

RELIGIO THE PHILOSOPHICAL JOURNAL

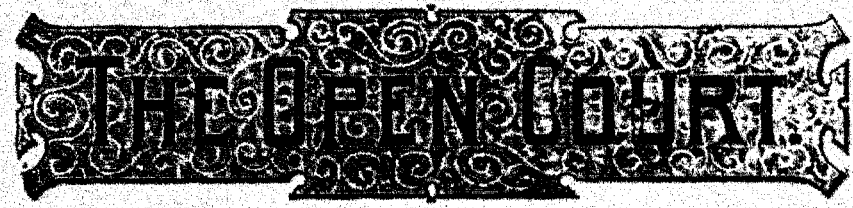
TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING.

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THE STORY OF A SOUL.

By CARL BURELL.

'Twas on the lonely mountain, at midnight's solemn hour
When silence ruled the solitude with its supremest power:
The full moon in its glory shed fullest radiance down
Upon the quiet valley and the distant sleeping town:
The gray old rocks stood sentinels, each at his lonely post
Like petrified grim image of some weird old wizard's
ghost:

'Twas then that nameless spirit of the speechless solitude
Spoke to my lonely spirit with an awful fear imbued,
Spoke to me through the silence which pervaded the
great whole,
And told me this strange legend—The story of a soul.

'Twas in the highest heaven near the Eternal One
The glory of whose presence by far outshone the sun.
That a bright shining angel who had grown discontent,
Down to this world of misery by God's decree was sent:
But e'er she came from heaven down through the realms
of blue.

This strange decree went forth also: She must be cut in
two.

And as two earthly mortals live out life's varied whole,
Yet after all she still would be but just one single soul.

One part a baby-boy in want and sorrow born
Whose mother died e'er his first year and left him quite
forlorn.

And in sore poverty and need he fought 'gainst fearful
odds

Till by his faithfulness he won the favor of the gods,
And Genius helped him sing the songs which rang through
time and space

To be repeated just as long as there's a human race.

When he was scarcely five years old on a brief summer's
day

Out in the field in the tall grass in thoughtful mood he
lay.

There came a sweet, wild harmony as of an angel's song
Which lasted but a moment then the breeze bore it along:
But 'twas so sweet, so beautiful, he waited long in vain
To hear the sweet wild harmony if it should come again:
But what it was he could not tell for how could he e'er
know

It was his other part passed him as she came here below:
For on that very moment on that bright summer's day.

A lovely little girl was born a hundred miles away:
An only child; the mother's joy, the father's hope and
pride.

And aught that wealth or love could give to her was ne'er
denied.

In twenty years by Fate's decree, these two together came
And each was to the other drawn by power quite the
same:

But neither knew just what it was and neither under-
stood

Just what it meant or whether it would bring them ill or
good.

They knew they loved each other, flushed cheeks and
throbbing heart

Told all that needed to be told; but yet they had to part,
For he as yet had not quite won the favor of the gods
But struggled still in want and need against most fearful
odds.

He went his way and struggled on and won—must he
confessed—

Enough of fame and wealth and power but none of hap-
piness;

He would have given all he had and as much more beside
To be back with the one he loved, with her his loving
bride;

And she, with all that wealth could give or friendship
kind could mete

Found life at worst or life at best to her was incomplete:
For when her memory brought back the pleasant past
anew

She thought of one who called her once "his beautiful,
good and true."

Again she saw his strange dark eyes so full of joy or
pain.

She would have given all she had to call him back again.

Though we cannot call back the past, some things
themselves repeat.

And Fate so willed in twenty years these two again
should meet:

But twenty years had wrought a change, a wondrous
change indeed.

Now he had wealth and fame and power; she was in
want and need:

But love alone had never changed, warm hearts cannot
grow cold.

The flushed cheek and throbbing heart the same old
story told:

And now she understood as well as he just what it
meant.

And power which drew them each to each was truly
heaven sent.

And as he held her in his arms and kissed her bright-
flushed cheek.

Then in the silence came to them (for neither cared to
speak).

The same sweet harmony that came to him that sum-
mer's morn

When he lay in the grass and mused the day that she
was born.

Now sweeter, sweeter grew the chords, thrilling the very
whole.

Till they both fully understood they truly were one soul;
And while they lived the harmony grew sweeter day by
day

For never from the other's side did either go astray:
But by and by they left this earth when God the message
sent.

And once more one, forever one, in heaven she was con-
tent.

Up from the sleeping valley the night-mists crept so
slow.

Till through the haze the setting moon shone with a
spectral glow:

Until the gray rock-sentinels, wrapped in a misty pall,
Left to the solemn silence, sole mastery of all;

Till twilight as a herald fore-told the coming day,
And song-birds with their matins drove silence, grim,
away.

But in the morning twilight, strange feelings e'er he
stole

While thinking of that silence and its story of a soul.

"THE WOMAN IN WHITE."

By THE AUTHOR OF "THE CHURCH REPUBLIC."

I.

As to who or what was the daemon of Socrates has
been and now is one of the vexed questions over
which scholars—and theologians as well, scholastic
or otherwise—have puzzled their dear brains. A
singular, recent circumstance led the writer to look up
the "authorities" on the subject; with what results
the sequel will show; whether conclusively or not
must abide by the reader's good judgment.

It is well known that during the life of Socrates,
by report, the friends and followers of the philoso-
pher were in total ignorance of its real character.
Timarchus went so far as to ask the Trophonian ora-
cle regarding it, but retired from the "circle" with
the bliss of ignorance for his pains. Simmias, in
turn, plied Socrates direct as to what constituted his
divinity, and failed to elicit any satisfactory infor-
mation.

Carus, however, in his "History of Psychology" in
substance remarks that Socrates himself could not
form a clear idea as to the nature of his daemon,
however clear-headed he might have been in matters
in general. It is amusing to note the difference of
opinion at this point. Plutarch, for instance, made it
"a mere divination from sneezing." Tertullian,
one of the church fathers, styles it "in very truth, a
devil." Plessing in his "Osiris and Socrates" makes
the daemon a fiction.

Coming to later authors, as of old we find obtain-
ing variant conjectures regarding this shy, silent at
times, god of Socrates. Dr. Charles Anthon believes
it to have been "perhaps, nothing more than a strong
presentiment, which, being directed by an accurate
knowledge of things, led him to form his conclusions
from cause to effect by analogy without his being
perfectly conscious of the process." Professor Max
Müller in connoting the difference of "consciousness"
and conscience as embraced in the one term "syneidesis,"
the Greek word for consciousness, says: "Soc-
rates did not use the word 'syneidesis'—as meaning
conscience—but when he spoke of the 'daemon,'
the spirit within him, he meant the same thing,
though he called it by a higher name, a name that
comes very near what the early Christians meant by
the Holy Ghost."

Professor Tyler of Amherst makes the daemon to
be "very nearly that same divine teaching and guid-
ance which good men in every age have believed to
be communicated to themselves and to all who seek it
by prayer and in the use of proper means—partly
within the soul and yet not from within but from
above—partly by outward signs, omens, oracles,
dreams and visions," for it is to be remembered that
"Socrates was a notorious dreamer of dreams or seer
of visions, and a full believer in their divine signifi-
cance."

Professor Holmer of the University of Virginia,
and a highly esteemed authority, observes: "There is
a curious psychological phenomenon rarely noted be-
cause of infrequent occurrence and less frequently
subjected to critical observation, which merits grave
estimation in this connection. A mind and nature
quick, earnest, comprehensive and impressible—with

unusual faculties of intuition—fervently occupied with any serious moral or intellectual pursuit, has visions of the day, which have elsewhere their rising, and spring neither from the reason nor the volition; hears voices in the silence which others never hear; has sudden convictions which descend upon him without logical inducement or antecedent evidence; has firm assurances which rest upon inexplicable faith; and is lead reverently to presume that it is the Lord which giveth him understanding' by an immediate revelation. Of such men was Socrates."

And no less wisely does Mr. B. F. Underwood address himself to the mysterious daemon in the following: "The hearing of voices' is a phenomenon which has been noted in every age, and one which has played an important part in the religious history of man; exerting no small influence in the formation and progress of religious beliefs. Not infrequently the voices have been, in thought and moral tone, above the normal level of those who have heard them. Some have heard them from infancy all through their lives, and in adversity or danger more distinctly than at other times. The utterances have been words of warning, of monition, of instruction. . . . The person automatically, as it were, hears a voice which he comes to know by experience expresses a higher wisdom than he is conscious of possessing. By such a monitory voice was Socrates, the wisest man of the ancient world, guided in the affairs of life."

"Were his words and acts," continues the writer, "those of a man insane? Is it not more reasonable to believe that his 'daemon' represented a higher intellectual and moral plane than that of the conscious life which was guided and directed by the mysterious voice which he obeyed and always wisely, even in the face of physical death?"

"When it is considered," the author concludes, "that in the life of Socrates were periods of 'immobility frequently lasting for hours, and once, as reported, for a consecutive day and night, when he was inaccessible to any outward stimulus, and remained fixed as in a deep contemplation,' and this without any suggestion of epilepsy or previous hysterical disturbance, the connection is increased that the monitory voice and the monitory silence came from a supernormal source. If from his own sub-conscious nature, as it seems to me probable, what an unexplored and unknown domain of being is implied, in apposition to all materialistic theories of the human mind."

We have quoted the above from Mr. Underwood's able paper in the last number of *The Psychical Review*, and with it must close our own paper for the present.

PSYCHICAL STUDIES—I.

BY HESTER M. POOLE.

In these latter days the world is flooded with literature upon metaphysical and spiritual topics, good, bad and indifferent. Yet the editor of *THE JOURNAL* asks me to swell the volume by contributing my views upon subjects of the greatest moment. No tribunal have we except that of reason. To that, which is only another name for intuition, when both are rightly viewed, I continually appeal.

As one who during thirty years have absorbingly studied the realm of hidden forces, I trust that I have here and there gathered a diamond from the shore of that infinite ocean over which our barks sail toward the center of life and light. Only a few, but they are priceless. As I would fain share their imperishable brilliancy with others, let me modestly spread a few of them before the readers. If mine, good friends, are paste, then shall they be discarded. . . .

In judging of social and spiritual evolution one has to compare centuries instead of months. It is too brief a time to go back even twenty-five years, yet what growth in public sentiment has taken place during that period! Even within the month has Dr. McGlynn received the sanction of the pope to preach doctrines which greatly modify the attitude of the Catholic church in America. Iron-clad Presbyterianism allows Dr. Briggs to use his reason and apply

the higher criticism to the Bible. If carried to its logical ultimate, this criticism will prove the destruction of the Calvinistic creed. More than this to the multitude, it has become a fad to attend meetings of psychical societies. W. T. Stead of the *Review of Reviews* publishes pamphlets upon "Real Ghost Stories," which are perused by hundreds of thousands of readers upon two continents. Further than that, he believes the reality of inter-communion between two worlds will be soon scientifically demonstrated, a belief in which is shared by some of the foremost of English scientists. One can scarce take up a newspaper or periodical without perusing some strange narrative about premonitions, haunted houses, clair-audience and clairvoyance. *The Arena*, a first-class magazine, boldly publishes such stories upon the least possible authority. An American Psychical Society embraces among its members some of the more noted liberal clergymen of the East. It is in the air, it is inescapable. Truly 'the world do move!'"

In private conversations with people interested in the hidden forces of nature, I find with universal growing interest, much that is indefinite and confused in belief. There is a general hunger to get at first principles.

Now in this present writing, dear *JOURNAL*, let me disclaim dogmatism. I only wish to put forth what after long experience and study, seems to me true. Let us try all things and hold fast to that which most strongly appeals to that principle of justice which is innate in all. Of the two wings of progress, intuition and reason, by temperament I belong with the former, yet would I submit the instantaneous decisions of the one to the judgment of the other. One flies, the other plods. Both "get there" the same.

Why? What? Whence? Wherefore? Where? is continually asked concerning spirit.

Over us, through us, beyond us, leaving the shores of the farthest universe, sweeps the illimitable ocean of spirit in which we live, move and have our being. Theologians limit this omnipresent spirit to a person and to the outbreathings of that person "whom they call God and know no more." He is made a holy Jove, subject to all human passions, or he is the refined fetich of creeder days. The universal pulsating ocean of spirit throbbing with love, incarnating itself in myriad forms which play their parts then sink into the elements to be used in other incarnations, each finer than its predecessor—this is to the theologian unthinkable. Right here let me say that by the word "incarnation" is not meant the theosophical use of that overworked quadrisyllable. It is merely the use of matter by spirit, toward finer and still finer issues. When in its finest and ultimate incarnation in man, spirit can and generally does become an organic, individualized immortal entity.

Toward this end have the ages wrought. For it have all phenomena appeared then sank into oblivion. Spirit turns the potter's wheel by means of which all coarser forms of life are ground and ground. In the language of Fiske, "The universe is not a machine but an organism, with an indwelling principle of life. It was not made, but it has grown." Reverently do I write of this spirit in which all are one. It is the "one soul," which makes all communication between persons possible the "Wine of God," the divine energy the underlying cause of all things. And every struggle, every experience, every aspiration only sweeps us nearer and still nearer the source from whence we came. In it we float as the fish within the ocean, yea, still more intimate than that, it is the best of the heart, the star within the brain, the life of life, the love of love. In this thought there is a grandeur and beauty in which the heart loses itself with adoration and awe. And is this spirit something or nothing? Is it substance or shadow?

It is substance or essence, but not therefore what men term matter. That is only crude, cooled, condensed, congealed spirit. Spirit is made up of elements or principles. These are intelligent, impersonal, perfect, intuitive. In all human beings these elementary principles are identical in substance, though differing in combination or organization. One has more love than wisdom, another larger lan-

guage, another music and still another mathematics. All principles are inherent in all immortal persons, though many, during life-time, are latent or are but slightly developed. In the region of pure spirit there can be no progress. It is all we can know of deity. Progress is found in form, not in essence; in facts, not in principles; in thoughts, sentiments, will, judgments, not in indwelling and underlying ideas or principles. So far are we from the perfect expression of these essences that it will probably take an eternity to comprehend them.

"Ah," says some reader "this is pantheism." Not exactly I reply. "Space is too brief to explain all I would say. Yet here let us see what Heine says of his great contemporary Goethe: 'To his pantheistic philosophy we may describe his indifferentism. It is sad but true. If all is God it matters not how little we employ ourselves, whether with clouds or with antiques, whether with folk-songs or the anatomy of apes, whether with human beings or puppets. But herein lies the fallacy. All is not God, but God is all. God does not manifest himself equally in all things but in different degrees and more or less in different things and each is impelled by a natural instinct to aspire to a higher degree of the divine. That is the great law of natural progress. The recognition of this law is diametrically opposed to indifferentism and teaches progress by means of self-sacrifice.'" But we must dwell no longer on these subjects. The innermost of man, the eternally flowing wine of that deep fountain which occasionally bubbles to the surface, is at the depth of the "subliminal consciousness" of the scientist. It may be the third or it may be the thirteenth. Thus it is which is the source of all inspiration. Because of it only is revelation possible. But obedience to its strong attraction to the center of things, the divine sun, do we aspire for more love, beauty, joy, wisdom, peace and purity; contained within its depths are all truth and all wisdom. It is the divine spark, the God in each human bosom, the ultimate tribunal, we can "grow in spirit,"—inspiring thought—through aspiration and honest striving to act from our highest conceptions of right.

HOW JESUS CAME FROM ABOVE.

BY REV. T. ERNEST ALLEN.

Humanity has laid the emphasis in the right place in giving to its spiritual leaders the brightest place in its esteem. So commanding is the place of religion in life, so situated is it upon the very Mississippi of inspiration, intelligence, power and all that can make for the betterment of man—upon the all-potent, all-developing stream which flows from God into the souls of men, that to place any other interest above it, would be to misread the plainest indications as to the relations between the many elements which enter into our lives.

The thought, seek first the kingdom of God and all things shall be added, is no exaggeration. For, in a community so unfolded that any considerable number were able to do this, there would be found the faith and strength and wisdom by which its members, cooperating with the workings of the Divine Spirit, would produce with ease and distribute to the mutual advantage of all parts of the social organism, everything needful. The justice, then, of placing our spiritual leaders at the apex of the pyramid of the benefactors of humanity, is evident.

Above the level of our common life, there is a great reservoir of love, wisdom and power. We all live in it and are conscious in different degrees of the fact and of its effects upon us. Consider a beam of white light. It falls upon a stained glass window in a church and here it paints the floor red, there blue and in another spot green. The light is the same in each case, but the medium is different and so the effects are not the same. The stone pillar upon which the light strikes is opaque and so casts a shadow. Men seem to me to be, like the glass, mediums through whom the light shines. Some approach the finest quality of glass or those gems which most perfectly transmit light, others are partially transparent and yet others are almost or quite opaque, though having stored

within the possibility of becoming more sensitive and better conductors of light.

Did it ever occur to you that, so far as we know, the only way in which we are connected with the world about us is through the operation of forces to which we are sensitive? The white light of the sun falls upon nature and the products of the art of man and is so acted upon and reflected that it conveys to the mind finally the idea of the different colors and infinite variety of tints with which we are acquainted. The tympanum of your ear is like in office and much the same in structure as the diaphragm of a telephone or a phonograph and it is to the vibration of material atoms, set in motion by various means and in countless ways, that we owe our presence in a universe of sound. By analogy, we are justified in inferring that the means of communion which lie beyond the physical senses are made possible by the action of forces which fall upon a sensitive organism and in our days data is being accumulated which tends to prove this, nay, which, in the judgment of some acute thinkers, has already proved it, by experiments in what has been called telepathy, or the transmission of thought without the use of the five senses.

It is thus that I look upon Jesus, as a finely attuned, sensitive instrument. I do not believe that it is a sufficient explanation to say of him that he spent much time among the Jewish doctors and that he then, in the laboratory of his own thought, worked over the materials they had given him and that as the result of this process his teachings emerged! No, the process was far different. He went to a higher, wiser and purer source. Yearning for truth which could save men, which could make each one a more perfect instrument for the manifestations of the divine mind, he turned aside from the disputes of those who treasured the letter and, in solitude, baring his soul to the forces which ever stream from the great fount through holy messengers and the spirits of just men made perfect, he was instructed and prepared for his work. Look at a phonograph, see the battery, the motor, the governor, the revolving cylinder and all the other parts and tell me what is the most essential thing connected with it? Is it not the voice or music which proceeds from it? Are not all the details in construction but means to the one end of producing the speech or the music? So, when Jesus says, I am from above, what does he mean? I do not think his intention is to claim an origin for his material and spiritual being different from that of the men about him. I think, rather, that he recognized that the I in the best sense, the I most worthy of being reproduced in the hearts and minds of others, the I which he was most anxious should effect others—that this upper stratum of his being was not really himself, but something that truly and consciously to himself did come from above. There was Jesus, the electric conductor, as it were, and the higher Jesus which, like the lightning, was discharged. The essential color of his personality was given by what he received, therefore he could say, "I came from above."

There is outside of man, I believe, love, wisdom and power, more exalted than ever has been manifested by any man upon earth. The true prophet is the lightning-rod who conducts some of it down to our level. He may also be said to transform. The blind man does not recognize the play of electric force when you light your room by means of it, but convert the energy into heat and his sensitive nerves will detect it. So are most men comparatively blind spiritually; but the prophet, open-eyed, sees the light, changes it into forms perceptible to us and we call it revelation.

Along with the prophet's message usually comes an intense conviction of the truth of what he utters. In science, while our methods of instruction are by no means perfect, we have in a general way a pretty clear idea of how an inquirer can be led up step by step to where, as a rule, he will be satisfied as to the truth of a particular teaching. In religion, however, the process by which the devotee can put himself in the place of the prophet and have his conviction strengthened by first-hand experience, seems not to be, with our present knowledge, equally at our command.

Nevertheless, without doubt, it is as definite and certain in the one case as in the other. At all times the majority of people need to be led. Nay, what are the prophets themselves, the leaders, but men who are led by a higher intelligence? Their conviction is the source of their power. They have the faculty of inspiring faith in others and because the people have faith in individual prophets, they accept their teachings. Jesus possessed much of this power and to this and the "wonders" he performed—effects which, so far as genuine, conform to law—to these chiefly, we must attribute his success in shaping a little nucleus of apostles and believers destined later to multiply enormously as the centuries rolled past.

It is sometimes said that the truths of science are positive while those of religion are not, and with this statement is frequently coupled the implication that upon this account the latter are of but little or doubtful value. In answer to this it may be said that they are not and cannot be mutually exclusive, that all men need both science and religion. In the second place, the positive character of what are held at a given time to be scientific truths are many times over-estimated. Disregarding this consideration, however, no scientist will deny the vast importance of every link in the chain that can lead to the discovery of new truth and yet here, surely, while certain principles may serve as a guide, the procedure is very far from being invariable. "Few men probably have entertained more false theories," says Jevons, "than Kepler and Faraday; few men have discovered or established truths of greater certainty and importance. Faraday has himself said, that, 'The world little knows how many of the thoughts and theories which have passed through the mind of a scientific investigator, have been crushed in silence and secrecy by his own severe criticism and adverse examination; that in the most successful instances not a tenth of the suggestions, the hopes, the wishes, the preliminary conclusions have been realized.'"

Again it may be said, that some of the truths of religion, even though revealed in the manner described, were doubtless originally suggested by an induction from many facts after the manner of science. The belief in one God is perhaps the grandest induction the human mind has made, and yet if the religionist be asked to verify this belief, he can well say to the scientist, fill up the gaps in human knowledge with your positive science and as you add one truth after another you approach the complete verification of what I claim!

No one will dispute that all men desire happiness, that happiness in the social organism demands the harmonious action and reaction of the units composing it, and that in proportion as we love our fellows the relations between these units become more harmonious and, therefore, happier.

In answering the question, "Will the world outgrow the teaching of Jesus?" James Freeman Clarke says in the second volume of his "Ten Great Religions," "In what respect will the world outgrow him? Not in his teaching concerning God, of whom he declares that he is a spirit, and that those who worship him must worship him in spirit and in truth. Higher than this, worship cannot go. With this Jesus connected the doctrine of the unity and supreme goodness of God. Hear, O Israel! the Lord our God is one Lord! There is none good but one, that is God! When you have reached the unity of all things in one supreme being of perfect goodness, it would seem impossible to go higher. In the same way Jesus has posited the highest possible law of ethics when he teaches us to love God and love man. These ideas may be infinitely developed and unfolded, as Christ himself foresaw and foretold. He avoided limiting truths by the letter of his own statements, but declared that the spirit of truth would lead his followers into all truth. . . . Christianity in the past has gone through a long cycle of change; it has altered its type from age to age; taken up and dropped again many beliefs and many practices. It will probably continue to do so, developing more and more into the character of which the life of Jesus is the type." In this passage, we find that Dr. Clarke emphasizes as

the essentials of Christianity the existence and certain attributes of God and love to God and man, and of these the being and nature of God, as already pointed out, are very strongly suggested if not proven by considerations drawn from the phenomenal universe, while love to man is seen to be necessary when we reflect upon the conditions which render a happy state of society possible.

If man's knowledge of the universe were exhaustive, there would be less scope for faith, and religion might, perhaps, rightly be classed among the exact sciences, but as thus is far from being the case now, as we cannot foresee the time when it will be, and as man persistently struggles to satisfy his desires and to obtain happiness; in the absence of such positive knowledge, he is forced to adopt and act upon such theories of the nature of God and his relation to men, as most commend themselves as likely to realize his aims. Hence it follows that religion has a permanent position in human life which science is powerless to dislodge.

After a study of the principal religions of the world, Dr. Clarke gives as the reasons why Christianity is superior to all others:

1. That Christianity alone now keeps alive a steadily advancing civilization.
2. It does this because of the breadth and universality of the convictions which inspire it.
3. It derived these from the faith and inspiration of its founder.
4. Christianity does not differ from other religions in being alone true while they are false, but in possessing the whole of which they possess parts."

When we think of God, perfect in love, wisdom and power upon the one hand, and humanity upon the other, it can readily be seen that what is needed is that his spirit should completely possess every one of his children. And this process, it seems to me, is gradually going on. While the modern world may not in all particulars equal the ancient civilizations, yet I believe that two thousand years have brought to humanity a growth, which, if fairly estimated in all that pertains to life, has lifted humanity up to a higher average level than in any century since man first appeared upon our globe. I believe, too, that this process will go forward for centuries, that even great political revelations, should they come, though they seem at the time subversive of civilization, will in the end be seen to be but the breaking up of the old to make way for something more glorious and more nearly allied to that kingdom of heaven which some day will surely exist upon earth.

In these changes, the gospel of Jesus Christ has played a most important part. What came from above through him has become a vast and powerful institution. It is true that men have failed to appreciate its beauty and simplicity; it is true that their blindness has sewed many a dark and incongruous patch upon the radiant garment of Christianity as revealed in the life and teachings of its founder. But as man continues to develop, as he grows in spirituality, as he realizes more profoundly the depth, harmony and vital relation to existence of the principles enunciated by Jesus, the scales will drop from his eyes and the disfiguring patches will fall away leaving the garment ever more nearly restored to its original beauty.

It is a chief glory of Christianity that Jesus taught that the spirit of truth would lead his followers into all truth. A religion which keeps this thought active, which does not permit it to become so encased in the walls of its structure that it is as if it were not, cannot be outgrown. It is like the constitution of the United States, capable of being adapted to the greatest possible changes in human needs and institutions. If Christianity become fossilized, so that it no longer feeds humanity and leads it forward, if it then be overthrown, the overthrow will be but apparent, this principle will then be released and will build a more glorious Christianity from the ruins of the old. It will be but another case of "The king is dead, long live the king" and the new king will be a better ruler than the old.

We see then the high beneficence of a life like the

"the stature of perfect manhood in the Christ status." Therefore the individual human having been created an ultimate individuality through the instrumentality of the operations of the material and spiritual of the universe and being capable of becoming an immortal personality, by what means must this personality in its absolute completeness be attained? and is it forever within the power of the individual to cause such destiny to become his?

To one studying the history of these creations and the laws begetting these unfoldments, it becomes apparent that there must be that which is equivalent to a specific end and purpose to become accomplished, and toward which all these operations are tending, and that ultimately, such end and purpose will become accomplished. And this end and purpose can be no less than the creation of a kingdom of individuals in which each member when brought to completeness will become perfect in form, perfect in life, in mind, and in character; that is, in the image, and according to the likeness of the Universal Parent."

(To Be Continued.)

A CRITICAL HISTORY OF HYPNOTISM, IMPROPERLY CALLED ANIMAL MAGNETISM.

BY ARTHUR HOWTON

III.

SIC ITUR AD ASTRA.

A. D. 1733. Frederick Antony Mesmer was born at Weil near the point where the Rhine leaves Lake Constance, on the 22nd day of May, 1733. He studied medicine under the celebrated and world renowned masters of the day, Van Swilten and De Haen. He was so proficient in his studies that he won their particular commendation. He took a degree and commenced the practice of medicine. He was a very deep thinker and had a profound knowledge of human nature and his knowledge also of astronomy was not a mean one. The many talents he possessed led him to bring the two together and he thought out a scheme of the influence of the celestial bodies on the health. Here is how he himself explains it: "Fully aware that among the vulgar opinions and creeds of all times, which did not draw their origin from mere feelings of the human heart, there exist but few which are not the remains of an actual and primitively acknowledged truth. I published in 1766 in Vienna my dissertation, 'De Planetarum Influxu,' in which I proved that the celestial bodies, in virtue of the same law, which causes their mutual attraction, exert an influence on animated bodies, and particularly on the nervous system, through the agency of a universal fluid." (Leger). Interested in astrology and the works of the aforementioned men (whose works it was forbidden to read) he imagined as was more or less common in that day (Dalla Porta-Della Fisonomia dell'huomo-Padua 1627) that the stars exerted on beings living on the earth a force. This force first he identified with electricity and afterwards with magnetism, and it was but a short step to suppose that stroking diseased bodies with magnets might by concentrating this force effect a cure. This was where Mesmer showed his originality, viz.: in applying the universal force by means of magnets to the cure of disease.

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viction in the absolute certainty of its action. When Mesmer told Hehl of his discovery he did not mention his secret regarding "expressed will," and it was fortunate for him that he did not or probably today hypnotism would be called Hehlism—for Father Hehl at once published the fact that he had discovered that "magnetic steel bars could cure the most obstinate forms of nervous diseases" and that he had disclosed his discovery to many physicians and particularly to Mesmer.

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Here is an example of the kind of experiments performed by Mesmer at this period: it is reported by that judicious observer the Austrian savant Seifert, who at first treated Mesmer as a charlatan, but who afterward, mainly under the influence of the facts I am about to recount accepted the mesmerizers theory.

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to which the magnetizer had produced convulsions in some epileptics that had been apparently cured by the exorcist Gassner. Mesmer being concealed in a neighboring room and there simply making his finger move in the direction of the patients. Seifert arrived at the castle, newspaper in hand, and finds Mesmer surrounded by gentlemen. He asked him if what the paper said was true, and Mesmer confirmed the story. Then Mesmer was asked to give experimental proof of action through a wall. At first he refused, but the company urged him so hard—not without a purpose—that finally he accepted the test. From among the most sensitive of his patients he selected a young Jew, suffering from disease of the chest. He placed him in a room separated from the side drawing-room, in which the experiment was to be made, by a wall two and one-half feet thick. Under these conditions the experiment could not be altogether conclusive, as the subject looked for an experiment of some sort; but it is interesting because of the peculiar circumstances that we will recount presently.

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(To Be Continued.)

At the beginning of the new year, Mrs. Nellie J. T. Brigham gave a lecture in Boston in which she clearly pointed out the difference between mere belief in spirit manifestations and that pure and elevated condition of mind which belongs to the spiritual life. She said: You ask, "Is it a good thing to be a Spiritualist unless we are spiritually minded?" No. A man may believe that after death the spirit lives on, and yet not be a Spiritualist. He may receive all the phenomena of Spiritualism, and say he knows that all the manifestations are real, and yet his life may not be spiritual: he is standing in the vestibule, but has not entered the temple of spiritual knowledge. We do not undervalue the phenomena, but they are only grand and beautiful as they lead to higher spiritual unfoldment in the life of the believer. Spirits come to us first to assure us that they have passed the change called death, and second to help us and raise us above the errors of the old theology, and fit us for the grand future that awaits us upon the other side. The old year has passed away, the new year has dawned upon us, and we should enter upon its duties with a full determination to relieve suffering humanity, and make the world better. To your own, and to those who are not your own, go forth to forget and forgive, giving the kind word everywhere.

WRITES Hon. Sidney Dean in the Banner of Light: The secular press of this country received last week, through a cablegram from London (Eng.), the synopsis of an interview with W. T. Stead, the veteran editor of Review of Reviews, which was published in the Morning Chronicle, and in which Mr. Stead gives it as his conviction "that before many months the immortality of the soul and the possibility of communication with the dead will be established by indubitable scientific proofs." This announcement appeared in the secular press of the country, under the caption "Communication with the Dead." Talk of "carrying coals to Newcastle!" Scientists long since established, "by indubitable proofs," the fact of communication with exanimate persons whom the world calls dead, and of their natural, conscious, active existence in their spheres of being, whither they went upon release from the mortal. Their immortality, or never-ending existence, has not been established by science, and we doubt whether the methods of science are equal to the solution of that problem. The moral reasoning, enforced by the statements and reasonings of those who have returned, is, to our mind, conclusive touching that question, and eminently satisfactory.

"the stature of perfect manhood in the Christ status." Therefore the individual human having been created an ultimate individuality through the instrumentality of the operations of the material and spiritual of the universe and being capable of becoming an immortal personality, by what means must this personality in its absolute completeness be attained? and is it forever within the power of the individual to cause such destiny to become his?

To one studying the history of these creations and the laws begetting these unfoldments, it becomes apparent that there must be that which is equivalent to a specific end and purpose to become accomplished, and toward which all these operations are tending, and that ultimately, such end and purpose will become accomplished. And this end and purpose can be no less than the creation of a kingdom of individuals in which each member when brought to completeness will become perfect in form, perfect in life, in mind, and in character; that is, "in the image, and according to the likeness of the Universal Parent."

(To Be Continued.)

A CRITICAL HISTORY OF HYPNOTISM, IMPROPERLY CALLED ANIMAL MAGNETISM.

By ARTHUR HOWTON

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SPIRITUALISM AND DIABOLISM.

A Catholic friend has sent us two volumes, "Triumph of the Blessed Sacrament or History of Nicola Aubry," by Rev. Michael Müller and "The Devil: Does he Exist and what does he Do?" by Father Delaporte, Doctor of Theology and Professor of Dogma in the Faculty of Bordeaux.

The object of these books is to prove diabolism in connection with Spiritualism. They are valuable to us only as admitting the phenomena of Spiritualism. Says the Rev. Müller, "To deny the reality of all the alleged spiritual manifestations is to discredit all human testimony, and to regard them all as jugglery as the result of trickery, is equally absurd. No one who reflects a little will pretend to say so many thousands and even millions of Spiritualists, among whom are numbers of men and women noted for their intelligence and honesty, no one, I say, will pretend that all these are only playing tricks upon one another. Tell me, in the name of sound reason, what object could all these fathers and mothers, brothers and sisters, friends and relatives have in thus deceiving one another and pretending to have communications from the spirits, if they really have none. Those who can swallow such an absurdity are certainly far more weak-minded and credulous than those who believe in the reality of spirit manifestations."

The author admits that there is a great deal of jugglery and trickery in so-called spiritual manifestations and that there is much that can be explained on mundane principles, much which proceeds from the morbid and abnormal affections of human nature from imagination or hallucination, but that "there still remains a great deal that can be explained only by admitting the interference of superhuman and intelligent powers. Some try to explain the phenomena of Spiritualism by attributing them all to animal magnetism or to a force which they call odd or odyllic force, but what odyllic force means they are unable to say, and so with this newly coined word they seek to cover their ignorance." This work was written in 1872, when the words odd and odyllic were in more common use than they are to-day. This writer says that if he did not know from revelation that devils exist, he would be convinced of the various manifestations of Spiritualism. Knowing from revelation that the very air swarms with evil spirits, he finds therein the natural explanation of the spirit manifestations and traces them to that source.

The main difficulty which Catholics have to ascribing phenomena to good spirits is the fact that they almost invariably call in question the truth of some of the teachings of the Catholic church, not recognizing her authority as binding or conclusive. Moreover, the writer thinks that the character of the manifestations and the behavior of spirits in the presence of the priests, decide against their being good spirits: Then he finds in the principles and morals of Spiritualists and the painful consequences of Spiritualism additional objections to it; but really, if the teachings of Spiritualism be true, if the millions who die, passing from this life to the next, in substantially the same condition in which they existed here, the variety and even the contradictory character of the communications are just what should be expected. As for the principles and morals of Spiritualists, certainly judged by reason, they are not inferior to those of any of the adherent's religious systems. Any denomination might be condemned judged by the preaching or the lives of some of its members. Spiritualism should be considered with reference to its philosophical teachings, as presented in its best works, as well as its inferior ones, and it should also be judged by the lives of the large and increasing class of men and women of irreproachable character, as well as by those whose erraticisms or weaknesses have brought reproach upon it.

Father Delaporte has no doubt whatever of the existence of spirits that manifest themselves. The proofs are such as to convince him of this, but he says that they are evil spirits and that their skill consists in wrapping up the poison in the sugar-plum. He says that modern spirits in case of need extol the

gospel like Jean Jacques, justice like Proudhon, purity of heart like George Sand, and even Catholicism like Renan. "Thereupon he says honest souls, too loyal to believe any perfidy, and on the other hand sufficiently well satisfied, unknown to themselves, to meet a religion entirely new, much less frightful and much more accommodating in its morality than old Catholicity, gives those spirits a confidence which may lead to the abyss." He says that in remote times, devils made use of practices just the same as those now witnessed.

This writer admits that "good angels also have placed themselves in communication with men; but in other condition. It was surely under the human form, sometimes under symbolic form. Among the Jews, by special favor, they answered in the name of God when interrogated by the priests in the holy place." St. Peter appears to Attila and frightens him. St. Aloysius Gonzagua appears to St. Catherine in the splendor of celestial glory. The blessed Germaine appears to the Lady of Beauregard and cures her. St. Perpetua sees her brother Dinocrates in the torments of Purgatory, etc.

"Evocation" is not condemned if it be inspired by God and effected in his name. The Roman breviary relates a memorable example thereof on the day of the 7th of May, the Feast of St. Stanislaus, bishop. "Poland had for her king Boleslaus, whom the saint, a new John the Baptist, had deeply offended by publicly reproving notorious misconduct. The prince in a solemn assembly of the kingdom, cited the bishop before him as the wrongful possessor of a small farm, bought in the name of his church. The title deeds were wanting. The witnesses did not dare to speak. Stanislaus promises that within three days he will bring Peter, the original owner of the farm, who was dead three years. The promise is greeted with laughter, as it would be now; but the man of God, after three days of fasting and prayer, orders Peter to rise from his sepulchre. The latter comes to life again follows the bishop to court and before the king and his terror-stricken courtiers, declares that he really sold his field to the bishop and was by him paid the price thereof. He then again slept in the Lord."

Certainly Father Delaporte is not lacking in credulity. If he can believe that Peter rose physically from a state of death, in order to give his testimony and then immediately collapsed again, there is not anything in the claim of modern Spiritualism that should be too great for his unbelief. This writer, like other Catholic writers on the subject, admits the presence and agency of spirits, admits even that good spirits may communicate, but the communications which are not received by the priests or under some kind of priestly conditions, are ascribed to bad spirits or action of his satanic majesty. This writer tells about exorcising spirits, by the use of holy water driving away the devil. For instance, he says, "the use of holy water dates from the first ages of Christianity, since the apostolic constitutions drawn up about the end of the fourth century called it a means of putting the devils to flight. Good Christians always have holy water in their dwelling. They take some at least in the morning when they wake and at night before going to sleep. As for others, they ought to know that if people are not obliged to take holy water, they are obliged to respect the water, like all that the church sanctifies by her benediction." The sign of the cross is another virtue made use of in conflicts with Satan.

This work by Father Delaporte abounds in low superstition, such as is indicated by these quotations, and yet he finds fault with Spiritualism because more of its communications are not sensible. There can be nothing found in the literature of Spiritualism that is more irrational, that is more childishly weak, that offers a greater insult to the understanding than is found in this and similar books written by representatives of the Roman Catholic church; but this must be said, that the teachers and representatives of Catholicism have from the first recognized the fact of spirit agency and if it were not for priestcraft and ecclesiasticism, Spiritualism would probably find very

general acceptance among the mass of Catholic people. Protestantism, which, in most of its forms, is a general protest against Catholic teaching, rejected to a very large extent this essential teaching of the old church, which divested of the superstition connected with it, is now being revived among cultured, thoughtful men and women the world over.

MEDIUMISTIC INVESTIGATORS.

There is a hopeful outlook for the future of Spiritualism when mediumistic persons carefully question the source of their power and seek to find the scientific solution of the vexing problems which the varying phases of psychic phenomena propound to the thinking mind. One such private investigator, R. A. Fuller, Brockton, Mass., recently developed as a writing and drawing medium, writes:

"I am reading such books as I can procure on the subject and find much of interest. In the book by Judge Edmonds and Dr. Dexter I observe that the doctor wrote in a semi-conscious condition, that is he was not aware of the sense of the message until it was read to him. I think that in such a case the result might be more satisfactory to the writer as he could not have my stumbling block in his way; that is, the possibility that my own mind may be carrying on a discussion using my hand as a spokesman instead of my tongue. I have been much interested in the account of the machine used by Dr. Hare in his experiments, as that could have no connection with the mind of the medium since she could not see the message as pointed out on the dial. I think we are on the eve of great revelations, but for myself I fear to follow in the track of the class of people, of which there are so many, who having seen some phenomena they cannot at once explain, immediately swallow all that comes in the name of Spiritualism without pausing to examine or investigate. These may be called spiritualistic ostriches. I find one cannot look too closely into this matter; so much chaff with the wheat, and yet the chaff has served Nature's intention in preserving the wheat from frost and blight. I am reading with great interest the French reviews and the experiments of the French scientists and spiritists, they seem to be much in advance of us in psychic studies. You ask me in regard to the automatic drawings sketched in pencil, specimens of which I sent you. They do not seem to me to be very regular in design, but are strange and uncommon in their nature, and fantastic in shape. I enclose a few more specimens; the artist claims to be one 'Carlton Ames'. They have no previous form in my brain before execution. I personally am totally ignorant of drawing as an art, and have no natural bent in that direction.

"Noticing with interest the replies published as given through Mrs. Underwood's hand to certain questions, I asked similar ones of my invisible writers and enclose the result of one evening's sitting."

We subjoin herewith the questions with the answers given by Mr. Fuller's control through automatic writing.

Question—"Will you answer a few questions?"

Answer—"We will surely answer what we may."

Q.—"What is the power controlling the pencil?"

A.—"We assert that it is spirits, once inhabitants of the earth, and the first cause acting through magnetic lines."

Q.—"Do you admit the theory of a sub-conscious self?"

A.—"We admit a second or interior self, but we most confidently declare the inner self, or spirit, like a mirror, receives an influx of thought from any disincarnate intelligence capable of projecting its desire or will upon the sensitive organism."

Q.—"Will you define the word 'medium'?"

A.—"A medium is a human being whose spiritual perceptions are opened. All humanity have the latent germ of mediumship. Few develop the gift."

Q.—"Is the death of the body painful?"

A.—"No."

Q.—"Does the spirit ever undergo another change similar to death?"

A.—“Only a gradual change toward a higher perfection.”

Q.—“How do you account for the fact that this intelligence claiming to be a spirit of one once on earth fails to positively identify itself?”

A.—“The spirit has left the material, and having left it, it forgets much which must be again learned by contact with the earth atmosphere. You cannot seem to realize this.”

Q.—“What is spirit?”

A.—“The all-pervading first cause of all that is, individualized in its most perfect work, humanity.”

Q.—“Do you believe in the materialization of spirit as now practiced?”

A.—“In a very slight degree.”

Final answer.—You have asked for information of things spiritual. We say to you: Seek, demand, sift what you receive. Your judgment is, many times, as good as that of your spirit teachers. Certain matters, like the shield of story, must be examined on both sides. But one thing remember: We are spirits. We do live in the spirit; we once lived in the material: this is fact, fact, fact.

PSYCHICAL SCIENCE CONGRESS.

The Committee on the Psychical Science Congress, which is to be held in connection with the World's Columbian Exposition of 1893, has presented a kind of synopsis of the work of the Congress, subject to such modification as occasion may require. In the Congress will be discussed by leading thinkers of many countries:

1. The general history of psychic phenomena.
2. The value of human testimony concerning these phenomena.
3. The results of individual effort in the collection of psychic data and in the solution of the problems arising therefrom.
4. The origin and growth of the Society for Psychical Research and the results which they have thus far secured.
5. Detailed consideration of the various classes of psychic phenomena of the theories offered for their elucidation and of the other problems that demand investigation.

The questions to be discussed may be grouped provisionally under the following heads:

- a. Thought transference or Telepathy—the action of one mind upon another independently of the recognized channels of sense. The nature and extent of this action. Spontaneous cases and experimental investigation.
- b. Hypnotism or Mesmerism. Nature and characteristics of the Hypnotic Trance in its various phases, including Auto-Hypnotism, Clairvoyance, Hypnotism at a distance, and Multiplex Personality. Hypnotism in its application to Therapeutics. The Medico-Legal aspects of Hypnotism.
- c. Hallucinations, fallacious and veridical. Premonitions. Apparitions of the living and of the dead.
- d. Independent Clairvoyance and Clairaudience, Psychometry, Automatic Speech, Writing, etc. The Mediumistic Trance and its relations to ordinary Hypnotic states.
- e. Psychophysical phenomena, such as Raps, Table-Tippings, Independent Writing, and other spiritualistic manifestations.
- f. The relations of the above groups of phenomena to one another; the connection between Psychics and Physics; the bearing of Psychical Science upon Human Personality, and especially upon the question of a Future Life.

The Executive Committee which has charge of the arrangements for the Psychical Science Congress must of necessity be composed of residents of Chicago and others who can conveniently attend Committee Meetings, but this Committee avows its need and desire for an Advisory Council consisting of competent and experienced persons selected from all parts of the world, in order that the Congress may have truly international representation. The forma-

tion of this Council is still in progress. It includes already a large number of eminent men and women, including some of the foremost scientists of the world. When the list is completed, THE JOURNAL will present it to its readers. The Committee in its preliminary announcement solicits the suggestions and desires the energetic cooperation of all who are interested in Psychic Research throughout the world.

ELEVATE THE MASSES.

Prof. Von Holst, the well-known historian, now a professor in the Chicago University, spoke recently at a convocation of the faculty of that institution in regard to the forces inimical to popular government. While admitting that this government has stood the test as to the past with a firmness of which the American may feel proud, he said the more he studied the history of the United States, the more he became satisfied with what the people of this country have done has been an easy task compared with what they will have to do in the future. He mentioned the rapid development in things material and the absorption of the people in the scramble for wealth to the neglect of the higher things of life. He said that such material prosperity was no security for the future of the United States; indeed, that it must become a source of weakness, unless made by other agencies a source of strength. He said that with this material development going on at a bewildering rate, the American people must reach the very highest standard of intellectual and moral life, to prevent disaster.

Thoughtful men generally have long been impressed with the truth thus stated by Prof. Von Holst, but the professor in speaking of the facilities for higher education, after saying that there was not a single university in the United States in the sense attached to that word in Europe, observed that the development of the very highest type of university life is indispensable to the success of this experiment of free government. Since university training is for the few, what offset can that be to the lack of mental, moral and spiritual development of the masses, especially as seen in our large cities, where the condition is rendered worse by a large influx of ignorance and superstition by immigration. Mere intellectual training of such as can avail themselves of the university study rather widens the chasm between them and the great mass of working humanity.

Macauley said the way to make the people free was to give them freedom. The way to secure the principles of democracy is to give them more democracy. What is needed to insure the perpetuity of republican institutions is intellectual and moral elevation of the people. It is not the education of the few, but of the many that is most important in this connection. It is the every day man and woman who must be reached. The equitable distribution of wealth and the solution of the numerous problems, industrial and economic, which now occupy attention are of far greater importance than securing university education for the few who have the money and leisure to acquire it. In fact the reform needed to eliminate the evils which have already grown up in this Republic must be a popular reform. It cannot be brought about merely by improving the intellectual condition of a small class that might favor an aristocracy but would in no way help settle the questions which now perplex us, nor would it remove the evils such as those to which the Professor Von Holst alluded which threaten free institutions in America.

PSYCHICAL SCIENCE CONGRESS NOTES.

The Executive Committee acknowledges with thanks the kind attentions of Captain Ernesto Volpi, of the cavalry of the Crown of Italy, and director of Il Vessillo Spiritista, of Vescilli, who has caused an Italian translation of the Committee's announcement to be published in his valuable paper, with very complimentary remarks and the assurance of his support and cooperation as a member of the Advisory Council.

Dr. Freiherr von Schrenck-Notzing addresses a cordial letter to Dr. Hodgson:

MUNICH, BAVARIA, December 21, 1892.

HONORED SIR: Thank you very much for the honor you desire to confer upon me. I am not yet sure that I can be present at the Exposition, but I very much hope to be able to take part in the Congress. My time is at present so much taken up that I can hardly promise the work that you desire, but I am most willing to lend my name if that will answer.

With highest respect, I remain,

Sincerely yours,

FREIHERR VON SCHRENCK-NOTZING.

Among the early appointees of the Council was Prof. Dr. Freiherr Goeler von Ravensburg, of Coburg, Germany, but by fault of the mail his answer has been only lately received. Dr. Hodgson sends the later letter of acceptance, which we translate and extract:

COBURG, December 18, 1892.

DEAR SIR: Kindly excuse delay in reply. I wrote some time ago to Prof. Coues in Chicago, but did not know his address, and my letter was returned to me through the dead letter office.

I thank you for the honor bestowed upon me by making me a member of the Advisory Council of the Psychical Science Congress, which nomination I hereby accept gratefully. Certainly I should feel honored if I could aid the Congress in any way. I beg you to express to the Committee my heartiest sympathy with its undertaking, and my best regards.

I remain, Very truly yours,

GOELER VON RAVENSBURG.

From our esteemed correspondent and councilor, Prof. A. Alexander, of Rio Janeiro, Brazil, we hear that he is preparing a communication upon the status quo in his country, to be presented to the Congress. Spiritualism of the Kardec type, he tells us, has spread very widely in Brazil, though Psychical Research, with its cautious methods has only lately been introduced. He has a society composed chiefly of medical men who will, in due time, lend the support of their names to his individual testimony.

Among the nobility of England no name stands higher than that of Lord Rayleigh as a scientist. His lordship was for some time professor of physics at Cambridge, after the famous Clerk-Maxwell died, and is one of the Vice-Presidents of the London Society for Psychical Research. His letter to Dr. Hodgson is very much to the point:

TERLING PLACE, ESSEX, ENGLAND, }
December 18, 1892. }

DEAR SIR: I do not suppose that I can be of any service, but my name is at the disposition of the Psychical Science Advisory Council.

Yours faithfully,

RAYLEIGH.

We have not hitherto printed any of the funny letters the Committee continually receives, but here is an extract from one:

“DEAR SIR: Might a demonstration of the order and worth of the scriptures according to mathematical rules be in harmony with the researches of the Psychical Science Congress?”

Yours respectfully,

We have referred our correspondent to the Chairman of the Committee on the Religious Congress.

WILLIAM ROOKE writes in the Two Worlds: I would have all mediums cultivate such an interior condition as would make them sufficiently positive to all surrounding influences; not merely automatons, but cultured, harmonious, progressive, intelligent, instruments through whom Spiritualism as a religion might be presented in all its wondrous beauty. It will probably be proved some day, scientifically, that organic quality, as the essential and cranial configuration as the indicator of the character, constitutes the basis of all mediumship, abnormal or otherwise.



MRS. BISBEE'S WORK.

TO THE EDITOR: The recent revelations of Mr. Martin's "Free Church of Tacoma" recall vividly my efforts twelve years ago when, on a hot Sunday in July, I called for volunteers to consider the problem how to break down "caste," and substitute for this Brahmanic relic something like a character gauge. For three years solid work was accomplished. Able helpers gathered round and neither theological nor philosophical creeds disturbed our sweet serenity. And there was an amusing side to our experience. We found that while no verbal nor written sign conditioned membership, yet only the most sincere enjoyed our character analysis and profited thereby. But the young of fifty families were brought under the happy influences of those days. In '84, I discovered that certain changes in the form of hymn and service should be made to correspond with the original society platform. Also at this time, I did myself renounce all anthropomorphic attributes of deity, developing at once a deeper faith in the all important reality which faith I deemed was better shown by lives in conformity with nature's laws than by wordy ascriptions of peace to him, who according to the Christian's Bible is past finding out. Our society owes its present title to Felix Adler; yet had I foreseen the confusion of our plans with his, I might have advised another name equally expressive of our character basis. At this hour the title (like all other good things) has become a sort of world's property. It is results we want! and I cry, all honor to every pioneer in the line of ethical reform! To-day our work progresses steadily and much in keeping with my fondest anticipations, except that filial and maternal duties bind me closely to the house. Indeed my father who has taken the part of slave or poor man, from my earliest remembrance, now transforms his home into an institute of learning and ethical reform. Here is my sanctum and though I cannot as I would, go forth occasionally to speak the new truths of those later times, I can think and write them, sending echoes to my friends.

Yours in sincerity,

(MRS.) CLARA M. BISBEE.

DORCHESTER, MASS., 75 Clarkson Street.
We wish Mrs. Bisbee and her father, a noble man, the great success they deserve in their unselfish work.—Ed.

MY VERSION—II.

TO THE EDITOR: Seventh Question.—"Is there any means by which can be determined how much is or may be due to the mind of the medium and to the medium's surroundings?"

This question to be properly answered would require too much space. Then the medium is unhampered by the cares and perplexities of life, is free and easy, then there is a way of ascertaining what is wrong when the messages are warped, trifling, surreptitious or otherwise. Those in the presence of the medium might have brought with them such baleful influences that the medium (ever so honest) may be debared from giving the truth. The introduction into the surroundings of adverse elements is so galling at times that the medium is unable to impart the information desired or sought. Thus the medium's mind might be clear, whilst the difficulty lay in the surroundings with those who were present—the mediums becoming the target for criticism when the critics themselves were to blame.

Eighth Question.—"What kind of mediumship is the best proof of spirit agency?"

Answer.—"Each and every phase has its advocates. I do not wish to invite criticism for well do I know that each kind of mediumship has its champions and so too do I know that often erudition, reason and intuition are wanting in those same personages. To me the trans phase is superior and the best proof of spirit presence. To this phase must we look for the pure crystal drops of wisdom if we as Spiritualists wish for that kind of information. One sentence of truth is worth more than a volume of metaphysical or theosophic theory. This species of mediumship is the golden lever that forces from its rest the stone that bars the door of the sepulcher where priestcraft and false

philosophy had buried the souls of humanity. In the trans condition more than to all others do we behold the woman or man of five hundred or five thousand years ago, a progressing individual, a distinctive living personality."

Ninth Question.—"What new truths have been given, etc.?"

A.—"For me and my family much truth has been gleaned. Facts, wisdom that we would not have become possessors of but for our returning spirit friends. We know that when we pass off the stage of action here we are caught up in the mighty circle of eternity and there as individuals we shall live and progress, be taught and led from condition to condition, zone to zone until away yonder in the countless ages we shall be as gods. Modern Spiritualism teaches one grand truth (and to me and mine it has been proven) that all humanity are brethren. The second grand truth taught us is, that eternity is boundless and that it will take an eternity for its exploration. The third truth taught is that the spirit realms within the circle of our solar system is divided into zones and each zone into many conditions."

Tenth Question.—"Does skepticism, etc., effect the medium and manifestations?"

A.—"Yes, but only in ratio as the medium is or has advanced in spiritual development and is guarded and protected. I know of one medium who is so far unfolded spiritually that no skeptic or combination of skeptics, or evil influences can in the least disturb." G. H. MILLER.
SAN FRANCISCO, CAL.

THE M'GLYNN CASE.

TO THE EDITOR: The papers are just now full of this matter, which is too well known to your readers to require restatement. Having carefully followed the case from the beginning and studied hundreds of articles upon the subject, I have come to the conclusion that the following item from the British American Citizen of Boston, December 21, 1892, is the best expression of the true inwardness of the business:

"It may be asked now: Why does Rome, through Satelli, make it so easy for McGlynn to take up his priestly functions again? Why such apparent concessions from the Vatican? We would say the answer is just here: Rome fears the growing opposition to her arrogance in this country, and she is uniting her forces—she is calling in every possible recruit. Rome sends out a flag of truce on the public school question, and under cover of that flag of truce she strengthens her fortifications. Her whole effort now is to throw the American people off their guard, so as to gain time to bring up her reserved forces. Her sleek and oily pretenses of good-will for America are but the slime with which the serpent coats his victim before he performs the swallowing act. The concessions are too numerous and too widely divergent from her doctrines and traditions to be genuine."

Some of the lately recalcitrant priests' remarks are not the most elegant in the world—but they are great nuggets of fact. Here are some of these rough diamonds:

Some old gentleman here told an old gentleman in Rome that a priest over here was talking heresy, so the old gentleman in Rome said, "Suspend him."

It is the teaching of all religion, of natural religion, and as well of Catholicism, that a man who sins against his conscience sins against the Holy Ghost. And if even the power that sits enthroned within the Vatican commands a man to violate his conscience, to obey that command is to sin against the Holy Ghost.

Even if high Roman tribunals summon a man to answer for teaching scientific truth, and demand that a man retract it, then it is my duty, and every man's duty, to refuse to retract it.

The best way to get anything from the Roman machine is to show your teeth, rather than be too humble. Bismarck and the Czar understand this. The Pope is delighted at a little concession from them. The Pope has actually fallen in love with Bismarck, and Bismarck is flirting a little with the Pope.

So long as Catholic people give the Pope to understand that he can do what he pleases with them, and allow an Archbishop in New York to forbid an American priest to make a political speech or attend a political meeting without first obtaining the consent of the Sacred Congregation of the Propaganda, which don't know but what Florida is a suburb of New York and Mobile a street in San Francisco—so long as Catholics let the Roman machine, of which the Pope is the mere puppet, do this, that machine will use Paddy in Ire-

land, and German Paddy, and American Paddy as pawns on the political chess-board, to be sold out at any time for what it can get in return.

Peter was surely as great and good a Pope as is Leo XIII, yet we seek in vain in the epistles of this first Pope for anything like the incredible assertions of the last of the Popes—I should say the latest Pope.

The Pope in politics has been the curse of every nation. Bismarck carried on a flirtation with the old lady—that is just what he looks like—and they exchanged pictures, and the old lady was highly flattered at being noticed.

Is it not time for us to protest that it is no part of our religion to engage in adulation of a poor old bag of bones, seventy-eight years old, with one foot in the grave?

There is every reason to believe that several of the highest Roman Catholic dignitaries in the United States are "real mad" with one another, and that the charges and countercharges now made are sincere. It is a hopeful sign of the times. Let the good fight go on, till the very Christlike archbishops and such are strung in pairs on the clothesline of public opinion, with the excellent result that happened to the traditional Kilkenny cats.

ZYXOMNA.

CHICAGO.

A PREMONITION OF DEATH.

TO THE EDITOR: In June, 1888, my husband passed away after a long illness. We were living at the time on a country place of sixty acres. It was quite isolated, and a semi-circular drive led from the road to the house. A week before my husband's death, not long after midnight, I was awakened from a light sleep, by, I thought, the voices of three dogs coming up the drive on a quick run. The sounds were not the ordinary barking or the howling of dogs, but a long drawn out, melancholy cry that sent a chill of dread through every nerve. I went to the window and looked out but could see nothing. The cries stopped at a point in the drive nearest to my husband's room, and after a moment turned, went down the drive and out into the road. The house was near the road and windows in my room looked out upon it as well as the grounds at the side where the strange cries stopped. The next morning my son, who was in attendance upon his father at the time, said that when he heard the cries, supposing them to be some strange canine howl, he went out and stood near the road, but as the dogs passed him, he heard only their voices—not the sounds of their swift-running, nor could he see them. In the morning a servant said that Mr. G. would not live a week; that she heard the same "death dogs" a week before her mother's death. Those who heard the strange cries were my husband, my son, who was with him, his wife, the servant girl, my daughter and myself. I have never in my life, before or since, heard that melancholy, wailing tone, and we never, before or afterwards, heard even the ordinary barking of dogs on the place at night, there being very few in the neighborhood. It was unmistakably a premonition of death; but of what nature, from what source, by what or by whom produced were those phantom voices of invisible dogs?

J. R. G.

DOES THE SPIRIT FEEL PAIN?

TO THE EDITOR: From time to time we read of instances where persons who lose a limb complain of the lost part hurting, sometimes feeling as though cramped, or in an uncomfortable position, and upon examination would be found as complained of, and when placed in proper position that feeling would cease. I have often wondered what the cause is, or why some one has not given his or her views on the subject.

I wish to relate a few instances of persons here that I know, with the hope that out of your thousands of readers, at least one will offer a solution.

The first is a lady friend, Mrs. Mary Flemming, who in assisting her brother about the well curbing, had the end of the middle finger crushed so it had to be amputated at the first joint, and was placed in a little box by her husband and buried in the garden. She complained of it hurting and said the nail was turned backward. He dug it up and found it as described. After adjusting the nail properly, the feeling she complained of passed away but the part of the finger that was gone hurt a great deal. I have seen her try to take hold of the missing part with the other hand in order, if possible, to ease the pain.

This occurred about eight years ago. A couple of years ago they moved to Trenton, Mo., where they now live. I have a letter from her in answer to a question as to whether the finger still hurt. She says it does if she gets bothered about anything.

The second case is of Capt. John Cochenour who lost a leg in the war for the Union. He has a good artificial leg which seems to answer every purpose. I asked him a short time ago if he felt any pain in the part of the leg that was gone. His reply was: "That is the only part that does hurt, and it hurts all the time."

The third case is the coroner of this, Richland, county, Joseph Miller. He lost a leg in a railroad accident and walks about with a common wooden leg. I asked him the question as to the hurting of the missing part. He said "it hurt him when the weather changed same as rheumatism does to those who are afflicted in that way."

The fourth case is Mr. B. D. Fowler who lost a leg in a railroad accident many years ago at Sandoval, Ill. He also has a common wooden leg. I asked him if he felt any pain in the missing part. "Yes," he answered, "I have sciatica in it and so bad at times that I cannot sleep." He then gave further particulars. The leg from the knee to the ankle joint was crushed and amputated above the knee. The pain begins in the hollow of the foot and extends to the great toe. It is a sharp stinging pain. There are pains in other parts of the foot but not so severe, nor do they last so long. I asked if a splinter of wood or iron pierced the foot where the severe pain is; said there did not.

Similar cases might be cited, but these are sufficient to call attention to the subject.

OLNEY, ILL.

A. MARTIN.

MAN IS A SPIRIT.

Man is a spirit now and always, immortal by nature, progressive in his destiny. Religion is natural to man and is made manifest in love, goodness and wisdom. Religion and Christianity are not synonymous. The graces of "Faith, Hope, and Love," are not Christian, they are human. Temperance is not Christian, never was or can be. The Mussulman is more sober and chaste than the average Christian. "Religion," says Canon Wilson, of Rochdale, "did not begin with the Jews; its roots must be looked for in far remoter ages." Its roots must be looked for in the human soul, and its branches have been put forth in all ages. Man's religious aspirations are natural expressions of his spiritual desires and powers. All adars, creeds, churches, and systems of worship embody the ideas and emotions of men about religion. Theologies are man's inventions, his endeavors to express his thoughts, and as humanity grows in spiritual grace, knowledge and power, so will thoughts change, forms die out, theologies fade, and more enlightened and spiritual modes of manifestation of man's consciousness of the divine will supplant them. Spiritualists, the duty of the hour which devolves upon us is to show the more excellent way. As Rev. J. P. Hopps has eloquently said: "Instead of the fall of man, we believe in the progressive rise of man. Instead of an eternal hell, we believe in eternal justice, wisdom, mercy, and the possibility of endless advance for all, in evolution and development beyond the grave. Instead of salvation by the atoning sacrifice of Christ, we believe in salvation by education, by the orderly progress of the spirit-self in harmony with our heavenly Father's gracious laws, hereafter as well as here. Instead of arbitrary election to life or death, we believe in gradual uplifting for all. And we know that in the near future we shall be abundantly justified."—The Two Worlds.

In a recent number of the Review of Reviews, Mr. W. T. Stead, the editor, and formerly the editor of the Pall Mall Gazette, published a statement to the effect that the complete text of a letter he had recently written was supplied by spirit dictation. On the 30th of December last he produced such proofs of the source of the letter that his partner, who had previously questioned the truth of his statement, and who is far from being a Spiritualist, conceded that the letter must have come from the Spirit-world. Neither of them have since been inclined to say much about the matter. Mr. Stead himself merely adding, "further skepticism is impossible after a man has seen the proofs in my possession." And so the work goes on, no one being able to deny facts that are silently but effectually forced on his conviction.—Banner of Light.



LIFE.

Ah, what is life? so brief at best—
A waking between rest and rest;
An insect's trail along the sand;
A gem's bright flash upon the hand;
A wave-line traced on ocean's shore,
Just rippled there, then seen no more;
A breath upon a frosted pane,
A moment warmed, then chilled again;
The shadow of a cloud, that stays
Until obscured by passing haze,
Canst think of aught more brief, more fleet,
To image forth Time's flying feet?
Yet in the "shadow," in the "breath,"
Our life awakes, which knows no death,
And life, which seems so brief to be,
Is crowned by Immortality!

—MARGARET MAY in Christian Union.

WOMEN BEFORE THE CONGRESSIONAL COMMITTEE.

The Chicago Women's Club after unanimously carrying a resolution in favor of Sunday opening, determined at the request of Mr. Durburrow and other friends of an open Fair, to send delegates to Washington. Accordingly three representative women were chosen: Mrs. L. K. Boyesen, wife of a prominent Chicago lawyer, an energetic, intellectual woman, chairman of the Philosophy and Science Department of the Women's Club; Mrs. M. C. Remick, a thoughtful woman and earnest worker; Mrs. Marion Foster Washburne, the youngest of the three, one of the bright, broad-minded young women that the West produces.

The impression made by these women was most satisfactory; their arguments were to the point and most skillfully put. Mrs. Boyesen spoke first, she explained that the Women's Club was an organization of more than five hundred women, of all conditions and of all shades of belief, its object being "a united effort toward the higher civilization of humanity and general philanthropic and literary work." Mrs. Boyesen's main points were briefly as follows: First, that public sentiment in favor of an open Fair had greatly increased; second, the inconsistency of ministers, who themselves worked both brains and bodies on Sunday harder than on any other day of the week, condemning as immoral in other men what they do themselves; third, the voice of Chicago is undoubtedly in favor of Sunday opening and as the chief responsibility for the success of the Fair rests upon that city, the wishes of its people ought to be regarded; fourth, the churches are not being enlarged to accommodate the crowds but the ball parks are.

Mrs. Remick followed. The main points of her speech were: First, an open Fair on Sunday afternoon under restrictions, permitting the laborers employed in the buildings a day of rest would be an advantage to all and could not injure the morals nor offend the religious convictions of any; second, that those who insist upon Sunday closing because of the fourth commandment remember that the seventh day of the week was referred to and not the first; that the Puritan Sabbath was not introduced until the sixteenth century; third, contradictory arguments to those opposed to an open Fair on Sunday; some declare that Chicago's sole aim in wanting an open Fair Sunday is a financial one, a question of greed; while others insist that an opening of the Fair would prove a financial failure; fourth, in conclusion, Mrs. Remick said if this legislation stands, the Fair will be opened on Sunday for the privileged few—to the stockholders, the exhibitors and their friends, to a few people of position and influence, as it was in Philadelphia at the Centennial. What we ask is that it shall be open to all alike, to the thousands of the people who can more conveniently attend on Sunday.

Mrs. Washburne addressed the Committee last. Her speech was witty as well as forcible and received much applause. She spoke first of the diversity of opinion as to the correct way to address a Congressional Committee; some seemed to think it a Sunday-school Convention and exhorted accordingly, not hesitating to call down on the patient Committee-men vengeance from on high if special sectarian views did not entirely rule the legislature. Others, how-

ever, rebuked their fellow ministers and declared in so many words that talk about religion was not to the point and that Congress was not a 'Tract Society' to distribute tracts on religious freedom; second, the extraordinary spectacle was presented of business men declaring that the argument was one of religious feeling entirely and of men vowed to religion declaring that they spoke only from a business point of view. The business men saw the weakness of the business arguments and the clergymen of the flaws in the theological one; third, as to the assertion that it was dishonorable for Chicago to use the money voted by Congress without accepting the conditions, this had not been done; Chicago had merely asked Congress to remove the restrictions which greatly lessened the value of the gift, showing that she felt herself bound by obligation; fourth, liberal people are not as well organized as the evangelical churches, though their numbers are greater. They are for the most part amused that any one should be intolerant. But while this organization of the evangelical churches gives them an advantage in being able to present petitions and speakers, it is, gentlemen, a danger. Our forefathers foresaw the danger of an organized minority, coercing an unorganized majority and forbade this country a standing army. There is as much danger, or, as the history of religious persecution shows, more danger in the interference of an organized body of churchmen in the affairs of the state than in the standing army. Nothing can so undermine the liberty of a people as the belief that there is but one road to salvation, which all must walk, if not willingly, then by force; fifth, logically, if the arguments against Sunday closing are regarded as valid, they must be held as valid against Sunday trains; sixth, would it be proper to reflect upon the Christianity of other nations whom we have asked to participate in our Exhibition; seventh, better to follow Christ's teachings and believe that "Man was not made for the Sabbath, but the Sabbath for man."

After the representatives of the Women's Club, Miss Susan B. Anthony spoke: She had been raised to believe that Sunday was as good a day as any other to do a good work. The World's Fair she believed was a good work and she was heartily in favor of keeping it open on Sunday as well as on week days. It would not be a desecration of the Sabbath nor tend to immorality to open it on Sunday but on the contrary would promote morality and tend to the uplifting of all who might observe the wonders of the Fair.

FRANCES ANNE KEMBLE (Mrs. Pierce Butler) the well-known actress, better known as Fanny Kemble, died in London on the 16th inst. Mrs. Butler, or more properly speaking, Mrs. Kemble, was born in London, November 27, 1809. She came of a family of actors, her father and grandfather were actors, Charles and Roger Kemble, and the famous Mrs. Siddons was her aunt. Mrs. Kemble made her debut in 1824 as Juliet to her father's Romeo, with her mother in the role of the nurse. Her success was great from the first and in 1832, she made a tour of the United States; in 1832 she married Mr. Pierce Butler, of Philadelphia, and at once withdrew from the stage. Unhappiness followed this union and in a few years a separation took place and Mrs. Butler resumed her maiden name and took up her residence in Lenox, Mass. The greater part of her life Mrs. Kemble spent in America making frequent trips to Europe, finally a few years since, she took up a permanent abode in London. Her career on the stage was resumed only for a brief period in 1851 in England. She, however, gave readings both in America and Europe. As an authoress, also, she is known; plays, poems and books of travel have come from her pen from time to time. It is undoubtedly as an actress that Fanny Kemble will be remembered.

SENATOR WARREN, of Wyoming, upon the re-assembling of Congress, offered a report from the select committee on Woman's Suffrage to amend the Constitution, giving the right of suffrage to women. A minority report was also presented by Senator Vance, of North Carolina, at the instance of his party.

A COMPLETE report of the National American Woman's Suffrage Association will be published immediately after the convention in Washington. It will include papers read, stenographic report of discussions and reports of all officers and

committees. Persons desiring the report are requested to send name and address with postal note for twenty-five cents to the Chairman of the Press Committee of the N. A. W. S. A., Headquarters, 428 L Street, N. W., Washington, D. C.

The action of the Trustees of John Hopkins University in 1877, in opening the graduate courses to women has at last been confirmed by the Professors in the Medical School. It is to be co-educational throughout, Miss Garget having made this a condition of her gift. Its doors will be thrown open next fall with, it is claimed, the highest standards and requirements in the world.

ANNE REPPLEK, the well-known writer, makes Philadelphia her home. She is an attractive little woman of about forty and is said to be as bright and entertaining in manner and conversation as are her essays.

MRS. MAUD HOWE ELLIOTT, daughter of Julia Ward Howe, has just entered the lecture field. Her initial effort was on the subject of the "Salvation Army," and was delivered in Boston.

SEVENTY volumes written by Illinois women have been received by the Illinois Woman's Board. This is the nucleus of a library that is to be placed in the State Building.

MUSIC.
THE NEW
"Royal Collections."

Issued in connection with the World's Fair to illustrate the progress of Music Publishing, and to show how fine a book can be produced for FIFTY CENTS, this series is pre-eminently the best collection of Music Books at this price ever published. There are 7 volumes, viz.:

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BOOK REVIEWS.

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

First Days With the Contrabands. By Elizabeth Hyde Botume. Boston: Lee & Shepard. Pp. 286. Price \$1.25. A. C. McClurg & Co., 117-121 Wabash avenue, Chicago.

The author, Miss Botume, went to South Carolina during the Civil War as a teacher of the negroes in the region near Beaufort and Hilton Head. She had the good fortune to be domiciled in the spacious house on the Smith plantation, enclosed by a wonderful grove of live-oaks, and near to a beautiful beach, on the margin of which is the famous fort described by the historian Parkman. It is a charming scene, and, except in midsummer, a delightful residence. The chief interest of the book is in its minute and faithful studies of the negroes. The negro of the stage (and often of the novel also) is only a mirth-provoking travesty. The real character of this anachronism requires careful treatment. In Miss Botume's descriptions the reader feels that the subjects have been closely studied, and that she has seen with her own eyes. They are like the studies of landscapes made under bright sun and blue sky, wherein nature is faithfully mirrored. The book has no mawkish sentiment and no "fine writing". Simple, truthful and sincere, are the proper adjectives.

Wanderings in Europe. By W. T. MeLOY, D. D., pastor of the First United Presbyterian church, Chicago, and author of "Lucile Vernon, or the Church at Lansington." Chicago: La Monte, O'Donnell & Co., 1892.

This interesting book of travels, dedicated to its author's friend, Charles Gilbert Davis, M. D., will be welcomed by many readers, including not a few who know the writer personally or by reputation. He seems to have kept his eyes and ears open and there was nothing too small to be unworthy his attention, and nothing so large that its vastness made it seem too great for observation or description. No adequate idea of the book can be given in this brief notice. Those who are interested in books of travel, will find in this volume the results of several months' observation by a very close observer, and one who knows how to describe in an attractive manner what he saw.

The Royal Road to Beauty, Health and Higher Development. As Based on a Vegetarian Diet and the Proper Habits of Life. By Carica Le Favre. Pp. 85. Fowler, Wells & Co., New York. Mrs. Le Favre, P. O. Box 999, Chicago, Ill.

This little volume which urges the advantages of a vegetarian diet, is worthy of careful and thoughtful reading. The author has evidently given close attention to the subject, which with others of a cognate character, is quite fully and clearly treated. People of all professions, arts and industries are considered. The author declares that every one may become healthy, beautiful and good by simply following the royal road which she traces out. The book is not, like so many treatises on beauty and health, sandwiched in with cosmetics and drugs.

The Occult Forces of Sex. By Lois Waisbrooker. New York: Murray Hill Publishing Co., 129 E. 28th street. Price 50 cents.

Mrs. Waisbrooker holds that the relations of sex are the most important and far-reaching in their results of any human relations, and she believes that her gray hairs and forty years of motherhood with the need of popular knowledge on the subject, warrant her in discussing it with plainness. The author advances a number of theories, some of which may be considered rather extravagant. She treats the subject as one terribly in earnest and imbued with the feeling that her mission is to enlighten men and women in regard to it. THE JOURNAL cannot enter into a discussion of Mrs. Waisbrooker's peculiar theories.

Where is My Dog, or Is Man Alone Immortal. By Rev. Chas. Josiah Adams. New York: Fowler & Wells, 27 E. 21st street. Pp. 202; price, \$1. (A. C. McClurg & Co., 117-121 Wabash avenue, Chicago.)

This is the striking title of a work written by the Rev. Chas. J. Adams, a well-

known Episcopal clergyman. The second title is "Is Man Alone Immortal?" is necessary to indicate the character of the work which is a plea for belief in the immortality of the lower animals. The author has made a very thorough study of the subject, and his work indicates a wonderful knowledge of the character of men and of animals, and he considers fully the resemblance between the two, showing that there are no attributes in the character of men and women that are not found in at least a degree among some of the animals. The fund of anecdotes relating to animal life is sufficient to make the book one of intense interest; when once taken up the reader will not leave it, for there is fascination about it making one wish to read it to the end. One purpose will certainly be served, that is the securing of more consideration in the treatment of our animal friends, and no lover of a horse or dog or any pet should fail to be interested. The book is handsomely gotten up.

Physical Culture Founded on Delsartean Principles. By Carica Le Favre. Pp. 99. Fowler, Wells & Co., New York. Mrs. Le Favre, P. O. Box 999, Chicago, Ill.

This volume gives an exposition of the principles taught by Delsarte in a very clear manner. Relaxation, expanding, poising, breathing, articulating, exercising the muscles, expanding the chest, walking, all these are touched on and discussed in a manner that must be of value to those who are interested in physical culture. Mrs. Le Favre has made a study of the subject and what she has written in regard to it is instructive.

MAGAZINES.

Freedom for January published at Portland and Houlton, Oregon, is a bright little monthly that comes to our office this week for the first time. Dalhousie Priestley contributes a readable article on "Tennyson." "Knowledge vs. Ignorance," is the caption of a paper by Viroqua Daniels. "The Competitive Element in Modern Life," by J. H. Morris and "Science and Immortality," by Myra Peppers are among the other contributions. Freedom Publishing Company, Portland and Houlton, Oregon.—The Phrenological Journal for January has a good picture of Jay Gould, the eminent financier, of whose life a readable sketch is given. There is an illustrated article on the "Columbian Exposition," "Sketches of Phrenological Biography," by B. J. Grau and "Practical Phrenology," by Nelson Sizer, are among the other contributions. Fowler & Wells Co., 27 East 21st street, New York.—The Lake for December has for a frontispiece a portrait of Sir John Thompson. The number begins with a story: "Our Strange Guests," by the well known Canadian novelist, William M. McDonald, author of "Exeter Hall," "Heathens of the Heath," etc. "British Columbia Politically," by R. G. Gosnell and "The Negro Race of the United States," by Charles Ellis, are among the notable contributions. Lake Publishing Company, Toronto, Ontario.—The Quarterly Illustrated for January, February and March has a number of richly illustrated articles. The object of this magazine is to supply the reader with a comprehensive survey of the work done in illustrating. It furnishes representative selections from all the great illustrated periodicals. Harry C. Jones, 92 and 94 Fifth avenue, New York.—The January issue of the World's Columbian Exposition Illustrated is fraught with rich illustrations and interesting information of the great Exposition which will be opened to the world on May 1, 1893. Among the leading articles is "Paris Exposition was Open Sunday," "World's Fair at Chicago," "Catholic Congress at the Exposition," "Transportation Exhibits," "Rules for Shipping and Labeling Exhibits," "Louisiana at the Fair," etc. The Woman's Department contains interesting information concerning the Woman's Exhibit. The frontispiece is Ex Governor Penn of Louisiana. The object of this publication is to make a Complete History of the Fair. A single number is worth an entire subscription. Its pages will make a complete guide to the Exposition and by studying the same the Fair can be visited much more satisfactorily and economically. J. B. Campbell, 159 Adams street, Chicago, Ill.—The Pansy for January contains its full store of good things. "Pansy's" story, "Only Ten Cents," is developing strong character and adding new interest with every installment. As popular a feature as any, also is its Pansy Society of Christian Endeavor, which is winning new

friends with every added number. D. Lothrop Co., Publishers, Boston.—The January number of Short Stories shows that its editors intend to continue illustrating the magazine. The fiction of the month comprises stories of interest, by "Ouida," Robert Barr (Luke Sharp), Dumas, Gilbert Parker, William McKendree Bangs, Frederick Burton and other writers.—Our Little Men and Women for January has stories about "Three Little Gold-Diggers," "The House we Live in" (an ingenious way of teaching physiology), "A little Columbian Grandpapa" (and a "cute" little fellow he is), "How Bergit forgot her Christmas-tree," "All About Dolls," and stories which tell of the Wonderful North, with verses and pictures to fit into play-time and studytime. D. Lothrop Co., Publishers, Boston.

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As if the world thro' spaces vast,
The spell of hope for us had cast!
Recall the time, beloved so dear,
When paradise was always near:
When daisies smiled to stars above,
And all things pictured perfect love!—
The birds made music with their song,
And gladness grew the whole day long;
The Eden earth had pleasures rare,
And balm and blessing filled the air;
The home was heaven; the mother's face,
The sign and token of God's grace;
The innocence and sweetest joy,
The days flew by to please the boy!

But changes come and shadows grow,
And after flowers—the flakes of snow:
We burdens bear, and sense with dread—
That white we live—there are the dead!
Then tasks arise by which the mind,
Its secret strength and skill can find;
To learn the knowledge of the day,
At first is but a thorny way,
Yet soon the latent powers declare
How grand it is to do and dare;
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Is spent in finding pearls of truth,
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With fiercest fight 'twixt right and wrong.
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That like a star doth sweetly shine:
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And wins because of courage bold,
Because in man the power is given
To make the earth akin to Heaven,
Because the ages better grow,
As more and more of life we know!

Then this brave soldier travels home,
In quiet rests nor seeks to roam;
The husbandman has served his day,
He fain his tasks aside would lay;
With feeble steps and trembling hand,
He can no more his strength command;
With fond farewells he leaves the earth,
The things of time but little worth;
And when the sunset hour is near,
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Her perfect wisdom shall not save
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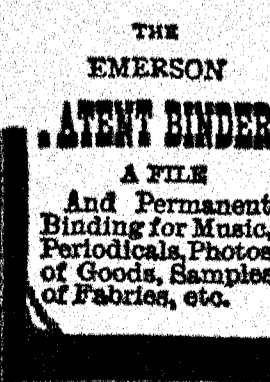
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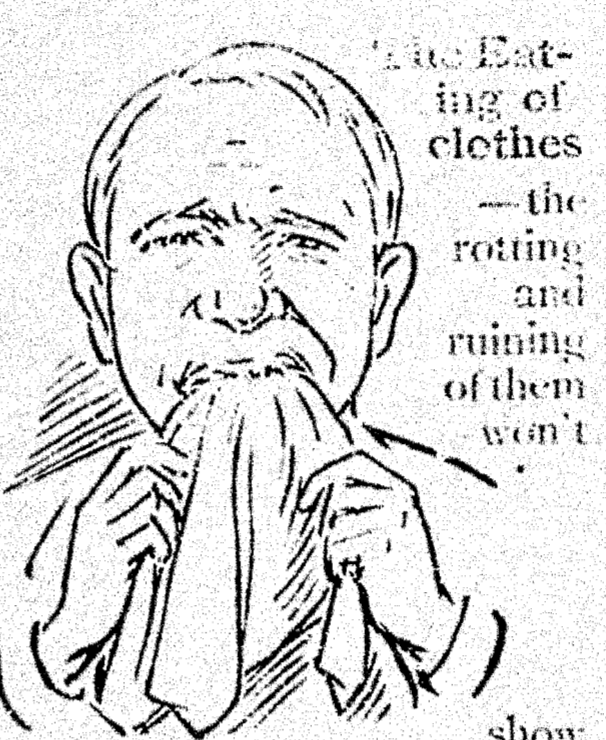
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GENERAL ITEMS.

Many of them begin to see that the world is passing through a great spiritual reformation; that old things are passing away; that a time of reconstruction of the bases and claims of theology has been reached; that a new evangel is being heard in the land, and some of them think they can pour the new wine of spiritual enlightenment into the old bottles of Christianity, and translate the new language of the spirit in the old terms of their dogmatic theology. Rev. Haweis admits that Spiritualism in some form or another must be integral portion of the reconstructed faith of the coming religion. Mr. Stead, having felt the pulse of the people and recognized that the world is waking up to admit the angels, seeks to incorporate the recognition of the facts of spirit existence and communion into his Church of God on earth, whose gospel and worship shall be love and labor for human good without distinction of sect or creed. Rev. John Page Hopps, brave and faithful as he has been for many years, speaks out even more frankly and earnestly of the ministry of the unseen, the inspirations from the departed, and adds the claim of spirit presence as a plank in the platform of his endeavor to realize his ideal of our Father's church on earth.—The Two Worlds.

By the new army law now before the German Reichstag, young men between seventeen and thirty-five are held to be liable to military service, and are forbidden to emigrate. It is further declared that no emigration of any kind shall be permitted without official sanction. Steamship agents are required to take out licenses and submit their intending passengers to official inspection. No person whose passage is paid by a foreign company or agent will be allowed to emigrate. If this army bill should become a law, remarks the Baltimore Sun, no able-bodied man can quit Germany without a passport, and under a law still in force Germans who have not served out their time in the reserves or in the landwehr can be summoned to return home and take their places in the ranks, as they were summoned and responded to the call during the Franco-German war. The law now under consideration cuts the ground from under the proposition of the steamship companies to carry emigrants as second-class passengers if they owe service to the State.

A VERDICT AGAINST Dr. Briggs would not have stopped the march of liberal thought in the Presbyterian or any other orthodox church, neither will his acquittal augment it, says the Banner of Light. The movement belongs to the age, and it is beyond the power of any and all churches to even check it. The next victim of a heresy trial will take a longer and more vigorous stride freedomward. These struggles through which the church is passing are doing more for the liberalization and emancipation of its members and attendants than a century of sermons filled with doctrinal platitudes respectably musty by reason of age.

RECENTLY the Woman's Christian Temperance Union held a gathering in St. Louis, and at the banquet a separate table had been assigned by the caterer, or somebody higher in authority, for the colored members, says the Independent. But with great good sense they refused to take the assigned seats and sat down at the regular tables. When asked to take their assigned seats they got up and went out in a body; but their sisters had enough good sense and Christianity to call them back and treat them like sisters.

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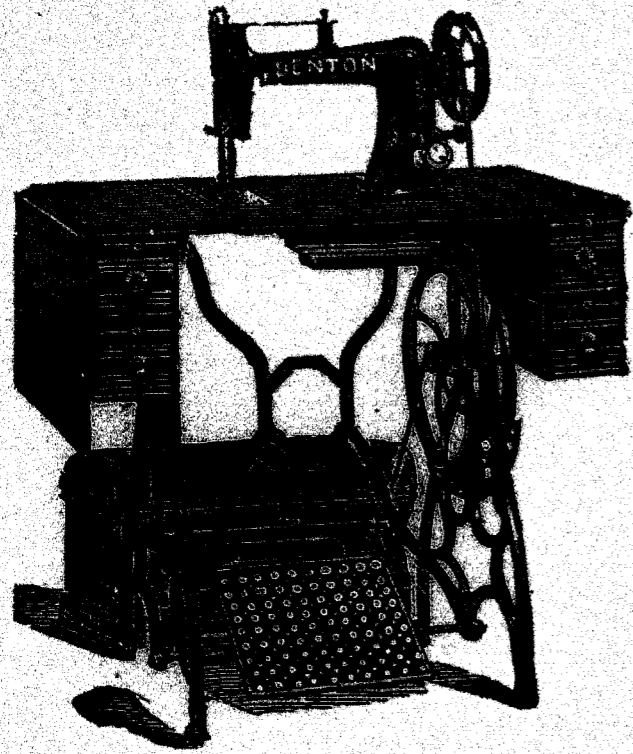
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CONTENTS.

FIRST PAGE.—The Open Court.—The Story of a Soul. "The Woman in White."

SECOND PAGE.—Psychical Studies. How Jesus Came From Above.

THIRD PAGE.—How Jesus Came From Above.

FOURTH PAGE.—Freedom and Psychical Study. Essential Needs of the Human Individual.

FIFTH PAGE.—A Critical Study of Hypnotism. Improperly Called Animal Magnetism.

SIXTH PAGE.—Spiritualism and Diabolism. Mediumistic Investigators.

SEVENTH PAGE.—Psychical Science Congress. Elevate the Masses. Psychical Science Congress Notes.

EIGHTH PAGE.—Voice of the People.—Mrs. Bisbee's Work. My Version. The McGlynn Case. A Premonition of Death. Does the Spirit Feel Pain? Man is a Spirit.

NINTH PAGE.—Woman and the Home.—Life-Women Before the Congressional Committee.

TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.

ELEVENTH PAGE.—The Life of Man. Miscellaneous Advertisements.

TWELFTH PAGE.—The Atom. Miscellaneous Advertisements.

THIRTEENTH PAGE.—Miscellaneous Advertisements.

FOURTEENTH PAGE.—Miscellaneous Advertisements.

FIFTEENTH PAGE.—Miscellaneous Advertisements.

SIXTEENTH PAGE.—Catholicism and Spiritualism. General Items. Miscellaneous Advertisements.

CATHOLICISM AND SPIRITUALISM.

A Catholic lady referred to in another column, writes in a personal letter as follows:

I do not think one can be a Roman Catholic, that is a good one, and an active modern Spiritualist at the same time, yet in one sense all Catholics are Spiritualists if to believe in spirit manifestation means to be a Spiritualist as I think it does. The Angelus for instance is a commemoration of spiritual manifestation. Three times a day morning, noon and evening, the Angelus' bell rings to commemorate the appearance of the angel (who was a spirit, was he not?) to the B. V.

The lives of the saints too, are full of spirit manifestations. The Church does not by any means say all spirit manifestations are by bad spirits. Spiritualists themselves have a good deal to say about bad spirits and their influence.

I don't think I wrote I was a Roman Catholic and a Spiritualist. I did not intend to if I did, for as I have said all Catholics are Spiritualists, that is, in the sense that a believer in spirit manifesta-

tions is a Spiritualist. So while I am, thank God, a Roman Catholic Spiritualist (Spiritualist there is superfluous since to be a Catholic one must be a Spiritualist, that is, a believer in spirit manifestation). I am not a Spiritualist in the modern sense of the word. To be truthful I must admit that I would like to have time and money to investigate modern Spiritualism and without my investigations, perhaps if I were as good a Catholic as I ought to be I wouldn't have this desire, but I certainly have it. So far the more I look into Spiritualism the more I honor, esteem and love Catholicism. The only thing about Catholicism that I do not like and feel satisfied about is the lenient way in which the Church treats liquor manufacturers and sellers. If I had my way about it I'd have them excommunicated. . . . Spiritualism has helped to make public speakers and writers of women and consequently helps the temperance cause. That is one reason why I like it. Another reason, it has done a great deal to remove the fear of the dead. Aside from Spiritualists nintenths of my friends, Catholics and Protestants, are afraid of the dead! If we were not going to die, then we might be afraid of them; but since we are to die and we know not how soon how will we like to have friends afraid of us if we wish to come back to them. How can our friends come back when we are afraid and don't want them?

MRS. ELIZABETH LOWE WATSON lectured in San Jose during December to a cultivated and interested audience. The meetings will probably be continued during February and March. Mrs. Watson has also held a meeting at her home at Sunny Brae, on Sunday, January 15th, January 28th, a very interesting parlor meeting was held at the residence of Mrs. Henrietta Robinson, 308 17th street, San Francisco, where Mrs. Robinson entertained the company in a most charming manner. These monthly meetings will continue for the present. Mrs. Watson is a general favorite in San Francisco and her ministrations are of a very high order. It is to be regretted that her health is not sufficient to do the active work that she has done in the past, but she is gaining in strength and it is to be hoped by her friends that she will soon be as active as formerly. Mrs. Watson's charming home at Sunny Brae has now put on its garb of beauty. Roses and violets are everywhere present and a heavy rainfall indicates a heavier fruit crop the coming season. Mrs. Watson's address is changed from West Side to Cupertino, Cal.

The Toledo Bee of January 3rd, records the death of Mr. Thomas L. Murphy, who was sixty-seven years of age and had lived in that city over forty years. The Bee relates a strange coincidence in relation to Mr. Murphy's transition: Death came suddenly. Sunday he went to mass and visited the grave of his wife, whom he had never ceased to lament. On returning from the cemetery he visited the homes of each of his six children, to bid them a happy new year. Just as he was leaving the home of the last one visited, Mrs. Frank Reinhart, he was taken suddenly ill. Drs. Smith and Cherry were called and said there was no danger. He had a singular presentiment, however. Yesterday afternoon he requested his son, Mr. John J. Murphy, the well-known shoe merchant, to visit the cemetery and "tell" his wife he could not come to see her to-day, but that he would be with her that night. Just to please him John took a horse and sleigh and went to the cemetery. The old gentleman seemed very happy when told that the grave had been visited. "Yes, I will be with her to-night." Even the doc-

tors had no doubts of his recovery. But he suddenly grew worse and died at 9:30 p. m. So that his promise to his dead wife was well kept. It appears that on his wife's deathbed she had promised to come for him, if such a thing was possible, within six months. She died less than four months ago. Yesterday morning he told the family that his dead wife had visited him during the night and that he was now ready to go to her. The deceased was a good man and highly respected by all who knew him.

Nothing is truer of the senses than that they are illusory. They accustom us to a certain narrow range, and tell us nothing of their extreme limitations, but rather suggest the reverse, as though they revealed all there is to see and feel and hear. Paul said that the things which are seen are temporal, while the things which are not seen are eternal. We might as truly say that the things which are seen are on the shores, while the things which are not seen are on the oceans and continents of the universe. God and the angels are the greatest of all realities, and only the limits of the senses and the poverty of the earth-developed spirit prevent us knowing how completely right that ancient Christian was who said, "We are compassed about with a great cloud of witnesses." The faith and hope of Our Father's Church culminate in the glorious confidence that what we call "death" is only promotion to a higher form of life, and that wise teachers and loving saviors will provide for the needs of every wayfarer who pass beyond the veil. —Rev. J. Page Hopps.

INQUIRER in Light asks, "Has any reader of Light had experience of the control of automatic writing by a person while in the flesh? A friend of mine has been surprised by a message thus obtained, professedly from a person living in a distant part of the world." This is a very suggestive inquiry. We have the statement of a reliable person who claims that this has been done through him and indeed there is no a priori reason why such a phenomenon is not possible. Man is a spirit and just as much a spirit when he is in his tenement of clay as when he has left it. If a spirit out of the flesh can use the hand of a person in the flesh and cause to be written words and sentences, why may not a spirit in the flesh communicate through the hand of one in the same condition at any distance? Is matter a barrier to spirit action? Of course it is a question of testimony and proof, and cannot be disposed of by mere speculation, but there is certainly nothing incredible that an incarnate individual can communicate with and through another incarnate individual. Whether the evidence now available is sufficient to establish this claim may be questioned, but we notice that there is a strong conviction on the part of some very intelligent individuals that such a feat is not only possible but has actually been accomplished and belongs to the region of fact and not to mere conjecture. Time and further experiments perhaps will settle this question satisfactorily to all who are interested in it.

The decision of the Supreme Court of Illinois which gives to women the right to vote for all elective school officers except the superintendent of public institution is justly considered an evidence of the advancement of civilization, says the Chicago Evening Post. It would not have been possible fifty years ago.

I CANNOT make Eight of the suggestion that inspiration is a present-day fact. I believe that men may now receive direct messages from God. From my point of

view, inspiration neither began with the Sacred Canon, nor closed with it. It is the very life of God in the universe. It is the voice of God to the human soul. We can test it by ascertaining how far it introduces the element of moral discipline into the education of man. In the absence of such discipline, penetrating, searching, and inclusive, so-called inspiration will be mere enthusiasm or frenzy, worth nothing in itself, and incapable of doing anything in the best interests of society. Discipline is the test of Revelation.—Rev. Joseph Parker.

LETTERS are being received daily in commendation of this cheap edition of the Revised Encyclopedia Britannica, which is being sent to subscribers of THE JOURNAL. It is really a very useful book for the small sum of money invested.

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