

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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

TOPICS OF THE TIMES.

THERE are spiritual men who are not professed Spiritualists, as there are Spiritualists who are not spiritual men, says Light. Tennyson was a spiritual man, and even if he did not publicly profess a belief in Spiritualism, his interest in it was great, and one of the most pleasant acts of his later life was to desire and receive a visit a few years ago from Mr. Stainton Moses, to whom he gave his autographically signed portrait. But that he was a spiritual man is evident right through his poetry.

I MET at dinner recently an old foggy, whom I am sure has his Scythian waiting for him, writes Mrs. Andrew Crosse in Temple Bar. He had been harrising the company with stupid remarks about natural history, asking questions, too, that would turn the stomach of a school inspector. At length in that peculiar tone of voice in which theological questions are uttered in the pulpit, our foggy said, "Has an oyster brains?" "Certainly," replied our host, "for an oyster knows when to shut up."

WHY should the ex tempore prayers of Congressional chaplains be reported in the Congressional Record? Theoretically, they are addressed to God, and not to the public; the publication of them is wholly outside of the legitimate uses and functions of the Record. As a rule, they are very far from being models of prayer, often erring as deplorably against the canons of good taste as against the accepted laws of English grammar. Moreover, they generally contain words and phrases offensive to the religious susceptibilities of many American citizens, who pay their full share of the taxes, and who are equals in all respects, under the constitution, of their Christian neighbors.

THE church of the Unity in Boston of which Rev. M. J. Savage is the pastor, has decided to remove from West Newton street at the South end to Commonwealth avenue and has bought a lot near Charles-gate East for \$75,000. Already \$32,000 has been subscribed for the erection of a new church and the proceeds of the sale of the present building and land will be used for that object. The benevolent fraternity of churches, which owns the Parker memorial on Berkeley street, proposes to sell that building and devote the proceeds to the erection of a new building on the lot bought by the church of the Unity. When completed it will be leased to the church of the Unity, and will be known as the Parker memorial building, to perpetuate the memory of Theodore Parker.

BISMARCK, after blazing comet-like round his southern ellipse, has come back to North Germany, says the Review of Reviews. At Jena he suggested that the time had come when a parliamentary and national movement should be organized against the absolutism of the Kaiser and the domination of the Pope. It is significant that the stoutest and strongest politician in private life in Europe is so impressed by the growing power of the Catholics that he cries

aloud against the possible advent of a Centre Ministry as a misfortune and a danger to the Empire. To avert such a calamity he takes up what was the favorite idea of Paul Bert and the French Republicans, and urges the Germans to substitute the idea of the nation for the idea of the Church. "We have no national Church," he said; "but might not the idea of the nation be the sanctuary round which all parties should gather?"

ACCEPTING the theory of self-government as natural to man's existence and necessary to the full enjoyment of his rights and the complete performance of his duties, the line to divide the best from the worst must be sought outside that border which separates the aristocracy from the masses. The test must be found in other directions. If the man looks for that reform which shall reduce unnecessary burdens and make more possible the realization of man's natural desires, he is to be ranked among the best, even though his hand is hard with daily toil and his manners less polished than the weakling who is made prominent in official station because of his father's wealth or social eminence. If he seeks the maintenance of conditions under which every natural law is abrogated, and if he smiles at offenses against the moral law, he is to be accounted among the worst though he claim for his ancestors the greatest of military heroes or the most successful financiers. Rule by the majority can only be successfully defended when it can be demonstrated to be the rule of the best. It is not necessary to prove its freedom from faults. There may be gross injustice in its present decrees. Under its edicts the worst may prosper and the best suffer from a self-imposed tyranny. But if there is a sensitiveness to the wrong and a seeking for betterment of man's lot there will be proved for democracy a better status than is held by the rule of aristocracy, which must necessarily defend the "is" from fear of a "to be" that would destroy its power.

PROF. ANGELO BROFFERIO, a recent convert to Spiritualism has just published a book in Milan, "Per Lo Spiritismo," dedicated to Spiritists of long standing who have no fear of ridicule. According to a writer in *La Revue Spirite*, a professor of philosophy, he published recently a "Manual of Psychology" which won from the "Osservatorio Cattolico" the epithet of "Materialist," but the profound investigation of his subject led him step by step from magnetism to mental suggestion, then to telepathy, finally to Spiritualism. Logic had staked out his way; but to follow it to the end required the rare trinity of science, patience and will which distinguishes the superior man. For a month he had experiments with Eusapia Palladino at Naples; then at Milan he had a sitting with mediums of various faculties. At last satisfied of the reality of the facts, the objectivity of the phenomena, he set about their explanation, examining contradictory hypotheses, pushing his scruples to analyzing the least probable theories, "for," said he, "it is necessary to discuss even with those who are manifestly wrong." The following is a specimen of his method: "The phenomena being admitted to be real, objective, before inferring from them that the dead communicate with us, it is necessary to see if this hypothesis explains

the facts and if no other interprets them so well (a case in which the spirit hypothesis would be only probable); or if it explains it still better: 1st—In a more satisfactory way, by accounting for more facts; 2nd—More simply, by supporting a smaller number of conditions; 3rd—More naturally, by supposing conditions more conformable to what we already know of nature (in which case if less conformable to nature the spirit hypothesis would become improbable in the highest degree."

OCTOBER 28th, Judge Tipton of the Circuit Bench, at Bloomington, Ill., rendered an important decision. Five ladies having applied to the registry board that they might qualify themselves to vote for Trustees of the State University, and having been denied the right to register, applied for a writ of mandamus compelling the board to register them. Judge Tipton held that the Trustees of the University are officers created by the statute and not by the constitution; that the University is a school in the meaning of the law, and that the trustees are school officers. He further held that women who are qualified to vote are entitled to be registered and entitled to vote for the three trustees, and that special ballots and separate ballot boxes should be provided for the women. Statements have been published emanating, it is said, from a clerk in the office of the Secretary of State intimating that women would not be permitted to vote for the trustees of the State University. But the truth is the Secretary of State has positively declared that he has no right to give any decision on questions which belong to the Supreme Court alone. Women under the law evidently have the right to register and it is the duty of county clerks to furnish ballots and ballot boxes to the women of Illinois that they may vote for trustees of the State University at the general election, November 8th.

REV. THOMAS DIXON, who recently gained some notoriety by unqualified attacks from his pulpit upon officials of New York City and was prosecuted for libel by one of the Commissioners, appeared the other day on Staten Island with a fine, double-barreled shot-gun in a case and attired in a shooting jacket worn under an overcoat. He was accompanied by a colored servant who carried a large traveling bag to serve as a game-bag, evidently expecting a large amount of game. There is not much game on Staten Island, which is thickly populated, but the reverend gentlemen spent the day shooting robins and started home with thirty of these birds in the bag. This was in violation of a special law which prohibits shooting on Staten Island by any person who is not a resident or who has not secured a license at a cost of \$10.00. Mr. Dixon was overhauled by a constable who put him under arrest. Mr. Dixon declared that he would take the boat and that the constable could not prevent him, but the constable took him before the justice, helped by two other policemen and he was fined \$5.00 for each bird shot by him. The court served him right. A minister of the gospel who can find no better amusement than shooting robins certainly ought to receive a lesson that will divert his mind from that kind of sport. Killing for pleasure is a relic of barbarism utterly inconsistent with the vocation of a religious and moral teacher.

SPIRIT PHOTOGRAPHS.

In the Californian for September, Prof. Elliott Coues has an able and deeply interesting article entitled "Can Ghosts be Photographed?"

He says he has examined hundreds in England and America, that many have been pronounced genuine by men of eminence in science, that nearly all Spiritualists believe that figures invisible to us at the time can be and have been secured. He does not, he says, have the hardihood to say that a ghost cannot be photographed, for that would imply that we know all the possibilities of sunlight and spirit life, which would be absurd. He thinks that there is no natural impossibility in spirit photography. There is a priori no reason why spirits may not by some process of photography produce a recognizable picture. He says, "Mind, I am not committed to this theory. I simply state it for what it may be worth. I do not believe it, neither do I disbelieve it. I do not affirm nor deny it. I am simply agnostic. I do not know. I do not deny the possibility of spirit photography; to do so would be rash and very unscientific, but it is a question of fact and the evidence in the case."

The evidence Prof. Coues has not had, except evidence at secondhand, the testimony of many persons of unimpeachable veracity which is abundant and easily accessible. This he accepts as going far to show that genuine spirit photography is practicable and has been accomplished. He has not seen any ghost pictures which, when he had ascertained all the facts in the case, proved to be genuine. On the contrary, all such were shown to be mere sham, the result of trickery and fraud. But Prof. Coues frankly admits that his experience does not warrant the sweeping assumption that all the pictures purporting to be spirit photographs are necessarily spurious. The logical influence, he thinks, is rather the other way, since the existence of counterfeit implies a genuine coin.

The most zealous supporters of spirit photography are among those who most readily admit the ease with which the bogus ones can be produced. Prof. Coues is content for the present to expose the sham without undertaking to adduce the genuine.

A genuine spirit photograph has been defined by Mrs. H. Sidgwick, of Cambridge, England, wife of the President of the London Society for Psychical Research. She says, "Spirit photographs, or at least these species of them which I propose dealing with here, are photographs representing figures or objects which at the moment the photographs seem to be taken, had no apparent counterpart in the field of new discoverables by the normal sight. A photographer with the faculty of producing such photographs would in taking a portrait of a human sitter sometimes obtain that of some other person on the same plate. If the sitter was fortunate, it would be that of a deceased relation. Sometimes persons possessing or supposed to possess the faculty of seeing spirits said that they saw the form which ultimately appeared on the plate, hovering near the sitter, though invisible to ordinary eyes."

This seems to be a very fair statement and Prof. Coues thinks puts the whole problem in a nutshell.

Prof. Coues gives description, illustration and explanation of a number of spurious spirit photographs. He has about fifty pictures by various artists, every one of which is bogus, made by swindlers to impose upon the credulity of their customers.

This collection was obtained from Mr. John C. Bundy, "who some years ago," Prof. Coues says, "went to the bottom of the whole business of bogus spirit photography and who generously placed all material at my service. No one in America knows more of the inside history of Spiritualism than Col. Bundy. No one else has done so much to denounce, expose and punish the frauds who operated under the name of Spiritualism. No one else has done so much to proclaim, uphold and defend whatever of truth there may seem to be in the theory and phenomena of Spiritualism. I have never known Col. Bundy to be mistaken but once in believing something to be a fact, which turned out to be a fraud."

This was under peculiar circumstances (it must have been very peculiar to have deceived him) and the mistake was promptly acknowledged with explanation and apology that did honor to his candor, and courage, in his own paper. He was mainly instrumental in breaking up the business of the notorious Fosters (man and wife), of Chicago, who made bogus pictures that Col. Bundy succeeded in tracing and identifying with cuts published in certain magazines now before me, which I shall presently show."

Prof. Coues says that nothing is simpler than to get a good ghost picture of any historical person or of any notable contemporary from published prints, that actual photographs of any living sitter can be easily manipulated into a shadowy likeness, with a halo and all that. In his collection, he recognized several who were living and well at last accounts, and others were likenesses of historical characters. Descriptions with illustrations are given of spurious photographs by Mumler, who began operations in Boston, as far back as 1862.

One of Dr. Coues' figures represents an egregious fraud perpetrated by Mrs. F. N. Foster, in 1888. The actual sitter was a Mr. Martin of the firm of Case & Martin, pie-bakers, corner of Wood and Walnut Sts., Chicago. He was supposed to be surrounded by his "spirit band" of Indian "guides" and "controls."

If anybody will take the pains to read the Century Magazine for August, 1882, page 526, he will find an interesting article on the Zuni Indians by Frank H. Cushing. Those Indians were exhibited all over the country and they were written up by Sylvester Baxter. On page 528 stands Cushing at full length, with the Indian tog, which he affected on occasions of ceremony, and on pages following are the portraits of several Indians of the tribe of Zuni used by Foster and wife as the original of these ghosts.

This is a sample of the ghost pictures that were taken from sitters who were living.

While Prof. Coues' showing of the spuriousness of the photographs in the cases that have come under his observation, does not affect the validity of any claims made for the genuineness of other spirit photographs, the article impresses one with the importance of examining each case separately and demanding that it rest as to evidence upon its own merits. Deception has been practiced in the name of Spiritualism in the production of every kind of phenomena and the fact, of rappings, or spirit voices, or photographs, or materialization, should not be accepted as genuine, if the character of the persons engaged in the exhibition and the circumstances under which they are given are such as to render fraud probable or even possible. Scrutiny in the investigation of the phenomena of Spiritualism should be exercised as in the examination of every other subject. What is needed is not mere assent to this or that claim made in behalf of Spiritualism, but a disposition to investigate the subject with entire impunity and to attach no importance for the public, of any kind of phenomena which do not possess evidential value. By this spirit and method the study of spiritual phenomena will conduce to good results, for it will not only produce conviction but an intelligent consideration of the facts upon which the conviction is based.

CONDITIONS OF PROGRESS.

DR. HENRY D. CHAPIN is quite right in claiming in his article on "The Survival of the Fittest," in the Popular Science Monthly that the Darwinian doctrine of natural selection means that the best will necessarily survive, but that in the conflict of species those will survive whose life is best adapted to their special environment, whatever that may be. If the conditions of modern social life, such as the factory system and the tendency to aggregation of population in large towns, are more favorable to the growth of pauperism, insanity and crime than were the simpler modes of existence in a more primitive age, when rural pursuits were almost universal, then the evils named must be expected to increase with greater

rapidity than the rate of increase of population. Dr. Chapin refers to the relative infrequency of marriage, the increase of licentiousness and the diminishing size of American families as unfavorable signs of the times. The prevalence of strikes and lockouts indicates a grave condition of dissatisfaction with the existing industrial situation which may yet lead to an industrial revolution. Crimes committed within the shelter of the law, and which, therefore, cannot be legally punished, are a much more serious menace to the public peace and security than the more vulgar offenses which are detected and whose perpetrators are behind the bars. But it is evident to everybody that more care is necessary in dealing with the young; to instill into them correct ethical notions of their obligations to their fellows, to form in their budding minds habits of responsibility, of industry, of thrift and of temperate living. Especially does the state of children without homes, or whose homes are unsuitable to the needs of healthy childhood, require the most careful study and the adoption of vigorous means of securing to them those conditions of symmetrical development of which accident and human depravity and greed have robbed them.

MUNICIPAL GAS WORKS.

Prof. Edward W. Bemis in the Chautauquan for October, says in regard to municipal gas works: From personal visits to cities owning their gas works during 1890-91-92, I found that public ownership meets with great popular approval, and a return to private ownership, despite strong attempts of interested parties to secure it, is scouted as altogether out of the question. Mistakes of management are often apparent, as in private works. Some cities are slow in keeping their plants abreast of the latest improvements. In two or three of the largest cities there are charges that labor-saving devices are too slowly introduced in order to permit of more workmen finding employment. The same complaint is often made by the engineers in private companies relative to the undue conservatism of the direction. On the other hand I think it can be proved conclusively that while public works may not on the whole manufacture gas cheaper than can private companies, yet in the former the citizens and in the latter the stockholders get the benefits of cheap production. To put it in another way, the gas consumers of public companies either get their gas cheaper than do those dependent on private companies similarly placed as regards price of coal and residuals and size of city or, the price of gas remaining the same or even, as in Philadelphia, a little higher in the public than in the private companies, the cities enjoying public ownership derive a large net revenue therefrom.

PSYCHICAL SCIENCE CONGRESS NOTES.

Matters of unusual interest and importance have developed of late, with the presence in the city of both Professor Coues and Dr. Hodgson, the new Chairman and Vice-Chairman of the Executive Committee, the addition of Mr. B. F. Underwood to the Committee, the creation of a Woman's Committee, with Mrs. Mary E. Bundy, of Chicago, as Chairman and Mrs. Eliza Archard Conner, of New York, as Vice-Chairman, and the holding of Joint Committee meetings to perfect plans for the programme of the sessions of the Congress, and for other purposes, due notice of which will be given in THE JOURNAL.

The "Notes" on this Congress which THE JOURNAL has hitherto published from week to week have invariably been prepared from official information, and have proven correct in every particular. THE JOURNAL has from the inception of this important movement been actually though not ostensibly the recognized organ of the Psychical Congress. At a recent meeting of the Committee it was resolved that THE JOURNAL be selected as the semi-official medium of publication of proceedings of the Executive Committees, and other information respecting the Psychical Congress. Articles which now appear in these "Notes" may therefore be regarded as authoritative, being

published with the official sanction of the World's Congress Auxilliary, and by the direction of the Executive Committees.

The first resolutions passed at a meeting of the Committees were of respect to the memory of the late editor of THE JOURNAL and Chairman of the Executive Committee, and have already been furnished to the press of Chicago. The following is the text in full:

Resolved. That the members of this Committee desire to place on record their sense of the grievous loss which they have sustained in the death of their recent Chairman, Colonel John C. Bundy. They recognize that the conception of a Psychical Science Congress originated with him and that to his earnest labors the establishment of such a Congress upon a firm foundation is primarily due. They trust and believe that the consideration accorded to the subjects coming within the scope of this Congress will be such as he would approve were he still Chairman of this Committee, and that the results achieved by the Congress will prove to be worthy of the self-sacrificing work to which he devoted so many years of his life.

Resolved. That the members of the Committee desire to express their sincere and profound sympathy with the bereaved family of their late Chairman.

ELLIOTT COUES,
RICHARD HODGSON,
LYMAN J. GAGE,
ERNEST CREPIN,
HIRAM W. THOMAS,
A. REEVES JACKSON,
J. H. MCVICKER,
D. HARRY HAMMER,
D. H. LAMBERSON,
B. F. UNDERWOOD,
Committee.

By direction of the Hon. C. C. Bonney, President of the World's Congress Auxilliary, upon the recommendation of Professor Elliott Coues, Chairman of a Committee on a Psychical Science Congress, and with the approval of Mrs. Charles Henrotin, Vice-President of the Woman's Branch of the World's Congress Auxilliary, the following ladies have been appointed a Joint Committee on this Congress:

Mrs. Mary E. Bundy, Chairman, Chicago; Mrs. J. J. Bagley, Detroit, Mich.; Mrs. Myra Bradwell, Chicago; Mrs. Eliza Archard Conner, Vice-Chairman, New York; Mrs. Mary Emily Coues, Washington; Mrs. E. E. Crépin, Chicago; Mrs. Clara M. J. Farnson, Chicago; Mrs. B. A. Fessenden, Highland Park; Mrs. J. M. Flower, Chicago; Mrs. Marcia Louise Gould, Moline; Mrs. S. E. Hibbert, Washington; Mrs. J. H. McVicker, Chicago; Mrs. F. W. Parker, Chicago; Mrs. Caroline K. Sherman, Chicago; Mrs. Sara A. Underwood, Chicago; Mrs. A. V. H. Wakeman, Chicago; Miss Lillian Whiting, Boston; Miss Frances E. Willard, Evanston; Mrs. Mary H. Wilmarth, Chicago.

This is a strong Committee of ladies of recognized ability and position. It is a Committee, to cooperate with that which has thus far been in sole charge of the arrangements for the Congress. At the first joint meeting those members of the new Committee who were present were welcomed and introduced in a brief address from Chairman Coues.

Hitherto the management of the Congress has been chiefly occupied in the formation of the Advisory Council. As may be gathered from letters and reports published during several months in THE JOURNAL, this Council includes the names of some of the most illustrious scientists of the world, and is altogether one of the most dignified and distinguished bodies ever brought together for any scientific purpose. Thus it cannot fail to carry great weight with the public. The Council now consists of about one hundred and twenty-five persons, whose names were read at the last Committee meeting, and whose official appointments have been issued by President Bonney, on the recommendation of the Chairman of the Committee. With scarcely an exception, these eminent councillors have been heard from through the personal correspondence which Dr. Coues was authorized and requested to conduct, and have signified their acceptances of membership in the Council thus tendered to them in behalf of the Committee. Such cor-

respondence is still in progress, mainly on the part of Dr. Hodgson, who has kindly consented, at Dr. Coues's request, to undertake a large share of the work remaining. This will undoubtedly result in the addition of other councillors before the list is finally completed.

The extremely important matter of the engagement of speakers for the Congress, and other details of the programme for the sessions of the Congress, have received the careful consideration of both Committees, with the result that all such arrangements have been placed in the hands of a joint sub-committee composed of the Chairman and Vice-Chairman of the Men's and Women's Committee respectively. These are Dr. Coues, Mrs. Bundy, Dr. Hodgson, and Mrs. Conner, to whom inquiries upon this subject will be referred, and who are required and empowered to take such action as may be deemed best. Details of the programme will appear in THE JOURNAL in due course, but can hardly be expected soon, as the engagement of speakers for the occasion, and invitations to present papers to be read by proxy, involve protracted correspondence with our eminent councillors and others in all parts of the world. Papers thus far secured are from scientists of the most eminent ability in their respective branches of Psychical Research, and it is determined to maintain an exceptionally high standard of excellence, reflecting honor alike upon the Congress and upon those who address it.

The question of funds for the incidental expenses of the Congress has been settled by resolution to open a subscription to which all persons shall be eligible to contribute, in such sums, large or small, as they may be able and willing to give for so noble and worthy a purpose. Several thousand dollars were raised in a few hours in Chicago, and the Committee hope to have at their disposal not less than \$20,000. Details of this fund will appear in THE JOURNAL hereafter, when all contributions will be acknowledged and credited. The largest contributions thus far made have been generously given by Mrs. Mary Emily Coues, Mr. J. H. McVicker, and Mr. Lyman J. Gage.

REFERRING to the Homestead "treason" cases the Inter Ocean says: "The time has come when the right of every laborer to hire himself to whomsoever he pleases, and for whatsoever wages seem good unto him, must be as fully recognized as the right of any league or federation of labor to make the acceptance of certain wages binding on its members. But we doubt if the objects of law can be better enforced by revival of the medieval interpretations of reason than by strict enforcement of the modern statutes against riot, unlawful assemblies, and conspiracy to incite to crime accompanied by violence." A sensible view of the subject. "Treason against the United States," says the National Constitution, "shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." This clause was inserted in the constitution to prevent being followed in this country the bad precedents of Europe by indicting for treason all or sundry persons unfriendly to an administration or desirous of effecting changes in the Constitution. As no component State of the Nation can enforce a statute that is in contravention of the organic law of the Nation, the enactments of the States concerning treason generally are little more than transcripts of the clause above quoted.

SOME months ago, Col. H. S. Olcott resigned his position as president of the Theosophical Society. In a letter dated August 2nd, 1892, published in THE THEOSOPHIST, the Colonel says that on February 11th, the familiar voice of his "Guru" chided him for attempting to retire before his time, asserting the unbroken relations between H. P. B. and himself, and bidding him prepare to receive further and more specific orders by messenger. Under date of April 20th, Mr. Judge cabled from New York that he was not able then to relinquish the secretaryship of the American section and wrote Olcott, enclosing a transcript of the message he had received for Olcott from a mas-

ter, that "it is not time nor right nor just nor wise nor the real wish of the * * * that you should go out, either corporeally or officially." The result is that Olcott revokes his letter of resignation and resumes the actual duties and responsibilities of office. He concludes his letter as follows: "I declare William Q. Judge, Vice-President, my constitutional successor and eligible for duty as such upon his relinquishing all or any other office in the society which he may hold at the time of my death." There seems to be some very questionable methods employed by the officers of the Theosophical Society, but perhaps we do not understand the interior meaning of some of the proceedings. Outwardly, they have an appearance of deception.

VERDAILE E. LUZ, of San Paulo, Brazil, says: A society (grupo) called "Descricao," has just obtained suitable quarters for its investigations and will soon have a library of spiritualistic books. A Congress of Libre-pensadores Freethinkers opens in Madrid on October 12th and closes October 19th current month. Discussion will take place on these topics: 1. The Christian and Modern Ideal. 2. Opposition of Christianity and Catholicism. 3. Incompatibility of Catholicism and Modern Life. 4. Most Efficacious Means of Purifying Modern Life of the Catholic virus (in various relations). 5. History of Emancipation of Conscience—Freemasonry. 6. Progress of Freethinking Ideas in Spain. 7. Obstacles opposed to the positive knowledge of Columbus by the empty theological knowledge of the time. 8. Influence of the Discovery of America on the Emancipation of Thought. The Puritans, the Republic, United States, Mexico, and its Reform Laws. The other Spanish American Republics. 9. Exposition of the Condition of Every Country in Relation to Freethought. Statistics of Clerical Resources and Freethinkers. 10. Universal Federation of Freethinkers. 11. Federation of Ibero-American Freethinkers' Organization and Support of Secular Instruction. Freethought and Social Organization of the Future. Influence of Dogmas on the Progress of Biological and Geological Problems. Mysticism the Perturbation of Nervous Systems.

THE inspection of emigrants before leaving European ports is a mere form. At several of the principal ports, including Hamburg and Liverpool, there is no medical inspection whatever. The only safeguard existing against the introduction of disease and crime and pauperism into this country from abroad is inspection here. This safeguard is insufficient. The flood of immigration is steadily rising, too, or was before the recent quarantine. For the eight months ending August 31 the number of immigrants was 448,619, as against 416,570 for the same period last year. The increase, too, was largely in people alien to the races that have built up America. In a period of eight months we received 29,597 Hungarians, 49,137 Italians and 74,491 Russians and Poles, the last named being largely in an almost destitute and utterly degraded condition. It is high time that indiscriminate immigration should cease, and that this Republic should be open only to immigrants who are likely to make good citizens, physically, morally and intellectually.

"I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation; and the hush and thrill of spirit, which we feel in them, may be owing to the overshadowing presence of the invisible. St. Paul says: 'We are compassed about with a great cloud of witnesses,' but how can they be witnesses if they cannot see and be cognizant?"—Harriet B. Stowe.

The Spirit-world around this world of sense
Floats like an atmosphere; and everywhere
Wafts through these earthly mists and vapors
dense
A vital breath of more ethereal air.

—Longfellow.

A PSYCHICAL CASE.

By M. J. SAVAGE.

In the eyes of those who are only students of psychical phenomena, and are not yet provided with an accepted theory, a small fact is worth more than bushels of speculation. And when this fact passes the boundaries of the normal, it makes little difference whether the fact is a small one or a large one. A small fact that transcends accepted theories may as imperatively demand a reconstruction of those theories as though it were a thousand times more wonderful.

The case I propose to lay before the readers of THE JOURNAL is not a great case, but it and like cases find no place in the generally accepted theories of the universe. But, since it is true, it will prove itself stronger than theories that allow no room for it. For facts are not made for theories, but theories for facts. In time a rational world will demand that our thoughts about things be made big enough for the things.

The case concerns a friend of mine. He is a clergyman and is not known as being interested in these things.

A friend of his called on him one day on a matter of business. After this was over, he said to him that he had heard that he used to be interested in psychical matters and had some power in that direction; so he asked him if he would be willing to make a trial of it at that time. The friend replied that it had been a long while since he had attempted anything of the kind but he would try. The clergyman then gave him the name of a sister sometime deceased and a not very successful effort was made to get something concerning her. While engaged in this effort, he suddenly looked up and towards an open door said, "I cannot go on with the other case, because here is a young lady who insists on making herself known to you. She says you are the only person in the family through whom she can establish communication with her friends. She is very anxious to satisfy you, and she will now give you her name."

But before giving the name he described her as "a blonde, with blue eyes, light hair not fastened tight (as the custom was at the time of the sitting) but with some flowing curls. Her face is full, but with a more pointed chin than you would expect to see on so full a face."

Then he added, "She is very anxious to convince you, and she will now give you a test that will make you sure who she is. She is showing me a large pond or lake, and on it are floating very large pond lilies." On this he added, "Then there is another thing. She tells me there was something very peculiar about her funeral. I did not make out clearly just what it was, but she says you will understand."

The last name was given correctly, the psychic saying that she seemed to be writing it; but he did not get the first name.

Now the points to be noted here are these:

1st. The young lady was one that my friend, the clergyman had known some years before when at school. But he had not been consciously thinking of her at all, and was hoping for some communication concerning his sister. The conditions therefore for ordinary mind-reading were not present.

2d. The business man, the psychic for the time being, not only had not known the young lady, but did not know that there ever was any such person.

3d. The description was so accurate that she was recognized before the name was given. But a peculiarity of this description was that the clergyman was surprised as to statement as to her chin being more pointed than one would expect to see on so full a face, and did not feel sure about it until he had looked the matter up. This makes the mind-reading theory still more difficult to accept.

4th. The lake or pond was one that the young peo-

ple used to visit. Excursions were made to it and picnics held there. The lilies were so remarkable that Prof. Gray has made particular mention of them in his Botany. Only a few such are found in the country.

5th. The peculiar thing about the funeral which she said her friend the clergyman would understand proved to be that, at the time of the service, the body was not in a casket, but was laid upon a sofa, one hand being under her cheek, so that she looked as if lying asleep.

In conclusion let the reader note that the psychic was not a professional,—that he did not know that any such person as the young lady had ever lived—and that her clerical friend was not thinking of her, but did have his mind intent upon another person. I will only add that the business man I do not know, though I have his own independent account of the occurrence. The clergyman is an old and valued friend, and one of the truest men I have ever known.

EVERY-DAY EXPERIENCES.

By LILLIAN WHITING.

The degree to which psychical experiences are being recognized in these days is certainly unprecedented and seems to proceed in an accelerated ratio. Doubtless the general perception is becoming more fine, more delicately discriminating, and it may be, too, that there is in the spiritual side of life a corresponding impulse that is producing experiences more vivid and impressive than former conditions here would allow to be given. If I may venture to relate one or two of my own of late it is not because they are in any way especially exceptional or interesting, but because we each know best our own and in the multitude and aggregation of all these we may doubtless evolve new hints and suggestions of the truth beyond.

This afternoon I had planned to write a certain article; and seated myself with the resolution that whoever came or whatever occurred, I would not allow anything to interrupt my work. Shortly, however, I was seized by a desire to go over to the Victoria hotel—some two blocks distant—to see Mrs. Henderson. Mr. Isaac Henderson, the author of the novel "Agatha Page" and the new play "Agatha," is, with his charming wife, domiciled at the Victoria, where they have been for a number of weeks. Their home is in London, but they have passed this summer in and around Boston.

There seemed to me no good reason why I should leave my writing and go, apropos of nothing, to Mrs. Henderson, save the general reason that there is always the temptation to seek the society of so lively a woman. "Mrs. Henderson is probably out," I reflected; "if I went, I should not find her. Beside, I should have to array myself in street costume, and it would take too much time."

I dismissed the idea, or rather endeavored to dismiss it. Like Banquo's ghost it would not "down." After a few minutes I yielded, but in so automatic a way that when I inquired at the Victoria if Mrs. Henderson were in I was actually surprised to hear that she was. I was still incredulous about seeing her and sent up my card with the message not to see me if she were engaged (as I felt almost sure she must be at that hour.) However, the sable servitor returned immediately with her invitation to come to her rooms, and as I entered she said: "I had just finished a note to you asking you to come over, I was about sending it by special messenger, as we have decided to leave to-morrow."

Here, then, was the explanation of the force that tugged away at me till in very despair and half impatience that it would not let me go on with my writing, I yielded to it, dressed, and went out and I thereby saw Mrs. Henderson for a little while alone, as I could not have done had I waited longer.

So far as my own experience goes, these things—often less striking than this instance, but still recognizable—occur daily and hourly. I find if I give my-

self wholly to this invisible prompting things fall out into a certain order and sequence and harmony; if I decline its promptings, affairs are entangled and mismatched.

And again, I think it is safe to say that nine times out of ten this guidance is, apparently, against what would seem to be the reasonable and the rational. As this afternoon: When the reasonable thing, humanly speaking, would have been to proceed with my wish, and not fly off to make a call which might, I had every reason to believe, be made just as well some other day, yet, as it turned out, this was the appointed reason; this was the last day on which I could have seen the friend who is leaving, suddenly, for New York to-morrow, to sail soon for London.

There seems to me an untold wealth of value in these intuitive leadings, or readings by some force invisible to us; and I find so far as my own experience goes, that the more swiftly and hospitably we recognize and accept them, the more freely and clearly do they come. And does it not sometimes seem as if we need but pray and petition for right guidance, and then give ourselves trustingly to the guidance that is sent?

QUESTIONS ANSWERED THROUGH "AUTOMATIC" WRITING.

By SARA A. UNDERWOOD.

Since the publication of my experiences in automatic writing (experiences which I may here once for all frankly confess have forced me from the standpoint of a doubting Agnostic to a firm belief in continuity of individual existence beyond this limited phase of earth life) I have been the recipient of hundreds of letters from all parts of the country in regard to the matter, some doubtful—many corroborating and emphasizing the statements made—and a goodly number full of queries as to the purport of these spirit statements, such as the following from a letter before me written by a reverend gentleman of liberal views, well known to the public as a popular writer, and poet, as well as preacher. He asks, "What are you told as to location of Spirit-world? As to conditions, occupations, dwellings (houses). As to sex, love, marriage, etc., etc."

Some of these questions have not yet been asked by us. But in this paper I purpose to give the answers to such questions of this kind as we have received. It should be understood that as Mr. Underwood's presence, quiet attention and personal questioning seem necessary to my ability to get coherent writing through my passive hand, and as we are both kept extremely busy with mundane affairs it follows that the right "conditions" for automatic spirit writing are with us less frequent than I, personally, could wish, and there are still many questions which I am awaiting the right time to ask; but I give here some of the answers already received to questions similar to those suggested by my correspondent.

As to location of Spirit-world, such answers as the following could only be obtained.

"Space has no real dimensions. Your sense perceptions bounded by your relations to so-called matter, cause you to make arbitrary lines which have no real existence, but on your plane it is the nearest you can come to the reality of things. When you step over within our lines you thinkers will wonder at your blindness, but you are not to blame. You long for truth—that is the main thing."

Question—"Has matter any actual existence?"

Answer—"That cannot be answered until you understand what is meant by 'actual existence.'"

Q.—"What we mean by actual existence of matter is as we now know it as related to our consciousness."

A.—"States of consciousness are symbols through which mortal men are brought more surely within the radius of eternal truth."

Q.—"Can you give us any clear idea of your new condition?"

A.—"Pharos says your query cannot be answered on your plane. More spiritual insight, a broader view of Being, and a change of environment are nec-

essary to such knowledge. Sometime you will understand."

Q.—"Will you tell us if we have had any pre-existence as conscious individuals, or does our individualism begin with our birth into this outer world?"

A.—"No. Placed as germs from a great fountain of soul-life your atomistic mortality as ego begins."

When writing purporting to come from one recently passed over was given and we asked how he knew of us; this was the reply:

A.—"States of consciousness here are so different from what you know, that I may not explain to you how I knew as soon as I gained conscious existence that you two could communicate with me."

Almost invariably when one recently deceased claimed to be communicating, there was mention made of the transition period being one of unconsciousness and of consequent weakness and inability to think clearly, "Pharos" the control, acting as amanuensis.

Q.—"Why is it that we get so few messages from our relatives in the Spirit-world in spite of our strong desire to do so?"

A.—"Bonds of sympathetic being are stronger than relationship over here. Many whose silence you wonder at were not in accord with you. True lines of sympathy are drawn over here. . . . Blood relations are often hurtful, but soul relations will ever assert themselves and give joy when recognized. . . . Bonds of spirit are stronger than man's paltry blood-relationship."

Q.—"Do husband and wife continue lovers on your plane?"

A.—"If a man and woman—married, according to your ideas—are in true rapport with each other, the change called death does not alter their relations, but if through misapprehension they are mismatched, however desirous they may be of higher development, their ardent hopes count for naught if natural sympathy says no. . . . Sympathies and antipathies are stronger here than with you, for here we separate the wheat from the chaff; we only care for the spirits who are at one with us. Changed conditions make new relations."

Q.—"Are the unsatisfied longings of this life satisfied on your plane?"

A.—"Yes. Wants are here generally satisfied."

Q.—"Can you not give some description of life where you are?"

A.—"Spirit-world means more than your thought can reach. Those studying the A B C of life cannot expect to understand the X of algebra."

Q.—"Will we, or anyone, individually obtain eternal life?"

A.—"Another upward step may shed light on the question just asked. As Omar Khayyan says: 'He knows. He knows!' We do not yet."

Q.—"Are all born on earth sure of continued existence?"

A.—"Abortions are no more infrequent spiritually than physically. Such must die out—cease to exist. Punitive methods help to sift such abortions from reproduction. We don't quite understand; but we hope much."

Q.—"Can you explain to us your methods of locomotion?"

A.—"Travel with us depends on the need or desire."

Q.—"Then you do go from place to place?"

A.—"Yes—and with more rapidity than is possible on your plane."

Q.—"Do you have there your seasons of rest, equivalent to our sleep?"

A.—"Our ideas of rest are not like unto yours. When we rest we creep down to your level."

Q.—"Can you explain sleep as we know it?"

A.—"Sleep is the silence of thought—the garnering of life's harvest. . . . Sleep is not death's twin, but willingness converted into modes of rest."

Q.—"What are dreams?"

A.—"Dreams are the percipients of life's experiences—shams of 'being.'"

Q.—"What is character?"

A.—"Energies of mind. Mean only that one determines to be the best his ideal will allow."

Q.—"Do you in your sphere ever see or hold communication with beings belonging to other planets than this earth?"

A.—"Your ideas as to planets are so tinged and gauged by your circumscribed sense perceptions that you would regard what we know of other conditions as mere nonsense."

Q.—"But can you not at least tell us whether the inhabitants of any planet are like us in form or intellectual conditions?"

A.—"Shadowy beings you would consider the sweet personalities who come from those planets with which our plane has mortal communication; but we know they are real beings, albeit on a far different basis, from yours and ours. Changed conditions make it impossible to state, or to clearly know, whether they are below or above us in intelligence."

Q.—"Do spirits from different planets visit earth?"

A.—"Some do. Change the subject. There are certain limits to which spirits on your plane are bounded because it is thought best that men creep before walking."

I have only time now to close these answers to our queries with the answer to my request that our unseen friends would give through my hands a longer bit of verse than usual. I asked for seven or eight stanzas—nine were given. Before they were given I was asked to name the theme. I said no, I personally would not suggest anything, as nothing definite occurred to me. When "Spirit Thoughts" was written, I wondered what could be said under that heading. My hand wrote rapidly, so that I did not follow the writing coherently until the poem was finished.

For more than a year these friends have spoken of Mr. Underwood as "Bhama," a word unfamiliar to me, but which they say is his "spirit name." I asked why I was not thus honored, but was told mine had not yet been decided upon. I asked once what the name "Bhama" meant. The reply was in rhyme as follows:

"Bhama was he in older days,
Bhama means the word that stays
With souls sincere, divinely born,
Elected for the souls forlorn."

SPIRIT THOUGHTS.

Broadened by our wider sphere
Souls can think more clearly here;
Roads on every side appear,
But which to take is not so clear.

Whither leads your poet's thought,
Overcome by power so fraught
With spirit lore that here is taught
Soon as e'er God's law is sought?

Zealous plead some spirit friends
Sara's ways with theirs shall trend,
But Bhama's sterner will must send
Its martial influence to lend

Direction as to thought's highway,
Where shall we lead so he may stay
Convinced by us of spirit-sway
Within thought realms of brightest ray?

Science is of spirit born,
Yet pseudo-science spirits scorn;
Philosophy, so-called 'mongst men,
But touches spirit wisdom's hem.

True science never can be known
To those who walk by sense alone;
Philosophic lore has shown
Thought essence from our sphere is thrown

In diluted form and sense
Suited to man's present tense
Of childish ignorance—yet intense
In searching out the why and whence.

Conclude you, who pupils are,
Whether we are still so far
From space and time as to debar
From sending message to your star.

Shall we now bid you good-night,
Smiling o'er the lines we write?

Thanks are also due by right
To those who spirit thoughts indite.

THE LOGIC OF IT.

By JOHN FEATHERSTONHAUGH.

(CONCLUDED.)

"Spiritualism is a question in the first place of evidence; it then follows to explain as far as we can such facts as have been established."
—Gladstone.

The hypotheses by which Spiritualism can only be combatted are, firstly, thought-transference conveying to the medium the thoughts you entertain, and, secondly by some strange process projecting from her organism, to the exterior, a psychical phantasm, speaking and doing physical acts, and masquerading in the semblance of the dead, with apparent proof of identity, gathered from your own knowledge.

Strange and incredible as such a theory may at the first glance seem, it has a great importance in the discussion of the subject for it is not only supported by the ascertained fact of "thought-transference" and the less probable claim of the "double" but is practically the only answer to spiritual force, for the question resolves into a truism, if the intelligent and palpable entity which addresses you is not of the living, it is necessarily of the dead.

Whatever apparent probability thought-transference and the "double" offer to us, if they do not fit in with the mental character and physical demonstrations of the phenomena, we must hold them to be insufficient. The fact referred to above as a proof or a reputation of Spiritualism is the phantasm in the presence of the medium, holding conversation as a separate individuality both with her and with others in the room.

In closely examining the reputable evidence as to this phase, in every part of the world, we find that it universally bears testimony of an intelligent force, extraneous to any person present, simulating members of the human body, palpable to touch, bestowing caresses, expressing affection, using audible speech, doing physical acts human means cannot accomplish, enjoying perfect vision in intense darkness, and presenting itself to the medium as a hallucination, bearing so close a resemblance, not to herself but to some deceased person, that the description is at once recognized.

It knows its own name and tells it, also yours if it purports to be a friend, speaks of its history and the passages of your joint lives, reads your silent thought and weighs its import, answers you differently from your conviction, holds to its own opinion and corrects the mistakes of yourself and the medium. It takes on the mental characteristics of so many dead personalities, that it does not seem possible they can be the reflex of living minds.

In the physical phases two or more phantoms, resembling the dead, are presented, holding different conversations at the same time, touching you with apparent hands of various size; texture and strength, speaking with voices and sentiments appertaining to youth and maturity, and taking on name and sex belonging to the assumed character.

The exterior intelligence addressing us is in its characteristics human, with our moral sentiments, modes of thought and speech. It knows things we do not, and does acts we cannot do. It is mind embodied or disembodied. If the former, contrary to all human experience, it has access to our private histories, our thoughts and the closest secrets of our lives, and by a physical projection from the body, multiplies itself simultaneously into two or more entities differing in size, strength, age, sex and culture of speech. It takes on hands, hard or soft, that belonged to the dead assuming to be present, and persistently labors under the error of thinking itself to be a deceased human being.

In rejecting the phantasm as being of the dead, we must refer it to the living, and startling as such a theory is, the wonder grows how this may be, when we examine one by one the strange and incomprehensible phases it reveals. The medium may be a small and delicate woman, the evolution a large man of great strength; now a little child, then an old woman, and oftentimes developing simultaneously.

The hand that grasps yours on the right is hard and bony, on the left small and soft as that of a young child. But the strangest of all metamorphoses is not so much the difference of size and age, as the change of sex; now a man then a woman and frequently both at the same time.

The same quality of evidence that seems to substantiate a "double" testifies to the resemblance between it and the medium. This notoriously is not the case in circles dominated spiritual, for there the phantasm takes on, mentally and physically the likeness of a dead person. Its appearance answers to the memory of it, as its voice does to the thought.

From every quarter comes the consentaneous belief in these phenomena; from hundreds of thousands, millions it is said; men of letters, professors, physicians, astronomers, chemists, judges, lawyers and preachers; men of scientific habits of inquiry, distinguished for accuracy of observation and ripeness of judgment. If we reject the facts, because they are strange to us, we assume the ridiculous position of making our ignorance of any given subject the measure of all knowledge on that subject.

The frequently observed facts being established in the mind of the inquirer as certainties beyond the possibility of a doubt, he turns to one or the other of the two possible hypotheses—the embodied or the disembodied—and finds that whilst he has no knowledge that the last is not so, the first contradicts his personal experience and the joint experience of the world—to wit: that the functions of mind of a living man can walk out of its encasement, taking on a form resembling a deceased person mentally and physically, knowing what that person ought to know, and believing and declaring itself to be, by word of mouth, a dead human being. Any other hypothesis seems to be simple and credible compared with this staggering improbability. Spiritualism no doubt is a tough morsel to digest, but the only substitute for it well nigh chokes us.

Not the least important argument adduced in support of a transcendental hypothesis is that spirit-force furnishes a key that unlocks these mysteries in every age and nation from the early records of Scripture to the present time, and like the ether of science proves a reality by a necessity.

When the facts are admitted, it will not be denied that a strong argument is raised in support of a spiritual hypothesis, and therefore it is that those who strenuously oppose this hypothesis find an apparent stronghold in denying the facts, but the strength of one side is a universal affirmative, of the other a bald negation, and it is not possible that human testimony, in these days, can be utterly worthless.

To attribute to so great a mass of men and women, all over the world, a collective delusion is pestilent nonsense, and to bring against ladies in private life the charge of fraud and adroit legerdemain is as foolish as it is ineffective and improbable.

The honor of science demands that it shall not again be led to so shameful a defeat as the allied subject of mesmerism has inflicted upon it, after a fierce contention of a hundred years.

MAN'S CONSTITUTIONAL IMMORTALITY.

BY JOEL TIFFANY.

II.

In tracing this progress of individual status, we find it advancing through two natural kingdoms before there is any evidence of individual mentality, depending upon a percipiency acting upon an individual will and power; and this mentality, apparent in the third natural kingdom, is limited to a consideration of what is essential to its individual welfare and that of its offspring during the period of the offspring's dependence upon the mother. Hence as an animal individual it does not seek for that which is universal, and its status is that of selfish partiality.

The individual human is supposed to be the ultimate of individuation under that administration, which proposes to bring the individual human both

into the form and spirit of the universal. Hence, man, as an individual, is supposed to have been created in form, as finite; but capacitated to become receptive of the infinite in conscious, living union; thus causing him to become a child of the universe, both as an individual existence and as a personal being, thus, in spirit, multiplying universes by bringing individuals to completeness—to the stature of perfect manhood therein so that the universe, in all its completeness, becomes a living, conscious and potential presence and power in every individual human spirit; and such must be the ultimate status of every individual human who attains to the status of perfect manhood.

The individual human commencing existence in a mere germ, unfolds by means of that which the germ has the capacity to receive and respond to; and, by thus coöperating with the germ the blade of that which is being created is formed and endowed. Now it is most evident that this germ, which is a proceeding from the infinitesimal must have preceded the blade to make possible that which is to follow; and the operation creating the blade must be performed instinctively, because from the universal.

Now, in the beginning, in the progress and in the perfecting of the individual immortal, individual oneness must be eternally present. One ceasing to be consciously the same individual would thereby cease to be immortal. There must be and is, in the individual, that which constitutes this unchanging personality. Everything pertaining to externals, that is to the individuality, may become changed. Nevertheless, this selfconscious ego, and its responsibilities, remain. There is that pertaining to the individual, belonging to the eternal present, to this everlasting now, and in such identity one must abide forever or cease to be immortal. The universal presence and life which has created the individual human, "has breathed into him the breath of lives," and he cannot cease to be the "Soul of Life." Take whatever course he may, man cannot extinguish this sense of individual identity; and, hence, of individual responsibility. One may elect what he will do, or what he will seek to be or become; but he cannot elect to become irresponsible for that which will follow as the result of his choice. One's constitutional immortality has settled all such questions. The individual has freedom to choose for himself; but he must take upon himself the responsibility for the consequences that must follow.

Thus the individual human as an immortal, has both individuality and personality. The personality consists of that abiding presence in the individual which gives the sense of personal entity and of individual identity amid all possible changes of externals, either in status or circumstances. This immortal presence, giving life, consciousness, perception, cognition, comprehension, understanding, power, etc., does not constitute the individual selfhood, subject to changing states and conditions according to circumstances, but under all changes remains the ever present I. It is the ever present personality, from which the human individuality exists, and by means of which, the individual must forever be known to himself. That which causes one to differ from another belongs to individuality; and that which constitutes sameness in a universal sense, is due to personality. That which gives absolute consciousness in the individual is due to personality. That of which one becomes conscious, belongs to the individuality. It is in this continued personal self-consciousness that immortality of individuality consists. This personality in the individual human is constitutionally the same in all. But character pertains to the individual and will be made manifest to itself through the abiding personal therein.

The individual human is a composite individual and is possessed of numerous organs pertaining to each of these several departments, which organs are endowed with specific faculties, the functions of which are to develop, unfold and perfect such organs in an infinite and absolute degree, to the end of causing the individual, in reciprocity and responsiveness, to come into a status of oneness with the uni-

versal, in each and every of the several departments of existence constituting the individual.

Thus the individual human is possessed of a physical, a social, a domestic, an intellectual, a rational, an affectionate, a moral and a spiritual nature, with several departments pertaining to each, having organs endowed with faculties, having functions suited to the unfoldment and perfection of each. Therefore, we may conclude, that it is the Divine destiny of every human soul to become so perfected by such development, as to come into a state of universal oneness through the completeness of his individual unfoldment. The means by which such organs of these several departments of the individuality are to become thus unfolded, are so present and are such as to confer status therein, so that any department of the individuality can become illuminated by the presence of the absolute consciousness therein.

The consciousness which is to become unfolded in each of the several departments of the human individuality as a means of creating, unfolding and perfecting the spiritual in man, is first brought to view in its operation by the instinctive action of the newborn, causing the vital functions to become operative, giving respiration, circulation, nutrition, etc., and such other action as becomes essential to physical life and development. Next comes the unfoldment of the physical senses, by means of which, existence, constituting an external universe, becomes manifest to the consciousness of the individual according to status and opportunity of observation. Next comes the intellectual and rational consciousness accompanied with certain spiritual intuitions. The social and affectional consciousness also comes in gradually by the unfoldment of the domestic and social faculties; which faculties are to continue enlarging and perfecting until, in spirit, the race is included; and ultimately, the universe and its universal spirit.

(To be Continued.)

MATTER, ETHER AND MOTION.*

By B. F. U.

Prof. Dolbear, whose name is well-known as a physicist, has given to the public an important volume designed to show the teaching and drift of natural philosophy, to explain the principles which underlie phenomena in the different departments of science. This he has done in an untechnical manner. Those especially interested in chemistry, electricity and biology will find helpful thought in this work. It gives one a conception of the universe much higher and larger than the old view presented by theology and by the undeveloped science of the past. The subject of atoms comes in for prominent treatment. The old question whether matter is indivisible is raised and answered in a new way. Chemists have concluded from their investigations that matter in its various forms and conditions is reducible to particles which do not admit of division. These ultimate particles are called atoms. The term implies that they cannot be divided. Prof. Dolbear's researches and reasonings confirm this view, but in a way little thought of or imagined by most physicists heretofore.

Atoms are assumed to be about the one-fiftieth millionth of an inch in diameter. The reasons for this conclusion cannot be given here but they are very strong and convincing to one who has time to examine the subject closely. These atoms are so minute and so restless and so transparent, according to Prof. Dolbear that no one can hope to see them, so as to ascertain their forms or what gives them their characteristic properties. To form an idea of the extreme minuteness of an atom, consider for a moment how many atoms there must be in a cubic inch. If the diameter of one be the fiftieth millionth of an inch, fifty million in a row would reach an inch and the cubic inch would contain the number which is represented by a cube of fifty million, which is 125,000,000,000,000,000,000,000,000.

*Matter, Ether and Motion. The Factors and Relations of Physical Science, by A. E. Dolbear, Ph.D., Professor of Physics, Tufts College, author of The Telephone, The Art of Projecting, etc. Boston: Lee & Shepard, Publishers, 1892. pp. 330.

Of course the conception of such a number is utterly impossible. The number is more than a million of million times all the stars in the heavens visible with the largest telescope. According to astronomers there are stars so far away that their light requires not less than five thousand years to reach this planet, light traveling at a rate of 186,000 miles in a second. The distance is to be measured in every direction from us. If this be our visible universe, then the maximum number of atoms in it can be calculated, and Prof. Dolbear says that they can be represented by the figure six followed by ninety-one ciphers.

Although all combinations of atoms, all compound bodies, including molecules, are subject to segregation, the conclusion is that atoms do not admit of decay, but remain as types of permanency through all changes that can be imagined. All objects are subject to wear and tear. The sun is shrinking, the stars will sometime cease to shine; and all things that live, grow and decay, but atoms remain unchangeable.

Prof. Dolbear says, "If it could be shown that life itself and the mind of men were in some way associated with atoms of some sort as inherent properties, the hopes and longings cherished by mankind for continuous existence beyond the short time of three score years and ten, would give way to convictions as strong as one has in any physical phenomena whatever. The evidence would be demonstrated in the same sense that it is for the existence of atoms in their physical qualities."

But what is an atom? The explanation of it is found in ether, the medium for the transmission of light. The light of some of the stars which we see to-day left them before the pyramids were built and for all that we are able to see, they might have ceased to exist thousands of years ago, though their light still shines. To those distant stars this ether must extend.

"There is," says Prof. Dolbear, "no exaggeration in the statement that our physical universe is so great that light requires ten thousand years to cross its diameter. There is no reason either for setting that as a boundary to its magnitude, but where the light comes from to us, there must this medium, the ether, be."

Physicists to-day agree in the view that what was called at once the luminiferous ether on account of its function in transmitting light, is the same medium that is concerned in the other phenomena of magnetism, elasticity and gravitation. Newton recognized this medium, which he called "a most subtle spirit which pervades and lies hid in all gross bodies, by the force and action of which spirit the particles of body mutually attract one another at near distances and cohere if contiguous." "It is," he says, "inconceivable that inanimate brute matter should, without the mediation of something else which is not material operate upon and affect other matter without mutual contact, as it must be if gravitation in the sense of Epicurus be essential and inherent in it."

The word spirit is used by Newton in the sense of a substance different from matter. What this ether is, of course, cannot be demonstrated. It is not granular, but forms a continuous substance—a substance in which there are no interstices, a substance which is constituted like a jelly, only not made up of distinct parts or atoms, so there can be no such thing as separating one part from another, leaving a vacuous cavity or rent between them.

One reason for this conclusion is that if the ether were composed of atoms light waves could not be transmitted by it. Longitudinal waves can be transmitted by structures made up of atoms or molecules, but transverse waves, those that are at right angles to the direction of propagation, cannot be. Some of these waves are only a hundred thousandth of an inch in length; others are one two-thousandth of an inch, or perhaps longer. Yet they are all transmitted with the same velocity and in every direction. Since light travels with the same velocity in every direction, it is inferred that the ether is homogeneous. As light is transmitted in straight lines, the conclusion is that there is no difference in the quality of ether in different parts of space.

Ether has a high degree of elasticity and it offers no appreciable resistance to the movements of bodies of matter in it. Its density must be very small. Indeed the word density, if it signifies compactness of atoms, and the word elasticity, if it means ability to recover form after deformation, are entirely inapplicable to substances which are not atomic and which cannot be deformed. It can only be said that stresses may be set up in the ether in various ways and with these conditions may be propagated in certain directions in straight lines and others in curved lines.

There is no proof that ether is subject to gravitation. There is indication that it offers resistance to moving bodies. It gives no evidence of friction, since it fills all space, is not composed of atoms, offers no friction to bodies which move through it and is not subject to the law of gravitation. Prof. Dolbear does not call it matter but makes a sharp distinction between it and matter.

Now, again recurs the question, what again is matter. Prof. Hemholtz nearly a third of a century ago investigated the properties of vortical motions and pointed out that if a vortical motion was set up in a frictionless medium, the motion would be permanent and it could not be transformed. Sir William Thompson imagined that if such motions were set up in the ether, the persistence in their form and possibility of the variety of motions would extend very closely with the properties that the atoms of matter are known to possess. The vortical motions here referred to are such as are particularly formed by locomotives when about starting, if the air be still; horizontal rings three or four feet in diameter are seen to rise in the air sometimes to the height of several hundred feet.

Imagine such vortex rings formed in the ether and constituted of ether. The rings would be persistent. They would have the quality of permanence which atoms possess. They would have attributes such as form, magnitude, energy and density. They would not be inert, they would be elastic, assuming a definite number of vibrations per second. The elasticity would be due to the motions they possess. There could be no such thing as a half-ring or a fragment of a ring. Break such a ring and there is not left two parts; each part vanishes at once into the substance that composed it and all the characteristics of the ring vanish. Here we have a conception of matter indivisible. This is what the old philosophers affirmed, the indivisibility of the atom, but no amount of philosophy has ever enabled one to understand how the thing could be so small as not to have an upper and under side and as not to be subject at least in thought to a division into halves and the halves again into subdivisions and so on ad infinitum, but a vortex ring shows that if an atom be a ring when it is dissipated, it at once dissolves into ether. There are no fragments of it left. Of course this is not presented as knowledge that is demonstrated. Atoms are not visible and what is known in regard to them is inferential, but the facts observed tend to show that the matter and the ether are intimately related to each other and that some such theory as the vortex ring theory here mentioned is true.

IN MEMORIAM—JOHN C. BUNDY.

At its meeting held in Chicago, October 13, 1892, the Illinois Commandery, Military Order of the Loyal Legion of the United States, adopted the following memorial expressive of the sentiment of the commandery in regard to Mr. Bundy's character and service, which was read and placed on file:

Our late companion, Lieut. Col. John Curtis Bundy, was born at St. Charles, Kane County, Illinois, on the 16th day of February, 1841. On the 7th day of August, 1861, he enlisted as a private in what was then known as the Kane County Independent Cavalry, which afterwards became a part of the 15th Illinois Cavalry. His military service was principally in the States of Missouri and Arkansas, and his duties in camp and in battle were performed with such credit to himself and approbation of his superior officers that in July, 1862, he was, by order of Major General S. R. Curtis, commissioned as Lieutenant Colonel of the First Arkansas Infantry.

Broken in health by the arduous duties of the campaigns in which he took part, he returned to his home.

taking up his residence in Chicago, where for many years, and up to the time of his death he was the editor and proprietor of THE RELIGIO-PHILOSOPHICAL JOURNAL.

In his editorial, as in his military work, devotion to duty was the one governing principle of his life. He sought to know and to declare only the truth; by it he insisted all the cherished hopes, the fond beliefs, even the solemn convictions of life were to be tested.

Death loomed before and came to him, no dark abyss in which lay the unknown, but a narrow way leading to another life. We, his companions, who knew and loved him, some of us with and some without his faith in what lies beyond, standing by his grave, with one voice unite in calling "faithful soldier, upright, honorable man, true-hearted friend, hail and farewell."

A. N. WATERMAN,
OLIVER W. NIXON,
MARTIN J. RUSSELL,
Committee.

SPIRITUALISM IN PALACES.

Under the title of "Politics and Spiritualism," El Dcluvio, a journal hostile to Spiritualism, publishes an article from which the following extracts are taken:

"In Russia all the Court affects Spiritualism. The imperial family frequently gives itself up to the experiments of mediums. The Czar declares himself completely convinced. In Court circles table-turning is resorted to, and spirits are questioned by a great variety of methods. It is an open secret that the Czar himself and the Grand Dukes submit themselves to the counsels and directions of the spirits in serious political emergencies. It further appears that the Czar is favored with frequent and characteristic communications, the elevated character of which has arrested his serious attention, and inspired him with a great interest in the subject.

During the reign of the Emperor William in Germany, he was much occupied with Spiritualism, both in Potsdam and Berlin. It will be remembered that the Emperor believed himself to be in continual communication with the tutelary genii of the German nation. During the short reign of the Emperor Frederick, Spiritualism still continued to be much in vogue.

Queen Victoria, who has preserved a species of worship for the memory of the Prince Consort, has been for some time engaged in collecting into a volume the communications which she professes to have received from her deceased husband. She always consults him when great political questions are at stake, and pretends that his advice is of inestimable value.

For the rest, the whole of the English aristocracy is manifestly inclined towards psychical investigations; and to cite one prominent example, it is well known that Lord Lytton, the British Ambassador at Paris, who died recently, was a confirmed Spiritualist.

WORK AND POWER TO WORK.

If some angel spoke to me to-night,
In awful language of the unknown land,
Bidding me choose from treasure infinite,
From goodly gifts and glories in his hand,
The thing I coveted, what should I take?
Fame's wreath of bays? The fickle world's esteem,
Nay, greenest bays may wave on brows that ache,
And world's applauding passeth as a dream.
Should I choose love to fill my empty heart
With soft, strong sweetness as in days of old?
Nay, for love's rapture hath an after smart
And on love's rose the thorns are manifold.
Should I choose life with long succeeding years?
Nay, earth's long life is longer time for tears.
I would choose work and never-failing power
To work without weak hindrance by the hour
Without recurrence of the weary hour
When tired tyrant Nature holds its sway
Over the busy brain and toiling hand.
Ah! if an angel came to me to-night,
Speaking in language of the unknown land,
So would I choose from treasures infinite.
But well I know the blessed gift I crave,
The tireless strength for never-ending task,
Is not for this life. But beyond the grave
It may be I shall find the thing I ask;
For I believe there is a better land
Where will and work and strength go hand in hand.

—"CARRIER D"



THE LIFE.

I live for those who love me,
Whose hearts are kind and true;
For the Heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes yet to find me,
And the good that I can do.

I live to learn their story
Who suffered for my sake,
To emulate their glory,
And follow in their wake;
Bards, patriots, martyrs, sages,
The heroic of all ages,
Whose deeds crowd History's pages
And Time's great volume make.

I live to hold communion
With all that is divine;
To feel there is a union
'Twixt Nature's heart and mine.
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
And fulfill God's grand design.

I live to halt that season
By gifted ones foretold,
When men shall live by reason,
And not alone by gold—
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old.

I live for those who love me,
For those who know me true;
For the Heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

—GEORGE LINNEUS BANKS, written in 1848 and first published in the London Family Herald.

POINTS FOR HOUSEKEEPERS.

The Columbian Association of Housekeepers, in conjunction with the woman's branch of the World's Fair Congress Auxiliary, held a convention in the Auditorium's recital hall last week. The first session opened at 10 o'clock in the morning with an address by Mrs. Charles Henrotin on the work of the woman's branch, after which Mrs. John Wilkinson made an address on the work of the Columbian Association. The first essayist was Mrs. Elizabeth Boynton Harbert, whose subject was "Household Life in Village Communities among Rural Population," in which were contrasted the relations, between mistress and maid in rural and metropolitan life. The discussion which followed this paper closed the morning session.

The afternoon session opened with an essay on "The Need of Scientific and Business Training Among Women," by Mrs. Helen Campbell, of New York. The second topic treated by an essay was "Transitions in the Industrial Status of Women." The essay was by Professor Katherine Coman, Wellesley College, and in the discussion which followed Mrs. Boyesen took a leading part and detailed some of her personal experiences in efforts to create the impression among girls who are obliged to work for a living that domestic work was just as honorable as any other labor, and much more remunerative. Mrs. Boyesen advised the applauded theory that the poor will always do just as nearly as the rich girl does as circumstances will admit, and that the way to induce the poor girls to learn housekeeping and engage in domestic employment is to have the rich girl give example and make it fashionable, were.

The feature of the afternoon was an address paper read by Miss Mary A. H. of Johns Hopkins Hospital, Baltimore. Her subject was "Scientific and Domestic Cooking," and the essay showed her to be a thorough student of matters relating to the domestic good. She is a housewife who was evidently constructed for the fireside and not for the rostrum—those delightful women who rarely speak in a loud tone unless there is a rat or a mouse in the house, and there is some difficulty in hearing all that she has to say distinctly. Her address was an appeal to her sex to make a scientific study of cookery, so that humbly might be benefited through the excellent medium of well-prepared meats,

important factors in preserving harmony and inducing love of home. A discussion of this paper closed the afternoon session.

In the evening the first paper read was on the elevation of domestic labor to the dignity of trades and professions. It was by Mrs. Mary Hinman Abel, of Ann Arbor, Mich. This paper was originally the last on the programme, but as Mrs. Abel had to return to Ann Arbor last night Mrs. Starett changed places with her. The second topic was "Club Life Among Employes," which was treated by the well-known local philanthropist and worker for the good of humanity, Miss Jane Adams, of Hull House. The last event was a paper on the "Possibilities of Reform Through Organization and Cooperation Among Housekeepers," the essayist being Mrs. Helen Elkin Sterrett.

M. MAGNEAU, member of the French Academy of Medicine, has recently published some interesting statistics showing what France has lost by war, within a century, in men alone. From 1799 to 1815, when the only men left in their homes were those unfit to bear arms, of those millions who followed Napoleon at least one million perished on the field, while another million died in the hospitals. In 1814 the French Army, with the country exhausted of its able bodied men, numbered only 610,000, including those held prisoners in Germany and in Russia. Of the 309,268 French soldiers who took part in the Crimean War 10,240 died on the field and 85,375 in hospitals. In the Franco-Prussian War about one million Frenchmen were called to arms, and the loss of population reached the enormous proportion of 491,905. A great conqueror is, as a rule, the most dangerous enemy of his own country, Charles XII. of Sweden, for instance, in his insatiate ambition for conquest, denuded his native land of its wealth and its able bodied men, and left Sweden gasping at the feet of her enemies. Napoleon brought millions of Frenchmen to their graves, and lived to see France at the mercy of the sovereigns he had so often humbled. It is natural to suppose that the great sacrifice of healthy lives in Napoleon's wars had much to do with the decay of population which at present confronts and dismays the statesmen and economists of France. It is a good sign for peace when such facts and their lessons are receiving serious and general attention in the French republic, upon whose decision chiefly depends whether Western Europe shall continue to enjoy repose or be plunged into general and most calamitous strife.

LADY SOMERSET says that American women do not take so much interest in politics as their English sisters, and the result is that England practically has woman's suffrage now, and will have in actuality next summer, while we in America are only just talking about it. The Englishwoman who can meet the property qualification can vote already, and when Parliament reconvenes Lady Somerset says there are enough Liberals pledged to the suffrage cause so that the majority of twenty-two by which the last measure was defeated, will be gloriously overwhelmed. She believes that through the influence of the W. C. T. U. a measure will be passed providing for prohibition by districts. She thinks that the American woman is better in convention than her English friend and much more valuable as an organizer. In fact, she says almost as many nice things about American women as they say about her, and that stands for a great many.

MRS. ERNESTINE L. ROSE died August last in Brighton, England, eighty-two years old, says the Israelite. She was born in 1810 in Poland, the daughter of a rabbi, and went from home as a young lady of considerable knowledge, which she increased in Germany, France and England. In 1836 she married Mr. Rose, with whom she came to the United States and remained here until a few years ago when she went back to England. This Polish Jewess was one of the first and most active advocates of woman's rights in this country, for which she did a large amount of literary and political work both in England and here, at a time when this question was yet in its infancy. She was an active and prominent member in the women's first congress in Worcester, Mass., in 1850, and ever thereafter was present at every meeting for this purpose. It was this very Mrs. Ernestine L. Rose who sent the first petition to the Legislature of New York in behalf of woman's rights. She was no less distinguished as an orator and writer

than she was for her zeal and enthusiasm which she brought to bear on her ideas and claims. Mrs. Rose deserves a monument in honor of the good work done.

In pointing out happiness as an ideal condition, it is not meant to use the term as synonymous with mere pleasure or even enjoyment. Happiness is a spiritual condition, while enjoyment is of the material plane. It is very possible to conceive of one's higher nature as being supremely happy under conditions far from enjoyable to the senses; and it is equally possible to conceive of unhappiness and dissatisfaction of the higher self, when in the very midst of the current of worldly pleasures. Personal enjoyment can never be held as a high or a noble or in any sense a worthy aim, but personal happiness implies satisfaction of a higher kind; the satisfaction of feeling one's self in accord with the diviner order, and of longing, however feebly, to be in and of its forces. —Lillian Whiting.

An ex-Chicago detective claims to have caught a criminal because of a dream incident. The statement of facts, as given by the St. Louis Globe-Democrat, is as follows: There is a fellow serving a life sentence in the penitentiary at Joliet who owes his incarceration to a dream of mine, said Larry McFall, once a Chicago detective, who was discussing the supernatural with some friends at the Lindell. In 1887 a hackman was shot down on West Madison street by a man with whom he had some trouble about a fare. The murderer got away, and nothing was heard of him for a year or more. Finally we got a tip that he was in the city, and I was detailed to round him up. I soon became convinced that he was hiding on the North Side, but to save me I could not locate him. I searched for two weeks without getting sight of my man or discovering his retreat. One morning I left my room, walked leisurely down to the Palmer House, looked at the clock and noticed that it was just 9:30. I bought a paper and sat down to read, but was disturbed by a man who asked me for a light. I handed him my cigar, looked up, saw that it was the man I was searching for, and clapped the jewelry on his wrists. The snap of the handcuffs awoke me. I had been dreaming. The dream was so vivid that I determined to visit the Palmer House. I did so, and noticed as I entered that it was just 9:30 o'clock. I bought a paper, sat down to read and was interrupted just as I had dreamed by the man I was in search of. Don't tell me there is nothing in dreams.

L. DEINHARD, President of the Gesellschaft Psychologie, of München, writes: We have to regret with you the irreparable loss of the great champion of the cause of Spiritualism, Mr. John C. Bundy. As the grand movement is of international character, the Spiritualist brethren of our nation must be deeply affected by the suffering which is caused to the others by the nature of this loss. Mr. John C. Bundy has had all our sympathy, because of his eminent writings and most energetic efforts in combatting the plague of materialism and elevating humanity to those heavenly, lightful regions which are the home of all spirit brethren. He now looks down to our sorrows and endeavors, freed from earthly clay and will no doubt continue to aid to the union and the progress of Spiritualism in all countries of this world.

MR. ALFRED WELDON, of Chicago, an old Spiritualist and well-known worker in the cause, having seen the notice of Mrs. Simpson's return to this city and favorable mention of her, was induced to call upon her last Wednesday. He was a perfect stranger to her, never having seen her, having left the city before he came here five years ago. She gave Mr. Weldon his name and referred to a conversation, giving details, which he had had with the widow of E. V. Wilson the day previous

in regard to her financial condition. It purported to be E. V. Wilson and he gave advice in regard to matters which were the subject of conversation between Mr. Weldon and Mrs. Wilson the day before. Mrs. Wilson had not seen Mrs. Simpson and Mrs. Simpson did not know that Mrs. Wilson was in the city. This may be regarded as a very satisfactory test, for the testimony is that of a discriminating investigator, not easily imposed upon and who has no interest in deviating a hair's breadth from the truth. Mrs. Simpson thus seems to be since her return to the city sustaining the high reputation for mediumship which she gained years ago.

A GERMAN Ethical Society, based on the lines of Dr. Felix Adler's society in New York, has been organized in Berlin by a number of university professors. The membership of the society also includes many ladies of the highest social circles. Professor Foster, a director of the Royal Observatory, has been elected president. The society meets with a storm of ridicule from the orthodox journals, but, notwithstanding this fact, is gaining ground.

THE school of life is rather a trite phrase, but no degree of familiarity can dull its significance. As we learn to live—in the best sense—we learn how absolutely valueless is all affectation, sham and pretension; that to affect to be what we are not is as idle as the ostrich who imagines he is invisible by hiding his head in the sand. Instead of affecting to be what one is not, let him raise what he is to the highest possible excellence. —Lillian Whiting.

THE permanent address of Mrs. E. L. Watson is West Side, Santa Clara county, California.

A PRAYER.

BY ELIZABETH LOWE WATSON.

Soul of Nature. Life divine!
Make our hearts thy holy shrine;
Let our human discords be
Mastered by thy harmony.

O, thou mighty Architect
Whose plans th' endless years perfect,
Building systems infinite
By thy silent, changeless night,
Thou whose thoughts are suns and stars,
Thou whose law no error mars,
Toward thy boundless love we turn,
Toward thy perfect truth we yearn!
Very weak and blind are we,
But in trust we lean on thee!

Soul of Nature. Everywhere
Shine the symbols of thy care;
In sidereal spaces filled
By the beauty thou hast willed,
In the sea-depths vast and blue,
In the smallest drop of dew;
And earth's clods to thy caress
Respond with pure loveliness,
Lily, rose and violet,
Gems in golden sunset;
From this island of the sky
Unto thee thy children cry.

Soul of Nature! Source of things,
Quench our thirst at living springs!
By the magic of thy breath
Banish bitter dreams of death!
Let its language, for love's sake,
Be made plain to hearts that break!

From the gloom of vanished years
Speak the prophets and the seers,
Pointing to the mountain height
Whence shall come th' clearer light;
And from ev'ry race and clime
At this present day of time,
Sounds a gentle undertone
From great Nature's vast unknown.

Beloved, listen! It may be
Prelude in a minor key
To Love's grandest sympathy—
Th' Song of Immortality!



THE GHOST OF MAJOR POOLE.

TO THE EDITOR: The reported appearance of the ghost of Major Pool to his old friend in London, which is being circulated in the newspapers of the land suggests the inquiry as to what it was his friend saw and as to whether it is possible for a spirit to show itself in reality.

Now it may be said, that spirits are the people who once lived on this earth and it may also be said, that they are past what they were when they lived on the earth, but it may be added that a spirit cannot in reality show itself to any person on the earth, because a person on the earth cannot cognize or conceive the nature of a spirit. There must be some way, to account for such appearances, which are not uncommon, that will be satisfactory to scientific minds and I will attempt to give an explanation of the phenomenon, which to my mind is scientific and is the only true explanation which can be given.

A spirit is a man or person with an ethereal or spiritual body and is therefore not visible to the perceptive faculties. If you will consider the nature of a spirit, you must believe the above statement is true, and if it is true, then the British officer did not see the ghost of his friend, Major Poole. What did he see? for you to say that he saw nothing, would be to brand him as untruthful which is not at all necessary. Thousands of well attested cases, of sudden appearances of the departed are known in which the witnesses are not from the ignorant and superstitious classes of society, but from the cultured and refined. When the philosophy of spirit return is fully understood, there will be no squeamishness, or uncanny thoughts connected with the subject, but such occurrences will be freighted with intense interest, because they prove that while a person is supposed to be dead, he is in reality as much alive as ever and if alive, it proves that in reality there is no death for man.

It is true that the body of man dies, but the soul, mind or spirit of man cannot die, but on the death of the body is released and takes its place in spirit land with all its mental faculties unimpaired. I will not say that what I have just said can be proven, but I will say, that it is true and is simply among the class of truths which cannot be proven.

Let me digress a moment in order to make my meaning plain. The only way you could prove that you have a heart, would be to cut it out and you would not live to receive the proof, hence it would be proper to say, that so far as you are concerned it could not be proven. Now if you say you know you have a heart and therefore you don't need any proof, I admire your courage in believing what you cannot really know. It is just so regarding a great many things in life, you know they are true and do not need any positive proof.

We are ready now for an explanation of the phenomenon of ghost appearances, and I may say that the explanation will bear the crucial test of the keenest scientific inquiry and will eventually be accepted as the true explanation of all such phenomenon. The mind of man does not die and the mind of man is the soul or spirit of man. If then the mind of man does not die but retains all its powers of thought, how easy it is to account for many seemingly mysterious things!

It may be well before giving a full explanation to mention a collateral fact which seems necessary in order to understand fully my meaning. I must assume that the reader is acquainted with the fact, that thought-transference has been demonstrated as true and the London Psychical Society has issued a book in which they show by diagrams and plates that it is true.

Now if thought-transference is true and a man does not lose his mental powers, then are we not ready for my explanation, of ghost appearances? I will not say that all people will be satisfied with this explanation, because some people are not satisfied with anything that is not supernatural and there is nothing supernatural about ghost appearances as I will attempt to show.

If the mind of man continues to exist after the death of his body and thought-transference has been demonstrated as true, then it is only necessary for a spirit to impress the mind of a person, in order

that such person may understand and the mystery is solved.

Now please read the last clause over again and think about it, until it is so fastened upon your memory as not to be faced, for it is the only reasonable explanation of ghost appearances and also explains every appearance of our departed friends. PHILOS.

SUNDAY WORK.

TO THE EDITOR: A card that our puritan clergy are playing for the stake of their exclusive property in the Sabbath, is to frighten and capture the labor vote, with the idea that should Sunday work not be prohibited by law, employers would enforce it. To meet this, might not liberals in Illinois push to have that State declare for the preservation of neutrality? viz., against prohibition of work or amusements on the one side, and against this enforcement on the other; making contracts for Sunday work illegal, and forfeiting the charters of companies who try to impose it on their employes, or discharge these for refusing it.

There will always be many glad of a Sunday job and among them the best hands will form a relay corps working alternate 8 or 10 hours with the other hands, or on certain days of the week besides Sunday. This system would profit both to labor and to capital, though somewhat fatiguing to the steam engines.

The proposed maintenance by the State, of personal liberty and discretion in the manner of Sabbath keeping, does not interfere with the actual control of opinion and morals exercised by the clergy. It really favors their influence by withholding from them a tyrannical police force over outsiders, the exercise of which must provoke reactions and depopularize them. They no more need the protective monopoly of Sunday prohibitions than the most advanced manufacturers do that of the McKinley tariff. This is appreciated by all except those Puritans, who are paving the way for the stronger organization of the Papacy, and it is only to the politic moderation of the more sensible among the clergy, that we can now appeal, with the hope of restraining the fanatics, too greedy for political power and spoils.

Compulsory and penal Sunday keeping is but a declaration of triumphant theocracy. It does not in itself add to church revenues, so much as it subtracts from the general sum of production on which taxes are levied and privileges sustained. Sunday observance as regards the general suspension of work is as popular and convenient now, as it was before Constantine ordained it as a municipal regulation, but such rules need exceptions, and no class more than the clergy would complain of being hindered in making such exceptions by the use of servants, beasts and vehicles; for Sunday is its great business day.

Observance does not imply prohibition. This great practical difference escaped the attention of Mr. Reynolds, an ex-reverend, but otherwise rather liberal writer in the Freethinker's Magazine; the observance of Sunday or of Saturday may have been as general as he thinks among Christians of old, but its prohibitory legislation is Mosaic and puritan, a reaction against the liberal usages of Christendom by British fanatics in the 17th century. EDGEWORTH.

THE RAPS.

TO THE EDITOR: Ever since the advent of so-called modern Spiritualism, friends and foes, but especially the latter, have exercised their wits in trying to explain the phenomena of the raps. It is perhaps needless to say that they have signally failed. They can account for fraudulent raps but none other, and at the present time the scientists and experts might find interesting reading in perusing their elaborate and precise treatises, yecept the toe-joint, knee-joint, elbow-joint, and knuckle theories, which no sensible person ever mentions since psychics have become a recognized field of scientific investigation.

It is rather queer, that sensible people, who had ever attended a seance should accept for more than five minutes, the suggestion that the raps were produced by the toe or any other joint. Any one with good ears, who is not totally lost in prejudice, will perceive from the first that the raps are sui generis. Notwithstanding their occasional sharpness and distinctness, they have a quality which I cannot describe or imitate. The nearest approach to them I have found,

though not often, was about an electric machine. I had often wondered how the spirits managed to produce them and had concluded that the spiritual answer to our questions as to the how, was correct, viz: that they produced them electrically. That, however, was no solution, but a hint, a reference, and I had no clearer ideas until I observed a synchronism between sight and sound, at one of Peck's seances, which was in total darkness. I saw a phosphorescent ball, about the size of a black walnut, bounding upon the table top and coming in contact with it at every rap. When above the table about twelve inches it would become visible and remain so until it struck, gradually becoming brighter as it descended, and it lost brightness as it receded until it seemed to disappear in a cloud a little lighter than the general darkness. Unlike an electric discharge it did not go straight, rapidly, and with equal velocity to the mark, but acted as though some person was controlling its motions. Sometimes it would pause a little and seem to hesitate, but there was no rap until it reached the table. Even then, I cannot tell how the sound was produced, whether by a crack or concussion of the air, as in thunder, or by a sudden change of polarity in the air atoms. While in this case there is no real scientific explanation, there may be a suggestion of value; at any rate there was no toe in it and no string to it, for I passed my finger entirely around to ascertain its physical connections. Apropos of the toe-joint theory, I mention that during a lecture of Benjamin Todd when Mrs. Foye was on the platform, raps were heard all over the room, on the wall, ceiling, floor, etc., an encore of raps at the climax of his discourse, and everybody heard them, though no one could count them.

I am glad to notice that THE JOURNAL is undismayed and able as usual, even though Brother Bundy has passed to the other shore.

T. W. DAVENPORT,
SHAVERTON, OREGON.

SPIRIT OF MAJOR POOLE.

A very remarkable story is told by Col. H., a British army officer, which was recently verified in all its essential points by the Psychological Research Society, of which the well-known Professor Sidgwick, of Cambridge, is president. The society is composed of scientific men of established reputation. Its prominent representatives in this country are Professor William James, of Harvard, and Dr. Hodgson, of Boston. The case in question, says the Cincinnati Commercial, is but one of many that have been investigated by the society, but it is more interesting than others because of the excellent reputation of the narrator, who writes over his signature, and because of the various incidents that multiply the evidence in support of its truth.

The story tells how Major J. Poole of the royal artillery, who was killed in the battle of Lang's Neck, in Transvaal, reported his own death in London to his friend, Colonel H., many hours before the telegraphic dispatches announced that the battle had been fought. Colonel H. begins his story by stating that he is not a believer in ghosts, spirit manifestation or esoteric buddhism. He formed a friendship with Major Poole twenty years ago, when they were both subalterns, and their intercourse continued up to the time of the Transvaal war, when Poole was ordered out on the staff. The narrator's story reads in part in follows:

"The Transvaal war was at its height. One night, after reading for some time in the library of the club, I had gone to my rooms late. It must have been nearly 1 o'clock when I turned into bed. I had slept, perhaps, some six hours or so, when I awoke with a start. The gray dawn was stealing in through the windows and the light fell sharply and distinctly on the military chest of drawers that stood at the further end of the room, and which I carried with me everywhere during my service. Standing by my bed, between me and the chest of drawers, I saw a figure, which in spite of the unwonted dress—unwonted at least to me—and of a full black beard, I at once recognized as that of my old brother officer.

"He had the usual Kharki coat worn by officers on active service in eastern climates; a brown leather strap, which might have been the strap of his field service glass, crossed his breast. A brown leather girdle with sword attached on the left side and revolver case on the right, passed around his waist. On his head he wore

the ordinary white pith helmet of the service. I noted all these particulars in the moment that I started from sleep and sat up in bed looking at him. His face was pale, but his bright, black eyes shone as keenly as when a year and a half before they had looked at me as he stood with one foot on the hansom bidding me adieu.

"Fully impressed for the brief moment that we were stationed together at C. in Ireland or somewhere, and thinking I was in my barrack-room, I said: 'Hello, Poole! Am I late for parade?' Poole looked at me steadily and exclaimed: 'I'm shot.'

"'Shot,' I exclaimed. 'Good God! how and where?'

"'Through the lungs,' replied Poole, and as he spoke his right hand moved slowly up the breast until the fingers rested upon the right lung.

"'What were you doing?' I asked.

"'The general sent me forward,' he answered, and the right hand left the breast to move slowly to the front, pointing over my head to the window, and at the same moment the figure melted away. I rubbed my eyes to make sure I was not dreaming, and sprang out of bed.

"I felt sure that my old friend was no more, and what I had seen was only his apparition. But yet, how account for the voice, the ready and distinct answers? That I had seen a spirit, certainly something that was not flesh and blood, and that I had conversed with it, were alike indisputable facts. But how to reconcile the apparent impossibilities? The thought disquieted me, and I longed for the hour when the club would open and I could get a chance of learning from the papers any news from the seat of war in the Transvaal. The hours passed feverishly. I was first at the club that morning, and snatched greedily at the first newspaper. No news of the war whatever.

"I passed the day in a more or less unquiet mood and talked over the whole circumstance with an old brother officer, Colonel W. He was as fully impressed with the apparition as I was. The next morning I was again a solitary member at the club, and seized with avidity the first paper that came to my hand. This time my anxiety was painfully set at rest, for my eyes fell at once on the brief lines that told of the battle of Lang's Neck, and on the list of killed, foremost among them all, being poor Poole. I noted the time that the battle was fought, calculated it with the hour at which I had seen the figure, and found that it almost coincided. From this simple fact I could only surmise that the figure had appeared to me in London almost at the moment that the fatal bullet had done its work in the Transvaal.

"The questions now arose in my mind. First, as to proof that poor Poole happened to wear that particular uniform at the time of his death, and whether he wore a beard, which I myself had never seen him wear. Second, whether he had met his death in the manner indicated, namely, by a bullet through the right lung. The first facts I established beyond dispute about six months afterward through an officer who was at the battle of Lang's Neck and who had been invalided home. He confirmed every detail."

The narrator adds that the second fact was confirmed by an old brother officer who went to the Transvaal with Poole, and who, in answer to a question as to how Poole was shot replied: "Just here," placing his hand over the right lung. The Psychological Research Society, in its investigation of this case, finds from the London Gazette that the battle in which Major Poole was killed began, according to General Elley's dispatch, at 9:30 a. m., January 28, 1881. The first account of the battle appeared in the Times, Telegraph and Daily News of Saturday, January 29, 1881, with "no list of casualties." The first announcement of Major Poole's death was in a telegraphic dispatch from the Transvaal, dated January 28th, and received by the secretary of state for war in London on the 29th. The society concludes from these facts and from an examination of the persons with whom the narrator talked immediately after his experience, that the apparition appeared to him about the time of Major Poole's death, and certainly before the news of that event reached London.

JOHN G. WHITTIER bequeathed to Lucy Larcum the copyrights of "Child Life," "Child Life in Prose" and "Songs of Three Centuries," besides \$500.

BOOK REVIEWS.

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

Atomic Consciousness, an explanation of Ghosts, Spiritualism, Witchcraft, Occult Phenomena and all Supernatural Manifestations. Exeter, England: Harrison & Haddon, pp. 284.

The author of this work is James Bathurst, a workingman who states in his preface that he never received the education necessary to write a book or even correctly or grammatically to express himself, but he seems to have worked out a theory and has had no opportunity to correct it by any considerable knowledge derived from association with others or from books. He assumes as an explanation of phenomena such as telepathy, clairvoyance, etc., that matter is conscious, that it has a polar and differentiating force, from which has evolved the universe. The mind he regards as a particular condition of molecular structure, being a part of conscious matter, which is energy and which in the form of will, affects that he calls atomic consciousness. Whenever one thinks atomic consciousness is influenced with a form corresponding to the strength or power of the mind from which it is generated. Sensations produce ideas and thoughts, which create in themselves mental forces, and those being polar, the effect of such cause will correspond to the particular state or form conceived. Subtle and mysterious ways of atomic conscious action, being in their nature exceedingly delicate, affect susceptible minds, either favorably or unfavorably. Mr. Bathurst thinks that his mind affects people at vast distances and under great variety of circumstances. He gives a great many illustrations of his views but there is nothing more than speculation in his imaginings with regard to the cause and manner of the phenomena which he describes, many of which would need to be carefully verified, before they could be accepted unqualifiedly as reliable. The work cannot be considered a very valuable contribution to the study of psychical science. There are chapters devoted to hypnotic studies, religion, socialism, love and marriage. In the chapter last named he expresses a very low estimate of women. Probably the author has had some strange experience in life which gave him distorted conceptions of women's character and position.

MAGAZINES.

Wide Awake for October is an admirable number. Its frontispiece is unique, being a dainty drawing by Meynelle, entitled "In 1492," showing a group of children waving their good-byes to Columbus as he set sail on his quest for a new world. Eldridge S. Brooks gives a very interesting narrative of the Irishman whose presence in the crew of Columbus has been discovered by John Fiske. Carrie Hyde tells the brief story of the discoverers from an Indian boy's standpoint. The rest of the number is full of excellent things. D. Lothrop Co., Boston.—The Peace Maker and Court of Arbitration for October has for its frontispiece a portrait of "John G. Whittier, poet, philanthropist, peace-maker." Among the articles of this issue are the "Berne Peace Bureau," by Alfred H. Love, the "Cholera and War Ships and Forts," "The Abolishing of the Death Penalty," and the "Chinese Question." In this number is also the official report of the Twenty-sixth Annual Meeting of the Universal Peace Union, Mystic, Conn., held August 10th, 11th and 12th. There is a letter from Delegate Belva A. Lockwood on the "Peace Congress" at Berne, Universal Peace Union, Philadelphia.—The Season for November, just out, is one of the best fashion journals. The designs illustrated are new and appropriate, and will be appreciated by those who understand the art of dressing well. The gem of the Colored Plates is 958, which represents two handsome reception costumes of exquisite design. The coats, jackets, wraps, circulars and newmarkets, Russian blouse and other out-door garments have an unusually large space allotted to them. A great variety of work for home decorations will also be found, and in every variety of stitch and design. Yearly subscription, \$3.50. Single copies, 30 cents. The International News Company, 83 and 85 Duane street, New York.—Babyland for November is a beauty. "Making Carlo Look Nice for Thanksgiving Day," is a pretty picture which serves as the frontispiece. "How She Made Pies," "The Roquish Rabbit," and other stories are charming for the nursery.—Humanity and

Health for October has for its frontispiece "An Autumn Scene." Among the interesting contributions to this number is one on "Gluten Food versus Beef Tea," by Rev. Henry Chubb; "Pen Pictures of People Worth Knowing," by Ella A. Jennings, M. D.; "Poverty of Soul and Spirit of Reform," by Albertine; "New York School of Design for Women;" "What Humanity and Health would like to See," by Ava Best. This magazine, edited by Ella A. Jennings, M. D., at \$1.00 a year, is instructive reading on subjects of the greatest importance. Humanity Publishing Company, 93 Clinton Pl., N. Y.

Bishop Potter's recent utterance on the subject of "Sunday and the Columbian Exposition," has been widely quoted. He has written an article on "Some Exposition Uses of Sunday," to appear in the November Century, in which he not only advocates keeping the Fair open on Sunday, but makes some practical suggestions which, if they are carried out, will make the Exposition do its highest educational and moral work on that day.

In the November number of The Forum, Prof. Edward S. Holden, Director of Lick Observatory, tells what we really know about Mars. In the series of articles giving the results of his investigations into our public-school system, contributed to The Forum by Dr. J. M. Rice, the November number contains his study of the schools in Buffalo and Cincinnati.

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And this to her is heavenly employ: They breathe the perfume of the life divine, Till we with longing to that life incline.

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I know thou art gone to the home of thy rest, Then why should my soul be so sad? I know thou art gone where the weary are blest, And the mourner looks up and is glad!

I know thou art gone where thy forehead is stirred With the beauty that dwelt in thy soul, Where the light of thy loveliness cannot be marred, Nor thy heart be flung back from its goal!

In thy far-away dwelling, wherever it be, I believe thou hast visions of mine, And the love that made all things as music to me I have not yet learned to resign!

My eye must be dark that so long has been dim, Ere again it may gaze upon thine; But my heart hath revelations of thee and thy home.

In many a token and sign; I never look up with a wish to the sky, But to light like thy beauty is there - And I hear a low murmur like thine in reply, When I pour out my spirit in prayer.

And though, like a mourner who sits by a tomb, I am wrapped in a mantle of care - Yet the grief of my bosom - oh, call it not gloom - Is not the bleak grief of despair; By sorrow revealed, as the stars are by night Far off a bright vision appears, And hope, like the rainbow a creature of light, Is born, like the rainbow, in tears, - TIMOTHY REED, July 28, 1881.

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The United States Government has decided to open Nov. 22, 1892, for settlement under the homestead law, the unearned lands of the Marquette & Little Bay Du Noquet Railroad, heretofore reserved from entry, in Northern Michigan. At the same time the right of the Ontonagon & Brule River Railroad has been denied to a large tract of land in the Upper Peninsula of Michigan. This gives an unprecedented chance to locate valuable timber and mineral lands, which are among the best in the Upper Peninsula, and are reached only over the North Star Route (Milwaukee & Northern Railroad) between Chicago and Lake Superior.

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"SIAMESE" TWINS FROM INDIA.

The new Siamese twins do not come from Siam. They are natives of Orissa, in India, and the following description is sent to the Pall Mall Budget by a correspondent who saw them in Poona. They are to appear in London previous to fulfilling their engagement at the World's Fair, Chicago. The names of the children are Radica and Daddica. The two little girls are 34 years old, and are really pretty children. The peculiarity of their connection is that there is a flexible bony attachment from breast to breast, and below this there is visceral connection. There is only one navel. The children were born in a caul. If food is given to one the other is satisfied, and if medicine is administered to one the other is affected, but not to the same extent as the one to which it was given. The most curious circumstance is that when a sentence is begun by one child the other frequently finishes it. When sleeping one child lies on her back and the other on her side, which gives an idea of the flexibility of the connection. The children are very good friends and seldom quarrel. For their age the twins are particularly intelligent. They have been taught English for the last three months, and although they do not speak more than a few simple words, they seem to understand it fairly well already. The twins have excited a good deal of interest among the medical profession in India, and there is little doubt that their appearance in London and in America will be welcomed by scientists no less than by the unscientific sight-seer.

Although the late Daniel Dougherty was for at least thirty years an orator of high repute, he never quite mastered the anticipatory stage fright that came upon him as the time to make a public speech approached. He charmed a distinguished company at one of the Followcraft dinners after Bishop Potter, Mr. Cleveland and other less notable persons had spoken but those who heard did not know that ten minutes before Mr. Dougherty began to speak he had been intercepted in an attempt to escape from the room. He confessed then and there that he was on the verge of a panic and only by the most urgent persuasion could he be prevailed upon to speak. Once upon his feet, however, his fright was gone and apt words came promptly to his tongue. He had his half-hour of tremors, however, no matter what the occasion, when he knew he must address an audience. - New York Sun.

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MOUTH AND THE MAN I SING

I love the man who knows it all, From east to west, from north to south: Who knows all things, both great and small, And tells it with his tireless mouth: Who holds a listening world in awe, The while he works his iron jaw.

Oftimes in evening's holy calm, When twilight softens sight and sound, And zephyr breathes a peaceful psalm, This fellow brings his mouth around, With its long gallop that can tire The eight day clock's impatient ire.

His good strong mouth! He wields it well! He works it just for all it's worth: Not Samson's jawbone famed could tell Such mighty deeds upon the earth. He pulls the throttle open wide, And works her hard on every side.

Up hill and down, through swamp and sand, It never stops, it never balks; Through air and sky, o'er sea and land.

He talks, and talks, and talks, and talks, And talks, and talks, and talks, and talks, And talks, and talks, and talks, and talks.

Good Lord, from evils fierce and dire, Save us each day—from fear and woe: From wreck and flood, from storm and fire, From sudden death, from secret foe: From blighting rain, and burning drouth— And from the man who plays his mouth.

—BROOKLYN EAGLE.

ATHLETIC EXERCISE.

The zealots who think they see in prize-ring triumphs, in foot-ball victories, in rowing championships and in broken bicycle records a high hope for the future development of man, writes Maurice Thompson, must examine their theories with scientific caution and accept with judicial reserve the apparent evidence of overdeveloped physiques. Sullivan is under thirty-five, Corbett is not thirty. They are mere boys. Wait till they are eighty. It is the long, sustained, protracted efficient life that tells the valuable story. When we look for a lesson in a great fact we must go below the surface. The English people have been pointed to by the extreme disciples of athleticism as an example of what a national or race liking for rough sports will do for physical development; but the thoughtful student of facts sees more in the gulf-stream action on the English climate, in the survival of the fittest against a damp but healthy climate and in the wholesome domestic life of the British family than in all the cricket, foot-ball, fox-hunting and rowing that was ever done. It would be nearer the absolute truth were we to attribute baccarat scandals and ruined fortunes and broken lives in the "tight little island" to the passion for gaming excitement induced by the furious and reckless betting which always attends every athletic event there. In a word, every thoughtful believer in wholesome, moderate, adequately conditioned athletic exercises must know that far more harm than good has come and will always come of what is properly named "professional athletics," and especially from a so-called sport surrounded by such influences and upheld for such purposes as mold the performances of the prize-ring. We have but to take a fair look at the great fact now before us, the fact that millions of our people are awaiting with almost breathless interest the result of a prize-fight, to understand how deep-reaching and how powerfully educating, albeit in a downward direction, such public exhibitions of abnormal brute strength can be.

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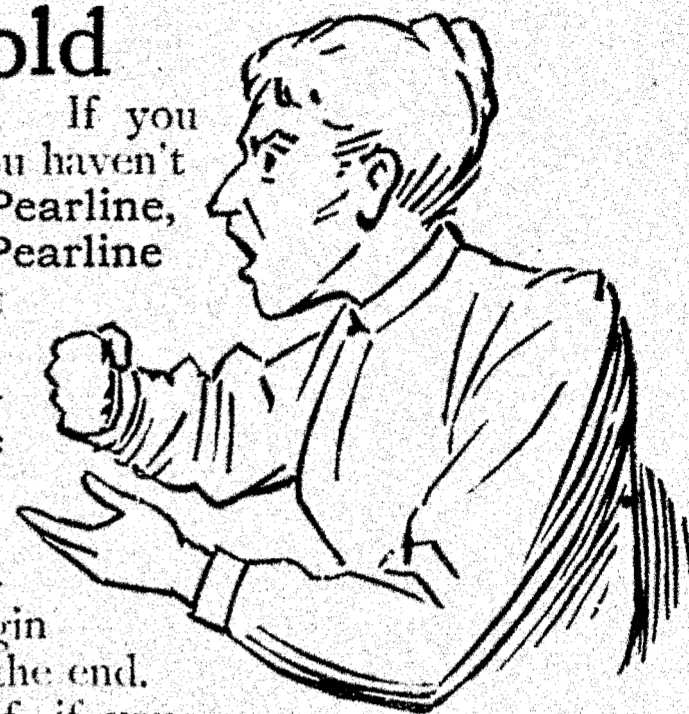
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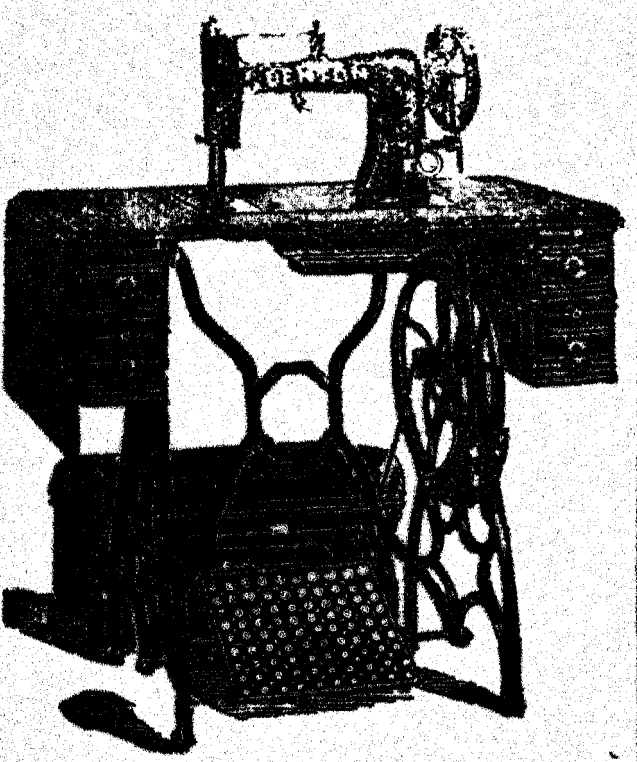
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- FOURTEENTH PAGE.—Miscellaneous Advertisements.
- FIFTEENTH PAGE.—Miscellaneous Advertisements.
- SIXTEENTH PAGE.—The Publisher. General Items. Miscellaneous Advertisements.



AFTER many long and painful weeks of anxious and weary watching, after more weeks of anxiety for the remaining loved member of the little broken family circle, after rest by the sea-side, with tired nerves and brain now recuperated, I find myself back in the accustomed place; but the one strong, undaunted spirit, the one who never faltered, the one who saw and read men's souls and innermost thoughts, the one upon whom I never called in vain, my right hand, I may say, has answered the summons to "come up higher," and in going has left a "charge for me to keep."

Since the publisher last spoke to you through these columns, THE JOURNAL has passed through many vicissitudes. Now this great work has fallen upon my shoulders. Among the large number of letters that poured in upon me, letters so full of kindly sympathy and interest, in many of them the wish was expressed that THE JOURNAL should continue right on the same lines which it has followed since its inception. There has been no opportunity to

waver; and however incompetent I may have felt at first, after all the encouragement that I have received, there was but one thing to do, to carry out the wishes of those that were gone and those that were here.

To the hundreds of kind and sympathetic friends from whom have come such words of sympathy and love, my gratitude and sincere thanks go out. It would be impossible for me to answer all of these beautiful letters of appreciation for the work that Mr. Bundy has done. There were many plans that he had formulated for the improvement of THE JOURNAL, which I shall carry out to the best of my ability. I ask the cooperation of all the friends of THE JOURNAL. The season for ordering the reading matter for the long winter evenings is upon us and I hope each subscriber will be able to aid me in this work by sending me one or two new subscribers. Think, friends, what a great influx of readers that would make! THE JOURNAL is read by thousands of people who are not subscribers. It has been sustained by the thoughtful, order-loving Spiritualists for twenty-six years. Many of these are now subscribers who were subscribers to the first number. They have shown their loyalty and appreciation of its work for humanity through all these years and its many vicissitudes.

THE JOURNAL will publish portraits of the leading persons among its thinkers and writers. There have been so many kind and appreciative words of thanks for the half-tone picture of Mr. Bundy (which was an inspiration to publish) that I am sure our readers will be gratified to see the faces of persons that they have learned to appreciate and esteem. These will appear from time to time and I trust that that will be one more incentive to renew their own subscriptions and send me an additional subscriber.

A number of new contributors among the old ones will be found. A series of articles upon mediumship will appear, by persons well qualified to write upon the subject, many of them by mediums themselves, and all are invited to give their best thought upon this subject which is attracting such widespread attention.

Everything of interest connected with the Psychical Congress which is to be held here next August during the World's Fair will be published in THE JOURNAL.

Under the head of "Woman and the Home" will be given as full accounts as space will admit of what women are doing in this city. There never was a time when women were so actively engaged in all humanitarian movements as now. There are many new organizations connected with the World's Fair of which readers of THE JOURNAL will be given the benefit. Women's Clubs are being formed in every town and hamlet. There are a number of new organizations of women in Chicago, the Columbian Housekeepers' Association, the Municipal Order League, and many other outgrowths of the World's Congress Auxiliary. The Chicago Women's Club, which is a power in Chicago, numbering among its five hundred members many of the brightest women in the city. The women have been so thoroughly recognized in the World's Columbian Exposition that woman's era seems to have dawned.

THE JOURNAL has been printing a series of articles from Elizabeth Cady Stanton that have attracted wide attention and it hopes to pursue that subject with others of interest in the same line.

I wish to return my sincere thanks to all of those who have been in arrears who have so generously paid up and renewed for the coming year. Also to those who have so kindly sent one or more new sub-

scribers. It is very encouraging to me to have this generous and spontaneous feeling to aid me in this new department to which I have been called.

SAYS the American Union, (Cleveland, O.): The Sabbath and all religions are prominent in the Constitution of the United States only by their entire absence. The Christian Sabbath has absolutely no authority whatever to bind the conscience of an American citizen. The Constitution guarantees perfect religious liberty and equality before the law of all its citizens. That the rights of citizens in this respect are so often infringed upon, and sometimes openly denied, is simply because they have allowed such religious organizations as the "American Sabbath Union" to influence legislation, with hardly a protest. If the people want their rights they must assert them. Unless they do this, and promptly, they will awake some morning to find themselves bound hand and foot with religious fetters as galling as ever caused the Puritan fathers to flee from their native land and found a new world, a Constitution and government having for its watchword the perfect and absolute religious liberty of the individual, and the everlasting separation of church and state.

MISS JANE ADDAMS, one of the founders of Hull House, the great humanitarian institution of Chicago, is the most democratic of women. In an article in the November Forum she says: "The time may come when the politician who sells one by one to the highest bidder all the offices in his grasp will not be considered more base in his code of morals, more hardened in his practice, than the woman who constantly invites to her receptions those alone who bring her an equal social return, who shares her beautiful surroundings only with those who minister to a liking she has for successful social events. In doing this she is just as unmindful of the common weal, as unscrupulous in her use of power, as is any city 'boss' who consults only the interests of the 'ring.'"

The sympathy and sorrow awakened by the news of Mrs. Harrison's death arise not so much from a consideration of her conspicuous position as from the noble traits of womanliness with which she was endowed. Her position only served to bring those traits into wide notice. The fact that this was so, that the regret for the lady of the White House is secondary to the regret for the wife and mother, affords ample illustration of the strength and beauty which marked her character.

Four women were made honorary pallbearers at the funeral of the late poet J. G. Whittier, viz.: Mrs. Mary B. Claffin, Mrs. Elizabeth Stuart Phelps, Miss Lucy Larcom and Mrs. Alice Freeman Palmer. It is estimated that over 1,700 persons on foot visited the grave in one day and upward of 150 conveyances. It has been found necessary to protect the spot, so great was the desire of visitors to secure mementoes, that every leaf or sprig would have been carried away.

MISS ANNE WHITNEY, the sculptor, has completed a bust of Mrs. Lucy Stone and has sent it to Italy to have it perfected in marble. It will be placed in the woman's department of the World's Fair in Chicago. Miss Whitney has also recently completed a bust of Miss Frances E. Willard.

SYMPATHY AND APPRECIATION.

The following letter, though personal, will be read with interest by thousands who knew Mr. Bundy through the columns of this paper:

BOSTON, MASS., October 12, 1892.
DEAR MRS. BUNDY: I have already ex-

pressed to you, and you know well, my own personal sense of grief at the death of your husband, dear to me both as a friend and as a fellow-worker, and now several of my friends in England whose names have been among the most prominent in the work of our society—I may mention most especially Professor Henry Sidgwick and Mrs. Sidgwick and Mr. F. W. H. Myers—have desired me to express to you their great sympathy with you in your bereavement and their own sense of loss in the departure of Colonel Bundy. Knowing—as only those long and actively engaged in psychical investigations can know—the difficulties which he had to face, they are able to appreciate at its rare value that high courage and steadfast aim which he maintained through so many years of arduous labor. They trust that the Psychological Science Congress, which owes its existence to Colonel Bundy's efforts, will fully justify the hopes which he entertained concerning it, and will prove a fitting consummation of his loving life-work.

Yours sincerely,
RICHARD HODGSON,
Secretary A. B. S. P. R.

PASSED TO THE HIGHER LIFE.

The spirit of B. F. Porter passed on to the higher life Sunday morning, October 23rd, at 6 o'clock. Mr. Porter was one of the first to espouse the cause of Spiritualism, and through long years of contumely, contempt and slander, when to be a Spiritualist was to be a subject of scorn, he has ever been faithful to the trust imposed on him by friends on the other shore, and has carried the banner proudly aloft. Mr. Porter was in the sixty-sixth year of his age, having been born in Boston, Mass., January 31, 1827. He lived an honest, useful life, and his passing away was as gentle as a summer zephyr.

The funeral services were conducted according to his belief, at his late residence Wednesday morning at 10:30. Subject, "An honest man is the noblest work of God," through the mediumship of Mrs. C. McCall Black. The body was followed to the cemetery by a large body of friends.

GEO. A. BLACK,
CANTON, Ill., Oct. 26, 1892.

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