THE RELIGIO-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.

LIEUT. TOTTEN thinks Mars may be the site of heaven. A contemporary remarks: If that is true we can all say we've been within at least 35,050,000 miles of the promised land, no matter what may become of us after death."

ALL Europe is quarantined against cholera. Professor Virchow, the noted specialist of Berlin, recently in response to a question as to the probability of the disease visiting America, replied that no one can tell anything about that. "Clear away all accumulated dust and dirt," he added, "and you will be all right." This is certainly advice that ought to be heeded.

REV. J. T. SUNDERLAND in the Unitarian says "that, if the World's Fair is closed on Sunday, it will be the work of the unprogressive ministers and members of the orthodox churches of the country, and their allies, the keepers of Chicago saloons, gambling dens, bad houses, and low theatres, all of which places will fatten if they can only get the Fair closed so that they can have the hundreds of thousands of visitors in the city left unemployed on Sunday for them to prey upon." How much religious zeal is misdirected! How often is immorality promoted unwitingly by those who in the name of religion claim to be its special guardians!

THE JOURNAL has aimed to be fair and equitable in the treatment of labor difficulties. It must now condemn without qualification the arson and destruction of property at Buffalo. Its perpetrators are the enemies of labor and of social order. Labor has the greatest interest in upholding individual freedom and protecting every man in the free and lawful use of that which he owns. The incendiary is the greatest enemy of labor, and as an enemy of labor and society he must be crushed whenever he dares, by overt act, to menace or endanger those rights for which Americans have made so many and memorable sacrifices.

THE right of the single individual who is not a member of a labor union to sell his labor, as openly and as free from violence as the union workman, must be maintained, and cannot be disputed without subversion of every principle of a free government, says the Springfield Republican. And when it comes to the point that the State cannot maintain this right, then the organized state will cease to exist and it will be every man for himself—the Carnegies protected by hired mercenaries and the rest of us nobody knows how. That is the height and depth of this question. It behooves labor organizations, such as that which controls the action of the Buffalo switchmen, to recognize it.

"DIED from the visitation of God," was the verdict passed upon the poor woman who was killed by lightning recently, says the Two Worlds. She had a little girl with her, who escaped with a severe shock. Just prior to the fatal occurrence the girl had remarked to the deceased that she did not like the lightning, and Cowen had replied, "Oh never mind, God has sent it for some good purpose." If the victim had been a Spiritualist we should have heard a deal about the judgments of God, etc.; but probably the comment in this case will be, "absent from the body, present with the Lord." Circumstances alter cases!

SOME of the distinctions of rank which prevail in the European countries seem curiously absurd. A son of the great violinist Joachim, a lieutenant in an infantry regiment quartered at Frankfort, was recently removed from the roll of officers at the request of his colonel because his father took part in a concert at Frankfort. This performance, in the opinion of the colonel, "was incompatible with the dignity of the German uniform." German notions about this subject are somewhat different from those held in the United States, where a violinist's son may become the son-in law of the highest state official and be honored for his talents and his parentage alike.

DURING the Crimean war, a captain in the army had a younger brother in the Seventh Royal Fusiliers before Sebastopol, to whom he was much attached, says the Better Way. One night he suddenly awoke in bed and saw the figure of his brother kneeling in the room, looking anxiously and lovingly at him, through a light sort of phosphorescent mist. He noticed with a horror a wound on the right temple of the head of the recumbent figure, from which a red stream flowed. "The face was of a waxy hue, but transparent looking, and so was the reddish mark." The narrator got up, went into the next room, called the members of his family, and told them what he had seen. On the Monday following, news was received of the storming of the Redan, and a fortnight later a friend brought the intelligence of the brother's death, he having been killed in the attack. The narrator adds that "both the colonel of the regiment and one or two officers, who saw the body, confirmed the fact that the appearance was much according to my description, and the death wound was exactly where I had seen it." The precise time of the poor officer's death is uncertain, for the body was not found for thirty-six hours afterward. The brother's presentiment of what had happened was, however, on the night of the day on which Redan was stormed.

WITHIN the last year or two the discovery has been made that a beam of light produces sound. A beam of sunlight is thrown through a lens on a glass vessel that contains lampblack, colored silk or worsted, or other substances. A disk having slits or openings cut in it is made to revolve swiftly in this beam of light so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel strange sounds are heard so long as the flashing beam is falling on the vessel. Recently a more wonderful discovery has been made. A beam of sunlight is caused to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disk is turned, and the colored light of the rainbow is made to break through it. Now place the ear to the vessel containing the silk, wood, or other material. As the colored lights of the spectrum fall upon it sounds will be given by different parts of the spectrum, and there will be silence in other parts. For instance, if the vessel contains red worsted, and three green lights flashes upon it, loud sounds will be given. Only feeble sounds will be heard if the red and blue parts of the rainbow fall upon the vessel, and other colors make no sound at all. Green silk gives sounds best in a red light. Every kind of material gives more or less sound in different colors, and utters no sound in others. These facts are extremely interesting.

A WRITER in the English Illustrated describing the privileges of the workingmen on the Great Eastern Railway, says: There is an accident fund, to which each of the 5,260 workmen subscribes, a pension fund and a savings bank, optional, and a contagious diseases fund. The institution of the three former is due to the present well-beloved chairman; the latter is a workmen's movement entirely, and an excellent one, not only preventing the members' means of support when most needed, but by removing the risk involved in coming to work when disease is in their homes preventing the spread of infection among their shopmates. The company covers every subscription to the accident fund and pension fund with an equal amount, gives four per cent. interest on savings-bank investments, and supports a science and art institute and technical institute near the works, which has a library of nearly 7,000 volumes. Last, but by no means least, every person in the company's employ has the right to travel once a week, with any members of his family residing with and dependent upon him, to any point on the system at a fare of a farthing a mile.

IT appears from the report of the committee on church work made at the Massachusetts State Association of Congregational Churches, whose meetings were recently held in Springfield, that two-fifths of the population of the State are not church-goers. The reason why this two-fifths of the people do not go to church amount to this: People do not go to church because they can use their Sundays in ways they like better. There are some who would go if they could, but these seem to be few. There are others who are antagonistic, for one reason or another, to the church. Some workingmen express this antagonism, and the members of one union are said to be so depressed by their hard lot as to "have given up faith in the church and in Jesus too." Add to these reasons intellectual dissent from creeds, and positive beliefs which forbid their acceptance, and the list of reasons so far as this Committee recites them is complete. Leaving out this latter class, the disbelievers, the others can be generally classified under the head of indifferents. A large class of non-churchgoers are those to whom it seems that they can make a better use of their time. They have no prejudice against churches, and on the whole a predilection in their favor, with something of a traditional or latent faith awaiting development. These stay at home because they feel that church-going does not pay, intellectually, morally or spiritually.

ANNOUNCEMENT.

In answer to the earnest solicitations of many friends of THE JOURNAL it seems necessary that the statement made last week be repeated that the publication of THE JOURNAL will be continued on the same basis and along the same lines on which it has been conducted in the past.

Mrs. Bundy has been for years a co-worker with Mr. Bundy on THE JOURNAL, and is deeply interested in the paper and the cause it represents. In continuing it she feels that she is carrying out the wishes of her husband and that in this work she will have encouragement and aid, such as his strong spirit can give, to the cause which is dear to him and to her.

Mr. Underwood, Mr. Bundy's intimate friend and collaborator, Mrs. Underwood, whose remarkable experiences have attracted wide attention, and Prof. Elliott Coues, among other strong writers, will continue their valuable work on the paper. All the old contributors, G. B. Stebbins, Wm. Emmette Coleman, Mrs. E. L. Watson, M. C. C. Church and others, may be relied upon to help make THE JOURNAL in the future what it has been in the past.

Mrs. Bundy's name appears this week on THE JOURNAL, which in the future will be under her management. She asks for a continuance of the support of the paper by all its subscribers and friends, promising that no effort shall be spared to keep it up to the high standard which it has heretofore maintained. With the aid of her friends she hopes to make it all that its original founder and all that its longtime conductor could themselves wish to see realized.

GOETHE'S VIEWS OF IMMORTALITY.

In the August number of Sphinx, Ralph Koeber has an article with this title giving many quotations from the writings of this "many-sided" man. Was Goethe a pantheist? He answers "yes and no." He was a pantheist as Lessing was a pantheist and individualist, a disciple of Spinoza and of Leibnitz. Denying the existence of a personal God, while admitting the existence of an impersonal—"überpersonlichen"—immanent Godhood, he still denies the subjection—the absorption of the real, independent individual existence into the "All-One."

Of individuality he says: "So self-sustaining is it, that, in peculiar circumstances its threads of feeling may reach out over its corporeal existence and fore-feeling-presentiment,—nay more, a real gaze into the immediate future, be vouchsafed it." Koeber therefore says that Goethe would have been the last one to explain his vision related in Wahrheit und Dichtung, as a bare deception of the senses, a hallucination, which accident (!) had verified eight years afterwards.

"The conception of our continued existence," says Goethe, "springs out of the conception of activity; for if I work without rest to the end of life, nature is under obligation to furnish me another form of existence, for the present one can no further hold out for my spirit." I have no doubt of our continued existence, for nature cannot spare the "entelichie"—the "monad," the soul—but we are not mortal in the same degree or fashion, and, in order to manifest one's-self as a great "entelichie"—soul, one must also be one."

He seemed to believe in reincarnation as a law of nature, the metamorphosis of the individuality as a means ordered by a right and wise Providence to enable the same individuality to accomplish various tasks and gradually become spiritualized. Every extraordinary man has a certain mission to fulfill. If he has accomplished it on earth in this form he is of no further use and Providence devotes him anew to something else.

Eleven days before his death in conversation with Eckermann Goethen, said: "God did not after the reputed six days of creation betake himself to rest by any means, rather is he still as active as on the first day. To put this solid earth together out of simple elements and set it rolling year in, year out under the rays of the sun, would have afforded him little enjoyment, if he had not formed the plan of establishing for himself on this material foundation a nursery-school for a world of spirits. So he is now continually active among higher natures to attract the lower ones."

READJUSTMENT OF THOUGHT.

The work of revising creeds and readjusting thought to changed mental condition is one of importance. The age is one of unexampled intellectual activity, and evolution is going on along the line of creeds and theories of systems and institutions with a rapidity that appears at times startling, and to many minds, is actually bewildering. The most advanced ideas and the best systems, philosophical, moral, social and religious, which now exist, are far from being perfect or complete. They are all subject to the law of change. None of them in their special elements, will escape modification as man moves on to higher intellectual and social conditions. Progressive minds generally, will concur in these statements.

Intelligent Spiritualists see that their own philosophy can form no exception to the rule. Confident that it includes important truths, with the abiding conviction that among them is the doctrine of continued conscious existence after physical death, and of communication between the people of earth and those who, disembodied, have passed to an invisible realm, yet Spiritualists know that the various contradictory ideas which are found presented in their literature and from their platforms, will require a vast amount of revision and modification before they can satisfy even careful thinkers of to-day, not to speak of those who, in the future, with larger knowledge and a broader view of man and his relations will be more competent to judge as to the truth of theories respecting spirits' mode of life and methods of manifesting themselves to those in the flesh.

Accepting all in the past and present of Spiritualism that is genuine and authentic, recognizing the essential truth of its fundamental affirmations and the value of the services of those who, through evil and through good report, have proclaimed its grand truths to the world, the Spiritualist of the progressive type, with his face toward the east, looks for more light and new revelations of truth. He expects that from a higher altitude, and with a clearer and larger vision than has been possible hitherto, spiritual discoveries will be made which while they shall strengthen the claims of spirit existence and spirit communion may, at the same time, show that many of the conceptions of Spiritualists to-day respecting the Spirit-world, the nature of spirit, the modes of spirit existence and the methods of spirit activity without bodily organs, are very crude, and wide of the truth.

Present conceptions, however inadequate, in addition to their meeting present requirements, both of the head and the heart, bridge the way to and make possible the higher conceptions of the future. Their value therefore is great. It is only when they are stated as finalities, or are supposed, by reason of the long time they have been believed or the frequency with which they are repeated, to be invested with a kind of sanctity, or authoritative character, that they become obstructive to progress. The progressive mind cannot be enslaved by the authority of names or creeds, cannot wear any sectarian label, cannot go "back" to anybody, except for instruction, cannot consent to be stretched upon any Procrustean bedstead, and will not be deterred from seeking for new truth by any taunt of being "wise above what is written." "Upward and onward" is the watchword of to-day's thinkers and workers. Fortunate are they who have profited by the wisdom of the past, but are untrammeled by its dogmas and creeds, and who from the serene heights of unbiased, philosophic thought, see the dawn of the coming day when the truths of all systems shall be united in a grand synthetic philosophy which will include the visible and invisible world, and satisfy the minds and hearts of men.

Professor James says that his investigations have "broken down" for his mind the limits of the admitted order of nature. "Science," he says, "so far as science denies such exceptional facts [as he refers to] lies prostrate in the dust for me; and the most urgent intellectual need which I feel at present is that science be built up again in a form in which such facts shall have a positive place. Science, like life, feeds on its own decay. New facts burst old rules; then newly divined conceptions bind old and new together into a reconciling law." This a statement of an important truth. The mind of the truly scientific man is always open to light and possesses the flexibility to modify its conceptions and reconstruct its theories to make them harmonize with newly discovered as well as with the long and well known facts.

TERESA URREA.

THE wonderful Mexican medium, Teresa Urrea, lately reported to have been condemned to be shot as a witch, is an illustration of the facility with which persons possessed of wonderful power of mediumship or magnetism are transformed into saints, demons, or witches, according to the point of view. La Ilustracion Espirita of Mexico, in its July number, has the following: A paper of Sonora has an item which we copy entire: "The Saint of Cabora—The news to the effect that Teresa Urrea called by the common people, 'Saint of Cabora' (Santa de Cabora) had been put in prison and conducted to this place, circulated with as much rapidity as if it had been a report of a rise in silver. The interest of the peaceful inhabitants of Guyamas to know her who for such a long time has been the subject of conversation and newspaper sensational articles, was immense as may be supposed. Yesterday from a very early hour an immense crowd, composed in most part of natives—Indians—went to Aurora with the object of presenting their homages to Santa Urrea; some went upon the hills to see the coach containing her from a distance. At last the carriage reached Aurora, and the Indians knelt down on both sides of the road praying. The passage of the "inspired" girl through the streets was a real triumphal march. At all the street-corners, considerable groups of people of all sorts craned their necks to see the saint. The carriage containing her was followed by the Indians, who had gone to Aurora. Owing to the intervention of the police, the house of Senor Gaxiola, where Senorita Urrea was a guest, was not invaded by the crowd." EL ESTUDIO, a paper in Hermosillo, has the following: "The Saint of Cabora—On the 2nd, Senorita Teresa Urrea, accompanied by her father left this city going in the direction of Nogales. During her stay here a great crowd was always about the house in which she was received as a guest. The Governor was compelled to take energetic measures to restrain the curiosity of the fanatics within proper bounds."

A WORD FROM REV. M. J. SAVAGE.

The letter printed below was received too late to insert in the last number of THE JOURNAL. Mr. Bundy was strongly attached to Mr. Savage personally and greatly admired his public work as a representative of liberal religious thought.

ISLES OF SHOALS, OFF PORTSMOUTH, N. H., August 18, 1892.

MY DEAR MR. UNDERWOOD: Your letter, telling me of Col. Bundy's death, found me traveling, and this is my first opportunity for writing you a word. Even now I am so situated that I cannot write freely or fully as I would. I will, however, no longer delay some expression of my grief and sympathy.

After what you wrote me, the news was not a surprise, but it was a severe shock. There is a two-fold aspect to my sorrow.

1. Col. Bundy was my friend. I have known and esteemed him for many years. He was bright, cheery, frank, brave, loyal—possessing those personal qualities that win quick favor and also hold lasting regard.

2. But, as much as I prized him for his personal qualities, this grief is swallowed up in my sorrow that a great cause has lost a competent and fearless champion.

Under his management THE RELIGIO-PHILOSOPHICAL JOURNAL has been, far and away, the best paper of its class in this country

Psychical research has become a problem of so much importance that it will never be permitted to sink out of sight until the great questions raised are practically settled. One branch of it is so mixed up with folly and fraud as to make it difficult for honest men to defend even the truth that is so disguised by association with charlatanry. Here was the field and here the work of Col. Bundy. He knew the history, and he knew the men and women. And no influence of promised reward or threatened injury had power to either fool him or intimidate him. The work will go on. But we shall sadly miss his voice of leadership.

As one among her great army of friends, I wish to offer to Mrs. Bundy my hand-clasp of truest sympathy.

Most sincerely,

M. J. SAVAGE.

FROM REV. H. W. THOMAS.

CABLE, Wis, Aug. 18, 1892.

MY DEAR FRIEND MRS. BUNDY: Our views of the change called death are so at one, that there is nothing new that I can say in the great hours of sorrow that have come to your happy home. But I do desire to express something of the high admiration and the warm affection that I have long cherished for your noble husband, and the earnest and untiring work that he has done for the cause of truth and goodness in the world. I admired his ability and devotion, his open-hearted candor, and I loved him for his warm-hearted friendship and unobtrusive goodness.

My whole soul goes out in sympathy for you and your dear daughter in your tender loss and grief. I had not heard of his illness when I left home, and the news of his death was wholly unexpected. The last time I met him on the street he seemed so well and happy, and that is the picture that I shall carry in my mind. Up here, almost alone in these wild woods, I think of him; think that he and dear Mr. Wilkie have met in the land, so far and yet so near. I pray that the Father in Heaven may give you rest and peace, and I know that he will; but I know also from experience that with all our assurances of the better life beyond, how hard it is to part with those we love, and how lonely and long are the days and weeks when they go away. So many are gone that the world seems lonesome; and so many are the voices calling us away that it will not be hard to go when our time shall come.

Peace and blessings be with you. Mrs. Thomas is at Battle Creek for treatment. She writes me of her sorrow and sympathy. Affectionately,

H. W. THOMAS.

PSYCHICAL SCIENCE CONGRESS NOTES.

We must print in full an interesting letter from Professor Aksakof, of St. Petersburg, a veteran authority on spiritualistic phenomena, whose recent work, "Animismus and Spirtismus," received marked attention from the London Society for Psychical Research. Some points of his letter are discussed on another page of this number of THE JOURNAL by Professor Coues.

REPIOFKA, PENZA, RUSSIA, 20TH JUNE—2ND JULY, 1892.

PROF. ELLIOTT COUES—MUCH ESTEEMED SIR: It has been a great pleasure to me to receive some lines from you, dated April 26th, as you are one of those few men of science who are not ashamed to investigate psychical phenomena, and to proclaim publicly the truth of their existence.

I am happy to see that these matters will be discussed at the proposed Psychical Congress to be held next year at Chicago. I thank the Committee for the honor they are conferring upon me in appointing me a member of the Advisory Council of the Congress, though indeed I do not see in what way I can help your Committee respecting the best methods of conducting the Congress—especially from here. Your program is excellent—just as I would like to have it for such a grand and difficult purpose!

Are some experiments to be held during the Congress? This of course would depend, before all, upon the amount of time which will be assigned to it. Most probably many would like to have this opportunity for making some experiments. I do not speak of personal experiments which those who attend the Congress could have with mediums present in Chicago at the time; but of an Experimental Committee of men acquainted with the subject, who could experiment according to given suggestions and report to the Congress. The project is tempting, but must be well pondered, because the issue may be dubious. It depends most upon the quality of the mediumistic forces at your disposition.

I think that experiments in thought-transfer (telepathy) are to be made especially with writing and trance mediums, or with recognized good sensitives; and not with the first anybody who is ready to try, as is done very often.

A propos, where and how is now Miss Fancher, of New York I think (of Brooklyn), a most extraordinary sensitive? I do not know that her remarkable psychic faculties have been utilized for scientific investigation.

Now telepathy is almost a recognized fact; but it is not complete without telepastic and telekinetic phenomena—all produced by the latent energies of living human organisms.

The force of telepathic phenomena is that they can be proved experimentally.

The same is to be done with teleplastic and telekinetic phenomena. I gave a hint of this in my work, Animismus, p. xxxvi., saying that it could be acheived by hypnotic suggestion, but giving no particulars. Permit me now to explain my idea.

A medium for psychical phenomena, or materializations, must be hypnotized. He must not know of the experiment in view. When asleep (hypnotized) his hands must be tied, and then he must be ordered to move some object near him, within reach of his hands were these at liberty. Then, according to my hypothesis, he would move the object with his astral, psychic, or spirit hand. You would have then a telekinetic phenomonon. A plastic (materialization) impression could be obtained in the same way. You would then have a teleplastic phenonemon. A photograph taken at the instant might detect and show the modus operandi.

If you could induce some hypnotist to try the experiment with a good medium, and if you could succeed, it would be an important step toward the recognition of these facts.

Once that the existence of these psychic—or, as I call them, animistic phenomena (i. e., phenomena produced by living persons) is proved, the possibility of admitting, in some cases, the spiritistic explanation, is made easy, as I tried to prove in my work "Animism and Spiritism."

I beg to remain, with the most hearty wishes for the conduct of the Congress to a successful issue,

Yours very truly,

A. AKSAKOF.

Our eminent Russian councilor's suggestions are extremely interesting, and will receive the most respectful consideration of the Executive Committee. Professor Aksakof is quite right in depreciating any crude experiments on the spur of the moment, as such would be almost certain to miscarry and compromise the scientific character of the Congress. Such experiments as may be carried on by the Committee must be very carefully guarded, not only from possible failure, but also from any possible misunderstanding of their purport or misinterpretation of their result. The Committee has already weighed this matter very sedulously, as a part of their rigorous plans for defending their position from the assaults of cranks of every description, and for fortifying in the eye of the public the stand they have taken in regard to the scientific method of experimentation. It is not probable that they can display processes to any extent in public, but they fully expect to be able to command entire confidence in the results they announce.

Miss Mollie Fancher's case, on which Prof. Aksakof touches, may very possibly be made the subject of a communication to the Congress by some one appointed by the Committee for that purpose. Through the personal attentions of Miss Frances E. Willard, Dr. Coues had a letter of introduction to Miss Fancher, and received from the latter a polite invitation to visit her.

SCIENCE is knowledge classified. All the facts of Spiritualism cognizable by the human mind belong to the domain of science, and by collecting, classifying and co-ordinating these facts the scientific investigator will, according to the canons of science, furnish the data for an irreversible scientific judgment as to the principle which underlies all these genuine phenomena. The infrequency or the apparent irregularity and capriciousness of phenomena do not exclude them from the domain to which the scientific method is applicable, though the fact, of course, makes their study more difficult than that of a more simple and more obviously uniform class of phenomena. The sudden appearance and the sudden disappearance of a "phantasm," the phantasm itself, and every fact and condition pertaining to the phenomenon, not simply in one but in thousands of cases, are the data needed to make the knowledge of "phantasms" of the same kind as any other scientific knowledge. He who from his own personal investigations has become satisfied of the truth of Spiritualism should welcome the only method of investigating spiritual phenomena that can secure for them the recognition of the scientific world. The efforts, therefore, of the Society for Psychical Research should receive the heartiest co-operation from all who believe in spirit existence and communion. It is not surprising that the Society has done so little, but rather that it has, all the circumstances considered, done so much.

THE South Bend (Ind.) Weekly Tribune of August 20th relates the circumstances of the drowning of Will Troub, a lad fourteen years old, five miles north of that city in the St. Joseph river, and states in the following language that the mother of the boy dreamed the night before that she saw him drown: The saddest and strangest feature connected with the affair was the fact that Mrs. Troub, the mother of the boy, who has been sick and bed fast for more than a year, had a dream the night before in which she saw Willie fall into the river and drown before her eyes and she was unable to give him any assistance. The dream made a deep impression upon her mind, and when she learned that her children contemplated a visit to the river Sunday afternoon she tried to dissuade them, but they only laughed and joked over the matter, considering it only an invalid's vagary, and bade their mother good bye in high glee. The tragic denouement of the trip and realization of the dream has had the effect of rendering Mrs. Troub's condition extremely critical, indeed.

REFERRING to phenomena of Spiritualism, Professor W. D. Gunning said: They occur in many a household, high as well as low. They form the staple of much talk, of some romancing, but, so far, of little philosophy. They have tinged the fancy of the poet and the novelist, but men of science have, as a class, refused to investigate them. But the question is on many lips, "Are the reports of these mysterious phenomena true? And are the phenomena so out of relations with nature that science can take no note of them?" Phenomena for which science has no explanation will be soil for the growth of superstitions. The writer, in common with many others, has felt that the time has come for more rigid scientific methods in the treatment of the strange phenomena which underlie what is called "Spiritualism."

THE methods of science require proof, and the scientific spirit is dominant over every field of inquiry, says a thinker. If it is true, then, that the thinkers who have felt most deeply the impulse from physical science, question most the old faith in a continued, conscious life after death, such thinkers will return to the old faith only through the door of science.

TELEPATHY AND KINDRED WORDS DESCRIPTIVE OF TELEPHENOMENA.

By Professor Coues.

A very suggestive letter from Prof. Aksakof,* makes use of some words with which all our readers may not be familiar, and respecting which some observations may be timely.

Teleplastic and telekinetic are words which first came under my observation in reading Mr. F. W. H. Myer's masterly review, in the proceedings of the London Society for Psychical Research, of Prof. Aksakof's work, "Animismus and Spiritismus." As good luck would have it, I found the words just before the Century Dictionary reached the letter T, and was therefore able to formally introduce them both into the English language, together with the corresponding abstract nouns of quality, teleplasty and telekinesis. We have therefore the highest possible lexicographical authority for the use of the terms. They are good ones, and I have no doubt will take root in English, because they are useful and needed, as well as sanctioned by that great dictionary, which has set the standard of our language for our generation.

I wish to explain these terms, and incidentally to coin some other words that I think we need and ought to have.

Telepathy is already fully established by usage, and familiar enough to all students of Psychics. It means, as we all know, "thought-transfer," or the communication of intelligence from one person to another through any other than the ordinarily recognized channels of the senses. "Mind-reading" and "mental telegraphy" are other names for the same thing. It is excellently well formed, upon the model, for the first half of the word, of such words as tele-graph, tele-phone, tele-scope, and the like; and for its second half, upon such models as sym-pathy, anti-pathy, homœo-pathy, and the like. The first half, tele-, is from a Greek word meaning "far," "afar," or "far off;" so the telegraph is a means of writing far, the telephone a machine for hearing afar, and the telescope an instrument for seeing far off. The second half of the word, -pathy, is also from a Greek root, and indicates suffering, feeling, being impressed, undergoing a certain treatment, being affected in a certain way, etc.; just as sym-pathy indicates being affected alike, anti-pathy indicates being affected differently, and homœo-pathy is a treatment by similars. So telepathy means the act or the fact of being affected in some way from afar, with the express implication that such affection is produced outside of or beyond any ordinary means of acting upon the bodily senses. Telepathy might be translated in one English word—"far-feeling;" its meaning "thought-transfer" being of course the sense in which it is taken, not the actual turning of the Greek into English; for the translation of the term "thought-transfer" into its literal Greek equivalent would give us "noumenophory"—or something of that sort.

The noun telepathy of course yields us by English analogy the objective telepathic or telepathetic, and the adverb telepathically or telepathetically; Also, it as easily gives us the noun of agent, telepathist (like homœopathist, etc.,) meaning either "one who practices telepathy," or "one who believes in and theory of telepathy." I do not remember to have ever seen a verb telepathize (formed like sympathize, etc.,) but it would be easy to make such a verb, meaning, intransitively, "to practice telepathy;" any, transitively, "to affect (a person) telepathically."

Now teleplastic is readily intelligible. This adjective is half from the element tele-, as already explained, and half from the familiar English word plastic (itself from the Greek). Plastic means "formed," "shaped," "figured," "molded," "modeled," or the like; also, "capable of being shaped," "formable," etc; also, "pertaining to mold or form," "relating to the act or fact of shaping," and the like. Thus we speak of a plastic substance (one that can be molded into any shape, like clay); and of the plastic art (that is, the art of modeling, or statuary). So teleplastic means simply "far-forming," or "far-formed;" "shaped at or from a distance;" with the special implication, however, that such molding or modeling of a figure is outside of or beyond the ordinarily recognized means of shaping things by physical contact. Thus a teleplastic phenomenon is exactly what Spiritualists call a materialization; with only this qualification, that they presuppose a teleplastic manifestation to be produced by the action of a disembodied spirit—to be, in fact, the materialized spirit of a deceased person; while a psychical researcher presupposes nothing of that sort,—nothing of any sort, by way of interpretation,—but simply alleges the fact, without explanation. For the latter, any apparition or phantom—any phantasm of a living person—any astral projection—any immaterial object which can be visualized or perceived by the eye—is a teleplastic phenomenon.

I think we need this word, and hope it will take root in our language. I shall myself adopt it, without any prejudice for or against either the spiritualistic or the materialistic explanation of teleplastic phenomena. In fact, we actually need the word. For by what adjective, if not by this one, may we characterize a materialization? We cannot call it a "material" or "materialistic" phenomenon, for both these words are fixed in other senses, exactly the contrary of what we mean; we might say a "materializational" performance, somewhat as we speak of a "materializing" séance; but a word of eight syllables is always awkward to use. Teleplastic is just half as long, and twice as easy, a word. It is also of excellent Greek formation, as all our technical terms of science ought to be; moreover, it yields the desired derivatives as readily as telepathic does. Thus, we have the obvious adverb teleplastically. If we wish an abstract noun, there is teleplasty to our tongues. If we desire a concrete noun, we have a choice of teleplasm or teleplast. Then, if we wish to distinguish between the formative substance of which a teleplastic apparition may be supposed to consist, and the object thus formed of such substance, we could speak of the substance as teleplasm, and the object itself as a teleplast. This would be quite agreeable with established usage; for example the formative material of our physical bodies is known to science as protoplasm; and our "first parents" Adam and Eve, used to be called the protoplasts by the theologians and other pseudo-philosophers of a nearly extinct tribe of nonsense-mongers.

Telekinetic is the third word of this useful class. The first two-fifths of this word is the same as before, tele-. The rest of the word is the regular scientific term kinetic, which means "moving," or "being moved," or "pertaining to motion" in any way, whether to any object in motion or to the movement of any object—just as static, the opposite of kinetic, relates to the stand-still of anything, or to anything at rest. We also have what is called kinetics, or the science of motion, which treats of things in movement, or action. The abstract noun in this case is kinesis, or motion itself. So telekinetic is a word which describes the moving of objects from or at a distance—that is, any movement caused in or impressed upon a material object without actual physical contact of any kind recognized by orthodox materialistic science. Levitation, a well-established fact in psychic science, comes under the head of telekinesis; when a pencil writes without being touched by anybody, that is a telekinetic phenomena; when one projects his astral form and makes it do something, that is a case of telekinesis. The corresponding adverb is telekinetically; as, for example, if we should speak of motion telekinetically effected.

The three foregoing sets of words furnish ready-made models for several others that I shall coin and wish to use. Having already telepathic phenomena, teleplastic phenomena, and telekinetic phenomena, nevertheless we have not yet exhausted the series of psychic manifestations which affect our senses as objective realities. To complete our classification of telephenomena—as I shall call the whole series collectively—we need the words teloptic, telacoustic, and telosmic, which I here coin to express those three kinds of telephenomena which address themselves to our senses of sight, of hearing, and of smell, respectively; that is to say, which are made known to us by means of our visual, our auditory, and our olfactory faculties, respectively.

But before explaining what I mean by these terms,—teloptic, telacoustic and telosmic,—I must say something about "clairvoyance" and "clairaudience."

Clairvoyance is a French word adopted as English. Sometimes it is translated "clear-seeing," "clear-sight," or "clear-sightedness;" but the ordinary sense of these supposed English equivalents does not convey the meaning of clairvoyance, and the word itself has been so vaguely employed that its true sense has become anything but "clear." For when we say a person is "clear-sighted," we mean sharp-eyed, and understand that he has acute vision, or good eyes, whether for large objects at a distance, or for small objects at short range—that is, he sees clearly at any focal point. Our nearest equivalent of the French clairvoyance is second-sight, as the Scotch say; by which we mean the act, fact, or faculty of "seeing" things which are actually out of eye-shot; as when a person senses, as it were by sight, a visual image of something happening at the moment on the other side of the globe, or in another room with the door shut. This is what I like to call seeing with "the eye back of the eye," as when one has a vision in trance or ecstasy, in a state of what I presume my friend Mr. Myers would call "subliminal consciousness," when certain psychical faculties, ordinarily inactive, come into play. This faculty is now well known to psychical science, and it is not so rare as it was formerly supposed to be. It is another fact in psychics, that clairvoyance may be exercised in regard to time as well as space—that is, a person may "see," or externalize a visual image or symbol of, something that is going to happen in the future, as well as have the same sort of image of something that is happening or has happened at a distance. With so much by way of explaining what is the thing denoted by the word clairvoyance, we may observe further, of the word itself, that it is usable either in the abstract or in the concrete, with corresponding formal distinction of meanings; for it signifies alike the abstract state, quality or condition of second-sight as above explained; or the faculty of such sight; or the exercise of that faculty; or a case of such exercise. Furthermore we note, that one who is second-sighted is called by a Gallicism a clairvoyant, or, if of the feminine gender, a clairvoyante (also, a lucide). This noun of agent is also used attributively, as an adjective; thus, we speak of a clairvoyant person; a clairvoyant process; clairvoyant means; and so on. The regular English adverb is of course clairvoyantly.

I deem it desirable to subject these Gallicisms to a clarifying process of analysis, and to replace one of their meanings by Greek-formed terms of scientific precision, on the tele- models above discussed. For the trouble with "clairvoyant" and its derivatives is not so much that they are French, as that they cover too much ground, and are indiscriminately used for several different things that need to be scientifically discriminated. The words in question have acquired too distinctively the connotation of subjectivity, and do not sufficiently connote that objectivity which is an essential feature of what I shall call teloptic phenomena. "Clairvoyance" has covered at least three different things, namely:

1. Certain hallucinations or aberrations of the sense of sight, purely subjective; having nothing objective to correspond, taking the form of visible unrealities. The figures and scenes witnessed in delirium and other kinds of mania are of this sort.

2. The visual imagery of any trance, ecstasy or hypnosis, in which the psychic sense of sight is excited to action by external agency, and gives the per-

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cipient a veridical view of actual things invisible to his normal eye-sight. This is clairvoyance most properly so called, and something to which the term might properly be restricted.

3. Teloptic phenomena proper, or the seeing with the natural eye of certain objective realities ordinarily invisible, as when one sees an actual ghost or substantial phantasm of any kind. Perhaps no infrequent or irregular occurrence is a fact in nature better attested than some of these teloptic incidents; and in recognizing the accepted fact, I simply give it a good name.

Probably (2) and (3) shade into each other and may be mixed or obscured in varying degrees. But typical cases of clairvoyance proper and of true teloptic phenomena are widely different. Cases of mere hallucination aside, the subjectivity of a clairvoyant in the act of lucidity is to be carefully distinguished from any external agent which gives rise to that subjective state, or which that state itself renders visible. When a person sees an actual teleplast of any kind, that teleplastic phenomenon does not result from any process of mere visual externalizing of a subjective condition or "state of mind." For that would be exactly a hallucination, and a real phantom is not hallucinatory, whether it be verdical or falsidical. Ghosts of this kind cannot be thus laid; and certainly, when one sees a material object levitated, or witnesses any other telekinetic phenomenon, he sees it with his natural eye, as he does any other object on which his eye rests.

But I must not be led into any theorizing on the real nature of visualization of any kind; for that would soon lead us nowhere, in the present blindness of orthodox science on the subject. If I have clearly stated what "clairvoyance" is commonly taken to mean, and in what strict sense it should be taken properly, and have thus made a way for my new word, we may proceed to distinguish and designate as teloptic the whole range of actual supernormal phenomena which present themselves to the sense of sight. Such a visual image is the one constant and therefore diagnostic character of every teloptic phenomenon, whether it be veridical or falsidical, so long as it has actual objective existence—whether the apparition that appears to be A's ghost is really the ghost of A, or something that merely represents that ghost.

The word teloptic itself needs no explanation, after what has preceded, as the elements of which it is compounded are obvious. The corresponding noun may be either telopsis (like telekinesis), or the more English-looking word telopsy (for which we have a model in autopsy and the like). The other form of the adjective would be teloptical; whence the obvious adverb teloptically.

Telopsis or telopsy in fact embraces a wide range of so-called spiritualistic manifestations which address themselves to the eye as ghosts, phantoms or other apparitions whose objectivity is an unquestionable fact in nature. The interpretation of such things is another matter, upon which I have only to remark here, that the science of teloptics is as yet in its infancy.

Precisely parallel statements apply to the class of phenomena which address themselves to the ear, and which I therefore call telacoustic. The formation of this should be obvious from what has been said above. Every one knows that "acoustic" means "auditory," and that there is a science of acoustics as well as a science of optics. A telacoustic phenomenon is the hearing of any sound that is produced by no known or ordinarily recognized means of making a noise. Not ng in the whole range of psychical experiences or spiritualistic manifestations is commoner than telacoustic occurrences; one kind of which, the longest and best known, is familiar to us under the name of "spirit-rapping." The fact is unquestionable that such sounds perpetually proceed from some agency outside the hearer, by some unexplained means; they are therefore objective realities, not subjective hallucinations; any one may hear them with his normal ears (if these natural appendages be not of one particularly lengthy kind). In so far as these sounds are mechanically produced, and consist in ordinary vibrations of the air conveyed to the ear, they come within the range of ordinary acoustics; but in so far as no known mechanical agency originates them, they are telacoustic; their happening to be heard is telacousis; and their consideration constitutes the science of telacoustics. The regular adverbial form of the word is telacoustically.

A remark is needed here on the difference between clairaudience and telacousis. It is exactly the same as that between clairvoyance and teloptics, as above explained; for clairaudience is an equally vague term, which has been forced to cover auditory impressions quite unlike one another. Many cases of so-called clairaudience are purely subjective aud hallucinatory, having no objective counterpart whatever. Nothing is commoner than "noises in the ears" as they are called, which nobody supposes to have any psychical significanee. A dose of quinine will set them up; but we should hardly call this a telacoustic affair. Such ringing or buzzing in the ears is a pathological state of the patient, known in medicine as tinnitus aurium, and this state of things is also called entotic, as being altogether inside the ear; just as the flashes of light one sees from a blow on the eye are called entoptic, as being within the eye. Words and sentences, even strains of music, may be distinctly heard as entotic affections, having no origination ab extra, and being therefore not truly telacoustic, but simply hallucinatory. Then again, in certain trance states, or under hypnosis, one may hear by the psychic sense sounds actually conveyed to his ear which are ordinarily inaudible. This is true clairaudience, as the word ought to be used. The third set of cases, which I term telacoustic, is different from either of the foregoing, and corresponds exactly with teloptic phenomena, as above explained.

It is not very well-known, perhaps, that in conducting some psychical experiments, or taking part in certain spiritualistic manifestations, we perceive peculiar odors, for which we are at a loss to account. Sometimes they are fragrant, sometimes very offensive. Professional hypnotists or mesmerizers are doubtless best aware of the fact, that the establishment of the magnetic rapport between operator and subject is frequently indicated by this phenomenon, which has hitherto, I think, received little attention. The subject is still very obscure. Such telosmosis, as I shall call it, may consist in nothing more than the sharpening of our own noses under such circumstances, enabling us to perceive by the sense of smell those effluvia or odoriferous emanations from persons or things to which we are ordinarily insensible. It may be, also, that persons in trance, or under so-called mediumistic influences, exhale peculiar odors. For instance, I doubt that the phrase "odor of seanctity" would have acquired its wide currency among professional theologians, without some basis of natural fact. Though we know that theology does very well on no facts whatever, there seems to be some scientific reason for many of the canonizations that are made official in the church. A geniune saint is necessarily a paranoiac whose monomania takes a particular phase; and if his mediumistic development is adequate to levitation, somnambulism, catalepsy, epileptiform, hysteria and other so-called miracles, it might easily be imagined equal to the emanation of peculiar smells. Once more, it is quite conceivable, and probably true, that some odors may be wafted to us from entirely unknown or unrecognized sources, and it is not to be dismissed as a priori impossible that we may be sometimes in the company of immaterial yet substantial intelligences which may indicate their presence to the nose as well as to the eye or ear. In fact, what we know of the power of a grain of musk to scent a room for years without any appreciable diminution in weight by such diffusion of its odoriferous particles, might make us imagine this means of communication with ghosts to be the easiest of all. A ghost is supposedly of an extremely subtle substance, favoring such dissemination of its essential being.

Any odors which reach us by unrecognized means or from unknown sources, may be termed telosmic. The new word conforms with the rest, and is not far-fetched, in spite of the first element; for we already have in English "osmic acid," a chemical substance, and "osmium," one of the chemical elements, both so-called from their olfactive quality, and by a Greek derivation of their names.

Finally, we might group all telephenomena, in so far as their respective impressions upon us are concerned,—that is, to their sensible qualities,—under the general headof telæsthesia. This is compounded of tele- as before, and another Greek word meaning "to feel," "to sense," "to perceive by the senses;" and it is conformed to the model of such familiar words as anæsthesia and hyperæsthesia. Psychical research seems to me to deal largely or mainly with telæsthetic phenomena; it is to be hoped that we may some day push our researches "far" enough to find the real fons et origo whence flow the facts upon which rests the science of Psychics—whether that fountainhead be really "afar," or much nearer home,—if not in the very place where, it is said, is the kingdom of God.

CRANBERRY, NORTH CAROLINA.

PRESIDENT HALL ON RELIGIOUS TEACHING.

BY MRS. C. VAN D. CHENOWETH.

A finely representative body of teachers, men and women, gathered at Clark University, to enjoy the privileges offered in the broad and comprehensive midsummer courses in Advanced Pedagogy, Philosophy and Psychology, by Doctors Hall, Burnham and Sanford.

This would seem a weary season of the year for undertaking severe scholastic labor, by those whose routine of duty had just ended, but no trace of fatigue was apparent in the enthusiastic company who met daily in the airy rooms of the main building, in pursuit of new light upon their engrossing work.

They constituted an inspiring body of students. A score of them were the responsible heads of important institutions of learning in the United States and Canada. There were professors from various and widely separated colleges and universities; from Leland Stanford University to Yale,—some of whom are already known along their lines of special work. There were many also who have made valuable contribution to educational literature; while the great system of public instruction of the country was worthily represented by city and state superintendents, and by directors and instructors in various state normal schools.

President Hall has long been distinguished as a teacher of teachers. His method is earnest, positive, constructive, vital; and he possesses to a wonderful degree that most winning charm of all in profound scholarship: absolute simplicity. His meaning is unmistakable. He cannot be misapprehended nor misconstrued. But what inexhaustible store of patience is requisite in a man of Dr. Hall's depth of culture, to bear with any degree of equanimity the blunders daily made by intrepid ignorance upon that part of the educational field which has to do primarily with the purity and strength of our national life; the moral and religious training of the young! And surely President Hall is heard at his best when he lays his master hand upon this subject.

Perhaps no other scholar of to-day recognizes so clearly, or declares so forcibly, the reprehensibleness of any system of education which makes mere intellect the field for work, leaving practically uncultivated those vaster, more mysterious, and more important regions of mind, will, and the natural tendencies of man.

His lecture on the last Wednesday morning of the course was deeply suggestive, and was calculated to make each listener ponder seriously upon the probable aspect of our own flower of national religion, when the supreme day of its unfolding comes; as he dealt with the methods of religious teaching at present pursued by different countries of the world, selecting with philosophical candor the praiseworthy or adaptable features of each, and showing how they may be made to render service in the training of American men and women.

There was a fine, new world conjunction of Church and State suggested by the earnest attention of those heads of Normal schools, representing a score of these United States, which have placed in their hands the training of thousands of teachers, who in turn are to train their youth; and a broad, National system of religious education, distinctly, and vividly our own, seemed no distant nor improbable thing, as Dr. Hall made so divinely plain to them what may and should be done. In closing his discourse he said, substantially, this: Every one interested in education is interested in the education of clergymen. A great change is now going on in our theological seminaries. How beneficent the movement to establish a seminary where all denominations may enter! How salutary the course in philosophy and psychology; the course in the labor problem, and other problems of political life! Special training in theology should grow out of such courses. I think the time is coming when changes in the education of the clergy will make the teaching of all religions more potent than today. I see in Germany and France especially, much to inspire this hope. The religious mind was never so susceptible to so wide a range of philosophic truth as now.

It was an instinct at bottom religious that gave birth to philosophy, and which now inclines most young men to it in our colleges, and it can and must do for the sanity and the ripening of their instinct to full manly maturity what nothing else in the way of intellectual culture can ever do.

The new psychology which brings simply a new method and a new standpoint to philosophy is, I believe, Christian to its root and centre, and its final mission in the world is not merely to trace petty harmonies, and small adjustments between science and religion, but to flood and transpose the new and vaster conceptions of the universe and of man's place in it. A psychology which is now slowly taking form, giving to reason a new cosmos, involving momentous and far-reaching practical and social consequences, and beneath and above all, the old scriptural sense of unity, nationality and love, with all their wide consequences. The Bible is being slowly re-revealed as man's great text-book of psychology,—dealing with him as a whole, his body, mind and will, in all the larger relations to nature and society,—the book, which has been so misappreciated, simply because it is so deeply divine. That something may be done here to aid this development is my hope and belief.

SINGLE TAX.

BY E. D. BURLEIGH.

In THE JOURNAL of July 16th and 23rd, Edgeworth tries to reply to my criticism of one of his articles on the Single Tax, but anyone at all acquainted with the movement can plainly see that his ideas on the subject are so distorted as to deprive his remarks of all value. Indeed it would almost seem as if the old proverb "none are so blind as those who will not see," applied to his case. But while it would be idle to hope to convert him and needless to expose his errors to those acquainted with the single tax, there may be honest inquirers among the readers of THE JOURNAL who would be misled by his grotesque misrepresentations; therefore I will try once more to expose his errors.

He says: "It might seem to the natural mind, to unhypnotized common sense, that its aim must be to annul the titles by which monopolist privilege is held, thus opening the sequestrated land to useful occupation by settlers." This is exactly in substance what single taxes propose to do. We propose to require everyone who wishes to monopolize any land (be it much or little) to pay in taxes the full annual value of that land so that its mere ownership would be of no value to him. We would require this because all men have an equal right to the use of the earth and we know of no better way to secure this right than to require each to pay to all the value all give to each.

Does Edgeworth, or anyone else, imagine that speculation in land could co-exist with such a system? Would anyone care to hold land for a rise, when he knew that he could never derive any advantage from the rise? Is it not evident that such a tax system would kill speculation in land, simply by making it unprofitable? Would it not practically "annul the titles by which monopolist privilege is held" and open "the sequestered land to useful occupation by settlers?"

As to his claim that certain land he spoke of in a previous article would not be free of tax, because it is above the quality of "poorest in use." I will only say that of course I cannot say in advance whether this particular tract would be free of tax or not and neither can he. For while it may, to-day, be better than the "poorest in use," after the single tax has abolished land speculation and brought into use large tracts of good land now held idle and thus thrown out of use as too poor, some land not used may be even below that line. But whether it would be tax free or not makes no difference, for the tax would simply measure the pecuniary advantage to the user and could in no case become a burden to him. It could only burden one who wished to hold his land idle or to use it less profitably than he might. But the whole people have a right that all land should be used for what it is best fitted, and no one has a right to make a profit or gratify his "sentiments" at the public expense, no matter how agreeable it might be to him to do so.

And right here I will say that while it was undoubtedly very kind and generous in Edgeworth to place part of his land at the service of landless men, it would be far better for all concerned if we had a land system which would enable all men to get what land they wished, without depending on the generosity of kind-hearted men like Edgeworth. Again he says: "Single tax would be worthless, from the fact of its reliance upon a general government for adjustments to which local autonomies only can be competent, whether for appraisements, for the apportionment of areas, or for the expenditure of taxes." From his remark about "the apportionment of areas" I infer he thinks single taxers want the general government to assign certain land to certain people. We want nothing of the kind. Each man would be free to assign himself what land he chose, which no one else was holding, simply paying in taxes its annual rental value. We would leave land titles in form exactly as they are now. In answer to his idea that the general government is to assess and collect the single tax I will quote a part of the platform adopted by the Single Tax Conference held at Reading, Pa., on Aug. 6th. "We would therefore abolish all local, state and national taxation, except a tax upon the value of land exclusive of improvement. This tax should be collected by the local government and a certain proportion be paid to the state government. National revenues should be raised by a direct tax upon the several states."

Many of Edgeworth's objections to the single tax (and he is not alone in this) seem based on fears that it will injure him, but he should bear in mind that what he fears is not the real single tax, but a grotesque perversion of it which has no existence outside of his mind. But since he seems unable or unwilling to understand the doctrine of the single tax the only way I see to allay his fears is to assure him that his advanced age renders it highly improbable that he will live long enough to see the system established, glad as I should be if he could, for then in the enjoyment of the blessings of the real single tax, the spectre he had been dreading under that name would vanish away.

Again Edgeworth says, "Nominally it (the single tax) respects improvements, but these constitute all the same the motives that fix the would-be tenant's choice and impart rental value to the ground on which they stand." Nothing could be further from the truth. Improvements cannot "impart rental value to the ground on which they stand," for their value is improvement value and not rental value and if the land on which they stand has no other value than what they impart, it has no rental value at all and would be free of tax. Land values are produced by population and by population alone. No amount of improvements can add to the rental value of land. But increased population can and does and would do so, just the same whether the improvements were made before or after its coming.

He says, "Tell me, that after spending the extra force of my best forty years in bringing land up to high and easy productivity, it is an abuse for me to be repaid in my old age by those who desire to profit by this so capitalized labor of mine!" Why should I when I don't think so? The single tax would not take from him one cent of his labor products but would leave him secure in the possession of them and all interest on them. It would take from him only that which he had not produced, but which the whole community had produced, the rental value of the land he held, irrespective of all improvements.

He then goes on to say "landlordry, like hiring and being hired, is good, proper, necessary often, certainly expedient, within the limits of ethical common sense. Landlordry is abusive when it fails to render a fair quid pro quo for the rent it receives." When did landlordry ever render such an equivalent? A man who assists production by his brain, though he be at the same time a landowner, is a brain-worker and anything he earns by such work is wages and not rent. His ownership of land would have nothing to do with it.

Edgeworth entirely misunderstands the sense in which single taxers use the word community. They do not mean by it an organized society like "monks or shakers," but simply the people living together on a certain part of the land.

Again Edgeworth says, "for agricultural values, aggregation and site are but factors co-efficient with the farmer's labor, skill and judgment." Yes, for agricultural values, but not for land values. That part of agricultural values which is the product of the farmer's labor and skill is improvement value and would not be taxable. That part due to population, being produced by all the people justly belongs to the whole people and single taxes would have the people take it in taxation and use it to pay all expenses of government, local, state and national.

As to the ridiculous claim that "Progress and Poverty" is a plagerism I will simply refer those who care to investigate the subject to Henry George's reply to Sullivan printed in the Standard of October 19, 1889, which completely refutes the charge.

Edgeworth claims that "land within a homestead limit," should pay no tax, but does not state what that limit is. Who is to decide?

Is it not perfectly clear that every human being has an equal right to life and that land is essential to life? If this is true does it not follow that all have equal rights to the use of the earth and therefore that no one should monopolize any portion of the common heritage without paying into the public treasury to be used for common expenses the annual value of such portion as he monopolized? When one thus obtains the exclusive right to a piece of land, all he can make out of it should be his, since he has produced it. To take it from him without his consent is robbery, whether the act be done by an individual or nation, through legal forms or otherwise.

BETWEEN TWO LIVES.

The following is a translation of an article from La Revue Spirite, by Commandant Dufilhul:

When the last heart beat has marked the end of organic life, our immortal—it is the opinion of some spiritists—disengaged from its planetary envelope passes from time to eternity, vibrating with an indescribable joy at the refound splendors which the beyond reveals to it. Already Leibnitz had thought that education, the sciences and the arts, in concert, should spread abroad among men the conviction of the beauty of the future life, corollary of the love of God and of the harmony of nature of which that luminious soul had an intuition in so high a degree.

The Spiritualists please themselves with repeating that at death the soul casts aside its body as we do worn-out clothing; a commonplace and very imperfect comparison; a singular dress this physical form

incorporated molecule by molecule in the perisprit, which does not die, and of which as on reflection we will comprehend, it would be so easy to rid one's self. What in reality, does the human being afford us on a summary analysis? A very considerable number of cells, with their own energy grouped in molecules, then in organs by the specific vital force; the whole closely connected with the perisprit and maintained in its orbit by the centripetal psychic force. From the equilibrium of these forces results the fact of our earthly life, while its rupture brings what is called death. Does it appear probable that, in a center of such complexity, the disintegration could operate so promptly, distinctly, thoroughly, as certain persons imagine?

Does the definite stoppage of the circulation of the liquids in the animal economy coincide with the death of the cells, and do all the cells die at the same time?

There are decisive proofs to the contrary. Claude Bernard has shown that a long time after the separation of the liver from the body, the hepatic cell continues to secrete sugar; large pieces of skin taken from the cadaver several hours after death, affixed or sewed on the living body develop on it,—proof that their epithelial cells still lived. In the cadaver then the cellular life persists in part at least for a more or less long time.

Finally, Dr. Gibier has obtained multiplication and development—in a suitable milieu—of cells once belonging to the human body, the death of which occurred some hours before. We cite this savant the more willingly as his researches on the phenomena of death show death leaving the cells one by one, and the animic force, force animique, spread through the cells, rejoining the spirit to reconstitute in its new life its integral individuality, which fully confirms the teaching of the spirits.

Under the deceptive mark of its icy immobility, the cadaver is the field of the action and reaction of forces whose affinities human life had turned to its account.

Hence currents, shocks, disturbances, almost innumerable, in which the perispiritual organic atoms not as yet disengaged are concerned. These are those which maintain communication between the spirit and the bodily remains and resist directly in them the effects of decomposition.

Contrary to the materialists opinion that the spirit or mind remains closed to every sensation which does not pass through the nervous system, the transcendental phenomena of hypno-magnetism authorize us fully to affirm that "sensation is independent of the special sense by which it is normally transmitted;" that when the disengagement of soul and body is pushed to a high degree—especially at the moment of death—the spirit enters into relation with the exterior world not excepting its body, directly through the vibrations of its perisprital fluid whence it results that, delivered over to itself, it could not remain a stranger to what is produced in its cadaver.

Every time we are brought to dissect a cadaver in a period very near decease, the muscles contract and withdraw under the scalpel exactly as they do in a surgical operation on the living subject. Now we ask those who not being materialist, admit that like causes produce the like effects, is there not here an unequivical indication of a bond with the center of individual sensibility which has relaxed, but not broken, its relations with its physical organism?

Let one read the dramatic recital of the furious attack which Dr. Gibier had to submit to in a dissection room, through the intermediary of an entranced medium, "on the part of the scapegrace of a spirit," who, according to him, had no other motive than to make him desist from his researches. It required all the energy and coolness of the doctor to prevent his falling a victim to his invisible enemy.

A striking explanation of mediumistic facts of this class—many of which are never divulged—is furnished us by a remarkable communication from the Spirit Rochester—(From vessilio spiritistic): "What is horrible and intolerable, for inferior and suffering spirits especially, is dissection. It is performed habitually too soon after death; the feeling of relation is still so lively that the unhappy ones believe they feel in themselves every incision made on the body which had belonged to them and which they see cut in pieces. It is a second death. Fortunately the surgeons and students of halls of anatomy cannot discover the enraged and profoundly hostile crowd (of spirits) which surround them."

But, it may be objected, during life it suffices with chloroform or magnetization for the spirit to bear unmoved the gravest surgical operations performed on its body. Certainly, it is very worthy of remark that especially under magnetic influence it can follow all the details of the operation, with a perfect indifference, and without suffering! So little in fact does our body belong to us! We cite the more willingly these facts of current experience, that they are an argument in favor of our thesis. What in fact is the death agony but a supreme operation, where nature holds the place of surgeon, and our duty is not to spare the patient,—in the last case as in the other sufferings frequently cruel, with which the attendants at the bedside of the dying are too familiar?

It is with this view we have recommended recourse to magnetism, convinced that, during the death agony, as during the course of an amputation, it is a duty to neutralize the pain. There is no good reason to be opposed to it. Leave to materialists the powerlessness, the indifference, the cold selfishness during the last moments of relations. Different ought to be the practices and aims of spiritists anxious to put their convictions and practices in harmony.

It would be a mistake to suppose that already many attempts have not been made in this direction. Unfortunately they have occurred in the intimate family circle, and do not give the beneficial impulse which would result from their being made generally known.

Here is an example which we owe to the obliging kindness of M. L. Moutin (directeur of the Revue des Sciences Psychologiques illustres) pupil of Baron Dupotet, who, by the judicious employment of his magnetic powers, has relieved many sufferings. He says: "In what touches the action of magnetism on the dying, I could cite several cases, the following is one of the most convincing:

"I had put in a somnambulic condition a young consumptive, Madame Edward de Maie, (Vaneluse). She announced to her family three months in advance, the day and hour of her death which was to happen May 25th at 9 in the evening—the event took place in 1889. The sick woman had requested she might be put to sleep an hour before her death saying that, in this condition, she would disengage herself (se de doublerait)—this is her own expression—without pain. The affair occurred in every point as she had predicted. Ah! I was forgetting an important fact. About ten minutes before her death, her husband gently called her by name, she opened her eyes a moment and said: 'Ah! Edward, why did you wake me. I was having such a beautiful dream.' These were her last words; she came out of her last sleep without any shock, with calmness painted on her face.

I can affirm that, in like occurrences, I have always obtained the same result; in place of those spasms, of those violent contractions which are generally noticed every time it has been given me to exercise my action at the critical moment, I have produced a characteristic calm; and have been able to read in the eyes of the dying a feeling of gratitude and profound comfort.

The young patient had been, we have seen, magnetized several months before her death. In the state of somanbulism, she had been able to acquire a sufficiently clear view of her physical organism and of her psychic condition to determine the precise moment of her release. Here is a fact which the preliminary magnetic force can produce when the temperament of the sick person and the nature of the disease admit.

Will things always succeed as well? We find ourselves here in presence of a being already far advanced on the way dematerialization of through her life, her disease, her practices of somnambulic disengagement. With others more materialistic, on whose perisprit the passions have made their deep imprint, magnetic sleep, serving as an introduction to death might be more than once haunted by troubling dreams, painful visions, fatal auto-suggestions. To dissipate these painful conditions in their subjects the magnetizers employ suggestion which brings them calmness. The example of this young woman, who, some minutes before her death, answers to the least appeal, authorizes us at least not to renounce the use of such means on the dying, and permits the hope of obtaining similar results. In every case humanity advises its trial."

Commandant Dufillul in closing the above article in La Revue Spirite for July, says he awaits results of further experiments by Messrs. L. Moutin and B. Tournon. See JOURNAL of March 19th, page 675.

SONNETS IN SHADOW.

I.

If it should be we are watched unaware
By those who have gone from us; if our sighs
Ring in their ears; if tears that scald our eyes
They see and long to stanch; if our despair
Fills them with anguish; we must learn to bear
In strength of silence. Though doubt still denies,
It cannot give assurance which defies
All preadventure; and, if anywhere
Our loved grieve with our griqving, cruel we
To cherish selfishness of woe. The chance
Should keep us steadfast. Tortured utterly,
This hope alone in all the world's expanse
We hold forlornly; how deep love can be,
Grief's silence proving more than utterance.

II.

When two souls have been truly blent in one,
It could not chance that one should cease to be
And one remain alive. 'Twere falsity
To all that has been to count union done
Because death blinds the sight. Such threads are spun
By dear communion, even the dread Three
Cannot cut or disentangle. Sea
From shore the moon may draw; but two drops run
Together what can separate? What thought
Touched but one brain? What pulse-beat, faint or high,
Did not both hearts share duly? There is naught
In all we do or dream, from lightest sigh
To weightiest deed, by which we are not taught
We live together or together die.

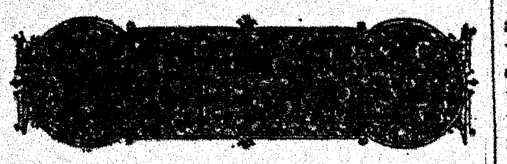
III.

We must be nobler for our dead, be sure,
Than for the quick. We might their living eyes
Deceive with gloss of seeming, but all lies
Were vain to cheat a prescience spirit pure.
Our soul's true worth and aim, however poor,
They see who watch us from some deathless skies
With glance death-quickened. That no sad surprise
Sting them in seeing, be ours to secure.
Living, our loved ones make us what they dream;
Dead, if they see, they know us as we are.
Henceforward we must be, not merely seen.
Bitterer woe than death it were by far
To fail their hopes who love us to redeem.
Loss were thrice loss which thus their faith could mar!

—ARLO BATES.

To carry thought how weak
Are words—mere idle signs.
Heart-deeps to heart-deeps speak
Between the lines.

—Alice Williams Brotherton.



SAPPHO.

Sappho! The antique muse who breathed
On the sweet air of Mytilene
Her songs of Love, while Genius wreathed
Her brow as Poesy's dowered Queen;
What can we tell of her to-day—
She whom all lovers deified?
What history weave into this lay,
Save that she lived, and loved, and died.
And shall we speak of Sappho dead,
Who sang in that far Grecian Isle?
Or deem "the soul of music" fled
While Love still lives in woman's smile?
Or ere the Nazarene walked the earth,
Fame's Oracle had wreathed her lyre,
And hailed the island of her birth
The cradle of Celestial fire.
When from the beetling cliff she sprung
In far Leucadia, in her hand
Was grasped the lyre whose chords had rung
With love-strains of that classic land.
In the faint evening light, the gold
Of waving tresses softly gleamed;
While from her snowy throat the fold
Of azure, silken kerchief streamed.
Her lyre with faded myrtle wreathed
The last love-token Phaon gave;
His name—one prayer to Heaven breathed,
And Sappho plunged beneath the wave.
But do not speak of Sappho dead!
That were indeed an idle tale,
For Sappho lives, tho' once she fled
From Phaon's coldness wan and pale.
For him who once had power to save,
She sweeps her wild harp's quivering strings;
While to the sad sea's murmuring wave
The Muse's phanton music clings.
Then deem it not an idle tale,
This legend of the Lesbian isle.
For thus, to-day, do lovers fail
And Phaons o'er our worship smile.
But oh! not death, for every heart
Thus rent by cold incertitude;
Yet better thus from hope to part
Than o'er a fallen idol brood.
Aye, better thus to turn and flee,
And sink beneath the madd'ning wave,
For then its strange, wild melody
Would bear an echo from our grave—
An echo of each plaintive strain
That trembled o'er the broken strings
Of Love's wild harp, that voice of pain
Which thro' the ocean's murmur sings,
But oh! till woman's life is o'er,
And from her lip the rose has fled;
Till woman, living, loves no more,
We may not speak of Sappho dead!

HERE are some expressions from men of letters concerning woman:

Remember woman is most perfect when most womanly.—Gladstone.

Earth has nothing more tender than a pious woman's heart.—Luther.

All I am, or can be, I owe to my angel mother.—Abraham Lincoln.

Disguise or bondage as we will 'tis woman, woman rule us still.—Moore.

The society of ladies is the school of politeness.—Mountfort.

Heaven will be no heaven to me if I do not meet my wife there.—Andrew Jackson.

Even in the darkest hour of earthly ill woman's fond affection glows.—Sand.

No man can either live piously or die righteously without a wife.—Richter.

Eternal joy and everlasting love there's in you, woman, lovely woman.—Otway.

Women need not look at those dear to them to know their moods.—Howells.

Yes, woman's love is free from guile, and pure as bright Aurora's ray.—Morris.

Kindness in women, not their beauteous looks, shall win my love.—Shakespeare.

He that would have fine guests, let him have a fine wife.—Ben Johnson.

A woman's strength is most potent when robed in gentleness.—Lamartine.

Lovely woman that caused our cares, can every care beguile.—Beresford.

Decision, however suicidal, has more charm for a woman than the most unequivocal Fabian success.—Hardy.

THE charges brought against the higher education of young women by some English and American physicians have encountered strong opposition from the friends of the Woman's University, says the Phrenological Journal. Some have gone to much trouble in canvassing among the graduates of colleges to ascertain their physical and mental condition in married life or "single blessedness." According to a report given of the results of such a canvass among the married, there were found one hundred and thirty college graduates who have children, and the exceptional record of good health among these children, and their low death rate, are strong evidences that the powers of motherhood have not suffered from college work. In addition, the reporter's testimony may be offered. In the schools which she has attended, the majority of earnest students were in uniformly good health; a minority were delicate before beginning study. The most frequent examples of ill health were found among those who made a pretense of study and eagerly pursued social excitements. Subsequent effect upon the health may be judged when it is found that twelve years after graduation one young woman, ranking at the head of her class, is the mother of six vigorous children; two others, earnest students, have each a family of five, and a number of others have four children. No correspondence has been held with married classmates living at a distance. These mentioned are personally known to be mothers in the fullest sense, and constitute striking contradictions to the claim that education has an injurious effect upon woman. "But," it may be objected, "these are exceptionally healthy women." Undoubtedly, but if the training has any influence at all, it should make them fall slightly below the standard of the preceding generation, whereas, in several instances, they improved upon the record of their mothers, not only in general health, but in the condition and size of their families.

READERS already know of the recent action in favor of the higher education of women at Yale and at the University of Virginia, says the New York Press. It is not so generally known on this side of the Atlantic that the University of St. Andrews in Scotland, admits women to everything to which male students are entitled, or that the most urgent petition that the English University of Cambridge has received asking that degrees be conferred on women came from far away New Zealand. It is remained for little Switzerland, however, which upheld the banner of republicanism alone for centuries, to be an incarnate prophecy of the future in another respect. While we of America, as well as our cousins in England, are still plumed ourselves on the fact that our progressive universities are gradually admitting women as students side by side with men, Switzerland has begun to admit them as professors to teach men. The University of Zurich admitted women so long ago as 1864, and has conferred on them sixty-seven degrees since that time; but lately this institution has elected the learned Mrs. Kempin to the post of privat-docent or university teacher. Some philosopher has said that if you have made up your mind to be something in this world you will probably have to choose between being a leader of men and being a leader of thought. It is given only to "those far stars that come into sight once in a century" to be both. The traditional objection of conservatism to the advancement of women into active competition with men is that feminine delicacy tends to disappear and the fine fiber of woman's nature grows coarser under the strain, if it does not snap from overstrain. It does not necessarily follow that such will be the case. Every business man, almost every professional in the cities and towns, knows women who have to battle for a living, without losing their womanly refinement. But even if it be true that women may not become the commercial and professional leaders of men without paying for their triumph in a certain loss of their power to charm, they can become leaders of thought to an indefinite extent and variety, without losing, but rather gaining, in that refinement of culture which is present when they are supremely attractive.

FRANCES JANE CROSBY, or, as she is better known, Fanny Crosby, has written more Sunday School hymns than any other ten living writers. Thousands of children who sing her beautiful words every Sunday do not know that the author of them is an old woman who has been blind from her childhood, and that she is now sixty-one years of age. Her method of work is rather peculiar even for a blind person. While composing she always holds closely over her eyes a small opened copy of some book, "Golden Hymns" being her choice if that is available. When the piece is finished to her satisfaction she dictates it to some one who writes it out as "copy." Generally the music is composed after the stanzas are written, though sometimes she is required to write verses for tunes, new or well known. Another of her specialties is the composition of all the hymns and recitations required for annuals used by Sunday Schools on Christmas, Easter, Children's Day and like occasions, and sometimes she performs this service for the celebration of any special date in a single church. Miss Crosby was married in 1864 to Alexander Van Allstyne, and a few years later began to compose her most famous songs in connection with William B. Bradbury, the well known musical composer. The hymn by which she is most widely known, "Safe in the Arms of Jesus," was composed in 1868, and is also in her opinion the best of all she has written. She has written many others scarcely less popular. Miss Crosby is of a cheerful and contented nature and has had, in spite of her blindness, such a peaceful and useful career that she says she has never mourned her loss of sight, but, on the contrary, has regarded it in the light of a blessing.

JOHN C. BUNDY.

In the death of Mr. Bundy this country has lost a distinguished man, for his reputation was international in his field of work and thought. The whole scientific world owes him a lasting debt of gratitude for his unwearying labors in weeding out the fraudulent from the genuine in the realm of the psychic. Every form and species of fraud, cunningly and subtly disguised, met the scientific investigator at every turn, until this most fruitful field for the manifestations of the living principle in man was about to be turned over entirely to charlatans and montebanks who were prowling about like hyenas among the dead, that they might attract the living through their sorrows only to deceive and rob them. Just when a great scientific truth was least honored because of these pretenders, Col. Bundy stepped into the arena to defend it. No man ever entered upon a nobler course of conduct, nor more gallantly defended the mistress of his heart and life. The entire hoard of deivers, quacks, and traffickers turned upon him, but only to be routed singly and in droves until he was in full possession of the field, and he stood at its entrance gate like an angel with a flaming sword, a terror to the cunningest and subtlest of those who would deceive the unwary. We cannot honor his memory too much, and the only way to do it is by living the truth he has so bravely defended for twenty-five years. It is now an easy and honorable task to make research in the field of psychic science, but when Col. Bundy began his labors the investigator was beset on one hand by every description of bold and cunning charlatanism, and on the other by every form of doubt, and hardened, bigoted materialism.

The church and science united in denying the reality of the communion of the saints, and the sorrowing children of this planet mourned as those without hope and without God in the world. A far away God there is somewhere, said the church, but failed to make clear where; a God there may be said science, but he cannot be found by either telescope or microscope; there is no God, said the deceiver, but there are spirits and we can put you into communication with them, and those in grief because of the death of loved ones became an easy prey to these traffickers.

Col. Bundy had strong convictions as to the continuity not only of the life but of the intelligence of the human spirit. To him there is no death, no cessation of intelligence, no diminution of power because of the transition from this plane of mortal consciousness to another. He defended the genuine phenomena of Spiritualism as natural and as in scientific accord with a natural and revealed religion. He has done more through his paper, THE RELIGIO-PHILOSOPHICAL JOURNAL, to advance the cause of the true scientific research than all other investigators combined. He was a powerful individuality through his love of truth, and he was willing to be put to any test in its defense. It is the mind that makes the body, and when it can no longer use it to advantage it drops it, and out of its disintegration another and more perfect instrument is formed, which serves the ever unfolding intelligence for a higher purpose. The defender of truth is not dead, nor does he sleep. He has passed to a higher plane of action, and the good work that he did on this plane is the living monument to his memory.

Peace to his ashes and honor to his name.—The Parthenon, Chicago, August 11.

A WORD FROM A. J. KING.

Hammonton, N. J., Aug. 14, 1892.

MRS. JOHN C. BUNDY—Dear Madam: THE JOURNAL brings to me the startling and most painful intelligence that the valued friend, the brave defender of truth, the dauntless exposer of fraud, the talented writer, the honorable man, the devoted husband and tender father—your late husband—has gone to try the realities of that world we confidently believe is far better than this. His gain; but we can not feel otherwise now but that it is our great loss. Please accept my sincerest sympathy in this, the severest of all trials and afflictions of your life.

Most truly yours,
A. J. KING.

THE ILLINOIS WOMEN PRESS ASSOCIATION.

Whereas, our friend and associate, Mrs. Mary E. Bundy, has been bereaved by the removal from earth of her beloved husband; we, the members of the Illinois Woman's Press Association, tender to her our sympathy and fellowship.

ELIZA W. BOWMAN,
FRANCES E. OWENS,
EMILY A. KELLOGG,
Committee.

FROM J. J. MORSE.

36, Monmouth Road, Bayswater, London, W. Aug. 13, 1892.

DEAR MRS. BUNDY: Just a line to say how deeply sorry we are to learn that your good husband, our excellent friend, the cause's great worker, has been called from us. His loss will be great to our work. His ascension will doubtless be to him gain. His inspiration remains and his work he will continue. Very sincerely yours, in fraternal sympathy from us all.

J. J. MORSE.

RESOLUTION OF QUEEN CITY PARK ASSOCIATION.

Queen City Park Association, Burlington, Vt., Aug. 17, 1892.

MRS. J. C. BUNDY—MY DEAR MADAM: Please find inclosed copy of resolutions passed by the Stockholders of Queen City Park Association at their annual meeting holden to-day.

Though presenting the resolutions which were feelingly and unanimously adopted, I beg to convey to you personally, my heartfelt sympathy for you in this your hour of grief, and to express my admiration of your honored husband's heroic efforts to make THE JOURNAL a pure and faithful exponent of a holy cause.

Very respectfully,
A. E. STANLEY, SEC'Y.,
Q. C. P. A.

Queen City Park Association, Burlington, Vt., Aug. 17, 1892.

Learning with profound sorrow of the late transition of Col. John C. Bundy, it is hereby resolved that it is the sense of this Association that the cause of Spiritualism has sustained a great loss in his early demise; that his faithful efforts to advance the cause only on the line of irrefutable facts entitle him to the grateful remembrance of all lovers of truth: that the deep sympathy of Queen City Park Association is hereby tendered to the family of the able journalist, the truth-loving, truth-seeking man. And the Secretary is hereby directed to engross upon the records of the Association these resolutions and to transmit a copy of the same to the family of the deceased.

E. A. STANLEY,
Secretary.

Mr. L. K. Washburn, editor of the Investigator, concludes a notice of Mr. Bundy thus: We were not personally acquainted with Col. Bundy, but we had the greatest admiration for his fearless honesty, and respect for his noble purposes, and we most sincerely regret his untimely death. He was loved by those who love the truth, and feared by those who live upon fraud and falsehood.

WITHOUT A BODY?

TO THE EDITOR: The Psychical Review gives the address of M. J. Savage at the annual meeting of the American Psychical Society last December, in which a sentence calls up a question in my mind. Reading Mr. Savage on "The Perils of Investigation," in your issue of August 6th, makes me hesitate to raise the question, lest it might add to the annoyances which he mentions, and which my own experience leads me to appreciate. But the joys of investigation overbalances its perils and I will quote the sentence, putting my comments in such shape as to avoid annoyance yet bring before the reader an important matter. Mr. Savage says:

"When I see the human mind possessed of such powers as are manifested by hypnotism, clairvoyance and telepathy; able to see without eyes, to hear without ears, to transcend by thousands of miles the ordinary reach of the ordinary means of communication, able to get along to such an extent without the body, I wonder whether, in the last resort, it may not be able to get along without it altogether." Doubtless he referred only to our material bodies, and the wonder would then be quite natural. But clairvoyance and the intuitions of gifted thinkers, teach us that "There is a natural (or material) body, and there is spiritual body."

Death is the passing out of the spiritual body, which had existed within and grown with the growth of the perishing form which it leaves—the spirit, inmost inherent and immortal, going with it. Man is a spirit, served here by a bodily organization fitted to this initial stage of his eternal and progressive existence.

When the time comes for us to "get along altogether without" these bodies, we shall be better served by finer bodies fitted to the higher conditions of the celestial life. "All roads lead to Rome," is an old saying. So all psychic research, all spiritualistic experiences, all intuitive insight, lead to the great truth that, although we shall "shuffle off this mortal coil," we can never loose our personality; that in the divine plan there can be no such shadowy intangibility as a disembodied spirit. The discovery and conviction of that truth settles the question of our continuous personal life after the change which we call death, and meets the great need of the waiting world. G. B. STEBBINS.

Detroit, Mich., Aug. 6, 1892.

SCIENCE CRITICIZED.

TO THE EDITOR: Ptolemy the ancient Egyptian astronomer gave to the world the Ptolemaic theory, that the earth stands still while the celestial bodies revolve around it. Whilst in vogue this guesswork was as popular, perhaps, as the present Copernician system, sired by Copernicus, the Prussian astronomer, who, after all, borrowed it from Pythagoras. He simply revised the order with amendments.

The proposition here given which by a logical deduction substitutes atmospheric friction as the sole cause of so-called solar heat popularly ascribed directly to the sun, is sustained by the following well known facts with new deductions doubtless often suggested to the common mind. First, the atmospheric belt surrounding the earth say fifty miles deep gravitates according to its specific weight and location. Therefore from the earth's surface upward the atmosphere is gradually attenuated and the gravitating force lessened.

Now an infinitesimal ray of sunlight traveling 185,000 miles per second over the intervening space of 92,000,000 miles between earth and sun in an etheric vacuum of immeasurable frigidity, certainly by all known analogies enters the earth's atmosphere at the lowest temperature (deduction 1) where it first encounters sensible friction, which at once augments in a geometrical ratio in its descent to the earth. These rays when perpendicular are known to be more numerous and are claimed here to generate by friction as well as evolve increasing heat in their descent to the sea level. As the earth in its annual round is constantly changing the angle of incidence to the sunlight, a corresponding change in temperature follows.

Suppose we are at the base of a mountain by the sea, recorded temperature, 90 degrees. Immediately ascending it one mile to a plateau, we observe a fall to 80. This problem (deduction 2) we solve as follows: The sunlight having one mile less to travel in the more dense atmosphere giving more friction, loses the 10 degrees.

Now if solar heat as the wise men claim (hence the name solar heat) is inherent in the ray of light, why should its intensity be less on the plateau one mile above the sea level? The text-books concede that a heated ball dropping one mile through space loses heat, but are stultified when claiming the counter effect for a ray of light with its own heat.

The frictional theory gives us every clear night direct and overwhelming evidence in the meteoric display. Millions of the world building aerolites are caught within the earth's gravity in frigid space and precipitated to its surface. On entering our atmosphere friction sets them ablaze (deduction 3). All such phenomena should be classed under the same law, but science, while conceding the meteoric friction, ignores the fact that sunlight is a corollary. Sunlight supplies our free electricity, charges the storm-cloud, and is the foundation and vitalizing principle in all animal and vegetable life.

This elucidation of the function of electricity developed by friction in the passage of sunlight through our atmosphere places the scientists and profound thinkers on the defensive and presents the anomaly that, while they are usually soaring in empyrean heights, they have for centuries overlooked this egregious error in their elementaries.

HELENA, ARK. W. R. RIGHTOR.

"IN THE MULTITUDE OF COUNCILORS THERE IS SAFETY."

TO THE EDITOR:— I have been very much interested in the discussion of land tenure, single tax, etc., that has been going on between Edgeworth, Seecey, Stebbins and others, through the columns of THE JOURNAL, and have some times been made to feel somewhat as I suppose Elihu did when, on listening to poor old Job and his comforters,—"miserable comforters," until he could bear it no longer, he broke forth with: "Great men are not always wise, neither do the aged understand judgment, but there is a spirit in man and the inspiration of the Almighty giveth them understanding; therefore I also, will shew forth mine opinion."

In THE JOURNAL of July 30th of the current volume, Edgeworth criticises Mr. Seecey; and, while I agree with Edgeworth that the single land-tax idea is a fallacy, believing, as I do, that all governmental revenue should be raised by a direct levy upon an advalorum basis, comprehending a "graduated income tax," I am inclined to question some of Edgeworth's positions, notably that of his slur at Mr. Seecey's statements, saying: "Mr. Seecey, dupe of bogus reformers, concludes with a flourish of trumpets from a convention of 'Free Soil Democrats,' viz., 'All men have a national right to a portion of the soil, and, as the use thereof is indespensable to life, the rights of all men to the soil is as sacred to the individual as the right to life itself.'"

Edgeworth attempts to criticise this proposition as involving the idea that this right, if conceded, involves, as a sequence, an obligation on the part of the individual in whom rests this right, to use it by plying himself to the use or tillage of the soil; and that every other avocation,—weaving, sewing, building, etc., must be neglected that all may till the soil; and begins by attempting to ridicule its authors as a set of "bogus reformers", and Mr. Seecey as their "dupe."

Now I do not suppose that Mr. Seecey, or any other "Free Soil Democrat," would contend for this, for one moment. The right in me to do a thing, work the soil or anything else, does not necessarily make it my duty to do that thing. If it is right that I should do any given thing, then it becomes my duty to do that thing; but the mere right to do a thing leaves me to elect as to whether it be expedient for me to do it or not. Thus Paul found that "all things were lawful" to him, (since, as he also discovered, "to him that is pure, all things are pure,") but it was not "expedient that he should gratify his appetite in all things, hence he said: "If my eating meat shall cause my brother to offend, I will eat no meat while the world stands." But Paul was less selfish and more charitably inclined than most of us perhaps.

Then Edgeworth, referring to the proposition that every man has the same right to the use of a portion of the soil as he has to life itself, says, "Suppose it were so, is land, any more than life, sacred to the state which confiscates and conscripts both at its descretion?" and then asks "Or does the sanctity consist in the sacrifice, as when murder and pillage in national war become virtuous?"

To my mind this question, if it is intended to address itself to a civilized and enlightened, not to say a Christian age and people, is based upon a false predicate in that in such an age and among such a people the state has no right either to confiscate the natural right or conscript the life of any citizen. For "murder and pillage in national war" belong alone to an age of barbarism, and obtain among a people characterized by anything but a Christian spirit, even though it should occur at the present day and in this country, and can never be reckoned as "becoming virtuous" in any age of Christian enlightenment any more than can the monopoly of the land and the deprivation thereby of the natural right of any citizen to its use.

Before dismissing the subject I wish to say that stigmatized men who are seeking to improve the conditions that so seriously effect the interests of the great masses of the people of this nation, as does the present tenure by which the lands of this country are held, "bogus reformers," and our contemporaries, and perhaps our superiors in the work of reform "dupes," is a cheap and easy, but not always a satisfactory method of disposing of knotty questions.

Many are the examples in life that are calculated to awaken in one the sentiment that animated Pope when, in addressing himself to his patron-friend, Sir John Bolinbroke upon the subject of man, he said:

"Truths would you teach, and save a sinking land?
All fear, none aid you, and few understand."

adding

"Painful pre-eminence, thyself to view,
Above life's weaknesses and its comforts too."

J. B. CONE.

GONZALES, TEXAS, AUG. 5, 1892.

"OUR DUMB ANIMALS" REVEAL THE LIVING EARTH.

TO THE EDITOR: The anecdote of pigs with geographical conscience copied in THE JOURNAL of July 23, page 140, is one of a great many well attested facts of this sort. I interpret it as a triumph of lucidity in vital passiveness. Of this magnetic conscience, terra solar endowment of individual lives, I say with Emerson:

"Where it cometh all things are,
And it cometh everywhere."

Bearing a compass in its brain, the pig finds intelligent conscience of place and direction in its passiveness. Give man, so circumstanced, knowledge of topography, as by a chart of Von Moltke, yet his active efforts, doubts, conflicting ideas, would leave him pitifully inferior to the pig. If there are exceptions, outside of transcendant clairvoyance, they will be found in races classed as lower Tasmanian perhaps. Somewhere there is a race that follows on the scent like a superior hunting dog. They are used as detectives.

Now, consider the moral or passional advantages of realizing our oneness with the Living Earth, soul, not dust. In education what a paradisal respite from toil ungrateful alike to pupil and teacher. In goodfellowship with animals, including the human, with plant life, with the gnome lore conned by minerals as well as with the sympathetic flashes of Auroras or those storms in which syncronous with solar events, the telegraph wires run riot.

Oh the beauties, the coquetries of science, the whole lyre of symphonies, terra-solar inspirations, awaiting the awakening of susceptibility to that conscience of the fountain life, in which sophistical metaphysics have allowed the pig to precede man.

In this connection I will allude to the "dog-ghost" of Mrs. Emma Miner in a past number of THE JOURNAL. I do not know whether the lady would declare him rather an observation or an analogical creation; but somehow, I invest faith in that dog. I can afford to spare him some out of my economies with the Bible and other governments. Was not that dog one of the Penates of his family hearth? The emotional eruption of the Earth Soul, as Spiritualists would call the interfusing radiance of the Living Earth through the conscience of the individuations, corresponds with the "new birth" expected after 12,000 years by the Magi and the traditional reflections of this hope in Christian millenniums.

In passiveness there are departments or different sorts of susceptibilities. The pigs especialty as the localization of home, the natal spot.

Paschal was passive to the geometrical series of terra-solar ideas. Genius presupposes greater passiveness in certain directions.

The most prolific source of ideas is passion, the passion of passions, sex-love; yes, of ideas as well as of combats, but honorable ones, as are personal duels.

Now, the universality of sex-love, in the animal and plant lives, and which no crystal I know can disavow, proves community of inspiration—and whence? But in the terra-solar embrace?

Remark the personality, as it were, with which this idea—the Living Earth—is thus revealed to her children, as contrasting on the one side, with the charlatanry of Kosmos X Order of atomic juxtaposition, = God; or on the other, with the theological metaphysics of the church? Doubtless the Church would as lief draw revenues from Earth-worship as from the breasts of the Virgin Mary. What's in a name? But the first idea that would occur to one of her inveterate religionists would be to capitalize Earth's charms in a paying ritual and ceremonial.

The Living Earth dispenses with the flatteries of such a priesthood. She is gracious only to the prayers of Science, Art and Sense.

She insists on being loved for her own sake, not for that of her dower. I am far from supposing clergymen incapable of mending their ways and cultivating a proper respect for nature; only, when this happens, they are no longer characteristic churchmen—they are naturalists not supernaturalists. M. E. LAZARUS.

A LETTER OF SYMPATHY.

Winnetka, Ill., Aug. 15, 1892.

DEAR MRS. BUNDY: In unison with thousands of other thoughtful people the human side of my nature cries out at the blow struck by the transition of your husband. Surely "man proposes and God disposes," for to mortal short-sightedness Mr. Bundy's life in the flesh seemed necessary to the world's present progress. However, we can only say that some one ranking us is managing these matters. My only little daughter was taken from our sight the 7th of this May, and I had thought that I could not live without her. But from the moment of her sickness a holy, unseen influence speaks to my soul with wordless authority, compelling calmness and a perfect trust that all is right and for the best. Tears well into my eyes and are dried ere I am aware. No one but the family witnessed the burial of her body, no services were held except the following remarks made by my father as he scattered wild trilliums over the box: "We deposit the house beautiful recently occupied by our Hazel; the fires and lights are gone and we leave the house to the tenants of decay. But she we love, in her spiritual embodiment, lives a higher, broader and more glorious life." Flowers sent in by her child-friends hung at the door.

At the time of so-called "death," with what glorious strength our faith imbues us! How nearly the throbs from the unseen life beat with our own! True, we are terribly lonely at times, but since this life is only a school, an opportunity for spiritual drill, we can well afford to accept it patiently, knowing, as we do, that our loved will be allowed to be to us a guidance and blessing whenever possible and best. It was with pleasure I read of your simple, consistent burial services, especially that your daughter wore white. I have often thought it the most appropriate funeral color, but did not know it had occurred to anyone else.

It must be a great pleasure to you to feel how perfectly your husband considered himself a partner with you. I always noted the pride with which he said "Mrs. Bundy." Such men cast a great influence towards a recognition of the equality of the sexes. Their noble characters lift humanity above the sex plane into that of the brain and heart.

I almost feel to apologize for this lengthy note, but you will forgive, since I write from the flowings of a sympathetic desire.

DELLA B. MORRISON.

BOOK REVIEWS.

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

The Prison Question. By Charles H. Reeve. Chicago: Knight, Leonard & Co.; A. C. McClurg & Co. pp. 189.

This volume is an examination of some matters relating to crime, punishment, prisons and reformation of convicts, with a glance at mental, social and political conditions, with suggestions about causes and the prevention of crime and the production of criminals. First defining the prison question, the work proceeds through chapters on mentality, mental and physical energy, mind, theology, marriage, natural forces, society, government and the criminal, legislation, the law and the convict, punishment, prisons and reformation, to disclose the origin of criminals, the causes of crime, the principles involved in the treatment and disposition of the defective classes, the impracticality of many methods now followed, and offers suggestions for the disposition of the defective classes, and decreasing their numbers. The subject matter is of vital importance to every lover of order, and the reader of this book will find the time profitably spent. As an attempt to show how society may protect itself against the disorderly elements and check the rapid increase of the prison population, the work possesses real merit and deserves high praise.

The Columbian Historical Novels: A Complete History of Our Country, from Columbus down to the Present Day, in the form of Twelve Complete Stories. By John R. Musick. Issued bi-monthly. Now ready: Vol. I., Columbia; a Story of the Discovery of America, 351 pp. Vol. II., Estevan, a Story of the Spanish Conquests, 399 pp. Illustrated with full-page half-tone engravings and other illustrations. Cloth, per vol., $1.50. New York, London and Toronto: Funk and Wagnalls Company. These two volumes, now ready, supply a contribution of value to American educational and historical literature. The proverb, "Duty first and pleasure afterwards," has received a new and special illustration in the Columbian Historical Novels. To the average American schoolboy and schoolgirl, Columbia, like Sinbad's "Old Man of the Sea," is an ever-present burden. The sins of all the fathers, from Columbus to the Civil War, have been visited on the children of this generation, who have been compelled to learn events from well-intended but, practically, Dryasdust histories. Now all this is past; the chronicler of events has given place to the story-teller, and in the first volume of this series we have a story of fascinating interest in which the wooden Columbus of the treatises is replaced by a living, breathing actor on the page of history.

The second volume, Estevan, covers the whole period of the conquest; treading the ground cleared by Prescott in his "Conquest of Peru." Estevan, a Spanish boy of noble birth, is introduced to us in the first volume. The story of his boyhood is a romantic one, and as a youth he accompanies Columbus on the voyage of discovery. In the second volume we recognize him at once as an old acquaintance, in whose fortunes we take a lively interest, and find him and his son after him, among the chief actors in the moving scenes of history. From Columbus down to the present day, if divided into the ordinary period of human life, the author claims makes twelve lifetimes or ages; and by studying each of these lifetimes or ages, one may discover that the spirit of the age or time changes in about forty years. Having deduced these facts by careful study of history, he gives to each period a separate existence in the form of a complete story, and yet links them all together to make the whole series a correct and united history, and at the same time a fascinating romance. The historical divisions are: 1st. Age of Discovery; 2d. Conquest; 3d. Bigotry; 4th. Colonization; 5th. Reason; 6th. Tyranny; 7th. Superstition; 8th. Contention of Powers for Supremacy; 9th. Independence; 10th. Liberty Established; 11th. Supremacy Abroad; 12th. Union.

MAGAZINES.

Among the features of the World's Columbian Illustrated for August are articles of unusual interest. Among these is "Born of Patriotism," in which the advantages to each country participating in the Exposition are forcibly presented, and the loss to any country failing to take part in "this grand opportunity to improve its conditions" is well told. Especially interesting is the article "A Visit to the World's Columbian Exposition." In about two columns is embodied a description of the entire Exposition as it will appear when thrown open to the world, and from it can be gained a more perfect understanding of the scope, grandeur and worth of this "great interchange of practical thought" than could be had by reading volume after volume of the disconnected accounts appearing in the daily press. J. B. Campbell, publisher.—Edwin A. Start opens the August New England Magazine with a description of Gloucester, the picturesque old Massachusetts fishing port, and the beautiful Cape Ann country. The article is well illustrated by J. B. Foster, a well-known water-colorist, Jo. H. Hatfield, Louis A. Holman and Sears Gallagher. All who have read Elizabeth Stuart Phelps's Gloucester stories will turn to this account of the old town with pleasure. Don Juan S. Attwell, of the Argentine Legation at Washington, contributes a very valuable and comprehensive paper on "The Argentine Republic." There are three strong papers of a sociological tendency. One is "Just Taxation," by J. Whidden Graham, a very forcible writer; another is "Professions or Trades for Workingmen's Boys," by Forrest Morgan, who explodes the cant beliefs that the trades are any less crowded than the professions, or contain any element of certainty which the professions do not; the third paper is by Kate Gannett Wells, and deals with the feasibility of providing sane and adequate free summer pleasures for the poor people of our cities. —A sketch of some features of the Columbian Exposition in the August number of the Phrenological Journal includes a fine portrait of Columbus and the supposed place of his birth Genoa. A notable article, entitled "Mental Causes and Physical Effects," follows. It is an appeal to society for the higher moral culture. Mr. Luther C. Bateman, a talented lecturer of Maine, is given a place among the short biographies, and evidently deserves the notice he gets. "Vacation Time Suggestions," Our Children's Deformities from dress and Improper Education, A Barbaric Fashion, make "Child Culture" piquant and serviceable. Of the brief contributions to phrenological biography, Alexander Campbell, forms the larger part. The old style portrait gives him a Roman sturdiness in face and pose. The scientific reader will enjoy the Anthropological Notes, and the Editor's pithy comments on very relevant topics. $1.50 a year. Address Fowler & Wells Co., 25 East Twenty-first street, New York.—The Free Thinker Magazine for August has for its opening article "The Christian Religion—What is to be its Final Outcome" by "An Old Farmer." "An Old Farmer" is a scholarly writer and if asked to guess who he is, judging from the style, we should name A. B. Bradford who, when he had been a Presbyterian minister a number of years, became a rationalist in religion, an abolitionist in politics, and by vocation a farmer. The magazine contains other thoughtful papers but this number is not quite up to the high-water mark of this publication.

Mr. Hamlin Garland in his forthcoming book, "A Spoil of Office," which will be issued by the Arena Publishing Company, depicts scenes in which he has not touched upon in any of his previous books, such as a country polling place, election night, the State capitol, a convention under the oaks, a grange picnic, etc. Nearly a third of the book is taken up in dealing with Bradley Talcott's impressions of Washington and Congressional life, with novel results. The book will have as a frontispiece a drawing of Bradley Talcott in the corn field, made by Mr. John Frye of the Art Institute of St. Louis.

Ella A. Jennings, M. D., 93 Clinton Place, New York City, has begun the publication of an excellent monthly journal called Humanity and Health. The editor quotes some golden words from Horace Greeley in 1870, and the past issues of her magazine give evidence of a sincere desire to live up to these words.

The American Journal of Politics is a new candidate for public favor with people who are interested in the discussion of vital questions. If the July and August numbers are an index to the plane it aims to occupy, it will prove a valuable addition to the best standard literature on social and economic topics. "The Grange in Politics," by H m. Mortimer Whitehead; "Woman's Part in the Columbian Exposition," by Mrs. Potter Palmer; "The Woman's National Council," by Frances E. Willard, and "Is Corporal Punishment Degrading?" by Andrew J. Palm, are among the contributions. The demand for the able and fearless discussion of subjects that pertain to the social welfare is rapidly growing and there is an ample field for this new monthly. Its contributors include some of the strongest names. Andrew J. Palm, editor. Address American Journal of Politics, 928 Temple Court, New York. One year, $1; single copies, 35 cents.

VALHALLA.

In the dream of the Northern poets,
The brave who in battle die,
Fight on in shadowy phalanx
In the fields of the upper sky;
And as we read the sounding rhyme,
The reverent fancy hears
The ghastly ring of the viewless swords,
And the clash of the spectral spears.

We think with imperious questionings
Of the brothers that we have lost,
And we strive to track in death's mystery
The flight of each valiant ghost.
The Northern myth comes back to us,
And we feel through our sorrow's night
That those young souls are striving still
Somewhere for the truth and light.

It was not their time for rest and sleep;
Their hearts beat high and strong;
In their fresh veins the blood of youth
Was singing its hot, sweet song;
The open heavens bent over them,
'Mid flowers their lithe feet trod;
Their lives lay vivid in light, and blest
By the smiles of women and God.

There is no power in the gloom of hell
To quench those spirits fire;
There is no charm in the bliss of heaven
To bid them not aspire;
But somewhere in the eternal plan
That strength, that life, survive,
And like the lilies on Lookout's crest,
Above death's clouds they strive.

A chosen corps, they are marching on
In a wider field than ours;
Those bright battalions still fulfil
The schemes of the heavenly powers;
And high, brave thoughts flow down to us,
The echoes of that far fight,
Like the flash of a distant picket's gun
Through the shades of the severing night.

No fear for them! In our lower field
Let us toil with arms unstained,
That at last we be worthy to stand with them
On the shining heights they've gained.
We shall meet and greet in closing ranks
In time's declining sun,
When the bugles of God shall sound "recall,"
And the battle of life be won.

—JOHN HAY.

SUGGESTIONS FOR A SUMMER TRIP.

If you wish to take the trip of a lifetime, purchase the low rate excursion tickets sold by all principal lines in the United States and Canada via the Northern Pacific Railroad to Yellowstone National Park, Pacific coast and Alaska.

The trip is made with the highest degree of comfort in the elegant vestibuled trains of the Northern Pacific Railroad, which carry dining cars and luxurious Pullman sleeping cars from Chicago, St. Paul and Minneapolis to Montana and the Pacific coast, without change, and special Pullman sleepers from St. Paul and Minneapolis to Yellowstone Park.

The scenery en route is the most magnificent to be found in the seven states through which the road passes. Beautiful mountains, rivers, valleys, lakes and plains follow each other in rapid succession to delight the tourist, who will also find interests in the agricultural, mining, lumbering, industrial and other interests associated with the development of the great Northwest.

The crowning glory of the trip through the Northwest, however, is the visit to Yellowstone Park, the land of hot springs, geysers and gorgeous canons, and to Alaska with its endless ocean channels, snow-capped peaks, Indian villages and giant glaciers.

If you wish to investigate this suggestion further send to Charles S. Fee, General Passenger Agent, N. P. R. R., St. Paul, Minn., for copies of the handsomely illustrated "Wonderland" book, Yellowstone Park and Alaska folders.

BEATS 'EM ALL.

Grand Excursion via C. H. & D. to Montreal and Quebec, Thursday, Sept. 8th.

The great excursion route, the Cincinnati, Hamilton & Dayton R. R., will run the first of their annual excursions to Montreal and Quebec, from Cincinnati and Indianapolis, Thursday, Sept. 8th. The round trip rates are marvelously low being $12.50 from Cincinnati or Indianapolis to Montreal and return and but $15.00 to Quebec and return with side-trip to Ottawa, returning. Tickets will be good returning for twenty days from date of sale. This is the first cheap excursion ever run to beautiful Montreal or historic Quebec from Cinninnati. For tickets, sleeping-car berths, etc., call on or address any C., H. & D. agent or E. O. McCormick, G. P & T. Agt., Cincinnati, O.

THE DAY THAT NEVER COMES.

I'm tired of waiting for "some day."
Oh, when will it ever be here!
I'm sure I have waited and waited
A good deal more than a year.

Saturday, Sunday, and Monday,
And all the rest of the week,
Keep coming, and coming, and coming;
But at "some day" I don't get a peek.

I've looked all the almanac over,
And showed every page to my doll;
And we're sure (how I hope we're mistaken!)
"Some day" is not in it at all.

The things I'm to have on "some day"
I could'nt half tell in an age:
A tricycle, pony, a parrot,
A birdie that sings in a cage.

A cute little smutty-nosed pug-dog,
The prettiest tortoise-shell cat:
And papa says, maybe, the measles—
I'm sure I don't care about that.

And mama is going to take me
To see lots of beautiful things;
And big brother Jack and Kitty
Will give me two lovely gold rings.

And "some day" I'll find out the reason
Of things I can't now understand;
And "some day" I'll have a big dolly
That can walk and hold on by my hand.

Oh, I'm tired of waiting for "some day!"—
It makes me just cross, I declare.
I'm afraid, when it really does get here,
I'll be a big girl and won't care.

—CHARLES H. LUGRIN, IN JULY ST. NICHOLAS.

REV. M. J. SAVAGE in an address printed in the Psychical Review, says: "I asked a professor of the Smithsonian Institution, one of the hardest-headed and squarest-toed scientists I ever saw, for his estimate of Professor Coues purely as a scientific man. I said, we will waive all this psychic and occult matter, but tell me his rank as a scientific man. He said he was one of the most brilliant scientific men in America or Europe. That is his estimate of him as a scientist. Professor Coues made this statement, which seemed to me of immense significance. He said every particle of matter in this universe, so far as we know, tends under the law, or in accordance with the law of gravity, downward or toward the center. Every particle of matter is resistlessly swayed by the force of gravity. Now if you discover a case in which a particle of matter as large as a pin's head is moved in any way that shows there is a power that is contravening the force of gravity, you have passed the Rubicon between the material and the spiritual, between that which is under the power of gravity and that which is under the power of life. Now I know that matter is sometimes moved without muscular contact in a way that you cannot account for except by supposing that some other power is at work than the ordinary powers that are recognized in the category of physical science. I am convinced at least that there is a power and that it is intelligent, that does sometimes produce these effects. Here, then, we step over the border line!"

IL VESSILLO SPIRITISTA relates an interesting incident in the early life of Garibaldi, who, as is well known, was a Spiritualist. One night, during a voyage to China, he witnessed in his sleep, which was unusually heavy, the funeral of his mother, whom he had left in good health at Nice. Some time after his arrival at Canton, he received a letter announcing the death of his mother, and stating when the funeral had taken place. It proved to have been on the very day and at the very hour—allowing for the difference of longitude—at which he had been an eye-witness of it. There can be little doubt that his spirit had flown back to Nice, while his body lay in trance-like sleep on board his vessel.

BETWEEN an abject bondage to the fear or desire of what other people will say, and an absolute indifference to public opinion, there is a great gulf fixed; and on the adequate recognition of both the worth and the worthlessness of this depends not only one's peace of mind and harmonious poise, but also his power of contributing worthy aid to the general progress of life. To be indifferent to the judgment of those among whom we live is to be defective in sympathy and in proper regard for public opinion. No one who is good for anything is without the desire to deserve and to receive the good opinion of his fellow-men. Yet he who looks only to that becomes, by that very means, unworthy of it. It is the ideal of accomplishment that he must set before himself, an ideal not merely of personal gain, of material prosperity, but the ideal of contributing, so far as he may, to the service of enlightenment and advancement, to the diffusion of higher thought, to the elevation of noble and steadfast purpose. This ideal is perfectly compatible with the average and ordinary routine of life in which most of us find ourselves. There is no possible work but may hold within itself this twofold significance; to do it well and receive for it that recompense which we call "earning a living," but, beyond this, to also do the work well, and refuse to do it ill, and carry into it the daily personality that shall stand for something still higher and more permanent than the mere earning of a livelihood.

He who feeds men, serveth few,
He serves all who dares be true.

—Lilian Whiting.

THE Abyssinian has a singular superstition regarding eating in the open. To him a fit of indigestion from over-feeding would mean the evil eye. He would feel assured that some part of the performance of appeasing his appetite had been observed. In walking along a highway in this country, I came across what appeared to be a large bundle of washing just a little off the road. On approaching it, the movement going on within was plainly discernible. Covered up in their shemas, or cloths, were three men eating their midday meal. So much in fear are the people of the evil eye, that they carry amulets containing prayers, and rolls of parchment several yards long; and pictures illustrative of the triumphs of the good spirit over that ocular absurdity are kept in their houses for protection. If an Abyssinian sells you anything, and is well inclined, he will caution you to keep it indoors or covered up; for if an evil eye should fall on your purchase it may spoil or disappear, which latter contingency is much more probable in Abyssinia. I had some experiences of the kind of evil eye that caused goods and chattels to disappear. It gleamed for an instance in the head of an Ethiopian whom I caught walking off with some dollars from a pile in our paymaster's tent; the corner of the evil eye smiled innocently when detected, but the smile faded away under the influence of the paymaster's boot.—The Century.

"IF you want to see a magnificent, a terrifying sight, take a peep at the planet Mars through a powerful telescope," said Prof. P. P. De Witt. "A mighty world, with its seas, continents, and icy poles, appears to be swinging directly over your head. It seems so close that you instinctively begin to look for the people who inhabit it. Mars is more like the earth than any of the other planets, and is well fitted to be the home of human beings. Many astronomers believe that it is inhabited. The strongest evidence in support of that theory is the existence of canals on Mars. Some astronomers think they may be rivers, but they are too uniformly straight to be the unassisted work of nature. Besides, some of them cross each other at right angles, showing conclusively that they are the works of art. Now, as we have practically abandoned canals in this country, we may pride ourselves on being somewhat in advance of our celestial neighbors. Still, it is possible that they may have so improved water navigation that their boats excel in speed, safety, and comfort our boasted railways. Perhaps telescopes will yet be invented powerful enough to give us a good view of our neighbors. When that is accomplished if they are equally progressive some method of communication may be devised by a future Morse or Edison. It is just possible that the people of Mars are better opticians than we, and that the people of that planet are well posted in regard to Parisian fashions and American inventions. Did you ever think when you step outdoors that perhaps a dozen people on that distant planet are laughing at the cut of your clothes?"—Globe-Democrat.

WITH the advent of the hot summer days the old discussion as to the best drink for sustaining the energies of laborers under prolonged effort in the open air has been revived. Farmers and other employers have for a long time pinned their faith to beer as a beverage for their workmen but oatmeal has for the last few years been rapidly growing in favor and apparently with just cause. A strong support to the advocates of oatmeal has been given by a recent experience on the occasion of the conversion of the broad gauge which has been retained so doggedly by the Great Western railway company in England to the standard-gauge now adopted universally in that country. The conversion had to be effected with the utmost dispatch, and the length of line to be transformed was over two thousand miles. Five thousand men worked two successive days of seventeen hours each, with only short intervals for meals. Throughout this exceptional strain nothing but oatmeal water was imbibed by the laborers, and its refreshing, thirst-quenching and sustaining power was unreservedly admitted. Another valuable piece of testimony to the merit of this modern rival of beer is the fact that many cricket clubs have adopted oatmeal water as the regulation tipple of their active members while a match is being played. It is found that men play better cricket and an infinately better game than where beer was thought to be the only thing that a cricketer ought to drink, with the advantage of no undesirable reaction. The method of manufacturing is simple. Put a liberal lump of ice into a pail with a few handfuls of oatmeal; fill up with water, add the juice of a lemon and a little sugar, only just enough to give interest to the decotion, and the result is a drink that any man will be grateful for on a sweltering dog day.—Pittsburg Dispatch.

IMPORTED EDITION.

Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS.

This is the English edition originally published at $4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

8vo., 412 pages. Price, $2.00.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

THE DEAD.

"With all its pains and joys so strangely blended,
Still life is sweet; but ah! how quickly ended!
Oh, could I see the dead!" I rashly said.
Then suddenly a figure stood before me—
But not the grim, gaunt spectre mortals dread—
And whispered, while a nervous awe crept o'er me,
"Come, I will show the dead."

We reached a graveyard, and I paused there trembling,
And thought to see a ghostly host assembling,
And hear the tale no living tongue has told;
But no, the phantom led me to the city,
And showed me things that made my blood run cold,
And hearts where vibrated no cord of pity,
For they were turned to gold;

And breathing coffins where dead souls were lying,
Some beauteous still, just as they looked when dying;
Some as if life was struggling hard to stay;
And some embalmed, by selfishness kept solely,
Though cold as stones, from crumbling to decay;
And some that noisome vices almost wholly,
Like worms, had gnawed away;

And some stillborn, entombed in gilded senses,
That never knew where real life commences,
And never heard soul-music's holy sound.
"Now," said the figure, "pause awhile and ponder,
The spectres thou would'st see are crowding round,
Dead lives are buried here, and not in yonder
Sweet graveyard's hallowed ground."

—J. T. CHAPMAN, IN TWO WORLDS.

SOME have asked me: "Why did Mr. Beecher so persistently decline the title of 'Doctor of Divinity?'" writes Mrs. Henry Ward Beecher in the July Ladies' Home Journal.—"I know no reason except an utter aversion to such a thing as a title to his name. If others accepted the title it was their right, and in addressing them Mr. Beecher always used it. He used to say that such prefix titles as judge, general or doctor designated an individual's duties or calling, and were more of a convenience than anything else, and in some cases were almost a necessity. And 'reverend' for a clergyman might be classed in that category. But he would laughingly say the 'reverend doctor of divinity' was too much of a good thing for him to be burdened with. This title was offered him (I cannot now recall how often), but in every instance it was declined. His own views are expressed in a letter of declinature of that title, now beside me, and which I copy:"

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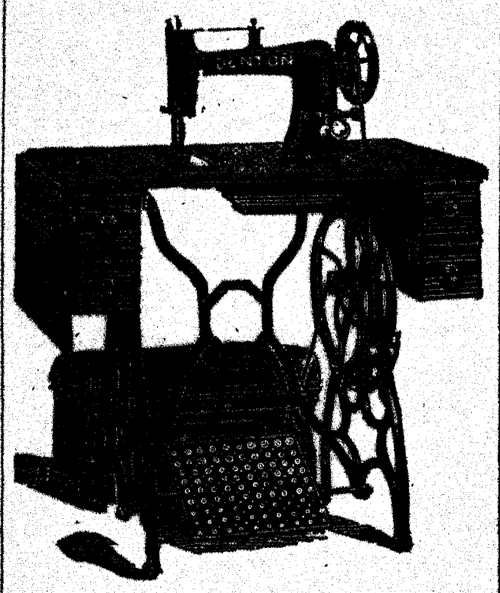

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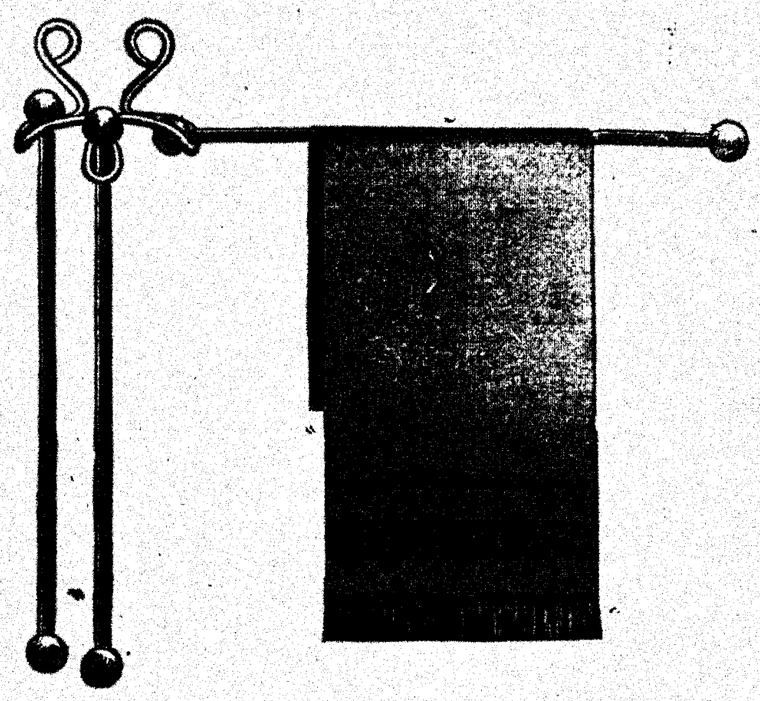

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FIRST SOCIETY OF PROGRESSIVE SPIRITUALISTS OF OMAHA.

Omaha, Aug. 18, 1892.

Whereas, our friend Col. J. C. Bundy has been called from this present to spirit life, and

Whereas, we recognize his great services in the cause of humanity, and feel deeply the loss sustained by his withdrawal from active life. Therefore be it

Resolved: That we, the First Society of Progressive Spiritualists of Omaha, express our sympathy and condolence to his family in their bereavement.

W. T. DENNEY,
L. A. STORCKE,
HENRY HICKMAN,
Committee.

Russell, Kans., Aug. 15, 1892.

The last issue of THE RELIGIO-PHILOSOPHICAL JOURNAL was taken from the wrapper yesterday, when I was apprised for the first time of Mr. Bundy's death, all mention that may have been made of the fact in our dailies having entirely escaped my notice.

It was my pleasure to meet Mr. Bundy but once; that on the occasion of calling when passing through Chicago, when I introduced myself as the local agent of a railway company in an obscure Kansas town, but was most cordially received, notwithstanding.

An acquaintance of upwards of fifteen years through the columns of THE JOURNAL, of which I have been a subscriber principally, if not entirely, for its editorial pages, wherein has been reflected the strong personality of an able, fearless, honest man, has taught me to respect and esteem him in a degree that has been accorded but a few of my acquaintances, and I indeed feel that in his death, so called, I have lost a friend whose place will not be readily or soon filled.

I am well aware that any word of sympathy at the hands of anyone at this time, but more especially a stranger, must be as most hollow mockery, yet at the same time I trust that this feeble expression of the sentiment entertained for Mr. Bundy may not be considered intrusion.

Yours truly,
M. A. BRUNDAGE.

Mrs. J. C. Bundy,
Chicago, Ill.

Mr. Ernest Mendum, publisher of the Boston Investigator, in a kind letter expressing the great regret with which he learned of Mr. Bundy's death and sympathy with the sorrowing family, says:

"He [Mr. Bundy] was a Spiritualist, conscientious and sincere. He believed the best method of advancing the cause he espoused was to weed its ranks of all fraud and imposition. Acting on this line he, of course, made many enemies, but his gain was the respect of all men who admire integrity of purpose and the courage of battle in defense of the right.

THE Iron Clad Age, Indianapolis, in a column and a half notice of Mr. Bundy's character and work says that he "was the best known representative of Spiritualism in the United States. His paper, THE RELIGIO-PHILOSOPHICAL JOURNAL, has a national reputation. This reputation has been gained by courageous and persistent warfare against charlatanry and fraud practiced in the ranks of Spiritualists and by the advocacy of a higher type of philosophic thought than appears in the ordinary run of Spiritualistic publications. Col. Bundy was intensely hated by every trickster and fraud posing as a medium. He was respected and honored by those sincere and discriminating Spiritualists who have sought to distinguish between the genuine and the spurious in the phenomena claimed as due to the agency of spirits. * * * The Iron Clad Age does not accept Spiritualism, even as expounded by Col. Bundy, but it is compelled to recognize the honesty and sincerity of his work and it adds its own to the many tributes of respect which the liberal and secular press has paid to his memory."

AT the moment of going to press we receive from Professor Elliott Coues the news by cablegram: "Bundy dead." Alas! Spiritualism has had no severer blow. He had been confined to bed and very ill for some weeks, and finally succumbed to what must be described as an overdraft on his strength complicated by the extreme heat, a wave of which passed over America. We shall recur to the career of a remarkable man. For the present we keep silence round his grave.—Light, London.

We are reaching that period in civilization when nations discover the advisability of resorting for settlement of their disputes to arbitration rather than to the brutal and deadly arbitrament of war. When antagonisms arise between labor and capital why should not the difference be submitted for settlement to an impartial tribunal? There does not appear to be any honorable and peaceful way out other than this. Public opinion would be found supporting a just decision of such tribunal, and it is a bold interest that would defy public opinion in order to perpetuate a condition of riot and bloodshed. The federal government is limited by constitutional restrictions, yet something can be done under federal authority to prevent the disturbances which so often arise from disputes between employers and employed and which at times seriously threaten the business interests of the country. Congress in 1884 created a bureau of labor, placed in charge of a commissioner who was required to collect information upon the subject of labor, its relations to capital, the hours of labor and the earnings of laboring men and women, and the means of promoting their material, social, intellectual and moral prosperity. In 1886 Mr. Cleveland, then president of the United States, sent to Congress a message on the arbitration of labor disputes, which did not receive, and has never since received, the attention which its thoughtful suggestions merit. His idea was that the labor bureau which Congress had created might be enlarged by the addition of two more commissioners and by supplementing the duties now imposed upon it by such other powers and functions as would permit the commissioners to act as arbitrators when necessary between labor and capital, under such limitations and upon such occasions as should be deemed proper and useful.

SOME years ago it was generally believed that electricity was a current flowing through or along a conductor, exerting a force at the point of exit just as in the case of water or air passing through a tube. Later for this the obscure term of force was substituted. Now that electricity has become so important an element in the mechanical welfare of the world, efforts to uncover the mystery of its existance have been redoubled and the early assumption that electricity is a current is now believed to be a fact. Experiments too technical for explanation in a limited space, have been undertaken by a prominent scientist, which tend to prove it. He commenced his experiments in September last, and he feels that he cannot be wholly certain of his conclusions until a year has elapsed, as the experiments involve the movements of the earth around the sun. But he has learned enough to induce him to believe that a current of electricity is simply a motion of the ether which fills all space. "As wind," he says, "is the bodily forward motion of the medium whose vibratory motion we call sound, so a current of electricity is the bodily forward motion of the medium whose vibratory motion we call light." If the wave motion of the ether will produce light it is not unreasonable to suppose that some effect will be produced by its bodily movement. A current of ether or electricity passes readily through a copper wire, but through wires of other material with more or less friction. Because of this ethereal friction, or electrical resistance, the current heats the wire, and raises one of carbon to a white heat, producing the familiar electric light. If it can be shown that this hitherto mysterious force is simply the movement of a medium all about us and in everything, it will be more easy to calculate the possibilities of its future usefulness.

Daniel B. Stroup, of South Bend, Ind., passed to the higher life while on a visit to his son in Salt Lake City August 6th. He was a rationalist and a very worthy man, greatly respected for his high moral character and public spirit. The body was taken to his home, a few miles from South Bend, where on Sunday, the 13th, funeral services were held. After a chant by a quartette, "The Lifting of the Veil," and the reading of one of the favorite poems of Mr. Stroup, B. F. Underwood gave an address, which was followed by another song. At the grave the services consisted of singing by the quartette and a few words by Mr. Underwood. "It was," says the South Bend Tribune, "one of the largest gatherings of the kind ever witnessed in that region. The procession was nearly two miles in length."

THE Investigator's Society meets in Detroit, Michigan, Sundays, 3 p. m., at 32 Monroe avenue. Article 2, of the constitution reads: "We have for our object the free and open discussion of social, political, philosophical and religious subjects of general interest, to the end that equal rights in religion, politics, and freedom and brotherhood in all human affairs may be established, protected and perpetuated." Section 1, of the by-laws reads: "No subject of a moral, political, philosophical, religious, or scientific nature, shall be denied a hearing on account of any prevailing prejudice." Everybody welcome. Seats free.

MRS. ADALINE ELDRED, to whose psychometric power THE JOURNAL has many times borne testimony, has returned to Chicago, much improved by her few weeks vacation spent in Michigan. She may be seen at room 33, Central Music Hall, Chicago.

MRS. E. T. STANSELL, known to the readers of THE JOURNAL as a psychometrist, has taken rooms for a few weeks at Hotel Vendome, 780 North Clark street. Chicago.
