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

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

TOPICS OF THE TIMES.

ACCORDING to New York society's chief flunkey, who has been telling an Eastern newspaper about society in Chicago, where he says "there are really many fine people," cooking, clothes, and frapping champagne are the tests of a people's "cultivation" and worth.

THE Central Labor Union representing the laboring men of Chicago, has passed resolutions in favor of working Sundays during the World's Fair that the laboring men might have every Saturday as a day of rest and recreation, and thus be enabled to spend their leisure as they desire—in enjoying the beauties of the Exposition from which the bigots would debar them.

LOOKED at from a broad and intelligent standpoint, the effects of universal suffrage in Germany have been excellent. The people are taking the place of the generals, and the privileged few have been compelled to give respectful ear to the voice of the many. The utterances of the imperial Chancellor and even of the Emperor himself are no longer recognized as commands, and civil authority is no longer supplicant and servile at the feet of the military. Parliamentary government, it is true, has not reached the stage of development which it has achieved in Great Britain; but it has grown with a substantial and vigorous growth that speaks marvels for the patience, the energy and the intellect of the Germans.

THE New York Recorder has this to say in regard to a dog mind reader: All St. Petersburg has gone wild over something new, and that is nothing else than a dog which goes off into hypnotic trances. This remarkable animal belongs to M. Durov, who was awarded a gold medal by the Paris Academy of Sciences for his original investigation and discoveries in the science of hypnotism as applied to animals and its effects upon them. Several tests have been made of the animal in the presence of no less a person than Dr. Afanasiev of the War Department. One of the tests consisted in placing several articles, as a pencil, cigar case, handkerchief, cuff button, etc., on the floor. Then the dog, having been thrown into a hypnotic trance by him, M. Durov requested one of the audience, which consisted also of several other physicians of renown and some newspaper men, to think about something and what the dog was to do with it, then to write it out on a piece of paper and show it to the rest of the audience, excepting, of course, himself. This was done, and the dog having been brought in, what was the astonishment of the whole assemblage to see the animal go up to the cigar case, pick it up and bring it to the one who had been indicated in the wish. Another test consisted in laying several cubes with figures on them in a certain order in a closed box. At the same time several pieces of paper were put upon the floor bearing like numbers on each. The dog was then called in and required to place the pieces of paper in the same order as the cubes were laid in the closed and sealed

box. This he did, to the astonishment of all assembled. The strangeness of the whole procedure is increased when it is remembered that M. Durov knows no more about what is being done or wished than does the dog, and is, therefore, entirely unable to in any way prompt him.

ABOUT three thousand native men, women, and children will come to the Exposition to live in the various foreign villages, writes John C. Eastman in *The Chautauquan* for April. The East Indian colony is perhaps the largest of all. Two hundred natives are promised from Java and Sumatra, all of whom will be on the grounds two weeks in advance of the opening of the Exposition. The men come in advance to put up the houses and theatres and prepare for the arrival of their wives and children. This colony is about equally divided between workmen, salesmen, and performers for the theatres. One of the most powerful sultans of the island, after long and difficult negotiations, issued a decree allowing his bands and the court performers to come to the Fair from Java. He imposed, as one of the conditions, that several native high priests should come with the colony to minister to the spiritual comfort of the visitors in a strange land. The sultan's company is a distinguished body. It includes wrestlers, athletes, actors, several bands, and others charged with amusing his royal highness in idle moments. One of the bands is composed entirely of gong players, and another includes a number of natives who perform on the simplest instrument known to musicians. This is a long bamboo rod, in which a wooden ball is left free to roll from one end to the other. The instrument is seized in the middle and being shaken violently produces different tones according to the distance of the ball from the end of the rod. The orchestra is said to make better music than might be supposed possible from such rude instruments. The Javanese colony will also include tree dwellers and a number of ferocious head-hunters of Sumatra.

A NEW YORK correspondent writes: Another epidemic of grip now prevails, not so violent as was the case three years ago, but it has assumed new forms which are exciting much comment among medical men. The tendency of the present form of grip is to overcome the will, the reasoning powers and judgment, and to produce a condition of perfect trance in some cases or a semi-trance-like state in others. One of the new cases is that of a young woman, whose father is distinguished among the leaders of New York thought, and whose husband is a man of wide influence and much wealth. She was taken about ten days ago with that prostration which indicates the coming of the grip, and in a day or two the disease was fully developed. She suffered excruciating pain. To relieve this suffering opiates were given, and after a time there followed a remarkable reaction. All of the senses were as completely overcome as is the case in sleep. A part of the brain was active, as was evident from her muttering talk to herself. The will, judgment, the reasoning faculties, were all so benumbed that the young woman was in the condition of one who dreams. She could not be awakened as the dreamer can. The physician studying the case

declared that this condition would continue until she had restored strength to the exhausted nerve centers, and he assured her family that she was really on the road to recovery. In his opinion this trance-like condition may last a week longer.

EVERY year the Governor of Massachusetts appoints a "day of fasting, humiliation and prayer." This is in accordance with ancient custom. Thursday, April 6th was such a day this year. The day is no longer religiously observed to any considerable extent. In some Boston churches capable of seating from 1,000 to 2,500 people the Fast day congregations ranged in number from 35 to 150; though in exceptional cases, where very special attractions were provided, larger audiences were assembled. In Beverly, Salem and some other large towns, where forms of Fast day worship had previously been maintained each year, churchgoing people and clergymen had become so fully convinced of the uselessness of the custom that this year it was abandoned altogether. On the other hand, the day was given up almost wholly, as in all recent years, to recreation of various kinds.

MR. WILLIAM M. SALTER, in a recent lecture before the Ethical Culture Society of Philadelphia, spoke on "America's Compact With Despotism in Russia," referring to that clause of the new Russian treaty now awaiting exchange of ratification which reads as follows: "An attempt upon the life of the head of either government, or against that of any member of his family, when such attempt comprises the act either of murder, or of assassination, or of poisoning, shall not be considered a political offense or an act connected with such an offense." Mr. Salter said in substance: I do not defend or justify any assassination that has ever been committed either in Russia or elsewhere, but when I consider the peculiar political conditions in Russia I do not wonder that men are so maddened that they are sometimes driven to these wild deeds. And if they come to this country I think our government should reserve the right to pass judgment on them according to the merits of each particular case and not lump them all together in the way the treaty does as indistinguishable from common murderers. They may be common murderers and they may not be. Our government should have the right to decide in each individual case, and not be bound beforehand. Now, the common law of nations provides that those guilty or accused of political crime shall be regarded differently from those guilty of common crime. The custom is for the contracting governments to agree to give up ordinary offenders and either to expressly state, or to imply by silence, that political offenders shall not be given up, leaving it to the government on whom a request is made to say, in any doubtful case, to which of the two categories a given offense belongs. But the treaty with Russia takes it out of the power of the United States government to decide whether a given class of offenses in Russia belongs to the category of political offenses or not. It was as an unprecedented and dangerous infringement of this commonly accepted rule among civilized countries that Mr. Salter denounced the treaty.

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AN OBNOXIOUS BILL.

A bill was introduced into the Illinois House of Representatives by Mr. E. Meyer, March 2d, 1893, and ordered printed and referred to Committee on Judiciary, "For the suppression of fortune telling and the practice of other alleged and pretended arts by means of supernatural and occult powers or otherwise; to prohibit the advertising thereof and to fix a penalty for the violation of this act." The bill reads: "That every person who shall within this state, for hire, or reward, or for any promise, or agreement therefor, engage in the practice of fortune telling, the forecasting of future events, the discovery of lost property, or of lost or unknown titles to property, or of evidence of any facts or circumstances, intended to be used in the determination of any suits at law, or equity, or other litigation, begun and pending, or contemplated by any person, or who shall assume for like consideration to inform another of their future affairs in this life, respect of birth, death, marriage, divorce, or other matter or thing, by means of astrology, clairvoyance, divination, spiritualism, palmistry, trance mediumship, the black art, magic, or by means of any other alleged or pretended supernatural or occult powers, or by means of any mechanical or other device, shall be deemed and taken to be a common swindler and shall, upon indictment and conviction thereof, be fined in any sum not less than twenty-five dollars, nor more than one hundred dollars, for each and every offense."

THE JOURNAL has always been in favor of proper legislation against fraud, whether the fraud has passed under the name of Spiritualism or not. Mr. Bundy's efforts to secure wise legislation on this subject in the state of Illinois is fresh in the mind of all our readers. The bill which he framed and which was to come before the legislature for final consideration two years ago would undoubtedly have become a law but for the adjournment before this bill, with a large number of others could be acted upon. This paper has incurred no small amount of ill will and censure from indiscriminating Spiritualists for its advocacy of a law making possible the punishment of all those, who in the sacred name of religion, practice deception for the money that they can make out of it, among credulous, confiding, unsuspecting people, but when a bill such as the one from which the extract is given above, is seriously introduced into a State legislature, THE JOURNAL does not hesitate to denounce the proposed enactment as proscriptive and persecuting in spirit, nor to criticize its author and supporters as narrow-minded bigots. Are the legislators at Springfield competent to determine the limits of genuine psychical phenomena? Are they able to fix the limits of mental capacity? Do they know all about the mysteries of the mind, so that they can tell exactly the boundary at which honesty is possible in claims regarding knowledge at a distance or knowledge in the future? They virtually declare that there is no such condition as clairvoyance, when science has positively demonstrated that there is. They assume that it is not possible in any mental condition to get glimpses of the future by compliance with any psychical or spiritual conditions; or, if they do not deny these powers, they deny the right of any individual to exercise them, for the benefit of others. Certainly the passage of such a bill would put the legislators in a most absurd position. They have no right to pass judgment in their representative capacity on matters of this kind, which belong to the field of scientific investigation and experiment and not to the province of political action. According to this bill, if an individual possessing clairvoyant powers, exercises them by discovering and giving information in regard to important matters at a distance and accepts pay for services, that person is subject to punishment. If a medium having the power of prophecy, such as was possessed in ancient times and is according to the teachings of Spiritualism possessed by individuals at the present time, gives information respecting the future in business or personal matters and receives pay for time thus devoted to another, that person is liable to be convicted as a common swindler and to be fined twenty-five dollars or more.

Without engaging in a discussion here as to what extent clairvoyance and prophetic powers are genuine, it is sufficient to say that there is a large number of intelligent men and women numbered by thousands, if not millions, who are satisfied that there are such powers, and who do not hesitate at times to avail themselves of these gifts, perfectly willing to pay for such services when it is asked. What right has a legislator to pronounce such powers fraudulent and to punish those who possess them and see fit to use them in such a way as is required? Even astrology, although THE JOURNAL does not feel called upon to defend it, has a right to be tried on its own merits and they who would invoke the law for its suppression, have small confidence in the intelligence of the people and favor paternalism in legislation to an extent entirely inconsistent with the boasted freedom and intelligence of the American people. Punish fraud when it is practiced but don't allow legislators to assume that certain theories are true and others are false and to pass laws proscribing any class of believers, however absurd the theories they believe. Every person in this country has a right to do as he chooses, provided he does not choose to encroach on the just rights of others. If people wish to pay an astrologer to cast their horoscope, they have a perfect right to do so, and it is not in keeping with the principles of republican freedom to restrain their personal liberty in such respects by any legislative enactments.

We quote further from the bill:

Section 2. And be it further enacted, that any person who shall by means of any card or advertisement published in any newspaper, circulated or published in the state of Illinois, or by any other printed publication, writing, sign, picture or symbol, holding out himself or herself to be a fortune teller, or able by means of the arts or powers of astrology, clairvoyance, divination, spiritualism, palmistry, trance mediumship, the black art, magic, or by means of any other alleged or pretended supernatural or occult arts or powers, or by means of any mechanical or other device, to do or perform any of the acts or things enumerated in Section 1 of this Act, shall be guilty of a misdemeanor and shall, upon indictment and conviction thereof, be fined in any sum not less than twenty-five dollars nor more than one hundred dollars, for each and every offense.

The bill further declares that those who "print, publish, mail, sell, loan, give, circulate or distribute" any book, newspaper or other publication containing such advertisement shall be guilty of a misdemeanor, and shall, upon indictment and conviction thereof, be subject to a fine not less than twenty-five dollars. According to this section, the advertisements, not only in spiritual papers but in most of the daily papers, notifying the public in regard to the gifts of mediumship, would subject the proprietors of the papers to trial, conviction and sentence. It is not probable that any such absurd law as this can pass the House, much less the Senate of Illinois; but it is well enough to point out and call attention to its utter injustice. By running too fast at the mark, we often run by it. By attempting to pass such a law as this against Spiritualism, classifying it with various forms of charlatany and fraud, the legislator is pretty likely to fail to pass even such a law as would be consistent with personal freedom and rights of conscience, without interfering with the real rights of anybody. While in favor of a law, such as would enable those imposed upon by swindlers, to bring the swindlers to justice, THE JOURNAL protests with earnestness against this obnoxious bill introduced in the Illinois legislature by Mr. E. Meyer.

SPIRIT AND ITS SYMBOLS.

In the *Psychical Review* for February is an article by Prof. A. E. Dolbear, of Tufts College, on the "Implications of Physical Phenomena," which is very suggestive reading. In this paper, the author takes the ground that we have no right to use those terms which we apply to physical phenomena to describe things which are spiritual. For instance, when we say that we see a thing, we say what implies the existence of light and an organ called the eye, which is adapted to be acted upon by wave motions in the ether. The eye is the only structure that can per-

ceive these waves, which travel at the great velocity of 186,000 miles in a second. Seeing, means, therefore, a certain disturbance in the physiological structure. Prof. Dolbear objects to the expression that a spirit sees except in a figurative sense, unless, indeed, it be held that a spirit has a structure, which is acted upon by ethereal vibrations and a nervous system behind that. In hearing, vibrations of the air affect the auditory nerves. There is a physiological structure that is adapted to be affected by vibrations in the air. Where there is no auditory apparatus, there is no hearing. Hearing implies organic structure and so with all the other sensations. For instance, feeling itself implies a material structure, a nervous system such as living beings under physical laws possess; both pain and pleasure are merely due to a disturbed nervous structure. In the absence of nerves, there could be neither. Destroy the nervous tissue and there is no pain produced by pricking one's finger with a pin. Prof. Dolbear inquires: "Can a spirit, then, suffer physical pain, without a nervous organization. By pain, I mean what all mean by the term; the sensation, which if severe and long continued results fatally to the sufferer because the nervous tissue is itself destroyed." If it is said that the spirits have a different constitution from ours and that we cannot reason from our state and environment to theirs, Prof. Dolbear replies thus: "If one cannot do this, if a physicist must not carry his terms and conceptions into this spiritual domain, for precisely the same reason a Spiritualist must not talk about the spirit, seeing, hearing, feeling and so on, unless he admits he is talking loosely and means by those terms only to symbolize his conceptions and has to imply such terms as best convey the idea, which idea cannot be philosophically true."

These words are very pertinent and very important. It is well enough to use such terms in order to symbolize our conceptions but when we confound the symbols with the things symbolized, there is confusion of thought inevitably. It cannot be too frequently insisted upon that all conceptions which we possess are derived from or composed of experiences which we have had. For instance, we can have no idea of anything in the natural world, with the elements of which we have not in some way come in contact, or of which we have not learned. We can have an idea of a golden mountain though none exists, for the reason that we have seen gold and mountains or hills and by joining the two ideas, we form the combined conception of a golden mountain such as has no existence in the material world. And so the idea of a mermaid arises from uniting in thought the head of a woman and the body of a fish, both of which we have seen. Now when we think of spirit, we are obliged to form a conception of it out of the materials which exist in the mind. We think of it as having human form, as being exceedingly aerial and possessing those qualities which are implied by matter in a state of refinement and high organization, accompanied by intelligence and mental and moral qualities such as we are acquainted with by our experiences of our fellow-beings. Often when we try to imagine God, that is, as a personal being; we have to form the conception of a being resembling man, not only with his intellectual and moral characteristics but in his form as well. Thus man makes God in his own image, or as Schiller says: "Man paints himself in his gods." As the great poet Shakespeare says:

"Imagination bodies forth the forms of things unknown,
And gives to airy nothings a local habitation and a name."

Thus the world is full of all kinds of illusions and extravagant and grotesque ideas, formed by the irrational association of ideas that are based upon real existences. Now in regard to a spirit, while we have to think of it in symbols and to describe its condition in words which apply only to our own organism and are excusable in so doing, (for "How can we reason but from what we know?") yet, when we forget the symbolical character of our conceptions and imagine that we know the appearance and conditions of

spirit, just as we do of life in this mundane sphere, we make a grave mistake. We must come to understand that of spirit life, as it really exists and all its conditions, we know nothing representatively; that is, we are not able to form any picture of them, and while any communications which are received from the Spirit-world must necessarily, in order to be understood here, be received under the forms and conditions with which we are acquainted, and therefore such words as seeing, hearing, feeling, etc., are allowable, we should rise above the vulgar notion that we thereby get a real perception or have any actual knowledge of that which is beyond the veil. If people could see the validity of this idea, they would attach very much less importance than some now do to materialization shows and spirit exhibitions in which trumpets and tin horns are brought into requisition in order to entertain the spectators.

DEATH.

In our minds, death is associated with silence. To us the dead are no more, that is, as vital, active organisms. Their earthly career is ended. The body is treated with care and delicacy because it is so closely associated in our minds with all that was precious in the departed. It is tenderly consigned to its natural rest; the grave is visited, not with a belief that the spirit remains in the body or even that it lingers about the burial place, but because we live so much in the senses and our entire life is so sensuous that it is difficult for us to think of the spirit except in association with the body; and indeed, as we are constituted, there is a moral and spiritual value perhaps in visiting the grave, because it helps to make us realize the worth that was associated with the tenement of clay. We live in a material world and we have to think in symbols.

It is in the presence of death that we feel most deeply the heart's need of faith in immortal life, and it is then too that we feel the meaninglessness of our existence, unless the present state is supplemented by another higher and better than the present. It is, too, in the presence of death that the confidence is often the strongest. It does not, of course, enable us wholly to overcome the grief caused by the loss experienced, but it helps to reconcile us to that loss and gives in the supreme moment of grief, comfort and consolation, without which the heart would break.

Perhaps, after all, the strongest argument in favor of a future life is the absolute necessity of it to satisfy the demands of man's higher nature. Ingenious reasoning and subtle arguments on this subject have no effect with the millions who believe that there is life after death simply because they cannot help believing it, because their desire is so strong that it takes the form of conviction and their hope is so intense that it takes the form of certainty. They say

"To love is still

To have. Nearer to memory than to eye
And dearer yet to anguish than to comfort, still
We hold him by our love that shall not die.
For while it dieth not, thus he cannot. Try!
Who can put out the motion or the smile!
The old ways of being noble all with him laid by?
Because we love, he is. Then trust awhile."

So speaks the heart and so will it ever speak in the presence of death. If the belief in a future life did not have its foundations deep in the human heart, if indeed it were not ineradicable, it would long ago have been extinguished by reason of the frightful superstitions which have been associated with it and which have made it seem to be, instead of the greatest boon possible to man, the greatest curse that could possibly have been inflicted upon him. Its persistence through all the thousands of years of priestcraft, superstition and religious fraud is the best evidence that it has a basis in something deeper than the mere speculations of philosophy or the mere zeal of the religious devotee. As long as human life remains, it will supply for the masses the strongest possible argument that death, instead of being a wall is a door, and that in the beyond are united those who by death are separated here. To the Spiritualist who appeals

to certain phenomena indicating the presence and activity of friends who have left this world, there is added of course an evidence of peculiar force, an experiential evidence which goes to fortify and strengthen the confidence, based upon the hearts' demands and the soul's longing for continued life.

RECOLLECTIONS OF THE FOX FAMILY.

Dr. F. L. H. Willis, in the Banner of Light gives some "personal recollections of the Fox Family," who, he says, "play so important a part in the inauguration of one of the mightiest movements that has ever agitated the world of thought." He says that Spiritualists owe an immense debt to these three sisters and their brave, devoted mother. He mentions that Margaret and Katie were "prepossessing young girls, quite refined and ladylike in manner; Margaret possessed marked personal beauty and Katie a peculiar sweetness and charm of personality that was very winning." The year 1857 is the time to which he now refers. Afterwards he saw much of the family. Of the mother he says: "My first impression of her was that she was genuinely and thoroughly honest; my second, that she possessed true nobility of nature and a great motherly heart. These qualities are stamped upon the features of the portrait of her, with which we are familiar to-day, and it is a faithful semblance of her. She was very proud of her daughters. She had an unflinching faith in their mission, believing devoutly that they were heaven's chosen instruments for doing a mighty work for humanity."

Dr. Willis says that insult and contempt were heaped upon the girls until they felt that they could endure these no longer and they prayed that they might be exempted from the manifestations. Their prayers were answered in the spirits withdrawing from them. The rappings entirely ceased and when they sought a renewal of the manifestations, they did so in vain. Realizing how much they had lost by the withdrawal of the mysterious influence which had favored them they sought with tears and prayers for a renewal of the communications. At length, after some weeks had passed, the movement went on with uninterrupted force, sounds being heard everywhere and multitudes rejoicing in the conviction that they had in these manifestations evidence of continued life.

"Margaret and Katie Fox," says Dr. Willis, "were the unfortunate victims of the law of heredity. I never knew the father, but have been told by those who knew him, that he was a good, honest, conscientious man, possessing a deeply religious nature and that his one great fault was love of alcoholic drinks. . . . The seeds of this fatal passion were unquestionably planted in the two younger daughters, awaiting only favorable developing influences to spring forth and bear their terrible fruitage. When first I knew them, they were two as fair and lovely young women as I ever met, sweet and gracious in manners, with an air of refinement and purity, that was very marked." In New York, Margaret and Katie, after the death of their mother, were thrown under the patronage of a wealthy woman who had no claim to anything except her wealth and the distinction of being the central figure of a large circle of fast society people. At her lunches and suppers, wine was freely used and excesses were not unusual at her social entertainments. These rare sensitives, Margaret and Katie, coming under such influences, could hardly escape the development of the fatal inheritance, the seeds of which received from their father, lay dormant in them, and they became victims of drink. Dr. Willis, while lamenting the defect in their life, says: "Let us never forget that through the instrumentality of the Fox sisters, for the first time since the world began, an exalted spirit, freed from the trammels of flesh through the mysterious process of death and clothed upon with an immortal body, was enabled to hold clear and distinct communication with spirits while in the mortal body, through a systematic, scientific method of telegraphy. Before the work which they did for the world in that humble little home, where first were heard the low tappings of the immortals, not comprehended at first by their young

minds, but experimented with by them until at last over wires of the spirit telegraph thus established flashed the glorious message of immortality. All the faults and frailties of their mortal career fall into insignificance and it should be our delight, as I believe it to be our solemn duty at this anniversary season, to enshrine them in our hearts' pitying, loving tenderness and render homage to the great work they did for us and the world in preparing the way for the feast of spiritual things we now enjoy, even as the angels of heaven, whose innumerable company they have joined have done.

Dr. Willis claims that these three facts were demonstrated by the revelations made through the Fox sisters and remain to this day the basic fact of Spiritualism:

1st. Man is a spirit.

2d. As a spirit, he is immortal.

3d. After the change called death, he can revisit the earth and hold communion with its denizens.

MR. BENJAMIN R. TUCKER, the representative of philosophical anarchism and of a saucy little sheet named Liberty, is not naturally a savage; indeed personally he is very much like the rest of civilized humanity. But he is very tenacious of his ideas and misrepresentation of them makes him wild. Imagine his state of mind when he discovered in his recently published work "Instead of a Book," a typographical error which made him say exactly the opposite of what he meant to say. We quote Mr. Tucker's own words: "On the eighty-fifth page of the volume the reader will find this remarkable statement: 'It is undeniable that the most important freedoms, those without which all other freedoms are of little or no avail—the freedom of banking and the freedom to take possession of unoccupied land—exist now here in the civilized world.' Would it were true! Had it been, there would have been no occasion to publish 'Instead of a Book.' Unfortunately it is false, and this false statement is put into my mouth by a fool of a printer, against whose idiocy I am powerless. By changing the word 'nowhere' into the words 'now here' he has exactly reversed the statement that I made. There is no excuse for the egregious blunder. Plain reprint 'copy' was furnished; therefore no such error as this ought to have appeared, and it did not appear in the page-proof furnished to me. I have spent a thousand dollars in the publication of a book the purpose of which was to prove that the absence of freedom of banking and freedom of the land is the principal cause of existing social evils, and yet the book declares that these freedoms now exist! I presume that a week hence I shall have recovered my equanimity and a portion of my good nature, but at the hour of going to press the most charitable hope within my breast is that John Gutenberg, the accredited inventor of the accursed art of printing, is now writhing in the flames of hell, and that the dolt, his disciple, whose helpless victim I am, may go speedily to join him there." Every writer can sympathize with Mr. Tucker, but not many are so frank in the expression of their momentary feelings on discovering important typographical mistakes in their books or articles. Mr. Tucker is doubtless feeling better now than when he wrote the above which is almost as bad as David's imprecation against his enemy in the 109th Psalm.

THE secret, not only of harmonious, but of the more helpful social relations, is to recognize the better nature, the higher qualities of each individual to the utmost possible degree, and to ignore, so far as may be, those less worthy traits and qualities, says the Boston Budget. Every character has its proportion of the good and the bad; and it is a universal feeling, common to every human being, to feel that they who see our best rather than our worst see most truly. And this consciousness is not a result of egoism, but is simply because it is only the best which, in any permanent sense, is true, and the worst is but transient and temporal. Those teachers and leaders who have been the greatest benefactors to their race are they who have most observed and practiced this.



PSYCHE.

By ANNA OLCOTT COMMELIN.

Word fraught with meaning, need we not to seek,
As time its course shall ceaseless onward roll,
A fairer thought than thine—prophetic Greek—
Which gave the butterfly the name of Soul.
From lethargy of chrysalis and night,
Its airy wings ascend to life and light.

So, when the falling body yields its breath,
And scenes of earth have faded from the view,
Out from the lethargy and night of death,
May the pure spirit burst to glories new,
Leaving its faded chrysalis below,
Soaring above a fairer life to know.

CONCERNING UNSEEN SOURCES OF LIFE.

By W. A. CRAM.

We are surrounded by a world of visible matter we call rocks, trees, animals, men, etc. Permeating and infolding this seen world of things and creatures is the great atmospheric world. Wrapping about, flowing through each and all, is the illimitable ocean of invisible ether.

Now our organisms of life are constituted of souls and elements from all three of these degrees or worlds of being. First, we may say we have a gross framework of visible matter; namely, our bodies of hands, feet, head, etc., that we see and know each other by an outward form. Second, these crude skeletons of us are clothed upon by atmospheric elements and energies visible only in part. Third, by far the greater and most essential part of our organism is formed of elements and energies of life from the great ethereal realm, all invisible to us. Thus we live in and through three degrees of matter and life now, in a little while to die out of the lower, grosser one; namely, what we see and know as our world of to-day, and shall then be new born, to see and live in higher degrees, doubtless much as we do in this of our present, only in richer, more beautiful ways of thought, of love and striving. We need to keep this accepted fact, this idea of science and philosophy clearly in mind: that even now the ethereal part of our organisms, although invisible to the most real and essential as well as practically the greater since it clothes and permeates every organ and cell and molecule of our bodies of visible matter, which we must regard as only temporary, rude frameworks or stagings, that our souls erect for the support and moulding of our ethereal organisms through this our short earth-life; to be dropped off, pulled down in death when our souls have grown and perfected our ethereal bodies enough to be born into the upper world of being, all invisible but adjoining our present.

The tree, the reptile, and man live in the midst of these visible and invisible material, atmospheric and ethereal surroundings. Each is born and grown from them in varying degree and kind. Thus with like surroundings the soul of the tree, reptile, or man draws and assimilates life, elements and energies into a body or organism, each according to its own kind and degree striving to feed and manifest its own growing and developing life. If we consider the human alone we discover the same law and process of growth. No two souls in the human state develop just the same form and degree of body and life. Each draws and assimilates from the same visible and invisible worlds about, elements and energies of life according to his own prevailing desires, hopes and loves, growing, developing them in body and mind. What is this unseen atmosphere and ethereal realm over and about us from which and into which we grow? Not empty, not dead, but eternally full and living. We can discover no void, no permanent death. What appears to us so, is unseen fullness and

life transforming from visible to another degree or condition of being, temporarily invisible to us.

In a former paper we tried to make plain the idea that our bodies and those of all creatures and plants are communities of millions of smaller microscopic creatures or beings, each a soul-centre of conscious developing life. Moreover that all these are born and grow from the unseen atmosphere and ether about us, living a little while as citizens or members of vegetable and animal bodies. These microscopic and cell beings decay and die out of the bodies of this world away into the unseen again, bearing with them as life capital the new increasing desires and loves they have attained and been educated into in the body of animal or plant where they made temporary home in one of their life journeys through our world. No doubt the great majority of them are born into and die out of our earth life many times ere gaining permanent residence in the upper degrees of life. Consider the import of this in our life relations; how the unseen atmosphere and ether is peopled in part by these myriad hosts, of cell-souls, these atomic elements and energies of life, dying ceaselessly from every human, animal and plant-body of our earth, passing into the invisible realms of being, each educated somewhat into the life of desire, love and striving of the whole body where they abode while here, whether of man, beast or plant.

Consider again that this multitudinous and various tidal wave of life thus rising in our earth and passing so soon over its borders into the unseen, turns back again and again to rise into new form and life in our world. Slowly we are discerning how souls ascend through nature's spiral way, one half of whose each ascending coil is in the seen, the next in the unseen, again seen, then unseen. Let us keep clearly in mind that we are ever surrounded by these myriad hosts of souls and lives in the invisible realms that infold us, that we attract and assimilate from thence all the higher elements and energies of our new bodily growth and life here, according to our desires and thoughts, our loves and strivings.

The thief, the outcast and philanthropist, the artist and scholar, are walking the same street of a great city, each a human being hoping, loving and striving for more and better life. All are surrounded by the same atmospheric and ethereal worlds from which they are drawing and assimilating souls, elements and energies for their growth and development. What law of growth reveals itself here? Each according to his or her own kind and degree of hoping, thinking, loving and striving. The thief attracts thieving souls and elements to feed his body and life. The prostitute, outcast souls and elements. The philanthropist, the artist and scholar, call and attract noble, beautiful, loving souls and life from the unseen just as the tree draws tree elements, the reptile, reptile food for body and life. In a broad general way this appears to be the universal law of growth. This is no idle fancy. You cannot put your finger on a single crystal, herb, worm or insect about you in whose body and life this law prevails not. Each is nourished on and from nature's great bosom in its own kind and degree according to its soul, cry and reach. Consider this same law in still finer and closer relations; to-day I am inspired and strong in loving and striving for some beautiful and noble ideal or work. My willing and striving are my soul's cry and reaching out and up for more life. Nature and the over-soul respond, giving me that food I hunger and call for; so much new growth into beauty and noble living.

To-morrow may be some vain purpose, ill-will or low striving possesses me, such for a while are my soul's call and reach into the unseen. From thence flows the food according to my cry and striving. We discern in the sacred story of the temptation of Jesus the same eternal law of life.

Wandering in the wilderness, urged and possessed by vain, selfish thoughts and low ambitions, the souls and powers of like kind came, drawn and crowding in from the unseen world, inspiring and feeding him for low worldly growth. When his soul for a moment looked out and upward in triumphant thoughts and aspirations for truth, beauty and holiness, crying

"behind me lower life," then heaven's upper life flowed in ministering to him. It was no miracle, only according to the same natural law in which the grass grows, the tree blossoms and the insects wings are painted in such marvelous beauty. Cherishing heroic purposes of good, we call to aid for such life fulfillment, spirits and powers throughout the infinite unseen, grown strong and beautiful in that good.

We wonder at the peace and unconquerable strength of the hero and martyr, who for righteousness sake fronts death with a smile of infinite trust and gladness. Could we discern clearly the souls and powers of the invisible upper kingdoms that infold us, that stand soul to soul and hand in hand with all such, we should not marvel, but in joyful reverence recognize the higher invincible powers that heaven holds in store to aid. But what of the vile, the criminal, and outcast, must they go on feeding and growing in the spirit and power of vileness and crime, because under nature's abiding law she feeds according to the call? The harlot and outcast, sitting at the feet of Jesus gave answer, for the soul of the universe spoke through her. Touched and inspired a moment by the divine life of beauty, peace and holiness that flowed from Jesus she sent forth a great hungry cry into the unseen heavens for more and better life. Nature and the over-soul gave answer according to her prayer for the highest heavens are always eager and busy to minister their life to one such. From that moment she grew and became a seer and prophetess to millions of that law and power of redemption that is at the heart of the universe, alike in worm and beast, in man and angel, in saint and sinner, in Judas and Jesus alike.

This is no heaven's helping angel coming once in a lifetime, or on rare occasions. It flows over us, falls about us, in the most common daily life, even as the sunlight, feeding all. The flower loves and strives for grace and beauty, this is its soul's prayer. All nature and the over-soul are under eternal bonds to answer this humble flower's prayer, just as much as to answer the highest angel's or immortal Christ's.

The man or woman, who at any moment desires and strives earnestly for truth and goodness and beauty, sends forth a prayer into the infinite upper kingdoms of being, that all the universe and the soul of the universe is under bonds to answer and fulfill. Slowly we are discerning that no human want or cry for more and better can outrun the limitless store of unseen being, in the truth and beauty, the love and joy of life to be.

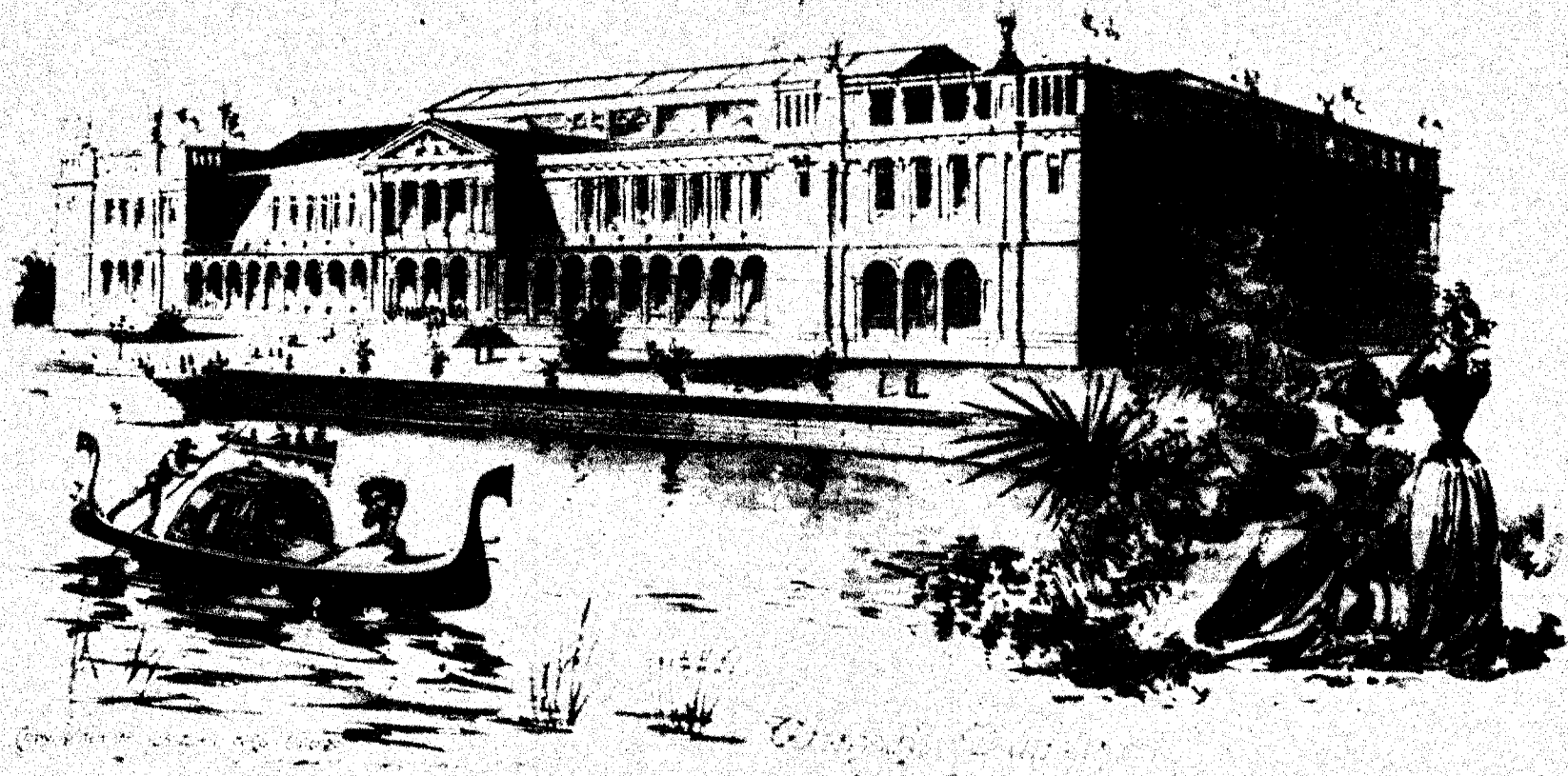
THE EXPERIMENTS AT MILAN.

By L. DIENHARD.

II.

Number 33, Vol. 3, of THE JOURNAL, January 7, 1893, contained a short notice of the proceedings and the importance of the experiments of last October at Milan, concerning which this same number of THE JOURNAL has also a detailed account under the title "Psychic Phenomena," from the Vessillo Spiritista.

Before I continue the consideration of this theme, I would like to preface it with a short observation directed to the contributor of "Scientific Dogmatism" in No. 35. The "thorough-going Spiritualist" M. Lieberknecht, the author of this article, in the observation that "occultism, theosophy and the like are detached segments of a larger circle, half-way houses on the road to spiritual knowledge, where the truth is being side-tracked," appears to sympathize with Professor Wundt's opinion concerning occultism, cited in my article about the Milan experiments in No. 33. But what then really is occultism? The work which, at least according to my convictions and those of many others in Europe, should be studied in order to obtain an answer to this difficult question, is the work of the French physician, Dr. Eucausse. This man, under the pseudonym "Papus 1891," (Georges Carri, Paris,) has published a "Methodical Treatise of Occult Science," which contains among other remarks in the introduction, the following: "Occult science can be conceived as a teaching, which, originally cultivated at the universities of Egypt, has been



View of the Custom House, Boston, Massachusetts, from the Water.

Engraved by J. H. Green.

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transmitted from age to age, but not without important changes. Or, it is rather a method for reaching a science. It is the method of analogy, and so occult science is the science built upon the results of analogy."

I would at least like in all modesty, in answer to that "thorough-going Spiritualist" to say that in those critical inquiries of the explanation of spiritual or, more generally expressed, occult phenomena, one should not only examine what our present century has brought to light, the theories of unconscious cerebration, of psychic power, of Spiritualism, etc., but also that interpretation which the most important thinkers of past centuries of a high spiritual culture have given to these manifestations.

So much for the question in dispute which M. Lieberknecht has raised in consequence of my discussion in No. 33. As for the rest, the discourses and discussions to be expected during the Psychical Science Congress in Chicago will probably also in some degree illuminate the dark sphere which is just being touched upon; indeed No. 2 of the programme runs: "The bearing of psychical science upon human personality, and especially upon the question of a future life."

As I now pass, after these short introductory remarks in regard to the expressions of M. Lieberknecht in No. 35, to my true theme, I must next confess that I did not make wholly correct statements in No. 33 in regard to the signatures which the register of the Milan sitting bears, as the Professors Lombroso and Richey, who both found time to join in only a few sittings, did not belong to the undersigned. (Compare No. 33, page 519.)

When it became known that these gentlemen really had not affixed their signatures, this news was naturally worked up by many German newspapers in their own way. They represented this fact in such a way as to make the reader believe that Spiritualism had really received the death blow in Milan through Professor Richey's successful exposure of Eusapia Palladino. The clever and energetic contradiction of these assertions by one of the participants in the Milan experiments, Dr. Carl du Prel in Munich, is contained in No. 1, 1893, of *Psychische Studien*, published by Aksakow.

While I leave it to another German correspondent of THE JOURNAL to inform the readers of the same of that amusing episode of the newspaper war which the Milan sittings called forth in German realms, I will describe to the same the position which the so-called Parisian physio-psychologist, Professor Richey, who could attend only five sittings in Milan, takes at present in regard to the same, according to No. 1 (January-February, 1893,) of the *Annales des Sciences Psychiques*.

"On the whole," writes Professor Richey on November 25, 1892, from Paris to Dr. du Prel in Munich, "I believe that all the phenomena which we have seen in Milan are genuine; but I am not certain of it to the degree that one must be in order to take a stand for such extraordinary matters. I will do everything to pursue investigations of this kind, which without doubt belong to the most interesting things which one can study upon this earth." These sentences form the leading motive of Richey's communications in the *Annales des Sciences Psychiques* which I do not intend to submit to a criticism in the following, but only to report. When I consider that we have not to-day in Germany a single official scholar who would have encouraged the imitation of Lombroso's and Richey's example, when I notice how these gentlemen, equally apprehensive concerning their scientific names and their official positions, study the reports of the experiments in Milan, which have been sent to them somewhat in the way in which a sixteen-year-old girl quite secretly in her chamber devours a novel of Zola, and speaks about it to no one, or at least only to a very intimate bosom friend, so I cannot but give my full admiration to the scientific courage of a Richey, as displayed in the following discussions:

"Those physical phenomena observed at Milan," writes Richey, "I do not hesitate to pronounce

absurd, the most absurd that can be dreamt of. And this absurdity is so great that this paragon of childishness affords really the best proof of the reality of these phenomena." (Very true! and this very absurdity of the physical manifestations forces upon us extreme caution and the renunciation of an old favorite theory in the explanation of the same!)

Richey then describes the size of the room, mode of lighting, the table used in the sittings and its elevation from the floor to a distance of eight to twelve centimetres, in single cases even of twenty to twenty-five centimetres. The modes of explanation now forcing themselves upon him he investigates, one by one. The possibility (a) that the table was raised by the hands of the medium and by an effective apparatus in her hands, he rejects as improbable; also the possibility (b) that the table was raised by the knees of the medium. The possibility (c) finally, that the table had been lifted by the feet of Eusapia, however improbable it may be, he thinks must be left unanswered although he admits immediately afterwards that he himself inclines to the belief that it was not Eusapia's feet which lifted the table. "I believe it," says Richey, "but I am not sure of it, and in order to be sure of so strange and absurd a matter, one needs a twenty-fold assurance." In these manifestations of levitation Richey might have observed an interesting fact well known to Spiritualists—that is, that the results were more indifferent in the same measure as the conditions of precision increased. So for instance the rising of the table ceased if, besides the hands, feet and knees of the medium, the tablelegs were also watched (for the "thorough-going Spiritualist," probably a hard nut to crack!)

Yet I will not weary the reader with a repetition of the phenomena made known to him in the article "Psychic Phenomena" in No. 33, as these were accustomed to take place in the presence of Eusapia Palladino; reduction of the weight of the medium when placed upon scales; swinging of a pair of scales which had been placed at a distance of twenty-five centimetres from the medium; moreover, in the dark touches of a warm hand. In regard to this last phenomenon, confirmed by him with all keenness and scientific accuracy, Richey makes the following noteworthy remarks:

(1.) "A touch of a hand was never felt as soon as both of the hands of Eusapia were visible. For this it was always necessary that there should be complete darkness and that both her hands should be hidden under the table." (Here, therefore, appears for the exact observer the troublesome condition of complete darkness, without which even this freeing of the astral body of the medium, as the reporter would like to be permitted to explain this phenomenon, could not be accomplished.)

(2.) "We had proposed to Eusapia to tie each of her wrists with a loose band to the wrist of her neighbor. Eusapia said in a trance that with these double fetters the experiment became impossible."

(3.) "Eusapia also declined to attempt the production of this phenomenon in a simple band with which she was to be bound by the hands to only one person as well as in a common band in which all present mutually extended their hands. When this was once attempted, no touch of a hand followed."

(4.) "One of the hands of Eusapia, instead of being firmly held, rested lightly upon the back of the hand of her neighbor and changed continually; first it is the right hand, then the left which rests upon it." (Under these circumstances the distinction between the right and left hand is rendered exceedingly difficult and during this time the phenomenon in question takes place.)

Richey here makes prominent the fact that, in contrast to acts of jugglery which are always accustomed to be performed when the spectators least expect them, these phenomena take place when the visible and audible exertions of the medium (sighing) have attracted the full attention of those present to her.

There followed, further, movements of objects in the room. The experimentum crucis long sought by Richey, happened by twilight at the fourth sitting. Out of a small alcove next to the room of the sit-

tings, a chair moved in slowly and solemnly up to the medium. "We stand here," writes Richey, "before an absolutely unexplainable phenomenon, which one should call forth repeatedly and unconditionally if possible, since it in its very nature removes all doubt."

Let us see now what conclusions Richey draws from his Milan experiences. "This is," he writes, "a radical subversion of all human thought, of all human experience. This is a new world which here lies open before us. One cannot therefore be cautious, enough in the confirmation of these strange, astonishing phenomena. . . . Even if a celebrated scholar should come to me and tell me of these facts, still his confirmation would not be sufficient for me and he would have to state to me first the methods which he had employed in his experiments. . . . However foolish and absurd the experiments made through Eusapia are in themselves, still it appears very difficult to me to ascribe these phenomena obtained by her to deception, whether produced consciously or unconsciously, or to a series of deceptions. Nevertheless, one must say that the formally uncontrovertible proof that fraud does not exist on the part of Eusapia, and delusion on our part—this formal proof is yet wanting. One must therefore seek anew for an uncontrovertible proof."

So much for Richey. I add that Professor Richey, now openly interested in this subject, is occupied at present with the plan—according to Parisian newspapers—of bringing Eusapia to Paris. It is to be hoped that, in the interest of the investigation of mediumship, this will not be brought about. For if the Neapolitan, Eusapia, should come to Paris, into a wholly strange environment and into wholly different climatic influences, it is not impossible, nay, it is probable that her mediumistic power would diminish. Then Professor Richey would experience still less. Besides it is to be hoped that this as exact as keen investigator will have the opportunity to experience other phenomena with other mediums which will strengthen him still more in his awakened conviction "that here a new world discloses itself." The hope might further be expressed that for the purpose of the experimental study of mediumship, Professor Richey would place himself in communication with the aforementioned Dr. Eucasse (Papus), who, as the first earnest of the great groupe independant d'Etudes esoteriques in Paris dared to investigate concerning mediums in great number and of very different accomplishments.

MUNICH, BAVARIA.

A CRITICAL HISTORY OF HYPNOTISM, IMPROPERLY CALLED ANIMAL MAGNETISM.

BY ARTHUR HOWTON.

VIII.

In another experiment M. D'Esion was requested to bring the most susceptible subject among his poorer patients to see Benjamin Franklin at Passy, then when she was bandaged Franklin said to Deslon (Deslon had left the room quietly, while she was bandaged) proceed now to magnetize her. In three minutes she began a nervous shivering (*Frisson nerveaux*) and in five minutes was in a state of crisis, without anyone doing anything to her. The conclusion of their report will show what these experiments made the commissioners think of mesmerism or magnetism as it was then called.

The commissioners have ascertained that the animal magnetic fluid is not perceptible to any of the senses; that it has no action, either on themselves or on the patients subjected to it. They are convinced that pressure and contact effect changes which are rarely favorable to the animal system, and which injuriously affect the imagination. Finally they have demonstrated by decisive experiments that imagination apart from magnetism produces convulsions and that magnetism without imagination produces nothing. They have come to the unanimous conclusion, with respect to the existence and utility of magnetism, that there is nothing to prove the existence of the animal magnetic fluid, that this fluid, since it is now

existent, has no beneficial effect; that the violent effects observed in patients under public treatment are due to contact, to the excitement of the imagination and to the mechanical imitation which involuntarily impels us to repeat that which strikes our senses. At the same time they are compelled to add, since it is an important observation, that the contact and repeated excitement of the imagination which produce the crises may become hurtful; that the spectacle of these crises is likewise dangerous, on account of the imitating faculty which is a law of nature; and consequently that all treatment in public, in which magnetism is employed, must in the end be productive of evil results.

[Signed]

B. FRANKLIN,
MAJARELT,
SALLIN BAILLY,
LE ROY,
D'ARGET,
DE BORY,
GUILLOTIN LAVOISIER.

PARIS, August 11, 1784.

So you see that, as before remarked, the commissioners put down all the effects produced as so many hysterical stigmata or merely imagination. Deslon's own experiments before the commissioners were very near convincing himself in the vice and that they did partly do so we see in Deslon's saying which is logical enough: "If the medicine of the imagination is most efficient, why should we not make use of it." But we know now, in the light of modern discoveries and investigations that it is no more imagination than is drunkenness or hysteria in all its protean forms.

At the same time as they published the report of which the foregoing is the conclusion they drew up a report with the sanction of M. Breteuil, the king's minister, destined for the private ear of the king. This was more especially for the benefit of morality—strange enough considering the time in which it was written—I think this will interest us now-a-days sufficiently to reproduce this report in extenso.

Bailly's secret report for Louis XVI.:

"The commissioners entrusted by the king with the examination of animal magnetism have drawn up a report to be presented to his majesty which ought perhaps to be published. It seemed prudent to suppress an observation, not adapted for general publication, but they did not conceal it from the king's minister. This minister has charged them to draw up a note designed only for the eyes of the king.

This important observation concerns morality. The commissioners have ascertained that the chief causes of the effects ascribed to animal magnetism are contact, imagination and imitation. They have observed that the crisis occurs more frequently in women than in men. The first cause of this consists in the different organizations of the two sexes. Women have as a rule more mobile nerves; their imagination is more lively and more easily excited; it is readily impressed and aroused. This great mobility of the nerves, since it gives a more exquisite delicacy to the senses, render them more susceptible to the impressions of touch. In touching any given part, it may be said that they are touched all over the body and the mobility of their nerves also inclines them more readily to imitation. It has been observed that women are like musical strings stretched in perfect unison; when one is moved, all the others are instantly affected. Thus the commissioners have repeatedly observed that when the crisis occurs in one woman, it occurs almost at once in others also....

The magnetic treatment must necessarily be dangerous to morality. While proposing to cure diseases which require prolonged treatment, pleasing and precious emotions are excited, emotions to which we look back with regret and seek to revive, since they possess a natural charm for us and contribute to our physical happiness.

But morally they must be condemned and they are the more dangerous as it becomes more easy for them to become habitual. A condition into which a woman enters in public and with other women who apparently have the same experience, does not seem to

offer any danger; she continues in it, she returns to it and discovers her peril when it is too late. Strong women flee from this danger when they find themselves exposed to it; the morals and health of the weak may be impaired.

Of this danger M. Deslon is aware. On the 9th of last May, at a meeting held at M. Deslon's own house, the lieutenant of police asked him several questions on this point in the presence of the commissioners. M. Lenoir said to him, "In my capacity as lieutenant-general of police, I wish to know whether, when a woman is magnetized it would not be easy to outrage her?" M. Deslon replied in the affirmative and it is only just to this physician to state that he always maintained that he and his colleagues, pledged by their position, to act with probity, were alone entitled and privileged to practice magnetism. It must be added that although his house contains a private room originally intended for these crises, he does not allow it to be used. The danger exists, however, notwithstanding this observance of decency, since the physician can, if he will, take advantage of his patient. Such occasions may occur daily and at any moment; he is sometimes exposed to the danger for two or three hours at a time and no one can rely on being always master of his will. Even if we ascribe to him superhuman virtue, since he is exposed to emotions which awaken such desires, the imperious law of nature will affect his patient and he is responsible not merely for his own wrong doing, but for that he may have excited in another.

126 31st Street, Chicago.

OLD AND NEW RELIGIOUS SYMBOLS.

BY WALTER HOWELL.

At this season of the year when all Christendom celebrates the passion of their Lord it is natural to inquire, what are the real facts which underlie this well-nigh universal intuition of a gulf which needs to be bridged? To whom do we need to be reconciled? How shall the reconciliation be effected? The problem is an old one, the facts which give rise to it are unchanged, while the interpretation we offer must change with our advancement in thought.

This hiatus is not to be looked for in the physical world, for there are no gulfs there; only as our ignorance make them appear to exist. Is it then between the material and spiritual worlds that we find a chasm? No. The Spiritualist has seen that supposed gulf spanned by angelic communion. Does there exist a gulf between the finite and the infinite? There lie within us infinite possibilities—depths as yet unsounded, reaching into the infinite; and there must be an element of the human even in the divine. So far then we find no gulfs to bridge. If we look into the moral world we may find that which gave rise to the idea of an atonement.

The influence of gifts to appease anger or awaken a disposition to bestow favors in the chieftain of a clan, no doubt suggested to the childlike man the thought of sacrificing to his tutelary deity. If the savage sins against his tribe, or desires some favor at the hands of his gods, the same princely offering which would please a living king would pacify the anger or win the good will of a dead monarch. It is not here affirmed that these savage beginnings were the causes of our modern idea of atonement, but the occasion through which the rude elements of the scheme of the atonement come to the foreground of consciousness.

When after many ages man worshiped in a larger temple—the temple of the universe—and adored the sun as his light and life-giver, then man's god suffered annual crucifixion. In fact, there are two crucifixions each year; the vernal and autumnal equinoctial line is crossed; and at these seasons the ancients offered sacrifices. In the spring time, their offering was one of gratitude and thanksgiving. Their autumnal sacrifice was intended to placate those geni of the winter solstice who were regarded as inimical to the well being of man. We can trace these aspects of sacrifice in ultra orthodox doctrine. It would be extremely interesting to follow the evolution of the thought of atonement as it unfolded in the mind of

men under various conditions, but the merest suggestion must suffice us at present. The esoteric principle underlying all forms of sacrifice conform to the same instinctive idea.

The cultured mind of our day is familiar with the wonderful similarity of symbols found in all religious faiths. We are not shocked now on finding the crucifix, Madonna and her child, among Egyptian remains which have been buried for four or five thousand years. Much of our theology can be traced to Egypt. The most essential element of our Christian religion comes from Judaism.

We may have outgrown the theology of Jesus, and still be his ethical followers. We cannot but admire the aim of Jesus; while we may question the means he adopted to secure that end, the utter self-forgetfulness of the man we must forever appreciate, it is not difficult to discern the limitations of his intellect; but the tender sympathies and surpassing love of his nature are not readily sounded by our plummet-line. His hope for Israel's deliverance may appear Utopian, but his sublime faith and childlike trust are most inspiring. It was not until he felt his very life-blood departing from him, and knew that the end had come that he uttered that heart-rendering cry, "My God, my God, why hast thou forsaken me?"

Whatever view of the atonement we entertain, there is one point at least, upon which we may all agree; and that is, that the death of Jesus marks an advance in ethical culture. To the Greek and Roman, a suffering god was an anomaly, but with the Christian, it was the crowning glory of his faith. Henceforth the sufferer rejoices in tribulation.

Not without a meaning is the celebration of the Pagan spring festival, the Jewish passover, and the commemoration of the crucifixion of Jesus at the same time of the year. No wonder that Jesus was called the paschal lamb; the heavens and Israel's great feast suggests the title.

But the thought is to be further elaborated, and when the theology of the church is involved deeper in metaphysical speculation it is to assume a very different aspect. Without the notion of a fall of man, or the doctrine of a tri-personal deity, there could not have been such a conception of the atonement as that entertained by those who teach the dogma of vicarious punishment. In this enlightened age it is not necessary to combat so obvious an error.

There are a few points of supposed correspondence between the Jewish offerings and the theological atonement which are worthy a passing word. In the old dispensation, the sin offering was a bullock. Jesus is called by John "The lamb of God." The blood of the bullock was poured upon the head of the goat, and, be it remembered, the goat was not killed. Therefore, if Jesus be thought of as the lamb, under that symbol, he is not the sin offering. If we think of him as the scape-goat, let us not forget that Jesus died, while the goat strayed in the wilderness. I am aware that to interpret these symbols in a concrete form, divests them of their spiritual meaning, but I wish to indicate the absurdity of crude orthodoxy.

Now a word or two about the blood. The mystical significance of this phrase is recognized by those who think more than superficially upon the subject of the atonement. Blood symbolizes the life. There are two seemingly opposite principles operative in us; the egoistic and altruistic. The blood which must be shed "for the remission of sin," is the life-blood of the egoistic man. While "the blood which is applied; and which cleanseth from all sin," is the life essence of altruism.

Christianity aided in the moral at-one-ment of the race, in so far as it awakened in us the spirit of self-sacrifice and compassion for suffering humanity. Physical evolution is marked by the destruction of the weak and unfortunate; while moral progress is registered high in proportion as we protect the weak, mitigate the sufferings of the afflicted, and save the unfortunate from the full weight of their calamity, as far as possible. The genius of Christianity is the spirit of compassion. Is there another religion in the world in which the gentler qualities are so emphasized as in the Christian? Buddhism it is true, exalts com-

passion, but it emphasizes law; Christianity has glorified love, and often ignored law in its devotion to love. So thoroughly have the qualities of the meek and lowly Jesus been worshiped, that none who were not supposed to possess them were canonized by the mother church. Not until the revival of Greek letters, and with this, a new enthusiasm for the heroic spirit did any Christian depart from the worship of the ideal man as approved to this day in the Romish Church. Protestantism is essentially heroic.

Jesus effects an atonement, not by pleading our cause as an attorney-at-law with God, but by pleading the cause of humanity with us. Does he inspire us to unselfish devotion to our fellows? Does he prompt to greater purity of life? Does he awaken within us deeper piety? If so he is the means of bringing us into closer oneness with these ideal qualities. The essential thought which underlies all atonement is, that we possess a brute inheritance, which must be brought into subordination to our rational and moral nature. Paul expressed this conflict between those unities of conscience which prompt to a higher life, and those inherited animal desires which war against the nobler dictates of our nature, when he says, "the good that I would do, I do not, and the evil that I would not, that I do." To bring the animal into subordination to the human in us, to adjust the individual self to the social self, to bring into more harmonious relations the "is" with the "ought," and make our real conform more nearly to the ideal is the atonement we so much need to-day. In this work of redemption we may all take part.

Between self and society, the animal and the human in us, the extremely poor and the enormously rich, there is too wide a gulf. Let us bridge these gulfs with human sympathy, and the most practical atonement will be accomplished.

As the atonement by blood fades from view, the need of reconciliation to God, after the old fashion, passes from our thought, and the true at-one-ment dawns upon us, we shall behold a more perfect ideal and discover a more satisfactory way of solving the old problem. Whilst rejoicing in the vision of the new redeemer, let us remember with gratitude, that the old ideals played an important part in the progress of the past, and to them and the part they played is due our heart's deepest sympathy and thanks.

Though Calvary be shrouded in mist, though Gethsemane be veiled in darkness, or the fiery scriptures of the sky be obscured, the facts which these were made to symbolize remain with us still. We clothe our thought in more modern garb, we replace the old symbols by new; but we do not thereby diminish the importance of the essential moral principles for which these emblems stand. As an allegory, the story of the atonement as told in the gospels is beautiful, but the work which that allegory portrays as finished, is only really commenced. Are we willing to suffer for the sins of the world? Are we willing to live and labor for the deliverance of mankind from its brute inheritance? If so, then we may take our place among the saviors of the race.

LIFE AND DEATH.

By A. H. COLTON.

Two mysteries, regarding which we know but little, yet they include all the joys and sorrows, pleasures and pains of which we are conscious. Of life, we have at least the knowledge of our being. "I think, therefore I exist;" but what of death? Do we think and therefore exist after that great change, or is the thread cut, and the circuit broken by death?

We are accustomed to look at life as embodying the greatest pleasures, while death is often called "the king of terrors;" this is not as it should be, for both are natural, and it is only by means of life that we come to any knowledge of death, with the scientific proof that the mind acts independently of the body, and often at a distance from it, that its actions are unaffected by bodily conditions and its functions separate from any organ of the body. Although its usual vehicle is the brain, we may safely conclude that it remains unaffected by the dissolution of the earthly elements forming the body.

In all the lower organized forms of life, be they plant or animal, we see nature has supplied every want. Not so with man. Man may be described as the unsatisfied animal. He is always craving something beyond him. He is always looking out into the future endeavoring to grasp something beyond his reach. It is an inherent instinct, and we cannot conceive that it was implanted without a purpose, nor that nature has created a want which she is unable to fill. The very fact of the want existing implies its fulfillment. If it is not to be in this life it must be in a future life. It is true man has abnormal wants, but they are self-created, and may be traced accordingly to the peculiar conditions under which we exist. They are in most cases the result of endeavoring to supply a spiritual craving with earthly matters. Witness the miser, always hoarding, yet never can he accumulate sufficient to satisfy his desires.

The votaries of fashion find only a transient pleasure in following her dictates. The indications are of disease; the healthy appetite is satisfied with appropriate food while the abnormal appetite but increases the more as the greater amount is supplied. If we could but see the visions of brightness which surround us we would quickly turn from the unsatisfying worldly things to those spiritual. Yet we are not alone to blame for this condition of affairs, as for ages men have delegated their soul's welfare to the care of others and it is only of recent years that we have entered the upward path. The people no longer unquestioningly obey the mandates of the clergy, but have begun to think for themselves.

"Truth is mighty and must prevail" the priest to the contrary notwithstanding, and the greater their opposition, the mightier will be their fall. The little leaven introduced less than half a century ago by the little spirit rap has been working until it has nearly leavened the whole lump. Thanks to the knowledge which that event brought we can now enjoy this life with the full understanding that death is but the portal to a brighter life beyond, and we can look upon death as a friend.

A friend indeed is death, whose soft and gentle hand lulls us to sleep, and on the morrow we will waken to the realization that this earth life was but a dream, a dim shadow of that life upon which we will then enter. Let us hope that the memory of that dream will be a pleasant one as we look back upon the good deeds done and kind words spoken. The only true happiness consists in making others happy; therefore let us begin here that work upon which we would wish to enter on that bright eternal morning, the morning after death. Uplift those clouded by the darkness of ignorance and superstition. Preach and live the gospel of eternal life, that death is not the end, but the beginning of a higher and better life beyond the grave.

A TRIAD OF MYSTICAL SONNETS.

By ST. GEORGE BEST.

THE ASTRAL LIGHT.

They say that every deed that we have done,
And every word and thought, or foul or fair,
Are stamped imperishably on the air,
Just as the sinner's face is thrown upon
The darkened plate by the all-pervading sun.
Likewise 'tis said nor time nor change can e'er
These pictured records of our lives impair,
Though centuries may roll when we are gone.
Stupendous thought! that what we are should be
Forever blazoned in the astral light,
Where he who knows unfailingly may see
Whatever each has wrought of wrong or right.
If this be truth, resolve, O soul, to-night,
To purge thyself of all iniquity!

THE MAN OF GRIEF.

Thou Man of Grief, who in the ages gone,
As hoary and revered tradition saith,
Didst share the malefactor's shameful death,
Unmurmuring, pallid, smitten, meek-faced, wan,
And vestureless, as facile hands have drawn,
Save for the thorny crown that cumbereth
Thy gory-sweating brows! who gav'st thy breath
To teach our souls from slavishness and pawn!

Thee, self-sacrificant, I magnify!
Who overcamest hate with love I laud,
Unto the outmost pale of earth abroad,
Where'er the day-star shoots his fulgent eye,
Not as the churchman feigneth thee—a God—
But one that teacheth us to live—and die!

PSYCHOPANNYCHISM.

Doth it not smack of heresy to say,
As ancient doctrine-mongers have upheld,
That every soul sleeps charmed, enthralled and spelled,
In skies remote until the Judgment Day,
When, as the final trump astounds, all they
That slumber in the fastnesses of Eld,
Shall rend their chains, and with new vigor swelled,
Come forth trans-humanized, to live away?
I stamp them heretic who own this view
Perverse; else were the sprites mundivagant,
That unconfined err from zone to zone,
Mere eidolons of fantasy alone;
Whereas, most Holy Writ avers they haunt
All lands subastral and the empyreal blue.

REV. CHARLES F. DOLE in the April number of the North American Review, in an article entitled "After Death What?" The question is often asked: "What will become of the higher animals, since they, too, have mind and moral affections?" The more startling question is asked: "What will become of beastly savages?" or, "Where do all the children go who die in infancy?" It cannot be thought that all these have acquired citizenship in the universe. There has scarcely been developed in them a personality, or anything by which they would know themselves after their earthly environment was taken away. What clue of any sort do they carry wherewith to maintain their identity? Or what is there in them worth saving, more than so much mind-stuff or soul-stuff? We may believe that nothing precious will be lost; we may hope, too, if any being, a dog or a horse, possesses the infinite qualities which make true personality and confer the citizenship of the universe, that somewhere this germ of higher life will have development. But surely the less development here, the more slender must be any bond of identity to connect another life with this. It is often asked: "Shall we know our friends?" This would seem to depend on what the basis of friendship had been. The lower kind of love involved in selfishness, the friendship that arises out of accidental juxtaposition, can hardly be conceived to hold after the circumstances that made it have disappeared. But there is a kind of love that grows out of the higher nature, another name of which is unselfishness. This love, we think, will know its own "on any sea or shore." All noble souls, who have true love, will instinctively know each other. Socrates' dream will come true, that he would recognize the sages to whose order he belonged. In other words, the only ties that can endure death must be real ones. Artificial ties may be expected to snap.

THE April Review of Reviews gives an account of a Quaker-Spiritualist Revival in Russia from which we extract: The brethren sing the same hymns as the old Stundists, who use many of Moody and Sankey's; in addition to which they possess about a dozen new hymns of their own composition. "The Work of God," as they term their religious service, consists, as we saw, in contortions of the facial and other muscles, etc. The gift of tongues is, M. Skvorts off assures us, a most extraordinary phenomenon. It manifests itself in the articulation of meaningless syllables, sounds and words, some of them being successful imitations of the cries of birds and beasts. And during all these exercises they frequently thump and beat themselves most mercilessly without feeling the least sensation of pain. The result of all this is the splitting of their consciousness into two unconnected halves—double personality. In the one state they dream dreams and see visions, of which in the other they have no knowledge; they reply fluently to questions which under ordinary circumstances they are incapable of comprehending. Another curious phenomenon is the abnormal development of their sense of smell, which detects odors and perfumes for which they have no name in the vocabulary of everyday life.



THE THREE MARTYRS, LEAH, KATHARINE AND MARGARET FOX.

BY HELEN M. WALTON.

Three loyal women they,
Alone of all the world,
Stood out in mortal clay
And freedom's flag unfurled.

This trio-sister band,
By the wide world renowned,
For God and truth shall stand
Aloft by angels crowned.

No misty garments there,
Shall wrap their souls atone
But ever bright and fair
Their memory stands alone.

Now all have sailed away,
Entered the higher court,
Reached God's eternal day
And found its blissful port.

Earth's judgments there have been
reversed,
They God's appeal have found,
And just here so oft reversed
Has fallen to the ground.

The work these martyred ones
began,
Rooted so deep and strong,
That naught can move it from its
plan
To time its years belong.

SPIRITUALISM IS GOOD.

TO THE EDITOR: In your issue of April 1st, T. Darley Allen asks the opinion of the readers of THE JOURNAL on the "Satanic Agency theory." Undoubtedly Allen is honest in his belief that there is a personal devil because both the Roman Catholic and Protestant churches have taught that there is, and it is very difficult for a person after being brought up under those influences not to believe it, for whatever is strongly impressed on the mind of the child clings to him in after years. I was converted in the Methodist church when quite young and I have had great trouble in shaking off a belief in a personal devil. But after a careful examination of the scriptures I was fully convinced that Jesus of Nazareth did not believe in or teach that there was a personal devil. He taught that there was one spirit who was the father of all and the creator of all things. The devil and error are synonymous terms; those people who live in error were the children of the devil, and were to be cast into a lake of fire and brimstone, which signifies purifications, or in other words that the transgression of either natural or spiritual laws will bring its own punishment, which will eventually work out the salvation of the individual either on the mortal or spiritual side of life. But supposing there should be a conflict between Spiritualism and the scriptures (which I claim that I can prove there is not) would any reasonable man who is not bound hand and foot by superstition and bigotry cast aside the knowledge gained by his own personal senses to accept a belief in dogmas and doctrines taught by unknown authors thousands of years ago and specially as those writings are so contradictory in themselves and give stories which are just as unreasonable as those recorded in the "Arabian Nights" or "Gulliver's Travels." Although there is much that is worthless in the Bible there is also a great deal of spiritual truth and if Christians would analyze it and only accept and realize in life that which is good, the world would soon become a paradise; we would have Christ's kingdom established on earth, selfishness would be destroyed, and men would live to elevate and bless rather than to injure one another.

I have carefully examined Spiritualism for a number of years and I find in it nothing but what is pure and elevating.

If my father and mother were good pure Christian people in this material life why should I think that they have changed to devils since they passed to Spirit-life and especially when they give me the same good advice and show the same loving nature as they did when on the material plane.

I would consider myself foolish if I rejected such testimony and believed in an old book composed by a number of unknown authors and written at unknown

periods of time and translated and revised by scores of persons who made certain passages read to suit their own narrow minds.

But for all that I do not cast it aside, for there are many beautiful truths in it. Jesus of Nazareth, our elder brother, has set us a beautiful example; he told us to love our enemies, to do good to those who spitefully use us; he taught us that no person really owned any private property but all the wealth of the world belonged to our Father who simply made us stewards of it and that he intended that it should be used to bless all his children, and that those people who proved to be selfish and unjust stewards would some day be called to give an account of their stewardship.

Jesus also materialized a solid body so as to prove his identity to his disciples just the same as my friends materialized forever for me.

The orthodox and Catholic churches have rejected the pure principles taught by Jesus of Nazareth; they have set aside the laws of God and in their place they have adopted the doctrines of men.

R. E. INSTATOR.

CHICAGO, ILL.

THE YOUNG MAN AND THE CHURCH.

TO THE EDITOR: Why don't the young men attend church? The question is asked on every hand. Why is it that of a Sunday morning you walk down the church aisle and find, along with the dozens of empty seats, that the majority of the congregation is made up of the very old and the young ladies and juveniles? Where are the young men?

This is where most of them are—at home. In shirt sleeves, down in the library, reveling in the fragrance of a cigar, with their athletic frames smuggled up in a rocking chair and slippers on their feet on the center table, they are poring over the Sunday newspaper while the family have gone to church. Many more are at the clubs dividing their time between billiards, smoking and story telling. Others are out for a quiet spin with bicycle or horse, on the boulevards.

Why do they keep out of the church? Because they do not believe most of the things said in the pulpit. Because so many ministers seem to think they can drive young men to the sanctuary by elaborating upon damnation by an angry God. Because preachers imagine that fear will make love and awe. Because the sermon is often read and with much the half-hearted, disinterestedness that characterizes the school boy stumbling through his Friday afternoon composition. Because the dry lore gleaned from ancient tones, often copied upon the paper verbatim, has no more effect upon the warm hearted, spirited young men than a chapter on the old Peruvians. Because the pulpit has not learned that it must join the periodical and the newspaper upon their own ground, that is, attractiveness. The newspaper is entertaining for it meets the people over half way. It seeks to gratify in the main their natural likings. It is satisfied if it can have its own way in a few radical utterances.

Do you doubt the correctness of this? Go to one of your city churches whose pastor is given to lectures in touch with this latter day, mile-a-minute life. See how the young men throng to hear. Chicago at her Sunday evening theatres has crowded houses, but too many of her preachers talk to empty seats.

The modern gait is fast proving this: The human being can be whipped into rebellion or hypocrisy but he cannot be whipped into Christianity.

JOHN L. WRIGHT.

CHICAGO.

ONE TRAVELER RETURNS.

TO THE EDITOR: In the summer of 1891 I joined a party of five persons for a fishing excursion in Onset Bay; the wind was light, several of the party were lounging in the stern of the boat enjoying that dolce far niente to which the soft air seemed to invite the indolently inclined. Among the group was a lady, one of those strange, mystic natures, called clairvoyant; suddenly she seemed to stare into space with a strange set look about her eyes. "I see a spirit," she cried. "It is standing on the stern of the boat; it is a man; he seems to be connected with the theatrical profession. I should say he was an actor; he waves a handkerchief and beckons to that yacht," pointing to a black vessel just visible on the distant horizon. She then gave a description of the form, its dress, its peculiarities, and during a space of five min-

utes she continued to speak and describe the motion of the spirit form. Thus far the prologue little did we think that the denouement was so near; in the meantime the distant vessel had drawn nearer and nearer until we could distinguish its name. It was the *Thespis* in the calm sea. We approached each other until we were near enough to carry on ordinary conversation. "This is the yacht *Thespis*," came over the still water. "We are a party of actors." "Have you lost any of your party since sailing," we asked. "Unfortunately, yes," was the reply. Col. —, was drowned last Wednesday at Hotel Pemberton; this is his yacht. He fell between the wharf and vessel and we could not save him, the vessels drifted apart." Upon reaching Boston I took pains to verify the statements received from the yacht *Thespis*. Col. —, manager of the — Theatre had lost his life under the circumstances related above. Did he beckon his friends that summer day from the stern of our boat? I do not hesitate to say, "Yes."

This is an actual fact as related and members of the party are living witnesses to its truth.

R. A. FULLER.

CHARLES RICHTER ON THE MILAN EXPERIMENTS.

III.

However important this experiment, it seems to me less decisive still than the following, the best, in my opinion, of all those which I saw, and which ought to be given in detail for the conditions of it were rigorously maintained. This experiment which is almost the experimentum crucis which I was on the search of for so long a time, took place in the fourth séance, that of Monday, the 17th October, near half-past eleven in the evening, in presence of M. Schiaparelli, M. Gerosa, M. Finzi, M. Brofferio and myself.

There was a half-light. M. Finzi was holding the left hand of Eusapia, which he was fully aware of because he had passed a copper wire around three fingers of this hand of Eusapia. As for me I was holding the right hand, and I was holding it firmly by the palm and the wrist in such a way as to be absolutely sure that this hand did not escape me. The light which feebly lighted up Eusapia, much better lighted up M. Schiaparelli, M. Brofferio and M. Gerosa, who were around the table. In reality, by the disposition of a triangular lamp, with three triangular faces, the light could be easily modified. Towards Eusapia, the light was weak; however I saw her quite well. I also quite well distinguished the opening in the curtain between which she was placed. This was a thick, heavy, stiff curtain maintained like a veil in the room. The small alcove which it separated from the principal room was very narrow, with a door to the rear, fastened with a padlock and sealed with wax. I had before that, from half-past nine to ten remained seated in this little alcove, taking account of some objects, among others of a pretty heavy chair, placed concealed behind the curtain, about half a yard from Eusapia. M. Finzi was holding the two feet of Eusapia on his knees. The hands of Eusapia were under the table.

Then Eusapia, in a state of trance, begins to groan and contract. We redoubled our attentions, and we saw, on the side of M. Finzi, the curtain swelling out make a very visible leap (the light was enough for me to have been able to distinguish the embroidered edge of the curtain, swelled out and extended) and an object comes advancing not very rapidly, but with a certain slowness, as if it were gliding and making way without effort, in such a way that it came and placed itself on the table. It was the chair which was behind the curtain which thus came and placed itself on the table reposing over the union of the left arm of Eusapia with the right hand of M. Finzi. A remarkable fact, this chair was placed in such a way that it seems to have had a purpose in affording a shade to the hands of Eusapia. How explain this phenomenon? It is absurd to suppose that another person had come into the room. The room was small, completely closed; we were at the house of M. Finzi, we were making no noise, we could instantly produce a light, there was even a light sufficient to inspect the general condition of the room, etc. Then it can only be that Eusapia drew the chair. Surely it was not with her right hand, since I was firmly holding it; it was not with her feet, which were on the knees of M. Finzi without any shoes on them. It was then only with the right hand. But was this possible? Evidently not; since the chair thus

drawn had come to repose over the union of the arm of M. Finzi and the right arm of Eusapia.

But even supposing a muscular force extraordinary, improbable (less improbable however than the movement of an object without contact) this would not suffice still; her hand recognizable by the copper wire, had not left the hand of M. Finzi. The hypothesis of a thread drawing the chair is also quite absurd, for on quite simple reason that there was no thread, neither on the left hand nor on the right hand nor on the feet.

We are then in the presence of a fact absolutely inexplicable, and which is almost no restriction. I say almost, by extreme scrupulousness. In fact M. Finzi at this moment in place of passing his finger into the copper wire, satisfied himself with feeling them and touching them, which might in strictness permit Eusapia to make with her left hand some slight movements.

At all events if this experiment were repeated and were repeatable it would be of a nature to remove all doubts.

I might mention some other experiments besides, bringing flowers, movements of neighboring objects, raising of Eusapia, with her chair upon the table; phenomena of lights, etc., but these cases would not bring conviction; for these experiments are all more or less explainable by an extreme physical skill; it seems to me useless to dwell on them.

CONCLUSION.

And now what may we conclude? For it does not suffice to detail the experiments; it is necessary to attempt to state the final result which they afford.

If, as is not at all the case, we had obtained an absolutely decisive result, I should not have hesitated an instant to declare my opinion. The public disfavor hardly disquiets me, and it is not the first time that I should find myself in disagreement with the majority, indeed with almost a unanimous opposition of my confreres; the doubts which I do not hesitate to declare are real doubts, not doubts of timidity, or of hesitation in my thoughts. Surely, if it were a question of proving some simple and natural fact, almost evident a priori or not contradicting common scientific promises, I should think myself completely satisfied; the proofs would be largely sufficient; and it would appear to be almost useless to continue; so many facts accumulated in these séances appear brilliant and conclusive; but it is a question of demonstrating phenomena truly absurd, contrary to all that men, the common herd or savants, have admitted for thousands of years. It is a radical overturn of all human thought, of all human experience; it is a new world opened to us, and consequently it is not possible to be too reserved in the statement of these strange and astounding phenomena. I know well that there is perhaps no contradiction; and that these new facts, if they are verified will be able some day to agree with facts a long time ago acquired for science and recognized as true; but, meanwhile, we ought to be prudent enough not to accept novelties without an examination the more serious the more extraordinary they are.

So we shall, in the matter of proofs, be more difficult for phenomena called spiritistic than the phenomena of chemistry, or physiology or of astronomy.

This granted, we see the proofs which came invoked in favor of the reality of the phenomena, and let us judge of their value.

There is first to be noted the difficulty of experimentation. It is manifest that the medium Eusapia is not familiar with all the frauds which mediums from the other side of the Atlantic have brought, it is said, to such a high degree of perfection. She hardly knows how to read, she is of ordinary intelligence and her manual skill is of the most common-place order. Let us add that the profit which she derives from these experiments is small, that she has gathered from them more inconveniences than advantages, that she has never falsified, that she has never been detected in any trick, and that quite a marvelous share of astuteness and skill would be required to play thus, without weakness and without fatigue, the same personage for eight years. Moreover, she consents to almost all experiments which are proposed to her; she accepts propositions to have light without objection, she admits to séances almost all those who desire it. Now, severe observers have not been lacking; there have been presented to her persons of every sort and she has accepted them, despite the evident ill-will of some persons.

The phenomena which she produces are besides quite simple, and hardly vary. If

(Continued on the Thirteenth Page.)

WOMAN AND THE HOME

WOMAN.

Earth's noblest thing, a Woman perfected.

She is a woman; one in whom
The springtime of her childish years
Hath never lost its fresh perfume,
Though knowing well that life hath room
For many blights and many tears.

For with a gentle courage she doth strive
In thought, and word, and feeling, so to live
As to make earth next heaven, and her heart
Herein doth show its most exceeding worth.
That, bearing in our frailty our just part,
She hath not shrunk from evils of this life,
But hath gone calmly forth into the strife,
And all its sins and sorrows hath withstood
With lofty strength of patient womanhood.

Nor hath thy knowledge of adversity
Robbed thee of any faith in happiness,
But rather cleared thine inner eyes to see
How many simple ways there are to bless.

—Selections from Lowell.

HOSPITALITY.

By ANNA ALCOTT COMMELIN.

You must come with me and be my guest;
You will give joy to me, and I will do
All that is in my power to honor you.
—Shelley—Hymn to Mercury.

Whatever criticisms may be made of Americans by foreigners who visit this country, the charge of inhospitality can hardly be one, and Shensone himself, had he landed on our shores, might not have thought that his "warmest welcome was at an inn," no lack of cordiality having been complained of by our distinguished guests from abroad. Nor can the same imputation be applied to Americans, in their intercourse with each other, however the manner of entertaining may be commented on. At the present time, in the social season, receptions, five o'clock teas, luncheons and dinners are the order of the day, and whatever invidious comments some of these may call forth, as to the nature of the entertainment, the fact remains that the social spirit is trying to manifest itself, however it may be hampered by circumstances, not always under the control of the hostess. Adam was not the only man who regretted accepting the hospitality of a woman, although the results, in his case, were of a more disastrous nature. The growth of cities and of acquaintances, and the limitations of city homes, sometimes necessitate the sending of so many invitations, lest offense be given, that, at an afternoon or evening reception, or five o'clock tea, one is frequently in great discomfort from the crowding of many guests in a small space. The rich dishes, offered at unseasonable hours, are sufficient to cause illness, if one is foolish enough to partake of them. These forms of entertainment possess the advantage of showing some attention, at one time, to many people—"paying one's social obligations," as some express it, and it sometimes happens that friends or acquaintances chance to meet in this manner, who may not have had the opportunity to do so, for months or years, in which case there is compensation for some fatigue. Progressive euchre parties, popular at one time for their novelty and the element of sociability in them which is lacking in assemblages for the game of whist, have, by their excess and extravagance in the matter of prizes, caused some revulsion of feeling. The luncheon and dinner, with their different courses, and table adornments of flowers, delicate china and sparkling glass and silver, are, when congenial people, with conversational gifts come together, agreeable modes of entertainment.

Banqueting and feasting have been known from early ages, and by barbarous nations were used for basest ends. Often, too, have revelries been carried so far that bloodshed and murder have ensued, as when Phillip of Macedon was assassinated and Alexander the Great killed his friend, Clitus. The banquet hall of the Emperor Claudius was famous in history and the splendor of Nero's "Dormus Aurens" was still more celebrated, about which we read that flowers and perfume were showered on his guests while partaking of the costliest viands. The name of Lucullus has become a synonym for extravagance in feasting and entertaining. It

was necessary only for him to mention to a slave, Plutarch tells us, in what hall he would sup, to announce the degree of splendor and kind of banquet he desired, as when the "Apollo" was named, wherein Cicero and Pompey were his guest, it was known that the feast was to be of the most lavish and extravagant description. Epicure as he was, one remark of his is worthy of note at the present day. When it was suggested that, as no visitors were expected, less care was necessary, the reply was, "To-night Lucullus will sup with Lucullus," no better provision, ordinarily, for guests should be made, he thought, than for the master, and we should say the inmates of the house. We read that Vitellius spent millions of dollars in feasting and entertaining in a few months, and that Apicius dissolved rare pearls in his wine. Juvenal tells of fortunes squandered on the pleasures of the table.

The name "symposia" was given by the Greeks to their banquets. In the Bible we read of the feasts of Ahasuerus and Belshazzar. The poet, Aldrich, tells us of an Arab welcome, which, with no display of costly dishes, has the true spirit of cordiality.

"Because thou com'st, a weary guest
Unto my tent, I bid thee rest.
This cruse of oil, this skin of wine,
These tamarinds and dates are thine;
And while thou eatest, Medjid, there,
Shall bathe the heated nostrils of thy mare."

Sir Walter Scott tells us of the splendor of banquets, in castles, in the middle ages. In modern times, we obtain a higher ideal of hospitality, and entertainment, founded upon higher than physical needs. Shakespeare says, "first the hearty welcome," and "plain living and high thinking" might be the expression of its requirements. Hawthorne describes the charming hospitality of the Brownings, at Casa Guidi, with its frail hostess, an embodied spirit, its host a host indeed, and the little boy Browning, who then added his ethereal presence, and offered simple refreshment to the brilliant guests. Hawthorne, too, tells us of his visiting Frederika Bremer, in Rome, and the warmth of his welcome is in no wise diminished by the fact that her home is in a small room, up two or three flights of stairs, where she lived on five pauls a day, and had little in the way of food or drink to offer her guests.

At their chambers in Inner Temple lane, on Wednesday evenings, Charles and Mary Lamb entertained such royal visitors as Wordsworth, Coleridge, Leigh Hunt and others. In spite of the gentle Eli's personal liking for roast pig, and of his generous and kindly nature, we fancy that such refreshments as were provided were of a simple and inexpensive sort, but displaying more genuine hospitality than the ostentation of peacocks' brains or nightingales' tongues.

At the pretty home of the Cary sisters in New York city, on Sunday evenings for more than fifteen years, assembled some of the most brilliant men and women of the Jay, "to discuss," as Horace Greeley says, "with them a cup of tea and the newest books, poems, and events." He has, he says, "a dim recollection that the first of these little tea-parties was held up two flights of stairs, in one of the less fashionable parts of the city, but good things were said there that can be recalled with pleasure yet." He speaks also of the "modest dwelling, long known to the literary guild as combining the best private library with the sunniest drawing-room, (even by gaslight,) to be found between King's Bridge and the Battery." It is not difficult to imagine the "good things said," when we read the names of those who frequented the cheerful home of the gifted sisters, among which are those of Whit-tier, Aldrich, Stedman, the artist Carpenter, Ole Bull, and others; and such women as Mrs. Mary Mapes Dodge, Mrs. Croly, and Mrs. Elizabeth Cady Stanton.

From the advice given by Wordsworth to Harriet Martineau, we might fancy that the poet was very parsimonious and decidedly of a "frugal mind," if he did not know that, in a single season, as many as five hundred guests visited his abode. "When you have visitors," says Wordsworth, "say 'if you like to have a cup of tea with us, you are very welcome, but if you want any meat, you must pay for your board.'"

In conclusion, the words of one of our noblest thinkers are fitting and wise. "I pray you, oh excellent wife, not to cumber yourself about a rich dinner for this man or this woman who has alighted at our gate, nor a bed-chamber made ready at too great a cost. These things, if they are

curious in, they can get for a dollar, at any village. But let this stranger, in your looks, in your accent and behavior, read your heart and earnestness, your thought and will, which he cannot buy at any price in any village or city, and which he may well travel fifty miles and dine sparsely and sleep hard in order to behold. Let the board be spread and the table be dressed for the traveler; but let not the emphasis of hospitality lie in these things. Honor to the house where they are simple to the verge of hardship, so that their intellect is awake and reads the laws of the universe, the soul worships truth; and love, honor, and courtesy flow into all deeds."

Mrs. A. T. Kimball, of New York, will exhibit a piece of tapestry which has taken twenty years to complete. It is worked on canvas with silks and worsteds and there are 576 stitches in every square inch. The tapestry is four feet square and represents Cardinal Wolsey endeavoring to persuade Queen Catherine to consent to a divorce with Henry VIII.

The lady managers have been assigned offices in the Administration Building in Pavilion A just under the Director General's office. Thus Mrs. Potter Palmer as president of the board of lady managers is officially recognized as one of the four great heads of the Exposition.

One of the unique exhibits at the Transportation Building will be the little boat in which Grace Darling made her perilous voyage to the rescue of the steamer *Tor-fareshire*, which has been celebrated in prose and verse and on canvas as well.

One hundred and twenty tons is the weight of the Japanese school exhibit, but it will be even greater in quality it is said and we may prepare to be startled by the progress of our western cousins.

Among the many interesting articles arriving from the courts of Europe none are perhaps more so than the tapestries of Queen Victoria, "almost sacred" as the letter of transmittal says.

It is delightful to know that the Woman's Building is nearer ready for the first of May inaugural than any of the others.

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The Marplot. By Sidney Royse Lysaght. New York and London: Macmillan & Co., 1893.

This story, which deals with English and Irish life, has a simple plot, in which the relations of the various characters are disturbed by the "Marplot," Connie, who in spite of her wilful wickedness, is the most attractive character in the book and charms every one with her piquant vivacity. Dick Malory, the hero of the tale is rather weak and vacillating, of the sort that "means well," but is not actuated by strong principles. It is an interesting story that will please the general reader.

MAGAZINES.

The World's Columbian Exposition Illustrated for March contains a vast amount of reading matter and a large number of illustrations in regard to the

World's Fair, which will be open now in a few weeks. "The Exposition up to Date," "The Rush of Exhibits," "Scope of the Fair," "The Merits of the Exposition," "Guides for Exposition Visitors," are the titles of a few of the editorials in this number. There is an article by Frederick Douglass on "Inauguration of the World's Columbian Exposition." There is also a good picture of Mr. Douglass who is Commissioner from Hayti. There is an admirable photographic view of the Fisheries Building, United States Building, Manufacturers and Liberal Arts Building, Electricity Building, Mines and Mining Building. A picture of "Maternity," designed and executed for the Illinois State Building by Mrs. Ellen Rankin Copp is a feature of this number. There are more good things in this issue than we have space to specify. J. B. Campbell, 159-161 Adams street, Chicago.—The Peace Maker for March has an article in the editorial department on William O. McDowell, who is vice-president of the Universal Peace Union. Another article is the "Peace Exhibit of the Columbian Exposition at Chicago, Section 347." There are a number of good short articles in this number, of interest to those who are devoted to the promotion of peace throughout the world. 123 and 125 North street, Philadelphia, Pa.—The Homiletic Review for April has for its opening article, "The Present Task of the Apologist," by Prof. Alexander Bruce, Glasgow, Scotland. Dr. H. K. Carroll contributes a paper on "The Outlook of the Church." There are many excellent articles in this number from the orthodox standpoint. Funk & Wagnalls, New York, 18-20 University Place.—The Esoteric for March has a number of readable articles. "The Law of Responsibility" and "Solar Planetary Vibrations," being among the leading ones. Esoteric Publishing Company, Applegate, Cal.—Current Literature for April has an article on "The Inauguration of President Cleveland," profusely illustrated, and among the other notable articles printed in this issue are "A Course of Art in Japan," by E. T. Piggott from the Fortnightly Review, and "Foretaste of the World's Fair" from Harper's. The short extracts from various sources are instructive and interesting. Current Literature Publishing Company, New York.—The March number of The New Church Independent has for its first paper, "Sounding of the Trumpet," by the late Henry Weller. "The Conception of God in the New Jerusalem Age," by J. M. Shepherd and "Short Studies in the Word," by William H. Holcomb, M. D., are among the contributions to this number. Weller & Son, 144 37th street, Chicago.—The Arena for April opens with an article entitled "The Future of Fiction," by Hamlin Garland. Alfred Russell Wallace contributes a paper on the "Social Quagmire" and the "Way Out." "Authority in Christianity," is the title of a paper by Dr. George C. Lorimer. W. D. McCracken, A. M., writes on "The Initiative in Switzerland," and Katherine Coolidge on "The Modern Expression of the Oldest Philosophy." B. F. Underwood has in this number his second article on "Automatic Writing." Eva McDonald Valesh writes on "The Tenement House Problem in New York." Chester A. Reed replies to Dr. Abbott on "Compulsory Arbitration." Victor Yarrows tells "What Anarchism Is and What it is Not," and Helen E. Starrett writes on "The So-called Fad in the Public Schools." Mr. Flower, the editor, has an article on "A Poet of the People," referring to James G. Clark, whose picture makes the frontispiece of this number. There are other very readable articles and a number of book notices in this number of the Arena.

NEW BOOKS RECEIVED.

"Ideals." A Romance of Idealism. By Charles Grissen. Portland, Oregon: The Lewis & Dryden Printing Co., 1893. Pp. 167. Paper. Price, fifty cents.

"The Crowning Sin of the Age: The Perversion of Marriage." By Brevard D. Sinclair. Scriptural Tract Repository: H. L. Hastings, No. 47 Cornhill, Boston, Mass., U. S. A. Marshall Brothers, Keswick House, Paternoster Row, London. Pp. 94.

"Columbian Memorial Songs." Historical Geography and Maps. By Rufus Blanchard. Chicago: Blanchard & Co., 171 Randolph street, 1892. Pp. 125.

"The Novel," What It Is. By F. Marion Crawford. New York and London: Macmillan & Company, 1893. Pp. 108. Cloth. Price, seventy-five cents.

"Outline of the History of Dogma." By Dr. Adolph Harnack, Professor of Church

History in the University of Berlin; translated by Prof. Edwin Knox Mitchell, M. A., of Hartford Theological Seminary. Pp. 578. Cloth. Price, \$2.50. New York, London and Toronto: Funk & Wagnalls Company.

"Instead of a Book." By a Man Too Busy to Write One. A Fragmentary Exposition of Philosophical Anarchism. Culled from the writings of Benjamin R. Tucker. New York: Benjamin R. Tucker, publisher, 1893. Pp. 512. Paper. Price, fifty cents.

A good brother who recently offered a prayer at a prayer-meeting started to make a reference to Noah, but got a little flustered and forgot the name of the patriarch. After hemming and hawing for a few moments he turned to a neighbor and asked in a loud whisper, "Who was it built the ark?"

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

The work is printed from large clear type and covers 156 pages.

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The Crowning Sin of the Age: The Perversion of Marriage. By Brevard D. Sinclair. Scriptural Tract Repository: H. L. Hastings, No. 47 Cornhill, Boston, Mass. Marshall Brothers, Keswick House, Paternoster Row, London.

The writer of this sermon declares that the book was born, not made; that "it was conceived out of a full heart, bursting with indignation at a sin so prevalent that one must be conveniently blind not to see it." The subject is handled in a courageous, trenchant and uncompromising manner and has called forth a number of commendatory letters from physicians, clergymen and others, which are printed in the form of an appendix.

The Marplot. By Sidney Royse Lysaght. New York and London: Macmillan & Co., 1893.

This story, which deals with English and Irish life, has a simple plot, in which the relations of the various characters are disturbed by the "Marplot," Connie, who in spite of her wilful wickedness, is the most attractive character in the book and charms every one with her piquant vivacity. Dick Malory, the hero of the tale is rather weak and vacillating, of the sort that "means well," but is not actuated by strong principles. It is an interesting story that will please the general reader.

MAGAZINES.

The World's Columbian Exposition Illustrated for March contains a vast amount of reading matter and a large number of illustrations in regard to the

World's Fair, which will be open now in a few weeks. "The Exposition up to Date," "The Rush of Exhibits," "Scope of the Fair," "The Merits of the Exposition," "Guides for Exposition Visitors," are the titles of a few of the editorials in this number. There is an article by Frederick Douglass on "Inauguration of the World's Columbian Exposition." There is also a good picture of Mr. Douglass who is Commissioner from Hayti. There is an admirable photographic view of the Fisheries Building, United States Building, Manufacturers and Liberal Arts Building, Electricity Building, Mines and Mining Building. A picture of "Maternity," designed and executed for the Illinois State Building by Mrs. Ellen Rankin Copp is a feature of this number. There are more good things in this issue than we have space to specify. J. B. Campbell, 159-161 Adams street, Chicago.—The Peace Maker for March has an article in the editorial department on William O. McDowell, who is vice-president of the Universal Peace Union. Another article is the "Peace Exhibit of the Columbian Exposition at Chicago, Section 347." There are a number of good short articles in this number, of interest to those who are devoted to the promotion of peace throughout the world. 123 and 125 North street, Philadelphia, Pa.—The Homiletic Review for April has for its opening article, "The Present Task of the Apologist," by Prof. Alexander Bruce, Glasgow, Scotland. Dr. H. K. Carroll contributes a paper on "The Outlook of the Church." There are many excellent articles in this number from the orthodox standpoint. Funk & Wagnalls, New York. 18-20 University Place.—The Esoteric for March has a number of readable articles. "The Law of Responsibility" and "Solar Planetary Vibrations," being among the leading ones. Esoteric Publishing Company, Applegate, Cal.—Current Literature for April has an article on "The Inauguration of President Cleveland," profusely illustrated, and among the other notable articles printed in this issue are "A Course of Art in Japan," by E. T. Piggott from the Fortnightly Review, and "Foretaste of the World's Fair" from Harper's. The short extracts from various sources are instructive and interesting. Current Literature Publishing Company, New York.—The March number of The New Church Independent has for its first paper, "Sounding of the Trumpet," by the late Henry Weller. "The Conception of God in the New Jerusalem Age," by J. M. Shepherd and "Short Studies in the Word," by William H. Holcomb, M. D., are among the contributions to this number. Weller & Son, 144 37th street, Chicago.—The Arena for April opens with an article entitled "The Future of Fiction," by Hamlin Garland. Alfred Russell Wallace contributes a paper on the "Social Quagmire" and the "Way Out." "Authority in Christianity," is the title of a paper by Dr. George C. Lorimer. W. D. McCracken, A. M., writes on "The Initiative in Switzerland," and Katherine Coolidge on "The Modern Expression of the Oldest Philosophy." B. F. Underwood has in this number his second article on "Automatic Writing." Eva McDonald Valesh writes on "The Tenement House Problem in New York." Chester A. Reed replies to Dr. Abbott on "Compulsory Arbitration." Victor Yarrows tells "What Anarchism is and What it is Not," and Helen E. Starrett writes on "The So-called Fad in the Public Schools." Mr. Flower, the editor, has an article on "A Poet of the People," referring to James G. Clark, whose picture makes the frontispiece of this number. There are other very readable articles and a number of book notices in this number of the Arena.

NEW BOOKS RECEIVED.

"Ideals." A Romance of Idealism. By Charles Grissen. Portland, Oregon: The Lewis & Dryden Printing Co., 1893. Pp. 167. Paper. Price, fifty cents.

"The Crowning Sin of the Age: The Perversion of Marriage." By Brevard D. Sinclair. Scriptural Tract Repository, H. L. Hastings, No. 47 Cornhill, Boston, Mass., U. S. A. Marshall Brothers, Keswick House, Paternoster Row, London. Pp. 94.

"Columbian Memorial Songs." Historical Geography and Maps. By Rufus Blanchard. Chicago: Blanchard & Co., 171 Randolph street, 1892. Pp. 125.

"The Novel." What It Is. By F. Marion Crawford. New York and London: Macmillan & Company, 1893. Pp. 108. Cloth. Price, seventy-five cents.

"Outline of the History of Dogma." By Dr. Adolph Harnack, Professor of Church

History in the University of Berlin; translated by Prof. Edwin Knox Mitchell, M. A., of Hartford Theological Seminary. Pp. 578. Cloth. Price, \$2.50. New York, London and Toronto: Funk & Wagnalls Company.

"Instead of a Book." By a Man Too Busy to Write One. A Fragmentary Exposition of Philosophical Anarchism. Culled from the writings of Benjamin R. Tucker. New York: Benjamin R. Tucker, publisher, 1893. Pp. 512. Paper. Price, fifty cents.

A good brother who recently offered a prayer at a prayer-meeting started to make a reference to Noah, but got a little flustered and forgot the name of the patriarch. After hemming and hawing for a few moments he turned to a neighbor and asked in a loud whisper, "Who was it built the ark?"

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MEMORY.

By Geo. Guscott.

On memory's tabulated plain I see by keen phantasm strain The echoes of the past's refrain.

And through its scintillations bright I catch those shaping rays of light That form my vision's inward sight.

Like the sweet sound of vesper bells The music of its cadence dwells Within my memory's mystic cells.

Who may forget the joys, or pain That sweeps o'er memory's rich domain Where treasures of the past remain.

Or who may match the guardian care Of the good angels gathered there That floateth o'er its visions fair.

For bright o'er memory's painted skies There's many a white-winged angel flies Whose blessed influence never dies.

And on its scroll we oft may trace A form or feature, voice or face That beams with sweet magnetic grace.

Then tell me men of carnal sense Where is your plea, or just defense For living in the present tense.

When we may scale the bounds of time And dwell in rapturous thoughts sublime Where sense and spirit both combine.

Where soul to soul their forces meet And heaven itself descends to greet And lays its offerings at our feet.

For heaven's gates are forced ajar When pierced by memory's lucid star And urged by swift-winged thoughts afar.

But there are dazzling scenes of light Far wider than the human sight Whose glories reach the infinite.

But here my song and power ends 'Tis there my hopes and homage tends For there my soul and spirit blends.

Yet memory's mystic fingers still Do point with strong persistent will To longings that I cannot fill.

For language limping measures fail To paint the rainbow-colored trail Where thoughts empyrean forces sail.

I drop my pen, and heave a sigh But trust their fulness to disery In that long hoped for bye and bye.

Where re-embodied powers unite To swell the vision's mental sight And expression's forms are infinite.

WAITING.

Serene, I fold my hands and wait, Nor care for wind, or tide, or sea; I rave no more 'gainst time or fate, For lo! my own shall come to me.

I stay my haste, I make delays, For what avails this eager pace? I stand amid the eternal ways, And what is mine shall know my face.

Asleep, awake, by night or day, The friends I seek are seeking me; No wind can drive my barque astray, Nor change the tide of destiny.

What matter if I stand alone? I wait with joy the coming years; My heart shall reap where it has sown, And garner up its fruit of tears.

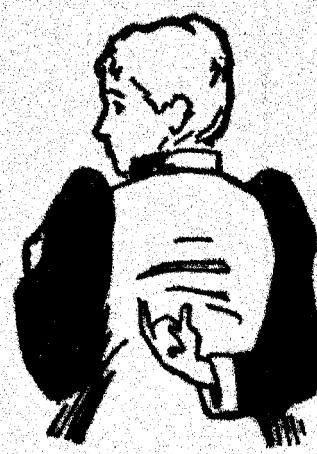
The waters know their own; and draw The brook that springs in yonder height; So flows the good with equal law Unto the soul of pure delight.

The stars come nightly to the sky; The tidal wave unto the sea; Nor time, nor space, nor deep, nor high Can keep my own away from me.

—JOHN BURROUGHS.

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LET NOT YOUR HEARTS BE TROUBLED.

By J. L. DAYMUDE.

"Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." St. John, xiv. 1-3]

Let not your hearts be troubled:
Ye believe in God, trust me.
In my Father's house in heaven
There are many mansions, free.
For if not I would have told you:
I would not your hearts deceive,
But would fill them all with gladness,
If ye only could believe.
Though the time of my departure
From this world will soon be due,
I go among those mansions
To prepare a place for you.
When up there all things are ready,
I will come again, be sure,
And receive and keep you with me
Where I am, if ye be pure.
So let not your heart be troubled,
Neither let it be afraid:
But rejoice when ye remember
Whatsoever I have said.

ON THE COMMON PATHWAYS OF LIFE.

By C. F. S.

That is an aspiration for the highest, which impels one, wherever he may be, to do something helpful for another soul. It was recognized as I was on the car to-day, returning from a friend's house when two bright school girls came in and sat near a lad not far from their age, and conversed with that sincerity which the young and unspoiled possess; but without flippancy or assurance. I had noticed the boy before, but an expression soon came to his face that I read thus: Admiration for their cleverness and cultivated manners, and a shade of distrust of himself, and perhaps a wish for opportunities equal to theirs; and a shade of fear that he would never reach them; a peculiar, sad and at the same time eager look (for only a few minutes) that asked if it were possible that he could attain to that ease of expression and bearing that comes only of fine instruction and associations with the best. I involuntarily answered in my thought: Yes, for your inheritance, as I see it in head and face, is good, and so, if you will it, nothing external can stand in your way. You may be the architect of your own fortune and the builder of a noble character. Such powers have we from the great Creator of men.

GENERAL ITEMS.

ELECTRICAL engineering is an excellent profession for young men, says an exchange; but any one who enters it simply because he has no taste for any other work, or because he thinks it is an easy way to make a living, will be disappointed. The young man who would succeed in this profession ought to have a strong taste for machinery, and a liking for exact facts. Progress in this profession has been so rapid that a young man must work hard in order to keep up with the advance; the man who is lazy or dull cannot possibly do this. And it may be said that almost all of the men who have made any success in electrical matters are of the quick-witted sort. If a man goes directly into practical work without college preparation, it will take him many years to pick up even a superficial knowledge of electricity, and it is very difficult if not impossible for him to get a general or thorough knowledge of the subject in ordinary industrial employment.

NOTWITHSTANDING the action of our pious Congress, the probability is that the World's Fair will not be closed on Sunday

says the Weekly Review. On the one hand, there is a bill pending in the Illinois Legislature providing for keeping the Illinois building open on Sunday. If this bill passes, the gates of the Fair will have to be kept open, in violation of the condition imposed by Congress. Of course the Fair company has no alternative but to obey the laws of the State. On the other hand, it is reported that a suit has been brought in Illinois to secure a decision from the courts against Sunday closing on these two grounds—that the park in which the Fair buildings are situated has been dedicated to public uses and cannot be closed to the people by the commissioners, and that the federal government has no right directly or indirectly to require the closing of the Fair, the question of Sabbath regulation being a matter wholly for the State or local government. Other loopholes are pointed out by those who favor Sunday opening, and it would be strange if a way could not be found to circumvent the congressional restriction.

THE JOURNAL presents to its readers this week a picture of the Woman's Building at Jackson Park. This building, which was designed by Miss Sophia G. Haven, of Boston, is in the style of the Italian renaissance and is built of white stuff enriched with sculpture. There is a roof colonnade, formed by caryatides, representing the various attributes of womanhood, which are the conception of Miss Enid Yandell, of Louisville, Ky. The general plan of the interior is a center pavilion; connected by arcades with two end pavilions. The interior decorations are under the direction of Mrs. Candace Wheeler, of New York, and are very beautiful. She has used for the motive of her scheme the Indian corn, which she says lends itself readily to decorative purposes and considers eminently fitted for the "national flower," about which so much discussion has been raised. There are to be two large mural paintings at either end of the building, one by Mrs. Frederick MacMonnies and the other by Miss Mary Cassatt. The building from foundation stone to rotunda will be a noble evidence of the material progress of woman.

J. C. Mc—, of Portland, Oregon, writes: The meetings of the Church of the Spirit that have been held in Portland, Oregon, for the past six months, have adjourned until fall, as the medium and speaker, Mrs. Flora A. Brown is about leaving for Chicago, where she will attend the Psychical Science Congress. Aside from the regular Sunday meetings, she has held week-day meetings in McMinnville each month. She is a steadfast and noble worker in the cause of true Spiritualism and under her teachings from the rostrum, the cause of Spiritualism has prospered. Her audiences are large and composed of intelligent people and on the occasion of the forty-fifth anniversary, the hall which seats five hundred people comfortably, was altogether too small. The hall was tastefully and beautifully decorated and the services were excellent and very instructive. The Church of the Spirit has been regularly organized and incorporated under the laws of the State and all seems to tend toward a grand building up here of a successful society of Spiritualists.

We have received the prospectus of the Oriental Review, which is intended to be a medium for the general diffusion among the cultured reading public of the results of the labors of specialists in the field of Oriental science and of comparative religion—of all branches of learning which find their material object in Asia and the Levant. Professor Whitney of Yale, Dr. W. T. Harris, Professor Reville, of the College of France, are among those who

have promised their assistance. The Oriental Review, "will," says the prospectus, "open to the dilettante the wonderful fairy-land of Oriental poetry, and drama, and art, and philosophy, and quaint fascinating customs; it will introduce the student of philosophy to the most ancient and abstruse of metaphysical systems, the ethnologist to the deepest and most significant strata of ethnic remains, the archaeologist to the most interesting problems and solutions of his science, the historian to the only really venerable historical records, the sociologist to the social usages and adjustments which have stood the severest test and cemented the most solid and persistent of social structures, the Biblical student to the enduring records which confirm and illustrate the sacred texts, the theologian to the doctrines and history of the religions which he must refute and explain, and the theosophist to the very fountains of his creed." \$2.50 per year. Address: Mr. Merwin-Marie Snell, 2128 H. street, N. W., Washington, D. C.

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CHARLES RICHEL ON THE MILAN EXPERIMENTS.

(Continued from the Eighth Page.)

these phenomena were pure trickery, why stop in such a fine road. With the skill which fraud supposes, she might do ten times as much and astonish us much more. In fact she is content with little, and her repertoire is monotonous, so monotonous that one doesn't see well how, with the great dexterity she ought to make proof of, if she deceives, she should be maladroit enough to not change and perfect her programmes. In short, certain persons, whose honor is indisputable, are absolutely and formally convinced that she is sincere; they have had many demonstrations which appear to them: irreproachable, and they are ready to testify to them.

Ah, well! all these proofs do not much move me; they are certainly sufficient to trouble one's self, even at the expense of a long journey, to go and see Eusapia; but once the experiment has commenced, they become intrinsic conditions, so to speak, and ought not to be taken into account. In fact, the psychology of these mediums is not the psychology of normal man, and there are certain energies which the rest of the common herd conceive tolerably bad. Besides there is in the production of these phenomena, even if they are not genuinely true, a portion of unconscious action which is certainly very large. For my part, I do not admit at all that Eusapia deceives purposely; and I believe that, if she deceives, it is without knowing it herself. As to the opinion of persons who have attended Eusapia for a long time, it would be of great weight if it were a question of common and ordinary phenomena; but the facts in question are too surprising to permit the belief of any person not habituated to experimentation to determine my belief. I go farther. Even if a savant of renown should come to me and relate these facts, I should not content myself with his affirmation, and I should wish to know the proceedings adopted by him in these experiments. I am quite certain of the good faith of M. Chiaia and of the other distinguished men who have for months and years been observing Eusapia; but their perspicuity has not been demonstrated to me, and I can talk thus without injuring their sensibilities; for I distrust my own perspicuity and I try in every experiment to eliminate my own opinion in order to leave free to be produced the phenomena of themselves, without my having occasion to make an appeal to my observation at the precise moment that the experiment is produced.

In short, as soon as the experiment is set on foot I forget all which had been said or done before and I will look at nothing but the experiment itself. If it is good, it is well; if on the contrary it fails all which precedes has not happened.

Let us now come to the experiments. Of course I cannot enter into any detail which they would require since this has been done above with all the developments which I have deemed necessary. Above all the hypothesis of a confederate must be set aside. Not that this hypothesis is more absurd than the movement of a table without contact or the apparition of a hand, but it is quite simple because there was no confederate. Neither M. Aksakof, neither M. Chiaia nor M. Schiaparelli, nor M. Finzi, nor M. Brofferio, nor M. Gerosa nor myself, have been constantly present at all the experiments; it would be necessary then to grant not that there is one confederate, but that there are five or six.

There are for example photographs where the table is raised with M. Aksakof alone; others where there is only M. Gerosa and others where there were only M. Lombroso and I; others where M. Schiaparelli is alone with M. Finzi. Then it would be necessary to suppose us all confederates which is impossible. As I have had occasion to say elsewhere the good faith of any one is impossible to prove by A. plus B. It is necessary to admit it without proofs and when a savant affirms a fact it ought to be regarded as certain that he is not lying. He deceives himself perhaps but he does not deceive others.

As to the intervention of a strange person, it is equally impossible: the doors were locked with a key, the light could be produced at will, sometimes there was in the hall a sufficient light to see that no stranger came; no abnormal or doubtful noise was ever heard which indicated the arrival of a stranger. Then there is no confederate among the persons present or absent and if there is any fraud it is

Eusapia alone who commits it without being aided by any person. Moreover if this fraud exists, it is done without apparatus of any kind, by means very simple, almost childish. Eusapia, who can be thoroughly searched, who is for three or four hours the object of an attentive surveillance, has no object in her pockets or in her clothing. When experiments are made in full light or a half-light one sees well that she has nothing, neither thread nor manikin nor machine of any kind. The only hypothesis that remains possible, is that Eusapia moves objects herself with her feet or with her hands, after having succeeded in releasing her hands or her feet from the hands or the feet of those who are charged with watching her. If this is not the explanation the reality of the phenomena produced through her appears to me quite certain.

Ah, well! I avow, if this explanation by the movements of the hands and feet is very little satisfactory. In some experiments, as for example in that of the scale or balance removed to a distance, or that of the chair placed on the arm of M. Finzi in a half-light, or where the hands are discernible by the bracelets, and in other conditions besides which can be read in the account given before, I do not at all see how the hand of Eusapia could be disengaged, and how, being disengaged, this hand could have accomplished the movement in question. I declare myself incapable of understanding it.

But on the other hand it is a question of facts so absurd that we cannot be satisfied except with a too good account for them. The proofs which I give here would be amply sufficient for an experiment in chemistry. They do not suffice for an experiment in Spiritualism.

In fact in these experiments in spiritualism the phenomenon cannot be repeated as much as we could wish. It is necessary then when we make an experiment that it should be very definite, since it cannot be repeated and consequently be perfected.

Now, unfortunately, the proof has never been made in an irreproachable manner. There remained always in our minds a doubt, a slight doubt, and when we proposed to remove this doubt by a more rigorous control the experiment failed.

In proportion as the conditions became more precise, the results became more mediocre.

This is quite the contrary of true scientific experimentation and I could not better compare this uncertainty than with that of a chemist who, meeting a mixture where he suspects a new body, seeks to purify it, in order to eliminate all the strange bodies which have mingled in it, but in proportion as he purifies his mixture, he sees disappear the properties of the body which he believed he had found. From purification to purification he ends with having no longer anything at all.

I do not at all mean that there remains nothing of these experiments; this would be quite unjust, and it would in no way respond to my idea. But it is not enough for us to admit as a scientific fact, indisputable, that there are movements of objects without contact, materializations, all this new world of Spiritualism, which must, to be admitted, be thousands of times demonstrated, and by proofs without possibility of any answer.

In short, however absurd and silly may appear the experiments made through Eusapia, it appears to me quite difficult to attribute the phenomena produced to a conscious or unconscious fraud, or a series of frauds. Nevertheless the formal, undeniable proof that it is not a fraud on the part of Eusapia and an illusion on our part, this formal proof is lacking.

It is necessary then to seek anew an undeniable proof.

CHARLES RICHEL.

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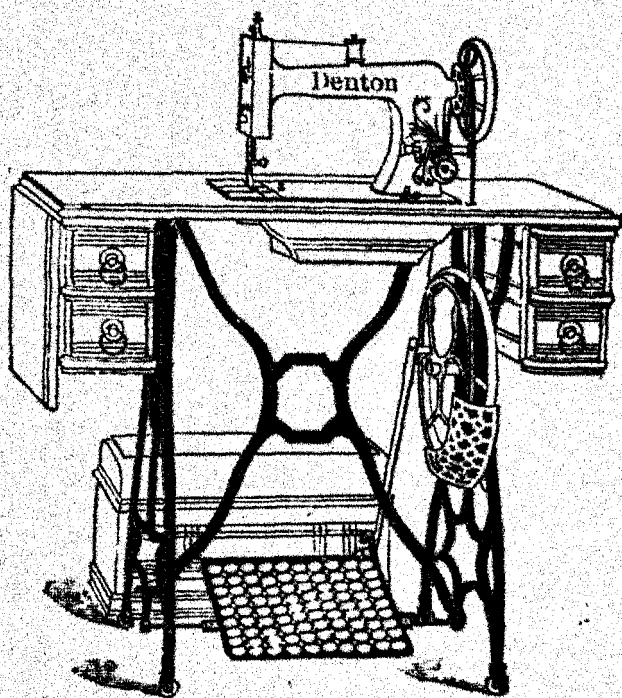
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PASSED SO SPIRIT LIFE.

Mrs. Elizabeth Love Currier, wife of W. W. Currier, Haverhill, Mass., born in West Randolph, Vt., July 14, 1827, passed to spirit life March 29, 1893, aged 65 years, 8 months and 15 days. Mrs. Currier's early religious training was in the old-fashioned Methodist school, but her soul was not satisfied in that belief and she very soon showed signs of doubt that was only satisfied when she stepped boldly out into the broad field of investigation of the possibilities of life which she has followed up for more than forty years. During the early days of Spiritualism she became satisfied that there was an intelligence outside of the human body that could communicate to her understandingly. What that power was became her constant study; to do that she determined to have the evidence come in her own home and the séance room was established and has always been maintained. It was her season of honest, earnest prayer for more light. She early became a medium and

her daughter, the late Mary E. Currier, the musical medium, working together very soon had phenomena presented that was perfectly conclusive. During all these years she has been an earnest worker in the cause of a pure Spiritualism and her home was always open to all mediums, yet she had no sympathy with deception. She attended the first Spiritualist camp-meeting ever held in Massachusetts at Pierpont Grove, Ma'den, became interested in that mode of work and continued to work with a willing hand until she felt that the good of the cause demanded a labor for the development of the spirit rather than the accumulation of the almighty dollar.

Mrs. Currier loved the children and the work of the Lyceum, and the children in turn responded to her call, while her hand was ever ready to aid the honest poor.

During the thirteen seasons she spent at Onset, Old Pan Cottage was always open to all that came that way.

Allow me to speak of one incident out of the many that took place under her hand in the art of healing: One Sunday morning after the trains had arrived and the grove seemed alive with humanity, a young lady called at the door and asked to be directed to a dentist, as she had a bad toothache. Mrs. Currier asked her to be seated. She then asked which tooth it was, at the same time laying her hand upon the side of the lady's face saying, "I am sorry you have a toothache. I hope it will be better soon." The young lady looking up exclaimed, "Why what have you done? My toothache is gone." "Never mind that," said Mrs. Currier. "If your toothache is gone, go and enjoy yourself." Later in the day the young lady called to thank Mrs. Currier for what she had done. "That is all right," said Mrs. Currier. "If you have had a pleasant day I am well paid." Mrs. Currier's services in healing were ever without money and without price.

On the 20th of last October Mrs. Currier was taken with a severe attack of heart trouble which took the form of dropsy, from which she was a great sufferer for the twelve weeks preceding her passing away. She was obliged to sit up day and night in her chair. All that medical skill could do was done. She made a noble fight for life of five months and eight days. On March 29th, at ten minutes of three o'clock a. m., she passed peacefully away. The funeral services were observed at her late home on Monday, April 3rd, Mrs. Sarah A. Byrnes officiating, followed by remarks by Rev. J. B. Morrison, of Lacomia, N. H. The remains were laid at rest in the family lot at Hilldale cemetery, and the grave was literally covered with floral contributions from her many friends.

W. W. C.

Haverhill, Mass.

PASSED TO THE HIGHER LIFE.

Daniel Dewitt Guiles passed to spirit life on the 4th inst., from his home in Mendota, Ill., in the eighty-fourth year of his age. Mr. Guiles was born at Saratoga Springs, New York, November 3, 1809. The earlier years of his life were spent in his native state. In 1837, he moved to the then "far West"—Illinois—and settled in Sterling, Whiteside county, where he bought land and engaged in farming and other pursuits until 1851, when he moved to Homer, La Salle county, and went into the mercantile business. In 1853 he moved to Mendota. Where the city now stands was a wild prairie at that time. Mr. Guiles built the first store and erected the first dwelling-house built there. The railroad then was merely staked out and no buildings were there save a few shanties for the workmen on the railroad. Mr. Guiles really was the pioneer of the town, in the future of which he had great faith,

since it was to be a railroad center, and the improvements and progress of which he has watched with great interest and pride. In 1859, he again turned his attention to farming and for about eight years he lived on his farm near the town. Subsequently he again moved into the city, where he lived until the time of his demise.

Mr. Guiles was twice married; in 1833, to Eliza Ann Platt in the state of New York. She passed to spirit life in 1854. From this union seven children were born, five of whom are now living. In 1857, he married Mrs. Amanda Augustine, who survives him.

Mr. Guiles was a kind and devoted husband, an affectionate father and a genial and warm-hearted friend, of a very social and jovial nature. A man of sterling integrity and of undeviating honor, strong in his convictions of right and wrong, he was honored by election to numerous important offices during his life. He had the confidence and respect of all who knew him. He possessed those qualities which command confidence.

Mr. Guiles was liberal in his religious views. He believed in a future life and for many years had been a strong and consistent believer in Spiritualism. He regarded so-called death as the introduction to a larger and higher life, one of wider outlook and of continual progressive development. This life he believed was for the building of character, and he held that we take up the next life just as we leave the present one, and that death but releases the spirit from the thralldom of sense and transfers it to a more advanced and elevated state of being. Mr. Guiles was of a philosophical turn of mind. He delighted to study the mysteries of nature and to contemplate those great problems which come into the mind of thinkers regarding life and destiny, and all the wonders of this ever-changing world. In his departure, Mendota loses one of its oldest, most useful and most valued citizens. He had a large circle of friends to whom he was personally known, who, with his immediate relatives, will greatly miss this good and venerable man, but he had already passed the Psalmist's allotted age and his body was ripe for the tomb, while his spirit, freed from the worn-out tabernacle, has joined the emancipated souls in the Beyond. B. F. Underwood on the 6th inst., gave the funeral address and made appropriate remarks at the grave.

PASSED to spirit life from his home in this city, 78 Thirty-fifth street, on the 5th inst., Reuben Coverdale in his 70th year. Mr. Coverdale was a man of retiring disposition, but a thinker as well as a man of moral worth. His widow is Mrs. Coverdale, well known as a medium, who has our sympathy in her bereavement.

OWING to the omission of a few words in Hubert Child's communication from Wichita, Kansas, the report of some things said by Abby A. Judson there needs to be corrected. What she said was, "Much that passes for spiritual communications really emanates from the mind of the medium and the sitter." The omission by Mr. Child was of course an inadvertence, but it conveyed a wrong impression in regard to what Miss Judson said. THE JOURNAL noticed the expression, but did not feel at liberty to change the report.

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