to wait to see if it cannot be proven something else. For such the old creeds are good enough. Let them wait. A starving man wants bread, not the philosopher's stone; and when hope, love, joy and friendship are lying in ashes at our feet, we who have sat at the feet of some of our "common mediums" and have been comforted by them, utter a fervid thanksgiving that we have not been obliged to climb a scientific ladder to reach the hope and promise extended to "the babe and suckling." (Not "sucker," mind you!)

Premonition and prophecy offer a broad field for investigation. One may sooner find proof of an intelligence outside ourselves in these instances, than among all the white-robed throng to be found at the dives of materializing mediums, or the artfully arranged writings and pictures which must be produced under cover of darkness and cloth.

But I suppose we need not be troubled. Everybody wants to investigate in his own way, and will receive according to his own capacity. We shall continue to have our doubting Thomases, who, because they can not see and hear, refuse to believe that others are not blind and deaf. And, I am glad to think, we have many others who, though so many mediums may be proven frauds, will cling to the "hope which is within us," because it is born of knowledge. And I still believe that the better way to investigate spiritual phenomena is in one's own home, by and through one's own self. It takes a great deal of time, but if one has not the time to give, he should not be so ready to doubt the word of those who have given it, and have proved to their own satisfaction some facts over which the "learned" are still quibbling.

CLINTON, MASS. EMMA MINER.
Mrs. Miner, as most of our readers know,

is a finely developed medium and inspirational speaker and writer. That a medium has the courage of her convictions and is ready to proclaim them is an encouraging sign of progress. We think our correspondent too sweeping in her implications as to slate-writing and materialization, if she means to be understood as denying such phenomena; although it is a fact that a competent investigator will have great trouble in finding mediums with whom these phases can be satisfactorily established.—Ed.

WHY I AM A BIBLE SPIRITUALIST.

TO THE EDITOR: I am a Bible Spiritualist. I make no apology for this assertion. It is impossible to read the sacred scriptures intelligently, and without prejudice, and not be convinced of the truth of Spiritualism. From Genesis to Revelations we have the fullest evidence of the transmission of intelligence from the world of spirits through appropriate bodily organizations. The prophets through whom the Lord spoke were mediums especially designed for the service. The "Thus saith the Lord" so frequently uttered by them was the voice of God speaking in audible or deeply impressed tones in their ears.

Hundreds of instances could be quoted all through the sacred pages of communications made to man through spiritual intelligences. The Savior Christ Jesus, was a medium; all the facts attested it. His materialized spirit after his resurrection, clothed in his usual garb, with the marks of his cruel treatment on his person, so there could be no mistaking his identity, appeared several times to his disciples, conversing with them, and by actual contact convincing them of his presence among them. What stronger evidence do believers in the New Testament require of the truth of spirit communications. To deny their verity is to deny the word of God which all true Christians prefer to believe. I consider the Bible the foundation of all true spirit communion. True there were false prophets, wizards, witches, soothsayers, magicians then as now. Does that prove that God had not his own intelligences through whom he made known his will to man? Did not the magicians of Egypt produce the same miracles in a limited degree that were obtained through the agency of Moses and Aaron? Did that prove that these men called of God for a special purpose were conjurers or practitioners in legerdemain?

Was not Samuel a seer and prophet to whom Saul the future king of Israel went for information of his lost prophet? Did he not object to going without something to pay for the knowledge, and not until his servant produced a piece of money did he venture to call concerning his missing animals. Did this prove that Samuel possessed a mercenary spirit, that his sole object was gain, that he was in fact merely a fraud, practicing on the ignorance and credulity of the people. Witchcraft has been practiced in all ages, proving conclusively that malicious spirits abound, and are constantly exerting their evil influence on the inhabitants of this mundane sphere. Even Jesus, that mighty worker of miracles, was sneeringly told by the Pharisees that he cast out devils through Beelzebub the prince of devils. Did that prove that Christ was working deceitfully and through the aid of devilish spirits? By no means. It is easy enough to detect the false from the true. There were facts before them and all the people, sufficient to convince the most skeptical were they open to conviction. What Christian believer in the New Testament would deny the appearance of Moses and Elias on the Mount conversing with Jesus; yet they both had been dead several hundred years. Who conversed with John on the isle of Patmos? Twice was John told not to worship him, for, said the speaker, I am thy fellow servant and of thy brethren, the prophets. Worship God. I consider the Spiritualism of the present simply a continuation of the Bible narrative—I might say its evolution. There was great need of this specific form of manifestation. Materialism was rife. Immortality, eternal life, was regarded with scorn and contempt. God in his infinite mercy permitted this development, small in its beginning, but attested by facts which cannot be controverted. Are we not verily guilty in ignoring this truth fraught with such great blessings to the human race? Physical science is unfolding itself continually. Why should not spiritual science have the same opportunity for development? Paul when

brought before Agrippa asked with amazement, why should it be thought a thing incredible that God should raise the dead? Is anything too hard for God to perform?
CHRISTIAN SPIRITUALIST.

THE JOURNAL—MEDIUMSHIP.

W. Whitworth, Cleveland, Ohio, writes: THE JOURNAL is making wonderful strides in intellectual growth. The slate writing experience of Professor Elliott Coues was especially note-worthy. Coming from a trained scientist it has double value. The beautiful story, "Dorothy Spurgeon's Legacy," is exquisitely told. It is a gem. I feel greatly indebted to the author for the pleasure I experienced in reading it. Mr. Underwood's articles on "Religion," were marked with his usual care and ability. My own readings of late in like direction in the histories of ancient Chaldea, Assyria, and of the Medes and Persians, give ample testimony to the truth of his positions. Of equal interest and ability was the review by his wife, Sara A. Underwood, of Mrs. Ward's recent novel. Work from her pen is always well worth reading. Your own editorials keep fully up to their own high water mark of excellence, and surely, I need not say more than that. And so with all that appears in THE JOURNAL. It richly pays for its perusal.

I wish to speak more particularly of Professor Coues's latest contribution, "Experience in Pure Spiritualism." The marked peculiarities that occurred through the mediumship of Mrs. Robinson, are precisely such as were given some ten or a dozen years ago through the mediumship of my brother John's wife, Mrs. Elizabeth Whitworth. She is a trance medium, and invariably gives the prominent characteristics of those by whom she is controlled. It was this that gave my mind its first bent in the line of Spiritualism. In the first circle I ever attended she gave so perfect a representation of a dead daughter as was shown through the last stages of the fatal malady that carried her away; the intensity of pain that contorted the muscles of her face and quivered in agony in her voice, the short, hacking cough, hoarse gasping for breath, and hand pressed to her bosom, that I was more intensely startled than words can express. And so with every repetition of the same control. But still more vivid was the evidence of a son's control. All his boy-life he had been afflicted with cataleptic fits that caused every limb to become as rigid as iron, his face so fearfully contorted that one corner of his mouth was drawn up to his ear, and, with animal-like guttural sounds he would stagger backwards and fall heavily to the ground. No man or woman could possibly have so drawn the muscles by any voluntary action. And yet Mrs. Whitworth's face became so drawn, with limbs hard and rigid, and if not caught by others, not all my strength while holding her two hands, could keep her from falling backwards to the floor. Moreover, my son's voice, in these terrible spasms, was indescribably odd, uncouth in sound and manner of utterance, and his whole figure almost unhuman. Yet in every, to the slightest particular, the entire personality was reproduced by the medium, whenever under his control. And I witnessed it more than a score of times. In addition, I saw her many times impressed as vividly by other forms of character, but to myself the assumed controls were unknown. I shall not dwell on them. The admirable description of Mr. Coues brought this peculiar phase of medium to my recollection, and I thought my own experience in that line might be of interest at this time. I am

Yours Fraternally,
W. WHITWORTH.

WHEN, WHERE AND BY WHOM?

TO THE EDITOR: I most respectfully ask to be informed through the columns of your valuable and instructive publication, as to when, where, and by whom were independent slate writing communications first developed? If by accident, or series of mediumistic experiment?

JOHN S. GALLAHER,
WASHINGTON, D. C.

We are unable to answer this question; and if any of our readers can, we shall be glad to publish their statements.—Ed. JOURNAL.

THE confederation of woman's clubs now represents 150 clubs, some of which contain as many as 500 members. Chicago and San Francisco have the largest clubs, but New York claims the pioneer—Sorosis.

BOOK REVIEWS.

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

Mental Suggestion. By Dr. J. Ochrowski, in four parts. New York: The Humboldt Publishing Company, 19 Astor Place; pp. 369; paper, \$1.20.

This is a masterly work which comprises the contents of four double numbers of the Humboldt Library of Popular Science. The author, a learned physiologist and psychologist maintains that hypnotism and animal magnetism, though they have certain superficial resemblances, are different in nature and the modes of their production, and that the facts of magnetism are incomparably the more wonderful and the more worthy of scientific study. The title of the work, "Mental Suggestion," well marks the difference between hypnotism and magnetism; in hypnotism mental suggestion is not to be thought of, but that it exists in animal magnetism is the task of this author to prove. No student of human psychology can afford to neglect this most able and brilliant treatise—a work original in its method as in its points of view, and possessing moreover the charms of a consummate literary style. It is unquestionably the completest work on magnetism and hypnotism ever written; no author so well equipped for the discussion of the question ever attempted it before. It is a work which all interested in the researches in psychical science should possess, not only to read through, but for reference in the study of the subject.

Jesus in the Vedas; or, The Testimony of Hindu Scriptures in Corroboration of Christian Doctrine. By a Native Indian Missionary. New York, London, and Toronto: Funk & Wagnalls Company; pp. 61; price, 35 cents.

The author of this book thinks he sees in the most ancient Aryan writings an abiding witness to the doctrine of Redemption. His leading propositions are: "The fundamental principles of Christianity in relation to the salvation of the world find a remarkable counterpart in the Vedic principles of primitive Hinduism in relation to the destruction of sin and the redemption of the sinner, by the efficacy of sacrifice, which is itself a figure of Prajapati—the Lord and Saviour of the Creation—who had given himself as an offering for sin from the foundation of the world; and that the self-sacrificing Prajapati, variously described as a Parusha begotten in the begotten in the beginning, as Visvakarma, the Creator of all, coincides with the meaning of the name and offices of Jesus Christ, and that while the Hindus offered sacrifice as typical of the divine self-sacrifice of Prajapati, Jesus of Nazareth is the only person who has ever appeared in the world claiming the character and position of Prajapati, at the same time both mortal and immortal."

For centuries scholars have claimed that the Christian theology is largely a revamp of ancient pagan beliefs. It is now established beyond the smallest doubt that the dogma of redemption by sacrifice, by the sacrifice of gods miraculously born of virgins, formed a part of religions which run back into the hoary mists of antiquity. This for a long time was denied by Christian theologians who claimed that their doctrines had been learned by the heathens from Christian missionaries and grafted upon the heathen system. Now behold a Christian missionary, a native of India, attempts to show that the fundamental teachings of Christianity in regard to salvation are a part of primitive Hinduism. This has been shown by many writers from the time of Sir William Jones to the present, and it has been one of the arguments of the freethinker for the human origin and natural evolution of Christianity. The facts presented by a Christian missionary, may attract the attention of some readers who are not now acquainted with them, and who would not credit them unless given professedly in support of their theological preconceptions.

The Evolution of the Devil. By Henry Frank, Buffalo, New York: H. L. Green, 1892; pp. 66. Price, 25 cents.

Mr. Frank until recently was an orthodox minister. Like most of those of his cloth when they have discarded their theology, and not had time to reach any affirmative convictions, Mr. Frank deems the eradication of the doctrines of hell and the devil from popular thought the most important work upon which he can enter. If this pamphlet could be circulated among the more conservative people of the orthodox sect, it might serve a good purpose, but these are the very people that will not

read it. The essay is well written and the devil is disposed of satisfactorily as a product of evolution. Some of the evangelical ministers are now admitting this—the natural origin of the devil as a myth and it really looks as though his sooty Satanic majesty, whom Theodore Parker called the fourth person of the trinity, would soon be retired from active service in the theological world.

Shorthand and Typewriting. By Dugold McKillop, (illustrated). New York: Fowler & Wells; pp. 123. Paper, 40 cts.

This little work aims to state what shorthand and typewriting are to-day and to give any persons who contemplate the study of shorthand information which will help them. "Almost every good stenographer," says the author, "is beset with inquiries from young people in regard to his profession, and there is no reason why this book should not be utilized in answering some of the questions which would take too much time to cover otherwise." The work not only gives an idea as to the general field of shorthand work, but numerous illustrations of typewriting machines and apparatus of a kindred character.

Nature's Unveiling. By O., Boston: Joseph M. Wade, 1892; pp. 48.

This little booklet contains many beautiful aphorisms which the author who states that he is not a medium in the usual understanding of the term, says "came to me [him] chiefly during October and November, 1891, busy months in a busy life." They contain much wisdom condensed in small space.

MAGAZINES.

Among the leading articles in *The Forum* for March, which begins vol. xiii., are "Political Corruption in Maryland," by Mr. Charles J. Bonaparte, of Baltimore, who explains the methods whereby the politicians of that State have given it an unpleasant notoriety; "Would Free Coinage Bring European Silver Here?" by E. O. Leech, Director of the Mint, who maintains that free coinage would cause Europe to send its silver to the United States, and "Free Coinage and an Elastic Currency," by Hon. R. P. Bland, a pro-coinage article. "Methods of Restricting Immigration" are discussed by Senator Chandler. Prof. David Swing indicates what he thinks the American Sunday ought to be.—*The Chautauquan* for March presents a varied table of contents: "Paul Jones and the Capture of the 'Serapis,'" by John Clark Ridpath; "The First Annexation of Canada," by John G. Nicolay; "The Louisiana Purchase," by Samuel M. Davis; "National Agencies for Scientific Research, V.," by Major J. W. Powell; "American Morals, I.," by H. R. Chamberlain; "The History of a Dollar Bill," by Harold W. George and "Great Speeches by Eminent Men," by E. Jay Edwards are among the leading articles. The editorials treat of "Peary's Arctic Expedition"; "Our Postal Department"; "Is the Church Aggressive?" There are the usual departments devoted to the Chautauqua Literary and Scientific Circle.—The new year has witnessed a most unprecedented mortality among the great men of England. The *Review of Reviews* for March has extended notices of these men. Its principal long feature is a group of character sketches from the trenchant pen of Mr. Stead, in which the late Mr. Spurgeon and Cardinal Manning are characterized and discussed at length, and in which Sir Morell Mackenzie also has a place. All of these men were personal friends of Mr. Stead, and he writes of them in his usual entertaining manner. A very fine new portrait of Mr. Grover Cleveland is presented, as also are equally striking half-tone presentations of President Harrison, Mr. Blaine, Postmaster-General Wanamaker, Chief Justice Fuller, the late Justice Bradley, Chairman Bland, of the Coinage Committee, and the late John Jay Knox. The review of foreign affairs is also fresh and keen.

We have received the first number of the spiritual periodical published in Madrid, Spain, *La Fraternidad Universal*, which succeeds to *El Criterio Espiritista* as the second series of that journal, being the organ of the society of that name in Madrid. This number explains the change in the twenty-fifth year of the publication of the periodical which it succeeds, or rather the name of which has been changed. It gives names of the members and officers of this society, whose name it takes, Garcia Lopez being the president. This society divides its sessions into three parts it seems,

the first being devoted to the discussion of text-books on Spiritualism, the second to philosophical and literary studies, the third to works of experimentation. We wish it success.

The *Season* for April is at hand full of illustrations and all kinds of information in regard to the newest Paris fashions and the most elegant designs in fancy work, needle work, embroidery, crochet, etc. Price, 30 cts. International News Co., 83 and 85 Duane street, New York.

The Banner of Gold is a new weekly paper, published in Chicago, devoted to the Bi-chloride of Gold cure for drunkenness. The editor is N. A. Reed, assisted by C. E. Banks and Mrs. M. Kate Reed. The paper has a long list of contributors at the head of which stands Opie Reed.

Reglamento De La Sociedad Espirita Plummation or the constitution of the Society of that name founded at Tulacingo, Mexico, has for its object the "Study of Spiritism in its relations to the physical, moral, historical and psychological sciences."



Miss Lettie Huntley.

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A Waste of Money but finding it would comfort her, I began taking it. In a few days the bloating began to subside, I seemed to feel a little stronger, but thought it only fancy. I was so weak I could only take ten drops of Sarsaparilla at first. In two weeks I was able to sit up a few minutes every day. In a month I could walk across the room. One day I asked what they were to have for dinner, and said I wanted something hearty. My mother was so happy she cried. It was the

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Free, strong and fearless,
Seeing our way with eyes
Clear, bright and tearless!
Meeting earth's changes with
Faith so reliant
That sudden and bitter, no
Heart is defiant;
Feeling our Father, whose
Guidance we follow, is
Leading us on to a
Home free from sorrow.
When our nearest and dearest He
Suddenly calleth,
While on our crushed hearts the
Heavy blow falleth,
Weakened, helpless and stunned, e'en
The stoutest may falter,
Yet soon we are strengthened, His
Will would not alter!

Rejoice! with the spirits thus
Free'd from earth's power;
Rejoice! for to them it is
Freedom's glad hour:
Released from these limits to
Spaces unbounded,
Where discord hath never in
Harsh tones resounded.

Dear Clara! who first came to
Give you glad greeting?
Was anyone missed from that
Glorious meeting?
O! could you but tell us, in
Accents unaltered,
Of your swift, sudden flight, with
A courage undaunted;

How ready you were for this
Last of life's changes,
How strong in your trust of His
Will, who arranges
All things, in whose wisdom you
Still were relying,
And knew you could trust Him if
Living or dying!

The flight of the spirit, its
Fruil body leaving,
Should give us rejoicing
Instead of deep grieving;
'Tis life, untrammelled, pure,
Sinless, unbounded,
No sickness, no partings, no
Sky overclouded!

We grieve, not for you, but for
Hearts that are aching,
In the sorrow and grief that your
Absence is making;
One spirit is left in the
Home, sad and lonely,
Her comforter must be
The Father—Him only.

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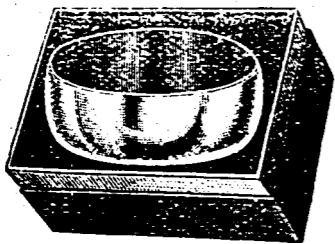
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For lo! the very stars are gone,
Brave adm'r'l speak; what shall I say?"
"Why, say, 'Sail on! sail on! and on!'"
"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home: a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave adm'r'l, say,
If we sight naught but seas at dawn?"
"Why, you shall say at break of day,
'Sail on! sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone,
Now speak, brave adm'r'l; speak and say—"
He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spoke the mate:
"This mad sea shows its teeth to-night.
He curls his lip, he lies in wait,
With lifted teeth, as if to bite!
Brave adm'r'l, say but one good word:
What shall we do when hope is gone?"
The words leapt as a leaping sword:
"Sail on! sail on! sail on! and on!"

Then pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then to speak—
A light! A light! A light! A light!
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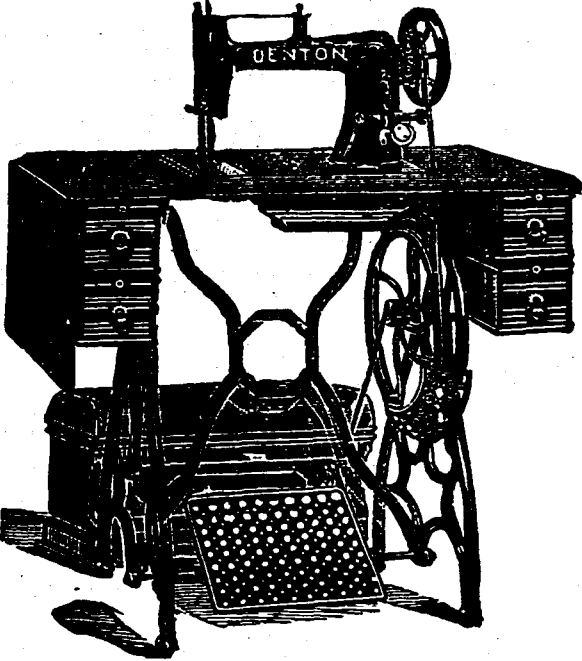
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ABSTRACT OF CONTENTS.

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. s. 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.—Infirmary 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.

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PASSED TO SPIRIT LIFE.

Mr. Charles Hayward, of West Lebanon, Ind., passed to the higher life on the 8th inst., aged eighty-one years. He was a regular reader of THE JOURNAL, and before departing expressed the wish that it should be continued to a daughter and desired her to inform us of his great love for the paper. Ripe in years and experience Brother Hayward has begun life in the next world under auspicious conditions.

On the 13th inst., Mr. Goalman Stewart closed his mortal career at St. Joseph, Mo. "Mr. Stewart was my son-in-law," writes Mr. R. Patterson, "and the teachings of THE JOURNAL consoled him in sickness and smoothed the pathway to the better life, so that he quietly gave up the earthly life as a babe goes to sleep."

DR. CHARLES W. HIDDEN whose bold and able stand for psychical science in opposition to commercial spiritism has brought down upon his head the maledictions of the spiritistic fakirs, has been engaged to open the lecture season at Lake Pleasant camp on July 24. His theme will be "The Psalm of Life." He will probably speak at no other camp this season owing to the pressure of professional work.

The writer of the following letter is a medium. She spent some time at Haslitt Park Camp last season and has in her quiet way and circumscribed sphere been the means of bringing light and happiness to a goodly number of inquirers.

TO THE EDITOR: I am delighted with the paper. I do not say this to flatter, for that is not my nature, to say what I don't mean, but I must say it is the only paper pertaining to spiritual philosophy and science that I could ever read every word of, as I can that, and be interested in it. I am proud to know there is such a spiritual paper published. I am not afraid to show it to the most intelligent of my skeptical acquaintances and shall do all I can to promote its circulation. I know now that my impressions in regard to it in the past were correct and if there were more scientific Spiritualists I don't believe that so much fraudulent work would be carried on as there is. I was very interested in that pamphlet "Signs of the Times," by Prof. Coues, and when I read in the back part of the book the opinions of such men as Heber Newton and others, in regard to your paper, it made my heart glad for I thought I could see signs of the times in the near future of progress in theology. I think you are doing a grand and noble work in publishing a paper that invites the attention of such men, and I can sincerely say I hope the angel world will ever sustain and bless you in your noble efforts. You have said if I had any personal experiences it might be well to send them for publication. I have related often to unbelievers an experience I had at the time of my mother's passing out, that to me was striking, although nothing very remarkable perhaps to others. I have given many little tests of spirit identity to others, but I do not often get anything so demonstrative for myself, although I am impressionable and get a great deal in that way.

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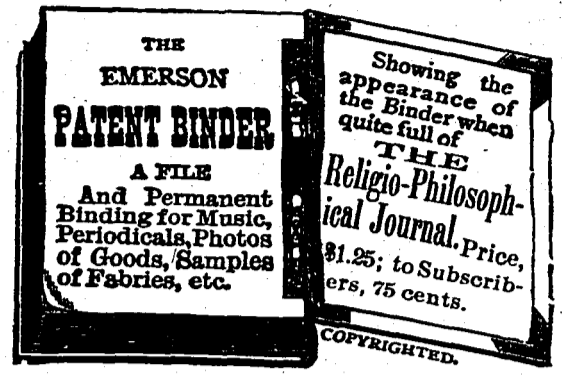
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