

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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TOPICS OF THE TIMES.

At the 124th annual dinner of the New York Chamber of Commerce held at Delmonico's on the 15th, Mr. Cleveland being the guest, Chauncey Depew, in responding to one of the toasts said with his characteristic good nature: "I expected to be here tonight attending the obsequies of a distinguished friend of mine and I will add, had prepared a eulogy which would be satisfactory to the deceased. I discover, however, that I have been listening to a democratic ratification meeting. I find that the places are changed. I am the corpse."

PROF. EDWARD S. HOLDEN, Director of the Lick Observatory, tells in the November number of the Forum precisely what we know about the planet Mars, giving a scientific explanation of the results not only of the recent scientific observations, but of all the preceding ones. M. Flammarion, he says, the French astronomer, regards it as very probable that the dark areas of Mars are water and the bright ones land. Professor Schaeberle's observations with the greatest telescope in the world (the Lick), under the best possible conditions, lead him to precisely opposite conclusions. Mr. Brett (the English artist-astronomer) doubts if land and water exist on Mars at all, and gives good reasons for deciding that the planet is in a heated state—as we suppose Jupiter to be, for example. Telescopic observations show that the planet Venus appears to a distant observer far more nearly like the earth than does Mars. When we come to an examination of the particularities of Mars' surface we find dissimilarity and not likeness to details of the earth's. Under these circumstances, and so long as such widely divergent views can be advocated by competent observers, it appears to me that the wise course is to reserve judgment and to strive for more light. I feel certain that when a satisfactory explanation is finally reached, the Lick Observatory will be found to have contributed its share to the solution.

On the strength of certain certificates which it publishes, Aleyone says of the notorious W. R. Colby: "Mr. Colby should no longer be subjected to the ignominy which is associated with Parson Raines who years ago was convicted of robbing the mails." In THE JOURNAL of August 4, 1888, was given an extended sketch of this man Colby, with the overwhelming proofs of the truth of the accusations which had been made against him and of his identity with J. W. Raines. These proofs are of a character to leave no room whatever for doubt on the subject. Mr. Bundy made the career of Colby a matter of careful and conscientious investigation, verifying every important point, before he published the facts; and then he thoroughly exposed the fellow and announced that if he came to Chicago, he would have him in jail in less than twenty-four hours. Why did Colby (or Raines) not attempt to meet THE JOURNAL'S charges by publishing certified statements before Mr. Bundy's departure? He knew that Mr. Bundy would expose his deception and lies at once. Now he hopes by hoodwinking some editors and appealing to the self-inter-

est of others to make it appear that he is a man who has been greatly wronged, and thereby to regain the favor of Spiritualists. The official and documentary evidence of all that was stated in THE JOURNAL in regard to Colby is still accessible, and his defenders and apologists will act wisely if they go no farther in their attempts to reinstate a man whose identification with Spiritualism, or any other good cause, can only bring reproach upon it.

To those who have a taste for intellectual weights and measures, the knotted skein of human motives, good and bad, with their delicate distinctions, constitutes one of the chief attractions of humanity, writes Walter Blackburn Harte, in an attempt to prove the relation of fiction and metaphysics, in the New England Magazine. The mere fact that we have the power to hide our crude desires, and that civilization is built upon numberless compromises, beneath which the brute lies hidden in all but the darkest corners of civilization's own making—half-hidden almost everywhere, but dominating the whole social polity, through its multiform and manifold refinements, codes, creeds and compromises—this stupendous miracle, the accompaniment of the evolution of a corporate conscience in humanity, of the modification of the man in the Brute, to the brute in the Man, should alone satisfy the ambition of any novelist, who delights in the complexity of the materials of his art. This is the miracle which has occupied, and still occupies, the greatest intellects the world has produced. Every man is an imperfect amalgam of divinity and gunpowder. One need scarcely invent another world to provide one's self with more delicate and difficult material.

WILLIAM CRANE, Corporal, Company E, 1st Mass. heavy artillery, writes: Do soldiers have premonitions of their death before going into battle? Yes, I think that they do, and numerous cases have been cited truthfully that occurred during the late civil war. I will relate the following incident, which came under my personal observation, and which seems a clear case of premonition that soldiers are impressed with a strong foreboding that they are to meet death in battle, and invariably it has proved true. My regiment during the afternoon of May 19, 1864, moved across the Fredericksburg and Spottsylvania turnpike and through the gap in the stone wall on to the historical Harris Farm, taking position upon a rolling interval of ground south of the Harris Mansion. Here the regiment formed in line and rested for a short time, the 1st battalion resting on the right, with the 3d battalion resting on the left, near a strip of woods. The boys were laughing and joking, there being no signs of a battle, or that there would be one. Soon the scene changed, however, as I saw Cos. D and F enter the woods in our front, and listened to the continuous roar of musketry that followed; for they had struck Rodes' Division, of Ewell's Corps, and there was sharp business ahead for the boys. I stood under the colors, and as I looked down the long line of blue I saw many faces that wore expressions of calmness, and others of determination, and some were pale and anxious. As I stood there with Old Glory flapping against my face, I shall never forget

the pale features and anxious look of Capt. Wm. G. Thompson, who, laying his hand upon my arm, remarked: "Well, Corporal, how do you feel about going into battle?" "Captain," I answered, "this looks like business, and some of us have come to stay; but I am going to trust in Providence, and think that I will come out all right." He remarked, "I am going to be killed, and I cannot help feeling so." The Captain's words were verified, for within twenty minutes after the regiment went into action Capt. Wm. G. Thompson, as brave a man as ever drew a sword, was carried to the rear mortally wounded.

PROFESSOR BROFFERION a notice of whose work "Per Lo Spiritismo" (For Spiritism) was given—taken from La Revue Spirite—in a recent number of THE JOURNAL, according to The Sings, closes his book with the following observation: "Withal I do not mean to say that the medianimic phenomena are all and always spiritistic; I do not deny but there are some which can be explained outside of Spiritism and in fact some which are difficult to be explained with Spiritism. Spiritism is true, but it is not all the truth, but an instance of a very general law which we are not as yet able to explain. It may be as my friend says, that we are doing as Columbus did, who searched for a way to India and discovered America. But in every case we gain a acknowledge that the world, and the experimental world is larger than the doctors of Salamanca supposed and larger than the doctors of other places still believe."

At a meeting of the members and friends of the London Spiritualist Alliance held in St. James Hall, London, October 26th, Mr. Stewart Ross ("Saladin") the talented editor of the Agnostic Journal, said that he never could understand—and the longer he lived, the more mysterious it seemed to him—how anyone could believe that death forever extinguished a man with all his powers and aspirations at the end of three score years and ten! Such a doctrine always seemed to him more difficult of credence than a belief in spiritual phenomena, and his object had always been to stand between the opposing claims of atheism and materialism on the one hand, and of Spiritualism on the other. But that was not the time and place for him to explain his position on these questions, and he only rose, as an outsider, to pay his tribute to the memory of the late Mr. Stainton Moses. He had had only a slight personal acquaintance with him, but he knew him intimately through his writings, and could not but regard him as an honest man, and one who loved the truth for the truth's own sake. He had had a good bit of correspondence with him, and his letters he should ever cherish. They did not see eye to eye, but there was a common bond of brotherhood between them, though they never attempted a reconciliation of their differences. Mr. Moses never tried to make a convert of him, and he despaired of ever making a convert of Mr. Moses. He and Mr. Moses were differently trained, had different mental organizations, different temperaments, and what seemed true to one did not always seem true to the other. Their friend had gone now into the higher life, and his spiritual elevation involved more potentialities for usefulness than here. This was their consolation.

RELIGION IN THE LIGHT OF EVOLUTION.

Before evolution was understood and applied to religion, religion was regarded by the great majority of people as a supernatural revelation, as a specially inspired system of truth. Its standard was found in an objective book revelation. Its teachings were supposed to be confined to that book. Its forms, its ceremonies, its ritualism were supposed to have a superhuman origin and authority. The conception of religion as having any validity unaccompanied by miracles and underived from a special supernatural source was scarcely entertained, or if it were, it was regarded as extremely heterodox.

On the other hand, thousands who were in an attitude of opposition to supernaturalism, regarded religion as an invention, as a "cunningly devised fable," as a fabrication of priestcraft and kingcraft combined for the purpose of hoodwinking and enslaving the people. To such the idea of religion being natural and at the same time not implying the truth of the popular dogmas of theology, was unknown. Their opposition to religion was without qualification. Religion with them meant the dogmas which they were accustomed to hear taught as religion and which theologians claimed were the only true religion. All this in the light of modern thought is inadequate. If there is one fact more indisputable than another in regard to the subject of religion, it is this: that religion in its essential nature is a part of man's being, as much so as any other capacity or faculty of his soul. The general element of religion is found existing everywhere. The special elements of religion vary in accordance with the intellectual and moral condition that co-exist with it. The whole history of mankind tends to show that religion has been subject to the same evolutionary process to which everything else pertaining to man has been subject. In the lower races, religion is an element that is combined with the lower qualities of human nature. Among the enlightened nations, it is associated with the conceptions of virtue and goodness.

Primarily religion is emotion and its manifestations are of an emotional character. Undoubtedly among the lowest men, fear is the most prominent trait as shown in their religious service. Religion properly defined is a recognition of man's relation to the Universal Power, in which he moves and lives and has his being, on which he is dependent, from which he is derived, to which he returns—the Universal Power immanent in all things. As man grows out of savagery, fear as a part of religious worship becomes more and more subordinate, until finally the higher sentiments, admiration, respect, affection, love—all these become a part of the religion of the developed and enlightened mind. Therefore, in opposing dogmas, such as that of propitiatory sacrifice and substitutionary righteousness, one need not oppose religion—the element which runs through all systems of worship—for such opposition is as foolish as it is useless. Religion can no more be extirpated from the mind than any other of the human sentiments or passions.

What the religious reformer needs to do is to help eliminate from religious belief and religious service that which is unessential, that which is irrational, that which has been outgrown and is no longer suited to the intellectual and moral wants of the people.

Religions are very liable to become fixed, hardened into dogmas and to persist long after the conditions which originated them have been outgrown. They thus become survivals, representing the dead past and not the living present. They are fossils, so to speak, showing what has been rather than what is, but when the reverence and devotion are abnormally developed and concentrated upon these forms representing the past, the human mind is hindered in its development, is stunted in its growth, and social and moral advancement is thereby retarded. Hence the necessity of continual criticism of formulated forms of faith in the shape of creeds and ceremonies, and hence too, the importance of opposing them by presenting more advanced and rational conceptions, to serve as a substitute for them. The mind cannot be at once divested of an old faith without some adequate ideas, senti-

ments and emotions to replace it, without positive loss to the individual, and hence a period of criticism and of the decay of the old systems and institutions is liable to be a period of more or less demoralization. Only when better systems are somewhat understood and old conceptions and feelings are readjusted to these later systems, does order emerge out of the chaos produced by the general disintegration. The spirit of this age is not a spirit of iconoclasm, but of intelligent criticism and at the same time of reconstruction and re-adjustment. They, therefore, who put themselves in an attitude of unqualified opposition to existing religious beliefs and institutions and to religion itself, are themselves like the dogmas which they oppose, survivals. They represent a period like the methods which they use. They are not freethinkers or reformers in the best sense of the word. They are under the influence of the past to such an extent that it is veritably an authority for them, almost as much as the Bible is an authority for the orthodox Christian. One who is guided by the methods of eighteenth century critics of theology and cannot rise to the high ground of modern criticism, lacks mental flexibility and the progressive spirit.

"WHAT IS DEATH?"

The Rev. W. H. Epworth, of St. Louis, recently said:

"I have stood by the deathbed of men who told me they were going to hell, and saw them pass peacefully to their long sleep. I have looked at their dead faces a few minutes later and saw thereon a look of fear, of horror, that was not visible when the heart gave its last faint throb and then stood still. I have had others tell me almost with their last breath that they were going to heaven. They passed away with wan, weary faces that were pitiful to contemplate, but before they became rigid a smile sweet as an angel's dream overspread the pallid features. The deep lines of suffering faded out, and the aged looked almost youthful, the weary and worn became radiant. What causes this change, which every physician has noticed? When does death occur? We say when the animal machinery stops, when the breath and pulse cease. That is what the doctor calls death, but it may not really be death after all. The spirit may not leave the body, may not take its departure from earth with the last breath, the last faint heart beat. It may cling for some moments to its shattered tenement before it takes flight, before it faces those terrors or enters into those transcendent glories which the poet has painted. The death of the body, with which doctors only deal, may be but the prelude to a more important act, the departure of the spirit. Science has gone far, but it has not yet lifted the veil of mystery which the Almighty has hung over the couch of death."

Several physicians have in reply to questions expressed their opinions of the clergyman's statement. THE JOURNAL gives the substance of some of these opinions which were recently published in the New York Press.

Dr. George F. Shady said that theologians were apt to consider death in one light and physicians in another. He was satisfied, speaking from the standpoint of a physician, that when a man dies his body instantly ceases to feel or to be capable of expressiveness and he did not believe it was possible for the face to denote satisfaction or dissatisfaction at what the soul discovered when it crossed the border line. The condition described by Mr. Epworth, a certain change of expression on a dying man's face, is only what is very familiar to physicians, especially to those whose practice takes them into hospitals where deaths are of almost hourly occurrence. The expressions that come to the face can be traced to the physical condition of the patient. There are different sets of facial muscles, which are affected by the diseases of different organs of the body and these muscles will remain rigid or will relax after death, as the case may be. This explains the facial contortions which Mr. Epworth speaks of. It does not follow because a patient apparently suffers greatly that he is really undergoing acute mental or physical torture. Men apparently suffering from great agony upon resuscitation have declared that they had experienced no pain whatever. Death is not always, and probably rarely, if ever, attended by great pain. The system is always pre-

pared for death by a weakening of the vital forces. The circulation of impure blood in the brain, the obounding of the nerves and the patient's temperament have much to do with the case; but the pain of death is more anticipatory than real. The educated, philosophical man meets death most easily.

Dr. Cyrus Edson is of the opinion that death is pleasant, that the suffering always precedes death, which after the agony is passed is painless. The subject of death haunts some people until their superstition makes them miserable. This is why some people are so foolishly sensitive on the subject of death.

Dr. G. W. Jarman says that when molecular death takes place, there can be no longer any mental influence through the muscles of the expression of the mind. The spirit has departed. It cannot cling to its earthly tenement because molecular vitality has ceased. The expression such as Mr. Epworth describes may be due to the increasing rigidity or relaxation of the muscles, also to the mental condition of the patient existing immediately before the final loss of consciousness. If the patient believes that he is going to heaven, it is but natural that the muscles should assume a pleasant, peaceful expression. It is otherwise if he believes that his evil deeds will launch him somewhere else. Mr. Epworth's statement that there comes over the features an expression not there when death actually takes place cannot be true, because that would imply a change of facial expression after the departure of the spirit.

Dr. George De Forest Smith declares that Mr. Epworth's remarks are purely sentimental. He says that in all his experience he never observed any such conditions as those described, that it is impossible for the features to change after death and the expressions discerned by the reverend gentlemen were due probably to the smoothing out of the features, as the patient on the eve of departure was relieved of pain.

Dr. J. Arthur Booth says that one's mode of life has much to do with the moulding and expression of the face, but a distorted expression of horror, as Mr. Epworth pictures, is not attributable to the causes he suggests.

One of the physicians attached to the New York Hospital says that to carry out Mr. Epworth's position, a condition can be assumed which is physically impossible. If as he asserts, he has observed a look of horror, which was not visible when the heart ceased to beat, he means that the spirit had left the body and experienced the tortures of purgatory, returned to the body and gave to the features their agonized expression. The spirit could not have experienced the conditions he assumes unless it had severed its corporeal existence or penetrated the other side. In physiology, the subject was dead the very instant the heart ceased to beat. How then could molecular facial action take place except by a re-incarnation of the soul for a moment of time, a condition which bears with it its own absurdity?

Dr. Charles D. Quimby had found that people in their last illness, as a rule, did not realize that death was upon them. This is generally true of consumptives. While they realize that their end is near they always put it ahead a few days and then drop off suddenly. A person's emotions affect the countenance always and a dying person is subject to emotions as well as anybody else.

The general conclusion was that Mr. Epworth's observations were superficial and inaccurate and that there is really no foundation for the theological conclusions to which he arrived based upon his observations.

EVIDENCE OF SPIRIT.

A materialistic friend asks: "What evidence is there of spirit? What is spirit? Will you please reply in THE JOURNAL?"

By the word spirit is meant that which is conscious, that which possesses the capacity to think, to realize its existence. Nobody who thinks doubts the fact of his or her consciousness, which is deeper than demonstration. Nobody who thinks doubts his own existence. Descartes said "Cogit ergo sum." I

think, therefore I am. What is the I. It is that which has the power to feel, to perceive, to reflect, to reason, the power to think about its thoughts and to reason about its reason. This in distinction to matter is called spirit. Spirit is that the distinguishing attribute of which is consciousness. This is the attribute of the I which is therefore a spirit according to the terms of the accepted and only definition of spirit. In the consciousness of being thinking beings, we are conscious of being spirits, the proof of which is the most immediate and the most indubitable possible.

If it be affirmed that it is matter and not spirit that thinks, it is sufficient to reply that no science includes thought among the attributes of matter; that it is inconceivable that material particles, without thought, can by uniting give rise to thought, and that there is no proof, no indication of the truth of any such fanciful hypothesis.

When matter is moulded and formed by the vitalizing power of spirit it serves as the organ of spirit, obeying the executive power of the will and the directive power of thought.

One who can believe that atoms of matter undirected by intelligence come together and form a brain and nervous system and constitute an individual capable of thinking about his origin and destiny, cannot be deficient in credulity. Such an hypothesis is as shallow as it is simple and no really philosophic mind can find rest or satisfaction in it. Since matter does not possess the attributes of consciousness and thought, it must have its underlying basis in that which is not material; and by general consent to that something is applied the term spirit.

If our materialistic friend will take the pains to acquaint himself with modern psychology he will not have gone far in his studies before he discovers the weakness of materialism as a system or theory. It is doubtful whether any person who has read and understood Herbert Spencer's Psychology, has thereafter remained a materialist. The acceptance of Spiritualism or materialism may not be the only alternative, but when one has come to understand that matter is but a phenomenal manifestation of a deeper reality, his difference with those who take a spiritual, as opposed to materialistic view of the world and of man, must be more of a difference in terms than in essential thought. Mr. Spencer's "substance of mind" belongs to the noumenal, not to the phenomenal order. Since it is this substance of mind which possesses fundamentally the capacity to produce consciousness and thought it must be spiritual or psychical in its nature.

DR. CYRIAX AND SEANCES.

DR. CYRIAX in discussing the reports of the seances with the celebrated medium, Eusapia Palladino at Milan taking as a text the statement of the author of "The Confessions of a Medium," "Give me learned men as participants in my sittings; for they are the easiest of all persons to swindle, since by their preconceived opinions they are in no condition to recognize the truth," says that in the article regarding the seance mention is made that the most distinguished men of learning in the Italian Universities took part in it, among others the physicists, Professors Georja, Brofferio and Schiaparelli; that the phenomena produced partly in the light and partly in darkness came while the medium was firmly held by two professors and finally wound up with placing all the chairs together on the table, amid a frightful din in which the clapping of hands was heard repeatedly in the air.

Professor Schiaparelli the most incredulous of the learned men present concedes that spiritism and hypnotism should not be condemned a priori, although only a few weeks ago he condemned mesmerism, hypnotism and spiritism as pure folly and a swindle. Stiffnecked scientific men have been in the habit of declaring that outside of the laws of nature, as now known, or of science everything is a swindle, and in this they resemble the Mohammedans who declare: "In the Koran is all truth, consequently everything which is not in the Koran is a lie, deception and swindle."

Dr. Cyriax further illustrates the matter by the case of a young doctor of medicine who declared at a meeting where a medium went into the trance condition, "We learned men recognize this as a case of simulation." A case of a person in his own family passing into a trance condition afterwards undeceived the over-wise young man. After considering the worthlessness of expert testimony from physicians in matters concerning hypnotism and the like, he says that these men of learning will do themselves and their friends an injury when a more thorough examination shall have convinced them of their mistakes, as producing a distrust of science and of all opinions of scientific men. Thus the reporter of the seances mentioned declares: "By all soberly thinking men who are unprejudiced, Eusapia is regarded as one of most expert swindlers of all times!"

Dr. Cyriax well says that the swindle, if perpetrated, must have been done by the two professors who held the medium and yet permitted her to do the extraordinary things detailed or that the phenomena were produced by spirits.

Perhaps the doctor did not think of the theory of the sub-conscious or other self of the medium—at any rate of some as yet unexplored occult force in the medium to do the wonderful performances detailed to which the learned who will "not give in to spirits" are compelled to resort.

PSYCHICAL SCIENCE CONGRESS NOTES.

Interest in the Congress has grown so steadily and so rapidly that it would now be difficult to find any one of the learned professions unrepresented in its Councils. By the "learned professions" is not meant simply the three—Medicine, Law and Divinity—usually so styled, but all classes and guilds of those who lead the intellectual life, and whose mental equipment fits them to ponder problems of thought. The legal profession is one that deals with some of the most subtle and perplexing phases of human nature; and one department of the profession of law—namely, the medico-legal—is specially and ostensibly concerned in questions of psychical research. A particular prominence has of late been given to this branch of the law through the appearance in court of cases which seem to turn upon hypnotism or mesmerism, and the introduction in statute-books of decisions respecting the use and abuse of hypnosis. In short, this aspect of psychical research has passed its purely scientific stage, and become a matter involving legal technicalities. The Executive Committee have therefore deemed it important that the legal profession should be well represented on their Advisory Council. The two following letters from eminent jurists of Chicago, will be read with interest:

CRIMINAL COURT OF COOK COUNTY, ILL.,
CHICAGO, NOVEMBER 10, 1892.

ELLIOTT COLES, Esq.,—MY DEAR SIR: Your kind note of date 7th inst., is just received. I regret that I could not have further conversation than our brief one when you were here. I shall be glad to aid in all ways in my power the objects and purposes of the Congress. I have no doubt that much good and profit will arise from the meeting of so many minds. With much respect, I am; Yours, etc.,
M. F. TULEY.

APPELLATE COURT ROOMS,
CHICAGO, NOVEMBER 10, 1892.

ELLIOTT COLES, Esq.,—DEAR SIR: I am willing to be of such assistance as I can to the Committee on Psychical Science, and will serve upon the Council, but cannot give much time to the matter. I am,
Very truly yours,
A. N. WATERMAN.

LEGATION OF JAPAN,
WASHINGTON, NOVEMBER 8, 1892.

PROFESSOR ELLIOTT COLES, CHICAGO, ILL.,—SIR: In reply to your communication of yesterday's date, in which you extend to Professor Yujiro Motora an invitation to become a Member of the Advisory Council of the Psychical Science Congress, which is to be held in connection with the World's Congress Aux-

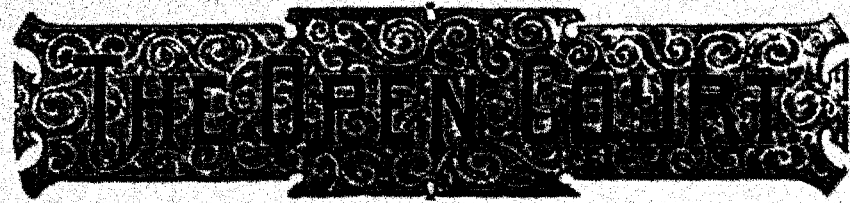
iliary of the World's Columbian Exposition; and in which you also express the desire to have him prepare a thesis upon one of the topics which will occupy the attention of the Congress, I beg leave to say, that I shall take pleasure in communicating your wishes to Professor Motora through His Excellency the Minister of Education. I have the honor to be, sir,

Your obedient servant,
GOZO TATENO.

SAYS Light: Some can see a difference in the sunlight according to the way the wind is blowing. The sunlight of the east wind is a different thing to those people from the sunlight of the north-west. And there is, apparently, no limit to the ever widening field of sensitiveness. What is there more reasonable than to suppose that with certain curiously organized individuals the contact of a hazel twig may start an unaccustomed, but well-understood, set of nerve vibrations when in the near presence of water? The thing is quite credible on the face of it. But the divining-rod is only the exponent, so to speak, of a large set of phenomena, the study of which, perhaps, may eventually lead to a better understanding of the present obscure subject of psychometry. The words "electricity" and "magnetism" have been so abused that one hesitates to use them, and the word "influence," which was used very frequently in the earlier days of the study of electricity, may fairly be substituted. It does not, then, seem an impossible thing that an influence analogous to that produced by the lines of force round a current of electricity may be present round about the hazel rod in the presence of water; that indeed the lines of force round about the water current may go through the hazel twig when that hazel twig is properly arranged in the hands of the sensitive operator. In like manner it is not impossible that an influence in the nature of a charge may be left about the lock of hair, letter, or glove of a person, which would convey a peculiar and distinctive sensation to another kind of sensitive when that sensitive touches the "magnetized" property of the person with whom he feels himself en rapport. We are only on the threshold of the meaning of things, and there is no reason to suppose that we are at all near the finality of our knowledge even as to the subtler phenomena of the class called physical; much more, then, are we not near the end of our knowledge as to matters called psychical. We are on the common borderland of both, and because that is so we are forced to accept as true, things which, looked at from the purely physical or psychical standpoint, seem eminently ridiculous. The "dowser" and his congeners are coming to the front after all.

THE Century for November thus states editorially what George William Curtis stood for: In American citizenship Curtis stood for the theory—as little disputed as it is rarely acted upon by those in power—that government, city, state, national, must not be for a ring, or a faction, but truly and absolutely for the people. He believed that in a political contest there were no "victors" in the barbaric sense; and that, therefore, there were no "spoils" to divide, but only duties to distribute, policies to be carried out, and always the people to be served. The death of Curtis should not carry dismay into the ranks of his comrades and followers in the great cause of good government in which his brilliant abilities and pure fame were so completely enlisted. It should rather give new sacredness to that cause; it should enlist larger numbers in the warfare; and be the occasion of greater and still more effective zeal. His ideal of the public service was not a vain and chimerical one. It was practical in the truest sense; it is attainable; and upon its accomplishment depends the very life of the republic.

THE Spiritualists of Italy mourn the loss of Signore Borselli, a distinguished Italian Senator who has done much in the way of investigation of the phenomena of Spiritualism, having also written some brochures on the subjects—in fact he was a pioneer in the cause in his country.



PSYCHICAL PHILOSOPHY.

By THOMAS POWERS.

There are two great problems which appear to have confronted humanity from its earliest stages of intellectual and moral evolution, and which have failed to find a solution commensurate with their importance and bearing on the destinies of the race.

In the Christian Records these two great problems are relegated to the category of mysteries, for which no hope is given of the probable forthcoming of enlightenment, and hence they are referred to as "the great mystery of Godliness"—or Godlikeness—and the "mystery of iniquity", and at the close of this the nineteenth century of the Christian era we have the past brought forward in the re-iteration of the questions: "What is man?" and "How are we to account for the so-called evils arising from the inequalities of human sociology and life?"

Will the now incoming age bring with it a solution of these momentous questions and such a solution as will bear the crucial test of scientific thought and commend itself to the intellectual and spiritual perceptions of advanced humanity? That the desire for such knowledge is paramount the eagerness with which such questions are now propounded is of itself sufficient evidence; and who can say but that in the present advanced states of human embodied mentality, a satisfactory response may be given to this craving for the light of certitude upon these and kindred subjects, so pregnant with importance to the past, present and future of universal man?

At this juncture another question arises which is of equal importance, viz.: "Can such knowledges as these, which relate to the spiritual domain of thought and the outworkings of the great Ubiquitous Life in the psychic degree, be obtained by those in physical conditions otherwise than by revelation?"

Our scientific savants have, in their respective branches of research, penetrated the domain of outer nature and their efforts have been amply rewarded, for they have been made the custodians of many of the so-called secrets of nature, which, until recent times, had been buried in oblivion. But have they discovered the seat of the soul of man and things? Have they found any clue to the nature and destiny of man? They may and can define for us the nature and composition of the external organism of man; but can they define the man encased within the physical organism? Can they tell us with certitude, "If a man die, shall he live again?" If so where, and in what conditions? Can they tell us the why and wherefore of the inequalities of human sociology and life? Nay! On all these important subjects they are as silent as the grave, and why is this? Why have their scientific researches been confined to the domain of the physical, and why silent as to the great questions which relate to the psychical outworkings of life? Because such interior truths can be made known to those in physical conditions of life only by revelation. The solution of these problems must await the introduction into the drama of human life of the scientists of spirit who in their domain will be able to speak from knowledges gained under the tuition of those unseen, majestic revelators whose knowledges of life-laws empower them "to speak with authority and not as the scribes."

Let us for a moment examine the first of the problems to which we have referred, and which we find introduced into the Christian Records thus—"And without controversy great is the mystery of Godliness which was manifested in flesh." This appears to be the mystery of the God life made manifest in a fleshly form.

Our first great difficulty has been to gain a definite knowledge of what is implied in that mighty word of three letters—God. Yet however diverse may be the general conceptions of humanity respecting the nature

and character of the being called God, there appears to be underlying all ideals this thought, viz., That such an One is the great first cause of all.

This of itself is a broad basis of agreement, and starting with such a foundation is it impossible to conceive that the incoming age may have formulated by revelation a system of thought, and science of life that shall supercede the crude and conflicting ideas and ideals of the past?

And what if even now revelators from the most interior states of life are seeking to impart of their knowledges gained by experience in spiritual, angelic and other realms of self-conscious life and being, in order that men may be illumined with their light concerning many great truths heretofore hidden from those in mortal conditions? How much of truth has been in our possession for ages, existing, yet unknown, veiled in allegory and illustrated only by symbol, the key to the right understanding of which has long been lost?

But what if it could be proved that that which was lost is now found? These revelators have come upon the scene and they assert that the first cause of all is the One Grand Infinite and Ubiquitous Life Power, which is one and the same in all worlds, spheres and universes; in and of itself unknown and unknowable, yet cognizable everywhere and known in and by its multitudinous manifestations in forms of life, sub-conscious, conscious, and self-conscious. The self-conscious manifestations in form of the grand ubiquitous life—as far as our limited conceptions can grasp—are the deific, angelic, spiritual and—the human, as we know it. And in all these is found that specific principle or quality of the Grand Life which we designate the Human, for it is that and that alone in the finite which is invested with the glorious possibilities of self-consciousness—as we understand the term.

These revelators confirm the teaching formulated in the writings of Emanuel Swedenborg, "That all angels were once men or women like ourselves." As to the oft repeated question: "What is man?" these angelic scientists thus present the truth as viewed from their vantage ground, viz.: Man is the offspring—in germ—of angelic societies. A differentiated atom drawn from the great fluidic ocean of life—though undifferentiated as to the life itself—which, by virtue of passing through the angelic form, becomes clothed upon with the angelic principle or quality of life, and is sent forth to traverse a circle of experiences, for the evolution of its own self-consciousness. In mundane conditions of life it reaches the nadir state, and the manifestation is a duality—the masculine and feminine forms, once and forever afterwards differentiated as such. Immersed in these external states of life, oblivious of a past and unconscious of a future, the present becomes to him or her the all important, and they partake to the full of the fruit of the tree of the knowledge of good and evil and developes the self-consciousness of a personality, and without these experiences of so-called good and evil such a self-consciousness would be unattainable. When the purposes of the great Infinite Will have been accomplished in time conditions, the influx to the external degree is suspended and the human atom is indrawn, re clothed upon in form suited to its then conditions of life, and enters upon its perigrinations through other states and spheres in the ascending scale of spiritual conditions, until it reaches the zenith, the home from which it was projected in germ state, having gained a full self-consciousness all its own by virtue of the changing states and conditions through which it has passed.

Again. These revelators present us with enlarged conceptions concerning another aspect of the problem of life—which is, that this grand ubiquitous life cannot be con-centered and made manifest in one specific form of self-conscious life; but that all who possess the self-conscious principle, whether angels or men, are in their specific states manifestations of the God quality of the one grand life. It therefore follows that every man and woman in embodied conditions of life on a mundane earth is a manifestation of God in flesh or a finite expression of the self-consciousness of the Infinite One.

The summary is this. Within every external human organism is a finite portion of the Self-Conscious principle of the One Great Life; clothed upon in germ state with the deific and angelic life qualities, thus constituting the interior embodied man a microcosm of all forms of life above himself, and as to the external organism whose composite parts are drawn from the animal, vegetable and mineral kingdoms, he is a microcosm of all forms of life below and extraneous to himself; and herein is found the great mystery of Godlikeness—God made manifest in flesh, and embodied man-woman, becomes the objective presentation of the central miracle of the universe.

MANCHESTER, ENGLAND.

AN ETCHING—THE GLOAMING.

By S. W. DEAN.

Grandfather sat alone. The dusky night had fallen, and with its merciful curtain shut out the sadness and poverty so pronounced by day.

The room was old, and faintly illumined by the fitful flashes of the open fire whose ruddy glow flashed upon the oaken settle and for a moment freshened the faded colors of the chintz-covered chair.

Grandfather was old and poor, and his hair, once brown and wavy, was white and pure as new-fallen snow.

His eyes were dim, and in a dreamy state he thought of his beloved Mary, his sweetheart, first love, wife,—now gone before.

It seemed but yesterday that she sat by his side; and she had left him years ago for that celestial land where error cometh not and poverty is unknown.

How fair she was! How lovable and kind!

He dozed; and in his soul appeared a brighter, sweeter light than ere appeared before. The fire-light disappeared, and in its place the golden radiance of a perfect heaven had melted in, and overawed and lifted up his soul.

Bright clouds of varied hues, sweet harmonies of perfect union, and love freed from all earthly stain made earth a heaven.

His Mary's face appeared. Each feature radiant with a spiritual bliss, and in his ear in tones as soft as an æolian harp he heard, "Father, husband, come! In my Father's house are many mansions and ours is now prepared. Lay down your tenement of earthly clay, take up the life celestial and again through the gateway of a minor change take up the life, the joy, the unending, the undying progress of the world to come."

He listened in amaze, but his love, perfected by a round of years, reached out in rapture for his other soul, his mate, and grandfather was no more.

They found him in his chair, and on his face a smile, sweet with the reflection of a hallowed life, which fell upon them as a benediction.

THE NATURAL SIDE OF THE SPIRITUAL WORLD.

By C. H. HINTON.

(Concluded.)

III.

If we in our turn want to form a geometrical conception of the higher space existence we must suppose to begin with, that we are thin in the unknown direction and are moving against a vast solid, always in contact with it.

We must suppose a new direction, and by one side of us we are in contact with this solid while the other side is free. In all our space movements we slip on this solid never leaving contact with it. The side of which we touch it and the opposite side are unknown to us.

We shall afterwards abandon this conception but it is the most useful one for forming our first ideas.

Just as the plane-being to determine the direction perpendicular to his plane must get a new sense, so to determine the direction at present unknown to us we must get a new sense.

But our familiarity with the properties of this higher space and the bodies in it is independent of obtaining this sense. By supposing these higher bodies to move transverse to our space, by bringing

in motion and time we can catalogue all the properties of such bodies.

The description of such bodies is difficult to attempt on paper. The process of transference from a two-dimensional diagram to a four-dimensional solid demands too great a leap.

But with models there is no difficulty, our solid figures are to these higher solids, like diagrams on paper are to the solid bodies they represent.

Can this sense be obtained? As to this no one can answer for more than himself. After a certain amount of trial my own conclusion is negative. But there very well may be obscure elements in our consciousness which correspond to such an apprehension.

Let us now proceed to make a scheme of the world as it should be thought of in four-dimensional space. In doing this we will avoid bringing in any of the new notions which we ought to acquire. We will simply state as much as can be expressed working with those space notions we have, and using the analogy of a plane-being's experience of a space world.

Our course is made definite for us in a certain manner by the following considerations:

We do not find in nature any two dimensional beings—every existence we know has as many dimensions as we know. Hence if there are four dimensions, we are four-dimensional beings living in a four-dimensional world. The question then comes to be—how is it that our consciousness is limited to a three-dimensional space.

The analogous question is this: How can we imagine a three-dimensional being living in a three-dimensional world to be so limited in consciousness as to have in all his conscious experience knowledge only of a two-dimensional world. The answer is as follows: "If a pole is passed perpendicularly down into a pool of water it makes a hole in the surface of the water, and that hole is stationary.

Now—considering only the surface of the water—suppose the pole to be slanting, and, held in this slanting position, to be moved perpendicularly downwards. The hole in the surface will move. As successive portions of the pole come in contact with the surface of the water the hole moves along.

Suppose now instead of the water a film of liquid, having the same properties as the surface of the water—a flat film like that of a soap bubble.

And imagine instead of the pole, an object, say a corkscrew. Then suppose the film to move along the corkscrew. We get in the film a point of section, where the corkscrew cuts it, and this point moves in a circle. If the corkscrew slopes with regard to the film we get a point whose motion may be described by saying that it moves in a circle and the circle moves on.

Again instead of the corkscrew suppose a complicated figure made of wires, beginning first with a few wires, then other wires, coming in from elsewhere and forming a more complicated figure, and finally passing off with other figures. We should have as the film passed along such a figure a number of points—a few at first, afterwards increasing in number having varying movements among themselves according to the disposition of the wires, and the whole figure of points would move according to the way in which the figure sloped with regard to the film.

Now suppose finally that consciousness came in there when the film and the wires met. We should have a conscious being—conscious of consisting of a number of moving points—conscious of moving as a whole, conscious of increasing and diminishing, and by analogy with other such figures, aware that it began and ended.

The geometry of such a being would be entirely limited to the film. It would only conceive two dimensional movements, taking place in the plane of the film. The film with all that it could determine in it, past and present and predicted, would be its space of consciousness. Two such films passing in succession along such a wire system would trace out two identical lives for each figure in the system.

If, however, the wires themselves were undergoing a change in their arrangement there would be a slight difference between the two lives. The memory of

the wire shape already traversed and the anticipation of that portion about to come would be a partial beginning of consciousness of the wire shape as a whole.

Let us call a wire shape a continued body and suppose an indefinite number of films to traverse it—then we should have a succession of conscious lives in the totality of which the life of the continued body, the gradual changing of its wires in their complete series of alterations would be realized.

Now take a figure in any one film. It would reason about itself as if that concatenation of moving points was its all. It would look on the traversing of that one film as all its life. It would not conceive of its life as a trace in a space of consciousness of a lasting whole. It would not conceive that the life it traced out was as a whole capable of development. If it had any notion of such a permanence it would probably invent the notion of its having a non-corporeal part which went somewhere to continue its development.

It would moreover confound all movements together; those which were the result of the movement of the film and the relatively slight movements caused by the gradual alteration of the disposition of the wires themselves would all seem to be real movements original, the same, and independent.

It would project all that which was simply the trace of its continued body in the film of consciousness as if it was a real movement of points and along with this, with more reason, it would class that modification which was due to the change in the disposition of the wires. Such a supposition may be called conscio-kinetic in which instead of supposing the consciousness—which is practically the plane with all that is determinable in it—to be fixed and motion to take place in it we suppose there to be bodies to be relatively fixed and the consciousness to move.

Admitting now the existence of four-dimensional space we can look on our three-dimensional space merely as a space of consciousness traversing continued bodies. We can suppose all material bodies to be indefinitely long in the unknown direction. Instead of an atom we suppose an atom filament the direction of whose length makes an angle with our space. All that is determinable in space at any moment is one glimpse of the continued existence of all things. And each life is one of an indefinite series each differing slightly from the last—the totality of them making the life of the continued body.

Thus, applying the Copernican theory, the old image of the course of the sun in the heavens from a birth in the East to its death in the West becomes accurate to this new conception of a life.

"For the movement of the sun across the heavens is conscio-kinetic not auto-kinetic. Thus from the rising to the setting of the body all is a movement of consciousness not a real movement.

And yet as the sun has its proper motion visible amidst the apparent motions due to the rotating earth, so too in life there are differences which show the changing of the continued self.

It is singular in this respect that the universal fact in all movements, the dissipation of energy, is resembling a gradual death. Is there any movement of the space of consciousness which would give rise to this appearance?

To eliminate what is arbitrary in the foregoing we have remaining:

1st. That we live, higher-space beings, in a higher space world.

2d. That our consciousness is limited to a three-dimensional space.

3d. Hence some movements must be the realization in consciousness of the higher-space existences—for it is not likely that consciousness would remain fixed in only one section of the higher existences—and any transference must give the appearance of change.

With regard to the consciousness it may be remarked that it is the assemblage of the sense functions; and as the eye for instance gives when educated a plane picture, and only when more educated a solid space apprehension, so the consciousness as a whole functionizes in giving us a three-dimensional view of what existence there is. To conclude; what is

wanted is a close and deep acquaintance with the facts of higher space. They intend of an artificial washing out of the ground as is put down so hastily here, we shall obtain a real survey, getting to know the higher world and our place in it.

VOLUNTARY MOTHERHOOD.

By MRS. STANTON-BLATCH.

(CONCLUDED.)

III.

"The truth is we are in the midst of such terrible errors on the subject of woman and her veritable rights that it is frightful to think of."
—Tolstol's "Kreutzer Sonata."

Frances Galton says: "It seems to me most essential to the well-being of future generations that the average standard of ability of the present time should be raised. We are in crying want of a greater fund of ability in all stations of life; for neither the classes of statesmen, philosophers, artisans, nor laborers are up to the modern complexity of their several professions. Our race is over-weighted, and appears likely to be dragged into degeneracy by demands that exceed its powers." (Hereditary Genius, Chapter 20.) The need is that the race be lifted up. But how is a species raised? Always by lengthening the period of infancy. And at whose expense must this be done? At the mother's; more and more of her thought, more and more of her time must be given to the period of immaturity in her offspring; later and later should the child be brought into contact with the practical demands of life. This work requires as its first condition voluntary maternity; for the unwelcome child is mentally and physically below the average; and it is a direct drag upon the mother in the efficient performance of already assumed maternal duties. The evolution of humanity and enforced maternity are antagonistic.

A second condition of race-improvement is a broader education for women. It is amazing that the nineteenth century holds that any sort of education is good enough for girls. It indicates, too, how low an opinion we have of motherhood; that when a woman does receive superior training it is considered lost, unless she enters upon a competitive career. In a recent speech before a girls' school, Mr. Gladstone, commenting on the success women had achieved in education, said that as a result places of work would have to be thrown open to them; that "of course they could not be given the training, and then be debarred from the use of that training." But surely, is it not equally a matter of course that even if women were debarred from public life, they would not be debarred a very important use for all the knowledge of the universe in their sphere of race-builders? The fact is, few women and fewer men regard maternity in its true light; traced down to finalities, the birth of most human beings is a sexual accident. Of course, the person playing the chief role in this game of haphazard is neither self-respecting nor respected; for a matter of chance is never held as holy, however much poets and philosophers, popes and bishops may declare the reverse.

A third condition of race progress is that women should divide with no other person authority over the child. When the work of race-building is left wholly to women, we may look for better results; for then the ambition of the best mothers will find a congenial field for action in their so-called "sphere." As the human being is always of more real value than the work, so to rear an astronomer is perchance a higher labor than to discover a comet. Who would not rather know the work of old Frau Goethe, viz., Goethe himself—than the child of his brain—Faust? If nature had intended women for a special career, the way to defeat the object is to limit their responsibility and authority so completely that they turn to freer fields of work. May the time come when women, fully educated, will be left free to use their creative powers as a lever for raising humanity to a nobler type.

The first steps towards making maternity voluntary, is to secure for all women financial independence. There are those who think this can be done by women entering the world of competitive work. Now there

is no doubt that the female of the human race could win her way, if free of artificial hindrances. The female among the lower animals supports herself and her offspring, she is competent both as bread winner and mother. Under present sex relations women have been enfeebled in two ways; they have lost the mental training gained in bread-winning, and have been physically depleted by playing the double role of mother and mistress. But undoubtedly in freedom women could again be self-supporting and efficient mothers, just as they were in the time of the matriarchate; but we may well doubt whether in our dire need for the elevation of our species, it would be economy to make the mothers of the race enter the field of competition to gain their bread and cheese. However, if the choice lies between this and the financial dependence of one woman upon one man, then every well-wisher to the race must say, let the woman be self-supporting. But educated thought upon this subject will desire to make better terms with civilization. Undoubtedly the tendency at present is to seek independence by undertaking competitive work, rather than to demand that work done in the home shall be recognized and command money return. Just where this tendency is to lead is not plain; but if with self-support should come an increasing neglect of maternal duties, the result will be race decadence; but if self-support leads women to the conditions in some coöperative form of life in the time of the Mutterrecht, human improvement may be carried to a high point of perfection. But the field of race production is so fundamental in its importance, so broad in its possibilities, it opens an arena so wide for the play of the loftiest ambitions, and of the most varied talents, that time and leisure to be secured, on honorable terms, to those cultivating this field, seems but justice the most meagre, and wisdom the most evident.

The solution most often offered for our social difficulties is divorce. But it is a solution which does not touch the real source of the trouble, and its agitation diverts attention from more vital questions. It is because divorce merely shifts the disease from one home to another, because it in no way lessens our trouble—the financial dependence of women, and enforced maternity—that the carrying of legislation upon the lines of easier dissolution of the marriage contract proves but a barren victory. Any one visiting the States of the American Union where the freest divorce laws have been passed, will be forced to the conclusion that in Indiana and in Illinois people suffer from the same social evils as in England, for there, as here, no solution of the knotty problem of the money independence of women has been attempted, and the child of the West as seldom as in Europe receives its birthright of a hearty welcome to the world. Divorce does not overcome these two difficulties, difficulties which, until they are met and overcome, will destroy peace in domestic relations, and progress in race development. As public opinion grows upon our two great needs, legislation will probably take more the line of securing to the woman her fair share of the family income, and giving her absolute right to her children.

What the final relation of man and woman may be, it is futile to prophesy; but we may be sure if there is an ideal relation, it is to be reached by honesty, not by pretence. As a race we talk much of monogamy, and practice it very little. Monogamy implies one marriage and no more. And that means no prostitution, no divorce, no second marriage. A second sex-relation is just as promiscuous, physiologically speaking, whether the first partner is literally buried in the graveyard or only figuratively so in the far West of America. But yet every Christian church sanctions second marriage, most civilized States grant divorce for some cause, and in every nation society winks at prostitution. It would be becoming in us then, to claim to be no more than agnostics in the philosophy of the true relation of the sexes. But while we hesitate to foretell finalities, we must take cognizance of the undeniable fact that each day is adding to the number of thoughtful men and women who see the discrepancy between our theories and human needs

and practices; each day the birth rate of girls is rising in England upon that of boys, (Fifty-first Annual Report of the Registrar General, p. 8.) and already the number of women exceed that of the men by one million, and yet each day adds to the number of free, self-supporting women, women too who have lost none of their strong maternal instinct. We need not stop to prophesy the sex-relation of the future, we can only hope that an enlightened humanity may see that we must be true.

"To higher allegiance, higher than our love,"

and that we could have no more inspiring religious motto than the words of Froebel,

"Let us live for our children."

PROMOTION OF PSYCHICAL RESEARCH.

The following article which appeared as an editorial in THE JOURNAL of October 25, 1891, is reprinted for the valuable suggestions it contains. It shows too, how far advanced Mr. Bundy was, eight years ago, in regard to the true methods and the important work of psychical research.—ED.

Specialists, after equipping themselves with the most thorough training attainable, are in different countries devoting their lives to the study of the mind. As a result, each year brings valuable additions to the world's stock of psychological knowledge. But none of these specialists are giving to the phenomena of Spiritualism the attention they deserve. If perchance now and then one dabbles with Spiritualism, he it ever so gingerly, he is forthwith pounced upon by his brother scientists, and soon gives over the effort. This need not be so. There are competent men who will gladly devote their time and talent to the work when assured of proper backing.

The very scant allusions incidentally made in the editorial columns of THE JOURNAL and by its editor during his summer travels, concerning a society or institution for Psychical Research have been widely noticed and treated in a most friendly way in various non-Spiritualist quarters. A number of papers have quoted what has been said or published and seconded the suggestion; quite a number of scientific and literary people, together with many progressive men in the ministry, have written the editor or approached him in person upon the subject. The very general encouragement of the plan is indicative of the universal interest in the matter involved and the readiness with which hearty coöperation will be forthcoming and powerful allies obtained in quarters most influential and desirable. B. F. Underwood, widely known as one of the ablest thinkers of the Agnostic school, and editor of the Boston Index, devotes nearly a column of his paper to the suggestions made by THE JOURNAL for a Psychical Research Society. He says:

"... We should be pleased to see such an organization effected for the thorough study of psychology in general, and for the close, honest and impartial examination of alleged spiritual manifestations in particular. . . . We should be glad to unite with the editor of THE JOURNAL and all other honest Spiritualists in bringing the least questioned and the least doubtful phenomena alleged to be spiritual to the test of a rigid scrutiny, with a view to ascertaining the exact value of claims that are boldly made as to matters of fact, and the legitimacy of the conclusions which are by many intelligent and honest minds drawn from these alleged facts."

A leading Unitarian minister, whose genial face and hopeful, cheery words are familiar to the liberal people of two continents, when a project including as one of its chief activities a Psychical Research Department was broached to him, said with great enthusiasm: "Tell Mr. —, the demonstration of a life hereafter and the return of spirit friends, in such a way as to meet general acceptance, will be the greatest achievement of the nineteenth century." Another Unitarian preacher, whose strong, brave words along the line of advanced thought have made for him a national reputation, writes us expressing the deepest personal interest in the successful inauguration of a Psychical Research Institution. A talented Methodist clergyman has expressed the keenest interest in the work, and voluntarily offers to leave his little fortune to further its interests. A newspaper man of wide experience on the secular press, and a zealous

Spiritualist makes the same offer; and these are only isolated instances selected at random from quite a number who have written us. One of the most thoroughly accomplished and painstaking essayists and lecturers of New England wrote us immediately after seeing Mr. Underwood's editorial in The Index of the 9th inst., as follows:

"I do not, as you doubtless know, have much confidence in the Spiritualist hypothesis as one likely to be of service in explaining the various phenomena which it is sought to explain by it; but I am glad to see it tested reverently by every sincere person to whom it does comment itself. And permit to say in simple frankness, that I know of no one else who is working in that direction with spirit and method so commendable and so interesting as your own. I am glad to see you favor the establishment in this country of a Society for Psychical Research, like the English Society. I should heartily welcome such a society as that, and I sincerely wish that Stanley Hall and some other of our psychologists would take to it."

Very many representative Spiritualists, as well as people of wealth and prominence who, while believing in Spiritualism, have refrained from identifying themselves publicly with it, together with the body of acute, critical and fearless Spiritualists and investigators constituting the bulk of THE JOURNAL'S constituency, deeply feel the need of more thorough scientific effort and the imminent importance of constructive work; which, thoroughly grounded upon a scientific basis shall steadily lead onward and upward, dealing more and more with the higher aspects of Spiritualism. It will be seen that in the movement for a Psychical Research Institution there is a community of interests among those who, while widely differing in many respects, are all equally anxious and ready to find the truth. The benefit of an Institution for Psychical Research will be realized as much by those already Spiritualists, as by the world at large; indeed, the intelligent Spiritualist will say that Spiritualism as a distinctive movement will be the greatest gainer.

The average man is prone to assumption and the empirical method in his treatment of whatever comes before him; every party or sect has a majority of such people, Spiritualism being no exception. Spiritualists and liberals are much given to criticising the beliefs of their evangelical neighbors, yet are themselves equally guilty of dealing in dogmatic assertion and predicated views upon assumptions, which are too often but the assumptions of ignorance. This is plain talk, but it is just; and to whom should one talk candidly if not to those of his own household?

The class who steadily oppose THE JOURNAL'S demand for test conditions and accuracy of observation and statement, will no doubt sneer at a Psychical Research Institution and raise the stock cry, "the spirits won't be dictated to." Those who raise this hue are such as once believed in the literal truth of all the allegories contained in the Bible, and who are now loud in their denunciations of those who cannot see their way clear to accept Spiritualism upon the evidence so far brought to their attention. Such people are ever ready to fortify their positions when questioned, by quoting Professor Crookes and other scientists in favor of the reality of the phenomena, yet these men they so love to quote are all sticklers for scientific methods; and because of this, and because their researches were conducted with scientific skill, are the results weighty when brought forward by those who at other times sneer at and discourage scientific methods. Professor Crookes, in writing of the phenomena, says: "We must not mix up the exact and the inexact. The supremacy of accuracy must be absolute. . . . No observations are of much use to the student of science unless they are truthful and made under test conditions; and here I find the great mass of Spiritualistic evidence to fail." On the same page he gives such a perfect description of some who oppose THE JOURNAL, that our subscribers will be able to readily name them. Here is his picture: "The pseudo-scientific Spiritualist professes to know everything; no calculations trouble his serenity, no hard experiments, no long laborious readings, no

weary attempts to make clear in words that which has rejoiced the heart and elevated the mind. He talks glibly of all sciences and arts, overwhelming the inquirer with... a mere play upon words, showing ignorance rather than understanding."

To match the all-believing, superstitious, incompetent observers who are always in a state of impassioned anticipation when witnessing manifestations, are those who loudly declare these phenomena never occur; that they are all tricks of the so-called medium, or delusions of the narrator. These two classes, though arrayed one against the other on the subject of Spiritualism, are both on the same intellectual level; both so completely dominated by preconceived opinions that supervening facts find no place in their minds upon which to impinge, no ingress even possible. Fortunately the promotion of Psychical Research depends on neither of these classes, and will be carried forward regardless of both.

Rational Spiritualists owe it to themselves, to the cause and to the world, to take the initiative in psychical investigation and furnish the necessary means for its continuous and successful prosecution. There is no lack of wealth, and no good reason why the work should not be speedily begun. We can name off-hand twenty Spiritualists whose aggregate wealth exceeds \$60,000,000, and we can supplement the list with hundreds worth from \$10,000 to \$100,000 each. If the scheme is inaugurated with the money of Spiritualists, it is to be expected the Institution will start out with the assumption that a portion of the phenomena now generally acknowledged as occurring, are the manifestations of spirits once in mortal form. Naturally this would be assumed as a working hypothesis; but it would not restrict the most rigid scrutiny and thoroughly scientific methods. The patrons of the Institution would heartily cooperate, and follow the truth as fast as developed. To more fully set forth to the public our views concerning such an Institution, a portion of a private letter written several months ago to one deeply interested may with propriety be published in this connection. It reads as follows:

In compliance with your request that I embody my views of a general plan for the proposed combination of activities... I now do so, though of necessity what I may say will be incomplete, somewhat crude, and needing modification and clarifying; as, even competent for the entire task, which I am not, the pressure upon my time forbids that undivided attention so essential to thorough work.

... Spiritualism—that is the return and manifestation of those once living on earth—proves the continuity of life beyond the grave. This knowledge is working a tremendous revolution in the religious world; and, indeed, affects man's entire environment, his social, political, business, and religious life. Spiritualism has been, by one of its most astute students, aptly called, "The Philosophy of Life," so all-embracing is its larger scope. In its narrower, technical meaning it may be defined as a "synthesis of well attested facts." The use to be made of these facts depends upon the individual receiving them; they may be the source wherefrom he will derive such grand lessons, and imbibe such high and pure inspiration as shall make him an exemplar of all that is noble and good, a benefit to this world and a wise and radiant denizen of the next, when his work on earth is done; or he may prostitute them to evil purposes, use them to advance his selfish interests, to pander to his animal passions, thereby increasing his power for evil-doing and his deleterious influence over those about him. The world needs to know the facts; it needs still more to study this "Philosophy of Life"; for the potencies of temporal as well as spiritual happiness lie therein. The mere knowledge of the continuity of life and of spirit return does not, of itself alone, necessarily make men better, and often does make them worse, by removing theological beliefs which have before held them within bounds of seeming propriety, and opening the flood gates to a tide of wild vagaries, crude, illogical views, and vitiating laxness of sentiment as to morals and religion.

Potent with beneficence and happiness, Spiritualism, following a universal law, is equally potent for maleficence and unhappiness. Hence the imperative importance of its being carefully studied and more fully comprehended by those accepting it.

Although thirty-six years have passed since the modern

manifestations began at Hydesville, and thousands of mediums have been developed to a greater or less—generally less—degree, and hundreds of tons of paper used in recording the observations and opinions of witnesses, yet beyond the one fact that spirit manifestations do take place, but little comparatively is known with sufficient certainty to cause general agreement, even among Spiritualists.

In order that the intercourse between the two worlds may continue uninterrupted and yield the largest amount of good to all, it is essential that it be reduced to a science. Already we have a "Scientific Basis," as has been most conveniently shown through experiments supervised by scientific experts, and most cogently set forth by Epes Sargent and other writers. It is folly, worse than folly, in my opinion, for us to sit supinely watching phenomena and never reflecting upon or studying the cause, or endeavoring to utilize the power to its fullest extent. It has been truly said that "those who observe phenomena without reflection become superstitious," and we need not go outside the ranks of Spiritualists to prove the truth of this. The Spiritualism of to-day is to that of the future what ancient alchemy is to modern chemistry.

Spiritualism in both its narrow and broad definitions is here; it is a fact. How can its potencies be best developed, how can we learn more ourselves and at the same time present the subject to an anxiously inquiring world so as to give it as clear and pure and effective as possible, how can we make it a leading factor in hastening the millennial day?...

1. "An Experimental School of Psychical Research," is the primary step.

Essential requisites for work of this school are:

(A) A sum of money adequate to secure the services of mediums and sensitives, to pay rent of permanent rooms if necessary, and for such material as may be needed in experimenting; salary to a competent secretary whose duties would be to carefully record the working experiments and prepare the accounts for publication, and also to attend to the large correspondence which would inevitably grow up in connection with the work; and for incidental expenses. The amount used would, of course, depend upon the supply, but in my opinion at least \$5,000 could be profitably expended the first year and possibly more—yet even less would give some valuable data for use in generalization.

(B) Competent Experimenters. And in selecting these great caution and sound judgment must be exercised. The corps of experimenters must as a whole combine a quite thorough knowledge of Chemistry, Mathematics, Mechanics, Anatomy, Physiology, Electricity, Mesmerism, Psychology, Biology, etc. Each member of the corps or committee must be a fair-minded investigator who approaches the subject in the truly scientific spirit, to find the truth and not to confirm preconceived opinions; and he must have the courage to stand by the record of experiments and vouch for their accuracy to the world, when published. It is not essential that the members reach a unanimous conclusion as to the cause of one or all of the phenomena, but it is important that the observers of each experiment shall agree as to the methods used and the manifestations witnessed. This corps of experimenters should be made up partly of experienced Spiritualists. The general supervision and management of this experimental school should be in the hands of a Spiritualist widely known and one in whose judgment and honesty the intelligent, reflecting class of Spiritualists has confidence, and who also has the respectful attention and confidence of the general public.

These experiments need not of necessity be confined to a single city or to one set of investigators, but if conducted in different localities, they should all be under one management....

SPIRITUAL RICHES.

Is there nothing better in the years than to transmute them into a scramble for gain and greed? To compass possessions that when possessed are not only of little consequence, but which yield little, even if any, happiness? That prove but the

—False fairy gold

That leaves in one's hands only dust, dross and mold.

It will easily be conceded that when life degenerates into a scramble it is not worth the living. But is there not a better way? Surely, it is not true that,—

The bread of man indeed makes all his life.

Instead of this scramble for competition—in which the few who succeed are no nearer satisfaction than

the many who do not—why do we not revise our ideals of attainment and set our effort to the key of a new standard? The Divine Word propounds a very pertinent question when it asks what it shall profit a man to gain the whole world and lose his soul? Now we are too much accustomed to contemplate that as a post-mortem possibility, whereas our souls are the most immediate and practical of concerns. If we are to be saved at all it must be now, to-day, not in some vague, indefinite future. If we are to go on stifling and dwarfing our souls with selfish and sordid aim, starving intellect and heart, denying every generous impulse its fulfillment, indeed—what quality of a soul will there be left to save?

There is a kingdom which offers freely to all who will partake, luxuries that are infinite in resource, unfulfilling, whatever the demands, and which are absolutely satisfying; but it is a kingdom which is not of this world. There is an atmosphere which is one of happiness, even of ecstasy, but it is not the atmosphere of the market-place.

It is entered through the gates of flawless integrity and spiritual aspirations. A flawless integrity in all relations with men is that which keeps its bills promptly paid; which does not indulge in anything at other people's expense; which has always something over with which to help another; which is strong in justice, and crystalline in truth, and overflowing and abounding in generous good will. And on this very practical basis spiritual aspiration builds its superstructure, and reflects and radiates the love of God—the vital principle of every manifestation. In intellectual interests that grow more and more absorbing as pursued; in spiritual aspiration which links the soul to God, and permits it to receive and transmit His eternal energy—with this happiness does the invisible kingdom abound, and all who enter in partake thereof, till one shall find—

"A something in a Summer's moon—
An azure depth, a worldless tune,
Transcending ecstasy,

Instead of competition and conflict for things that, when attained, are hardly worth the holding, the world needs revised ideals of life—the metaphysics that could help our physics—the completer poetry to adjust our daily wants until we gain—

"The heaven that unexpected came
To lives that thought their worshipping
A too presumptuous psalm.

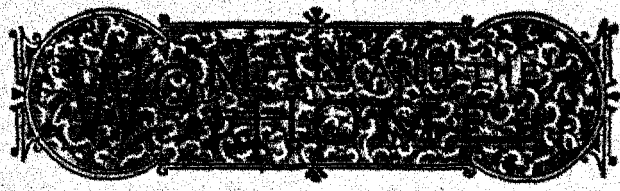
—Lillian Whiting.

A MEDITATIVE LIFE.

A margin of silence and repose is the constant necessity of every thoughtful mind and every fruitful career. An active, creative man must be in the world, but can never be of it; he must keep it at a distance, and resist its approach as if it were a deadly enemy. To draw one's inspiration from those deep springs which feed the soul in silent and hidden places, and then to give this inspiration to men through all the powers of activity and self-expression, is to live a whole, sound life; to attempt to draw one's strength from the world is to run dry, and become a dusty, arid channel instead of a living stream.

Many active, earnest men and women, in their eagerness to serve and achieve, violate this fundamental law of deep living, and surrender to the world that which is not theirs to give. A margin of silence, repose and solitude must protect every life that steadfastly grows and expands; to live without it is to violate one of the sanctities of our nature.... An hour of quiet, silence and solitude every day would save many a man from intellectual bankruptcy, and many a woman from nervous wreck. The physical need of repose is as great as the intellectual and spiritual need. The body craves its quiet hour no less than the mind and the soul; if the senses are always on the alert and the tension is never broken the nerves succumb, and the harmony of a noble instrument is turned into a discord full of misery. The greater one's work and power the deeper one's need of privacy. The eloquent voice that has not the springs of a rich, meditative life behind it soon becomes "sounding brass and a tinkling cymbal;" the indefatigable teacher who does not take time to dip into the running streams of knowledge soon becomes dry and mechanical; the devoted mother who does not refresh and nourish herself by hours resolutely kept intact from the invasion of childish voices, misses the unbroken and beautiful service which, rendered first to the body, becomes a perpetual ministry to the mind and spirit. He who would greatly enrich his fellows and his time must first enrich himself.—Christian Union.

An effort is being made according to La Revue Spirite to procure the attendance of Eusapia Palladino at Paris for séances.



GOD'S JUSTICE.

Thank God that God shall judge my soul, not man!
I marvel when they say
"Think of that awful day
No pitying fellow-sinner's eye shall scan
With tolerance thy soul,
But his who knows the whole,
The God whom all own is "wholly just."
Hold thou that last word dear
And live untouched by fear.
He knows with what strange fires he mixed this
dust.
The heritage of race,
The circumstance and place
Which makes us what we are, were from his hand,
That left us, faint of voice,
Small margin for a choice.
He gave, I took: Shall I not fearless stand?
Hereditary bent
That hedges in intent
He knows, be sure, the God who shaped thy brain.
He loves the souls he made;
He knows his own hand laid
On each the mark of some ancestral stain.
Not souls severely white
But grouping for more light,
Are what eternal justice here demands.
Fear not; He made thee dust.
Cling to that sweet word, "just,"
All's well with thee, if thou art in just hands.

—ANNE REEVES ALDRICH.

BUSINESS VS. SENTIMENT.

There is among women of a certain temperament a confusion of ideas as to womanliness and sentimentality. They seem to be under the impression that real womanliness indulges publicly in lavish use of terms of endearment and in that outward display of affection which the world will always regard coldly or sneeringly. Those qualities which radically distinguish women from men are qualities of character, of minds, of soul. They are matters of inheritance, very frequently, and in any event are traits improved by cultivation, by self-control, and by the self-control, and by the unceasing vigilance and discipline of life. Affection, with its tender manifestations, its own peculiar vernacular, is something so sacred that it should be forever guarded from the eyes of the scoffing and censorious multitude. It is no more intended for the platform, for the routine of the public meeting, for interpolation in the minutes of the session of a convention, than the silks and jewels of festal array are meant to be dragged through the dust of the highways, worn in the ordinary avocations and in the garish light of noon. The private individual and the public official are two separate and distinct individuals. The woman who stands upon the platform, or who speaks from the floor of a convention, is the representative of a principle or an idea, and she is nothing more. It is of paramount importance to her audience and to the presiding officer that her enunciation should be distinct; that her views be strongly, clearly, and concisely presented; that her rhetoric and her grammar should attain the highest standard of established usage. But her private idiosyncrasies, her physical infirmities, her tendency to emotion or hysteria, bear no rightful place or consideration in any phase of the proceedings of a deliberative body. It is not worth while to resort to spectacular effects or melodramatic methods for the purpose of emphasizing and making apparent distinctions of sex. No well-bred, well-dressed woman who speaks and conducts herself with dignity and modesty will ever be mistaken for other than she is.

What the average woman most needs in her public capacity is composure and dignity. However amiable and affectionate it may seem between friends and kindred, "my dear" is not a proper appellation to use in a National convention, or in a mass-meeting called in the interests of order and reform. Nothing is gained by it in any way, and it undeniably gives an impression of weakness and inefficiency.

Where a convention is in session for days together, where all the business is transacted intelligently and methodically, where there is displayed profound knowledge of parliamentary law, and where the debate is all that it should be, sentimentalizing rings like a false note, out of keeping and out of harmony with all that is admirable and praiseworthy. This small bit of censure will be permitted, for, in view of the

rapid advance that has been made by women in their ability to consider public business, there is no doubt that this slight fault will be amended, and that degree of perfection attained which can be reached with no loss of kindness or friendship.—M. H. K. in the Inter Ocean.

LAST Monday Miss Frances Willard and Lady Somerset were given a farewell at Willard Hall, this city, the occasion being the leave taking of these ladies for a long crusade in England in the interests of the Women's Christian Temperance Union. The audience was composed for the most part of women, largely drawn from the ranks of the Women's Christian Temperance Union, but also a good sprinkling of outsiders from churches and other religious agencies, and a few male well-wishers of the movement. The hall was packed and standing room was at a premium even on the balcony, notwithstanding the fact that the latter was strewn with lumber and pieces of broken mortar, among which the carpenters had been working only a few minutes before. Addresses were made by leaders of the White Ribbon movement, of which Miss Willard gave a brief sketch from its inception eighteen years ago. Lady Somerset said: "In England some time ago I surprised the people by telling them of what is being done in America, and there was a feeling expressed on their faces that I was making too much of American methods. They said by their looks, 'We in England surely understand something about temperance, because we know something of what is being done to stay the evil.' But when I described the Women's Temple in Chicago, they said that the faith that could build such a structure could do something. I trust the time will come when in London we may be able to transplant some of the American methods for lifting the fallen." Mrs. Carse in a few touching words tendered the good wishes of the women of America to Lady Henry Somerset, "not because she was a titled English woman, but because she showed the spirit of Christ in her walk and conversation." Miss Willard and Lady Henry Somerset left in the afternoon for New York, where they sailed last week for England.

The ladies of Kentucky, not content with having the praises of their beauty sung in every land, now claim the honor of being the most active in World's Fair matters. Notwithstanding the fact that a decision was recently rendered by the Supreme Court of the State in favor of the payment of the appropriation made at the last session of the Kentucky Legislature, the funds are not yet available. This is a serious drawback, but the ladies would not be discouraged. They proceeded with their work of organization. They have succeeded in raising the funds for the furnishing of a Kentucky room in the woman's building. Just at present Columbian clubs are being organized in every town of any importance in the State. The ladies are all very enthusiastic and have already assured the officials in Chicago that they will have a very complete exhibit at the Fair. At a recent meeting of the Columbian Club of Louisville there were present seventy-five of the ladies most active in the best society of the city. An initiation fee of \$1 was assessed and every lady present promptly responded. A number of interesting exhibits were promised, and before the meeting adjourned each member of the club had promised to make a special effort to advance the interests of the work. Miss Ida Elmore Symmes, of Louisville, secretary of the woman's executive board of the State, has been most active in the work of organizing Columbian clubs. She has charge of one-third of the State, Louisville and surrounding towns. Mrs. Sue Phillips Brown, of Owensboro, and Miss Lucy Lee Hill, of Lexington, are in charge of the work in the remainder of the State.

TRULY women should help look after the marriage laws of New York State. Judge Roger A. Pryor of the New York court of common pleas uses strong language in regard to "common law marriages." He says the state of affairs that exists is a reproach to the Empire State. It is worse than Mormonism, for that is sanctioned by the religion which the Mormons profess, whilst the practice in New York is directly in antagonism to all religion. It affords opportunity to blackmailers, and the courts are full of cases where assaults are made upon the property and reputation of dead men. A law which permits a marriage which it regards as a simple civil contract, unsupported by one scintilla of documentary evidence, without as much ceremony

as would be required to pass title to a square foot of land, and without witnesses, must necessarily create confusion. And this confusion begets serious consequences. It involves the reputation of men and women, it threatens the validity of subsequent public marriages regularly performed, it places the reputation of wives in jeopardy and the legitimacy of children at the mercy, it may be, of reckless women without character and without shame, and involves the title to property by inheritance. For it is almost exclusively against the rich or well-to-do that these claims are made. The genuineness of these common law marriages is generally questioned from the widespread belief that no proper woman would rest content with a marriage so difficult to establish.

AGNES REPLIER, whose Addisonian essays in the Atlantic show virility of thought and style, lives in Philadelphia. She is a quiet and demure little woman, who talks in the same smooth and well-balanced sentences that characterize her essays. Her favorite pets are cats.

I SHOULD like to call attention, says Prof. Edward S. Holden in the Forum, to the fact that the history of the great telescopes at Mount Hamilton and at Washington will serve to lay away finally a widely published opinion which we used to hear repeated every few weeks—namely, that great telescopes are of little use. The work of these two great telescopes (not to speak of many others) has conclusively shown their great superiority over less powerful instruments in every field of astronomy, in the observations of planets, nebulae, stars, comets, satellites, in spectroscopy, and also in those departments of astronomical photography for which they are adapted. Smaller instruments have their appropriate fields, and in some of these they will always be more convenient than larger ones. But the great telescope, when properly used, is and will always be pre-eminently the proof is easy to give, and I trust that we shall not hear any more idle detractors of the work of our great instrument makers, the Clarks, or of their European rivals.

THE Prison Trusty is the name of a paper published at the State penitentiary, Lansing, Kansas. Its motto is "The Pen is mightier than the Sword." It contains articles written mostly by inmates of the prison on a number of subjects, such as, Sunday at the World's Fair, Tennyson Dead, etc. It shows considerable literary ability and its views are progressive. There are no doubt many persons in Lansing penitentiary higher intellectually and morally than a great number outside of all prisons. Anyhow this little paper is worthy of encouragement. The price is \$1.00 a year. Trusty Publishing Co., Lansing, Kansas.

THE American Ornithologists' Union at its last Congress held in Washington this month unanimously elected Dr. Elliott Coues (one of its founders in 1883 and Vice-president 1883-1889) President to succeed Dr. D. G. Elliott who retired from the office with the gratifying knowledge, he said, that the Union was in a most excellent condition. Dr. Coues won distinction years ago by his thorough and admirable works on ornithology, such as "Key to American Birds," "Field Ornithology," "Birds of the Colorado Valley," "Ornithological Bibliography," "New England Bird Life," etc., etc. The honors of science come only by patient and laborious work and they are richly deserved by those who receive them.

UNITARIANISM is a "system of pale negations," as Emerson calls it, the characteristic of which is good-behavior, respectability, decency, a calm propriety. It is the religion of the "best people," the religion of the "proper sort," the placid and

well to do. It does not take hold of passionate humanity. It has not a warm, expansive, capacious heart. It has not the conscience that goes to the spiritual roots of life. It denotes a reaction from an exaggerated over-strained spiritual condition, and is rather marked by fatigue than energy. This is the reason probably why Unitarianism does not and cannot spread, because it is a local and incidental not a human reaction. Rationalism, on the other hand, is a human reaction, and rationalism has its roots, too, in morality. It grounds itself upon principle.—O. B. Frothingham.

GLEASON, the celebrated horse-tamer, like all true horse-lovers, thinks the horse as made by the Creator is about as perfect in form as is possible to make him, says the Humane Journal. At one of his exhibitions a plump muscular horse was turned into the ring. It was a pretty animal, all but the tail, which had been bobbed off after the style so much affected by brainless dandies. Pointing his finger pityingly at the animal, the professor said: "There is as pretty an animal of his class as can be found—if he was all there. I hope there will come a time when the legislature of the State of New York, and, for that matter, of every State in the union, will pass a law making it a penal offense for any one to disfigure his horse in this most brutal way. It pleases, perhaps, about a couple of hundred Anglomaniacs who drive in Central Park, and displeases the humane and patriotic sentiment of 60,000,000 of the American people."

S. R. LISK writes from Peoria Ill.: Nearly forty years ago I attended a course of lectures given by Joel Tiffany in New York City. Since then his name has been familiar to me, but there have been years at a time during which I have not seen his name in print nor heard aught of him. I was glad to see his picture and some of his writings again in THE JOURNAL. I can see resemblance in the picture as I remembered him, but perhaps I should not have recognized him had his name not been given.

LIGHT (London) for November 5th is a memorial number which contains portraits of W. Stainton Moses with appropriate articles including letters from Mrs. Stanhope Speer, Charlton Templeton Speer, F. W. Percival, Mrs. A. J. Penny and others with full reports of speeches by E. Dawson Rogers, A. A. Watts, Rev. J. Page Hopps, W. Stewart Ross ("Saladin"), William Pace and others. It is an extremely interesting number.

MRS. E. T. STANSELL has removed from 1470 Michigan avenue to Room 622, Sherman House. She will be pleased to see her friends. She has had excellent success in healing the sick and in psychometric readings since she came to Chicago.

MRS. EMMA NICKERSON WARNE is now located at 1355 Wabash avenue, 2nd flat, where she is devoting her time to magnetic and psychometric work and will be pleased to see her friends.


CHARLES BONNET, a Swiss naturalist (1720-93), wrote, "I believe that science will one day discover the spirit-body probably formed of elements of ether and light."

CHAVEE, a French chemist, said, "We contravene no known law of chemistry or physics in admitting the existence of an ethereal or electro-luminous organization."

THE JOURNAL will soon publish a series of valuable papers giving a critical history of hypnotism by Arthur Howton, who has made the subject one of special study.

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 This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well-known in every field of reform, and an earnest, consistent Spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended.
 "It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of ancient and modern proof of the higher aspects of the God idea in history. The closing chapter on Intuition, gives some remarkable facts."—*Detroit Post and Tribune.*
 12mo, cloth, 144 pages. Price 50 cents; postage, cents.

Progress From Poverty.
 A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade. "It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery than is done by quoting from three or four journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was."—*New York Tribune.*
 Price, cloth, 50 cents; paper, 25 cents.
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WHEN WE HAVE COME TO DEATH'S END OF THE WAY.
 BY EDWIN R. CHAMPLIN.
 When we have come to death's end of the way,
 How strange grows life, where we had hopes to stay!
 How short the journey, and how little done!
 How far the hope that, like the rising sun,
 Seemed near, but farther, farther rose with day,
 And, to the heart, of all hopes nearest lay!
 O can it be death makes a better end,
 And no sweet dream, but that doth quite transcend?
 If we might hear their voices sweet and strong
 Who died ere life grew wearisomely long,
 They would assure us; but every grave is still,
 And night-birds' voices o'er the lonely hill
 Are dear because we live, like them, and feel
 A kinship that no far-off heavens reveal.
 So, while life's blood through sunshine takes its way,
 How strange seems death, when we had hoped to stay.
 FALL RIVER, MASS.

MARRIAGE.
 BY W. A. CRAW.
 The wandering ghosts of last year's flowers,
 Wending earthward, kissed the dying rocks,
 Whispering sweet love-words to their crystal atoms,
 Bidding them come up higher for spring time nuptials.
 So the lordly forests and lonesome rocks arise,
 The springing grasses, the humble herbs of healing,
 And all the sun-born children of hill and meadow,
 In flowering marriage robes of woven sunlight,
 Immortal love, binding together lower and higher
 In marriage of such strange diversities of matter,
 Perennial outcome of God's law of helpfulness,
 The infinite and strong desire of Being
 In its incompleteness for life's rich fullness,
 The right-hand grasp of souls sex-counterpart
 Climbing together toward infinite heights of God's perfection.

ABRAHAM LINCOLN
 When leaving his home at Springfield, Ill., to be inaugurated President of the United States, made a farewell address to his old friends and neighbors, in which he said, "Neighbors give your boys a chance."
 These words come with as much force to-day as they did thirty years ago.
 How give them this chance?
 Up in the Northwest is a great empire waiting for young and sturdy fellows to come and develop it and "grow up with the country." All over this broad land are the young fellows, the boys that Lincoln referred to, seeking to better their condition and get on in life.
 Here is their chance!
 The country referred to lies along the Northern Pacific R. R. Here you can find pretty much anything you want. In Minnesota, and in the Red River Valley of North Dakota, the finest of prairie lands fitted for wheat and grain, or as well for diversified farming. In Western North Dakota, and Montana, are stock ranges limitless in extent, clothed with the most nutritious of grasses.
 If a fruit farming region is wanted there is the whole State of Washington to select from.

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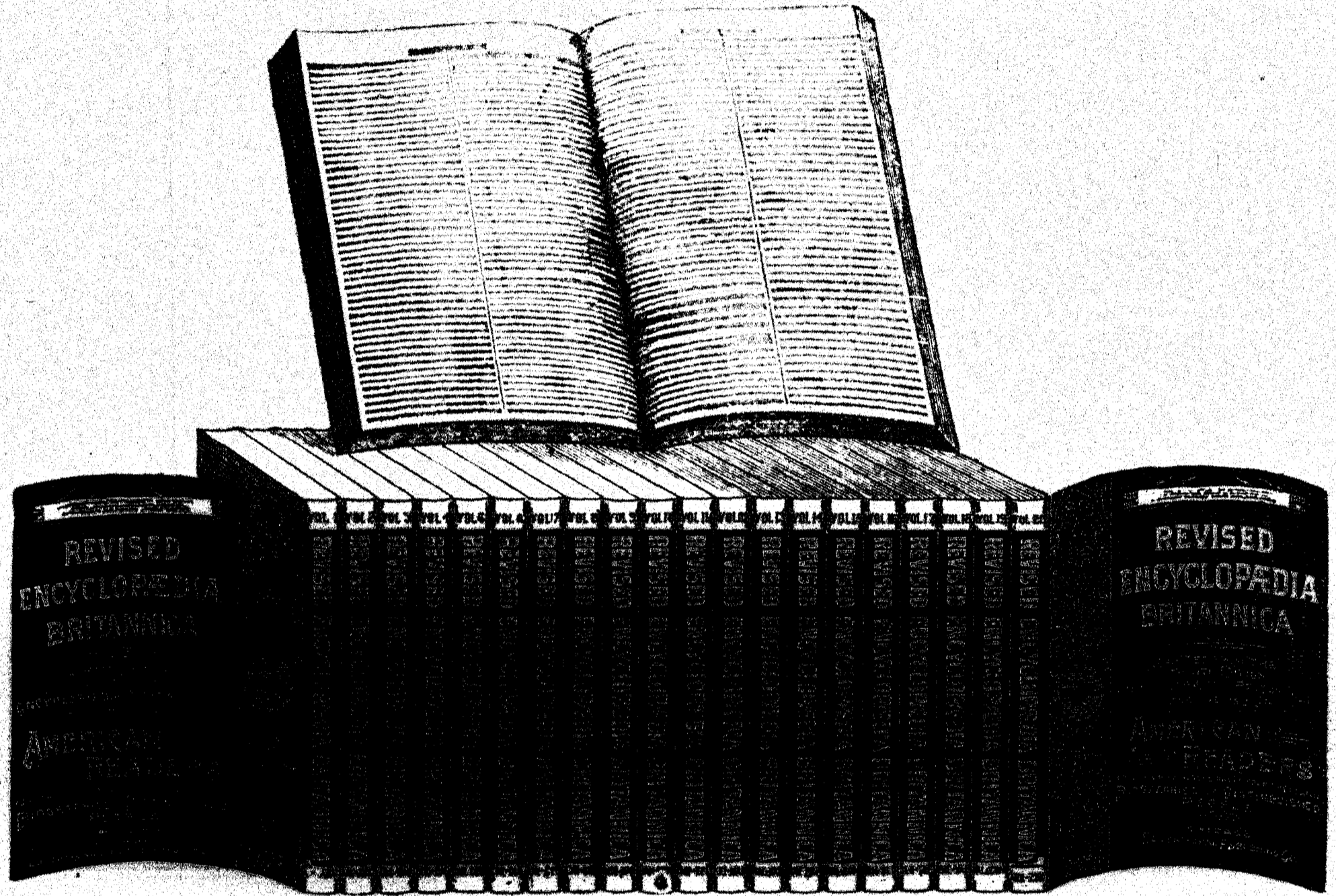
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