

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, OCT. 8, 1892.

NEW SERIES—VOL. 3, NO. 20.

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

TOPICS OF THE TIMES.

"SALADIN," the talented editor of the Agnostic Journal, (London,) thus refers to Stainton Moses: Editor Stainton Moses, of Light, is dead; a good man and a true has passed into the Silence, and left this poor earth all the poorer for his loss. Personally, we have one friend less, and English Spiritualism has lost its foremost man. He was too generous for selfishness, and too high-minded for bigotry. He was a gentleman in a world in which spurious gentlemen are plentiful.

PROF. HENRY C. ADAMS, in an article on "State Education as exemplified by the University of Michigan," states that the number of students at that university in the past year was 2,692. This is undoubtedly the largest number in attendance at any educational institution in this country. Prof. Adams maintains that "an educational system which is part of State machinery, provided the State be democratic in form, can never come to mean the education of a class, nor can a university which appeals to the people for pecuniary support become a centre from which aristocratic ideas or a plutocratic industrial philosophy can be disseminated."

No Sabbath was observed by professing Christians of the first century. Sunday was a pagan day on which the Romans held the festival of the sun. Why should the clergy be opposed to recreation and amusements on this day? Why should they refer to it as the Sabbath when they have no authority whatever for the claim? They know that Sunday was not constituted a Sabbath by divine command. They know that there are no words in the New Testament establishing the Sabbath. They knew that Sunday grew into a holy day by Christian usage and custom, and, as Neander says, "The celebration of Sunday, like every festival, was a human institution."

UNDER the new libel law of Prussia, proof-readers of newspapers are liable to imprisonment for obnoxious things appearing in the papers with which they are connected, says an exchange. This may look rather unjust, but then careless proofreaders have sometimes been guilty of making an innocent man say some awful things and use very careless French upon seeing himself written down a fool or knave in cold type. As, for example, when the reporter of the London Gazette a few years ago wrote an item stating that "the pastor made an address to the young converts of the church, and there was some fine singing by the choir," and was shocked almost into brain fever the next morning to read that "the pastor had addressed the young convicts of the church, and that there had been some fine singing by the chair."

THE term "Materialistic Spiritualist" is a paradox, says the Better Way. The combination of the two is no more possible than that of oil and water. Yet, why is it that we daily meet with Spiritualists (?) who are materialistic in everything but a belief in

the ability of spirits to return? It seems strange. Can it be that this simple knowledge is deemed sufficient and that no change is needed in manner of thought, speech, and action? A knowledge of the philosophy and laws of any religion is necessary before any honest man can affirm his belief in that religion. The epoch of faith, pure and simple, is passing away and progressive Spiritualists of all others should strive to know the truth or falsity of their fundamental doctrines.

ROSA MILLER, AVERY writes in the following sensible manner to the Chicago Inter Ocean: When Columbia invites all the nations of the earth to her reception in honor of the prophet and discoverer of her domain, it is questionable piety that decides she shall turn her guests out of doors on Sundays on account of the work they will occasion. Since from her table all must be fed, is the work less in one place than another? Would it not be the bread of life to the Sunday crowd to witness a World's Kindergarten Congress open just one season sacred to religion, scholarship and learning, granting a fractional view of the firmament of stars in their respective National setting? A religious camp meeting—a regular love feast—"Fraternity love's other name." A place broad enough to admit a woman's temple that shall turn many to righteousness. Where else could the Sunday or any other crowd witness thought translated into such marvelous and manifold expressions of use and beauty as to develop a veneration that leads along the pathway to the skies, that makes it a sacred communion season to every soul, sustained by the thought that all the greatness and grandeur of the occasion is but a feeble ray of the infinite mind moved to beneficence for work is worship? By all means "let the effort be made to have Sunday closing clause in the appropriation bill eliminated or modified."

ALL talk about uniting Freethinkers into a distinct political party is, to my mind, irrational and foolish, writes Mr. Underwood in the Investigator. There is just the same diversity among freethinkers in regard to political questions that there is among Christians. There are economic and industrial questions just as important and just as urgent as are any religious questions. There is the same difference of views in regard to free trade and the protective tariff among freethinkers that there is among Christians. Suppose there are two candidates—a Christian and a protectionist, and a freethinker and a free trader. Suppose I am a protectionist and believe the protective system of vast importance to the working man. Is it imagined that I will yield my protectionist ideas and vote for the freethinker who will favor a free trade system? Or if one candidate is a Christian and a free trader and the other is a Freethinker and a protectionist, and I believe in free trade, must I disregard the free trade and protectionist issue in order to support a freethinker who is opposed to me on a question I regard as of great immediate importance? Name any other important political issue on which the parties are divided and the same question arises as to that issue. Freethinkers who can be drawn into such a movement are those whose zeal outstrips their judgment. There are individuals who ache continu-

ally to be at the head of something, to be recognized as leaders, and they are never content unless they are forming some new society with the understanding that they are to be its leading officers, or using some old organization for the advancement of their own interests.

IN referring to the Congress of Psychology held in London in August, the London Times said: The "School of Nancy," as it is the fashion to call the followers of Dr. Liébault, has collected a number of very extraordinary experiences, and some of them were related recently to the pleasurable wonder of the audience. But it was an Englishman, Dr. Bramwell, of Goole, who made the most remarkable statements, and he had taken the precaution to bring his "subjects" with him for experiment. He went, indeed, curiously near the old performances of the professional mesmerist; but whereas the mesmerist uses his power generally for some foolish purpose, Dr. Bramwell cures a woman of short sight by telling her she can read perfectly well, and "repeatedly sends patients to a dentist carrying with them a written order not to feel pain, which they read when they sit down in the dentist's chair"—and, we presume, do not feel pain accordingly. This must be a very valuable power, and everybody must wish that it was a little more widely spread among our doctors. A will like Dr. Bramwell's seems to possess the qualities of ether, laughing-gas, and bromide combined.

SAYS the Review of Reviews for October: "It must be admitted also that there is a good deal more rationality about many of the features of the Roman Church which excite the special ire of the good Protestants than most people imagine. The researches of psychologists, the phenomena of hypnotism, the strange new science of psychometry, are bringing to light the foundations upon which many much contested Catholic doctrines really rest. Psychometry gives a rational basis for the veneration of relics, and it is being discovered there is more to be said for prayers for the dead, pilgrimages, and many other elements of faith and practice which Protestants regard as most irrational. In proof of which we need go no farther than point to the fact that M. Zola is to make the miracles of Lourdes the subject of his next romance, and that the great realist, who has been on pilgrimage, has been profoundly interested and moved by the cures which he saw wrought before the grotto. Speaking to an interviewer, he said: 'It is certain there is at the present moment a marked return toward mysticism, and this outburst of faith is rather astonishing at the end of this stirring century, when we are witnessing the general breaking up of everything. Why this unexpected retrograde movement? Because science has not kept its promises. Could it keep them all? The disappointed multitude turns back toward religion.' The Pope, in short, has an immense chance. His spirit, indeed, is willing, but the dead-weight behind him is enormous." There are those who would ignore the subtle psychical influences referred to above, but the way to prevent a "retrograde movement" is to recognize the phenomena, classify them and learn their real significance in the natural order.

STANTON MOSES.

By the transition of W. Stainton Moses Spiritualism has lost one of its most able and useful representatives—one whose advocacy of Spiritualism was earnest and vigorous, and at the same time careful and discriminating. His influence upon the cause was great and that influence was of an elevating character. Mr. Moses possessed intellectual ability, and had the advantage of a fine education; he was a sincere lover of the truth which he sought diligently, and having found it, boldly proclaimed; he was a man of generous disposition and of fine personal qualities which commanded the respect of all who knew him, and made for him warm friends among those who were intimately acquainted with him; his mind was well balanced and his judgment good, and what he said or wrote carried weight with it to thoughtful minds; he was himself a medium and through his own hand he received convincing evidence of discarnate spirits and of their power to communicate with those still in the flesh. His works are among the most useful contributions to the literature of Spiritualism. They have evidential value and appeal to investigators who are in search of proof.

Mr. Moses received his collegiate education at Exeter College, Oxford, and he was ordained a clergyman of the established church in 1865; but some five years after that date he became deeply interested in Spiritualism, and long before he was the editor of *Light*, he was a regular contributor to the columns of that publication. Many valuable articles were contributed to *THE JOURNAL* by Mr. Moses under his collegiate title "M. A. (Oxon)," which he used as a pen-name, and by which he was best known. He made *Light* one of the best Spiritualist organs ever published. No paper has been read more thoroughly or carefully in the office of *THE JOURNAL*, and none quoted from more frequently.

Mr. Moses and Mr. Bundy were warm friends; each valued the work of the other, and both were in general accord in regard to the phenomena and philosophy of Spiritualism. Mr. Moses was deeply affected by the news of Mr. Bundy's transition; only a month afterward the editor of *Light* followed the editor of *THE JOURNAL* to that higher life in which, we can believe, they have solved many of the mysteries that confronted them here. Two such earnest spirits, with convictions, purposes and life-work so similar, must, if they have not already met in the spirit world, sooner or later renew there the acquaintance which begun here and work together, by methods unknown to us, for the spiritual enlightenment of the sense-bound children of earth.

FROM an editorial article in *Light* on the late editor of that paper, W. Stainton Moses, the following is taken: "He was no recluse; to him the world was a thing to be reckoned with, even to enjoy. Though no one was more alive to the necessity of occasional retirement from the turmoil about him, yet he had an intense dislike to all forms of forced asceticism. To be in the world, but not of it, was his constant formula. His constant desire was to show that Spiritualism was not the property of a set of special cranks, meeting in odd corners, but was a great fact in which the whole world had a supreme interest. His correspondence at this time was with almost every part of the globe, and both great and small personages—and some were very great personages indeed—were in the habit of writing to him or consulting him on every kind of subject pertaining to the spiritual life. It was no uncommon thing for him to be invited to the most exclusive houses, that people might have the satisfaction of meeting him. He was never a proselytiser; one never heard him utter a wish for the propagation of a belief in Spiritualism. All and every possible form of information was given to all and every person and community which asked for it; but the working out of a man's own salvation was a prime article of his faith. Nevertheless, to the thoughtless inquirer who questioned him out of mere careless curiosity he was merciless. But though he never encouraged any form of propaganda, he never hesitated to assert his opinions when necessary.

And it is well to remember that, as late as ten years ago, to avow a belief in the unseen was to write yourself down at least "an ass" in almost all "cultured" society. Since then science itself has gone so close to the border of the infinite that the scoff is not so ready as it was. It acknowledges possibilities undreamt of by Dr. Carpenter. But if he was merciless to the flippant questioner, he was even more merciless to every form of falsehood and fraud among Spiritualists themselves. The public darkness with its manifold opportunities for trickery was to him an abomination. No man was ever more earnest than Stainton Moses in hunting down and exposing the chicanery which the uninformed outsider still believes to be an essential part of the machinery of Spiritualism. That at first the philosophic side of the matter did not appeal to him as much as the experimental was because he was more of the Luther than of the Melancthon in the Reformation which he helped to lead. Yet latterly he was never tired of insisting on the importance of finding a meaning for the facts which he held to have been experimentally proved. He has passed on. We do not wish for him the pitiful rest of the orthodox. We know he has not gone into the oblivion of the materialist. He has passed on into a state with different conditions from this, but where we cannot believe his activity will cease."

In the office of *THE JOURNAL* the memory of Stainton Moses will be reverently and affectionately cherished, and in a certain way it will always be associated with the memory of the stalwart champion of Spiritualism on this side of the Atlantic, whose earthly life ended on August 6th, but the influence of whose work, like that of the work of Stainton Moses, abides and is destined to last.

THE MIRACLES OF NATURE.

That men should any longer attempt to nourish their spirits by feeding on the dry husks of the past is becoming more and more astonishing. "If we had any vivacity of soul and could get the old Hebrew spectacles off our nose, should we run to Judea to look at the doings of the Supreme?" asks Carlyle. Is not the Supreme at work here and now, as manifestly as he was in ancient Israel? All people of a high degree of intelligence, all modern live people, have in fact ceased to look through ancient Hebrew spectacles at the universe, have ceased to use the theological and mythological phrases of a dead and gone world and of dead and gone civilizations. Only in the churches and meeting-houses do we find the names and notions of the past still current. There, husks are furnished instead of fresh, succulent spiritual pabulum. All human history is sacred, and not the history of any particular period or people. That is a truth which now goes without saying. Every phenomenon of nature, even the most common, is a miracle, an insoluble mystery. What grander miracle could there be than the change from daylight to the star-sown gloom and silence of night? What apocalypses is there, or was there ever, equal to that of sunrise? It is a phenomenon due to the actual turning over in space of this vast mass of matter called the "earth," with all its seas, isles, continents, and mountain ranges.

Why, then, should we go to Bibles and *acta sanctorum* for foolish, fictitious theological miracles, when every moment is fraught with the miracles of cosmic movements and revolutions? The Teutonic race which, with its great, world-over-shadowing branches in both hemispheres, is the foremost, the regulative race of the modern world, which is a stronger, wiser, more deeply seeing, subtly contriving, and moral race than any of the foremost historic races of the past, cannot afford much longer to so forget its intellectual, material, moral, and political supremacy as to condescend to go back to dead Hebrews, Greeks, or Romans, for guidance of any kind. And yet, in continuing to believe in doctrinal Christianity, one is paying a perpetual deference to an ignorant, superstitious past, and turning his back on the light and truth of to-day.

Mr. Froude, in his *Life of Carlyle*, says: "Experienced fact was to him revelation, and the only true revelation. In revelation, technically so called,—revelation confirmed by historical miracles,—he was unable to believe: he felt himself forbidden to believe by the light that was in him. In other ages, men had seen miracles where there were none, and had related them in perfect good faith, in their eagerness to realize the divine presence in the world. They did not know enough of nature to be on their guard against alleged suspensions of its unvarying order. To Carlyle, the universe itself was a miracle, and all its phenomena were equally in themselves incomprehensible."

But the special miraculous occurrences of sacred history, so-called, were not credible to him. "It is as certain as mathematics," he said, "that no such thing has ever been or ever can be." And yet the churches and meeting-houses are still resonant with the old, outworn, threadbare theological names and formulas,—that is, the teachers in them feel obliged to feed their hearers on spiritual husks and million times threshed straw, in which there is no possible succulence or nourishment, because the churches are bound by iron usage and creeds formulated ages ago,—are bound to ignore the truth, knowledge, and light of to-day. How much longer will this defiance of the present go on in ecclesiastical quarters?

In all secular matters, people are taking advantage of the new light and the new truths. But inside of the churches, in the crepuscular shadow of the sanctuaries, men revert to the mental and moral status of two and three thousand years ago, and recite the words of ancient Hebrews, words and formulas which voiced the spiritual wants and feelings of semi-barbarious nomads and shepherds of thirty and forty centuries ago. We no longer treat with deference the astronomical or scientific theories of the ancient Babylonians, Egyptians, or Greeks. Why should we continue to go to the ancient Hebrews for our ethical culture and ideas of the good? Living men and women have moral natures and the moral sense far more fully developed than was the moral sense of the ancient Hebrews. Herbert Spencer and John Stuart Mill and Emerson teach a morality superior to the morality of Moses and David. International law and international commerce implies such a high degree of morality as the ancient world could not have dreamed of. At last, one grows impatient at the spectacle of institutions surviving when their life is really gone, at hearing the old theological bagpipe still droning, as if nothing had happened, as if there was no science, as if there had been no advance in knowledge, as if, again to borrow the language of Carlyle, the Hebrew clothes had not become "old clothes," no longer adapted to human needs, but "gaping at all their seams."

MEDIUMS AND MEDIUMSHIP.

There can be no doubt of the fact that with some mediumship has been sought at the expense of sound mental development, and made to do duty instead of self-culture. There has been a superstitious idea that mediums ought not to think, to reason, to read—that the more ignorant, foolish, and boorish they were the more evidence of spirit action they presented, but fortunately that notion is dying out, and the more reasonable and worthy thought is taking its place, that the duty of self-improvement is incumbent upon mediums; that, by attention to the laws of fitness and the cultivation of receptivity on the mental and moral plane, closer relationships and more rational and spiritual communion can be established.

We have, for years past, urged that the utterances of mediums must be judged on their intrinsic merits and taken for what they are worth, irrespective of their claimed source, and if, judged by the ordinary standards of ability and worth, the addresses of mediums do not compare favorably with the work of uninspired speakers, it is time that the causes of imperfection were sought and admitted and conditions improved. If mediums will not undertake the work, then they need not be surprised that stern sentence will be pronounced by the critical and observant

Ability, efficiency, and distinction do not come by accident, and we now know that the measure of inspiration depends upon the conditions of receptivity, and receptivity and responsiveness depend upon intellectual preparedness and moral and spiritual fitness.

The objection often raised that Spiritualists and mediums claim to be in communication with persons of historical eminence and freely attach "great names" to "drivel" has had, we believe, more basis in fact in the past than at the present time. The more sensible Spiritualists and mediums have long ago discounted the practice, and request credentials from the supposed "big guns." But there are many well meaning and amiable people outside of Spiritualism (like the man who boasted that the king had spoken to him, when he had merely done so to order him to get out of the way) who are constantly endeavoring to make others believe that they are in the confidence of and claim personal acquaintance with Lords, Ladies, Bishops, and Professors, on the flimsiest grounds. "My friend, Lord Broadacres, said," or "as my esteemed and respected mentor, Bishop Bigwig, used to say," and so on and so forth, and when such people unfortunately take up Spiritualism, is it any wonder that they patronize the departed in the same style, and seek to tack them on as a tail to their kite?—The Two Worlds.

ETHAN ALLEN.

The name of Ethan Allen, says the Springfield Republican, naturally associates itself with those of Daniel Boone and Col. Crocket, all of them rough and ready men, with keen but rather coarse perceptions, dauntless courage and resolute and pushing natures, —in short, pioneers of freedom, unhappy and out of place in the piping times of peace, and seen at their best in the thick of conflict. Henry Hall, the biographer of Ethan Allen, (whose work the Appletons publish,) fitly calls him "the Robin Hood of Vermont." It should not have been necessary for Mr. Hall to take the stand of defender of his hero, since only prejudice denies the claim Ethan Allen has on his country's gratitude, but it is unfortunately true that even to this day he has been much traduced. His fiery temper, lack of courtesy and his religious views, which, tame enough in 1892, were far ahead of his day and necessarily deemed sacrilegious, account for much of the abuse showered upon him during his lifetime, and it has evidently been blindly continued. Allen's declaration in the book published by him in 1784, that "The knowledge of the being, perfections, creation and providence of God and the immortality of our souls is the foundation of religion" does not sound like the speech of an irreligious person, in spite of the loud cry of infidel! that used to be heard.

The Allen family were not commonplace; two of his brothers were noticeable men. One of the earliest records in Mr. Hall's book is Ethan Allen's complaint against his brother Levi as a tory, and his endeavor to have Levi prosecuted and his goods confiscated. Allen's life was spent in troublous times; his share in it was begun in the long dispute between New York and New Hampshire over what is now Vermont, in which he showed his pluck and address; the independence of the state being largely owed to him.

PSYCHICAL SCIENCE CONGRESS NOTES.

No contemporary scientist of the world occupies a higher place in those departments of psychical research which relates to hypnotism than Professor Dr. Charcot, of the Hospital Salpêtrière in Paris. The Committee have great pleasure in announcing his membership in the Advisory Council, his being almost the only one of the illustrious names not hitherto enrolled, among those representing the rival schools of Paris and Nancy. Should Professor Charcot be unable to be present at the Congress, in person, as intimated, the Committee hope that he will favor them with a communication to be read by proxy. The following is his response to Dr. Coues' invitation:

217 BOULEVARD ST. GERMAIN,
PARIS, 28 AOUT, 1892.

SIR AND HONORED CONFÈRE: I hasten to inform you that I gladly accept the honor of membership in

the Council which, on the occasion of the Exposition at Chicago, is to effect the organization of a Congress of Psychical Science.

I should advise you, however, that most probably it will be impossible for me to take part in the Congress in person.

I beg you to accept, Sir and Honored Confère, the assurance of my most distinguished sentiments.

CHARCOT.

The Committee have not received in the course of Dr. Coues' correspondence for the formation of the Advisory Council, a more gratifying response than from Dr. Edmund Montgomery, herewith presented. It breathes the true scientific spirit. It reflects an intellectual altitude which every Psychical Researcher should strive to reach and maintain. It is a pointed expression of that impartial, judicial spirit which every scientist should bring to the investigation of every subject that occupies his attention. Dr. Montgomery voices the very soul of intellectual integrity. It is a genuine pleasure to print his golden words:

HEMPSTEAD, TEXAS, September 17, 1892.

PROFESSOR ELLIOTT COUES—DEAR SIR: It is with genuine pleasure that I accept the kind invitation to become a member of your Advisory Council, for I long to know the truth concerning the wonderful "telephenomena" that seem attested by so many intelligent and credible witnesses.

My biological studies have led me to look upon intelligence as indissolubly connected with bodily organization. And I have as yet never come across any personal experience pointing to a contrary conclusion. I am, however, sufficiently imbued with the scientific spirit to relinquish any preconception, however strongly held, when confronted with a single contradictory fact properly attested.

I hope to be able to be present at the Congress, and shall bring to it a mind hospitable to any new revelation. Though such revelation should upset convictions formed during a life-time of earnest and eager search for a correct interpretation of things, I shall rejoice to behold the truer vision. I am, Dear Sir,

Yours very truly,

EDMUND MONTGOMERY.

THE London correspondent of the Nation writes very favorably in regard to the International Congress of Experimental Psychology held in London last August, but he makes this criticism, that there was not sufficient opportunity to discuss the papers which were read. "For example, the report of the Census of Hallucinations passed with no remarks, save a question or two; and the interesting papers of Mrs. Sidgwick on 'Experiments in Thought-Transference' and Mr. Myers on 'the Induction of Hallucinations' had even less examination. I mention these because they are the subjects which outsiders look at suspiciously. A good discussion, involving some criticism and calling out the lines of defense, would have done more to justify the right of the Congress to the term experimental than any number of verbal explanations. The lack of discussion was due, however, as I think all would agree, to want of time, and to the inadequate arrangements for getting the printed précis of the papers into the hands of the members in advance—not to lack of critical interest. At such meetings the précis should be distributed at least a day in advance—a plan which was proposed, also, at the recent meeting of the British Association at Edinburgh." The Proceedings according to this correspondent of the Congress will appear in the autumn. They are to contain full synopsis of the papers and discussions. A limited number of copies will be available for libraries, probably, and for persons not members of the Congress. In the meantime, those who may want fuller information will find very good reports of many of the papers in the London Times for August 2d, 3d, and 5th. A feature of the Proceedings will be the publication, with each paper, of the name of the journal in which the author intends to print it in full. The next regular session of the Congress is to be in Munich, in 1896, with Prof. Stumpf as President and Baron von Schrenck-Notzing as Secretary. An American

committee was appointed, also, to consider the advisability of holding an extraordinary session in the United States next year. On the whole, the second session of the International Congress may be pronounced a success, and all who wish good to modern psychology must rejoice in the stimulus it has given to the investigation of mental facts by exact and scientific methods.

A. T. BALLENGER, secretary of the National Liberty Association writes: "Inclosed you will find an authentic statement of the recent trial and punishment of four Seventh-day Adventists in Paris, Henry Co., Tennessee, for performing ordinary farm labor on Sunday, after having observed the seventh day, which they believe to be the Sabbath. The increasing frequency and severity which characterize these persecutions, indicate that they are not accidental manifestations of personal malice, but that they point to a deep-rooted determination to crush out a dissenting minority. After spending thousands of dollars in counsel fees, and in the circulation of literature setting forth the principles of religious liberty, with apparently no results toward securing in Tennessee the exercise of conscience guaranteed by the Federal Constitution and the constitution of the State of Tennessee, the National Religious Liberty Association appeals to the press of the country, irrespective of politics or religion, to use its powerful educative influence in protecting and developing the principle of religious freedom in this government." The persecutions referred to above are a disgrace to the State of Tennessee and to the general government which permits them in violation of the spirit of the national constitution. The National Liberty Association the object of which is to protect the rights of conscience; to maintain a total separation between religion and the civil government; and by means of the platform and the press to educate the public mind on the relations that should exist between the Church and the State, deserves the support of all who believe in religious freedom, irrespective of religious views and affiliations. The recording secretary's office is 28 College Place, Chicago.

THE world has always had reformers; men and women who have worked for the advancement of man and the improvement of society, says the Boston Investigator. It has, to-day, reformers who would do the greatest work if they would reform themselves. A great many think the whole world is going wrong when they are not going right. Some people, who imagine they are reformers, are only fools. It is not necessary for the man who is set to clean up the street, to roll in the mud and filth in order to accomplish his task.

"TO CONVINCING my daughter that it was not her own mind, they (the spirits) told her of the loss of the steamer which had left this port for California a few days before, laden with soldiers. They (the spirits) said the vessel had foundered at sea; that over one hundred passengers had been swept overboard, and that the residue had been taken off by three vessels bound for different ports. In the course of a few days after that, news came of the wreck, confirming in every respect the statement made."—Judge Edmonds.

MIGRATION.

Last night, aloft I heard the wild-fowl scream,
And saw the live wedge cross the glowing west,
Its cleaving edge a single dauntless breast
Flashing athwart the low sun's level beam;
Not rage of gales, or lightning's angry gleam,
Or loneliness of pathless skies, could wrest
Its course unswerving from the strange behest
Followed, unknown—a voice within a dream!

But thou, O soul! that—life's brief summer past—
Dost long for flight, and with the thrill and stress
Of yearning powers feel all thy being stirred,
And, taught by faith that tracks the soundless vast,
Canst name thy pain for heavenly homesickness—
Wilt thou be yet more fearful than the bird?

—MARY A. P. STANSBURY IN CHRISTIAN UNION.

A TRIBUTE TO MR. BUNDY.

BY JUDGE A. H. DAILEY.

I feel that it is due to the late editor of THE JOURNAL, whom I knew so well, that I should add a few words to the great volume already before the world, touching the man and the character of his life work. Few persons are really what they seem and many there are whose public careers are not in keeping with their private lives. However, we may differ as to the public work of John C. Bundy, his private life challenges the most critical examination. All sorts of figures may be woven into the web of life and by these, men are judged. They establish the public character or reputation of the individual as much as the work upon the canvass goes to make up the reputation of the artist. But in the life of the individual, there may be and often is, so much that is not fully understood, that his contemporaries are imperfect, even if impartial critics. It is not until the beam is turned backward and the fabric unfolded, and the material tested, that judgment upon the life work of any man can be properly pronounced. The great benefactors of this world have planted so deep that sometimes the seed has not germinated in their own lives, and generations have come and gone ere the time of fruitage. In my early life in old freedom loving Massachusetts, an abolitionist was generally despised, because he sought to put a black man on an equality with a white man by the abolition of slavery, which was repugnant to every principle of justice and humanity. The abolitionist had the Bible thrown at his head as being God given authority for property in human beings. We remember these abolitionists now as the benefactors of both white and black men.

That man is a hero who always does right for right's sake. Col. Bundy was so constituted that he was enabled to look above and beyond surrounding conditions and circumstances and withstand the stings of derisive criticism, to disregard the consequence of standing face to face with those who pose as shepherds of innumerable flocks seeking pasturage in the ever green fields of a lost Paradise; to dare combat unnatural theologies, which have in spite of civilization come down the ages rooting into the very souls of men—all of these he dared for the sake of that final triumphant emancipation of the world he could see would be quickened by the work of his hands. While he was educating himself for another professional career his attention was directed to the phenomena which is the basis of modern Spiritualism. Careful investigation established the great truth in his mind, and fate through a shocking dispensation thrust upon him the management and editorship of THE RELIGIO-PHILOSOPHICAL JOURNAL, of which his father-in-law, S. S. Jones, was the founder. The mission of THE JOURNAL was peculiar and John C. Bundy was adapted to fill it. He knew no fear. He knew his foes, and he made himself known to them. Once in battle, with him, it meant victory or death. He would not rest while there was work to do and he died from overwork. It is now years since he confided to me the fact of his suffering from the perpetual tension of his nervous forces. The restless energy of the man looked out from his face. The integrity of his purpose was apparent to those who knew his nature. Threats of personal violence on the part of those whose misdeeds he had exposed, never deterred him in what he felt to be his duty. When screamers for "personal and unlimited freedom," were shrieking themselves to a cherry red at Lake Pleasant, Col. Bundy through THE JOURNAL was telling in language that burned to the very quick, of the effect of that doctrine as practiced in the lives of its advocates. His quick eye, invariably detected the sham, and he drove his lance through the veil plump into the hypocrite behind. From those who strove to justify them-

selves through the corrupt teachings of corrupter mediums, he stripped the covering and exposed their lechery. He had no patience with the apologists for wrong. To his mind it was no excuse to urge that Spiritualists are no more immoral than other religious denominations. He claimed that the more perfect knowledge of the Spiritualists should make them more perfect men and women before the world.

It has been said that he lacked spirituality. He certainly was not a sentimentalist, and sentimentality has often been mistaken for spirituality. He certainly was a believer in Christ, that higher Christ which flows into the soul, that aspires for the highest, noblest ends, from the love of what we can comprehend, not more than from that love of what we cannot comprehend which fills the universe with the conscious presence of Deity. If we are to judge him by his conduct in life, by his public labors, these all proclaim a spiritual nature. If we go into his private life and know his home relations, the testimony is the same. With him, charity and forgiveness of sin should follow, not precede repentance, and repentance which does not come from the heart and is not followed by works, will not avail. No man was more willing to lift up the fallen and be charitable when the occasion demanded than he. He received more censure from his best friends for the strong language in which he couched his thoughts than for any other one thing. He felt intensely and never deceived a person by dishonest words or actions. That his outspoken sentiments cost him many subscribers to THE JOURNAL I have never doubted. That a different policy would have been more remunerative in money he knew as well as others, but it was not in the man to swerve from his conceptions of duty for any such consideration. It can with truth be said that no language of his, when inveighing against charlatans and tricksters, can equal that uttered by Jesus Christ in his condemnation of the scribes, Pharisees and hypocrites whom he likened unto whited sepulchers full of dead men's bones and of all uncleanness. Self-respect marked his every step in life. If his enemies did not love him they conclusively showed towards him a respect that was born of fear of a man whose personal character was unassailable. He considered himself the peer of any man in true manhood and could not endure the society of persons not on the same moral plane. He had no patience with intelligent people lacking in fiber to stand erect against what they either knew or ought to have known was false, immoral, deceptive or fraudulent in Spiritualism.

The whole subject matter to him was too sacred to be trifled with and he could not tolerate the villainies practiced in the name of Spiritualism. He saw, as those who are now experienced in and grounded in knowledge should understand, that mediums should stand in some degree responsible to other people for their acts and conduct, or else laws will and ought to suppress a practice so fraught with danger to society. If the guise of mediumship is to be a protection for crime its practice is a danger against which society will surely sooner or later protect itself. Already hypnotism is prescribed in some countries and the attempt to do the same thing in New York was made at the last session of the legislature. Hypnotism is the subjecting of a psychic or medium to the will of the hypnotist. It is claimed that this power over the organism of another should be limited in its exercise to physicians, because the subject may be impelled to commit crimes or do things which are wrong or hurtful. Why may not the same be said of mediums and spirit control. The psychic may choose the person who shall control his actions, and the moment a psychic or medium finds himself in the clutches of a vile influence or spirit, that person either of his own volition or through the actions of friends should be secluded or guarded until the objectionable spirit either leaves or is made to see, as most may be that it is better to do that which is right and thus harm can be averted. Mediumship and its dangers are so little understood that there is no need so great as that of a better knowledge of the laws of spirit control.

Col. Bundy was quite well aware of the unquestionable fact that each séance must stand by itself, and that from the same medium fraudulent manifestations may be followed by genuine, but he had no further use for those once detected in unmistakable fraud until a radical change had been effected. He had little patience with people who could not detect deception, which ought to be patent to the eyes of fools and none whatever with those who would cloak the iniquity of a spirit or psychic when it was clearly established. Thousands of instances of genuine phenomena have been nullified by the detection of mediums in single acts of fraud. Professor James in the August Forum, in an interesting article entitled, "What Psychological Research has Accomplished" says: "The first two years were largely taken up with experiments in thought-transference. The earliest lot of these were made with the daughters of a clergyman named Greeny and convinced Messrs. Balfour, Stewart, Barrett, Myers and Gurney that the girls had an inexplicable power of guessing names and objects of thought by other persons. Two years later Mrs. Sidgwick and Mr. Gurney recommencing experiments with the same girls detected them signaling to each other. This makes it impossible to accept the record of their previous performances." Here was the result—years of time thrown away by the single dishonest act of the psychics. It was this realization of the value of perfect integrity that so exasperated Col. Bundy against the inexcusable fraud so frequently detected and exposed in mediumship. His devotion to truth often produced a world of trouble in vindicating his position in the eyes of those who could not see so clearly as himself. Mr. Henry J. Newton, of New York City, had long been his esteemed friend. He had for Mr. Newton and his family the highest esteem. Mr. Newton had been for many years a tireless investigator of various phases of spirit phenomena. He prided himself upon his scientific methods. Among the mediums with whom Mr. Newton experimented was Mrs. Eliza A. Wells who claimed to be a materializing medium and an individual with whom the spirits of the departed were on such astonishingly familiar terms that they could at will under "good conditions," project her quite large body through the small meshes of a fish net and like substances without injury to either body or net. Mr. Newton evidently believed all this of Mrs. Wells and Col. Bundy did not. He carefully collected the evidence of what he believed to indicate trick and fraud and then published in THE JOURNAL the statement that he could prove in the courts of New York that Mrs. Wells was a vile woman and used confederates and trick cabinets. This at once seemingly aroused the ire of Mr. Newton, who wrote Col. Bundy asking him if he did not think it his duty to come on to New York and make good his statement, and would he undertake to do so, provided his expenses were guaranteed in case he succeeded? This led to considerable correspondence the most of which has been heretofore published. It resulted in Mr. Newton's executing a bond drawn by his own attorney, obligating himself to pay the personal expenses of Mr. Bundy in coming to New York, defending an action for libel to be brought against him by Mrs. Wells not exceeding \$500 in case he obtained final judgment against her. The action was commenced and my firm defended it and I am familiar with all the details.

The issues to be tried involved the truth of what Col. Bundy had published. He did not publish that she was not a medium, but that she was a vile woman and made use of trick cabinets and confederates. The language itself if untrue was libelous and it devolved upon Col. Bundy to open the case and prove the truth of his allegations or be mulcted in damages. The amount of time and money spent in the preparation for this trial on the part of the defendant was very great. He came on several times from Chicago to give his personal attention to the details of the defense. Carpenters who had constructed cabinets for mediums with strange devices for the admission of confederates were looked up, persons who said they had seen and examined in daylight the wigs, masks, and flowing beards made use of night were secured,

persons of high positions who were present at times when humiliating exposures were alleged to have occurred were there ready to give their testimony. Mr. William R. Tice, now passed to spirit-life, and his wife and his brother, Thomas S. Tice, were there to testify to what they had seen done with the cabinet in the dimly lighted room in the house of Mr. Newton, which tended to establish the truth of the publication. This was a coveted opportunity for Col. Bundy. Here was his chance to prove in open court the tricks and devices of people who are filling their pockets with money wrung from confiding, grief-stricken mortals, seeking, hungering, crying for knowledge that their loved ones, gone down in death do still live, and can in some feeble form reassure their doubting souls. But alas, his hopes and expectations were not realized. The court was convened, the jury empaneled and the defendant's counsel ready to open the case and inform the jury of what he was about to prove, when the plaintiff's lawyers abandoned the case and she and Mr. Newton and her counsel filed out of court. And why did they do this? The reason assigned by her counsel was that the jury-men, had said in answer to his questions, that they would not believe the statements of witnesses that they had seen spirits materialize from a cabinet even if sworn to in the trial, which the judge had already informed the counsel would not be pertinent evidence, and would not be admitted, as the square issue was, "Did the plaintiff make use of trick cabinets and confederates?" and the defendant must fail unless he could prove that she did. This of course resulted in a judgment for Col. Bundy for his costs of court and \$200 allowance.

Now that Col. Bundy is gone and I know that it was his purpose to publish an account of the subsequent proceedings growing out of the trial, it is fair that the public should know just how he has been treated by Mr. Newton upon his bond. The judgment against Mrs. Wells was not paid, and a bill of Col. Bundy's personal expenses in coming on and defending the action was made out amounting to considerable over \$500, and presented to Mr. Newton and payment demanded. This was refused and then Mr. Newton was sued upon his bond. He defended upon the ground that the bond he had given, drawn by his own lawyer was void, as being in the nature of a wager or as gambling on the result of the action; as being in violation of the statute against champerty and maintenance; and that in any event he was not liable for his attorney's fees in defending the action by Mrs. Wells. None of the defenses have availed. Upon the trial judgment against Mr. Newton for the full \$500 and interest and costs was promptly given. From this judgment he appealed to the general term of the Supreme Court, where he was again defeated and now he has appealed to the Court of Appeals, his last resort, since which time Col. Bundy has died. The Court at General Term, in affirming the judgment upon the sufficiency and validity of the bond, in severe and pointed language declared that it could not permit Mr. Newton to make such a bond upon the legality of which a party residing in a distant State had relied and at great personal inconvenience and expense had placed himself within the jurisdiction of our courts and successfully defended an action for libel, the expense of which that bond undertook to secure to him, and then escape liability upon the ground that the bond was void for champerty to which the defendant was himself a party, but it distinctly held the bond valid. It is not my province nor shall I attempt to pass judgment upon the good faith of Mr. Newton in this matter. Amid his deep domestic afflictions he has my unreserved sympathy and I hope he has the consciousness of having done his full duty to that brother whose pen has spoken around the world for all that he found good and desirable in Spiritualism, and who gave timely warning against those he could prove had practiced fraud and deception.

I shall not attempt to drop plumb lines nor run levels in this matter. I have done a duty I owe to a man whose heart I knew so well, and whom I loved so much. His soul had the tenderness of a woman's and I have seen him weep when forced to

suspect a trusted friend of intentional unkindness. We shall not see his like again. We need not lay the fault of his taking off at the door of the angel world. The direct cause was overwork by a soul that would not rest while there was so much to be done. Spiritualists themselves are at fault for not giving to him that cordial cooperation and assistance in his great work which he so much needed. He studied hard, developed plans for the dissemination of knowledge of which millions stand in need, but cannot obtain. It was work for a large number and for greater capital than at his disposal. Thousands who knew the man and something of his work will realize now more than ever before the worth of the man that is gone. The crowning conception of his brain is the Great Psychical Congress to be held at the Columbian Exposition in 1893. This Congress properly managed will be productive of the grandest results.

The attention that psychology has commanded from scientific people has brought them into the outer chambers of a temple of whose existence they are unconscious because ignorant of methods by which its presence may be determined. They, and then all others, the world over are about being made aware of the presence of a realm within a realm touching humanity on every side and extending to infinity in every direction. This great truth will not down. Slain a thousand times it instantly reappears to haunt and perplex its destroyers. Man has a soul that cannot die nor be annihilated. It lives within a realm as real and tangible to it as is this material world to our present senses. A few persons have knowledge of this stupendous fact of which the mass of mankind are in utter ignorance. A few methods have been discovered of demonstrating this great truth. The facts and methods have too long been scouted and ignored. Recent years have been productive of events which have compelled attention to explain undisputable phenomena. Persons are shown to be able to see without eyes and to hear sounds inaudible to the ears of ordinary mortals. Material objects without life are moved by some invisible agency and display a degree of intelligence in responding by movements or raps to questions, spoken or written or mentally asked. Psychical research is very far reaching. There are those who would be glad to draw the line when anything occurs which goes to prove aught which sustains the claims of the Spiritualists. This has been done, but will not be permitted to prevail any more than astronomical research could finally be prohibited because it overturned mythological accounts of creation. A world of facts will be collected and collated and their bearing discussed by able and scientific men from all countries, and those who cannot come will send contributions. This is already a notable affair, and the secular press will give voluminous accounts of its proceedings, and we may confidently expect that the grand result will advance public thought a hundred years.

It has been said that the laying of the cables under the great seas has advanced the civilization of the world 2,500 years. By these are the events of to-day spoken around the world in a few moments, and the discoveries by one man are at once made known to millions. Thus shall the work of the Psychical Congress be made known when it convenes at Chicago next year. A new impetus will be given to the researches of man into his own nature and environments. No matter what grand theories may be exploded nor what stately edifices may be forced to new uses, no matter how many occupations may be gone, "let the truth be known though the heavens fall." Truth is the child of liberty and tyranny fattens upon ignorance. Religion and priestcraft have nothing in common. Men will be more religious when priests and prelates are disrobed, and the time is being hastened when all will know that the Deity has ordained none to stand between the children of a common Father and that Father, the incomprehensible God, in whose presence they now are and ever will be. The people of this world stand in need of nothing so much as truth. John C. Bundy one of its most fearless disciples has gone, not to rest, but to labor on in the great work he had commenced; and now as I write I learn through

Dr. Coues that Stainton-Moses, editor of *Light* in London, has also closed his labors here and gone to join his risen friend and co-laborer in the spiritual world. How many will miss the weekly feasts of reason he served to their hungering souls in England as well as here? Alas, that the recording angel should so soon have taken this man away, who but yesterday was standing in silent grief at the grave of his friend John C. Bundy.

JACOB BOEHME.*

BY PHILO-VERITAS.

Jacob Boehme—the "God-taught Philosopher," just now seems to be quite a favorite with a certain class of Spiritualists and theosophists. Recently the "conditions" were sought for an expression from the old theosophist himself, when the following was given through the alleged mediation of Swedenborg, who, under another name claimed to preside over the deliberations of the circle:

Jacob Boehme—Am I awake or am I dreaming? It appears to myself as if I were just awakening from a long continuous sleep, and I know not as yet whether I am asleep or awake; but the position is so strange I cannot fully realize what it is.

How long have I been asleep, and if I have been asleep was it a state of unconsciousness? If it was not so then I have no present consciousness and know not who or what I am. But I am just becoming aware that I am in contact, and perchance communing with mortals, and that I had a life with its experiences on the same earth that you inhabit. (Pause).

Ah! I have it. Jacob Boehm, the mystic. Now that I have the power to pronounce the name, and declare the identity of my personality, you may know how long, according to your measurement of time, since I left the earth, and perchance how long I have been in a state of unconsciousness. You ask me if I had no consciousness when I passed out of my body? By a strange, and as yet incomprehensible action I can, for the moment, call up the remembrance of my experiences. After coming to consciousness, which I suppose was immediately after leaving my body, I found myself among a vast concourse of people, a very few of whom appeared to recognize me, but the great majority of that vast multitude were quite unknown to me. How long, or how short, was the duration of that state I know not as I can only speak of the fact; but whatever it was I have lost all consciousness of what has intervened between that and my present state. That which brought about my present experience of me was the appearance of one who, arousing me from my slumber, said to me "awake thou that sleepest, and enter on the life that is before thee! Arise and follow me!" I was obedient to the voice and here I am; and what is more, the perception of the why and wherefore that I have been caused to pass through this wondrous experience has suddenly flashed before me. The mention of the name of my now discarded personality brings with it the memory, more or less clearly defined, of who and what I was when a man among men, and this will enable me to speak of that which—while in external embodiment—I thought was my specific and appointed work.

By some power, which I did not then understand, and still do not comprehend, my thoughts were directed into a domain which appeared to be closed to other men. So far as I can call to mind, I made no claim that the thoughts I gave out, and which are contained chiefly in my writings that I know were published in private form, were received from, or inspired by, any angel, or by what was conceived as the spirit of God; but by some power that must have been developed in myself, I was able to give forth what appeared to me as the truth in reference to the nature and being of God. I ventured to speak of the nature and out working of that being as it was presented to my mental vision; and in order to do so I was compelled to use the language with its meaning then in vogue in my country; but which I now per-

*Jacob Boehme born near Gorlitz in Germany. Died in 1624, A. D.

ceive was inadequate to express what I saw, or thought I saw, in regard to the nature and out working of the High and Holy One. Hence I was known as the mystic, or as one who was thought by a few of my fellows to possess the power of diving into those subjects, which by common consent were involved in the deepest mystery.

Speaking from my present position with the measure of consciousness I now possess, how were it possible for a mortal man to speak of, and pretend to explain what even angels do not presume to know and much less profess to comprehend!

As you know, I was connected with the system known as the Christian religion—which by some unaccountable process, I perceive has undergone many changes since the time when I was associated with it. What I wrote and spoke of gave great offence to those who sat in the seat of power, who claimed the prerogative to speak and act as the vicegerents of God upon the earth, and it was by my flight from my native city town, that I sought and obtained protection in another state under the patronage of, its friendly ruler; and had it not been for his powerful protection, not only my writings, but I also, would have been consigned to the faggot and flame; so rancorous was the venom and hatred of the church dignitaries that nothing less than my recantation or destruction would have satisfied them.

Returning to my specific work, my difficulty consisted in the endeavor to explain that which is unexplainable; and to bring within finite limitations that which is infinite and boundless. So far as I can call up the memory of what I taught, I endeavored to give an exposition and explanation of what was a leading doctrine in the Christian church, viz., the Holy Trinity in unity, rejected, to a great extent, the idea of a tripersonality in the Godheads. I applied terms to express my conception of the triune God, metaphysical or mystical as they were; yet I clung to the belief that the only manifestation of the Divine nature was in the person of Jesus of Nazareth. I confess to the difficulty I experienced and which was never removed—when in thought I contracted the Infinite and Divine to one personal form and manifestation; for I did not then see that universal humanity was the manifestation of what I regarded as the Divine, in personal form. Hence instead of my solving the mystery of God manifest in flesh, I left it in a state of confusion still more mysterious than when I attempted to deal with it. I now have no doubt that were I to re-enter into bodily and physical conditions, and again become a man among men, the mysticism of my writings would be as incomprehensible to myself as to those who come in contact with and read them; and this from the fact that what I gave out as theory had no basis in historic truth, or actuality in the realm of spirit.

I spoke of myself as the mystic! Continuing utterance from my present position, let me say, a mystic is a day dreamer; who in certain states possesses the power of flight into realms unknown and undiscovered by the mass of embodied human beings. After his return to normal consciousness, he attempts to describe what he has seen while in his abnormal condition, but having nothing to substantiate or demonstrate the actuality of what has passed before his mental vision—if such it is—the mystic cannot illustrate his theory by scientific formula; hence all mysticism is the outcome of inchoate and speculative theory and experience.

Another of the then leading doctrines of the Church which I attempted to clarify, was that which had reference to the existence of evil upon the earth. I took for granted the legend, which by virtue of the authority given by the Church, as well as its records, was received without question, which attributed the presence and prevalence of evil as consequent on the "fall of angels." I gave it out that angels were the special creation of God, whose experience in their primal state was one of unalloyed joy and felicity; but I taught, following the traditionary account of the legend, that some of these angels, not being satisfied with their then condition, wished to know more; and the desire was awakened within them to become as

wise and powerful as God himself. The leader of the mighty angelic host was successful in seducing many angels from their allegiance, which resulted in their expulsion from heaven; and not content with his success in tampering with angels, he tried his arts on man then newly created, was again successful, and thus he came to be acknowledged as the tempter of mankind.

I confess it was beyond my power to answer the question,—who tempted the devil when he was an angel? and I suspect it remains unanswered to the present day.

Like a man who was after me in time, but preferred before in state—and you will intuitively know to whom I refer—I fell into the same confusion of thought regarding the person of Jesus Christ; and I was not then delivered from the churchianic system of thought. But notwithstanding this apparent agreement, there is a wondrous difference between my and his works. In respect to the doctrine under notice he plainly declared that angels as such were not a special creation of God, but that all angels were once men; hence he taught that the fall of man as a result of the fall of angels could not meet the requirement of the thoughtful and active inquirer for truth. Thus as a writer and teacher he was immeasurably in advance of the system I propounded which was so full of the mystic element. Seeing that I have established my personal identity, permit me to speak of a state that I have just become conscious of having been developed within myself. I now see very clearly the difference between speculative beliefs arising from what is termed spiritual enlightenment in mediumistic, or psychic sensitives, and that which is revealed by other means. Unless what is given forth is based upon scientific and demonstrable foundations, all such utterances are useless to the inquiring minds who say—Give us the truth. Let us have the actuality.

The age of mysticism is passed and gone forever, but it was of use in its day, for out of that there has developed a state and condition of human mentality which is capable of receiving and appreciating truth when presented and substantiated. I perceive that this is to be the characteristic of the new era which I am conscious is now in course of development upon the earth which distinguishes it from prior dispensations. I also perceive that now the domain of spiritual science is as open to research by the enlightened and emancipated human embodied spirit, as the domain of natural science which is open to the researches and discoveries of your scientists in its various departments. I conclude that this experience, which I am now passing through, is one amongst many other methods of equal import by which the mind of man can become—not only receptive of pure truth, unalloyed by mysticism, but man may enter into experiences while in embodied conditions, which will satisfy all his yearnings to obtain the truth regarding the continuity of life in other spheres which are beyond the one in which he has his present conscious existence. By the repulsions that I experience, I am aware that there is as much scepticism—if you will permit me the term—in regard to the knowledge to be obtained of an antecedent and future conscious life, on our side of life as there is on yours.

A vista is opened out before me, and if I mistake not there are certain indications by which I feel that I shall have a close connection with, and shall know more of the intelligence, love, and power, of that mighty centre of life from which no angel has fallen, or can fall. I can now well understand how that glorious sphere has become the centre from which flows the life current that is now operating on the earth, and who have their own external representatives for the purpose of receiving and giving out the truths and knowledges such as can now be appreciated and appropriated. By the passage of those majestic and beautiful beings who compose that mighty centre through state after state, sphere after sphere, they have gained an altitude wherein the human principle has become glorified and expresses the divine angelic form. This is an illustration—not of fallen—but of ascended angels, and I now perceive

that the ascent of angels is the true solution of what was and is a mystery to the mass of the thoughtful minds on your earth.

And now I give vent to my thanks—which words cannot express—to those by whose aid I have been enabled to have this experience, and also to you on the external plane of life who have provided the conditions to make this experience possible. Thus has spoken Jacob Boehme that was, but not that is. Adieu!

THE WORLD'S FAIR ON SUNDAYS.

BY M. EDGEWORTH LAZARUS.

Concerning the opening of its grounds to the public, or rather to the laboring masses, since the wealthy can easily find the "open sesame," I appeal to the conscience of certain unknown persons controlling the Exposition and to that of others whose position and enlightenment create moral responsibility for the exercise of their personal influence with the controllers.

The agitation of this subject by the press, in connection with the recent congressional decision and that of the English government backing up puritanic Sabbatarian prohibition, and the reported decision of the United States Supreme Court that this is a Christian nation, corroborating the virtual concession of this point against our constitution and the treaty with Tripoli by exempting church properties from taxation while confiscating the Mormon, also the appropriations from the United States treasury for sectarian schools among the Indians and others—all these acts and declarations prove a conspiracy between our government and the priestcraft for establishing theocracy. They are foisting God into the presidential chair on the shoulders of his priests in defiance of our constitution and evading its provision for a national convention to be called by a two-thirds congressional majority, when alterations of the constitution are in question.

Unsusceptible of prompt reversions of policy like the British government, and condemned by our electoral system to undergo for years the rule of minorities, it is impossible with us at this critical moment to get at the sense of the people by appeal to the ballot. Even were this otherwise, we should meet in opposition the hypnotizing fraud of orthodox sects with some possible exceptions, Catholic and Episcopalian.

Very probably the solidarities of superstitious ignorance, headed by our negro millions, might give priestcraft another triumph like that in the Senate which has yielded to its convictions—not of Sunday Sabbath obligations, but of the majorities of superstitious ignorance.

Our World's Fair question thus complicated carries a great, perhaps a decisive influence over that of theocratic usurpation.

The actual imprisonment of five "Adventists" or Seventh day Baptists for Sunday work in the State of Tennessee, sanctioned by "Supreme Courts," shows persecution pressing on the heels of theocracy now, as in the dark ages of Europe and the Blue Law regime of New England. Already a priest has declared "let the President of the United States be the head of our National Church."

Thus the World's Fair Sunday opening is identified with secular liberty and social light in a sense of more importance than the World's Fair itself, both to the United States and to humanity. It is the Janus Gate between mediæval obscurantism and progressive civilization. This question appeals now neither to Congress nor to the ballot, but to the enlightened and liberal conscience of the World's Fair managers.

If these are Christians, they either know, or it may readily be proved to them, that the Puritan progress for Sunday closing is in flagrant opposition to the general record of Christian authorities against prohibitive enforcements of the Sabbath, from Jesus through the line of his apostles and church, Fathers, Catholic and Protestant, down to the irruption of Puritanism in England in the seventeenth century, with the single exception of one mediæval Catholic council. None have protested against a prohibitory Sabbath more emphatically than Luther and Calvin.

As to such of the World's Fair managers as are not Christians, put to them the question, "Will they sell the world's secular liberty for a mess of government pottage stolen from the working masses, and given as a bribe to shut the gates of knowledge against them?"

THE MAGICAL HAND.

BY MARY HULETT YOUNG.

CHAPTER II.

SCIO.

"Oh, the beauty, and the glory of those scenes at Scio! Oh, the softness of the clime, and the loveliness that surrounded us! Our stay there was a dream of delight, an unbroken reverie of happiness. Night over the enchanted isle, with its skies and its nightingales, was like a night in paradise."

Two months were passed, and the travelers had been for seven weeks of that time at home on the island of Scio—or Chio. Hargrave St. John was of the party, slowly and delicately becoming necessary to the life he would win to be a part of his own; and Helena Ray had learned to be restfully happy in his society. His memory was ever ready to bring the classic line, the beautiful myth, or the philosophic illustration, and though her own reading in all directions was extensive, she yielded entirely to the preference which called to light the far wider resources and more accurate research of her "friend" and "mentor," as she persisted in thinking of him.

At evening, just as the sun was setting over the "isles of Greece," with haste unlike his usual manner, and as if time were limited, St. John came up from a little caïque which had just left him on the shore, and, seeking Miss Ray, explained that he had been reminded by letters of an engagement to be in Paris on the twentieth of the present month.

"To keep this engagement," he said—"and I never break one—I must go to-night in the ship with the American flag which lies anchored toward the Asian shore. It goes in half an hour. I am sorry that I forgot this really important business for there is not a moment to say more. Remember,—in ten days I shall return, at this hour of the day—and when I come there will be much to say."

The hand of Helena had been in his. She knew not how it went there, but she did know that the color flashed over her cheek, and that the magic of that strong, soft hand which ruled her nerves at Heidelberg had lost none of its power.

"I could die for him," was the sudden consciousness of her being.

Days passed by in dreamy quiet during which, if Helena had tried to analyze her thoughts, she would have been puzzled to find—except this one—the ghost of anything like a thought to analyze,—there was only a dreamlike memory of something intangible and nameless.

On the morning of the seventh day she awoke from sleep with a startled feeling and a sense of being sane and responsible.

"Let me look at things as they are," she said distinctly and aloud.

"Could St. John return? If he does not? He has passed the line where repulsion begins, where my fate takes the rule. . . . A forgotten engagement. Some other heart has received the deliberately-sent message of that hand of his, and cannot forget.

"What is this mystery? He has touched my hand repeatedly as he helped me to the saddle or into the pleasure-boat and I did not notice the fact,—then, the evening he went away, again he shook my whole being as with the spell of a sorcerer,—and he knew it. It was purposely done. He must touch my hand no more."

"This is the tenth day of St. John's absence," said Judge Ray at dinner on that tenth day, "and I confess it is dull getting on without him."

"I must try very hard to entertain you," Miss Ray answered, looking up with questioning surprise. Strange that another was needed by her father—and his daughter beside him! Once she had not been so neglectful of his happiness.

"What subject for conversation, my father, will please you best?"

"Talk of the absent."

"We will," said Helena, with a sudden playful resolution.

"Now listen, for I require every one here present to express in words some opinion, good or bad, concerning Dr. Hargrave St. John the subject for conversation of the present hour. Beginning with the eldest, even to the youngest, no one can be excused. Judge Ray, you are the first to speak."

"He is the grandest man it has been my happiness to meet," said Judge Ray, unhesitatingly, "grand through and through, with no offset of contemptible qualities."

"This is too favorable an opportunity for back-biting," said one of the ladies with a laugh, "to be wholly unused. So I say this wonderful St. John appears to have a gift to make himself all and everything everywhere; and of course other people become correspondingly insignificant."

"He is learned," said one of the collegians.

"He is gentlemanly," said another.

"He is both scientific and classical in his tastes," said a third.

"He is noble looking, but not too young," said a fourth.

"He is not too old," said a lady.

"He knows all the world I believe," said another.

"And is known everywhere," added a third.

"I should judge him to be true as steel to those he loves," said Myra Bethune slowly and quietly. She was the youngest of the ladies, and by far the most attractive. Her features were as large and as strongly-marked as might be combined and moulded into a truly classical face, and her complexion was fair, with clear blue eyes; and there were lovely dimples around her mouth, and one, not deep, in her white and sufficiently firm chin. Miss Ray was glad it was Myra Bethune who gave that last opinion.

"He is a noble Roman, Myra," said Judge Ray forgetting that his approval had been fully spoken.

"Nay father," interposed Helena, "he is decidedly Greek. Has it not occurred to any of you how marked is the resemblance between his face and the fine engraving of Pericles you admire so much?"

Myra started to bring the engraving, and searched it intently. It was duly scrutinized by each pair of eyes with exclamations of wonder that the likeness had not before been observed.

"The Greek tunic and Minerva helmet supplied, Hargrave St. John might sit for a portrait of Pericles with admirable success." It was Miss Ray who had spoken, and Myra Bethune, into whose hand the picture returned, replied musingly.

"Yes, the forehead, the grave beautiful lips with just a dream of sadness on them, the short beard curled closely around the perfect chin,—all are the very same."

Again Miss Ray thanked Myra Bethune in her inmost heart, and though she had liked her from the first, henceforth she must be nothing less than a most dear and valued friend,—"that is if my fate permit," she mused; "but does she love my Pericles, since she appreciates him so perfectly?"

Eyes followed thought questioningly. They rested on the placid face of Myra Bethune who was conversing cheerfully with Helena's sire, the topic of remark entirely changed. Miss Ray was conscious of relief from an uncomfortable apprehension; "and yet," she mused on, "what is this stately Pericles to me? I may never see him again."

The sunset hour approached, and Miss Ray with glass in hand went alone to the oriental roof of the pretty stone villa; while her father and all the young people stood waiting at the quay in confident expectation of him for whom had playfully adopted the title of "Pericles," as they proceeded to inform him on his arrival among them.

The field-glass on the oriental roof was the first discoverer of the swift galley-like boat which rushed on propelled by stout oarsmen through its own foaming waves. One thing more was revealed by that faithful glass,—a form not to be mistaken, standing erect

with uncovered head, and, as the boat drew near, the eyes had found the watcher on the house-top and courteous recognition of the hand greeted her gladly.

There was a heart-bound of joy that would not be repressed,—yet, while congratulations and welcome surrounded her lover, from others, Helena Ray filled her hands with roses from a large vase near by and stood idly toying with them and leaning carelessly on the massive balustrade when St. John came upon the broad and noble stairway leading to the second story. She meant to speak an unrestrained greeting as to a highly-valued friend—no more—but was appalled to feel that she had acted falsely and frivolously and must have become lowered in his esteem.

On the next day, and the next, and the day following Hargrave St. John sought no interview with Helena Ray; and there was more than a "dream of sadness" on the noble Pericles face,—such a sadness as one feels when a trusted friend has disappointed him, as being less true than he hoped.

In proportion as St. John was reserved toward the daughter, he was deferential and attentive to her father. They talked and walked and rode and sailed, and Judge Ray was full of cheerfulness. All mysteries had been explained to him.

On the evening of the third day after St. John's return, at the supper hour, Judge Ray said as if the question were settled past discussion, "The day after to-morrow we will go back to Athens for a last visit,—we will stay one night and one day—after go to Constantinople and if we wish it, to Bursa."

(TO BE CONTINUED.)

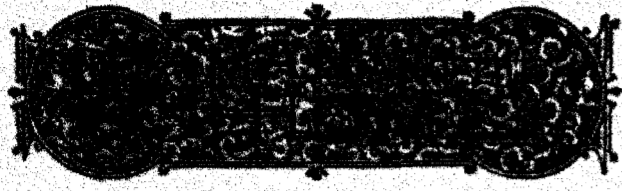
DREAMS.

SIR:—In discussing dreams we should not let any love of the marvellous make us quite forget that very important class of dreams of which it used to be truly said that they must be interpreted by contraries: dreams, that is to say which indicate nothing as to outer facts, but which reveal the precise aberrant mode in which the brain inclines, at the time, to deal with outer facts. Perhaps this is, on the whole, the most important class for purposes of serious and reliable prediction. For instance, suppose I dream that I have suddenly become wealthy owing to finding an unexpected coin; or that I have inherited quantities of jewels from some relative who, as a matter of fact, hardly possesses any; this distinctively indicates that my brain is, for the time, under some influence (whether spiritual or digestive makes little difference as to the significance of the sign) which tends to expecting good from inadequate causes; consequently it becomes my duty to discount all joyous expectations of my waking hours for a few days. But if I dream that I have been ruined owing to losing my purse, or that someone has died of starvation from missing a meal or two, then I must discount all sorrowful anticipations and predictions; because the dream shows that my brain itself—the automatic machinery—is in the humor to project, on to whatever fact it has to deal with, more evil than the facts themselves carry.

The further on we get in spiritual study, the more we get to see that serious prediction should be the work of all our best powers, at their best; that we should trust our judgment only when all our faculties are working harmoniously. The chief use of studying dreams, visions, and mysterious sensations is surely to aid us in detecting our dangers and aberrations, and in training our faculties to work in consonance with that fundamental axiom of the higher logic, the doctrine of Divine Unity.—Mary Everest Boole, in *Light*.

PROFESSOR LETSURNAN in a recent volume of the Contemporary Science Series, upon property, its origin and development, writes that among the Tuaregs woman enjoys a position not yet accorded her by the most advanced European or American societies, that of all the benefits and none of the burdens. His pictures of Tuareg and Kayle life have many points superior to the one drawn of our present state of society. He shows that in general the societies that have approached the highest refinement were those in which women were allowed as much freedom of action as men and treated with respect and tenderness, not merely as legal property.

THE Rev. John Klindworth, who is pastor of a Lutheran church in Galena, Ill., and his son, who has charge of a country parish, have expelled communicants of their churches who are members of the Grand Army of the Republic or of the Farmers' Alliance. This it seems is in accordance with a general ban proclaimed by the synod to which these preachers belong against all secret societies.



NOT GOLD, BUT SOULS.

Not gold, but souls, should be first in an age
That bows its head at the Sacred Word:
Yet our laws are blind to a starving wage,
While guarding the owner's sweat-wrung hoard.

"It is not our fault," say the rich ones. No:
'Tis the fault of a system, old and strong;
But men are the judges of systems; so
The cure will come if we own the wrong.

It will come in peace if the Christ-word lead:
It will sweep in storm if it be denied;
The right to bring justice is always decreed;
And on every hand are the warnings cried.

Take heed with your progress. Its feet have trod
On the souls it slew with its own pollutions;
Submission is good, but the order of God
May flame the torch of the revolutions.

Beware with your classes. Men are men,
And a cry in the night is a fearful teacher:
When it reaches the hearts of the masses, then
They need but a sword for a judge and a preacher.

Take heed, for your Juggernaut pushes hard;
God holds the doom that its day completes;
It will dam like a fire when the track is barred
By a barricade in the city streets.

JOHN BOYLE O'REILLY.

In an address at Lake Pleasant, during one of the meetings last summer, Dr. Charles W. Hidden said: "Happy partage implies happy marriages—true mating of kindred souls. Why do we have ill-advised, ill-assorted marriages? Because of a lack of knowledge of the law of adaptation. The fault is not in our marriage system. The blame rests with the wedded pair. I trust the time will never come when Spiritualists will do other than frown down upon railings against our marriage system. The utterance of some of the so-called leaders of Spiritualism is pernicious. Only harm can ensue from the course pursued by some under the assumed sanction of our name. The purpose and intent of attacks upon the marriage system is to pave the way for licentious practices—to break down the sanctity of the home. Spiritualists, of all others, should frown down upon any and everything which tends, directly or indirectly, to break down the home, the bulwarks of the nation's safety. "When men and women come to understand the law of adaptation, then we shall see exemplified in its perfection the law of selection. Then marriage will represent perfect equipoise, or perfect balance, physically, mentally, morally. This is the correct solution of the marriage problem: Teach men and women how to wed, when to wed, whom to wed, and you will never have reason to find fault with a marriage system which is good enough, strong enough, pure enough for all who wish to live decently and in order. In seeking to better the condition of the race, there is one phase of the marriage question seldom touched upon, viz: intermarriage among criminals and law breakers. The mentally depraved should never be allowed to bring forth their kind. The species should be allowed to become extinct. Legislation of a preventive nature will come, must come into vogue at no distant day. And what will be the result? The student of heredity and the man who closely studies prison records has an answer ready. The men and women who fill prisons, jails and asylums are, in the main, the offspring of the mentally and morally depraved. Let the species become extinct, and we shall be able to turn criminal and reformatory institutions into hives of industry—make such places producers, instead of tax burdened receptacles of the non-producers."

The greatest local victory yet gained in the United States by the cause of the higher education of women has been announced by the university founded by Thomas Jefferson, the venerable University of Virginia. Though in the first rank of State universities, and enjoying a national reputation for its law school as well as for several of its academic departments, the University of Virginia has stood for nearly seventy years as a representative of the conservatism of the old time South. Its new attitude on the higher education of women is as full of that spirit of conservatism as it can possibly be to be a new attitude at all, and for that reason it is most significant of the irresistible force of the

movement to give women opportunities equal to those within the reach of men. The trustees of this university have just announced that hereafter the faculty will be pleased to confer privately with woman students, to assign to them courses of study identical with those pursued in the class rooms, to conduct regular university examinations on the courses so pursued and to award formal certificates of the grade of scholarship attained. There is no provision made for ordinary lectures or recitations which women can attend, or for degrees. But this promises to make the possession of such certificates by women not less, but more significant. It is easier to attain a given degree of proficiency in a course of study when one enjoys the stimulus of constant association with others in the preparation of regularly assigned portions of the text book from day to day and of frequent personal interviews with professors than to master the same tasks in private and to reach the same result by unaided self discipline.

SEVEN women now hold the place of regimental chief in the army of Prussia. The present emperor, according to the New York Tribune, is responsible for the appointment of five women. The oldest woman-colonel is the Empress Frederic, who was placed at the head of a regiment of hussars October 18, 1861, the date of the coronation of Emperor William I. Princess Frederic Charles, widow of the famous "Red" prince, ranks second in point of time, having been made chief of a regiment of dragoons in 1871. Queen Victoria, the third female commander by courtesy, has been chief of another Prussian regiment of dragoons since 1889. The Princess Albert of Prussia, wife of the regent of Brunswick, has been the chief of a regiment of fusiliers since 1889, also. The Empress Augusta Victoria, wife of his majesty, has been commander of a regiment of the same branch of the service since 1890. The duchess of Connaught, daughter of the red prince, is a colonel of infantry, receiving the honor two years ago. The queen regent of the Netherlands became a colonel a few weeks ago. The duchess of Edinburgh, although not head of a regiment, is attached in the records to one of the regiments of the guards.

THE demand for higher specialized work among women increases, and is beginning to meet with a prompt response. In the department of zoology at Harvard University, under the direction of Prof. Mark, Miss Florence Mayo of Rockland, Me., prepared a study of the "Superior Incisors and the Canine Teeth of Sheep," which has been published in the Bulletin of Comparative Zoology of Harvard College. In the same department Miss Julia B. Platt prepared a paper entitled "Studies on the Primitive Axial Segmentation of the Chick," later publishing in the Zoological Anzeiger a paper on "The Anterior Head Cavities of Acanthias." Another Annex girl, Miss Annie Parker Henchman, has written a paper on "The Origin and Development of the Central Nervous System in Limax Maximus," and no more important monograph on American history has been published in years than that recently prepared by Miss Marion Harwood Gleason on "Fugitive Slaves (1619-1865)." On the programme of commencement exercises at Vassar College this year was an essay on "The Missing Term of the Food Problem" by Miss Catharine Bement Davis, and another by Miss Cornelia Golay on "A Glass of Pure Water," showing a knowledge of sanitary engineering as well as bacteriology.

SOME folks in France "view with alarm" the lack of increase in population there, and with a view to saving to adult life more of the infants who happen to be born there, they have organized a Society for Protection of Children. Its president, Dr. Rochard, thinks 100,000 of the 250,000 infants that die in France each year, could be saved with due care, and that they are needed now that deaths outnumber births 40,000 annually. Some stringent laws have been enacted—one forbids giving solid food to infants under one year of age, and another rules out using bottles with rubber tubes. It should be made a crime for infants to die without a permit from the aforesaid Society.

MRS. SUSAN BROWN FILLMORE lately celebrated her ninety-seventh birthday at her home in Providence, R. I. She has some reputation as a maker of verse, and wrote a poem on her ninety-fifth anniversary. She was born in Plymouth, Vt., and in 1809 removed to Jay, Essex county,

New York. She attended the academy at Plattsburg, and, as the war of 1812 was then in progress, she earned her living by making coats for the soldiers. She studied, taught district school and spun wool all at the same time. In 1817 she was at the head of a young ladies' school at Plattsburg, and when President Monroe visited that place, she and her pupils strewed his pathway near the school with flowers.

FROM LONDON SPIRITUALIST FEDERATION.

1, PORTLAND TERRACE, REGENT'S PARK, N. W., LONDON, SEPT. 8, 1892.

MADAM: The council of the L. S. F. desire me to express their deep sorrow at hearing of the death of Col. Bundy, and they wish me to convey to you their heartfelt sympathy with you in your bereavement. We all know that Col. Bundy was a true-hearted Spiritualist and a most able advocate of Spiritualism. I am madam,

Yours faithfully,
A. F. TINDALL, A. T. C. L.,
Hon. Sec. L. S. F.

W. STANTON MOSES wrote: For a long time I failed in getting the evidence I wanted, and if I had done as most investigators do, I should have abandoned the quest in despair. My state of mind was too positive; and I was forced to take some personal pains before I obtained what I desired. Bit by bit, here a little and there a little, that evidence came; and as my mind opened to receive it, some six months were spent in persistent daily efforts to bring home to me proof of the perpetuated existence of human spirits, and of their power to communicate and give evidence of their unimpaired individuality, and of the unbroken continuity of their existence. Some of those who came I had known during their life on earth, and was able not only to verify their statements, but also to note the little traits of manner, peculiarities of diction, or characteristics of mind that I remembered in them while in the body. Most were unknown to me, and came always in obedience to the controlling spirit (who arranged everything) to give their evidence and go their way when the task assigned to them was done. Some came at the time of death. At that time it would seem the spirit finds it easy to manifest its presence, and the facts that it can give are readily capable of verification. Some had been long dead, as men count time, and came back in a dazed and awkward fashion to revisit the old scenes of earth, cramped and straightened, as it were, by taking on again the old conditions. But wherever they came from, and however they communicated, one and all bore with them an air of sincerity and earnestness, as of those who were themselves impressed with the deep significance of the work they had in hand. And all without a lonely exception told the truth about themselves, so far as we could verify their story. Many statements were from their nature not capable of proof; a vastly greater number were minutely accurate, and none suggested any attempt at deception. I cross-examined these invisible witnesses in every conceivable way, and with a pertinacity that left nothing untried, to elicit facts.

Much activity is now being displayed by the advocates for an open World's Fair on Sunday, says the Chicago Mail. The recent action of Congress, instead of dampening their ardor, has stimulated their energies by suggesting to them the necessity of prompt and effective action. The Sabatarians, though a small minority, have been thoroughly organized; they have held meetings, circulated petitions among women and children, supplying lack of members by signing early and often, and in some localities displaying more signatures than the total number of inhabitants. By their flourish of trumpets Congress was

led to believe that the movement was general, at least among professing Christians. But such is not the case. The Catholic clergy are not with them, nor are many of the Protestant clergy. Realizing the necessities of the hour, the labor and liberal societies of Chicago are uniting in a general movement for an expression of public opinion on this grave question. A series of mass meetings is now being arranged at which able speakers will discuss the question and appropriate resolutions be passed. At these meetings are to be gathered the progressive and patriotic citizens without regard to party or religious views, the object being not only to secure an open Fair on Sundays, but also to preserve the principles of secular government which have now for the first time been threatened by Congress. A meeting will be held tonight at Aurora Turner hall and every opponent to a closed Fair on Sundays should attend and lend his energies to defeat a most un-American scheme.

THE question, What shall be done with youthful offenders? has perplexed many minds, says the Inter Ocean. The police have endeavored to solve the problem by dragging them into police courts, there charging them with disorderly conduct, and then carting them to the Bridewell. This practice of years' standing is now declared by Judge Tuthill to be in direct violation of law, in that a minor cannot be imprisoned for non-payment of a fine to the city, the law not allowing any minor, rich or poor, to control his property. Accordingly the city cannot imprison him for not doing that which it incapacitates him from doing. The question now comes with double force, and while we concede the force of the judge's argument, and also believe the Bridewell to be a place unfit for the imprisonment of boys of tender years, it seems clear that some remedy must be had to control the many children who are growing up in idleness and vice in our great cities. The most feasible plan suggested is that of manual training schools, to be established and operated by the State, where the dependent youth could receive a practical business education and be taught the useful arts. The next Legislature should take up the question and make provision for the commitment of the dependent children to such institutions before they become vagrants or criminals. The State should take a deeper interest in preventing crime by humane methods than by punishing violators of law who may have become criminals through adverse circumstances in early youth.

THE latest movement against the striking workmen of Homestead which has for its object their conviction on the charge of treason has the appearance of persecution on the part of the mill owners. As the Herald of this city says: It will be difficult to prove that the strikers at Homestead conspired against the authorities or the people of Pennsylvania, or that they prepared to make war against the State or its citizens. Treason necessarily includes conspiracy against the government, and its outward sign is "levying war against the State." Resisting a peace officer, whether the resistance be made by an individual or a mob, does not of itself constitute treason. Shooting into a posse of imported Pinkerton detectives who bear no badges of lawful authority is certainly not treason even in the rock-ribbed republican State of Pennsylvania. On the whole, it would seem that the Carnegie managers, anticipating a failure in their prosecution of the strikers in the criminal courts of Alleghany county, are simply indulging in a game of outrageous persecution by trumping up charges of treason against the workmen and dragging them before the supreme court.



THE HOME OF LIGHT.

TO THE EDITOR: "The simplest as well as the most complicated changes which accompany life are, to a great extent, dependent on chemical laws, and, although we are still unable fully to explain many of these changes, yet each year brings us additional aid, so that we may expect some day to possess an exact knowledge of the chemistry of life." I have believed for many years that the chemistry of life extended through the era of the mental forces, into the spiritual realm itself and that the chemical changes, in the line of our observation, are but prototypes of the operations in the highest heavens. Nature comprehends all conceivable extents of whatever is or may be, and nature keeps to her own laws. In all the operations of life, present and prospective, we find chemistry to be the grand evolutionary operator—through it two forms of matter are made to produce another and a radically different form. A year does not pass away without present new phases of physical conditions, arising from the ever changing properties of matter. This change is eternal, as nothing in nature stands still. Chemical action has no cessation, either in the natural forces or in the minds of men. Upwards of twenty years ago the question of the production of natural light and heat was not mooted in the periodical literature of the day. In fact nobody asked questions of the mode of distribution or production of those elements; and it was not until I had pre-emptorily stated in the columns of the Toledo Commercial that no heat or light came direct from the sun, but that those phenomena were due to electromagnetic forces which acted on the different elements of our atmosphere that attention was awakened to the subject. I have frequently smiled at the vagaries of some writers on the science (?) of these matters, but there is an approximation to the truth amongst the advanced writers of to-day and I am glad to hail the fact. The Hon. Clark Waggoner of Toledo, O., will testify that my words are truth, if the fact is disputed. There was a writer in the Scientific American who, about nine years later, took my way of belief and stated, almost in my own words, the substance of what I had long before written, but without credit. I take occasion here to state that this wonderful element of light has more to do with psychic laws than in any and all other instrumentalities except electric. There are properties in the element in which light is awakened by the solar magnetism or by artificial methods, which are not yet known. When this element is made luminous the world is quickened into outward life and all things smile with a glorious presence—when it is in rest, psychic phenomena is made more distinctly visible to our organic eyes. But the element itself is full of undeveloped life, although its body is so tenuous that it seems but a ghost, amid the more ponderable elements of the atmosphere. And yet, fragile though it be, it is the home of spirituality and containing the very essence of life—the nutriment of the soul and body and the substantial element of our highest thoughts and aspirations. It is the angel-life between heaven and earth and without any near relationship to the ponderable properties of the air it permeates. While all this is true, it only extends in luminosity through the radius of the heavy gases; far above, in the hydrogen gas-belt, there is no luminosity, even under the powerful sun-radiation of its intense magnetic power. And luminosity does not appear until the ray has fallen to the region of the carbon and oxygen gases. Our eyes are fitted to the luminous strata, but, shorn of this strata, the essential element of seeing extends from man to God and is unlimited. The real seer is unabridged by strata and is a born traveler to "Parnassus" and other Olympic elevations. I have often thought that the education of many men has been a bar to the operation of their perception of real truth, from the fact that all education implants theories which are hard to unlearn, when the judgment is called on to act determinatively; while, before the public, his views, though blotted, are received with greater favor because of his education. It is right and proper that this should be so, seeing that antagonism

produces discussion—and nature delights in action. M. O. NICHOLS.
HAVERHILL, MASS.

OUR STREET.

No. II.

TO THE EDITOR: A very different order of man from the coarse brute we introduced in the first paper was Jacob Winch—"Old man Winch," as he was almost universally called. A very much older man and vastly better in moral and mental calibre.

Building a small cottage on the adjoining lot to that of Stegmyer, as soon as he discovered the character of the fellow, he put up a tight-board fence along the division line eight feet high; because as he explained, "I hated to see him pounding his wife and kicking the three dogs."

After a short pause he took the pipe from his mouth and went on:

"Do you know there is something radically wrong about the way the law is administered to these fellows. They call it keeping up the dignity and majesty of the law. Pah! When I hear that kind of talk it makes me sick. Now take the case of that low grade whelp. When he draws his two weeks pay, fourteen or fifteen dollars, he gives the woman five and keeps the other for beer and whisky. When he's under the influence of liquor he's as ugly tempered as a red Indian. For the least opposition he'll knock his wife down and pound her, beat the children and club and kick the dogs all over the place."

This went on for a year or two when the woman got tired, though she came from a country where wives are born and trained to worry through life under just such conditions. She had him arrested for blacking her eyes and knocking a couple of teeth down her throat.

And now the dignity and majesty of the law came into play. The judge read him a pompous lecture on the enormity of his offense, but somehow failed to allude to the share the saloon-keeper had in the affair. Perhaps because the law had already given a license to the saloon-keeper to make men drunk and so couldn't put on sufficient cheek to call him to account for it. Instead he fined the woman ten dollars and costs, coupled to two months in the work-house.

"Fined the woman!" I interrupted in amazement.

"Certainly," was the calm response. "As the fellow had no money it meant his enforced idleness with loss of wages for support of his family, as the long time it would take to clear the heavy bill at the rate of twenty cents a day in addition to two months to the works. In every case the heaviest load of punishment falls on the wife and children. The brutal wife-beater is provided with good food and shelter while the wife and children must starve unless the mother has strength to hold up at the wash-tub, or charity steps in to assist the sufferers while the city reaps the benefit of his labor in the work-house."

"Is not that a rare example of nineteenth century Christian civilization?"

"But what else can be done?" I queried.

"What else can be done?" he hotly exclaimed. "Lash the brutal wife-beater's back with a raw-hide well laid on. You can't reach such animals by any other reasoning. My word for it, if it became established by one or two vigorous examples that every such coward's offense would entail the lash on the bared back, wife beating would soon end!"

From this it will be seen that Jacob Winch was a man of very advanced ideas; very far, indeed, from the rest of the folks on our street. They said he was a crank, as he certainly was, for cranks are always outside of the common ruts the great ruck of people are content to run in.

There was still a deeper reason why the "old man" was a crank. He was a believer in Spiritualism and a medium. That settled it. Peppins, the Methodist minister in the little wooden church round the corner, gave it as his unalterable conviction that he had dealings with the evil one, who for a terrible consideration he would not take it upon himself to mention, assisted Jacob in his unholy work.

However this might be, Jacob Winch was certainly possessed of some very peculiar notions and deeply impregnated with the belief that he should yet achieve wonderful results from occult powers far beyond anything yet made use of by man.

On this subject he said to me one evening as we sat smoking a pipe together on his stoop:

"I tell you there are powers in nature against whose gigantic force the utmost limits attained by steam are mere child's

play. And not only powers pertaining to the material kingdom, but moral power. Who does not know that thought is a power that traverses the universe!—that words are living entities that go forth to kill and destroy, or with healing on their wings to bind up the broken-hearted; to cheer and comfort as with the blessed dew of heaven."

"Then you think," I interrupted, "that there is a veritable moral power that may be used for good or ill, as can be material forces?"

"Assuredly; we see it at work all about us every day, but in a blind, hap-hazard sort of way that is a waste of force beyond the power of our finite computation. Ah! if we could only harness these two forces together in the one leash for good, we should be as gods!"

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"If that machine can be perfected to the purpose I design it, will revolutionize the world. Until now I have never breathed a whisper of the grand purpose I have in view, because the moment a man unfolds a scheme above the dull calibre of the common intellect he is set down as a fit subject for the lunatic asylum, to be ridiculed, spat on and persecuted by the whole crew of snarling curs who cannot see the sun shine outside the little grooves they burrow in."

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"Without at this time entering into the gross injustice of this kind of procedure, I shall dwell on the idiotic foolishness of a method that works year after year in one everlasting circle of accomplishing nothing. The purpose of the law's administration should be the reformation of humanity, not the brutality of mere punishment. What of reforming influence has come from this embeccile repetition of the old, old police court cry: 'Five dollars and the costs' or 'thirty days to the work-house!'"

"Day after day, year in and year out, this 'parrot and monkey' reformation of drunkenness goes on with the unchanging click of a clock, or a machine wound up to a single tune. Then see the cost of it. A great horde of highly paid policemen and prison officials, station houses and all the attendant expenses, in every city, to say nothing of the demoralizing influence attending so rotten a system."

"Now my idea is to set up an entirely new arrangement, at once cheap, simple and effective; one that will do away with policemen and police court, station houses

and all other unnecessary expenses and turn the poor victim of saloon-tipping back to his family cured."

"Bless me!" I cried, "what a grand scheme if it would only be made a work!" "It can—it will work!" was the old man's enthusiastic rejoinder. "You see this machine? It embodies all the possibilities of the great moral reformation and saving to the over-burdened tax-payer I have in view. I would have one of these hopper-mouthed tubes set up in every saloon and drinking den, extending as you see here, to a large main sewer that will run direct to the work-house. At the latter place I would have a suitable power-house giving sufficient force to draw every saloon victim as soon as intoxicated straight to the works with no expensive policemen, police judge or station houses."

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"Ah!" Winch exclaimed, "that is where the great moral power will come into play. As sure as tax day that power will pick out the real victim and land him with the speed of light to the work-house. Only there will be this inevitable certainty that any sodden saloon-keeper behind the bar never meddled with by a policeman, will be pulled along with the rest."

Again with the far-away look the old man added:

"It will not be simply the great saving in cost and time and misplaced human endeavor in policemen's clothes, but it will put a complete stop to the police court jugglery that screens the man who has money influence; it will deal out the same law to the rich culprit as to the poor sinner. And to round out the righteousness of this scheme I would have the prisoner's earnings given to his wife and children and doctor him with the well established cure for drunkenness, so that ever afterward he would lose all craving for alcoholic drink and become a sober man."

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AMONG the lectures in the evolution series given before the Brooklyn Ethical Association and published by D. Appleton & Co., is one by John A. Taylor on "The Independent in Politics." Mr. Taylor is a member of the New York bar well known for his intellectual ability, sterling honesty and progressive views on religious, social and economic subjects. "The Independent in Politics" is an admirable paper, both in thought and expression, and it is equally creditable to the head and heart of its author. We quote the concluding paragraph: It is a great thing for one sincerely inspired by fealty to party to say "I am a Democrat," or "I am a Republican;" it is a greater thing for one thrilling with patriotic devotion to his country to say "I am an American;" but the greatest of all is for one, passing beyond the limitations alike of party and of country, and taking into his unfettered vision the entire human race to say "I am a man."



THE HOME OF LIGHT.

To THE EDITOR: "The simplest as well as the most complicated changes which accompany life are, to a great extent, dependent on chemical laws, and, although we are still unable fully to explain many of these changes, yet each year brings us additional aid, so that we may expect some day to possess an exact knowledge of the chemistry of life." I have believed for many years that the chemistry of life extended through the era of the mental forces, into the spiritual realm itself and that the chemical changes, in the line of our observation, are but prototypes of the operations in the highest heavens. Nature comprehends all conceivable extents of whatever is or may be, and nature keeps to her own laws. In all the operations of life, present and prospective, we find chemistry to be the grand evolutionary operator—through it two forms of matter are made to produce another and a radically different form. A year does not pass away without present new phases of physical conditions, arising from the ever changing properties of matter. This change is eternal, as nothing in nature stands still. Chemical action has no cessation, either in the natural forces or in the minds of men. Upwards of twenty years ago the question of the production of natural light and heat was not mooted in the periodical literature of the day. In fact nobody asked questions of the mode of distribution or production of those elements; and it was not until I had preemptorily stated in the columns of the Toledo Commercial that no heat or light came direct from the sun, but that those phenomena were due to electromagnetic forces which acted on the different elements of our atmosphere that attention was awakened to the subject. I have frequently smiled at the vagaries of some writers on the science (?) of these matters, but there is an approximation to the truth amongst the advanced writers of to-day and I am glad to hail the fact. The Hon. Clark Waggoner of Toledo, O., will testify that my words are truth, if the fact is disputed. There was a writer in the Scientific American who, about nine years later, took my way of belief and stated, almost in my own words, the substance of what I had long before written, but without credit. I take occasion here to state that this wonderful element of light has more to do with psychic laws than in any and all other instrumentalities except electric. There are properties in the element in which light is awakened by the solar magnetism or by artificial methods, which are not yet known. When this element is made luminous the world is quickened into outward life and all things smile with a glorious presence—when it is in rest, psychic phenomena is made more distinctly visible to our organic eyes. But the element itself is full of undeveloped life, although its body is so tenuous that it seems but a ghost, amid the more ponderable elements of the atmosphere. And yet, fragile though it be, it is the home of spirituality and containing the very essence of life—the nutriment of the soul and body and the substantial element of our highest thoughts and aspirations. It is the angel-life between heaven and earth and without any near relationship to the ponderable properties of the air it permeates. While all this is true, it only extends in luminosity through the radius of the heavy gases; far above, in the hydrogen gas-belt, there is no luminosity, even under the powerful sun-radiation of its intense magnetic power. And luminosity does not appear until the ray has fallen to the region of the carbon and oxygen gases. Our eyes are fitted to the luminous strata, but, shorn of this strata, the essential element of seeing extends from man to God and is unlimited. The real seer is unabridged by strata and is a born traveler to "Parnassus" and other Olympic elevations. I have often thought that the education of many men has been a bar to the operation of their perception of real truth, from the fact that all education implants theories which are hard to unlearn, when the judgment is called on to act determinatively; while, before the public, his views, though blotted, are received with greater favor because of his education. It is right and proper that this should be so, seeing that antagonism

produces discussion—and nature delights in action. M. O. NICHOLS.
HAVERHILL, MASS.

OUR STREET.

No. II.

To THE EDITOR: A very different order of man from the coarse brute we introduced in the first paper was Jacob Winch—"Old man Winch," as he was almost universally called. A very much older man and vastly better in moral and mental calibre.

Building a small cottage on the adjoining lot to that of Stegmyer, as soon as he discovered the character of the fellow, he put up a tight-board fence along the division line eight feet high; because as he explained, "I hated to see him pounding his wife and kicking the three dogs."

After a short pause he took the pipe from his mouth and went on:

"Do you know there is something radically wrong about the way the law is administered to these fellows. They call it keeping up the dignity and majesty of the law. Pah! When I hear that kind of talk it makes me sick. Now take the case of that low grade whelp. When he draws his two weeks pay, fourteen or fifteen dollars, he gives the woman five and keeps the other for beer and whisky. When he's under the influence of liquor he's as ugly tempered as a red Indian. For the least opposition he'll knock his wife down and pound her, beat the children and club and kick the dogs all over the place."

This went on for a year or two when the woman got tired, though she came from a country where wives are born and trained to worry through life under just such conditions. She had him arrested for blacking her eyes and knocking a couple of teeth down her throat.

And now the dignity and majesty of the law came into play. The judge read him a pompous lecture on the enormity of his offense, but somehow failed to allude to the share the saloon-keeper had in the affair. Perhaps because the law had already given a license to the saloon-keeper to make men drunk and so couldn't put on sufficient cheek to call him to account for it. Instead he fined the woman ten dollars and costs, coupled to two months in the work-house.

"Fined the woman!" I interrupted in amaze.

"Certainly," was the calm response. "As the fellow had no money it meant his enforced idleness with loss of wages for support of his family, as the long time it would take to clear the heavy bill at the rate of twenty cents a day in addition to two months to the works. In every case the heaviest load of punishment falls on the wife and children. The brutal wife-beater is provided with good food and shelter while the wife and children must starve unless the mother has strength to hold up at the wash-tub, or charity steps in to assist the sufferers while the city reaps the benefit of his labor in the work-house."

"Is not that a rare example of nineteenth century Christian civilization?"

"But what else can be done?" I queried. "What else can be done?" he hotly exclaimed. "Lash the brutal wife-beater's back with a raw-hide well laid on. You can't reach such animals by any other reasoning. My word for it, if it became established by one or two vigorous examples that every such coward's offense would entail the lash on the bared back, wife beating would soon end!"

From this it will be seen that Jacob Winch was a man of very advanced ideas; very far, indeed, from the rest of the folks on our street. They said he was a crank, as he certainly was, for cranks are always outside of the common ruts the great ruck of people are content to run in.

There was still a deeper reason why the "old man" was a crank. He was a believer in Spiritualism and a medium. That settled it. Peppins, the Methodist minister in the little wooden church round the corner, gave it as his unalterable conviction that he had dealings with the evil one, who for a terrible consideration he would not take it upon himself to mention, assisted Jacob in his unholy work.

However this might be, Jacob Winch was certainly possessed of some very peculiar notions and deeply impregnated with the belief that he should yet achieve wonderful results from occult powers far beyond anything yet made use of by man.

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BOOK REVIEWS.

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

Nelly Kennard's Kingdom: By Amanda M. Douglas. Boston: Lee and Shepard. (No. 21, Good Company Series) pp. 352.. paper. Price fifty cents.

In common with all the charming stories proceeding from the pen of this well known writer, the work before us is filled with the spirit of a pure moral purpose and refined sentiment. It relates the haps and mishaps, the discouragements and temptations, the trials and triumphs of a beautiful young stepmother surrounded by jealous female relatives by marriage. It enforces the lesson that love, fortitude and patience can overcome all obstacles. A great many charming people are introduced in these pages, and several love romances enterwoven with the main thread of the story.

MAGAZINES.

To the Review of Reviews for October Mr. Stead, the English editor, contributes one of his raciest character sketches, this time dealing with Mr. Gladstone's new Cabinet in a bunch, so to speak, rather than with some single personage. The article throws many a bright side light on contemporary English politics, and hits off in Mr. Stead's fearless and always felicitous manner the twenty or more men who now lead the Liberal English hosts. Mr. Shaw, the American editor of the Review of Reviews, writes of two great Americans, Whittier and George William Curtis, the article containing not only recent portraits of these two eminent men, but also very interesting pictures of them as they appeared forty years ago. The early portrait of Curtis is from a painting by Lawrence, and the frontispiece of this number of the Review of Reviews represents Mr. Curtis as in the "Easy Chair," his contributions from which have delighted American readers for several decades.—The October Atlantic opens with an able paper by James C. Carter, entitled "Mr. Tilden." He gives an interesting résumé of Samuel J. Tilden's place in public life. Mr. Carter considers him the most distinguished example of our best class of statesmen. Mrs. Deland, in "The Story of a Child," gives some delightful passages in the life of her heroine, and the scene in which she and her playmate worship an idol is very cleverly written. Alexander Brown, author of the "Genesis of the United States," has a paper on "The English Occupancy of North America," and incidentally endeavors to put Captain John Smith back into his rightful obscurity. Mr. Hale's amusing papers on "A New England Boyhood" are continued, and Boston Common and his associations with it, forms the subject of this new installment. Professor Shaler writes on "The Betterment of our Highways," and Mary A. Jordan has an article on "The College for Women." Houghton, Mifflin & Co., Boston.—The October New England is specially attractive for the quantity and quality of its poetry. Everett S. Hubbard contributes a fine Columbus poem, "The Three Ships," which has the place of honor in the number. Charles Edwin Markham, the Californian poet, is represented by a poem in his best vein, "A Harvest Song." Madison Cawein, of Kentucky, is somewhat metaphysical in "The Ordeal." James B. Kenyon contributes a pretty fancy, "The South Wind." St. George Best is topical with "Mars." Stuart Sterne, a New York poet, in "Vespers" and "Mornings," gives us true poetry and sentiment. All these poets are of the younger generation, and are scattered throughout the Union, so that it cannot be said that the New England is bound by local prejudices, or closes its columns to the younger singers. And poetry is undoubtedly still read, the croakers to the contrary notwithstanding.—The October number of Jenness Miller Illustrated Monthly is quite up to its usual high standard. The frontispiece is a handsome full-length portrait of a charming American girl who has become prominent in English social and political life—Lady Randolph Churchill. There is also a handsome picture and a kindly sketch of Baroness Burdett-Coutts, from the pen of Mrs. George Augustus Sala. Mrs. Jenness Miller has a timely and interesting article, and other well-known writers contribute seasonable and interesting papers. A copy of "Comprehensive Physical Culture" by Mabel Jenness (an illustrated book of 227 pages) is given to each yearly subscriber sending \$1.00. Jenness Miller Co., 114 Fifth Avenue, New York.

Columbus, owned by Mr. J. W. Ellsworth of Chicago. This picture has just been selected by the committee as the basis for the portrait on the souvenir coin, to be modeled by the sculptor Olin H. Warner.

The Fowler & Wells company, New York, announces for immediate publication "Short Talks on Character Building," by G. T. Howerton; "Where Is My Dog; or, The Future Life of Animals?" by the Rev. Charles J. Adams; "Why Young People Die," by F. M. Heath; "How Six Girls Made Money," by Mrs. M. E. Roe.

G. W. Putnam's Sons, New York, have among their first announcements for the coming season Irving's "Conquest of Granada"; the first volume of "The Writings and Correspondence of Thomas Jefferson"; "Prisons and paupers," by Henry M. Boies, and "The Tariff History of the United States," by Prof. F. W. Taussig.

There are now reading books containing literature of the highest order, such as the "Riverside Literature Series," published by Houghton, Mifflin & Co., Boston, New York, and Chicago, suitable for use in primary, grammar, and high schools, containing 500 of the most interesting and instructive masterpieces of the most famous authors.

The October Homiletic Review brings its usual supply of good reading for clergy and laity. The leading article of the review section by Dr. Barrows of Chicago on "The Historicity of the Gospels" is an able contribution to apologetic literature.

MUSIC FOR Cantatas,

FOR SINGING SCHOOLS and SOCIETIES.

Esther, the Beautiful Queen.

By Wm. B. Bradbury. Has had an enormous sale. Time of presentation, 2 hours; full instructions in the book. (Orchestral parts may be rented, \$5.00 per month.) Price, 50 cents.

Belshazzar's Feast, or the Fall of Babylon.

By G. F. Root. A dramatic Cantata in ten scenes, with fine solos, part songs, and choruses. Eight characters; Jewish costumes. Price, 50 cents.

Pilgrim Fathers.

By G. F. Root. An historical Cantata of Colonial Times; not dramatic. Price, 50 cents; libretto, 12 cents.

Daniel.

Price, 50 cents.

Ruth and Boaz.

Price, paper, 65 cents.

FOR FEMALE VOICES ONLY:

Twin Sisters.

Easy and pleasant. Price, 40 cents.

Picnic.

No action, no dialogue, one hour of solos, trios, choruses, etc. Price 75 cents.

Maud Irving.

With dialogue and action. Price 50 cents.

New Flower Queen.

A bright Cantata for festive occasions, not difficult. Time two hours; 13 characters. Price 80 cents.

FOR MALE AND FEMALE VOICES:

Garden of Singing Flowers.

By Holden. One simple scene; the only characters are the gardener and the different flowers; music is simple but pretty. Price 40 cents; \$3.00 per dozen.

Gypsy Queen.

In two acts; easy costumes and scenery. Exceptionally good music. Price 90 cents.

Quixotic Quakers.

A droll dialogue, with bright, humorous music. Price 30 cents; \$3.00 per dozen.

The Jolly Farmers.

For high school, amateur clubs, etc. Price 10 cents; \$3.00 per dozen.

Heroes of '76.

Dramatic Cantata of the Revolution, in three acts. Price \$1. Words only, 10 cents.

Old Folks' Concert Tunes.

Newly revised edition, greatly enlarged, 111 pages, from new plates. All the favorite compositions of Billings, Swan, Holden, Read, Kimball, Ingalls, etc. Price 50 cents postpaid; \$1.50 per dozen not prepaid. Send for Descriptive Catalogue for Cantatas for Children. Sent free.

Lyon & Healy,

Chicago, Ill.

OLIVER DITSON COMPANY, BOSTON.



Hood's Sarsaparilla

Cured me of Gout or swellings in the neck which I had from 10 years old till I was 52. When I began taking Hood's Sarsaparilla I was feeling so discouraged with gout and rheumatism. When I walk two blocks without fainting. Now I am free from it all and I can truly recommend HOOD'S SARSAPARILLA." Mrs. ANNA SUTHERLAND, Kalamazoo, Mich.

HOOD'S PILLS assist digestion, cure headache.

The Open Door, OR THE SECRET OF JESUS

BY JOHN HAMLIN DEWEY, M. D.

The author dedicates this book to "Those who look, pray and work for the spiritual emancipation and transfiguration of humanity; and he believes it is a key to spiritual emancipation, illustration and mastery.

The exposition of the divine possibilities of humanity given in this book is based upon the recognition of a psychical and spiritual side to both nature and man. "In recognizing a super-sensuous and spiritual realm to which we are related," says the author, "we must reckon it as a portion of the universe to which we belong, and our relations to it and its influence upon us as perfectly natural and legitimate under normal conditions."

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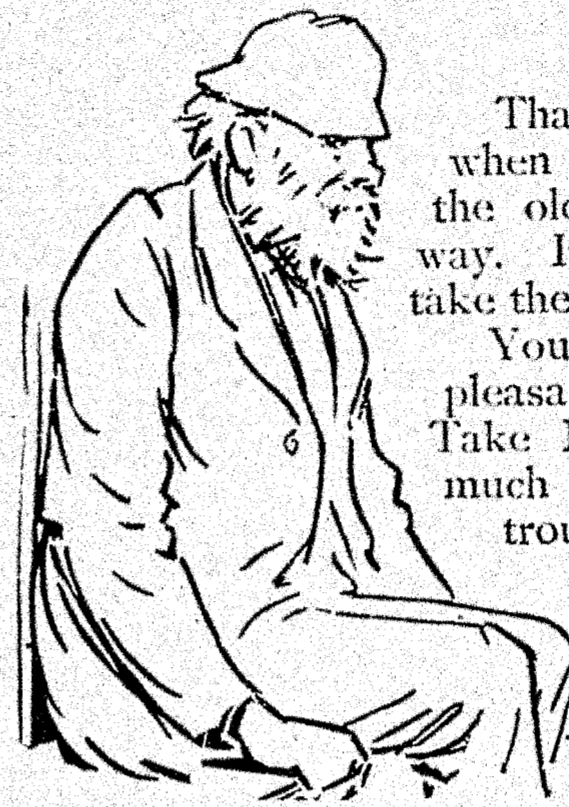
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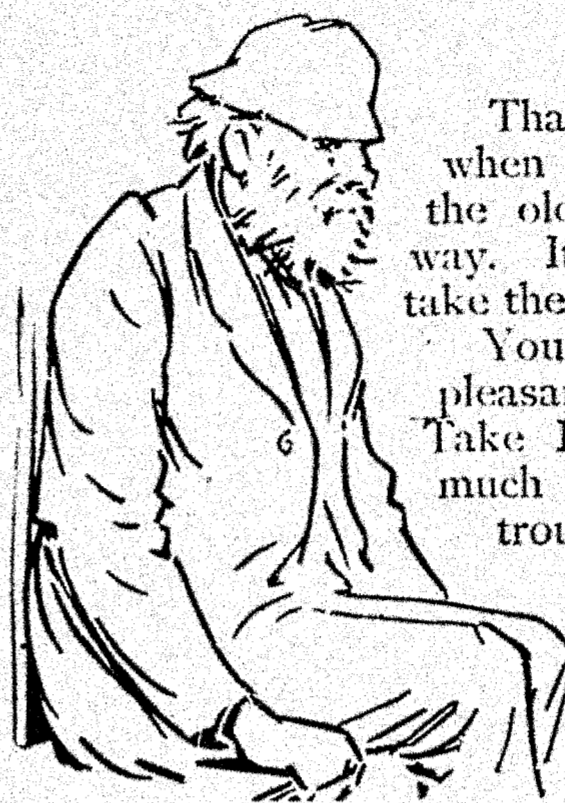
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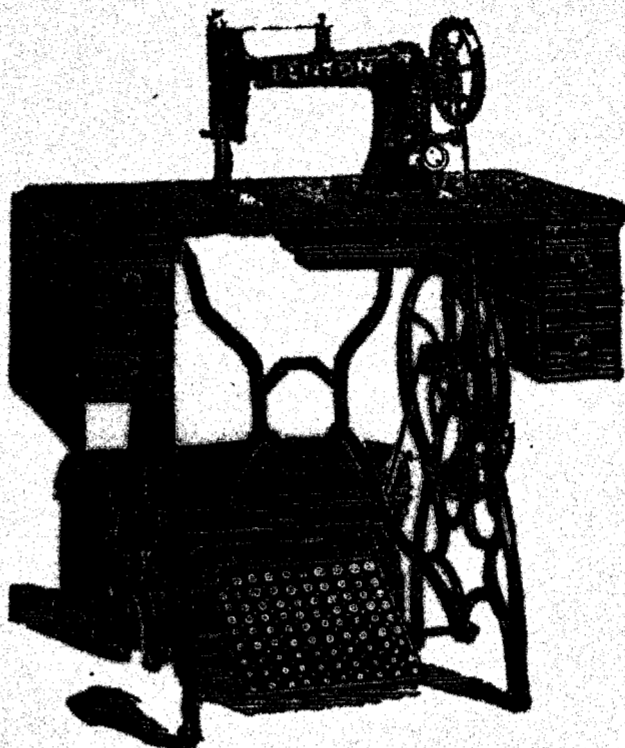
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CONTENTS.

- FIRST PAGE.—Topics of the Times. SECOND PAGE.—Stanton Moses. The Miracles of Nature. Mediums and Mediumship. THIRD PAGE.—Ethan Allen. Psychical Science Congress Notes. Migration. FOURTH PAGE.—The Open Court.—A Tribute to Mr. Bundy. FIFTH PAGE.—Jacob Boehme. SIXTH PAGE.—The World's Fair on Sundays. SEVENTH PAGE.—The Magical Hand. Dreams. EIGHTH PAGE.—Woman and the Home.—Not Gold, But Souls. From London Spiritualist Federation. NINTH PAGE.—Voices of the People.—The Home of Light. Our Street. TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements. ELEVENTH PAGE.—The Beautiful Land of Peace. The Child's Face. Miscellaneous Advertisements. TWELFTH PAGE.—The Farmer. Compensation. Miscellaneous Advertisements. THIRTEENTH PAGE.—Something to Pick. Miscellaneous Advertisements. FOURTEENTH PAGE.—Miscellaneous Advertisements. FIFTEENTH PAGE.—Miscellaneous Advertisements. SIXTEENTH PAGE.—General Items. Miscellaneous Advertisements.

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ERNEST RENAN was the greatest scholar in the French Academy and most brilliant French writer of the day.

F. N. FITCH, secretary, writes: Mr. A. Wiggen has just completed a successful engagement in Watertown, N. Y., and has been re-engaged for September, 1893.

A FINE portrait of John C. Bundy appears as the frontispiece of the October number of the Freethinkers' Magazine with a sketch of Mr. Bundy, by Mr. H. I. Green, the editor.

THE lecture season of the Society of Ethical Culture opened at the Grand Opera House, Sunday, October 2, at 11 a. m. Mr. Mangasarian addressed the society. Subject: "Is the World Growing Better?" The Ethical School for children will meet at Emerson Hall, 45 Randolph street, at 9:50, and Mr. Mangasarian will be present and address the school. Edward C. Worth, room 405, 167 Dearborn street, is the corresponding secretary of the society.

THE most sensitive are most subject to nature's refining process, and thus the most suffering when in discord with themselves or their fellow beings. Sensitives therefore must necessarily be humble, and sympathetic in order to attract analogous influences upon themselves else they feel discontent, restless, or melancholy, the penalties of sensualism, idleness, and selfishness. The aphorism, "Whom God loveth he chasteneth," undoubtedly originated from the fact that nature bearing on sensitives has an intense effect and this was misconstrued as the voice of a personality.—The Pathway.

It is understood that the biography of John G. Whittier will be written by his literary executor Mr. Samuel T. Pickard, of Portland, Me., assisted by Mr. Chase, of Providence, R. I. Incidentally we may here mention the fact that our friend Whittier was at heart a Spiritualist—knowing the facts for a long time, but declining to publicly acknowledge them for reasons of his own. We learned, however, a few days since, from a reliable source, that while on his deathbed he made the remark to a personal friend, that he had seen and had a lengthy conversation with the spirit-daughter of the late Senator G. W. Merrill, a young lady whom he had highly respected, who was herself quite a poet.—Banner of Light.

SAYS the editor of the Chautauquan: The relation of illiteracy to crime was never more clearly shown than in the late census report on homicide, every fact in which bristles with a point. Defective mental equipment and lack of education are shown to be the inevitable attendants of criminality. More than four-fifths of the seven odd thousand homicides in 1890, had no trade or occupation previous to imprisonment and about forty per cent of them could neither read nor write. The illiterate of the whole population is less than one-sixth, consequently from this small proportion almost half of our worst criminals are proved to be recruited. The fact bears hard on the colored people of the South who, while numbering but one-seventh of the population, furnish over half as many homicides as those of the entire white race. The Gulf States are, through this means, made to contain two hundred homicides to each forty in the New England States. Another fact stated, is that in those States, which have abolished capital punishment.—Wisconsin, Michigan, and Rhode Island—the ratio of murderers is less than the average of the Northern States.



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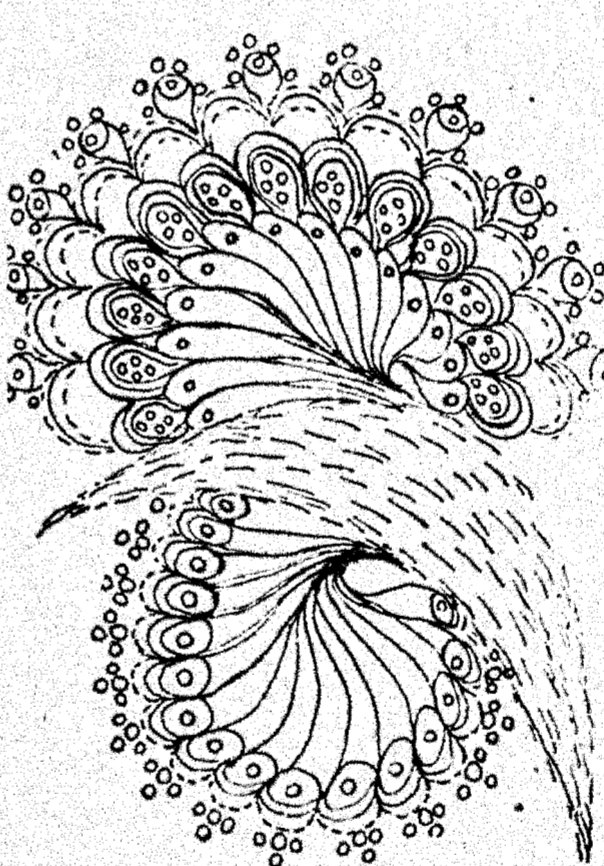
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