

RELIGIO THE PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, FEB. 18, 1893.

NEW SERIES—VOL. 3, NO. 39.

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



RHYME OF THE MYSTIC.

By ST. GEORGE BEST.

And voices from the deep abyss revealed
A marvel and a secret.
—BYRON.—The Dream.

From the spheres of the star-eyed immortals I bring
These mystical measures;
Let him welcome who will, the song that I sing
To memory's treasures.

* * * * *

I thought that I sat at an organ grand,
(This was when daylight was drawing toward dark,
And the keyboard my fingers like an expert's scanned;
(I knew no note of the music, mark!)
Every pedal and valve-stop I seemed to command
By a tap of the foot or a touch of the hand;
(I knew no note of the music, mark!)
And octave on octave I skillfully spanned:
(This was when daylight was drawing toward dark,
Understand!)

The score that I followed was intricate, grand:
(I knew no note of the music, mark!)
'Twas a measure some mighty composer had planned—
(This was when daylight was drawing toward dark,
A melody made in the luminous land—
(I knew no note of the music, mark!)
And timed to the swirl of a wizardly wand,
Swayed by a flowing-robed figure, mild-mannered and
bland:
(This was when daylight was drawing toward dark,
Understand!)

I thought from my lips in rapture there rolled
(Nothing I knew of time or of tune, be sure!)
An anthem that thrilled the vast edifice old;
(This was a temple where mystical souls mature,
And lo! from the archways all sculptured and scrolled,
(This was a temple where mystical souls mature,
There issued a phalanx of phantoms, behold!
Who joined the sweet song with an unction untold;
(Nothing I knew of time or of tune, be sure!
Be sure!)

From pillar to pillar the rhapsody rolled,
(This was a temple where mystical souls mature.)
Like the chime of the bells in a belfry tolled;
(Nothing I knew of time or of tune, be sure!)
And back through the archways emblazoned with gold,
The phantoms departed, all surpliced and stoled,
(This was a temple where mystical souls mature.)
While finger and foot on pedal and key grew cold;
(Nothing I knew of time or of tune, be sure!
Be sure!)

* * * * *

From the spheres of the star-eyed immortals, I bring
These mystical measures;
Let him banish who will the song that I sing,
From memory's treasures.

QUESTIONS IN REGARD TO MEDIUMSHIP.

With a view to learning all the facts pertaining to mediumship and the principles which underlie the different classes of mediumistic phenomena, THE JOURNAL invites all who are able to contribute to this object to send for publication brief articles giving the results of their experience and study relating to any of the following questions:

1. What are the physical peculiarities which accompany mediumship?
2. What are the mental peculiarities which accompany mediumship?
3. Does moral character affect mediumship?
4. Does the exercise of mediumistic power affect character? If so, favorably or unfavorably?
5. To what extent does or may the mind of the medium and of other persons present modify and color the communications received?
6. Is an entirely uncolored communication—one that gives the exact thought and expression of the communicating spirit—possible?
7. Are 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?
8. What kind of mediumship is the best proof of spirit agency?
9. What new truths have been given to the world through mediumship since the advent of modern Spiritualism?
10. Does skepticism regarding Spiritualism in the minds of persons present at a seance generally affect the medium and manifestations?
11. Is the practice of mediumship for a living generally desirable?
12. Is the development of mediumship in private families generally desirable?
13. Should mediumship be used for worldly purposes, that is, for money-making and material interests?
14. What are the best conditions for the highest manifestations of spirit agency?
15. Should mediums be set apart and be endorsed and sustained by organizations for spirit manifestations?

MEDIUMSHIP.

By ELIZABETH LOWE WATSON.

Mediumship, or psychical sensibility, is constitutional and is a quality inherent in all manhood, like that of music or the perception of color, more or less latent and manifesting itself in different degrees among all nations from the earliest dawn of history. Mediumship affords us the only absolute proof of a personal, conscious existence after the dissolution of the body.

Those persons in whom this faculty is well defined and frequently exercised are usually possessed of nervous, sanguine temperaments. They are more electrical than magnetic, healthy, wiry and tenacious of life. Exceedingly sensitive to the influence of music and its twin, poetry; (in my own case, either readily produces physical ecstasy and mental uplift.) I think mediums, particularly those for mental phases, are generally subject to extremes of hopeful exaltation and corresponding depression, which probably arise from the fact that when in the illuminated state, the vital forces are heavily drafted. Mediums for physical manifestations are not as a rule, remarkable for their probity of character; in fact, the opposite is so frequently true that it is a subject of earnest and painful inquiry among the best friends of Spiritualism.

I think it is no betrayal of confidence to record that one of the first and best of our physical mediums, Dr. Fred L. H. Willis, told me that he discovered a tendency to moral deterioration from this phase, and though he had most wonderful manifestations under perfect test conditions, he determined to desist from the exercise of the power. These are facts which should command our careful study until a solution of the problem is found and the difficulty, if possible, overcome.

My own idea is that in producing the physical manifestations the ex-carnate operators are compelled to use more or less unrefined material gathered from our

human atmospheres which reacts psychically upon the mental and moral natures of the media. Moral pollution obtains in an unclean atmosphere. The microbes of crime-epidemics lurk in the filth of Tar Flat and Barbara Coast!

If physical manifestations are produced from human auras, which consist of the cast-off clothing of the flesh-environed spirit so to speak, the involuntary thoughts and feelings of a promiscuous circle, is there not reason to suppose that the sensitive should take on some of the conditions, and if not aware of the fact, or not having sufficient will to throw off these elements, may not the medium thereby suffer moral contamination?

Trance media, clairvoyants, psychometers, etc., are usually possessed of large veneration and ideality, in other words are religious and sympathetic, but being negative in temperament, may be subject to hypnotic influences from the human side, and when brought into constant contact with a promiscuous public, are in some danger of being misled and betrayed into inconsistencies. Again and again are we asked, "Why are mediums ever permitted by their angel friends to act unwisely? Why, having so power over them, could they not have been from suffering?"

Now I am not affirming that either physical or mental media are less moral, less wise than ordinary mortals.

From thirty years, observation I judge that both classes are quite up to the average standard. Moral character most certainly affects mediumship—invariably determining the general trend of communications. I have known a few instances in which mediums of the most upright, refined and cultured natures have received through automatic writing and in trance condition, profane, vulgar and lying communications, but never to any great extent. It appeared to have been permitted for the purpose of identification or evidence of a foreign intelligence, instead of being an exhibition of base malignity. "Like attracts like," the various mental temperaments, the poetic, the logical, the religious, usually experience an enhancement of their normal capacities, the messages, sermons, etc., seldom if ever transcending the latent possibilities of the medium. Where the messages are automatically given they may be unaffected by the medium's mentality.

The exercise of mediumistic power must necessarily affect character—favorably if the medium is rightly environed, i. e., surrounded by refined, upright, cultured people who naturally attract similar influences from the spirit side; the sensitive is permeated by the pure aura, illumined by the elevating thoughts, controlled by the wise spirits. As a matter of course, the reverse conditions must have a corresponding depressing effect. I do not believe in the doctrine of devils advocated by some Spiritualists; for while I recognize the fact that death does not change the nature of the soul, I maintain that it is an onward and upward step, an evolutionary process; and besides, there is a far greater number of good than bad men and women always in the world, always passing on to the next stage of existence; so I think a medium is just as safe from evil spirits as from evil men and women; more so, for the latter have the advantage



the visible contact—the wiles of the senses by which to ensnare their victims. But all mediums should continually cultivate a truth-and-honor-side to their character in order the more successfully to withstand low influences of every nature whatsoever. One can practice the power of mediumship and still so persist in habits of regularity, probity, practical good sense, as to be proof against all baneful influences. And on the other hand, by their effort to do so, they will as certainly draw around them moral supports from both worlds. In this way mediumship may become one of the strongest incentives to noble living. I do not know of a single instance where mediumship, per se, has had the effect to debase the character—though doubtless the flattery of foolish devotees, avarice and ambition—those vices so common to all grades of human nature—have lent their aid to the lowering of the life of many mediums. But mediumship is no more accountable for this, than music or oratory is accountable for a like condition in the lives of men and women devoted to those arts. I think I am justified in saying that on the whole, mediumship affects the character favorably and as we come to understand the laws governing its use, may become a valuable factor in the elevation of mankind.

The greatest teachers and reformers of all ages have been mediums. Socrates, Jesus and his apostles, Apollonius, Swedenborg, these and hundreds of others in marked degree, while there are evidences of this power manifest at supreme moments in the lives of the foremost men and women of all times.

It is very rarely that a communication is entirely uncolored by the mind of the medium, but such is certainly sometimes the case. Every one must judge for himself; my rule when seeking for tests is to ascribe nothing to spirits that can be accounted for in any other way. In asking for advice, or a message is voluntary, I test it by reason, common sense, and never credit a spirit with infinite wisdom.

I don't know of any new scientific truths having been demonstrated through professional mediumship, but those of a psychical nature. But I have good reason to believe that several scientists have been assisted by mediumistic power in their researches in the realm of physics.

Skepticism plays no part in a spiritualistic séance—obdurate, positive antagonism is undoubtedly an objectionable element.

The practice of mediumship for a living is not generally desirable, chiefly because the power is not always at command and therefore an honest medium, who does not propose to take money except satisfaction be given, is frequently compelled to live very poorly! It assuredly is as honorable a way to make a living as that of praying and preaching for stipulated sums; and really I know of no reason why mediums who have proven themselves sincere and reliable, when they give an hour or more to a sitting for your benefit, should not be paid for it, even though they do not succeed in inducing the superior state.

I know of scarcely an instance of mediumship having been used for purely worldly purposes, for money making, either by the medium or the seeker, that has not resulted, sooner or later in disaster.

The private family is the place above all others most desirable for the development of mediumship—never the promiscuous circle. The best conditions, a quiet, harmonious group of friends assembled when the cares of the day are done, that Sabbath season of the home, when nature herself seems to be waiting for God's approving smile. Let tender songs arise and every heart turn toward the veiled light of a higher life.

Should mediums be set apart endorsed and sustained by organizations for spirit manifestations?

Dear reader, I don't know!

The best mediums I have ever known, those whom we can trust all the way through, are the busiest of the busy in a world of wholesome work and care. It seems as though it might be well to have a few mediums, those possessed of the greatest power, set apart and sustained for the purpose of purely scientific investigation. I do not mean that these media should give the entirety of their time and being to

the psychical faculty, any more than painters, sculptors and musicians of extraordinary genius should sink their manhood and womanhood in their art—in fact the whole nature must undergo discipline, culture of the highest sort, either through the intuitive perception or by the ordinary methods, as a proper setting to the supreme gift. And the better developed the intrinsic character, the greater benefit to be derived from the exercise of their powers.

The lessons taught, the messages given by spirits, are usually of an ethical and religious nature, their central truth being a demonstrated personal immortality, which demonstration must come to each individual. The very nature of the power, its development to some extent in almost every household and the adaptation of the communications to the imminent personal need, obviates the necessity of the establishment of an order of mediums. But a national organization of Spiritualists would be an immense moral support to all possessed of psychic power, an encouragement to timid and faltering believers and the signal of a march forward to which millions would soon joyfully respond.

I look to the coming World's Psychical Congress as the nucleus of an international rally of all of the best forces in our ranks. Had Col. Bundy been spared to carry on his share of the work so wisely inaugurated, I believe 1893 would have seen the nucleus expand into a thoroughly equipped organization, at the head of which would have stood some of the foremost men of the age. May it not be even now?

With hundreds of eminent men and women enlisted in this cause, with Prof. Elliott Coues and Richard Hodgson to inspire and direct affairs the year's work must bear magnificent fruits and mediumship become better understood and appreciated than ever before since angels first began their ministry to man.

SUNNY BRAE, CAL.

IS THERE ANY CAUSE FOR ALARM?

By F. H. BEMIS.

If we may rely on the prognostications of certain Spiritualistic writers and speakers who are sounding the tocsin of alarm and trying to fire the public heart against the intrigues, machinations and designs of the Roman Catholic church, this Republic must be on the verge of impending and overwhelming disaster.

The writer does not share the alarming apprehensions of these "fearful souls." The trend of thought and religious sentiment is not in that direction—they point to no such dire results—even Roman Catholicism cannot resist, if it would, the current of events. It is idle in this age of the world to talk of fratricidal religious wars. Outside of these alarmists there is no evidence of an impending conflict. Let us cite a few facts.

In Austria-Hungary, the state religion is Roman Catholic. The population is divided as follows: Roman Catholic, 28,000,000; Greek church, 3,052,684; all Protestants, 3,509,013; Jews, 750,000. Now let us be fair and just, and concede that for over one hundred years all Protestant sects have enjoyed free exercise of public and private religious practices—the only restriction being that no place of worship can be opened unless the congregation is composed of one hundred families.

In France the population is divided as follows: Roman Catholics, 35,387,703; Calvinists, 467,531; Lutherans, 80,117; of other Protestant sects, 33,109; Jews, 49,439; all others, less than 85,000. The Catholics constitute 98 per cent of the population. If anywhere, one would naturally suppose that the Roman Catholics would have things to suit themselves in France. And yet what were the facts? We read: "The acts of the government during the year 1883 were hostile to the Catholic church. Seminarians in their theological course were made subject to conscription and compelled to serve in the ranks; the clergy were made subject to be deprived of their stipends at will; and religious emblems were removed from the schools. The municipal council of Paris suppressed the chaplaincies in the hospitals, closed the chapels, and forbade visiting by the clergy except

in cases where they were specially summoned by the patients."

In Italy there are 26,658,679 Roman Catholics; 58,651 Protestants; 35,356 Jews; all others, 48,468. And yet, the Pope, the Church, or the clergy, have no authority in matters of State—all religions are practically on the same footing.

If with such overwhelming preponderance of numbers, the Pope, the Church, and the clergy could not maintain their ground in Catholic Italy, there would not seem to be any well-grounded cause for alarm in the United States.

We commend these figures to the calm and thoughtful consideration of Spiritualistic anti-Catholic agitators and alarmists.

PHILLIPS BROOKS.

By LILIAN WHITING.

It is not unreasonable to suppose that so important an event as that of Bishop Brooks' transition from this part of life to that just beyond may have produced effects to be distinctly perceived by those sufficiently sensitive to the magnetic conditions. At all events, there are several who have some curious impression, or coincidence to relate and the number of these seems to indicate that there was something in his sudden withdrawal beyond mortal ken. The circumstances are too well known to the readers of this journal to require extended allusion. The Bishop was present at a social meeting of the church guild at Newton on the evening of January 18th; the next day he complained of sore throat, but resisted the physician's counsel to remain in his room. This was on Thursday and until Sunday evening no possible cause for alarm was seen. His death occurred at half-past six on Monday morning, the 23rd, and it was not till within four hours of his passing away that he was regarded as seriously ill. The event stirred and touched and thrilled the community, the state, and even the nation, to an unprecedented degree, and it is felt by all that it is an occurrence of very unusual significance. The Bishop had but just passed his fifty-seventh birthday; he had been only fifteen months in his high office, and was in the twenty-fourth year of his work in Boston, and the thirty-third of his ministry. Humanly speaking, it would have seemed that he had yet many years of usefulness before him, in this world, and his transference to the other sphere of existence has been almost as widely questioned as to its meaning, as it has been deplored.

A Boston lady who kindly permits me to give her name and address (Miss Chevallier, 50 Magnolia street, Roxbury,) received a distinct impression of the Bishop's death just a week before the day on which it occurred. She says that a brother of the Bishop—Mr. Frederick Brooks, who was drowned some years ago—revealed to her, just after her return from the funeral of General Butler—that the next funeral she would attend would be that of his brother, Bishop Brooks. Miss Chevallier wrote this to a friend—Mrs. M. Lacklang, London, then sojourning in Boston—who, before her sailing for Europe last week, left a written attestation of this fact.

Another Boston woman, a member of Dr. Brooks' church, was awakened the morning that he died, at the precise hour, as she afterward learned, by a vision of a dazzling light in the sky—so brilliant that its radiance awakened her. Still another—also a communicant of his parish—had a strong mental impression of his death on the preceding Saturday afternoon. She was sitting at her desk writing, when suddenly she seemed to hear—not audibly, but to receive the impression of hearing—"the Bishop is to die." At that time she merely knew that he was "confined to his house with a cold," which were the words in which she had heard his indisposition stated, and which were certainly not calculated to alarm anyone.

Whether all these facts can be accounted for as mere coincidences, or whether they were really intimations from the other side of life—from "the spiritual side of the natural life," as someone has of

late so well called it, is a question for consideration.

But it may well be believed that the transference of this majestic and noble spirit to a plane of higher activities will not be without its visible effect on moral and spiritual progress here; that, great as was his work while in this part of life, it will now develop higher and even more helpful and beneficent aspects, whose effects we shall feel, now that he has gained the "life more abundant."

BOSTON, MASS.

ESSENTIAL NEEDS OF THE HUMAN INDIVIDUAL.

By HON. JOEL TIFFANY.

In this work of creating, unfolding and completing such kingdom of individualities, every step taken, every state, condition and relation assumed, brings the individual under the operation of laws as constant and as immutable as is that presence from which they are a proceeding, and of which they become an expression, and without which the end and purpose apparent, could not become accomplished.

The human individuality is created by a process commencing in form in the outmost of the finite; and the creative process proceeds thence by discrete and continuous degrees until every material element with its characteristic potency becomes united therein as a harmonious living presence, which individual is ultimately to become crowned by a conscious indwelling personality in a state of oneness with the universal and divine. And thus it is that the human individual comes to "the stature of perfect manhood in Christ."

Every individual thing in existence is created, unfolded, and brought to completeness in its degree, by means of laws which are determined by status and relation present, essential to the accomplishment of such end and purpose; because, according to the divine constitution of things, state and relation determine the mode of potential action which constitutes the law. It therefore becomes the supreme duty of every immortal to seek to ascertain what states and what relations become essential to one seeking his divine destiny, being assured that he must attain to such a status, that the divine of the universe can become a conscious presence therein, and that he can consciously respond to the same. Such status becomes absolutely essential in the individual for the accomplishment of such end.

Therefore, the supreme need of every individual existence consists in attaining a status in which it can obtain that which is essential to accomplish its highest destiny. The individual human, being the ultimate individuality, is supposed to be endowed with every faculty and function possible to an individual; and being immortal, he must be so constituted as to become an eternal recipient of an inflowing life and consciousness unfolding and bringing him to completeness in an absolute and infinite degree. But to attain such a degree of unfoldment one must pass through all the intermediate stages of the physical, the social, the intellectual, the rational, the moral and the spiritual, until the infinite, the eternal and absolute is reached and possessed.

"The Christ" in a spiritual and divine sense implies that an individual through obedience of divine and spiritual requirements has accomplished in himself the uses of all things, and has thereby attained to the "stature of perfect manhood" whereby the infinite, the eternal and the absolute, have become in him an abiding, conscious presence, constituting the individual a child of the universe and of the universal and divine.

This spiritual status can be attained by the individual only by means of prayer and fasting in an inmost or spiritual sense. By prayer in such sense is signified an earnest aspiration for absolute completeness of life and character; such an aspiration as will admit of no denial, no interruption or suspension until such completeness is attained. And fasting, in the same sense, implies the constant and continued denial of all selfish and carnal indulgences sought and practiced for the gratification afforded thereby.

It is necessarily implied that an individual seeking

such status has faith in the possible existence of such completeness as a living, potential presence in the universe, and also that such completeness is attainable by one seeking it, with all the heart. Such an one must in faith be able to lay hold of an ideal being thus perfect in every attribute essential to the formation of such perfect character. It is evident that one not having such faith can neither pray or hope or seek for its attainment, because one can seek only the attainment of states he believes to be actual or possible.

In a spiritual sense an unbeliever is one who has no faith in the existence and presence of such possibilities. He may be known as an atheist, a materialist, an agnostic, or as one who in thought, in feeling and desire is utterly indifferent as to such subjects. Practically this class includes all carnally minded individuals who are dominated by carnal and selfish impulses, whatever may be their professed religious faith.

Until the individual has a living and an abiding faith in the possible completeness of spiritual life and character giving one union and communion with the universal spirit, which is always and everywhere present and ready to impart of his infinite fullness to those who in status are qualified to receive and respond to the same, he cannot pray in that deep, spiritual sense which will cause him to become a percipient of those inmost truths and principles known only to the spiritually regenerate soul.

But all unbelievers are so constituted that they have power to attain to any given spiritual status, provided they have within themselves a sufficiently strong desire and will make the necessary effort. When one has faith enough to suppose that a supreme spiritual being complete in every conceivable attribute may exist and be present throughout existence, there is faith enough to cause one to seek to find in himself a status in which such presence can become revealed to the consciousness as an actuality.

But one undertaking to engage himself in earnestly making such search will find himself confronted by his carnal selfishness, demanding to be informed of what advantage self is to become the gainer by means of such an undertaking; and the first enemy to be encountered and to be put under foot will be this selfish carnality. It will stubbornly object to making the necessary sacrifices by the denial of all self-indulgences. If one becomes deeply in earnest and persists in becoming loyal to "the spirit of the virtues," he will soon learn something of the strength of selfish carnality residing in him and which he had not before suspected.

One entering upon such an undertaking will find himself engaged in a conflict arising between his intuitive sense of the right, the true, the pure, the holy, just and good, and the carnal and selfish desires for gain, pleasure, enjoyments and gratifications by means of carnal indulgences which conflict he could never before have supposed to be possible. Thus when invited to partake of that heavenly feast at which only those can be seated who have on the garment of absolute righteousness, the carnal soul finds itself consciously excluded, and commences its carnal excuses.

But one believing or not believing in the being and presence of a Heavenly Father, replete with every perfection, can, if he will, strive to become perfect in the spirit of the several virtues. One of ordinary intelligence and of moral perceptions, knows the difference between the spirit of truthfulness and that of falsehood; and examining himself with any degree of care he can determine the character of the spirit to which he yields himself. Such an one also knows the difference between the spirit of purity and that of impurity; between the spirit of justice and that of injustice, etc. And he is also conscious of his freedom to choose and to act according to these promptings. Therefore this entrance upon this journey leading to the fountain of eternal life is open and free to all; because no earnest, thoughtful soul can be so atheistic, materialistic, or agnostic as to doubt the essential value of "the spirit of the virtues," as constituting an element of true character; and no one can deny or doubt the fact that the cultivation of this spirit is

good for the individual and for society; or that one most excelling in the practice of these virtues will make the best citizen, the best neighbor, the best husband, the best wife, the best parent, and in short, the best in every possible relation; and that the influence of such a life would tend to elevate the standard of character in society, encouraging the practice of virtue in all and hence universal well being and happiness. To this extent all must be agreed and there can be no rational excuse for any one who fails to make his best effort to actualize in himself this spirit.

This being so, why is it that in the ordinary pursuits of life, individuals so almost universally disregard these requirements, and in their engagements in business or for pleasure are continually trampling one or another of these requirements under their feet. Such general conduct on the part of individual humanity must be due to a presence within the individual, inducing therein an opposite desire, will and purpose, after causing the individual to act counter to what he knows to be truthful, pure, holy, just, faithful and good. Therefore, this question arises in the earnest, thoughtful soul, "Why, in this universe, where every operation to be of substantial value must be in harmony with the divine life and character, should an immortal prefer to indulge in the practice of such vices and crimes for the temporary gratification or advantage to be gained thereby, rather than to excel in the spirit of the virtues which makes the wealth of the universe his?"

Let one examine himself carefully and impartially in each and every instance where he is conscious that he has in any degree deviated from the requirements of absolute rectitude and he will find but one cause for the same. Self, pleading for advantage in some form as for gain, for pleasure, for gratification, for enjoyment, became the adversary and the antagonist of the spirit of the virtues and he yielded to its carnal solicitations. Entering carefully into the investigation of the source of all vice in the individual and of crimes in society, one will find it to be a proceeding under the influences of this carnal and selfish spirit. Self when placed in authority and power becomes that satan, that Lucifer, "that enemy of all righteousness" which theology has deified as the god of evil.

The devil that tempts me, that tempts you, that tempts all mankind to do that which is evil, is a proceeding from this carnal status in the unregenerate soul known as carnal selfishness; born of carnality—causing the individual human to desire and to seek his own pleasure, his own welfare and happiness, more than he desires the welfare and happiness of others; more than he desires to become truthful in spirit, pure in heart, holy and self-faithful in life, just in art, and good, loving and kind under all circumstances. The satan that comes between me and my God, offering me all the kingdoms of this world and the glory of them if I will devote myself to its service by seeking with all my faculties and powers, self-gain, self-advantage, pleasure, gratification and enjoyment by means of self-indulgence, consists of this carnal spirit.

Here we find the key to the significance of the teachings of the Master. We find why straight is the gate and narrow the way leading to eternal life which so few in this world find, while wide is the gate and broad the way leading to spiritual death at which so many enter in. In this world we know that the spirit of carnal self bears away; and that it is held in check mainly by the force of laws enacted to protect the interests of the public. Criminal laws are designed as a means of protection and are addressed to the carnal in man to deter him from committing criminal acts.

The rules applicable to the transaction of business, often invade the domain of morals, but they are permitted to stand if they do not violate the criminal code. Business men can maintain a good standing both in Church and State while treading close upon the line of criminality, provided they become successful in their operations. One acquiring his millions without committing an act which makes him

amenable to the criminal code, can take his position at the head of society, can clothe himself and family in fine linen and fare sumptuously, receiving the homage of all who have not become his peers.

It has been so since man was man and it will continue to be so while selfish carnality rules supreme. There is but one system of means which can raise the human individual out of his spiritual grave and make him worthy of immortality; and that system has its foundations laid in the principle of absolute self-subjection to the spirit of the virtues which consists in so subduing and ultimately overthrowing this carnal selfishness as to give the good man of the house the possession and mastery.

PSYCHIC STUDIES. II.

By HESTER M. POOLE.

In dealing with abstruse subjects there is danger of misunderstanding in regard to the words employed. To one person the word soul means that which another means by the word spirit. To understand one another we must approximate in the definitions of terms.

To my intuition spirit is that substance or essence which from "the beginning" filled immensity. It must, at one period in this universe in which we are placed, have been infinite, unparticled force or energy. This energy we may call spirit, the Great First Cause, God, Deity, Allah, or our Heavenly Father, according to the teachings we have received or our choice of expression. It is the same actor under any of these names, the supreme producer, organizer and preserver, the fountain of force, light and love. Of it all energy is a part. Through matter it is continually seeking newer and higher incarnations. Because we cannot apprehend, much less comprehend, spirit, shall we therefore decline to define any of its qualities? What do we understand or comprehend? Not even the real nature of anything about us, much less our own puny selves. A great scientist has said "that I should be able to hold my pen because I wish to hold it, is ultimately as great a mystery as that I should develop stigmata from meditating on the crucifixion."

To my mind the best symbol of the "great positive mind, the focalization of all principles, the crystallization of all essences," is a central sun of which all entities are emanations. Says Spinoza: "The same primeval force neither added to nor subtracted from, outworks itself in the soul. We are separate, infinitesimal manifestations of this Being."

Forever changeless must be this original substance, this underlying reality. One spirit flows through and blends with Nature, the body of Deity, just as the individualized spirit of man flows through and blends with the body in which it is enshrined. Emerson perceives this when he declares that "the soul of man is not an organ but animates and exercises all organs; is not a faculty but a light; not the intellect or the will but the background of our being in which they lie; an immensity that possesses and that cannot be possessed. From within or from behind a light shines through us upon things and makes us aware that things are nothing, but the light is all. When it breathes through man's intellect it is genius; when it breathes through his will it is virtue; when it flows through his action it is love. All reform aims to let the soul have its way through us—in other words to teach us to obey."

What greater truths do these words affirm than the unity of the race, the brotherhood of man? In our inner selves we must be identical. In church parlance he who has reached a realization of the oneness of humanity and the parenthood of God or spirit, is converted. It was the object of the Eleusinian mysteries to show that bondage to sense and matter was death. Such are "dead in trespasses and sins." To convince the soul of the illusory nature of matter, by means of which it is enabled to rise to a higher state, results in the "resurrection." Then follows conscious alliance with all spiritual intelligence and intelligences, with the breath of Deity and with separate breathings. Where God the cause begins and

man the effect ends, we cannot know. "I and my Father are one."

Whether it be among the simple or the wise, the individual rivulet must realize that it is merged in the tide of the infinite sea of light and love ere the person is born into the higher life.

Lowell terms this universal spirit,

"O power more near my life than life itself."

Spirit can reach form or individuality only when acting through that portion of itself which, by slower motion has become condensed or congealed—in other words through matter.

To what end? Why came the slow evolution of man? May it not be that the Infinite Mind desired through love, self-multiplication? In the end the more individuals the more happiness. When acting through matter, each portion of spirit becomes an entity capable of progression in form, not in interior quality. As an individual it never attains but is always attaining, never becomes but is always becoming. And man embodies in little the energies and attributes of his parent source.

The universe is the laboratory in which matter is triturated through the agency of spirit which inheres in its every atom. From age to age these atoms are refined. They form the vehicle in which spirit sweeps gloriously backward toward that centre to which all are tending. Pushing, struggling, wandering, aimless as we seem, yet are we subject, by whatever devious pathway we pursue, to the one inalienable and supreme attraction.

The use of the body is to mould, organize and develop the internal principles of spirit, to enable them to cohere together so as to form an indissoluble entity. The physical organism is the external counterpart and covering of the real individual, the spirit, and the physical organs are the negative poles of corresponding invisible organs, composed of an ethereal half-spiritual substance which I shall designate as the soul. In it is the active centre of these attractive and repellant forces which carry on all physical functions. Thus in each individual there is a trinity, spirit, soul and body; the innermost, the outermost, and that garment woven during life in which the spirit is clothed at that beautiful process of birth which we denominate death.

Ah! but how many billions of ages passed before the first conscious and immortal spirit dropped its encompassing and limiting form, to wing its flight to a land so much finer than this on which we dwell, that it is invisible to the ordinary eye! Through decomposition low forms of matter are set free in order that the energy or spirit within may mould finer portions of matter into still higher forms. Through the crystallization of minerals and then through the lowest vegetables and animals, unnumbered incarnations have served their turn, and set spirit free to work itself out on a grander scale. In the ascension there are fewer individuals and finer. The big brain of a Darwin or a Phillips Brooks is the focus of the spirit which has evolved, may be, from a planet. Who knows? Only in man has it reached individual immortality. Only here has it secured matter sufficiently fine to serve its purpose and manufacture a dual brain, crowned by the arch of those spiritual faculties, which, uniting the cerebrum and cerebellum, form a key to bind them into an indissoluble unity.

"Spirit sleeps in the mineral, breathes in the vegetable, dreams in the animal and comes into (external) consciousness in man."

Says Dr. J. H. Dewey: "As the brain is the co-ordinating centre and controlling organ of the physical body, so the rational powers are the co-ordinating and controlling centres of the spiritual organism. These, at the centre and throne of the person, receive their light and power from the spirit within. They then control personal life and environment."

We have now a self-existent duality: spirit and matter, God and mother Nature, from which proceed all phenomena. The impersonal essence of Infinite Mind at the disintegration of forms, mineral, vegetable and animal, mingles again and again with the ethereal spirit which fills immensity. Finally the physical organization has reached that point upon

the apex of the pyramid at which it is ready to furnish a soil for the blossom of the ages. It begins to manufacture that structure in which the spirit essence, the "wine of God," the concentration of all substances into one, inheres and coheres to the end that man is born as an immortal creature.

Doubtless there are idiots and monsters as well as entire inferior races, who have not sufficient spirit to become immortal. At death the spirit atom contained by the inferior body, is swallowed up like a drop of water in the sea of infinite principles. In fact it is not possible that there are men and women in this Nineteenth century who have not a spiritual core sufficiently large to render their individuality continuous? It is not a pleasant thought and can have no practical value save that it behooves each person to nourish and cultivate the spirit. It is cultivatable. Through love of truth and a determination to live it, though cherishing the good, the true and the beautiful, through aspiration, and a determination to "grow in grace and knowledge of God," one may positively increase in spirit.

A CRITICAL HISTORY OF HYPNOTISM, IMPROPERLY CALLED ANIMAL MAGNETISM.

By ARTHUR HOWTON

IV.

SIC ITUR AD ASTRA.

In order to avoid asking questions, Seifert told the patient to let him know of any changes he might be sensible of, without waiting to be asked. A few minutes afterward Mesmer moved his finger in an oval. "Now everything is going round me as in a circle," said the patient. Mesmer then ceased to act, and almost immediately the patient declared that he felt nothing more; and so on. All these declarations agreed fully, not only with the moments of action and the intervals, but also with the sensations that Mesmer wished to be excited.

The same author describes another experiment not less extraordinary. Mesmer, as we know, held that the physical transmission is aided by sound, and that sound waves may be, so to speak, charged with the fluid and may transmit it to a distance. Now it was customary in the Baron Horetzky's castle for two musicians from time to time to blow a huntsman's horn in a kiosque in the garden. The patients, who were awaiting the coming of Mesmer and who were separated by several walls from the garden, listened with pleasure to the music. One day Mesmer, wishing to make the experiment, visited the kiosque. Seifert went to the hall where the patients were to see Mesmer. He did not find him, but to his surprise observed that some of the patients instead of enjoying the music as usual were becoming uneasy, and even showed more serious nervous symptoms. Seifert ran to look for Mesmer and found him in the kiosque, his right hand holding the flange of the hunting-horn the musician was blowing. He told what had happened; Mesmer smiled as he heard. "I expected that," he said. Then he touched the instrument with his left hand and lastly let it go entirely, saying: "Now, or presently, the patients will grow quiet." They went back to the hall and found the patients coming to themselves by degrees.

For the purpose of inviting scientific investigation, he wrote letters to all the universities of Europe, but, owing perhaps to the times not yet being ripe for such advanced psychological study, or perhaps for some other good reason which history discreetly cloaks, they remained for the most part unanswered.

It was during his stay in Munich that Mesmer, being consulted by the Elector of Bavaria, exposed and quarrelled with Father Gassner (another Jesuit) and fully convinced the Elector that it was a principle very different from that to which the good Gassner attributed them. By the way, it was but a short time after this expose that Father Gassner was denounced by the Pope as an impostor—it looks significant.

On January 20, 1777, soon after his return to Vienna, Mesmer undertook the treatment of Miss Paradis, a young lady eighteen years old who was of the worst cases of violent hysteria-epilepsy

ever placed on record, with complete amaurosis from childhood. Her case was so well known that she received a pension from the Empress. Mesmer effected a complete cure and the Baron De Stoerck expressed his complete satisfaction at witnessing so wonderful a cure, and his sincere regrets for not having supported him before. Mr. Paradis elated by his daughter's cure, published the account in the newspapers and everything seemed to presage Mesmer's complete triumph. But little did he dream of the implacable and gigantic power he had offended in the person of Father Hell (Leger).

By representing to the father that the daughter's pension would be suspended, they got him to take his daughter from Mesmer and make her feign the return of her sickness.

Thinking to leave behind him the bitter enemy of Father Hehl, Mesmer quitted Vienna for Paris where he arrived in February, 1778.

At first he settled in one of the poorer parts of the town (Place Vendome) and there commenced demonstrating his art and expounding his doctrines of the magnetic fluid.

He had letters of introduction to several eminent persons and even to the Queen of France, but owing to the circulation of a report that he had been obliged to quit Vienna on account of misdemeanor, his letters were of no benefit to him. He, however, became acquainted with M. Leroi, President of the Academy of Sciences, who after seeing some experiments agreed to help him to obtain the support of the Academy. They agreed to put it before that august body on a certain day, but Mesmer himself can relate the circumstances best. (This quotation is taken from Leger's excellent work which I have used liberally):

I was punctual. I arrived early enough to see every member as he came in. They formed between them several irregular groups where very likely some scientific matter was the subject of discussion. I supposed that so soon as the members had assembled, the attention which so far had remained divided, would become general, and called up one particular subject.

(To Be Continued.)

HOW THE HEAVENS ARE FORMED.

[CONTINUED.]

[Below is another communication sent to THE JOURNAL by Philo Veritas, a person of reputation and high character, who believes that these communications are from the Spirit-world. The readers of THE JOURNAL are too well informed on occult matter to give to these statements an authority other than what may be perceived as intrinsic truth in these utterances. The alleged authors make no higher claim.—Ed.]

You will doubtless wish to know who your last communicant was and is, who spoke with you concerning the formation of the heavens. This will be made known to you as we proceed. The question comes to me, what is heaven? I respond, "There can be no heaven apart from conscious beings who constitute what you term heavens." It is to deal with this question and to give you a fuller delineation of this state that I come upon the scene.

I have never heretofore enjoyed the delight which I am now experiencing while in conscious communion and contact with some angelic outborn spirits now in embodied conditions upon an earth which, I perceive in many respects, is like and yet unlike the earth which we once inhabited in an embodied human form. You will please know and recognize me as the other part of the same angel, who communed with you on the last occasion of your assembling together. By this you will see that we establish no uncertain claim when we declare that we are ourselves, and we have never lost our own self-conscious life, or identity and this pertains to every state and sphere, even in the state which you term, and conceive of as heaven! From our present state we reiterate that which has been declared and claimed by all who have ministered to you, viz.: That we still maintain our own characteristic, and also, that each and all develop and perfect that specific manifestation of conscious life in the form, in which they were, and which is known to you as male and female. The external embodied man of the masculine genus never loses his masculinity and the embodied female man never loses her femininity. It is in the latter form that I come—for it is mine own—in order to supplement that which has already been given forth by the masculine part of the same dual life form. When we speak of a dual life form, if it were possible for your eyes to gaze upon such a form, you would see us as one, but by coming into conscious contact or nearness on the plane of life in which it has its being, you would then discover the actuality of two forms which make the one dual form. So closely are these allied and intertwined, that even

in the unitary form—if so you will—sometimes it is the one, and sometimes the other who manifests and gives forth that which is the outcome of both. In this state and this alone, the reality and enjoyment of a dual self-conscious life is to be known and that only by experience. This has been symbolized by an appearance presented on a former occasion to the inner eye of your seer, but the appearance cannot compare with the reality of which I can only give you but a faint conception and that accommodated to your present state and condition.

The question comes before me thus: "In what respect does the heaven which you inhabit, differ from the other heavens in the system of which ours forms a unitary part?"

By this, methinks you will comprehend that heaven is not what the external man of your earthly systems conceives it to be. That is, a place or state into which he or she can rush with a bound from the earth state to the heavenly condition.

There are, in very truth, heavens of heavens, each of which has a specific characteristic of its own that distinguishes it from the others by which it is surrounded.

Here I will follow the example of the light of my own life, in order that I may present you with an illustration understandable and comprehensible by yourselves. I must request you to look within, by which I mean you must look within your own structural organisms and cognize the various organs with their specific functions and the relationship they bear to each other, and to the whole, that compose the structural form or physical body.

As you well know, one organ never infringes upon the work of another, and there is no interference with each other's specific action; and in consequence of this collective action, the external structure is maintained in its integrity. It is only when in the condition of what you term disease, that you become aware of the imperfect action of the organ which causes pain and discomfort, and in this imperfection the others, more or less, have to share.

Situated in a part of the structural form about equi-distant from the upper and lower extremities, excluding the limbs, there is an organ known by you as the heart. The office it has to sustain and the work it has to perform for the perpetuation and sustenance of the body I need not dwell upon as it is well known to you. It is the central reservoir that receives the fluidic current in a certain state which is then given out in a diverse state or condition to what it was when it entered the reservoir. Here I will unfold an arena to you. It is by virtue of its passage through that organ—the heart—that the specific life quality of the angel-man within the structural organism, is circulated through all its parts by means of the blood, and hence one in past ages wrote "The blood is the life." The aura and the particles passing off in an invisible state—as your scientists know they do—from the organic structure, are surcharged with the specific life quality of the inner and outer man, and which characteristic distinguished him or her from all others. These invisibles, aura, particles and molecules are the substances that are appropriated by the incoming and following spirit atoms of life, which they utilize for the building up of their own organisms. Some of these are so heavily surcharged with the life quality of the prior organism from which they had been thrown off, that it re-appears in the new form. Hence under certain conditions, the life quality of the prior atom asserts its presence and power in the new atomic structural form and thus the new form gathers up a somewhat that pertained to the prior one and manifests a more or less degree of the same life quality.

This knowledge now imparted will, methinks, be a key in your hands whereby you can scientifically and satisfactorily dispose of the theories and speculations of some teachers on your earth, who declare that the same atom of human life re-incarnates itself again and again in a physical body on your outer earth. I now revert to my subject.

What that organ called the heart is to your external body, so is our heaven to your earth state. Our heaven, so termed by you, is the grand reservoir that receives the life current from a still more interior state, and by virtue of its passage through our heaven, it goes forth carrying with it the specific life quality which pertains to our state. It is in this respect that your heaven, or centre, differs from others and this is why your earth, or earth-state has been able to develop conditions which are receptive of the influx for our heaven; and it is the specific work and mission of your angelic ministrants to awaken within yourselves the consciousness—not only of the reception of the life current, but also that there need be developed within you the consciousness of contact with those beings who supply you with the life power and through whose forms it descends and is inhaled by yourselves. It is in order that this power may be made manifest on your outer earth that ye and those associated with you in the same order, society, or family, are called and chosen to represent the unity and

variety of the life current which flows from our centre to your own earth.

But you must not conclude that we are all heart, and nothing else besides; for we have in our heaven those to whom every organ in your external structure corresponds. In that structure there is in the head—which forms the crown of the whole—an organ which your scientists call the brain; and you know that as the heart is recognized and used as the symbol of love, even so the brain is used as the symbol of intelligence which operates by means of that organ. What intelligence can do, and what it has done by its inherent power, the history of your earth from the ages of antiquity abundantly evidences. But the life power of human intelligence is instilled and made operative by the current which must first flow through the heart. Hence we, who have developed and are exercising a power of angelic intelligence in accord with that which we have termed the heart which is our centre or heaven, and as with you every organ with specific function and work is required to keep in form and life the external structure—and wanting any one it would be imperfect—even so with us. Our central heaven and your home is perfect and complete in all parts or provinces. I said "perfect in all its parts," and although imperfection is unknown, yet the perfection itself is made the more manifest in its beauty, majesty and power, by the acquisition of increased consciousness in every atom that composes its totality. By this you will see that as on earth, so in heaven there is no limit to the expansion of the power of love and intelligence, and neither of our nor any other angelic heaven can it be said that it has exhausted the power of its own life. The atoms of life who form this heaven and the earth outborn therefrom, vary in their expression and manifestations of this specific life current. Commencing at the lowest, i. e., in the germ state as seen and expressed by our external representative, it becomes more apparent in each of the ascending states until the perfection of its development and manifestation is reached in our centre, or in your heaven.

Another question comes to me: Where is heaven to be found, where is it located? To which we again reply—Look within! for there you will find that which corresponds thereto. All who are projected into the human embodied condition from this centre of life will receive the current and react the same according to their position and development. Some will manifest it in one way and some in another, and this in accord with their province or part they occupy in the form of the grand man of your earth and our heaven. It may be, and for a time or state to come, that while in earthly conditions the consciousness and power is reduced to a minimum, yet from that minimum the maximum will be developed and consciously entered into when the atom of life returns to the centre from which it was propelled.

(To Be Continued.)

AUTOMATIC TELEPATHY.

"Mrs. Irwin, you have trusted me, I will trust you. What you said has decided me, or rather has given me hope that we may be able to induce the captain of the Majestic to rescue these unfortunates, one of whom is a friend of my own."

"But did you know it before I spoke?" asked Mrs. Irwin.

"I need not explain to you," said Compton, not heeding the interruption, "for you understand that there is no impossibility in the instantaneous communication of intelligence from any distance, to others who have what some have described as the sixth sense. To some it comes in the form of clairvoyance, to others as clairaudience, while to a third class, among whom I count myself, it comes in the shape of what is called automatic writing. I have many friends in all parts of the world who also have this gift, and we use it constantly, to the almost entire disuse of the telegraph. At least once in every day, each of us is under a pledge to place his hand at the disposal of any of the associated friends who may wish urgently to communicate with him. This morning, at noon, when I placed my hand with the pen on my dispatch book, it wrote off with feverish rapidity, a message which I will now read to you:

"John Thomas. Tuesday morning, four o'clock. The Ann and Jane, Montrose, struck on an iceberg in the fog in North Atlantic, and almost immediately foundered. Six men and a boy succeeded in reaching the ice alive. All others were drowned. For God's sake rescue us speedily; otherwise death is certain from cold and hunger. We are close to the line of outward steamers.—John Thomas."

"The signature, you see," said Compton, "is the same as that appended to the last letter I received from him, which I hunted up after I had received this message. I have, therefore, no doubt that 'John Thomas' with five other men and a boy are exposed to a lingering death on the iceberg some hundred miles ahead."—From the Old to the New World.

LABELS.

The editor of *The Agnostic Journal*, says: "I have, it is true, labeled myself an agnostic, but with a reservation; and, long ago, Professor Huxley pointed out to me that I was hardly an agnostic of his school. The heresy lies in envisaging the subject from the psychical rather than from the physical side. With the theosophists I hold that there is a 'higher science'—the science which seeks to deal with what phenomena are, and is not satisfied with the mere codifications of phenomena and the generalizations constructed thereupon. But where the theosophists would contend that this latter science is, as yet, positive I am agnostic."

The word "agnostic" is a very much abused word. It may connote little or nothing in definition of the views of the person to whom it is applied. With some, indeed, it is a mere epithet used to cast reproach upon opponents or imaginary opponents. Some years ago we heard a popular minister in this city refer to agnostics as the one class with whom it was not possible for religious people to unite in an organization, for, he said, agnostics are those who by their own confession, know nothing, cannot know anything and do not want to know anything. The word agnostic was brought into use by Huxley, near a quarter of a century ago, to designate the attitude of those who do not profess to know the nature of things in themselves, an attitude that is as ancient as reflective thought and which is shared by many of the greatest thinkers of all ages. It is simply the position of those who affirm the relativity of knowledge, those who say we know things only as they are related to the mind and that we cannot know what they are unmodified by consciousness and out of all relations of the knowing mind. It is not uncommon to confound agnosticism with materialism, when materialism is a dogmatic system, the essential proposition of which is that matter, is the only being, and is the cause of all phenomena, mental and moral, as well as physical. One has a right to the application of the word agnostic to himself, if he chooses to use it, and at the same time to hold as he does that there is "a science or a philosophy, which is not satisfied with the mere codifications of phenomena and the generalizations constructed thereupon."

It is too common to affix labels to thinkers and then to make them responsible for any belief or vagary that may be imagined in connection with the name. The word Spiritualism has different meanings to different individuals; one declares that by spirit he means refined matter; another says that spirit is thought, consciousness, feeling. Certainly there is a great difference in these definitions. One believes in materialization, the reappearance of the departed in a material form similar to that in which they once lived, while others recognize these materializations as illusory or mere projections of human thought. One regards communication with the departed something as easy as communicating with a friend here on earth. Others look upon the great mass of alleged communications as having very little in them indicating the thought and condition of the dead and regard communication with those who have passed away as something which occurs only at rare intervals. These are only a few of the differences which prevail among men equally honest who are classed under the name Spiritualist. Then there are those with all sorts of theories which are so objectionable from a social and moral point of view that not a few have stood entirely aloof from the Spiritualist movement and have declined to be classed with Spiritualists, lest they should be supposed to have sympathy with objectionable teachings and practices.

It is just as well if one passes through life unlabeled. It is not then necessary for him to explain to everybody who has formed ideas of what he believes or disbelieves and to make long statements attempting to reconcile this, that and the other, when there is no need of any such reconciliation in the minds of intelligent and careful thinkers. No system contains the whole truth. Indeed all statements embody but a small amount of the truth in relation to

the things they teach. Most systems if they could be viewed from the standpoint of absolute truth, would probably be seen to be childish in thought and exceedingly grotesque. What is needed is earnest search for truth, acceptance of facts as fast as they are discovered and an unprejudiced and impartial spirit in viewing all theories and conclusions, whether they accord with our views or not.

DISCRIMINATING SPIRITUALISMS.

The majority of those who have accepted Spiritualism have been accustomed to recognize it as the ne plus ultra of intellectualism, have conceived it as a system true not only in its essential teachings, but in its details. The idea in trance speaking has been that a discarnate spirit actually takes possession of the medium, replacing the medium's selfhood or putting it into a conscious or semi-conscious condition and using the brain and the vocal organs similarly as they are used by the person to whom they belong. In "spirit writing" the conception has been that a spirit stands by and actually guides the hand, very much as it is directed by the volition and muscular effort of the person himself; in the cases of materialization, that the actual spirit is present clothed with a material form manifesting directly to those present.

How much truth there is in these claims, we shall not attempt to state, but undoubtedly in the light of modern investigation they must be discounted considerably. It will not do for Spiritualists to continue in the crude thought which has been so commonly expressed on their platforms and in their literature. The investigations in hypnotism and in psychical science generally have elicited a large amount of knowledge which goes to modify the old conceptions, while tending to confirm the essential thought of the spiritual philosophy. Instead of opposing the efforts of those engaged in psychical research, instead of attempting to belittle their efforts, instead of treating them as enemies instead of friends, engaged in the common search for truth, Spiritualists should welcome their work and cooperate with them in sifting the wheat from the chaff, the truth from the error, and putting upon an impregnable basis whatever there is indubitable in the phenomena and philosophy of Spiritualism.

There are certain problems which will have to be met by Spiritualists, problems the difficulties of which are now a barrier with many to the acceptance of Spiritualism. People are put into a hypnotic state and they are made to speak as speak those trance mediums whom thousands believe voice the thoughts of spirits directly, and who have spoken from the platform for the last forty years or more. Will it be said that every hypnotized individual who thus speaks under the impression that he or she is under spirit control is actually speaking words as given to them by discarnate spirits? Certainly not. Then the question arises, to what extent are the thought and language of trance mediums merely the expressions of themselves or of those on the earthly plane under whose immediate influence they are at the time. Undoubtedly there is such a thing as a self-induced hypnotic or trance state. May we not suppose that persons in this condition express unconsciously to themselves their own thoughts, be they latent or otherwise? Again, persons are hypnotized and told in the hypnotic state to do a certain thing when they come into their normal condition. In their waking, normal state, they perform acts as though by their own volition, which they were directed to do in this previous condition—of which they have no recollection—or in some cases, the self that was hypnotized carries out its instructions when the person is restored to a normal condition, without the consciousness of the normal self. All this time the individual is entirely awake and in no way under hypnotic influence. The question arises, how much of the thought and the expression purporting to come from spirits really are from the medium? It is easy enough to say that these are cases that are abnormal, exceptional, but this is true of all kinds of mediumship. It is abnormal or supernormal, something exceptional in the peculiar

characteristics and in the capacity of the individual. The facts mentioned give a hint of the importance of studying the subject more carefully than it has been heretofore studied, with a view to discriminating between what is really from the Spirit-world and what is by the medium or by those included in the medium's known environment.

In the case of automatic writing, how much of it is really from spirits out of the flesh? It is now claimed on very excellent authority that there is such a thing as automatic telepathy; that is, one person at a distance exercises an influence by which the hand of another is made to write the thoughts of the former, thus obviating the necessity of the ordinary telegraph as a means of communication between them. If this is true, how much of the writing known as automatic is due to a mundane and not to a supermundane source. Then, again, how much of this writing is due to the unconscious mental influence of the medium? How much coloring does it receive in its transmission through the mind of the medium? Are there cases of automatic writing in which the subconscious nature of the writer is the only influence that is manifested in the writing? Are there cases in which the discarnate spirit gives its entire thought unmodified by material conditions and uncolored by the mind of the medium just as surely as it could write its thought with its own hand, if it were in the flesh? These are questions propounded not for the purpose of undervaluing what is really known in regard to Spiritualism, but to suggest and to stimulate inquiry and to awaken thought along lines which are being pursued now by scientific investigators, with great industry, ability and patience. Spiritualists cannot afford to be behind any class of persons in the examination of phenomena that belong specially to their own province, the phenomena and philosophy which to many of them have the value of a religious belief. The following extract from an editorial in *Light* is as pertinent as it is thoughtful and with it we conclude this article: We are not in the position of the palæontologist, who, having become sure in his own mind that such and such a bone could only have belonged to such and such an animal, therefore proceeds with pleasant self-approbation to reconstruct the animal as he believed it to have existed, no one being easily able to contradict him; but rather we are in the position of the physicist, who, beginning to doubt whether his conception of things are true, works on the confines of his phenomenal knowledge, and finds results which begin to contradict all his preconceived experiences, and which he can only put down as doubtful until he knows more. Somehow he knows there is truth in his results, but how much he is not sure, and the small fry who have wobbled about in the fringes of his subject begin to jeer at him because he does not produce a new and fully developed Pegasus from the stable of his investigations. That the unseen exists will not be, indeed is not, doubted, but its existence will be so overlaid with falsehood that the truth will not at first be easily arrived at, though it will come at last. Rough and ready methods are good enough in the face of rough and ready denial; but the subtle and delicate attacks of the adversary where some truth is allowed to be seen, but falsehood far greater is shown to accompany it, will require a subtler and a more skillful method of defense.

KANT AND THE EVOLUTIONAL SCHOOL.

A friend asks for a statement in *THE JOURNAL* of the fundamental difference between the psychology of Kant and his school and that of Spencer and the modern evolutional school of philosophers.

Kant maintained that the mind has forms or laws entirely independent of experience. The proposition that "there is nothing in the intellect which was not previously in the senses" he opposed by calling attention to the fact that the intellect itself has a priori conditions without which experience is impossible, that there are forms of sensibility which are inherent in mind, and in no way due to experience.

Spencer on the contrary, while recognizing the in-

sufficiency of the old sensational theory that limits experience to the acquisitions of the individual, maintains that the experiences of ancestors have become organized in the race, that the individual of to-day possesses not only the results of his own experience, but the results of innumerable ancestral experiences, that what Kant thought was independent of experience is the result of accumulated experiences of the race, and that the "forms" and "laws" which precede and condition the experience of the individual have been evolved as the branches of a tree are evolved from the seed; so that the mental forms, although connate, and therefore a priori in the individual, have their genetic explanation in the development of the race, and are just as much a part of experience as are the perceptions or the acquired ability of the individual.

Thus, the question is changed by modern thought from one of psychology to one of psychogeny, from a consideration of the nature of mind to that of its genesis and evolution. The experientialists ask the adherents of the a priori school to show that the mind has any conceptions which are not reducible to sensible experience or combinations of such experience. That there are logical processes or "forms" which are indispensable in the formation of judgment, as are the laws of geometry in the construction of figures, is admitted. The question is whether there are such forms antecedent to all experience, individual and ancestral, whether they are primordial and inherent elements of mind or are mental conditions, which, although irreducible to any individual experience, are due to the evolved experience of the race. Kant declared they were antecedent to all experience. The modern school of evolution claims that the mental forms are connate and so far a priori, but as products of ancestral experiences they are acquired, and therefore a posteriori.

The infant, when it enters the world, has no innate idea of space or time, but it has organized tendencies—Kant's "a priori forms"—which have arisen in experience because of the constancy and universality of the external relation to which the organism has been subjected. And, in like manner, all the phenomena of the fully developed mind, exhibited under the rubric of sensibility, which are viewed by the Kantian as initial phases, as primary conditions of mind, are viewed by Spencer as the result of ages of acquisition and modification, like the wealth which a merchant acquires through his own efforts, by employing the accumulated results of the efforts of previous generations. Every truth, whether "universal or particular," "necessary or contingent" is learned by experience, and its ascertainment is possible only by the conditions of experience.

ADMISSIONS.

An English daily, in summing up a discussion of the subject of Spiritualism says:

"The letters published are but an insignificant fraction of those which have reached us; and taken in conjunction with investigations conducted on our account, they go to show that Spiritualism is the most widely-spread superstition of the age. The scientific men and conjuring experts, who assert it is dying out are entirely mistaken, and not less mistaken when they maintain that the Spiritualistic manifestations as recorded are due to trickery. Indeed, the absolute sincerity of many of the Spiritualists of to-day may be taken as the keynote of what we have styled 'the New Spiritualism,' so-called to indicate Spiritualism of the home circle."

This paper further says:

"Perfectly honest persons have discovered that they can see forms and hear voices. Among their relatives and friends, with perhaps a stranger admitted as a special favor, they produce the sights and sounds once almost the monopoly of professional mediums. There is no imposture in the matter. Their bona fides is beyond question. It is in attributing these sense-hallucinations to the spirits of the dead that self-deception comes in. And it is in wrongly assuming that the only possible explanation is one depen-

dent upon extra-natural causes that the error of Spiritualism lies."

These words have offended some of the English Spiritualist papers, which criticize the editor with considerable severity, but the wiser course is to accept the admission of the main facts and phenomena of Spiritualism, which have been hitherto ignored when not positively denied, from a source which would not have made the admission had it been able to resist the concurrent testimony of a large number of unquestionable witnesses. To secure such recognition of phenomena as this, Spiritualists have been working for nearly half a century. Now let the investigation as to the cause of these phenomena proceed. Let all who doubt that they are produced by the agency of spirits have the fullest opportunity to show some other possible cause. The truth is not to be advanced by denunciation and re- crimination. Those who dissent from and oppose Spiritualism are probably just as honest as those who favor it. It is a question of personal experience, education, surroundings, etc. The fact being admitted, are these phenomena subjective hallucinations or objective occurrences? Certainly this question can be settled by observation and experience such as are employed in the pursuit of scientific knowledge generally. Mere hysterical exclamations of indignation on the part of this or that person will have no effect. The final conclusion will be determined by an appeal such as will satisfy the scientific mind, and intelligent Spiritualists should join cordially in this effort to settle the question for all time. It matters not though they are sufficiently satisfied in their own minds. What is needed is evidence that will satisfy those who acknowledge the phenomena, but reject the philosophy of Spiritualism.

INTELLECTUAL CULTURE INSUFFICIENT.

It is a mistake to suppose that intellectual culture is sufficient to develop true manhood or womanhood or to bring about social conditions favorable to equality of opportunities and justice to all. Education without moral influence may serve only to increase one's ability to do evil. A man may be a giant in intellect and at the same time a moral dwarf. The fact of intellectual greatness and moral littleness has been recognized at all times and in all countries.

The tendency of mere intellectual education, without moral culture, is to build up a kind of aristocracy, which is unfavorable to popular advancement. A man who is educated, acquainted with the history of the past, with languages, science and philosophy, can have no agreeable companionship with the illiterate person who has none of those attractive qualities. There must, therefore, be a chasm between the highly educated and the ignorant, unless there is something deeper than mere knowledge to serve as a bond of sympathy between them. A man who has great wealth can give a portion of it to a beggar and if the two are equal in intellect and education, there may be for a time congenial companionship, but it is not possible for the thinker and scholar to impart at once what he knows to the uneducated and thereby establish a basis of social equality and agreeable companionship. Mere education alone may serve as a barrier to separate rather than as a bond to unite classes between which there is intellectual disparity. Only when there is a moral element infused in education, when the moral nature is developed, the sympathies awakened and the feeling of human solidarity and brotherhood is cultivated, that those who are highly intellectual are interested in those who are on a low intellectual plane. An aristocracy of intellect may be the most heartless in the world. An educated man in whom the best part of his nature has been developed, disciplined and cultivated, represents the highest type of humanity, for it combines with the knowledge to help, with the wisdom to direct, that deep humanitarian sentiment which imbues men with an enthusiasm for humanity, which produces the philanthropic spirit and makes the social and moral reformer who has the ability to aid as well as the heart to feel. Hence the importance of emphasizing moral culture,

making it an essential part of education in our schools as well as in our homes and thus making the rising generation good as well as mentally great. There are a great many people who pride themselves upon their education, upon their knowledge of languages, upon their acquaintance with art, with their acquirements in general, and who whenever any idea occurs to them of doing benevolent work, it takes the form of encouraging some high educational enterprise. Now this education is all right, but such persons should understand that the mere education, especially such education as most of them encourage, the higher education, can be possessed by comparatively few. It would often be much wiser to direct such efforts in channels which would help socially and industrially the classes that are very many times given a merely ornamental education, while they are deficient in practical knowledge, or are so unfortunately environed that they cannot secure a competence and thus make suitable provision for their families. Let those who are on the intellectual mountain heights consider that those at the base are not yet adapted to the high altitude and there is necessity for sustaining the latter in comfort where they are rather than going at once to heights for which they are not fitted. Of course no word is here said against the highest intellectual culture, but we should not forget that morality is the bond which holds society together and that it is essential in the rich and poor, in the educated and uneducated alike. The moral nature should never be subordinated to mere ambition to acquire knowledge, especially such knowledge as tends to make people shine in society merely, rather than to confer substantial good upon themselves or upon the community.

In the November number of the *Journal of the Society for Psychical Research* is a tribute to Tennyson by Professor Sidgwick which closes thus: "This two-fold aspect of Tennyson's relation to modern science—this combination of eager receptiveness to established scientific truths with vehement recoil from the conclusions to which a limited and narrow application of scientific method appeared to be leading—rendered it natural that he should give his sympathy and support to the efforts of our society. And the memory of this sympathy will be an abiding possession for our workers, as the poems in which his convictions were uttered will be for the world, in the widening future of English literature." The journal is for circulation among members and associates only. The Proceedings is the other organ of the society, of which Prof. William James thus writes in a late number of *The Forum*: "Were I asked to point to a scientific journal where hardheadedness and never-sleeping suspicion of sources of error might be seen in their full bloom, I think I should have to fall back on the Proceedings of the Society for Psychical Research."

It is frequently claimed that personal magnetism of man has a great influence on the time movements of a watch which he carries. In confirmation of this there is cited from the *Electrical Review* a case where an employé in a watch factory, a man of strong personal magnetism had for many years strange experiences with his watch. As soon as he had worn a watch for some time, it began to run in the most freakish way. It lost or gained, not so many seconds or minutes a day as is the case with poor watches, but one day gained an hour and the next day lost one. Even the most expensive chronometer became unreliable if the man mentioned wore it. If another took it kept its time very well.—From *Berliner Tages-Blatt in Psychische Studien*.

I AM perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. The Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science; their opponents are the representatives of those who have striven against progress.—Professor De Morgan.

A DREAM.

BY MARY HULETT YOUNG.

A bridge, frail, open and narrow
Was before me, with unrallied side,
And flashing below it, the water
Seemed a dizzy and dangerous tide.

My courage was not in ascendant—
But, whiter than snowest dove,
A maiden stood calmly beside me,
My arm stole around her in love.

She seemed not to know of my presence
While safe the frail foot-bridge we pass—
But we walked, still clinging together
On the wonderful bright "sea of glass."

Life may grow dismal and tortured,
And wealth have no pow'r to relieve;
Give the soul a shining love-vision,
And pain has forgotten to grieve.

THE BIBLE IN HARMONY WITH THE
IDEA OF EVOLUTION?

To THE EDITOR: The argument of agnostics, and some scientists, is that the teachings of the Hebrew and Grecian Scriptures are contrary to the evolution idea.

The Hebrew account opens with: "The spirit moved," or, as in the original, "brooded on the face of the waters." This was when the earth was "void" of order and when "darkness was on the deep." In the process of time these waters gathered into seas, rivers and lakes. They also "brought forth abundantly living creatures." Anon, the fowls of the air that fly above the earth were disclosed. These all "multiplied each after his peculiar kind," etc. Such appears to have been the formative process of life in its several geological evolutionary manifestations.

From the dry land intervening between the waters vegetation appeared. "Grass, herbs and fruits each yielding seed after his kind;" and this not so much by "command," though the law of evolution and growth be equally imperative. The voice of the spirit is: "Let the dry land appear," "Let the earth bring forth," "Let there be lights," etc. This permissive word occurs at the inception of all the multiform, distinctive stages into which, from the lower into the higher, life's varied transformations are geologically defined.

At length, when by successive gradation evolved and well fitted for him to dwell, man appears the "paragon of animals." His possession is a "dominion to subdue and replenish." By intellectual as physical by cultivation, by the power of genius, science and invention continue life's evolutions. As physical changes and the varied transformations succeed each other by the law of growth, so are effected changes from the granite into vegetable, into animal to man. Mental, spiritual, angel, archangel, Cherubim and Seraphim.

Throughout nature's gradations and multitudinous expressions spirit continues interminably the great transforming power world without end. Yes, the Hebrew Scriptures form a grand encyclopedia of spiritual manifestations, experience and marvelous phenomena of life's evolution from the small dust, the monad and tiny bit of sponge, to man. From the sailing nautilus to fish, animal, thence to humanity's highest possibilities.

"Round and round one eternal purpose runs,
And the thoughts of men are widened with the process of the suns."

We may not be able to consecutively define the peculiar process in detail of life's evolutions, how the grain of wheat, aiding in organic structure by the law of digestion and assimilation, goes to make tissue, and fed by the blood becomes brain, and eventually through its organ mind sparkles with intelligence. Why deem it incredible, since the trend of all energy is toward equilibrium. Man, being an epitome of the universe, all being is reflected in him. The crude eventuates in finer, nobler forms.

When the great impelling motor of life would illustrate by advance vision, the king of great Babylon saw a metallic figure; his own power likened by the head of gold. The succeeding kingdom by the breast and arms of silver; the belly

of brass meaning the Grecian power; thighs, legs, feet and toes, etc., symbolizing the Roman power, Pagan and Papal. So, in the universal, the precious, as also the crude, metals are used logically to illustrate and emphasize the prevalent character of the nations.

The animal economy also is drawn upon in prophecy to symbolize and designate the rise and decline of empires, and to teach equally definite and familiar the very nature and quality in passion and propensity of these kingdoms.

Daniel saw in vision the evolution process and progress of nations reflected by the lion, as the symbol of Babylon, having "eagle's wings and a man's heart." The kingdom of Medio-Persia is likened to a rampant bear; the kingdom of Greece to the four-headed leopard, having four wings. Succeeding these is photographed upon the seer's vision the oppressive devouring Roman power, ecclesiastical and political conjointly, set forth forcibly by the beastly monster, possessing "great iron teeth with which he devours, and tramples with his feet into tyranny and destruction the sons of men." But there is also hope expressed by the evolutionary vision of the seer's far-reaching spiritual perception. The fittest survives. From this "beastly" savagery man shall eventually emerge a more kindly, humane man. Exalted spiritually, as the clairvoyant saw after the passing away of this animal dominion, the "coming man," whose rule is that of the heavens—spiritual, evolved from the lower. Working, working; the "mystery of iniquity" has been long time working. Thus is it ever, by gradual transforming gradation, the elimination of evil, good is evolved, and the man spiritual is exalted.

When the prejudice of an early anti-evolutionist was to be overcome so that he would be better fitted to teach truth, Peter was shown the vision of numbers of beasts and all manner of creeping things, to impress on his mind the possibility of evolution of animal man into the spiritual humane man.

For such devoutly to be wished consummation "the whole creation groaneth and travaileth in pain," says the noble optimist Paul. There is no person, perhaps, who has had greater cause for strong faith in the fact of evolution.

Of what a transformation was he the living evidence! Changed from the vicious persecuting zealot into the spiritually-minded, kindly teacher of the great faith which before he labored to destroy! Evolution, change from the lower into the higher, is now his constant glory. His Shibboleth, "Forgetting things that are behind, press on toward those before." "Old things passed away, behold all things are become new." With him Judaism had served its day, and should be moved out of the way. He believed in progress and the most incisive, clean-cut criticism. Fully satisfied that "neither height, nor depth, nor any other creature" could bar his improving course, he pressed on toward the highest.

The liberal deviseth liberal things, and by liberal shall he stand, says one of Israel's grandest seers, whose spiritual perceptions, finely sensitive, often saw in most beautiful vision the sure progress of the race from the crude savage state into life's highest angelic attainments. Man's spiritual evolution appears in waves and wavelets. "Come up higher" is the constant encouragement for improvement of conditions.

Philosophers, prophets, poets and spirit seers are not confined to the Hebrew nation. These educators are possessed by all peoples. Historians, dramatists and some of the better kings have been selected evangelists for spirit control. Old men and young, maidens and mothers, are gifted to prophesy, dream dreams of premonition, and see visions of the race's irrepressible progress and exaltation. In this onward course there appear numbers of special influxes of advancement from wavelet into wave, thence the billow of broader, deeper and clearer enlightenment.

(To Be Continued.)

APPEARANCE OF A SPIRIT.

To THE EDITOR: The following case is the same in kind as hundred of others, but it is so marked in character and the party so well prepared to observe, as to deserve a mention in your columns. It occurred in an interior county in California. The party who experienced the phenomenon is a lawyer in good practice and holding a responsible office. In the early morning he was awakened from a sound sleep; his

name was called three times and he was shaken. He arose in bed and a man appeared before him who took him by the hand and said, "Friend B—, I am dead, I died last night at 11:30. I am glad that I lived as I did and did not belong to any church." The lawyer called in a friend who slept in the adjoining room and related the circumstances. The deceased who appeared so strangely lived at a considerable distance and the lawyer did not know that he was sick, but in a few days received a letter confirming the statement to the minute. Before he was skeptical as to a future life, but is so no longer. I could relate much more that has occurred since, but the party for prudential reasons does not wish it made public and I have concealed his name. JOHN ALLYN.

ST. HELENA, CALIFORNIA.

SUPERSTITIONS.

Divination, was naturally practiced freely and in many forms by the Greeks. *Æschylus* in his play of "Prometheus" enumerates seven or eight different modes of determining the future; from dreams, from chance words overheard, from chance meetings by the way (some of them thought it a very bad sign if they saw a monkey or if a snake crossed the road before them), from the flight of birds—especially from the actions of eagles or hawks, who soar out of sight, and may be thought to rise even to the court of the gods, and to know their determinations with regard to men—from the viscera of animals offered in sacrifice (especially from the color and size of the liver), or from the conduct of the flame when these animals were burned. A sneeze at an important moment was of particularly good significance. The most common of these ordinary methods of learning the divine will was from the flight of birds, and thus every omen was called a bird. Aristotle burlesques this in his comedy of "The Birds," saying, "A sneeze, a slave, an ass, or a word, if you think it an omen, you call it a bird."

We cannot yet be filled with contempt for the Greeks because of these superstitions. The memory of the like omens has not entirely passed away from our life. Some of us have known good people to seek direction and take an omen by opening the Bible and placing the finger at random on the page, in the hope that the verse thus touched would afford either encouragement or discouragement in a matter about which they were undecided. Some of us still have some anxiety because of a bad dream, or dislike to sit at table with twelve others, or would rather remain unmarried than to marry on Friday, or prefer to see the new moon first over the right shoulder, or to plant corn at a certain time of the moon, or would shrink from giving a penknife as a present, or from wearing an opal, or would be troubled if salt should be spilled between us and our neighbor at table. The southern negro does not like to have a rabbit cross his path. I have known a good and pious farmer who would not sell a load of wood before he had let his jack-knife fall, and if it did not fall in a particular way the sale was not concluded. We laugh about the omens from the twitching of an eye, or the burning of an ear, or a tea-leaf in a cup of tea ("a caller is coming to night"), but we are familiar with them. In Germany a sneeze is greeted by good wishes for the sneezer from all present.—Thomas D. Seymour, M. A., in *The Chautauquan*.

DREAM OF RESCUE REALIZED.

The ship *Carleton*, Captain *Amesbury*, arrived here yesterday from San Francisco. She had on board Captain *W. D. Dent*, Mrs. *Dent* and the crew of the abandoned schooner *Mineola*. The *Mineola* was from *Fernandina, Fla.*, for *Demarara*, with a load of lumber. She sailed from *Fernandina* on December 28th and immediately struck heavy weather. On January 1st, at eight o'clock in the morning, as the *Mineola* was running close reefed before the wind, the mate reported to Captain *Dent* that the laboring of the vessel in the heavy seas has started her seams, and she was leaking. The pumps were manned and the crew worked them at the rate of 1,000 strokes an hour, but were unable to gain on the water. The schooner sank rapidly, and finally her decks were awash. The men still labored at the pumps, and while the captain steered the schooner, his wife, perched on the top of the deckhouse, kept a lookout for a rescuing sail. For three days the people on the schooner had no food. They had water, but it was brackish and mixed with sea water. The

misery began on January 2nd, the cabin and hold being entirely filled with water by that time. On the night of January 4th Mrs. *Dent*, watching for a sail, fell asleep from exhaustion. She dreamed that she saw a big ship coming to the rescue. At daylight she awoke, and there was the realization of her dream. The first thing she saw was the big ship *Carleton*, a towering mass of canvas, bearing down on the waterlogged schooner. The only thing which Mrs. *Dent* saved from the wreck was her mother's Bible, which she clung to on the storm swept deck all through the three horrible days and nights. The abandoned wreck of the *Mineola* was reported by a steamer which put into *Bermuda* soon after Captain *Dent* and his crew were taken on board the *Carleton*. A tug went out from *Bermuda* and brought the waterlogged vessels into port. The *Mineola* was owned by *J. Willard Smith*, of *Windson, N. S.*, and was built in 1890.—*N. Y. Tribune*, January 24.

EARLY MENTAL DEVELOPMENT.

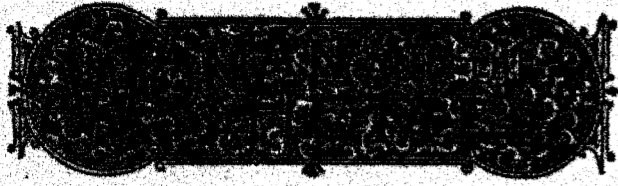
Both common observation and the closest scientific study have made it plain that youth is the period of sense ascendancy, writes *Wesley Mills, M. D.*, in the *Popular Science Monthly*. From this most important conclusion follow, which we cannot ignore without paying a heavy penalty. Attention has been called to the infant in order to show that, prior to all school education, Nature asserts herself and points the way in which the human brain and mind develop. Any education that overlooks these facts is directly against the organization we possess, and must be more or less of a failure. How far our methods have been and are in harmony with them I shall presently attempt to show.

For the moment let me follow the child out of the stage of infancy into that of school age. The boy of five, let us suppose, is sent to school a perfect stranger to books and the usual educational equipment. Everything on the road to school attracts him to such an extent that likely enough he may arrive late. When at school the teacher may find him so restless that the question of keeping him in order so that he shall not disturb others is a matter of serious difficulty. So long as he can be kept in action things go well enough, but to keep this activity within conventional bounds is the problem.

Very often repressive measures that quite paralyze his nature are resorted to in order to adapt his organism to the environment instead of the reverse being attempted. It is forgotten too often that if this young creature were not active, even restless, impulsive, inattentive—i. e., ever ready to secure some new impression—he could not develop after Nature's plan.

INTELLIGENCE IN CATTLE.

A cow and steer—the latter two to three years old—were the only occupants of the barnyard where the occurrence took place, writes *Allen Pringle* in the *Popular Science Monthly*. A baiting of hay was put out to them, the cow taking possession. The steer wished to share it; but the cow, like some higher animals, was selfish and was bent on taking the whole of it, and as often as he would manoeuvre around from side to side to get a bite she would drive him off at the point of her horn. The steer was so persistent that at last the old cow's patience gave away, and making a determined and vicious charge on him, punished him severely, though he was her own offspring. The steer felt badly hurt, not only in body but evidently in mind as well, and immediately started out of the yard and off down the lane toward the pasture where were the rest of the stock, bellowing vengeance at every step in a language which was unmistakable to the bystander and which the mother well understood, as she ceased eating and listened intently to the threatenings of what was to come. When these died away in the distance she resumed her ration, but with evident apprehension. In due time the steer was seen returning, bringing with him a companion larger and stronger than himself. As they approached, the rumblings of rage and revenge could be again heard, which grew louder as they came nearer. The cow took in the situation at once and was now terror-stricken. As her assailants rushed into the yard, she dodged them and rushed out at life-and-death speed, and away toward the rest of the stock in the field, with her pursuers close in her track.



THE BRAVEST BATTLE.

The bravest battle that ever was fought,
 Shall I tell you where and when?
 On the maps of the world you will find it not:
 'Twas fought by the mothers of men.

Nay, not with cannon, or battle shot,
 With sword or nobler pen;
 Nay, not with eloquent word or thought,
 From mouths of wonderful men,

But deep in a walled-up woman's heart—
 A woman that would not yield,
 But bravely, silently bore her part,
 Lo! there is that battle-field!

No marshalling troop, no bivouac song;
 No banner to gleam and to wave;
 But oh! these battles, they last so long—
 From babyhood to the grave.

Yet faithful still as a bridge of stars,
 She fights in her walled-up town,
 Fights on and on, in her endless wars,
 Then silent, unseen, goes down.

O ye with banners and battle shot,
 And soldiers to shout and praise,
 I tell you the kingliest victories fought
 Are fought in these silent ways.

Oh, spotless woman in a world of shame!
 With splendid and silent scorn,
 Go back to God as white as you came,
 The kingliest warrior born.

—JOAQUIN MILLER.

ANNA M. BRACKET in her useful little book "The Technique of Rest," shows plainly what valuable work women might do, if they did not allow their strength to be dissipated by annoying details. The many demands upon woman in all ranks of life force her either to neglect more important obligations and duties for the petty details of household affairs that a well trained servant could do much better, or to become a mere houseworker. Men long ago saw the advantages of specialized work and women are coming to see that there are many details of the household routine that could be done to better advantage by women especially fitted for the work. This is the aim of the Emergency Bureau, a department of the Columbian Association of Housekeepers, which was established to bring to the notice of busy women, other women whose services were in demand, but through the lack of a mode of interchange of wants had no means of reaching them. As yet the Emergency Bureau is not a place to secure permanent help, though it does not decline to place a good woman in the right place if opportunity offers. At present there are on the books an artist, women who will go out cooking by the hour, one who makes a speciality of entertainments, one typewriter and stenographer, a companion, several who will go out nursing, two general utility women, others for office business, menders and plain sewers, and some who will go out by the hour to do any kind of housework. No woman is recommended by the Bureau without two references and these are carefully looked up. A fee is charged to employer and employe. The tariff is as follows: For employers, for the privilege of the office for one year \$5, or \$1.50 for three months, 25 cents for a single application; for permanent help, single application, \$1. For employes, 50 cents for three months, or 25 cents each time they obtain work through the office. The Bureau was started the 1st of August and while the work is just begun, the success of the undertaking is assured. It is intended to register dressmakers, seamstresses, typewriters, stenographers, masseuses, manicurists, nurses, companions, and any woman who will go out by the day or hour in any capacity. The work is not limited to Chicago and any woman in any part of the country may become a member of the Emergency Bureau by payment of dues of \$1. Any one who is interested in the work will receive further information by communicating with Mrs. Lavinia Hargis, the very efficient chairman, at the rooms of the Bureau, 87 Washington street, Chicago.

A LITTLE story was told the other day by Amber about Mrs. Myra Bradwell. In a few words, it gives such a key to the character of this well-known woman that it is worth repeating. Mrs. Bradwell, it will be recalled, was the first woman admitted to the Illinois Bar, and recently

admitted to practice in the Supreme Court of the United States. She has been for many years editor of the Chicago Legal News.

The story is as follows:
 "Myra Bradwell," said I to my companion, "in just one moment I shall kill this man if he doesn't pay attention to me. What is he here for anyway? Are we to lose our train for such a wretchedly insolent creature as he?"
 Perhaps I should have carried out my threat, for I wear a hat pin and wield a long arm, but can I ever forget the tone and smile with which my companion quieted me down?
 "Wait a minute, dear," said she, "the poor man is tired, and no wonder. Let me try a little sugar on the bear." Then, turning to the surly fellow with a smile like peaches and cream, she said:
 "My friend, won't you please help us to get our train? We have been waiting a good while and time's most up, and it's plain to be seen you poor boys are over-worked, but just please help us out, won't you?"
 I wish you could have seen the effect of that voice and smile! It taught me a lesson which I have never forgotten, and long after the echoes of that gentle speech have vanished and the memory of that womanly face grown dim I shall cherish the lesson which fell like oil upon my troubled spirit. I lay this little flower at the feet of the living woman without waiting, as too many do, to throw it on her grave.

THE students of Domestic Science at Pratt Institute, Brooklyn, are preparing lists, showing the cost of equipping cooking schools. One list will serve for the more simple mission schools, the other for schools where more elaborate instruction is given. These useful lists can be had on application at the Institute.

THE emancipation of man from his subjection to that doll woman, whom idiots idolize and fools bow down before as to divinity, is the purpose of a review called Der Frauenfeind, or Energy of Woman, which is about to be started in Vienna by Herr Grose.

MRS. GLADSTONE with her eighty-one years is a woman whom all women may love and be proud of. She has been loved and valuable to her husband always and he to her. She is still an active, energetic woman carrying her years lightly.

ON a farm of 450 acres near Pleasanton, which is situated just across the bay from San Francisco, a home for destitute boys will be established by Mrs. Phoebe Hearst, widow of ex-Senator Hearst and one of the richest women in California.

ANOTHER authoress who appreciates the repose and quiet of country life is Mrs. Val Rensselaer Cruger, better known under the name of Julien Gordon. Idlesea Farm on Long Island is her home for the greater part of the year.

"CALL not that man or woman wretched who whatever ill he or she suffer, has a child to love," is one of the sayings that has made famous Rev. Anna Howard Shaw, who ranks first among the women preachers of America.

A VERY pretty compliment to women was the toast offered the other day at the Fireman's Dinner: "The ladies—their eyes kindle the only fire we cannot extinguish, and against which there is no insurance."

A TRANSLATION of the New Testament from the original Greek into the Greek language has recently been made by Mrs. A. E. W. Robertson of Indian Territory.

THE WORK OF JESUS.

The work of Jesus, says Judge James Belford, was to bring God down to the people; to make them realize that he was their father, that they were his children and that he was interested in their welfare and desired them to do good, not for his sake, but for their own.
 He had also in view the establishment of a kingdom, not in the clouds, not beyond the horizon, not somewhere out of sight, but here on the earth—and that the people here on this planet were to be made citizens of it and partake of its burdens as well as its blessings. In the first speech he delivered he told the Jews what work he had to do: "The spirit of the Lord is

upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Here we have a pretty explicit catalogue of what he came to do. He was not troubling himself about how the earth was created nor when. He was not drawing pictures of any golden age lying away in the past—a mere figment of the brain of some poet—he was concerned about the then present, the condition of the people, their spiritual wants and needs and how to supply them. He had no price to offer them as a reward for abandoning their selfishness and coming over to God's side. His invocation was to the heart to reform itself. The good he wanted them to accept was for its own sake, because it was good, not that it would make them rich and strong and powerful with their neighbors, but because it would make them rich and strong with themselves. He held out no pretty houris and perfumed garden at the end of the line as did Mohammed, as a price he would pay for their service in his kingdom. You want to know God, said he, then be pure in heart and you will see him. You desire to be dealt with fairly; then deal fairly with your neighbor. You ask for mercy; then be merciful. If you don't want to be judged harshly, then don't judge others harshly. Before you convict another of a sin, be certain you have not committed it yourself. Be straight yourself before you chide your brother for his sinuities. Examine your own eyes before you set up as an optician to practice on other people. How can you expect a crooked stick to cast a straight shadow? See that your souls are clean and your hands will take care of themselves. If you want to converse with your Father in heaven don't get up on the housetop or stand on the street corners to do it. If you give a shekel to help the poor, don't ask the priest to announce it from the steps of the temple.

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 "I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition," writes Mrs. Maynard (page 91).
 Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."
 Mrs. Maynard tells plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent person can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."
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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.]

Errors in School Books. Boston: Albert A. Pope, 1892.

Sometime ago a prize was offered to any teacher who would be the first to inform the Pope Manufacturing company of any misstatement of facts in any school books studied in this country under the authority of any school committee. The circular attracted the attention of teachers of public schools of all grades and a number of them sent in mistakes that they found. These are given in this little pamphlet. Mr. Pope, the bicycle man, seems to be very energetic and very fertile in methods of attracting public attention to his work.

Jesuitical Influence on the Secular Press. An address delivered before the Methodist Preachers' Meeting, December 12, 1892, by Prof. L. T. Towasend. Boston: American Citizen Co., 7 Bromfield street.

This address was published by unanimous vote of the meeting before which it was delivered. The title indicates the thought presented. It is an able expose of the claims and intrigues of the Jesuits to control or influence the press in their interests and against independence and freedom in the discussion of religious subjects.

The Cause of the Toiler. A Labor Day Sermon. By Jenkins Lloyd Jones. Unity Library, No. 20. Monthly \$5.00 a year. Chicago: Charles H. Kerr & Co., 1892.

This little sermon deals with the labor question and while it does not contain anything especially new, it presents old truths in a telling manner. The writer says: Not monopolies of money so much as monopolies of culture and morality threaten the well being of the toiler. He can stand grinding wages and long hours even if he have the compensations of heart and mind.

Is it Hypnotism? By Susie C. Clark. 15 Center street, Cambridgeport, Mass., 1892.

This pamphlet deals with the hypnotic treatment and true healing and the writer says that the wisest student in the vast realm of metaphysical truth has barely touched the hem of its wonderful garment.

Truth, or Nature's Unveiling. A few texts. Wise to the wise. Boston: Jos. M. Wade, 1892.

This little booklet consists of 407 separate items in which wit and wisdom on a variety of subjects are mingled.

MAGAZINES.

Among the social and economic problems discussed in the February Arena are "Proportional Representation," by W. D. McCracken, A. M., author of "The Rise of the Swiss Republic;" "Compulsory National Arbitration," by Rabbi Solomon Schindler. "The Power and Value of Money," by Rev. M. J. Savage, and "Women Wage-Earners," by Helen Campbell. Rev. John W. Chadwick, discusses "The New Old Testament," and Rev. T. Ernest Allen (Secretary of the American Psychological Society) contributes a searching argument on "The Supremacy of Reason in Religion." The editor of The Arena contributes a critical biographical sketch of the life and work of Charles Darwin.—The leading feature of The February North American Review is an able article entitled, "How to Revise the Tariff," by the Hon. William M. Springer, Chairman of the Committee on Ways and Means of the House of Representatives. Mr. Springer's position gives him the right to speak authoritatively. Two articles which are sure to attract wide attention in view of the recent scandals in Paris, are Admiral Ammen's "Recollections of the Panama Canal Congress" of 1879, and Madame Adam's paper on "Criminal Law in France." Chas. W. Trickett under the title of "Mistakes—but Not of Moses," points out some errors in Col. Ingersoll's paper on "Ernest Renan" in the November number of The Review. Other interesting articles are: "From Renan's Point of View," by Arthur Reed Kimball; "Science and the Woman's Question," by Lydia Lvovna Pimenoff, and "The American Common Schools," by the Rev. James M. King.—Belford's Magazine for February has a portrait of Col. Don Platt, late editor of Belford's, for its frontispiece. There are a number of interesting contributions among which are, "Caught with a Hook at Paris is Chaise," illustrated, by

Max Welton. "Diablo," illustrated, by Frederick Thickston Clark; "The Poetry and Philosophy of Shelley," by Howard MacQueary; "The Anatomy of Flirtation" by Paul Bourget, which is also illustrated. The editorial department has "The True and Only G. O. M. of the Times," and "Beggars and Book Agents not Allowed on These Premises." The number is fully up to the standard of this very readable magazine.—The February Social Economist has a timely contribution by Edward Everett Hale on "How to Deal with Our Immigration." General W. F. Draper discusses "Wages and Profits in Manufacture." "The Standard of Living of English Workers," by Tom Mann and the "Month's Doings," are among the other articles. There is the usual amount of editorial matter. School of Social Economics, 34 Union Square, East, New York.—Mrs. Hardinge Britten's magazine, The Unseen Universe for February has "Occultism in Paris," for its opening article, copied from the Arena. Extracts from "Ghost Land," Vol. 2, "Christian Revivals," "More about Spirits and Intelligence of Animals," "The World's Pioneers of the New Spiritual Reformation," and "Spiritualism in Many Lands," are among the articles of special interest to Spiritualists. Mrs. Britten, The Lindens, Humphrey street, Cheatham Hill, Manchester, England.—Childhood for February, the third number of this magazine, edited by Dr. George William Winterburn, opens with a very suggestive and instructive article by Alexander Wilder, entitled the "Life of the Unborn Child." "Childhood's Realities," is the subject of a paper by Maria Louise Poole. "The Baby's Paradise," continued, "Swedish Children, Their Home and School Life," are among the other contributions. There are a number of editorial notes which are wide awake and full of interest pertaining to youth.—The February number of the American edition of the Reviews of Reviews (edited by Albert Shaw) has a good picture of the late Rufus B. Hayes for its frontispiece. Under the title of "Progress of the World," is discussed "Immigration," "England looking for Markets," "The Home Rule Bill," "Panama—a Resume," "The Death of ex-President Hayes," "The Late Gen. Butler," "Mr. Blaine's Illness," "Chicago in the World's Fair Year," and several other subjects. W. T. Stead gives a character sketch of Jay Gould and Robt. J. Finley writes on "Electric Street Lighting in American Cities." 13 Astor Place, New York City.—Chicago Truth Gleaner for February has for its opening article "Spiritualism and Christian Science," by the editor, who seems to think that they are not in antagonism to each other. There are several interesting articles in this number. Joseph Adam, 1535 Masonic Temple, Chicago.—The Medical Tribune for January has its usual number of articles of special interest to physicians, the opening one being "How, When and What to Feed in Enteric Fever." Medical Tribune Co., 144 West 47th street, New York City.—The February number of the Journal of Hygiene and Health opens with an article by Dr. Edward Mann on "Prenatal Influences." Dr. Lewis G. Jones contributes an attractive paper on the "Deterioration of Our Food Supply." Dr. Holbrook, the editor, continues his articles on the "Hygienic Treatment of Indigestion." J. J. Watson has article No. 2 on "Healing by Music." "Notes Concerning Health," "Topics of the Month," etc., by the editor, help to make up the contents of this attractive and readable monthly.—The February number of Our Little Ones has bright little articles on "Modest Flowers," "Buying the Picture," an illustration of which constitutes the frontispiece. "Grandpa's Party," "Our Baby Humming Birds" and other subjects equally attractive for our little ones. The Russell Publishing Company, 196 Summer street, Boston.—Babyland for February is like every number of this little monthly, full of pretty pictures and stories adapted to very small readers, who will enjoy "How Ruth's Party was Spoiled," "The Pet Lamb Snowball," etc. D. Lothrop Co., Boston.—The New England Magazine for February has for its frontispiece "The Pilgrims Going to Church." "Ye Romance of Casco Bay" is continued. There is a very readable illustrated article on "Tacoma" by William Ordway Partridge. "Fayal, A Far Off Bright Azore," by Rose Dabney and Hester Cunningham, is another bright illustrated paper. There are creditable poems in the number.—The Eclectic Magazine for February is an unusually attractive number. "Happiness in Hell" by St. George Mivart is reproduced from the Nineteenth Century. An

exceedingly interesting and attractive article is the "Chinese Discovery of America" by R. Seymour Long. Alfred Austin has an article on "Tennyson's Literary Sensitiveness." "Ghosts and Their Photos," by Rev. H. R. Haweis is an article of special interest to Spiritualists, though we are not sure that these accounts in regard to spirit photographs are all to be accepted as bona fide. Verification in some cases at least seems to have been lacking. On the whole, the number is one of unusual interest. E. R. Pelton, Publisher, 144 Eighth street, N. Y.

HAMBURG, Germany, is to have a hospital built in honor of Dr. Michelsen, a woman physician, through whose skill the life of the wife of Herr von Donner, one of its citizens, was saved. Herr von Donner has generously contributed half a million dollars for this purpose. Not only Dr. Michelsen but all women physicians are honored by this gift.



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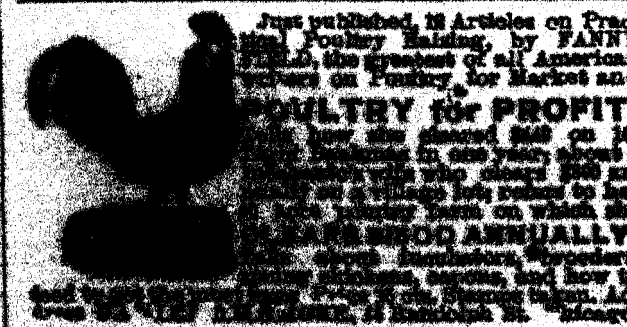
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"This book is an earnest effort from the standpoint of a seer, to become a help not an oracle for others, and to so unfold the law and conditions through which the spiritual consciousness is attained and the emancipation of mind realized.... that the truth may be practically and readily tested by all who desire to know it for themselves.... That the words of this book may lift many to the mount of vision to behold the nearness of the kingdom, and inspire them with boldness and courage to enter in and possess its treasures, is the prayer of the author."

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"I've brought you a little thing of my own,"
The poet meekly said,
The editor uttered a ghastly groan,
And shook his massive head.

"'Tis small, but so precious," the poet sighed,
The editor groaned once more,
He thought to himself that the poet lied:
As poets had done before.

The poet continued, though fiercer still
Became the editor's mela:
"If you will not use it there's many will,
'Tis a packet of Pyle's Pearlina."

Then the editor understood the jest,
And vainly he tried to smile;
He knew that the present his wife liked best
Was Pearlina made by Pyle.
--The Kings' Jester.

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THE late Ralph Waldo Emerson had a bit of sentiment in regard to his wife which instead of terminating with his life, was, in accordance with his wishes, perpetuated by his widow, says Kate Field's Washington. About a year after the death of the great philosopher I visited Concord and attended a meeting of the Saturday Evening Club at the Emerson homestead, just across the road from where I was staying. I was presented to Mrs. Emerson, a placid-looking old lady, whose strong features were softened by the snow-white hair which showed under the tiny square of sheerest muslin which she wore. The strings of this cap were brought together at the back of the head and fastened with a bow of blue ribbon, the exact shade of the large turquoise brooch which held the muslin collar in front over a plainly made gown of black silk. That brooch and the bow of blue ribbon were the sole bits of color which Mrs. Emerson had worn for so many years that when dying her husband urged his wife, instead of putting them forever out of sight, to wear them in memory of the pleasure he had always experienced when his eyes rested upon them.

STUDENTS of Lowell's life have found in his great love for Maria White and his happy marriage, with that lady the secret of his deepening purpose and his devotion to the anti-slavery cause, says the Boston Advertiser. Late in 1856 Mr. Curtis was married to Anna Shaw, and J. C. Fremont was at the wedding. Mr. Curtis had just done his best for him in the presidential campaign, but the Quakers had not come out, and he could only lend to Mr. Curtis' nuptials the ornament of a defeated general, still picturesque, as he had always been, and little more. But the coincidence of Mr. Curtis' political beginning with his marriage is too obvious not to suggest a wonder whether here also was not a proper hoc. Certain it is that his wife, a daughter of F. G. and Sarah B. Shaw, and sister of Colonel R. G. Shaw, who was "buried with his niggers" at Fort Wagner, and of Josephine, who married Colonel C. R. Lowell, of like glorious fame, was of a stock and parentage so earnest and so philanthropic, and was so true to all their inspirations that Mr. Curtis may well have found some heightening of his aims in his new life and love and in the new associations that now touched his spirit. From that time onward the anti-slavery conflict became more engrossing to his mind and heart and entered more largely into his public utterances.

TWO VALENTINES.

"Would you like to see my valentine?" Julie started. "Aunt, you're joking. Who on earth would send you a valentine?"

"No one, now, dear," and the tone was unmistakably sad; "I never in all my life of fifty-six years got but one, and if you will bring me a little mahogany box from my clothes' closet I'll show it to you, being it's the day it is."

Julie obeyed. Miss Phoebe, diving into her deep pocket, produced a tiny key, then the lid flew back and the treasures, or life-links with by-gones, were revealed.

With delicate touch, as though handling priceless jewels, she put aside the rings of grey hair tied with black ribbon, part of an elaborately carved tortoise-shell comb, a set of brown side-puffs of hair which told of a fashion of half a century ago, a bunch of flowers painted upon white velvet and a small bead reticule. At the bottom of all lay the cherished treasure.

"Here," said Miss Phoebe, reverently unfolding a circular piece of coarse writing paper which was yellow with age and neatly scalloped around the edges. "Here is what I call a valentine."

In each segment a pair of nondescript birds cut out with a pen-knife were represented as billing, while a circle in the center, dyed with red ink, enclosed two clasped hands and a heart pierced by an arrow. Above these was written in a bold, school-boy hand:

"The rose is red, the violet's blue,
Sugar's sweet and so are you."

Beneath:

"As the grass grows 'round the stump
I swear you are my sugar lump."

On the right, the pathetic couplet:

"My pen is bad, my ink is pale,
But love for you shall never fail."

And on the left:

"Sure as a ring's without an end
You are my dearest, best beloved friend."

--Nellie Blessing Eyster, in February Californian.

ANNALES Des Sciences Psychiques Recueil D'Observations et D "Experiences," (Annals of the Psychic Sciences Record of Observations and Experiments) a bi-monthly edited by Dr. Dariex is now in its third year. The plan and purpose of this publication are quite novel. Each number contains 64 pages in large octavo form. It reports with proofs in support of the all serious observations which are addressed to the editor, relative to so-called occult facts, telepathy, lucidity, presentiments, movements of objects, objective apparitions. Aside from these records of facts are published papers and discussions on good conditions of observation, experiment, analyses, book-notices, criticisms, etc. Subscription price per year 12 francs; per number 2 francs, 50 centimes. Published by Felix Alcan, 108 Boulevard Saint-Germain, Paris. We cordially recommend this publication to our French speaking citizens.

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Theodore Parker, the great Boston preacher, whose brave struggle for freedom in thought and deed has made his name a watchword of progress, left behind him a priceless legacy in the glowing passages of unpublished sermons which Rufus Leighton, his stenographer, gathered after his death into *Lessons from the World of Matter and the World of Man*, a handsome volume of 430 large pages, with Parker's portrait. Cloth, \$1.25; paper, 50 cents, at the bookstores.

Liberty and Life, by E. P. Powell, is a volume of clear, simple, eloquent discourses explaining the changes in religious thought that are made necessary by the conclusions of modern science. To those who care for religion, but realize the absurdities of much in popular theology, **LIBERTY AND LIFE** will be helpful—inspiring. Cloth, \$1.00; paper, 50 cents, at the bookstores.

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MEMORIAL MEETING OF WOMAN SUFFRAGISTS.

At the recent meeting of the National American Woman's Suffrage Association in Washington, D. C., a memorial service was held in memory of the friends of the cause who have passed to higher spheres since the last annual convention of 1892, at which Miss Anthony read beautiful tributes to the memory of George William Curtis, John Greenleaf Whittier, Ernestine L. Rose and Abby Hutchinson Patton, from Elizabeth Cady Stanton who had been the personal friend of each of these brave pioneer co-workers of hers, and the paper was enriched by incidents in the lives of these noble men and women from Mrs. Stanton's own recollections. Each of these tributes, though all are woven in one address, is a gem complete by itself and will be reproduced in THE JOURNAL. We have only space now to reproduce the opening resolution and remarks. The resolution is as follows:

Resolved, That in the death of George William Curtis, John Greenleaf Whittier, Ernestine L. Rose, Abby Hutchinson Patton, we mourn the loss of one of the most able and eloquent orators and writers of his day; of the poet whose muse sang ever for the freedom of humanity; of the woman who could reason with logic and wisdom; and of the sweet songster, whose notes touched more tender chords in the human soul than words could ever reach.

"In presenting this resolution I would say that while greeting each other again in health and happiness, full of earnest plans for the future, it is fitting for us to hold this memorial service to express our appreciation for the many noble coadjutors who within the last year have passed beyond the veil, to that mysterious realm of human hopes and fears. Let us weave for them immortal wreaths of love and friendship; sweet memories of their gifts and virtues; of their true words and deeds; of all their faithful services in the prolonged struggle for the rights of woman.

If the justice of our cause could be measured by the high character of the men who from the beginning have identified themselves with it, woman would have been emancipated long ago. A reform advocated by Garrison, Phillips, Emerson, Alcott, Theodore Parker, Gerrit Smith, Samuel J. May and George William Curtis must be worthy the consideration of statesmen and bishops."

At this memorial meeting of Woman Suffragists, Mr. A. G. Riddle, of the District of Columbia, presented resolutions on Francis Minor and Benjamin F. Butler, which, with the closing tribute to Harriet U. Austin, will be given later.

Inspiring remarks were made by Frederick Douglass concerning many of his great friends, especially of Sally Holly, Mrs. Esther L. Warner, of Roca, Nebraska, spoke in high terms of the devotion to the cause of the late Mrs. Jennie F. Holmes, of Tecumseh, Nebraska. Henry B. Blackwell eulogized the memory of Charlotte Joy Mann. Miss Anthony spoke of the earnest work for the cause by Isabella Hedenberg, of Chicago, John L. Whiting, of Boston, Jonathan Allen and Edward Eldridge, those early friends of the cause of woman; and Rev. Anna Shaw paid tribute to Mrs. Ralph Waldo Emerson and Rev. Anna Oliver.

MRS. E. F. J. BULLENE had a letter in the Denver News of January 15th, commenting on a recent exposure of Mrs. Elsie Reynolds, in which she says: "The community is deeply indebted to Mr. Wright and his friends for this valuable service performed, and if those charlatans who are thus caught preying upon the most sacred emotions of over-credulous people were punished to the extent of the law for gaining money under false pretenses, such disgraceful exhibitions of

criminal cupidity would be less frequent. This is by no means the first exposure reported of Mrs. Elsie Reynolds, as THE RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, edited by the late brave Colonel J. C. Bundy, has repeatedly warned its readers of the deceptive exploits of the medium in question, as substantiated by what Colonel Bundy considered reliable authority, from several cities of the United States. . . . No professed communication from spiritual sources is worthy consideration if it does not contain inherent truth to the recipient; or if dealing with material demonstrations, does not accomplish results quite beyond the ability of the medium to perform. It is but just and wise that scientific tests be applied to all unexplained phenomena, and any medium claiming to produce materialization should on every occasion be placed under absolute test conditions or their claims are worthless. This is the only tenable ground of investigation, and on these lines the late lamented Colonel Bundy was a staunch defender of the faith." Mrs. Bullene writes very sensibly. She is an earnest defender of the spiritual philosophy and was one of the first women to take the platform in America in advocacy and exposition of modern Spiritualism. Her faith and interest in the cause she so early espoused remains unshaken, but she discriminates between Spiritualism proper, and the mass of charlatanism and fraud which are perpetrated in its name.

THERE was a meeting held last Monday at the Tremont House, this city, which, it is believed, will have a far-reaching and important influence in strengthening and advancing liberal religious thought. The gathering comprised the liberal ministers of the city and other representatives of broad views, including a few business men. Among those who took part in the proceedings were Dr. A. J. Canfield, who presided, Dr. H. W. Thomas, Revs. Jenkin Lloyd Jones, A. N. Alcott, R. A. White, T. G. Milstead and W. Fenn, Mr. Mangasarian of the Ethical Culture Society, B. F. Underwood, representing THE JOURNAL, and a number of substantial business men interested in united effort to make liberal religious thought a great intellectual and moral force in the city. A step was taken to form a common centre where those of liberal religious views who will visit Chicago during the World's Fair, may meet to receive hospitality and to discuss all questions of interest. A committee was appointed to inquire and report in regard to securing the Auditorium or some other suitable building for mass meetings on Sunday afternoons. We expect much from this movement and shall have more to say about it in a future number of THE JOURNAL.

THE notorious Ann O'Delia Solomon, better known as Diss De Bar, alias Vera Ava., who has been lying in the jail of Kane county, Ill., for several months, was indicted by the Grand Jury, February 11, for larceny, embezzling and obtaining money under false pretenses. Mrs. Irene J. Mitchell, of Elgin, Ill., one of her dupes has had the courage and the nerve to prosecute this notorious woman for taking from her \$785.00. It is to be hoped that for a while at least the public will be free from her machinations.

THE Cleveland Art Museum has received an additional bequest from the late John Huntington whose will stipulates that the gallery shall be open from 2 to 5 o'clock on the afternoons of the first and third Sunday of each month.

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Where is a song so sweet we're sure There is not still a sweeter? Where is a life so good and pure There is not one completer?

Where is the thought so grand and terse, So like thought's own Creator, That somewhere in the universe There may not be a greater?

Where is a grief so deep and dense And black with mortal sorrow, That it may not find recompense Somewhere in Hope's to-morrow?

These broken and discordant moans Our lives have long out-given, May yet be mellowed till their tones, Make harmonies for heaven.

This life at best can never be With all its fine contriving, More than a moving tendency, A ceaseless upward striving. —Jno. W. EDDY, in The Chautauquan.

Personally, Colonel Higginson is not quite so suave as most of the men of letters in Boston. He has been known on various occasions, as in the case of Fred. Douglass, to say things that have caused his most judicious friends to grieve deeply. I heard, the other day, a rather good anecdote, however, where a young worker in the literary craft made the retort courteous to the Colonel, and he took it with better grace than might have been expected. The young man was calling on him, and in the course of conversation, the Colonel's poetry having been under discussion, the novice said with simplicity: "I also have dabbled in poetry, Colonel, and if you have never seen any of my verses I would take great pleasure in sending you some." "Ah," said the Colonel, "have they been published?" "Not in book form, but in various periodicals and magazines; some of them in the Century," replied the beginner—with perhaps a touch of pardonable pride in his closing tone. "The Century," said the Colonel with oracular emphasis, "does not publish very good poetry." This was not especially encouraging to the young poet, and he changed the conversation, but on rising to go, he happened to remember that his last poem in the Century had enjoyed rather distinguished companionship, so he turned at the door and said: "Colonel, I have no doubt that the Century publishes some pretty bad verse—at least I am willing to take your opinion—but I have a two-page poem in the October number that I would like you to read, because I think it is an exception. You can remember the number it is in, because you have a sonnet in the same one." "A hit, a palpable hit!" said the Colonel laughingly, as the young man smiled and bowed himself out.—James Realf, Jr., in Californian.

Little Madge is the youngest member of a very religious family who lived in a small town not very far from New York. She had a dog named Snap, who was her most cherished friend. Snap, however, had a weakness for Madge's mother's chickens and used to catch them and pull every feather from their bodies. During Madge's absence from home one day her mother gave Snap away to a countryman. Madge thought Snap was dead and wept bitterly. The next day she sobbed heavily and said: "Mamma, I'm so sorry for dem poor angels, cause I know Snap'll pull ebry fcedder out o' deir wings."

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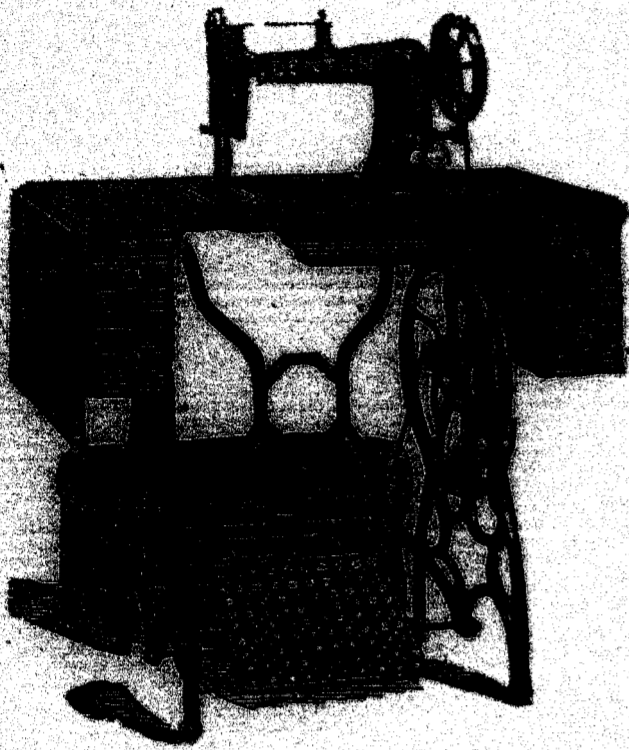
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PUBLISHED AT 92 LA SALLE ST., CHICAGO BY MARY E. BUNDY.

Entered at the Chicago Post-office as Second-class Mail Matter.

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SKETCH OF HESTER M. POOLE.

Hester M. Hunt whose ancestors fought in the Revolution and the war of 1812, was a Vermonter by birth and education though she left New England directly after her school-days ended. Through heredity she was an omnivorous reader and student imbibing an early taste for literary pursuits, a taste which the intervening years have only served to increase.

Through inheritance also, the frail young girl had a native love of justice, of freedom, of integrity, and of aversion to shams which has always characterized her. From an early age she was noted for loyalty to friends, tender sympathy for the suffering and indignation against every form of oppression. From childhood she seemed to understand the weaknesses, the needs, the aspirations and the undeveloped powers of woman, and never has she failed to do whatever she could to help in their advancement. Yet while belonging to the intuitional class, she early saw the necessity of the cultivation of the reason and the judicial faculty for which, in the past, woman had less opportunity of doing than she has in the larger light of the present day.

When hardly more than a child Miss Hunt joined the Congregational church. Everybody else about her was a member and she supposed it was an index of good citizenship and good morals. Prostrated in health from over-study while still in her teens and sent by the order of physicians to spend several years in the far South, her developing mind there grappled with the tough problems of the thirty-nine articles and the Westminster Catechism. One by one these Calvinistic tenets were discarded, and she stood alone with only a belief in God, in immortality, and in the final triumph in eternal goodness. This was achieved without the aid of a book or a friend. Instead, it was in opposition to every relation and friend on earth. About this time she returned to the North and laid bare her heart before her former pastor, a man of learning and eminence. In the interview she received no satisfaction, no answer to her reasoning. The only reply was, "All intellectual persons have periods of doubt; you will grow out of them and into the faith of orthodox Christianity."

It is needless to say she never has. Through sorrow, struggle and self-renunciation, the young woman gained a peace and a religious philosophy which have increased year by year.

Immediately afterward by a curious series of events she visited New York City and met a wonderful psychic. This stranger, an unlettered German woman, related to her many circumstances which neither of them could by any possibility have known. All parties then living were at a distance. It took a journey of hundreds of miles to prove the truth or falsity of the remarkable assertions which had been made. Every one of them proved true. These and a multitude of other corroborative incidents, swept away the foundations of her belief that such psychic power was simply a manifestation of "mind reading." Never once, in the thirty years since then, has the subject of this sketch doubted the

truth of intercommunication between this plane of life and that which lies beyond. To her this knowledge is not a cult, tremendously important as it is. Only by means of the inspiration and the revelation which accompanies it, is light thrown upon our future destiny. In her view religion and philosophy are inseparably connected, or rather, the former is firmly based upon the latter.

About the time here mentioned, Miss Hunt became the wife of Mr. C. O. Poole, a gentleman whose views were similar to her own. Their married life has been spent in New York City and at the homestead at Metuchen, N. J. From the first, domestic occupations have been varied by literary pursuits. During a long visit, in 1868, to England, Scotland and the continent, Mrs. Poole was correspondent of a New York daily newspaper and of late years her pen has seldom been idle. Much of her work in verse, story, criticism, upon art and current literature, editorials and essays, has been unsigned. Readers of THE JOURNAL will recall her name at the head of "Women and the Household," in this paper during nearly nine consecutive years.

She has also contributed to some of the best periodical literature of the day, especially in the lines of art decoration and ethics, of woman's work and education. Devoted to the advancement and the higher education of her sex, Mrs. Poole has long been an active worker in Sorosis and in various other organizations having those aims in view. Her lately published book is, "Fruits and How to Use Them." It is hardly necessary to say that Mrs. Poole heartily rejoices in the work of the Psychological Societies in this country and in Europe, and expects much good may result from the coming Psychological Congress in Chicago.

DR. ELLIOTT COUES has prepared a new edition of Lewis & Clark's narrative of their expedition to and beyond the Rocky Mountains. Dr. Coues has been engaged on this work for some time and he is specially fitted for the task, he having traveled over the ground as well as studied the literature of the expedition. The work is

of great scientific value. It has copious notes by Dr. Coues, explanatory, geographic and scientific, appended to the text and bibliographical and biographical prefaces compiled from many new sources of information and upon examination of the original field note-books of the expedition. This is the official narrative of the first white men who ever crossed the continent from the Mississippi to the Pacific Ocean, between the parallels of about thirty-eight and fifty-two degrees north. It is an imperishable record which must always hold its prominent position in the history of the United States. It was the first governmental exploration of the great west. This was all included under the name of Louisiana. The route of the explorers went through what is now Missouri, Iowa, Kansas, Nebraska, South Dakota, North Dakota, Montana, Idaho, Oregon and Washington. At the time of the expedition no white man had ascended the Missouri much beyond vicinity of the present site of Bismarck, North Dakota. No one had been above tide water on the Columbia and no one had crossed the Rocky Mountains between the British and the Spanish possessions. The narrative, remarkable for its versatility, fidelity and minute accuracy is a model of travel and adventure. Dr. Coues, whose copious notes run throughout the text based not only upon his own knowledge but upon his examination of the original field note-books of the expedition and their precious MSS. stands preëminent as an authority on the subject. The edition published is limited to one thousand copies, bound in four volumes, two hundred on handmade linen paper, royal 8vo., boards, uncut, \$25 net, per set; eight hundred on best laid back paper 8vo., cloth, uncut, \$12.50 net, per set. Francis P. Harper, Publisher, 17 East 16th street, New York.

NEUE Spiritualistische Blaetter quoting from THE JOURNAL the words of Miss Judson as to want of harmony among Spiritualists here, says that the same thing is manifest in Germany. We must wait for a sign from the "other side" as to the proper time to form a closer union of Spiritualists here.

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