

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

RALPH WALDO EMERSON once said: It is very cheap wit that finds it so droll that a woman should vote. If she wants, the passions, the vices, are allowed a full vote, through the hands of a half brutal, intemperate population, I think it is but fair that the virtues, the aspirations, should be allowed a full voice as an offset, through the purest of the people.

MR. W. T. STEAD, the great journalist, it is said, goes very little into society or to the clubs, and while he does an enormous amount of work he keeps in touch with the times almost wholly through the newspapers. Every morning he runs rapidly through all the London dailies and marks such articles as he wishes to read. These his eldest son cuts out and labels, and Mr. Stead reads them on his way into the city by train. He dictates all his editorials and correspondence. He rarely lets business trench on his home hours, however.

IN a sermon preached recently Rev. Dr. De Costa, of New York City, said: At the end of two and a half centuries we find vice firmly entrenched on this island. The superintendent of police says that he has dealt with over 400 disorderly houses, but names not a single landlord. The laws, it would seem, apply only to women. He has arrested 2,572 women, but mentions no men. What are we to do under the circumstances? Follow a blind, unwise leader and go about scattering pollution? Many things are required, and the first of all is the franchise to women, granting them an equal chance with men in the eyes of the law, and secondly, we have the same moral standard for men and women.

PROFESSOR GARNER asserts that he has a chimpanzee which can say in the Maori dialect, "Good day, stranger;" a gorilla which has mastered about twenty Fijian words; and an ourang outang which has learned from a German attendant to ejaculate; "Tonner and blitzen." The Professor declares that he has written down about 200 words of the monkey language. The phonetic representations of a few of them are given. Thus, "achru" means sun, fire warmth. "Kukcha" is water, rain, cold or anything disagreeable. "Ghosku" signifies food or the act of eating. "You will see from this," the Professor continues, "that it is a very primitive language. There are perhaps not more than twenty or thirty words in it that I have not already got, so that my task is now practically completed."

THE New York Independent contained recently a symposium on "The age of electricity," in which the various departments of the new science were treated in a popular way by specialists. There were four-teen articles, covering in their survey the early history of electrical appliances, the present manifold uses to which the mysterious force is put, and prophecies of a brilliant future to which the present is like

the feeble glow of a candle compared with the piercing rays of an arc light. One of the articles says: We have found substances which are so sensitive to light that they will modify an electric current in accordance with the intensity of the light ray which strikes them—and there is the germ of the picture telegraph. Before the next century expires, the grandsons of the present generation will see one another across the Atlantic, and the great ceremonial events of the world as they pass before the eye of the camera will be enacted at the same instant before all mankind. The use of the high-frequency electrical current, with possibly screens from outside inductive influences, is believed by many to offer at last a solution to the difficulties which prevent telephoning over long submarine cables. If this be realized, and with the transmission of images and possibly of colors over the wires likewise achieved, then the nations of the earth will indeed stand face to face and speech to speech.

A bust of Phillis Wheatley, an educated African woman, who lived a century ago in New England, will be made for the World's Fair by Miss Edmonia Lewis of Paris, a negro sculptor. In accordance with a contract given her by the negro women of Allegheny county, Pa. Miss Wheatley is thus honored because she is accounted the first negro woman in bondage who showed intellectual gifts demonstrating the capacity of her race for improvement. She was imported from Africa to Boston as a child of six years in 1761, and was sold to Mrs. John Wheatley, the wife of a Boston merchant, who gave her an excellent education, including a knowledge of the Latin language and literature. Miss Lewis, who has been chosen to make the bust, is said to be the only woman of African blood in the world who is a professional sculptor.

A BILL is pending in the Illinois General Assembly requiring railroad companies entering cities of more than 100,000 inhabitants to elevate their tracks above the street grades within the limits of such. There is no doubt that the slaughter at the grade crossings in this city is appalling. The columns of the newspapers daily bear evidence of the culpability of the railway corporations. Every day men are ground to death beneath the wheels of the trains. Says the Chicago Herald: One cannot walk a block in any part of the city without encountering men and boys who have lost a leg or an arm—sometimes both—at the grade crossings. On every downtown corner a maimed fellow being may be seen hawking newspapers, or fruits, or trinkets that he may provide a scanty subsistence for himself and those dependent upon him. Ten thousand people in Chicago to-day have been so cruelly hurt by the railway trains that they are incapable of manual labor, and more than three-fourths of that number are wholly or partially dependent upon public or private charity for maintenance. Who can describe the pains these people have suffered, the misery they constantly endure? Death comes to many of them as a welcome release from an existence that has been robbed of its pleasures, its hopes, its ambitions. The sports and activities of life are a closed book to them. They have no part with their

fellows in the delirious strife for fame and fortune. The future holds nothing in store for them save misery and want, buffetings and privation. The crutches that sustain them in their painful rounds of toil, the armless sleeves that dangle by their sides are mute yet eloquent protests against the cupidity of the great corporations to which they owe their deformities.

REV. JENKIN LLOYD JONES says in the Chicago Sunday Post, there are not many indications that the coming liberal church of America is to take the name of any of the most liberal denominations now in existence, but there are many indications that the liberal denominations are making great and direct contributions to this liberal church. In the West, at least, there will be few churches organized in the future that will take distinctively the name "Unitarian" or "Universalist." The three liberal organizations perfected within the last few months in the State of Illinois have avoided the name in order to better get the thing—viz., the people's churches at Princeton and Peoria and the Church of Good Will at Streator. But all the same the coming church will be the church of Channing's faith in man, Theodore Parker's thirst for truth and love of progress, Ballou and Chapin's and Whittier's trust in the eternal goodness, the redeemed and released thirst after righteousness of Judaism and Emerson's "Gospel of Light." The West is full of "people out in search of a religion." Will not a religion that is scientific and a science that is religious, a reverent reason and reasonable reverence, satisfy them?

SAYS the Chicago Tribune: Prof. Moses G. Farmer is making preparations for the exhibition of two things in the Electricity Building at the World's Fair which it has been predicted will arouse the interest of electricians. One is an electric railroad and the other a system of incandescent lighting, both of which Professor Farmer says antedate by many years all other similar systems in this country. The first was operated in New Hampshire towns in 1847. The incandescent lights, Professor Farmer states, he fitted up in his residence in Salem, Mass., in 1859. Many of the parts of the original electric car and engine, he says, will be shown, and what parts are lacking will be duplicated by modern workmen, so that the train will appear just as it did in Dover, N. H., forty-six years ago. The mantelpiece from his residence in Salem, equipped with the incandescent lights of his invention, is now in this city, and ready to be set up with little labor. Professor Farmer is known as one of the American pioneers in the field of theoretical and applied electricity. He was born in 1820 and from the age of twenty-six up to 1881, when he became an invalid, he was active in the science of electricity as engineer, demonstrator, and inventor. He has taken out many patents for wires and instruments used in telegraphy, telephoning and other branches of the applied science. The last nine years of his active career were spent in the service of the government as electrician at the United States Torpedo Station at Newport, R. I. He is a member of numerous scientific societies in this country and Europe, and has written much upon the subject to which his work has been given.

TELEPATHY.

Prof. James McKeen Cattell, of Columbia College, has an article in *The Independent* for March 9th under the caption of "Esoteric Psychology." He has an arbitrary and summary way of disposing of phenomena which pass under the name of psychical and spiritual, in defiance of the concurrent testimony of a large number of unimpeachable witnesses, including some of the ablest representatives of science in the world. He declares his utter unbelief in the reality of the genuineness of such phenomena. He says: "So the very number of stories collected, for example, by the Society for Psychical Research adds to their improbability so long as not one is scientifically authenticated. I can myself find no evidence of even one case of telepathy, second-sight or spirit communication, and I will give \$1,000 to any man making an experiment proving one. Such would be to tell the order of a pack of cards in my laboratory."

"It may be asked how then can we account for all these stories. Those I have examined can be explained by one or more of four hypotheses: coincidence, the infallibility of memory and self-observation, disease and dishonesty. These factors play a larger part in the affairs of daily life than is commonly supposed. Only the trained student of psychology can appreciate their range and importance."

These remarks by Professor Cattell show that he has not given very extensive or close attention to many of the well attested statements published in the proceedings of the Society for Psychical Research which contain detailed descriptions of numerous experiments, in some of which the fact of thought-transfer, once or mind reading seems to be pft beyond the possibility of doubt. Some of the experiments in which the right name or description of playing cards was given repeatedly, would seem to be conclusive on that point. Not to go into particulars here, the experiments in telepathy have been such as to convince such careful and stubborn physicists as Professor Oliver J. Lodge against all his preconceptions and his incredulity in regard to such psychical phenomena. Professor F. W. H. Myers is an experimenter who takes great pains to exclude every condition of deception or mistake and experiments have satisfied him of the fact of telepathy. Professor James, of Harvard, a psychologist not inferior in ability to Professor Cattell, and one who has probably given vastly more attention to this subject than the professor of Columbia has been able to, became convinced by careful and prolonged investigation of the truth of telepathy. Dr. Richard Hodgson, Secretary of the American Branch of the Society for Psychical Research a most cautious, painstaking and careful investigator of so-called occult phenomena, has been convinced beyond doubt as to the reality of thought-transference. Scores and even hundreds of others hardly less eminent and not less competent to investigate subjects that require scrutiny and caution, have been forced against their previous views, in fact against their prejudices, to acknowledge that telepathy is a phenomenon that occurs under certain conditions, though those conditions are by no means as well understood as we wish they were; but when men of recognized ability and reputation for fairness and integrity, who have given the subject years of examination, have been compelled by the evidence to recognize telepathy as an actual fact, is it not somewhat presumptuous on the part of Professor Cattell to deny that telepathy is a fact and to attempt to explain the belief in it by an appeal to "coincidence, infallibility of the memory and self-observation, disease and dishonesty."

Would it not be more in accordance with the method and spirit of science, if Professor Cattell, who has not as yet been able to verify the claims made in regard to telepathy, to hold his judgment in suspense until he could have larger opportunities to make experiments and thus pay at least a little deference to the observations and experiments of men who are his peers in his own field of study, and who are, his superiors in the special field in regard to which

he attempts to give the results of his own limited investigations. A man cannot be too careful in withholding assent from theories or even the acknowledgement of facts that may seem to be antecedently improbable; but there is a sort of perversity in the denial, because one has not seen them, of occurrences well attested by many of the most able scientific men of Europe and of this country. We do not enter into a defense of "spirit communication," limiting our remarks to pointing out the utter irrational and unscientific method pursued by a gentleman who is a professor in a well-known institution of learning and who writes in the name and, as he assumes, in the interests of science.

RELIGION AND PARTY POLITICS.

When Judge Hoadly, some years ago, was the Democratic candidate for governor of the State of Ohio, the *Cleveland Leader* and other opposition papers made his connection with the Free Religious Association the basis of an assault to excite prejudice against him among the bigoted and superstitious. The *Leader* said, "We do not believe that Judge Hoadly's high position with this Free Religious Association will recommend him to the people of Ohio." The fact that Judge Hoadly belonged to the Free Religious Association afforded no indication of his particular opinions on the subject of religion, although it was an indication that he was a man of unsectarian and liberal spirit. He had been chosen one of the vice-presidents of that organization because known to be a gentleman of ability and character, of broad views and sympathies in regard to questions of public interest. That he was a man of irreproachable private character as well as of distinguished ability could not be denied, but he was a strong candidate and adopting party tactics in keeping with that party morality which teaches that "all is fair in love and war." Republican leaders did their utmost to divert from the Democratic party of the State, the votes of large numbers with whom the word "infidel" was a sort of scarecrow to frighten them away from the support of their candidate.

Democratic journals have used the same tactics whenever they could do so with advantage. In Maine, when Ingersoll was stumping that State for Connor, the Democratic managers had the most pronounced, and what they thought the most offensive, but what Ingersoll declared were the best passages in his writings, culled from his anti-theological books and printed in tract-form and circulated broadcast, in order to take votes from the Republican candidates. The witty and brilliant orator declared at the time that he was entitled to the credit of having made the Democratic party pious; for, said he, "the Democrats of Maine have gone to reading the Bible whenever they can get time between drinks."

The leaders of both the Republican and Democratic parties have frequently employed these mean and contemptible methods when they could with a chance of success. And the orthodox clergy and press, while expatiating continually upon the importance of their faith in developing those qualities of character and securing those moral and social conditions without which good laws, stable government, and a progressive civilization are impossible, have almost invariably encouraged these tactics.

These facts illustrate what we should conclude a priori from an examination of the orthodox theology, and what is abundantly demonstrated by the history of orthodox Christianity, that it fosters bigotry and intolerance, that in practical life it sustains injustice and iniquity, and makes men the willing dupes of demagogues as well as the unreasoning devotees of an unreasonable faith. Sincere belief in a large amount of theology is compatible with an undeveloped moral sense and with moral conception and conduct which are immeasurably below the teachings and practice of those "infidels" whose names are used dishonestly by demagogues to influence the votes of ignorant and superstitious men.

It is unfortunate that there is a large class in whose education the principles of morality have been

subordinated to the dogmas of theology, and whose devotion to their religion, in consequence, is far stronger than their sense of justice or their understanding of its requirements in their relations with their fellow-men, who are willing at any time to support measures that they think will promote the interests of their faith, without regard to the personal or legal rights of those who cannot adopt their views. Many of them lack the breadth of thought and catholicity of spirit to understand that there is any wrong in censuring and punishing those who reject their creeds, which they not only firmly believe to be true, but regard as surpassing in importance all other truths. Hence they would conscientiously, to the extent of their ability, prevent all discussions and suppress all doubts tending to disparage them, and interdict any denial of their truth or divine origin. They would gladly have the government changed to correspond with their religious views, and so administered as to favor and enforce exclusively their religious beliefs. As Rev. H. W. Thomas remarked the other day, "They would run us all out of the country if they had the power."

Notwithstanding its preaching and pretension, the orthodox Christianity of to-day, like that of the past, continually offers a premium upon dishonesty. Its intolerant and proscriptive spirit subjects those who dissent from its dogmas, in proportion to its power and influence, to injury in business and to loss of positions of honor and profit which they would otherwise receive, and rewards those, whatever their belief, who conform to the creeds; whereby men are bribed into silence and even hypocritical conformity to the belief of the majority. The merchant, the physician, the lawyer, the teacher in small communities is virtually offered a premium to suppress his honest sentiments and join an orthodox church and give it his support. Men who aspire to political positions, as a rule, keep silent and often pretend to believe what they do not believe, if their religious views are unpopular. The tendency is to fill the churches with "infidels" whose cautiousness in expressing their views will be proportioned to the amount of ignorance and superstition to which it may seem necessary to pander to avoid personal or political injury.

This temporizing practice is an indication of moral weakness and is not to be defended, but what is to be said of that system whose representatives and devotees, while professing to be the friends of the highest morality, by putting great stress upon character, conscience and loyalty to conviction, by their intolerance, by their demanding conformity to their faith and punishing those who openly differ from them, naturally encourage men to be dishonest. A method better adapted to undermine true character and to make men dissemblers, hypocrites and liars, it would not be easy to devise.

The small emphasis put by opposition papers on the religious heterodoxy of Fifer and Altgeld, when they were candidates for governor of Illinois, shows that liberal thought is gaining rapidly.

SPIRITUALISM.

It is not uncommon for individuals to remark that they cannot accept Spiritualism, and then to specify certain things which are incredible to them, often referring to claims or to statements of occurrences, which the more cautious and careful Spiritualists themselves reject or regard as unproven and improbable. If acceptance of Spiritualism involved the adoption of all the nonsense which is in the popular mind coupled with it, there would indeed be very few Spiritualists among rational clear-headed thinkers, but fortunately Spiritualism does not imply anything of the kind. Most of those public performances which impress the masses with the greatest effect and produce in their minds a favorable impression as to Spiritualism, are indeed the most questionable and in fact the most objectionable part of the spiritualistic movement. Most of them are pure trickery, without any spiritual, psychical or occult phenomena whatever. It cannot be too often repeated that Spiritualism rests upon no such frail foundation. Men like Victor Hugo,

Tennyson, Flammarion, Myers, have not come to their position by witnessing these public manifestations, nor by familiarity with a large class of phenomena which passes under the name of Spiritualism. It is knowledge of indubitable facts with the power to appreciate the implications of these facts which have made them Spiritualists, but they are Spiritualists only in the high sense of the word. They do not recognize everything which purports to be from spirits as pure coin. They do not accept statements given through mediums as authoritative. They do not value performances such as those given in this city last week by Anna Eva Fay. They do not regard manifestations which appear in different places and under conditions admitting of collusion and fraud, as any part of the evidence for spirit agency. They do not accept every theory that is advanced, every crude idea that is propounded, as any part of the spiritual philosophy simply because it claims to proceed from spirits. The only essential of belief in Spiritualism is the recognition of a spiritual life, the life of which this is but a preface or introduction, and the possibility and the fact of the agency of discarnate spirits in this mundane sphere. However much or little one may believe in addition to this, it is no necessary part of the spiritual belief and those who attempt to foist upon our philosophy all kinds of crude absurdities and erraticisms in the name of Spiritualism should be promptly opposed. Much that they advocate, be it true or false, cannot be taught dogmatically and with intolerance toward those who reject it, as any part of Spiritualism proper. The Spiritualism that will live is the Spiritualism that insists the most upon what is provable and gives the least prominence to that which is doubtful and to that which does not admit of verification. The sooner Spiritualists make up their minds to this fact and confine their claims to the limits of what can be shown to be true, the better will it be for their system of thought and their movement, so far as Spiritualism is or can be a movement.

PSYCHICAL SCIENCE CONGRESS NOTES.

Moses G. Farmer, now a resident of Chicago, is a distinguished electrician and inventor. He was an electrician at the United States Torpedo Station, Newport, R. I., for several years. Although the first commercial application of electricity to street car service was made in 1888, Mr. Farmer built and successfully operated an electric car in a town in New Hampshire nearly half a century ago. Electricity for December 21, 1892, gave a diagram of the car with a full description of it. Mr. Farmer has been deeply interested in the problems of psychical science, and the Committee are glad to add his name to the list of the Advisory Council. He writes in acceptance of the position as follows:

CHICAGO, March 10, 1893.

MR. B. F. UNDERWOOD—DEAR SIR: Your note of March 6th, inviting me to become a member of the Advisory Council of the Psychical Science Congress is at hand.

I take great pleasure in accepting the invitation and shall be glad to do anything I can to further the purpose for which this Congress will convene. My interest in it is deep. I believe that no subject at present under investigation by scientific men promises more for the well being of mankind than that which will engage the attention of this Congress.

Very sincerely yours,

MOSES GERRISH FARMER.

Mr. Arthur Howton known to the readers of THE JOURNAL by his able contributions on hypnotism has made abnormal mental phenomena a subject of special study, and he is an electrician in laboratory, practical and therapeutical work. His knowledge and experience will enable him to be of valuable service during some of the sessions of the Congress. He accepts the position of councilor in the following letter:

126 31ST STREET, CHICAGO, March, 7, 1893.

DEAR SIR: It gives me the greatest pleasure to signify my acceptance of the honor of a seat in the Ad-

visory Council of the Psychical Science Congress. My humble opinion is that since the high potential experiments of Nikola Tesla, in which the vibrations of matter are to number millions per second, and the projections of undulations through space by Hertz, undoubtedly the next thing to be attained along this line is the investigation and measurement of the period and amplitude of oscillation of the psychic wave; and thus since the Congress has taken the stand of allying in their just relations the physical and the psychical it will cause directly or indirectly (by the centering of so many great minds on it) the solution of this, the greatest of mundane problems. I can even hope that we shall have a scale of vibrations from sound, through heat, light, magnetism, electricity and then mind demonstrated physically and therefore mathematically. This being the case I think this one Congress will transcend in value and importance all other features of the Columbian Auxiliary.

Yours in harmony,

ARTHUR HOWTON.

It is by no means an uncommon experience in modern life to attend what is called a "materializing" séance, either of a public or a private nature, says the Boston Budget: The "properties," so to speak, are not unfamiliar to the general public. There is the cabinet in which the medium sits; the company present are seated according to certain wishes of the medium or person directing the affair, a man and woman usually alternating, the room is darkened, there is music, either by instrument or singing, and after a more or less brief period of expectancy the phenomena begin. Usually raps are heard, the familiar questions are answered, and from the parting in the curtains before the cabinet a figure steps forth. The appearance and the number of these figures vary greatly, but something not unlike the general course of events is this. The figure will appear a little tremulously, peep out, as it were, and vanish. Then it will reappear and advance a step or two. The arms may gesticulate, or point or beckon to one of the sitters to approach. Coming near, however, the veiled and shrouded figure in gleaming and flowing draperies of white seems to shrink from and elude the touch, and if pressed too closely usually retreats to the cabinet again. Still, to the touch it appears to be a substantial creature. The arm will be firm and solid as if a bone were within. The face, if scanned closely, is without expression, seeming to be a sketch in clay, or wax, rather than the clearly-defined features we are accustomed to see. This one perceives, albeit the room is dark, for the white draperies and the whiteness of the face makes it possible to discern it all fairly well. Now if the medium could be seen at the same time that the figure is seen, it would effectually settle the point that the apparition is not the medium thus draped. Or if the being who walks forth would allow any continued observations certain points could be settled. It is said, however, that this would "disturb the conditions," and while this may be a phrase to conceal an ingenious fraud, it may also be quite true and represent essential conditions of the appearance. That a certain proportion—perhaps the larger proportion—of these appearances are fraudulent is doubtless true; but at the present stage of investigation no one is, perhaps, prepared to declare that all these phenomena are false. If it be not a fraud, what is it? What do we see? For it seems by no means sure that the apparitions invoked are neither the medium nor yet spiritual beings, but instead some curious forms of astral life. So the question still remains for the psychical scientist—What, at these exhibitions, do we really see?

THE Atlantic Monthly for March contains an article by the Rev. William Henry Furness, in which are given a number of the author's recollections of Emerson. Although Dr. Furness was born a year earlier than Emerson, who passed to the higher life several years ago, he seems to have a very good memory of certain incidents especially in the youth of Emerson. He says: "I recollect playing with him and the late

Samuel Bradford (treasurer years afterward of the Reading railroad) under my mother's eye, on the floor of the old house where I was born, in Federal street, Boston, when our ages ranged between six and eight. I was the eldest, Ralph the youngest." He mentions that "although Emerson's memory failed toward the last, he never forgot, I believe, a pocket handkerchief of mine, which I brought to the school emblazoned with prints illustrative of one of Mother Goose's immortal stories. He referred to it more than once in his old age." Dr. Furness says: "We sat along side of each other and I can see him now, working hard, with his tongue out moving in accord with his pen. Years after when I received the first letter from him, I marveled at the flowing hand he had achieved. Even in those early days, he wrote verses, chiefly patriotic, I remember; on the naval victories of the day, the battle of The Constitution and The Guerriere." "I doubt whether Emerson was ever better paid for his lectures than in Philadelphia. When I handed him a check for twelve hundred dollars for his six lectures, 'What a swindle!' was his exclamation."

WE have on the one side a close corporation of clergyman who are exhibiting a spirit of intolerance better fitted to mediæval than to modern times, and who are assuming the right to dictate to their fellow creatures, and to govern their conduct, says the Chicago Evening Journal. They have just as much right to prescribe what we shall eat and wear as to prescribe what we shall do Sundays. Their estimate of the value of the Puritanical Sunday may be a just one, but in the opinions of thousands of their fellow citizens it is not, and whether it is or not does not alter the question. They should be given to understand that while they may regulate their own conduct to suit themselves they will not be permitted to regulate the conduct of others who are their equals in intelligence, but who have not their arrogance and irritating self-sufficiency. The right here is unquestionable. The liberty of the individual should never be restrained unless it threatens society. In the restraints imposed by law this principle has always been kept in view. Under our system of government the citizen may do just what he pleases so long as he does not interfere with the rights of others. Opening the Fair Sundays will interfere with no man's rights. The clergyman may preach the same as ever, and people who choose to may go to hear them. But they say to thousands, You must not do thus and so because we have decided that you shall not. Their position is absolutely indefensible and they have advanced so far nothing but specious arguments that are beside the question.

FREDERICK JACKSON, who will lead the British expedition in search of the north pole, via Franz Josef Land, the coming summer, makes public his plans and opinions of various routes. He thinks Peary has reached the farthest possible point via Greenland, and that Nansen's ship will not survive the stress of the paleocrystic sea. He says of Franz Josef Land: "There can be hardly any doubt that land extends from about 80 to 84 degrees. There is every probability that it reaches the eighty-fifth, or about 300 miles from the pole, and there is no reason why it should not reach further north, and even enter the immediate region of that mathematical point. It is my intention to take not more than ten men. I shall make use of light, but strong sledges, and shall probably have a number of dogs to assist in drawing sleds. Such boats as I take will be something new in Polar explorations. I hope to have sufficient provisions to last at least three years. If Franz Josef Land should be found to extend much further north than 85 degrees, and the fates are favorable, we may come near to, or possibly reach, our ultimate object in the second summer."

COLUMBUS, Ohio, is excited over the discovery that her police have extorted various and contradictory stories from a small boy by putting a revolver to his head and threatening him with death.

THE PASSING OF TENNYSON.

By E. J. HOWES.

—The dying bard called for his Shakespeare and opened to the dirge in Cymbeline.

Small wonder that the bard at shore of shadows,
(Where the slant air turns strong and inward bound)
Set to the quivering hands the stately sound
Of splendor dirge, and motion toward death's meadows:
Where the shades all, were rising out of dream;
(Arthur and Launcelot and Guinevere)
To watch the first wake of the purple air;
The first break of the barge upon the stream
That floweth down to rest from every where.

It was the passing of a knight of merit.
Who toiled at fane of form for that he saw;
To rear the fane to curve of crystal law,
And find the Grail to hold the wine of spirit.
An old age turned to wine, savoring grew
One with the rose cut crystal he o'erwrought;
One with the spirit of the notes he blew
To hearten us to knightly deed and thought.

The eddies of all times in Cymbeline;
And of all souls in Idyls of the King;
Of all fair forms wrought 'twixt the shades who sign
From the deep shore of shadows, softly fling
On the mechanic thunder of our age
(Yet all at heart richly Arthurian)
The mellow music of the great god Pan,
Where Drama walks superior to stage,
And mask and mummery are under ban.

Small wonder then the bard at shore of shadows,
(Where the slant air turns strong and inward bound)
Set to the quivering hands the stately sound
Of splendor dirge, and motion toward death's meadows.
The tide was running out across the bar:
(No meadowed river deep in Camelot)
All earth's outcurtained moonlight sank to blot;
And innermost the psychic lands a star
Floated; the mellowed splendor of his thought.

KINDERHOOK, MICH.

CONCERNING SOME OF MY NEAREST NEIGHBORS.

By W. A. CRAM.

All animal and vegetable organisms appear to be communities of smaller bodies and lives we call cells. These minute individual beings seem to hold much the same relation to the man, or tree, as men and women do to the state or nation, they are the people or citizens constituting our organisms, just as we are people and citizens of our nation; now the life of a nation is maintained by the inflow through birth and growth, and the outflow through decay and death of its people. So the human organism and life is dependent for existence here, upon the inflow and outflow of the individual cells, through birth, growth, decay and death, as its people or citizens.

In the human organism, the individualized soul or personality we call John, or Mary, may in a general sense be considered simply as the chief or ruler of the whole community or body of cells. Stated in another way, we say that as conscious individuals, we are in our loves and hopes, thoughts and strivings, single soul centres of conscious life united with millions of others, lesser soul centres into one great organism, we call a man or woman, we each as king or queen in our own bodies.

Other cell souls or beings doubtless there are in our brains, ganglia, etc., but little lower than we in life development. Such we may consider our nearest and most educated cell relatives and subjects; they stand nearest and partake most of our lives.

Below these few myriads of others constituting the main part of our organs of lower and varied degrees of development, partaking comparatively little of our loves, thoughts and strivings. These hosts in our organisms are like the great common working masses of the nation, yet all such in varied degrees are af-

fectured and educated by our lives touching and flowing through them, thus in our bodies they are passing through a kind of embryonic development preparatory to some new and higher existence. Just here the question arises whence and whither these cell bodies and lives? Coming into our human bodies, constituting our organs, partaking of our lives these cell soul centres, elements and energies of life, must come from some other state or condition outside us, living with us a little while then decaying and dying away they must pass into some other state or condition of being outside us. Where and what this infinite outside? We see but dimly. Reaching weakly, yet essay our answer continually revising and enlarging in the eternal processes of life. We know that by far the greater part of soul elements and energies that constitute our bodies and those of all animals and plants come in from the great unseen realms of atmosphere and ether surrounding us. We may say as a general truth that all our world of creatures and things is born and grows from the unseen. Dying out of our visible organisms and world we must conceive of these souls, the elements and energies that appear here a little while as passing, or being born into this vast invisible realm of ether and atmosphere over and about us, these under new conditions of being, developing in new organisms entering into more and better life.

To make this idea as plain as we are able for the later presentation and tentative explanation of some facts of life, let us suppose a thousand cell beings dying out of my body while I write this. Ten of them have lived and been educated in my brain, quite closely related to my conscious life, so have partaken much of my loves, thoughts and strivings, they have grown we may say embryonically in some respects up to the human state. At this hour dying out of my brain they carry with them into the ethereal, invisible state or world about and over me, this life capital they have gained while living as cell members of my brain; ninety of these thousand cell beings living in the ganglia or nerve centres of my body are less fully educated into my life, dying they pass forward into the ethereal world carrying comparatively little of my conscious life; they have reached only the lower elements of the human with a feeble touch and inspiration of our higher hopes, loves and aspirations. The nine hundred only feebly and dimly were related to and affected by my life, living only as cell members in my muscle and bones we will suppose, so that the life impulses I experience flow and affect them but little. These too pass out through death into the invisible world of life and things about us. When my whole body dissolves in death, 'tis the same process toward new life only more rapid. Consider these cell souls and elements so variously educated into my life entering the unseen ethereal realm that as an infinite sea of being infolds us, there new born, organized and organizing new bodies and lives; such some of our relations with the boundless unseen. Enlarge this view almost immeasurably and through this clearer seeing of the soul, behold the constant tide of being flowing in upon our little earth continent of life, visible a day, a year, then flowing out again into the limitless invisible-wave of life following wave through alternate life and death. We look toward the morning east, we behold the life wave flowing in. In our neighbor's home a child is born; soul and elements and energies of being from the great unseen lands and homes of life thus are flowing in to abide a little while in our world of form and sense; we behold the grasses growing, the trees blossoming, the grub transforming into butterfly, the birds are nesting and hatching their young; all this we perceive as that eternally wonderful life-tide flowing from the illimitable sea of immortal being that infolds our little island of to-day.

We turn toward the evening west of our life-day. There we behold the old man dying. Soul and elements and energies are returning again into the invisible real of being, carrying onward the harvest of loves, thoughts and strivings garnered through three or four-score years here. The grasses, trees, flowers, insects and animals, in myriad hosts, are being re-

born, transformed over the borders of our world into the upper kingdom. The life wave that flowed in, we thus behold flowing out again into new lands, new homes of the unseen universe.

There appears no end, no pause. The great tidal wave of mineral, vegetable, animal and human souls and elements that makes up our world of to-day, tomorrow, flows on into the unseen, turning ere long in part again, flows back reborn to our world in grasses, flowers, insects, birds, and men. Everywhere we discover more and more clearly how it is rising and transforming into the image and power, the truth and beauty of the soul's desire.

We stand in deep, joyful reverence, in triumphant hope of this soul's vision of the grandeur and beauty, the immortal promise of even more and better life for all. We sit in our homes, we walk the streets and fields, we stand at our work, conscious, knowing that the illimitable spaces of atmosphere and ether that infold us, are not night, nor death, nor nothingness, but worlds, continents, degrees of life, grander, richer than ours in ways we can only dream of now; that our earth was born, that it is fed and grown from thence, that it is decaying and dying thither, that death and life are only the lower and upper side of every reality of being. Has such a vision or promise of worlds and life, any common sense relation or practical import to the beauty and good, the joy of our bodies and lives to-day?

PSYCHIC STUDIES.

By HESTER M. POOLE.

IV.

Automatically and spontaneously the soul force works with ceaseless energy. It throws out of the system old, worn-out materials and deposits the new. In animals or in men who live in perfect accord with their development and environment, there must needs be perfect health, for health is the harmonious circulation of the soul-force or controlling principle of life.

It is this which is often diseased. The ego, a portion of Deity is always perfect. The body is only the dial-plate on which is written the perturbations of the soul. Yet the latter often leaves unguarded those avenues through which comes discordance and the person is made sick. Were we sufficiently guarded and positive to adverse mental and physical conditions, we should never be ill, for disease is only want of ease, discordance. The soul-circulation is disturbed, followed by disturbance of the nervous circulation and then by that of the blood. And within ourselves lies the healing agency. Sometimes we become so negative that the fresh and kindly energies of another are needed to tranquilize and equalize the flow of our own healing powers.

In spite of crudity and extravagance it has been a priceless boon to the public, this teaching that the mind is able to exercise a controlling influence over the life force and carry on the work of healing and re-construction. Ignorant of the truth that we are fed by the boundless potencies of divine life, men acted like those beggars who roamed above the soil of California unknowing that within the rocks beneath were stored untold treasures of virgin gold.

How is healing performed by means of thought? In the first place we need to have a distinct conception of thought. There is a popular saying that, "Thoughts are things." To my apprehension thoughts are not things but the harmonious vibrations of things.

Those "things" are the constituent elements of the soul. Thoughts originate in two sources, in the spirit and in the senses. These latter thoughts like those of the animals, are of and from sensations. Sensuous people suffer and enjoy more physically than do those of a higher type when these latter are wise enough to withdraw into the spirit. Then man not only controls his environment, but he cherishes thoughts impersonal, noble and sublime. If he understands the healing art, he withdraws sensation from the superficies and images a picture of perfect

health. Toward that the artist within works at the bidding of will and faith.

Thoughts then are more like motions in soul substance, infinitely finer than those of color and of sound. From the universal life principle the soul instinctively draws those special elements it needs to augment its vitality. The more refined the soul the more does it rely upon spirit for sustenance and the better does it appropriate the energies of that exhaustless pabulum.

Through the potentiality of thought, the principle of life takes form and the ideal becomes the real. As infinite mind created worlds according to divine thoughts, so do men, lesser gods, create after the manner of his creation. That is, they arrange existing elements according to volition and desire. Then the subjective grows into the objective. Slow, steady, sure, like the swing of the pendulum or the revolution of the planets about the sun, matter moves obedient to its king. Creation is never done; it is always doing, no less in the body of man than in the universe, the body of God. In both thought is the agent and the thing projected is the sign or symbol of the underlying life.

If then through the imaging faculty we maintain in thought the conception or picture of health, the body will be renewed in proportion to the intensity of our faith and will. The power to follow the image inheres in the soul just as the life-force of the future plant inheres in the seed.

In this connection I do not think due credit has ever been given to the work of the imagination. Atmospheric air administered to patients who supposed it to be ether, has often produced insensibility. Men have endured terrible sufferings from supposed injuries and afterward found themselves to be unharmed. Criminals compelled to sleep in beds upon which they were assured cholera patients had died, have themselves succumbed to the disease, yet no cholera had previously been known in the prison. Not long ago a woman who had nursed her mother through a fatal illness from cancer, fell a victim to the belief that she was a sufferer from the same disease. A post-mortem examination disclosed no trace of that fell disorder. Illustrations without number might be adduced.

The imaging power of the soul is simply wonderful. As soon as the individual believes the image to be the truth, the soul goes to work to make it so. Like the process of electroplating which greatly typifies it, invisible particles are noiselessly deposited on the pattern imaged and a tremendous feat is accomplished. In place of the current of electricity read the current of thought and the analogy is more complete.

Strengthen an enlightened imagination with a glorious faith in the omnipotence of spirit and all the energies of soul ally themselves with the divine life to one beneficent end.

The will is the pivot upon which the soul turns toward the pulsating current of life. A perverted and selfish will reverses this healthy activity and tries to separate itself from its source. In this way comes disease of soul and consequently of body.

Back of that volition which feels its oneness with love and law, pours the full stream of omnific energy, tranquil, strong and uplifting. The healing, harmonizing forces of infinite mind then roll in musical undulations through the tranquilized soul and behold! "All is well."

Later investigations of scientists fortify these positions of the intuitionist. Fr  re says: "Nothing occurs in the mind without a modification of matter and it is impossible to say at what point these modifications of matter may become perceptible."

Sir Humphrey Davy wrote: "Every change in our sensations must be accompanied with some corresponding change in the organic matter of the body. . . . When the spirit desires to move the organism it moves the brain to contraction; this contraction expels a volume of spiritual vitality which, rushing through every nerve and muscle begets motion."

Like the influence of light upon the sensitive plate of the camera or of the electrical current, the

action of thought is silent, subtle and potent. All power is hidden in the interior of things; how then, can one doubt the influence of that vibration sent out from the mightiest potency of all - next to the absolute cause, the mind of man!

There are two planes on which the healing process is conducted. On the lower it is that spontaneous action of vital energy which is common to both plants and animals. This contains no spiritualizing impulse. It leaves the patient just where it found him. It is a matter of common observation that physical health is not a question of morals. Swine either bimanal or quadrupedal, seldom fall under the sway of disease. Both live in conformity with the laws of their development, physical, mental and moral.

But let there be further development, let the selfish person have a glimpse of higher laws, let conscience apprehend unfulfilled duties and the man will soon know what it is to suffer. The hard, external shell will break with bitterness and pain. Upon the discovery of the separation of his sensuous will from the divine will, spirit and flesh go to war. Then come all the marauding train of maladies to which flesh is heir. Yet, though acutely feeling the dagger stroke of pain, man's external consciousness usually fails to recognize its real cause. He attributes it to everything but the true seat of the will in the flesh, instead of the spirit and its obedient soul.

And, so long as he does this and the senses rule he is unregenerate.

When, in the language of scripture, he puts off the old man and puts on the new, his antagonism to the divine will ceases. That divine will is written in the very constitution of the world and in man's own triune nature. To co-ordinate these three planes and subordinate the lower to the higher, should be the object of the intelligent adult. Healing upon this plane ought to be more permanent in its effect than healing upon a lower.

By attaining the higher method, the will receives an influx from the region of pure spirit. The patient is inspired to "think the thoughts of God after him." He finds that to think incorrectly, even so far as to influence him to live in conventions and symbols, causes illness. He learns that "to neglect some faculty of the mind is to neglect some function of the body." The physical electrotype is no more certain in its operation than the mental.

In any family where the subtle potentialities of mind are in a measure understood, the process of healing is comparatively easy. On the contrary one or two sympathetic friends who believe that disease is an entity instead of disturbance, will hold a sensitive individual in the bonds of illness during all his life. Just as the hypnotized subject receives from his hypnotizer mental suggestions of falsehood and believes them to be truths, so that they produce the same effects as if they were, even so do erroneous beliefs hold him, as we have seen, to be their slave. As in the case with the supposed cancer patient, any kind of functional disturbance may be produced and continue an indefinite length of time. The life-principle is passive to the positive thought-vibration of the patient, his physician and his friends.

Suppose that, without medicament, the nervous circulation is restored and the sick man realizes that health and harmony has been submerged, not lost, will not his neighbors assert, "Nothing ailed him after all!" Perhaps nothing did ail him except that he was held, as in a vise, by the mental suggestions of those about him, or by auto-suggestion. The careful study of hypnotism is throwing much light upon this obscure subject.

I am convinced that healing by thought falls within the province of telepathy. Vibrations of the universal life-principle, set in motion by the healthy thought of the operator, impinge upon the aura of him to whom they are directed. That health is contagious, full as well as disease, is known to be true.

Just as the frenzied movements of convulsionists, dervishes, epileptics and victims of hysteria stamp themselves upon the subliminal consciousness of sensitive spectators who are thereby led to imitate such eccentricities, so the harmonious beat of an interior

life made steady by a potent desire to do good, will liberate and set in motion reservoirs of life-force which may have been sealed during years of suffering.

To this wonderful power neither bar nor ceiling nor distance are obstacles. He who abstracts himself from all other things and speaks earnestly to the inner consciousness will be understood. To this fact the external form will soon bear testimony. This must be done however, with faith. In the words of Phillips Brooks: "Personal faith is this: the power by which one being's vitality, through love and obedience, becomes the vitality of another being."

Faith polarizes the channels through which the currents of life are conducted. The operator creates an image of perfect health. Through a telepathic process the patient copies the picture and the imaging faculty proceeds to electrotype the pattern or image.

But the good are ill as well as the undeveloped. Why do we see invalid saints?

Grief, anxiety, fear, overuse of some organ of the mind, all these and more, produce disturbance. Then unenlightened but spiritually minded persons are apt to cherish that attitude of mind which says: "Do with me as thou wilt!" "It is the divine will that I should suffer!"

Nothing could be more erroneous. It is the divine will that we should use nature's energies, which is also divine, to throw off the diseased hypnotic condition and secure functional equilibrium. Every one must have noticed how all cases of faith-cure are preceded by an intense belief in health and the possibility of attaining it.

Here is either auto-suggestion, or mental suggestion received from the wave motions of some other mind. The spell is broken, functional equilibrium is restored, (who knows but organic changes may be brought about?) and the patient is once more in good health.

And the whole process is as natural and as beautiful as the opening of a bud into a full-blown flower.

Meantime to those not conversant with this mode of treatment, the vital activity innate in the spiritual atoms of drugs, accelerate, retard or equalize the circulation of the soul-elements of the patient. This is generally helped by the belief in drugs on the part of patient, friends and physician.

SPIRITUAL REGENERATION.

BY HON. JOEL TIFFANY.

II.

It is important that all should understand that the Bible use of the term "Christ" is never in spirit limited to any one individual. Whether used in a political or in a spiritual sense it always refers to status in an individual resulting from the application of a certain process. In the Bible, when introduced, it represented the divine method of investing one with authority and power. In a spiritual and divine sense it signified the divine consciously and potentially present in the regenerate human soul as "Christ." Hence the doctrine of the new birth announced by Jesus in his interview with Nicodemus. Said he to that Jewish rabbi, "Marvel not; ye must be born again or ye cannot see the kingdom of God." You have been born of the flesh but you must also be born of the spirit, because that which is born of the flesh is flesh, but the spirit must be born of the spirit. Those known as the "Hammaseach" of the Hebrews, and as the "Christos" of the Greeks, were individual humans upon whom such status had been conferred either by the anointing or by the baptismal process. Where spiritual status was conferred by a spiritual baptism its presence in the individual is denominated "Christ." And such spiritual presence in the soul becoming "the Christ" of God, no amount of faith and trust in something other than such presence can become a substitute for the same. The question to be solved by every one seeking salvation is this: Am I spiritually in accord with that presence and power which fills the universe with life and law? If I am not, what must I do? What, in status, must I become

that I may be in accord therewith? and whatever is required of me I must comply with to become saved.

If the universal spirit be as is represented, one that will not be mocked, then one must be tried by the divine standard and must be judged and dealt with accordingly. What, then, remains? Who, then, can be saved? A professed faith, no matter how strict, no matter how exacting, unless actually begetting spiritual oneness with the universal spirit cannot save. What one professes to believe may be one thing and what one is in spirit be quite another. One's salvation depends upon what one in spirit is, without reference to what may be his profession or his faith. When one going forth to meet the bridegroom, takes his lamp it must be filled and trimmed, ready for lighting. The lamp without the oil will be of no value. No one will have any oil to spare, not even the bridegroom himself.

Therefore let no one deceive himself. Only those in whom the divine spirit abides as a living, conscious and operating presence, to the exclusion of everything selfish and partial can avail themselves of the benefits of the Christly system of salvation. That which saves must be something more than an unintelligible faith. A faith to be of any saving value must cause the individual spirit to walk in that straight and narrow way to the Christly status which when attained constitutes salvation.

The great and almost universal error pervading the minds of religious people has its source in the idea that the universal spirit creating and giving law to the universe of existence becomes the subject of influences creating motives to action and that thus the supreme being has a will and purpose generated by circumstances. That the universal spirit acts from motives of pleasure and of displeasure, being subject to such changes of status and of feeling. That when pleased he blesses, and when displeased he curses, and that in his dealings with mankind he acts according to the feelings they excite in him.

The fundamental errors manifest in the teachings of the Old Testament scriptures pertaining to the character of the divine being are of this character. Thus the Old Testament scriptures represent the status of the divine spiritually as being that of partiality, of favoritism, of variability of motive and of purpose—as being the subject of influences arising out of circumstances and operating as incentives or motives to action and hence involving changeability. Thus according to the Mosaic ideal, Jehovah became a supremely selfish and despotic being. In all he is represented to be, in all he is represented as doing or proposing to do, he consults his own supreme advantage; as his honor, his glory, his fame, and his happiness, and he proposes to maintain the same at whatever cost to others. When pleased he blesses; when displeased he curses, and the only reason assigned for so doing is because of his sovereign pleasure.

Why is the character of the Jehovah of Israel thus represented in the Old Testament Scriptures? The simple and truthful answer is, because man under the domination of the carnal nature can fashion no higher or truer ideals of character. It becomes a part of the "God's word" of the Bible, making manifest the necessity of spiritual illumination to qualify one for spiritual communion. Until spiritually regenerated no one can have truthful perceptions, or conceptions, of the divine character of a Heavenly Father, because there is nothing consciously present in the unregenerate soul to respond to the divine. Hence said Jesus, "No man hath seen God at any time." It is only the begotten son in the bosom of the Father who can declare him. One can know God only, as there exists in him a spiritual status which can respond to the divine presence, and one can consciously respond to such presence only when the same is abiding consciously within him.

Authority may lay the foundations for a faith which may cause one so to seek as to find the status in which the Divine Father may become revealed within as "Christ." But those whose faith rests in authority alone, may journey on in the wilderness under the guidance of the pillar and the cloud, and they may

thus come in sight of Canaan from the summit of some moral Pisgah upon its borders; but they will not be able to pass over the river and possess the heavenly inheritance.

(To Be Continued.)

ILLINOIS PRESS ASSOCIATION.

The twenty-eighth annual meeting of the Illinois Press Association was held in Rockford, Ill., the 14th, 15th and 16th of March. The local committee of Rockford, with Mr. W. C. Eaton as Chairman, were indefatigable in their efforts to make the meeting a success and to enable the Illinois editors to have a good time. A large number of editors and their wives were in attendance and a larger number applied for membership than in any one year before. About one hundred new members were added to this strong and vigorous Association. The meeting was an entire success under the able efforts of W. W. Lewis, President, and J. M. Page, Secretary. Clinton Rosette, of De Kalb, Ill., was elected President for the coming year. The session Wednesday morning was devoted to the memory of those members who have passed to the higher life during the past year—three active members—Mr. Milton W. Mathews, Urbana, Ill.; Mr. A. C. Cameron, of Chicago, and Mr. Bundy. Memorial addresses were read. The one in memory of Mr. Bundy by Mr. J. K. Le Baron, editor of Every Saturday, Elgin, Ill., we reproduce here, confident that our readers will be glad to see it.

It was my privilege to know Colonel Bundy as few of you could have known him, and it is therefore with a deep sense of his worth as a friend, a soldier, an editor and a citizen that I undertake to speak for our Association on this occasion.

Being human, I would not presume to say he had no weaknesses, but his good qualities so far outweighed his faults that they seem trivial in the general summing up.

In-so-far as honesty, independence, courage and sympathetic loyalty to friends, to country and to truth, go to make up nobility, John Curtis Bundy was a noble man. Armed with his own honest convictions, with reason for his torch, truth for his shield and justice for his sword, he battled for whatever he believed to be the right. He used no dark-lantern, no mask. Frankly he investigated, fearlessly he fought; he was deception's deadliest foe.

He loved the truth. For thirty years he faithfully served in her behalf and in his last surrender laid his sword and shield upon her altar.

His was not a negative nature and he made many enemies among those upon whose trickery and duplicity he turned the full force of his strong and fearless pen. His enemies, no less than his hosts of friends among those who knew him best, are imperishable monuments to the glory of his memory.

The key-note of his editorial conduct was to "prove all things, hold fast that which is good."

Born in 1841, on February 16th, he grew to manhood to enter the service of his country before attaining to his majority and rose to the rank of lieutenant-colonel. After the war, wherein he nobly served his country for his country's sake, he entered the employ and later assumed editorial control of THE RELIGIO-PHILOSOPHICAL JOURNAL, and made that periodical a mighty power in the field of honest thought.

In the centennial year he became a member of this Association and from that day to the day he left this field of his earthly labors, he was a valued member and a staunch friend of every fellow-member.

On the 18th of June, 1892, he laid down his pen, and on the 6th of the following August his soul, robed in a glorious faith and armed in honesty, crossed the bright bridge which spans the dark river into eternity.

The homage and respect shown to his memory were tributes that are not paid to ordinary men.

A wife, who has long been a member of our Association, and a daughter were left to cherish the memory of a husband and a father, who was all gentleness, devotion and love.

In the calm of the summer twilight his dust was laid to rest in the shady cemetery at St. Charles, within the echo of the hills where he had passed his childhood, beneath the spreading branches of the maple and the elm, where the birds shall sing their matins, where the stars shall keep their vigils and where all nature is at peaceful rest.

Upon his shrine the Illinois Press Association lays its wreath of laurel and immortelles, deeply appreciative of its loss, sincerely impressed with the thought that John C. Bundy was a friendly friend, a manly man.

Earnest his life, exalted every thought,
Regarding Reason as his foremost friend,
It was the cherished object which he sought
To lead men's thoughts along the upward trend,
To vanquish superstition, free the mind
And elevate the standards of mankind.

ADEPTSHIP.

[This communication was sent to THE JOURNAL by a gentleman of character and reputation who believes it was received from the Spirit-world, but he asks for it no higher authority than what may be perceived as intrinsic truth in these utterances.—ED.]

I am about to speak to you on a subject of surpassing interest, especially to a certain class of minds who are sincere in their effort to know truth, but who have not their intellectual faculties trained sufficiently to distinguish between the real and problematical. But the problem involved in the subject to be presented to you, is resolvable by the application of rules, based on the knowledge of the operation of the laws of life, for without such knowledge, the so-called mind of the embodied ones will be like chaff, at the sport of winds which driveth it hither and thither; and like it, becomes the sport of every wind of doctrine, or speculative belief, which is presented in a plausible manner.

Permit me here to speak of those who, manifesting one phase of instrumentality, or mediumship as it is termed, give out that which is more or less the outcome of their own personality. Speaking under impulse, there is in some instances an intromission, which means the power to penetrate into a more interior state than that which is proper to their normal condition. In such and I might almost say in all cases, their own personality must be dealt with as a factor that cannot be ignored. I am not ashamed to own that this was the case with myself when I was the subject of such experiences while a man in embodied conditions on your earth. But, with the knowledges now in your possession, it should be easy for you to trace the origin of the phenomena and to know how they are produced, that are presented to the eye of the seer; and from which appearances he judges and gives out from the plane of his personal consciousness. Bearing this in mind, when brought into contact with the writings and publications of such as I am speaking of, you will be able to form a correct estimate of their true value.

How does this apply to the communications that you are receiving? The question for you to solve is this: "Are these alleged revelations, with the knowledges and truths contained therein, given out by your external speaker, as the result of his own intromission into what is somewhat vaguely termed the 'world of spirits,' and does he give them forth as the narration of his observation while in such a state?" We think that your advancement must be measured by a very small scale of distance, if your own knowledge gained by the opening of your own interior life degree, does not prevent such a conception, and by this you know that such cannot apply to what is given forth through his instrumentality. So far as the personality of this instrument is concerned, he himself is in exactly the same position as yourselves; and it is by the modus operandi already explained to you, that these thoughts referring to life in the spheres are projected by your angelic ministrants; and herein comes the value of developed instrumentality. It is the using of such an instrument—by those who have the power and skill to use it—that enables them to give out their own thoughts with ease, and in passing through the instrument, they are clothed with words or language, of which operation he is unconscious, but which could not be without such living instrumentality; and the value is determined by the conditions of reception which ye yourselves supply.

By looking within the interiors of the organism that I am now using, I am conscious of what is passing upon your earth, so far as it comes within the range of knowledge and observation of his personality. In the interior of the one I am speaking of I see what he has been reading in a volume; and seeing that I have been noticed therein, as to my work and experiences when on the earth, I come to clear away much that is expressed and more that is involved in

the said volume. I shall now enter upon the subject and speak thereon from my present sphere. It is adeptship.

I know nothing of the external personality to whom the authorship of the volume is attributed and to whom, as so alleged, some of the great adepts of a past antiquity have spoken and professed to give an account of the nations and brotherhoods with which they were associated when they lived on your earth as men among men. Remember what I have said in reference to the external personality and the part it plays in psychical experiences.

I am quite aware that that person—the real or alleged author of the work in question—has claimed to have come in contact and held communion with me since I became an inhabitant of the inner spheres of life; but I here disclaim the knowledge of any such communion and interviews; and all that he has given out and published in relation to such experiences is the phantasmagorical re-presentation of his own states; and this you will be able to see for yourselves when you are aware of what he has given out as the result of his own psychic experiences. In all such cases how needful to bear in mind the angelic caution: "Take heed how ye hear." Give no credence unless such utterances are substantiated by the beings to whom the references are made? If your own angelic ministrants have not spoken in their own life-quality names, and confirmed the utterances they have given forth through your external speaker—and such confirmation is easily distinguished both by your intellectual and intuitional faculties—by their own imprimatur; and more if they have not substantiated the claims presented for your acceptance, then treat them as an idle tale and apply to them a similar category, as you rightly do, to such works as I refer to, which are based—not on facts that can be demonstrated, but on speculative thought, and which are the outcome of an inflated personality. The one to whom I now refer has given it out that that which is stated to be communicated to the writer by some in the inner spheres who claimed to be veritable adepts when in earth life, and they say that they lived as men in what they term the golden and silver ages; and they give an account of the wonderful powers that they possessed and exercised, and more, that the nations and peoples among whom they lived were far in advance of the human race of the present day as regards their morality, knowledge and application of science and art. These golden and silver ages are said to refer to a period of time in the antiquity of the human race, removed from the present by an interval of ages upon ages.

The communicating adepts allege that the brotherhood of whom they formed a part were in possession of the so-called secrets of nature, and that they had the knowledge and power to utilize the forces and produce phenomenal displays which were wonders to those who were permitted to behold the marvelous display of their powers, and the recital of these are intended to awaken the aspiration of the now embodied men for the return of what was the characteristic of these ages of the past antiquity.

I will not follow in detail that which is given out as real in the history of these alleged adepts and of the period in which they are said to have lived as men on your earth. The wonders they are said to have produced and the power they claim to have possessed over the forces of nature, have as much basis of truth, and no more, than the stories of the "Arabian Nights' Entertainments."

In what they, or the writer of their narratives, have stated, you will see that there has been the tradition of the past among a certain class of people is brought forward, and the attempt is made to invest the legend with a reality and historic actuality that it never possessed; which legend in another form is also invested with a like reality by the churchianic systems of your age. They teach that man was originally created in a perfect form, and that the first human pair fell from their original perfection and consequent upon their fall, the whole human race who have descended from that pair, have been involved in a state of degradation and have thus suffered the penalty for the action of their progenitors. Hence comes the doctrine of the "fall of man," which involves many others that are required to make it feasible and acceptable. Take this away, and the so-called spiritual edifice falls into a shapeless mass of confusion.

So likewise the alleged golden and silver ages of antiquity, which have passed into oblivion, but which are supposed to become again the heritage of the embodied human race. These two "ages" are said to have been the most powerful, flourishing, and perfect, and while they lasted the race was at its best. That which they allege to have been the experience of the man and woman of those ages is not unlike that we have revealed to you as the prerogative of angelhood.

Listen not to the voice of the charmer, charm he ever so melodiously! for you have surer ground to rest upon. The earth itself contains within her sur-

face the evidence and proofs that make all such statements fallacious. Your own scientists who have searched for long, and deep down below the surface of the earth, have returned and brought to view the actual forms and remains from a long past antiquity, which record the history of the human race for incalculable ages that are past and gone.

What then is the truth which Mother Earth has uttered in relation to this subject? Does she speak of a period when giants in physical, intellectual, and so-called moral attainments inhabited her surface? She says—as proved by the discovery of the remains—that the human race in its commencement, instead of being the most perfect of its kind, was but slightly in advance of the animals by whom it was surrounded; and that instead of there being a "fall" from the pristine perfection and a deterioration in consequence, there has been a gradual unfolding of the human embodied principle, and that each succeeding age has marked an advance from its preceding one, and this will continue as long as the human race exists.

Within your own era there has been a development of the powers possessed by man which are now in operation, resulting in the marvels of human skill and invention as manifested in the outworking of applied science in all departments, and these are of a far higher order than were ever known by the real or alleged adepts of the golden and silver ages; and this very age in which you are now living is the most perfect of any that has preceded it.

As to alleged power of those adepts over the forces of nature, we have already stated and reiterate the same that has been uttered in your hearing and we challenge denial, or even question, and that is "no external personality possesses the power in him or herself to control the so-called forces of nature in the manner as claimed by, or for, so-called adepts." The marvels, or phenomenal displays, have been and are being produced through human instrumentality in which is known as psychic, or spiritual phenomena, and not one of such instruments—who are honest and true to him or herself—will ever declare that these marvels were produced by their own power. These are the outcome of the operation of the new life power that is wielded by those beings in the internal spheres of life, whose wisdom, love and power, is exerted in this specific manner, for demonstrating the great truth and fact of the continuity of the human principle in self-conscious life, which is not to be destroyed, and never can be annihilated; and this is now being displayed upon the plane of the external personality. We say that the true adept—possessed with powers that is claimed for the alleged adepts—is to be found in the angel, and not in any external personality whether embodied or disembodied. You may, however, come in contact with a personality who is a representative of the angelic adept, and by this you may know such an one, viz., that he will never claim to possess and utilize his power by himself, that is by his own will; and he will never put himself forward as a worker of miracles, so-called; nor yet, on the other hand, will he ever surround himself by a veil of mystery; nor pretend to possess secrets by which the unenlightened ones can be imposed upon. All who come in any other way are the outcome of the harlot of mystery. The true representative of adeptship—in whatever domain it may be—will openly declare, "I am but an instrument in the hands of those mighty beings who inhabit the interior realms of light and life, who use my instrumentality for the giving out not that what will mystify, dazzle, or blind, but that which is for the enlightenment and enfranchisement of humanity."

The question has come from many who have come in contact with some who have made pretentious claims for certain alleged wise and powerful ones, "Are there any such beings in embodied conditions as adepts, who can substantiate the claims put forth on their behalf?" We say, search may be made, and every part of your earth may be explored and not one such can be found, nor yet will such be discovered, who dares, with truth, to ascribe to himself the power of psychic force and action. If such perchance, should be found, then apply the rule we have given, and characterize him as a usurper who would, if he could, rob those of their real power to whom it rightfully belongs.

But would an angelic adept—if it were possible for such an one to appear in propria persona on your outer earth—claim to control the forces and laws of nature? Nay! He himself would be the first to declare that he was the instrument of a still higher power, which power is made manifest by the One Grand Infinite, who outworks the wisdom and love by means of the very laws which it itself has ordained.

In what I have stated, beloved ones! I have made clear the distinction between the real and the false; the actual and the counterfeit; and as a standard by which you may judge I would say, "By their fruits ye shall know them." It is to combat—so let me say—that spirit in the external personality, which is travestying the grand truth, and which is inflated with an overweening estimate of its own value, and who

would dare to claim the prerogative of the angel and the God.

Ye yourselves, or some of you, have been witnesses of the efforts that have been made by those who have claimed to be the mouthpieces of living adepts, as well as of disembodied ones, and you have seen the collapse of their work which they attempted to foist upon an ignorant and unsophisticated section of society, who—attracted by the glamour of this "will o' the wisp"—have allowed themselves to be led into a morass; their deliverance from which will be attended with difficulty, if not with loss, pain and suffering. The ministrants of pure truth do not hide themselves under a veil—such as hides the alleged adepts from view of the searcher for truth—but it is their mission and work to extract the mysteries from the secrets of the past, and to present the purity of truth in her own beautiful and attractive form.

THE RIGHT TRAIL.

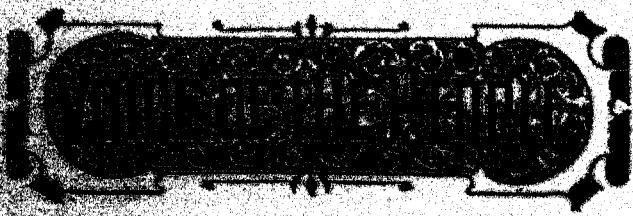
The methods of the Spiritualist—to adopt "prairie parlance"—are those of a "trailer" and "scout" in the region of freethought, taking the word in its truest sense. Not content with mere antique tradition, or with priestly dictatorial pronouncements on matters spiritual, he has searched for and found the source of the "trail" running between earth and spirit-life, has followed up the footprints on the borderland, found and identified the object of his search, and conclusively established the evidences of having struck and followed the right "trail" from start to finish. This is no egotistical statement, but sober fact repeated over and over again in the experiences of Spiritualists all over the globe. Starting with no pet theory, or fixed preconceptions, but with the determination to follow the "trail" of demonstrated truth, wherever it may lead, applying rational and scientific methods to the investigation of phenomena, the occurrence of which, under various ascertained conditions, never have, are, or ever will be, limited to any particular time or place, he has, the wide world over, been led by sheer force of evidence to the one invariable result, viz., the possibility of an easy, perfectly natural intercommunion 'twixt earth and the heavenly spheres.

This basic fact well established, it can readily be seen how well grounded are all the other conclusions of the spiritual philosophy, worked out as they are by similar methods, none of its essentials being advanced or received without adequate evidence to warrant acceptance.—E. Adams.

"M. A. (OXON.," says: "When we turn to the consideration of mediumship as a means of personal development of the inner spiritual nature we are getting nearer to its strange significance. It is a schoolmaster—in another view a tutelege that the incarnate spirit profits by to an extent of which those who have not experienced it can have no idea. Rightly used the medium goes forward from a state of subjection, during which he has received instruction from tutors and governors, to a state of liberty of which he has been made free, wherein he uses the knowledge he has gained, and acquires further stores by virtue of the powers that he has developed. The possibilities are infinite. It is only that we have been so dazed with wonder at the vista opened to us that we have, as yet, utilized them so little."

MRS. ANNIE BESANT, in one of her recent lectures, said: On the thought ideals of the present generation in America, the future of America is to be built. There is no reason why there should not be a whole nation here of the heroes of humanity. But the people must get rid of their insane worship of wealth, their social ambition. They must make life something more than a big wheel of business and pleasure, one side of which is grasping and the other side frivolous. Those who do this, those who develop noble ideas on which the nation can afford to rest, have already become mothers of a thousand heroic sons, each one a torch-bearer of the divine flame that lights the world, the flame which we all possess if only the atmosphere around it shall have been purified.

A CONTRIBUTOR to the Boston Transcript says "A young Boston woman who was invited to make a half-hour visit to the ex-Empress Frederick, says: "She spoke freely of her advanced thought in the direction of women's rights, their higher education and fitness to hold office and enter the learned professions. It was rather startling to hear her allude to the serious differences I have had with my mother and son on these points and realize she was speaking of the mightiest sovereigns of Europe. She asked a great many questions about the charities, women's colleges, and general status of the sex in this country, and expressed a great desire to visit the Columbian Exposition."



WHY SPIRITS CONFLICT IN STATEMENT.

TO THE EDITOR: The degree of unfoldment to which individuals may have attained is shown by the extent of their comprehension of the varied phenomena of nature by which they are surrounded, and with which they are constantly coming in contact. In the consideration of problems pertaining to mental or material conditions, much depends upon ability to reason along lines of established facts, instead of building theories upon an assumed basis, which when analyzed are found to consist of vague assertions, unsupported by a shadow of evidence, or demonstrable proof.

The mental attitude from which one surveys the plane of present existence, and also the entire field of past experiences in which has been gleaned the knowledge he possesses constitute the world in which he lives, as he perceives it. If then, man's perception of things, resulting from past experiences, circumstances, opportunities and environments constitutes the world in which he lives, the conclusion is that no two persons are living in the same world, while nature ever true to itself displays an infinite number and variety, each the creation of individual perceptions. For example, let a party of tourists visit the same localities, view the same objects of general interest, meet and converse with the same persons, in addition to taking note of manners and customs prevailing among the various classes to be met in passing through different nationalities. Their journey ended, after they have separated let each one write out a full report of their travels, including a description of what they saw and heard that was of special interest to them, also the impressions made upon their minds, etc. A comparison of these reports will reveal the fact that no two of them had received the same impressions, showing that each view had been taken from a different mental standpoint. Or to more clearly illustrate my meaning, imagine two persons, one a geologist, the other an artist, joining in a stroll over hills and through valleys where volcanic convulsions at some remote period had left results for them to contemplate. How widely different would be the impressions each would receive.

The former would be intently reading history in which those rocky formations revealed to his mind something approximating the time when those mighty upheavals might have occurred; while the latter would revel in lights and shadows as his practiced eyes surveyed the landscape which in his imagination was even then clearly outlined on canvas.

Will it be claimed that these two persons live in the same world, or that the difference was not the result of impressions made on perceptive faculties that bore no resemblance to each other. The question may be asked, what is that conscious entity which claims to perceive? Until it can be shown that intelligence is a product of matter, the answer must be sought in the realm of mind, which we conceive to be the channel through which perception flows on its way from the inner self, the soul, the real individual, to the point of objectivity. Hence to my mind the soul is that conscious entity, perception being an attribute, allied to thought, thoughts may assume forms of which the mind taking cognizance, is termed perception. That is equivalent to saying that right here in this material world the real man is invisible to us, therefore to all intents and purposes a spirit now as much as he ever will be; and that the nature, character and quality of his mind, manifested in his daily life and conduct, conveys to our perceptions the measure of esteem to which we think him entitled.

If assent is given to the ideas expressed in preceding lines would we not be justified in adopting the same course of reasoning in an attempt to answer the question so often asked, viz.: Why do spirits give such conflicting reports concerning the Spirit-world as perceived by them?

Having already shown that man is a spirit, and that no two see things from the same standpoint it clearly follows that reports coming from spirits concerning their homes should conflict, if they would bear upon their face the impress of truth.

It is difficult to determine the precise period of human existence at which con-

sciousness first appears, or is manifested.

Its appearance, however, ushers in the dawn of vague perceptions of immediate surroundings, which constitutes the world in which the child mind enters upon its first course of studies in which experience is its teacher. And as it advances along its lifeline that has been traversed by no other, each point gained opens to his perception, new worlds in which are found additional charms and beauties that did not exist in those preceding it. The rapidity with which he continues his flight from world to world is in proportion to the knowledge and wisdom acquired, until sooner or later, he passes through the change called death, which he soon realizes to be only another step forward in the onward march along the line he has been pursuing. This does not necessitate a journey to some distant locality, it being nothing more nor less than a continuation of those mental energies, that stamped his individuality during his stay among us. That is to say, with perception and comprehension increased and intensified, all nature assumes more perfected forms, music and art; deeper charm, inharmonies recede, leaving this grand and glorious world we inhabit, which is still his home to be described as he perceives it, with its mountains and valleys, lakes and rivers, birds and flowers, all of which have ever been admired in accordance with the mental unfoldment of the observer.

This line of reasoning suggests to my mind a legitimate answer to the question: Why do spirits give such conflicting reports concerning the Spirit-world?

J. SIMMONS.

MY EXPERIENCE AS A MEDIUM.

TO THE EDITOR: In answer to the questions as regards mediumship I think that good and noble woman Mrs. E. L. Watson has expressed my ideas on the subject so much better than I could myself it seems useless for me to repeat them, but as you have invited all to contribute to your paper on the subject I will answer to the best of my knowledge on the subject.

Mediumship is a birthright; a gift inherent within us awaiting proper conditions for its development. That mediums are very sensitive I know by my own experience, so much so that they take to themselves many times the thoughts and feelings of persons they come in contact with. That moral character affects mediumship I do believe. I do not think it is possible to attract to us good influences either in this life or the next unless there is an affinity and as like attracts like mediums will have whatever class of spirits they make conditions for. I also believe if they are surrounded here by those that are antagonistic and repulsive to them they are so affected by their influence that unless they are strong enough to overcome it they will suffer mentally; to a certain extent it depends a great deal upon the organization of the medium, the extent of the suffering. I never knew of anyone being harmed or made immoral because of their having the gift of mediumship; on the other hand many have got the best part of their education by being taught through their inspirational powers. I know I have been benefited in that way and that I aspire for higher and better things than I ever did before.

I believe the mind of the medium modifies the communications to some extent, especially if the subject is one familiar to them. But if it is a subject they are not acquainted with and persons present were not sending out their own thoughts on the subject to reflect on the mind of the medium and conditions were favorable for the message to be given that a correct expression of the one controlling could be obtained. We have much to learn in regard to the method of communication between the two worlds.

To my mind the best proof of spirit agency would be that which would bring to the mind of the investigator the strongest proof of the identity of the spirit controlling.

As far as my experience goes as to skepticism affecting me in my circle, I have never been affected unpleasantly if the unbelievers were not in the majority and were honest and earnest seekers after truth; on the other hand, I like to meet them if they are agreeable and harmonious individuals.

I do not think the practice of mediumship for a living is at all desirable as the medium is not always in a condition for spirit control; often there are times when their minds are so disturbed by the things of this life that they cannot get into that passive and receptive condition necessary for the spirits to control satisfactorily, and

if they were dependent on the money obtained for their services as a medium it would be very hard to wait until the conditions were more favorable if in the meantime they had to go without eating for want of the money to buy food with. The development of media in private families is certainly desirable if they are all of one accord and in harmony with the movement; much better than a promiscuous circle.

I do not think mediumship should be used for worldly purposes and when the doctors and ministers work for the good of humanity only and not for the largest salaries I think then that mediums will feel more like giving their time for the same purpose.

The best conditions for the highest manifestation of spirit agency would be, I should think, to live a pure and honorable life, doing all the good you could as it would make the best conditions for a high order of spirits to manifest.

Mediums should be endorsed by those that have tested them and found them to be honest and reliable and there should be a fund that they could draw from in cases of sickness or of financial embarrassment; their mind would be free then from anxiety and they would be in a better condition of mind to receive the inspiration from the higher spheres.

MRS. M. A. HAWLEY.

PHENOMENAL FACTS.

TO THE EDITOR: Our "psychical research" friends are calling for phenomenal facts relating to physico-psychical happenings, providing the forthcoming facts can be fully and thoroughly authenticated.

This is well, for nothing is worth the time and trouble of investigation in these times of pushing to the front that which is vague and uncertain, except the facts relative to the phenomena, can be well authenticated.

When I state the facts I propose bringing now to the notice of investigators in the realm both of physics and psychics, I think they will at once be recognized as of such common occurrence and witnessed by too many intelligent persons to admit of a reasonable doubt or a moment's delay on the part of our "researchers" for want of authority for the facts relative to the phenomena I purpose bringing to their notice under the heading "Phenomenal Facts."

Man dreams, and, in his dreams, has experiences common to waking life. He walks, drives, works and plays; quarrels, fights and runs away; loves and hates, enjoys and suffers; and, in fact, passes through all the ordinary experiences of waking life; the mind retaining a perfect consciousness of the whole, so that the subject relates it with perfect ease and accuracy for days and weeks, months and years; aye, and for generations to come; the matter often becoming historical, (as in the case of the interview between the angel of the Lord and Joseph, the husband of Mary, relative to the child that should be born of her;) the physical man, the meanwhile, remaining motionless in deep sleep, having no part in the experience whatever, except as having loaned to the mind for the time, so to speak, its five senses of seeing, hearing, feeling, smelling and tasting, to be brought by it into full play so as to pass through all the ordinary experiences of wakeful physical life; only to restore these again to their rightful owner—the physical body, when it arouses from this natural state of rest and is again in condition to utilize them.

All this, we suppose, would come fairly under the head or within the field of psychical phenomena.

Next comes the experience of the somnambule, or sleep walker. In dealing with this subject it is well, perhaps, to begin with the fact that, as a rule, all physical action in the living active creature, (except that pertaining to the heart, lungs, etc., known as the involuntary action of certain functional organs of the body,) is the result of the action of the mind in that which is known as thought; as, for instance, I rise from my seat, walk to the door, put on my hat and go down into town, or do anything else as the result of a thought that leaves an impression upon my mind to remain there for a longer or a shorter period of time. And that, barring the exceptions already contemplated as arising out of the involuntary action of the functional physical organs of the body, neither the body or the members thereof, ever act independently of the moving power of the mind in thought, ex-

cept in the case of the somnambule, and to which we are now directing attention.

Not so, however, with the sleep walker. He gets out of bed, dresses, puts on his hat, takes his cane and goes down town, walks in devious places, performs feats that he could not do in a waking state; returns, disrobes himself, quietly goes to bed and passes the balance of the night in natural sleep, arises in the morning and knows nothing whatever of his nocturnal physical experiences as a somnambule.

Now gentlemen, these brief and imperfectly stated facts relative to these psychophysical phenomena are before you and we shall anxiously, but patiently I hope, await the result of your investigations which we hope will not be delayed to a period later than the sitting of the Psychical Congress to be held at Chicago this year in connection with the great Columbian Exposition or World's Fair, that will immortalize the latter quarter of the nineteenth century—the most important feature of which is, no doubt, this Psychical Congress, promising, as in my judgment it does, an early solution of questions that have vexed the minds of men from the earliest dawnings of human history to the present day; prominent among which is that "If a man die, shall his spirit live again?" and is therefore going to be one of the most, if not the most important of all the assemblages of men ever called together in the history of the world, and to meet with which would be esteemed by me a privilege of the rarest character.

J. B. CONE.

GONZALES, TEXAS.

CHURCH OF THE SPIRIT.

TO THE EDITOR: The church of the spirit has become a household word among the progressive Spiritualists and honest investigators of Portland.

Great credit is due Mrs. Flora A. Brown for the courage to open and carry on these independent meetings. How well she has succeeded is told by her large, well-filled hall of thoughtful and intelligent people. Some of them come believing our religion a farce and a mockery, but find instead that ours is the real church of the spirit, where harmony and good feeling prevail, and they feel better for being there if they are not converted to our philosophy. Mrs. Brown has accomplished this noble work unaided, save by her spirit guides, and is therefore free to speak and act unhampered by any society. The interest manifested at the first meeting has never waned, but has steadily increased and many have been awakened to the truth, some by her honest and intelligent explanations and convincing arguments, and others by a message from some loved one whom they thought dead.

Mrs. Brown's method of giving the independent slate writing is very satisfactory. Before commencing, any one in the audience is free to examine the slate. There are always two messages given, and sometimes three to show that it is not a prepared slate. After the first message is read the slate is thoroughly cleansed by the committee, who are always skeptics.

At a recent meeting two strangers were allowed to hold the slate with Mrs. Brown, and they were able to hear the writing going on and feel the vibrations, and when one of them took the slate from the table it contained a loving message from his mother with her name signed in full.

We will celebrate the anniversary of Modern Spiritualism on March 20th, when we anticipate a rare treat.

Yours very respectfully,

DR. ABBIE C. FRENCH.

PORTLAND, ORE.

"What are you busy with now, Great-hed?" "I've organized a society for the reformation of society." "The reformation of society? That's rather a stupendous undertaking, isn't it?" "We hope to be able to do something." "But it will take money." "Yes, but we expect to raise at least \$10,000 a year from philanthropic people." "Ten thousand dollars won't go far in such an undertaking." "It will be enough. There are only three of us in it. That gives a salary of \$3,000 a year apiece, and leaves \$1,000 for office expenses and reformation."—New York Press.

There is an order of nature pervading alike the actions going on within and without us, to which, from moment to moment, our lives must conform, under penalty of one or the other evil; therefore our first business must be to study this order of nature.—Herbert Spencer.



IN TWOS.

Somewhere in the world there hide Garden gates that no one sees Save they come in happy twos,— Not in ones, nor yet in threes. But from every maiden's door Leads a pathway straight and true; Maps and surveys know it not,— He who finds, finds room for two! Then they see the garden gates! Never skies so blue as theirs, Never flowers so many sweet As for those who come in pairs. Round and round the alleys wind: Now a cradle bars the way, Now a little mound, behind,— So the two go through the day. When no nook in all the lanes But has heard their song or sigh, Lo! another garden gate Opens as the two go by. In they wander, knowing not: "Five and Twenty!" fills the air With a silvery echo low All about the startled pair, Happier yet these garden walks: Closer, heart to heart, they lean; Still, softer, falls the light; Few the twos, and far between. Till, at last, as on they tread Down the paths so well they know, Once again at hidden gates Stand the two: they enter slow. Golden gates of "Fifty Years," May our two your latchet press! Garden of the Sunset Land, Hold their dearest happiness! Then a quiet walk again: Then a wicket in the wall; Then one, stepping on alone,— Then two at the Heart of All!

—W. C. GANNETT.

Mrs. Lucy Stone Blackwell said at the annual meeting of the Massachusetts W. S. A., held recently:

The signs of progress are visible everywhere. Our cause is growing all along the line. The following encouraging points, taken almost at random from the news of the past year, show the rapid advance toward equal rights:

The claim for equal rights, based on the solid foundation of the principles of the government itself, is reporting itself in a thousand ways, and among other things, within the last year we find the great University of Chicago in all its departments and with all its honors open to women, with women as part of its faculty. Yale and Brown, the University of Pennsylvania, and Tufts College, on this side the ocean, offer post-graduate study to women. Even Harvard, on certain conditions, will admit women as undergraduates. So will the University of Pennsylvania. On the other side of the ocean the great Scotch University of St. Andrew admits women to all the studies, to the degrees, and to all the honors it can confer. More than that, it has set apart 15,000 pounds exclusively for the women students. The Massachusetts Agricultural College is open to women. All this in a single year.

In some States women have been made school trustees; in some they are supervisors. Women are incorporators of the American University at Washington. In the Detroit General Assembly women have equal rights. Five hundred women voted for the Board of Education in Auburn, N. Y. The New Hampshire M. E. conference voted, 57 to 28, for equal rights for women in the general conference. The Nova Scotia House of Assembly gave 23 votes for parliamentary suffrage for women. The New Jersey Senate passed a bill allowing women to be notaries public. President Gompers, of the American Federation of Labor, asked the trades unions, which have 700,000 members, to ask Congress to submit a suffrage amendment. The Jewish Messenger says there is no reason why Jewesses should not vote and hold office in the congregation. The New England Agricultural Fair give a day to woman suffrage, and the President said: "Hereafter there shall always be a woman's day at the fair." The Ohio, Maine and Vermont granges voted for woman suffrage. The New England grangers at Concord discussed the suffrage of women. The

vote was close, being 25 to 23. The Vermont House gave the large vote of 149 to 83 for the municipal woman suffrage bill.

The board of visitors of the Georgia University recommended the admission of women as in line with the spirit of progress. The Harvard Divinity School, by a large majority, recommended the admission of women to the Divinity School.

The Protestant Episcopal diocese of Western Michigan unanimously voted to strike the word "male" from the constitutional provision for the election of vestrymen and wardens.

The Mississippi women as householders were permitted to vote on the fence question. In Tennessee, on the question of forming a new addition to the city of Memphis, women property-holders were consulted as a matter of fair play and voted.

"The Administration of Collegiate Beneficiary Funds and Scholarships," is the subject of an exhaustive paper read before the Association of Collegiate Alumni in October, by Elizabeth Deering Hanscom. Tuition, Miss Hanscom tells us ranges from nothing at the University of Kansas to \$200 at the Massachusetts Institute of Technology. California and Wisconsin rank next to Kansas in lowness of price, then come University of Michigan, Northwestern University, Oberlin College and Syracuse and Wesleyan Universities at \$20, \$40, \$45, \$60 and \$75 respectively; at Boston University, Bryn Mawr, Cornell, Smith and Vassar, it is \$100; at Wellesley, \$150. These institutions all offer scholarship except the University of Kansas, but it should be remembered that the tuition here is absolutely free.

The loan funds are not as much talked of as the scholarships though quite as important a feature. Cornell and Wesleyan Universities have loan funds for the benefit of the students; they require promissory notes and interest. At Vassar the Students Aid Society established in 1889, offers scholarships on competitive entrance examinations. These scholarships are in the form of loans without interest and to be paid back at the convenience of the holder. The Board of Education of the Methodist Episcopal Church loans money to students in the institutions supported by the denomination; no interest is charged till two years from the time of leaving college, but promissory notes are required. The Massachusetts Society for the University Education of Women aids students at Boston University and graduate students of Massachusetts Institute of Technology by both gifts and loans but demands neither interest nor notes. The Massachusetts Institute of Technology also has a loan fund in the hands of Mrs. Ellen E. Richards, the only woman on the faculty. Bryn Mawr has an educational fund which is not as yet available. The Women's Educational Aid Association was founded at Evanston, Illinois, in 1872, to give financial aid to women students of Northwestern University. The Association has provided the cottage where living expenses are reduced to \$2.75 a week. Money in sums not exceeding \$100 is loaned to students at 4 per cent.

Such societies as these offer a splendid field for work for our University graduates and all interested in the higher education of women. The time cannot be far distant when any woman who so desires may have the benefit of a University education.

The success of the Columbian Association of Housekeepers shows that it is filling a long felt want. It is difficult for Chicago women to appreciate how they ever managed without the Emergency Bureau. The February meeting of the Association although held on a holiday was well attended and the reports of the Committees were most interesting. Mrs. Watson, Chairman of the Committee on Food Supply, embodied in her report many suggestions which will be found helpful in buying and preparing food for the table; the use of eggs and a thoroughly equipped emergency shelf from which to draw for unexpected guests, received particular attention. Mrs. Watson's report was deemed so valuable that it has been printed and may be obtained from Mrs. H. S. Taylor, 469 La Salle avenue.

Mrs. Hargis reported successful work in her Committee, the Emergency Bureau. They were prepared, she said, to furnish all help requisite for spring cleaning from a traveling upholsterer and repairer down.

Mrs. Mary Hull, of Armour Institute, spoke of the hopes and aims of the Department of Domestic Science which bids fair to be the best equipped school of its kind in the country. She said:

The cry of the hour is for relief from our complex living, for making our home

life artistically simple. What a comment upon our hospitality that we must call in assistance from without the home in order to meet and commune with friends. Hospitality is degraded because of the great effort connected with it. We are past the time in American history when American girls will serve as body servants. The future education will not be to make servants, but to make artistic and skillful workers in the different lines of work. The Domestic Science Department of Armour Institute means to teach girls that everything can be divinely done.

The Association feels much encouraged by the interest taken in the work throughout the Union. Letters are pouring in seeking information—and also congratulating the ladies upon the assured success of this unique organization.

MRS. CLEVELAND'S LAST PICTURE.

Beside the nation's chief is thy high place, But not for this I love to look on thee. 'Tis for the noble vision that I see Of winsome womanhood and peerless grace. With changing charm unfolding is the trace,

In mien mature, of nature's royalty,— The dawning of yet nobler life to be, The motherhood divine in thy young face! No laureate is ours thy praise to sing, No pomp of court or palace to be thine; But, stately in thy robing's fitting sheen, To thee Columbia's women fair shall bring From countless hearts their tributes to thy shrine, Of love and home and land to crown thee queen!

—Anna Olcott Cummelin, in Christian Register.

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This Wonderful "EARLIEST TOMATO IN THE WORLD" is all perfect success. It has proved the earliest and best and bears abundantly of large bright red tomatoes, very smooth, of excellent quality and free from rot. My plants set in garden last of May produced full size ripe tomatoes July 2nd. I want a great record for it in 1898, and will pay \$500 cash to a person growing a ripe tomato in 15 days from day seed is sown, also \$400 to the person growing a ripe tomato in least number of days from day seed is sown, \$125 for next and \$75 for next. Beware of imitations. Never offered before. It is all head and sure to head, very uniform of large size, firm and fine in texture, excellent quality and a good keeper. I will pay \$100 for heaviest head grown from my seed in 1898, and \$50 for next heaviest. Heads have weighed over 90 pounds.

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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.]

Seed: Number One Hard. Six Speeches by John G. Woolley. Introduction by Frances E. Willard and Lady Henry Somerset. Designs in Gold and Silver. New York, London and Toronto: Funk & Wagnalls Company. Pp. 149. Cloth \$1.

This admirable book is the gift of its publishers to Rest Island Mission, Minnesota, a "sanctuary" established by the author for the restoration of men fallen through drink. All profit arising from the sale will be donated to the Mission, no charge being made for advertising the volume. The six speeches consist of: 1st. Number One Hard; Address delivered before the New York East Conference of the Methodist Episcopal Church, Brooklyn, April 3, 1895. 2d. Christian Patriotism; Address delivered at National Park, Staten Island, New York, July 4, 1892. 3d. Gospel Temperance; Address delivered before the National Convention of the Young People's Society of Christian Endeavor, in Minneapolis, Minnesota, July, 1891. 4th. "Thy Bottle;" an Address delivered before the Congregational Ministers of Ohio, at Ash-tabula, 1892. 5th. "Wine is a Mocker;" an Address delivered at Stone Hall, Northfield, Mass., August 6, 1892. 6th. A Larger View of Gospel Temperance; an Address delivered before the National Convention of the Young People's Society of Christian Endeavor, in New York city, July, 1892.

Miss Willard justly says of the author: "A more complete speaker and writer our temperance family does not count in its great and gifted membership than John G. Woolley. He argues his case with matchless logic." The speeches are radiant with wit, keen and kindly, and every sentence has a flash of beauty or the ring of a Damascus blade. Some of the best specimens of modern American oratory are to be found in this work.

The Beginning, a Romance of Chicago as it Might Be, with Introductory Letters by Hon. Hempstead Washburn, Dr. H. W. Thomas, Judge Tuthill, Jude Kohlsaat and Prof. Swing. Charles H. Kerr & Co., 175 Dearborn street, Chicago. Pp. 126. Paper, 25 cents.

This work contains a good deal of bright thought with suggestions of a practical nature that are valuable. The education of the children intellectually and morally in connection with the government is a subject to which special prominence is given, as is the education and the rights of the masses against merely the rights of classes. There will be difference of opinion as to the way of raising money to support the education of the children upon which the author insists with great force. The story itself is interesting, the spirit of the writer being optimistic. He regards the social problem as one of the greatest importance and the work is plainly entitled to the praise which it receives from the persons whose names are mentioned as writers of the introductory letters. Mr. Kerr has done the public a service in bringing out this timely and valuable little book.

The Story of John Treckenick. By Walter C. Rhoades. New York & London: MacMillan & Co., 1893. Pp. 424. Price, cloth, \$1.00.

This book is the story of a young man of good family who committed in early life a crime against the laws, on account of which he was discarded by his father, but he made an early acknowledgement of his fault and by a meritorious life redeemed his character and was restored to the favor of his relatives. Incidentally there is a charming love story, plots and counter-plots. The story is interestingly told. The moral seems to be that honesty is the best policy.

Religion of the Republic is the title of an address given by Mrs. M. A. Freeman, given at the sixteenth annual Congress of the American Secular Union, October 23, 1892, at Chicago, Ill. It is a witty and forcible lecture which elicited much applause during its delivery. H. L. Green, Buffalo, New York. Price, 6 cents.

MAGAZINES.

The March number of the Phrenological Journal has for its frontispiece a picture of James G. Blaine. "Race Studies," with illustrations, by Dr. Felix L. Oswald and "Practical Phrenology," illustrated,

by Prof. Nelson Sizer, are among the articles in this number of the magazine. Fowler Wells Co., 27 East 23d street, New York.—The Journal of Hygiene and Herald of Health for March opens with an article by George S. Lespinasse on "How Paris is Cleaned?" The editor Dr. M. L. Holbrook continues his notes on the "Hygienic Treatment of indigestion," the fourth number of a very instructive series of articles. "Health and Beauty" by Dr. C. H. Shepard, and "Hygiene for Women," No. 2, by Jennie Chandler, are among the other articles of an excellent number of Dr. Holbrook's magazine. 46 East 21st street, New York.—The Homiletic Review for March opens with a paper by A. P. Peabody, D. D., on "The Importance of Personal Character in the Ministry." Prof. Painter, of Roanoke College, treats of "The Homiletic Value of Tennyson," and there are sermons by Dr. Lyman Abbott, Dr. W. R. Richards, Dr. Parkhurst and others. Funk & Wagnalls Co., 18 and 20 Astor Place, New York.—The Philosophical Review for March, J. G. Schurman, Dean of the Sage School of Philosophy in Cornell University, editor, is a strong number. Prof. Schurman has a very carefully written article on "Kant's Critical Problem." Andrew Seth contributes a paper on "The Epistemology in Locke and Kant." "Anthropometry and Experimental Psychology," is the title of a paper by Prof. E. B. Titchener. David H. Ritchie and F. C. S. Schiller discuss "Realism and Idealism." There are interesting reviews of philosophical books, summaries of articles, notes, etc., all of which are valuable to students of philosophy.—The Unitarian for March opens with an article by Rev. Charles E. St. John under the caption, "The Open Mind." This is followed by a paper on "The Triumph of Christianity," by John Coleman Adams. Howard MacQuary writes on "American Mahomedanism." There are other papers and letters of interest in this number.—The March number of The Mother's Nursery is one which is well adapted to the purposes of this little monthly. Dr. L. Emmett Holt has an article on "Fresh Air for Winter Babies." Sarah A. Kime, M. D., writes on "Hysteria in Children." A very suggestive article is "The Educational Value of Kindergarten Stories," by Mary Clark Spaulding. The number is replete with good reading matter in relation to children. The Babyhood Publishing Co., 5 Beekman street, New York. \$2.00 a year. The March Panay is full of pretty pictures and pleasant reading for the boys and girls. There are many amusing things in this number. D. Lothrop Co., Boston.—Our Reason, published by Ashmun Brothers, Room 34, Douthitt Building, Seattle, Washington, and edited by D. C. Ashmun, is the name of a little monthly, the third number of which has been issued. The publication seems to be liberal and aims to expound Spiritualism, we should judge, from a higher standpoint than is often taken. "Science, Religion, Spiritualism," is the title of a readable and instructive article in this number. We wish the new publication success.—The contents of the March Electric are very attractive. "Sham Education," by Prof. J. P. Mahaffy, "The Medieval Country-House" by Mary Darmesteter, "Authors, Publishers and Reviewers," by Frederick Wicks, and "Female Brains and Girls' Schools," by George Miller, M. B., are among the admirable papers printed in this issue, which is one of the best that has appeared of a magazine which is excelled by no other that comes to this office in the solidity and brilliancy of the articles which it publishes.—The April number of Short Stories has a very good assortment of tales such as now appear regularly in this entertaining monthly. The present management is something of a departure from the original idea with which this magazine was started. Its matter now is largely original. Two-thirds of the stories have either been written or translated expressly for Short Stories. A queer story from the Russian, "The Wild Lord of the Manor" is well adapted to please the general taste. "The Umbrella Fiend," is a new conception of a universal bugbear. There is a good deal of interesting reading in this number. Current Literature Publishing Co., 52 and 55 Lafayette Place, New York.—The Chautauquan for April presents a varied table of contents. Eugene Parsons writes on "The Odyssey in Art;" Albert F. Matthews discusses the question, "Can Practical Newspaper Work be Taught in College?" E. Jay Edwards gives "Reminiscences of James G. Blaine," while Hon. William McKinley gives an interesting account of his "Personal Recollections of Rutherford B. Hayes." It is a very good

number.—The New Church Independent has a number of articles on subjects relating to Swedenborgianism. The opening article is "The Attitude of the New Church Toward Social Questions." Weller & Son, 144, 37th street, Chicago.—The March number of the Illustrated Monthly, edited and published by E. V. Smalley, at St. Paul, Minn., is not behind in any of its predecessors in point of variety and interest. It is richly illustrated and full of articles replete with information to the public.—Jenness Miller Illustrated Monthly for March has several articles that will interest people who are fond of the mysterious. The thrilling story of the Caves of Karli is continued, and there is an article on hypnotism by an expert. Besides these features is a new department, "Under Our Evening Lamp," and stories, sketches, poems and special articles of absorbing interest. Jenness Miller Illustrated Monthly is a good all-round magazine. Price, \$1 a year. Jenness Miller & Co., No. 114 Fifth avenue, N. Y. City.

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LIFE NEVER DIES.

By F. A. W.

Fret not within thy wall of clay, 'Tis thy spirit's safe protection Through this life's toilsome way. Matter is but the outer rind, Within, the immortal Fruit we find, The spirit must perfected be Ere it rise to immortality. Life comes and goes, But never dies, The truth must stay The false will pass away, The web of empty sophistries By human spider spun Will be dissolved, Like morning mist Before the noonday sun.

A case was on trial in a Kentucky court-room. An old man of somewhat disreputable appearance had just given testimony and the lawyer whose cause suffered by his statements strove in every way to confuse and trip him but in vain. The witness stuck to his story and did not lose his temper, in spite of the irritating manner in which the cross-examination was conducted.

Finally, in the hope of breaking down the credibility of the witness, the lawyer at a venture asked:

"Have you ever been in prison?"

"I have," replied the witness.

"Ah!" exclaimed the attorney, with a triumphant glance at the jury. "I thought as much. May I inquire how long you were there?"

"Two years and three months," answered the witness quietly, with a manner that was interpreted by the lawyer as indicating chagrin at an unexpected exposure.

"Indeed," said the delighted lawyer, feeling his case already won. "That was a heavy sentence, I trust the jury will note the significance of the fact. Now, sir, tell the jury where you were confined."

"In Andersonville," replied the old man, drawing himself up proudly.

There was a moment of silence, the jurors looked at each other and then the court-room rang with cheers which the court officers were powerless to check and in which some of the jury joined.

The too inquisitive lawyer hardly waited to hear the verdict against him.—Youth's Companion.

A SENSATIONAL STORY

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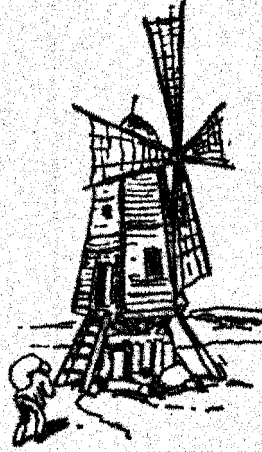
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LIGHT AND LIBERTY—THE SIGNS OF THE TIMES.

By THOMAS POWERS.

Day is breaking—light is dawning,
Clouds are rifling—hails the morning,
Of earth's golden day;
Angel heralds are proclaiming,
Light and life—the ray containing,
Truth without alloy.

Men in darkness have been sitting,
Creeds and dogmas have been fitting
Shackles on their slaves;
Error long has been triumphant,
Crushing freedom—warping judgment,
Branding men as knaves.

Soon the light shall shine in darkness,
Men no longer shall be heartless,
Liberty shall reign;
Priestly craft shall lose its cunning,
Knavish politics their dunning,
Chased by truth divine.

Angel heralds are proclaiming,
Light and love to thwart this scheming
High their ensign waves;
Knowledge will be liberator,
Justice, heaven's bold indicator,
Men no longer slaves.

SAYS the Herald of this city: Joseph Cook has written a "Snow Song" for the New York Independent, beginning thus:

In state descends the snow
From clouds without a bow.
The white and whirling snow,
The soft and sifting snow,
The bright and bracing snow,
The holy, wholesome snow,
The chaste and cheerful snow.

This reminds one of the rhymes pinned on the trees in "As You Like It." When Jo gets started, either in prose or poetry, there is no stopping him. He seems, on the whole, to be more at home and less offensive in poetry of "The Beautiful Snow" brand than in hysterical prose depicting the awful wickedness of Chicago.

A CATHOLIC journal says that Protestantism involves instability and disintegration. In a certain sense this is true. If we once admit Luther's right to protest against the authority of the Pope and the Roman Catholic interpretation of the Scriptures, we cannot consistently deny the right of others to protest against the authority of Luther and all other representatives of Protestantism, and their interpretations of the Bible. Universalism, Unitarianism, Liberal Christianity, and all forms and phases of dissent from the doctrine and authority of the Church of Rome, are logical, legitimate results of the early Protestant movement. The prevalent skepticism and disbelief in regard to all forms of ecclesiasticism and all systems of supernaturalism are inevitable consequences of the principle and correspondent practice of protesting against what is believed to be false. And this is the fundamental principle of all progress, not only in the domain of theology, but in every province of thought and action. Protestantism implies progress, and Protestant nations are the most progressive nations of Christendom. Catholicism presents what it calls a system of divinely revealed truth, and a standard by which that system is to be interpreted and understood. The creed is fixed, and whoever questions its truth is a heretic and a blasphemer. Here we have a consistent system, but one that is opposed to intellectual activity and independence, and consequently to scientific and social progress. The right in declaring, what orthodox Protestants are slow to admit, that "infidelity" is a natural result of discarding an external ecclesiastical authority in matters of faith and doctrine; but in the rejection of such an authority, however inconsistently, with the claim that it has an objective revelation from God, Protest-

antism has conferred an incalculable blessing upon mankind. Our indebtedness to Luther, and the other early Protestant reformers, is not for the theology they taught—for it was little better, indeed in some respects it was worse, than that of the Romish Church—but for asserting the right of protest respecting a despotic ecclesiastical authority, and giving an impetus to intellectual and moral progress.

"In every State of the Union, the leaders in prison reform are obliged to go to the legislature again and again with fervent appeals repeated and prolonged, sometimes for a number of years, to secure measures and reforms which to students of the subject are necessary and urgent," writes Samuel J. Barrows in the March New England Magazine. "The prison reformer of to-day is not a rose-water sentimentalist. He must be a student of the social and moral problems which enter into the large and difficult subject of crime and its treatment. How complex and mysterious many of these elements are, only those who have attempted to grasp them can understand. Indeed, on many of the questions involved in this subject, no one can be dogmatic. We must wait for further light and experience. If there be some disadvantage in the contradictions of the criminal codes of the different States, and the prison system attached to them, there is some advantage in the fact that different States are making different experiments along different lines concerning the reduction of crime and the treatment of the criminal. If there is a wide diversity of practice in prison administration in the different States, it may be said that prison reformers have come to a general and even warm and positive agreement concerning the fundamental principles of prison reform. These principles may be briefly stated as, first, the protection of society, and second, the reformation of the prisoner. As to how these principles are to be applied and these ends attained, prison authorities differ; but that these are the ends to be worked for, they earnestly agree."

The Rev. J. H. Myers contributes to the April number of The Chautauquan an excellent article on "Mothers of Great Men," showing what a potent factor in the lives of certain representative men has been their mother's influence. The ones chosen are Augustine, Chrysostom, Washington and Victor Hugo.

ONE million two hundred thousand little birds are destroyed every year, in the department of Moselle, in order to minister to the love of ornament. All the world over a like destruction is carried on, and we say that the clergy are responsible for this inhuman freak of fashion.—Our Animal Friends.

THE thoughts that come often unsought, and, as it were, drop into the mind, are commonly the most valuable of any we have, and therefore should be secured, because they seldom return again.—Locke.

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A little girl not more than four years old, the only child of some friends whom Joe Haworth used to visit frequently, was always puzzling her little brain about thunder storms—what they were and what made those loud noises. One day she asked her mamma about it, and her mamma carelessly answered: "Why, darling, that loud noise is the voice of God." A few days later the little one was playing on the lawn with her dolls when a dark mass of clouds rolled up from the west, and the muttering of thunder became more frequent and more pronounced. Her mother called to her to come in, and the little one collected her family of dolls in her chubby little arms and started to toddle toward the house. Just as she reached the piazza steps there was a terrible clap of thunder, and she, hastening to get to her mamma, looked up in the sky, and said in a hurt tone: "Oh, Dod, 'oo needn't holler so loud; I 'se hurwyin' dest as fast as I tau."

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"My daughter, age nine years, has always complained of her stomach hurting her, and she has had treatment for that ailment, by my physician, without benefit. Since using Hood's Sarsaparilla I have not heard one complaint from her, and her appearance surely indicates a decided change for the better. Consequently, from personal and family use, I cannot say too much in praise of Hood's Sarsaparilla." R. J. Riley, Business Manager Gazette, St. Clairville, Ohio.

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S. C. GRIFFS & Co., announce for early publication a work by Elizabeth A. Reed, author of "Hindu Literature," etc., entitled "Persian Literature, Ancient and Modern." Mrs. Reed has just been honored by election to the "International Congress of Orientalists," and also enjoys the distinction of being the only American woman in the full membership of the Philosophical Society of Great Britain. Her forthcoming work traces the growth and development of the literature of Persia from its origin in Babylonia about 4,000 years ago. A fac-simile of the illuminated title page of a Persian manuscript of great value will enrich the volume, and through the courtesy of Prof. Max Muller, the author and publishers are enabled to present in fac-simile a portion of one of the oldest known Zend Manuscripts, the original of which is now in possession of the University of Oxford.

AN impression seems to prevail in some quarters that the Columbian Exposition is to be cut up in some way into sections, and that the fifty cent entrance fee will hardly do more than admit the visitor to the vestibule, says the Chicago Inter Ocean. The truth is, on the contrary, that one entrance fee will give the visitor free access to every building erected by the Exposition Company, and to all the State and foreign buildings, including all their exhibits. Every building proper may be seen without any further entrance fee. The false impression in question is due to the fact there will be some side shows, some of them in Jackson Park, some in Midway Plaisance, and some elsewhere. Those in Jackson Park and Midway Plaisance are under the supervision of the Exposition management, and a certain per cent of their receipts will go to the management. Of course the World's Fair Company has no control of what may be erected and maintained outside their own grounds. For example, the Esquimaux village is in Jackson Park, and there is an extra charge for seeing it. It is no part of the Exposition proper. The Fair was not gotten up to show such curiosities, but if any care to see it they can. Again, just across the street from Jackson Park, within a stone's throw of the Woman's Building or the Illinois State Building, is a large structure in process of erection on which is the sign, "Manitoba Hotel and Exhibit." Whether there is to be any charge for seeing that exhibit or not is a matter over which the management can have no control. If some circus company should establish a tent along side that Manitoba building, and there is plenty of space for it, the World's Fair would none the less be open in full on the payment of fifty cents. The best of the side shows will be of very small importance as compared with what will be shown in any one of the regular Exposition buildings.

SPIRITUALISM AND SUPERSTITION.

Every one who has arrived at middle age, has probably at some period of their lives experienced what is known as premonition; or they have heard some well-authenticated instance of it. But to how few, comparatively, has it brought the consoling thought that some kindly power was trying to warn them of an impending evil, or a loving spiritual guide trying to prove to them that they were being cared for and watched over.

Ruskin tells us that, though the beauties of nature are open to all, yet as all do not bring the same mental sight to perceive, they have not all the same power to appreciate it. So it is with spiritual phenomena; there must be the inner light, then they become of value and help the spiritual life; may they not otherwise have a tendency to encourage superstition? Though many will say that Spiritualism in any form is only another word for superstition! But the sublime and the ridiculous often meet, we have only to go just beyond the line of common sense; and in

that way, may not superstition be truly very near to Spiritualism, in many cases just a wrong reading of an event and nothing more.

Possibly, also, by education, true Spiritualism might in many cases be evolved out of superstition. A comparison will illustrate this. The celery in its wild state is a noxious, if not poisonous, weed, but by the process of cultivation, the noxious properties are eliminated, and it becomes an article of wholesome food. It would however take a long process of education or evolution, before the actor in the following instance of superstition would become truly spiritual. I copy from a newspaper:

"A colored gambler has just been arrested at Greenville, Georgia, for opening the grave of a woman, and cutting off the fingers from the hand. He explained to the police that he wanted a luck bone."

It is not stated whether there were any rings on the fingers.

A curious instance of superstition was given in the Daily Telegraph by a lady some little time ago. The lady in question had married into a family which had a tradition, that if any member of the said family wore a green dress, a death would follow before the year was out. This lady, however, with her nineteenth century education, could not believe in any such absurdity; green was fashionable, and she had a great desire to possess a dress of that color. Regardless of the wishes of the family the dress was bought, and two deaths, I think it was, occurred before the end of the year. Afterwards she naturally eschewed the color of green when buying a new dress. Supposing the two events had any connection, which I think was not proved, Spiritualism might explain it thus: Some spiritual guide of the family—possibly one whose death came about tragically while wearing a green dress, or even in consequence of it—knowing that the death of a member of the family was decreed, tried to give warning of the event in the way which appeared most feasible. A lady is inspired with a strong desire to possess a green dress—the fatal color in the first instance—before a death is to occur.—Medium and Daybreak.

One is sometimes startled at the discovery of a new and most disagreeable force in a single word, when that word is applied to himself to characterize some unpleasant fact of which he has long been aware. "Don't call me fleshy!" said a lady of magnificent proportions; "I don't object to my size but I simply can't bear that word!" Another woman has not the least desire to marry but cannot endure being called a "spinster." Not long ago a pretty woman in the thirties announced her intention of taking a somewhat extended trip alone, and ended with the remark: "An old maid like me doesn't need an escort." Then Marjorie, the little maid of the family, burst into a torrent of tears. "You're not an old maid, auntie!" she wailed; "you're not! I can't bear it!" "But I am Marjorie," said her aunt, laughing; "why, it's a nice thing to be. I like it." "Oh, but you're not, you're not!" cried Marjorie, and she rushed off to the study to ask, passionately: "Papa, is auntie an old maid?" "No, dear," said her father soothingly, "not at all. She's only a postponed bride." That proved wondrous comforting. The tears were speedily dried, but auntie herself was somewhat electrified when a caller came that afternoon to hear the little girl inquire sweetly and in a tone so innocent that no one could suggest her ceasing to repeat the remark: "Did you know that Aunt Helen is a postponed bride? Isn't it nice?"—St. Louis Chronicle.

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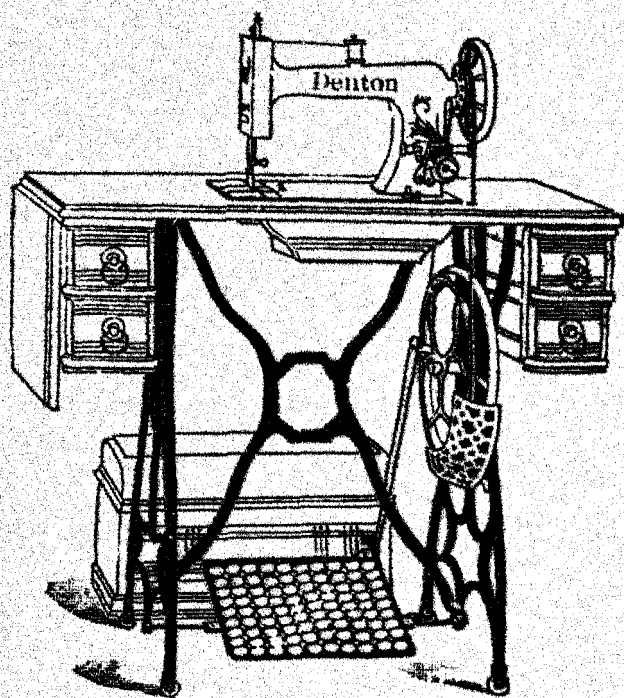
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The following is quoted from Mrs. Underwood's article on the Chicago Women's Club in Worthington's Magazine for March: One of the most modest, least self-assertive, and gentle mannered of such members is Miss Jane Addams of the Hull House experiment, the Toynbee Hall of America, in which so much public interest has been manifested, though Miss Addams and her worthy co-adjutor, Miss Ellen Starr (who is also a club member), have carefully avoided anything tending to feed sensationalism in a work which they have undertaken with a deeply serious purpose in view. But it is one which so appeals to all earnest students of social problems that they have been unable to evade public interest in their beautiful scheme. So widely has this interest been manifested that Miss Addams has given a few addresses, notably at the Summer School of Ethics, held at Plymouth, Mass., in 1892, and prepared two papers explanatory of her hopes and purposes in establishing Hull House, and relating how far her experiment has been a success. These appeared in The Forum of October and November, and are entitled respectively, "An Effort

toward Social Democracy," and "A New Impulse to an Old Gospel." Hull House was built in 1850 as a family residence of considerable pretension, when Chicago had not dreamed of growing to its present dimensions, and the house stands now surrounded by a heterogeneous population on Chicago's "Bowery"—Halsted street. Many members of the Women's Club take an active interest in Hull House affairs, financially, by helping to teach the classes, and in other ways. Miss Addams, who has expended most of her surplus means on this experiment, has also in common with her friend Miss Starr, given her whole time and labor to it since its establishment, September, 1889. They are most charming young women, Miss Addams is a sweet-faced, low-voiced woman, slight in figure, with clear, tender eyes, and a quietly dignified manner. She is the daughter of an Illinois statesman and a graduate of Rockford College, of which she is also a trustee. Miss Starr is a petite, vivacious, with dark waves of hair and sparkling brown eyes. Besant's beautiful romance, "All Sorts and Conditions of Men," seems measurably realized in the story of Hull House in Chicago.

The sudden death of Jules Ferry, the French statesman, leaves one with an impression such as might be felt at beholding the sudden leveling of a mountain. Indeed, when one remembers the storms that have raged about this commanding character in the last thirty years, he may well be compared to a mountain. M. Ferry was one of those strong but unfortunate characters who can make history and dominate a crisis that would crush an ordinary man, yet whose very strength is of such a quality as to make more enemies than friends. France owed as much to this sturdy and fearless Republican as to any other one man; yet he sought the Presidency in vain, and even at the moment of his death we are told that he was intensely unpopular, though his commanding ability had forced the people to raise him to the Presidency of the Senate and to look upon him as their refuge in case of the downfall of the present ministry. His death is a severe blow to the Opportunists.

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 the e is cited from the Electrical Review a case where an employe 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 in 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 up it kept time very well.

The friends of Mrs. Emma Hardinge Britten and Spiritualists generally, will regret to learn that circumstances have led to the discontinuance of the Unseen Universe. Twelve numbers of the excellent publication have been issued. Mrs. Britten will give her time and strength to the advocacy of Spiritualism in the future, in such ways as may open to her.

Says the New York Morning Advertiser: Lillian Whiting has made a reputation for herself in the republic of letters by earnest work. Twelve years ago, when she was a reporter on the old Cincinnati Commercial Gazette, a gentleman predicted a different career for her as she stood at the bedside of a young girl who had shot herself for love. Life was slowly ebbing away and

the scene, with all the attendant circumstances, was extremely affecting. The ministrations of Lillian Whiting were those of a delicate, gentle woman and her professional character was lost in the emotions of common humanity. A gentleman spoke admiringly of her and said she "had no place in newspaper work." What was his surprise to see a three-column story in the next morning's Gazette, thrilling and full of pathos, and every important particular of the tragedy minutely given.

Mrs. ADALINE ELDRED has been spending some weeks in Southern California visiting friends and gathering strength preparatory to her summer's work. She finds herself recuperated and will leave that sunny land next week for Chicago, stopping a few days in San Francisco, Salt Lake City, Denver and possibly some other points, arriving here early in April. We shall present a sketch of Mrs. Eldred's life and a portrait next week. Mrs. Eldred's work has been very satisfactory and she has many friends all over the country—and especially in Chicago, who will be glad to welcome her back.

At Nebo, S. C., Mr. W. B. Crowe and his family have been driven out of town and their property destroyed because their daughter taught the school for the negroes. says the Inter Ocean. South Carolina is almost as good a missionary field now as it was before the war. Then white women were flogged if they dared to teach negroes. Now the whole family of a white woman is threatened with murder because she teaches negroes.

E. H. MOORE writes: Jersey City, though a large and flourishing city, has no society or place of meeting for the benefit of those interested in the advanced thought. I have endeavored to start such a society and though small in number at the present time, we hope to grow. Our meetings are free, and I hope will be a benefit to all who attend. Meetings will be held each Sunday evening at 86 Waverly street, Jersey City Heights. All are invited.

Mrs. C. McCALL BLACK officiated at the funeral of Charles L. Porter, of Canton, Ill., and the local paper, the Weekly Cantonian, speaks of it as one of the most hopeful and beautiful discourses ever delivered in Canton.

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"What's in a name?" Well that depends. For instance, the name of "Ayer" is sufficient guarantee that Ayer's Sarsaparilla is a genuine, scientific blood-purifier, and not a sham, like so much that goes by the name of "sarsaparilla." Ayer's Sarsaparilla is the standard.

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