

RELIGIO THE PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

ACCORDING to the latest returns there are in the United States eighty-two societies pledged to advocate the claims of cremation.

THE formal opening of the World's Columbian Exposition was a magnificent affair at which nearly half a million people were present.

A PAPER is to be published in Chicago in the Chinese language. Its purchasers will for the most part be not those who can read it, but those who wish a copy to keep as a curiosity.

THE Interior says that the disruption of the Presbyterian church would be a crime against God and man and that those who promote it will have some hard questions to answer at the bar of God.

LA ILUSTRACION ESPIRITA of Mexico in the April number gives place to a notice as follows: "Church of St. Bridget: Lecture only for gentlemen. Beginning with Monday of the current month, every Monday, Thursday and Saturday evenings at 7 p. m., during Lent, the Rev. Santiago Larra will give lectures on the important subject of Spiritism. The marvelous phenomena which for some time have been presented to the eyes of astonished spectators in Spiritist séances are claiming the attention of all ranks and classes and of a great portion of society. However, those attached to this new school of philosophy, as it is called to-day, only guess at the real cause of these phenomena which lies concealed beyond them. The principal objects of the present lectures will be to discover the mysterious agent of these great and numerous prodigies and hence to deduce conclusions which ought to be formed in respect to the doctrines in vogue to-day of Spiritism and of its principal author, the celebrated Allan Kardec." The editor gives a synopsis of several lectures in which there appears a discussion of the various theories of the phenomena of Spiritism, admitted to be genuine by the priest, showing considerable acquaintance with the reports of the investigations of Crookes and others. He is certainly superior to some of his brethren in the United States who are disposed to condemn from the most superficial examination of the subject—in fact a priori. He concludes however, as in duty bound, that the devil is at the bottom of it all.

THE following words are from Mr. Savage's work "Psychics: Facts and Theories:" People often ask why, if there is anything in these so-called manifestations, they have waited all these ages and have not appeared before. There are stories of similar happenings as marking every age of history; but as reported, they have been only occasional, and they have not attracted any serious study. Let us note the stages of evolution as having a possible bearing on this point. First, muscle ruled the world. Then came cunning, the lower form of brain power. Next, the intellect became recognized as king. After that,

the moral ideal showed itself mightier than muscle or brain. To-day it is the strongest force on earth. No king dares go to war without claiming, at least, that his cause is a righteous one. Now it is not meant that either of these has ruled the world alone, for they have overlapped each other, as have the advancing forms of life. And as heralding the advent of each new stage of progress, there have been tentative and sporadic manifestations of the next higher, while still the lower was dominant. Is it not then inline with all that has gone before, that the next step should be a larger and higher manifestation of the spiritual? And in this case, are not the tentative and sporadic manifestations reported from the past just what might have been expected? "First the blade, then the ear, then the full corn in the ear." "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

THE prosecution in Germany of a medium, Valesca Toepfer, who, having received the severe sentence of two years imprisonment and loss for five years of civil rights, appealed to a higher court, has excited great interest among all circles in Berlin, especially among Spiritualists some of whom have taken occasion to testify of their experiences with the medium (a medium for physical phenomena). Probably no event has happened for a long time in Germany which has made the phenomena so much an object of discussion owing to the attendance on the trial in the court of appeal and the reports of the proceedings in the daily papers of Berlin and the comments made on them. The March number of *Psychische Studien* is largely filled with reports of the trial of this medium in the higher court taken from *Volkszeitung* and additional testimony given by prominent Spiritualists. It was probably a case where a medium of undoubted psychic powers was at one time tempted to overstep the line between the genuine and false and being caught, was severely punished. The punishment was, however, reduced by the higher court to six weeks imprisonment only. The *Berliner Tagblatt* severely condemns the lower court for evidently indulging its repugnance to unpopular spiritism in pronouncing so severe a sentence rather than taking a calm judicial view of the facts. Another case was the "Linedenauer Ghost" in which a girl of fifteen years was arrested and tried as the guilty perpetrator of some mysterious loud noises, testified to by fifty witnesses as made when she could not have been the agent producing them. She was acquitted and considerable notoriety was given by the trial to these mysterious noises and there has been much speculation as to their origin.

IN *Spiritualistische Blätter* appears an extract from a sermon by the somewhat noted court preacher, Stoecker, in Berlin on the condition of the soul after separation from the body by death. "We might search and inquire, whether the departed soul of man when separated from the body has an actual life. So closely here in time is the body and soul connected, so intimately does the hearing and seeing, for example the hearing of the divine word and the sight in reading the holy scriptures, have a connection with our belief and our piety, that one can hardly imagine how the soul of man can continue its personal

life in heaven above without eye or ear. And certainly it is one of the great revelations of the scriptures, which has sealed us to the Savior with his own resurrection, that for us human beings there has been secured in eternity not a bare, wan, immortality of the soul, but a resurrection of the body, a complete life according to spirit, soul and body. Perhaps we may suppose that the soul takes over with it an outline of the body, and that these lines of the refined man will be filled out on the day of resurrection and become quite alive." Upon this Dr. Cyriax comments thus: That must be a fine sight to see men running round striped like zebras. But the best of it is that these lines coming from material bodies are dead and are filled out only on the day of resurrection and they become quite alive for the first time after death. How and with what is the filling out accomplished? Are the lines to be filled out with earthly stuff, than can man not continue to exist in the spiritual world but must return to the earthly world? Are the lines, however, of spiritual texture which represent the outlines of the anterior body, why not immediately take on an entire spiritual body, which is formed on the passage of the soul into the Spirit-world? Yes, this is correct, but this would be a concession made to Spiritualism and this must not be. Can our readers think of a spirit which is surrounded with a net of lines which serve as a framework to be formed into a complete building later by some filling out process?

MISS SUSAN B. ANTHONY declares that we are on the eve of an era of unmarried women, says the New York Press. The grounds for her opinion are that under modern social conditions young women are becoming more and more self dependent. Her premises are true. The conclusion she draws is far from evident. The assumption that self support on the part of young women causes them to regard marriage with increasing disfavor implies that they have sought marriage in the past from sordid or selfish motives. This is a misrepresentation. It ignores the influence of affinity and affection, which have generally dictated matrimonial alliances. The most that can be said of the general dependence of young women in the past is that it has narrowed in a measure the natural choice of the heart. Self help in young women means simply more freedom for the exercise of feminine tendencies. It is absurd to say that such freedom checks or smothers natural instincts. Its effect is just the reverse unless counteracted by other influences. It gives fuller scope to the affections. It makes ill sorted unions less probable. It places young women, as regards social relations, on a level with young men. Facts bear out this conclusion. Marriage may be entered upon at a later stage of life now than formerly, but among the masses of the American people it is as common as ever. If marriage has lessened in any material degree at all or if there is a growing aversion to it clearly marked, it will be found chiefly among the wealthy classes who are governed by social ambitions or among young men who are either unable to support families or are anxious to make a "brilliant match." That intelligent, self-supporting young women show, as a rule, an such disinclination is nowhere manifest.



Richard H. G. Cook, J. L. D.

THE BRAIN AND THOUGHT.

One of the chief materialistic assumptions is that the brain thinks. One writer says the brain secretes thought the same as the liver secretes bile. It is held that particles of matter by combining in certain relations and forms give rise to thought, that thought is a function of brain the same as, commonly speaking, sight is a function of the eye, hearing a function of the ear, digestion a function of the stomach, etc. This theory had considerable currency in France years ago and it was adopted by physiologists and physicists in England, Germany and this country, and there were not a few who called themselves materialists in this sense, but the theory is not only unprovable, it is untenable and moreover it is extremely superficial. There is not a particle of proof to warrant the conclusion that matter by any kind of arrangement of particles can produce thought. Matter we think of as an extended substance; thought, which is subjective, that of which we are conscious, does not convey any idea of extension nor any other of the properties of matter.

It has been said of late years that the motion of matter is converted into thought; but the motion of matter is merely a change in the space relations of the atoms or the aggregations of atoms. Is it provable or conceivable that the mere changes of matter in space can be converted into sensation, consciousness, thought, reason, affection, love? It is not only inconceivable, but it is absurd. Some writers of late have tried to evade the difficulty by assuming that molecular motion is one aspect of matter, of which feeling and thought is another aspect, and that they are thus not convertible one into the other, but merely two sides of the same shield.

It may be admitted that the motion of the brain and thought are two sides of the same shield, but that shield is not the brain. It is that of which the brain and thought both are manifestations; that is, the underlying substantial entity, the self, the ego, the soul which expresses itself in the material world by material manifestations, but its activity is revealed to itself in the form of thought and of those various mental processes and relations which go to make up the intellectual and moral life.

How preposterous to imagine that a number of units, none of them possessing intelligence, by uniting can give rise to the highest forms of intelligence! How preposterous to think that a number of particles entirely unconscious, by coming together can produce a state of consciousness! No one will claim that the different parts that go to form the brain are intelligent or conscious beings. Then, could the collection of any number of these parts give rise to that which none of them possesses? As a writer says: "That my brain is not myself may be proved to demonstration in two ways: First, if I were my brain, and my brain were I, in being conscious of myself, I should be conscious of my brain; and with the continual change in its component particles, I should be aware of a corresponding change in my own identity. I should feel that I was being constantly converted into someone else. But I am not conscious of any change in my brain at all. Secondly, the brain is composed of particles, each of which is unconscious. But a number of atoms, unconscious of their diversity, cannot conceivably be combined into a single being conscious of its unity. If I were merely a collection of material particles, the breaking up of the collection would be the annihilation of me. But I am a different existence altogether. . . . Should my soul at death cease to be, this would not be a case of cause and effect; it would be a pure coincidence."

Thus, in order to explain mental phenomena, we must have recourse to something that is superior to matter. Mind alone can produce mental phenomena, and the basis of mind, whether it be called spirit or by any other name, is plainly distinguished from matter. There is no passage from the conception of one to that of the other. They constitute what has nothing in common, so far as we know, and all materialistic hypotheses attempting to explain the phenomena of mind are indefeasible on philosophical

grounds; and if we pass from mere philosophy into experimental psychology, there we find overwhelming proof that the mind is an entity, distinct from and superior to matter.

PSYCHIC PHENOMENA.*

A work has just appeared from the pen of James Jay Hudson, a writer whose name is not familiar to us, which treats of psychic phenomena. The author has acquainted himself pretty thoroughly with the experiments and researches of the Society for Psychical Research, with the facts and phenomena of Spiritualism, and with mesmerism, hypnotism, etc., etc. He attempts to group and classify all the various phenomena and to seek an explanation for them in the hypothesis of a dual mind. In regard to the facts of Spiritualism, he says:

"I shall not only admit the possibility of every phenomenon alleged by any number of respectable witnesses to have occurred, but I shall also assume the substantial accuracy of the general statements made by spiritists regarding the leading phenomena of Spiritualism; but I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the alleged phenomena but deny the alleged cause."

We have never read any work opposed to the spiritualistic explanation of phenomena except some which ascribe them to Satanic agency, that admits so readily all the claims of Spiritualists as to the facts and phenomena alleged to take place. Indeed it seems to be a weak point in the author that he concedes as true a great many phenomena, some of which are at least of a questionable character. He finds the explanation of all the phenomena in the assumption that man has two minds, each mind endowed with separate and distinct attributes and powers, each capable under certain conditions of independent action. The question whether man has actually two distinct minds, or his mind possesses certain attributes and powers under some conditions and certain attributes and powers under other conditions, he does not discuss, satisfied as he is to recognize that everything happens just as though man were endowed with two mental organizations. One of these minds, that is, the ordinary mind, the mind that takes cognizance of the objective world, the mind whose mediums of observation are the five physical senses, the guide in man's struggle with his material environment, the highest function of which is that of reasoning, Mr. Hudson calls the objective mind. The other mind, that which takes cognizance of its environment by means independent of the physical senses, which perceives by intuition, is the seat of the emotions and the storehouse of memory, which performs its highest functions when the objective senses are in abeyance, that which makes itself manifest in a hypnotic subject when he is in a state of somnambulism, he calls the subjective mind. This subjective mind, he claims, can see without the use of the natural organs of vision. It can be made, in a hypnotic state, apparently to leave the body and to travel to distant lands and bring back intelligence, often of the most exact and truthful character. It can reach the thoughts of others even to the minutest details. It can read the contents of sealed envelopes and of closed books. It apprehends the thoughts of others, without the aid of the ordinary objective means of communication. This subjective mind appears to be a separate and distinct entity. While the objective mind is apparently merely the function of the physical brain, the subjective mind is a distinct entity, possessing independent power and functions, having a mental organization of its own and being capable of sustaining an existence independently of the body. It is, Mr. Hudson maintains, the soul.

A large number of facts drawn from the physiological psychologists and reports of the Psychical Research Society are given to sustain this position.

*The Law of Psychic Phenomena. A Working Hypothesis for the Systematic Study of Hypnotism, Spiritualism, Mental Therapeutics, etc. By James Jay Hudson. Chicago: A. C. McClurg & Co., 1893. Pp. 409. Cloth. Price, \$1.50.

Among the differences between the two minds, the following are given: The objective mind is capable of reasoning by all methods, inductive and deductive, analytic and synthetic. The subjective mind is incapable of inductive reasoning. This last statement, however, refers to the powers and functions of the purely subjective mind as exhibited in the mental operations of persons in a state of hypnotism or trance. The author recognizes the wonderful intellectual performances of persons in a condition of sleep or trance, but he says the striking peculiarity noted by him appears to have been lost sight of in admiration of the prodigious feats performed. It has never been noted that their reasoning is deductive or syllogistic. A man of intelligence and culture, in the hypnotic state, will unhesitatingly, in obedience to the power of suggestion, assume the correctness of the proposition, whatever be the general principle of philosophy he is defending. If he attempts to discuss the question, he will proceed to deduce from the general truth the details of a whole system of philosophy. He never classifies a series of known facts and reasons from them up to a general principle, as does the objective mind. Mr. Hudson dwells on this point and argues it with fullness of information and in a very ingenious and plausible manner. Extraordinary feats of memory during illness, the recovery of forgotten languages, whole pages of Greek and Hebrew remembered by illiterate servant girls, speaking in unknown tongues—all these phenomena are explained by this author by an hypothesis of the subjective mind. To quote: "When we consider what a prodigy of learning the average man would be if he could have at his command all that he had ever seen, heard or read, when we remember its record and its having at its command all the experiences of the individual and that under certain abnormal conditions in obedience to the initial impulse of suggestion, all these treasures are instantly available, we may marvel at the wonderful gifts with which the human mind is endowed, but we may rest assured that the phenomena displayed are the results of the operation of natural law."

This objective mind is the great storehouse of memory and the source of inspiration, limited as to its methods and powers of reasoning and at the same time subject to the imperial control of the objective mind, but the most perfect exhibition of intellectual power is the result of the synchronous action of the objective and subjective minds. In this condition, the individual has the advantage of the reasoning powers, combined with a perfect memory and marvellous power of syllogistic arrangement of its resources. This is genius, the two most striking examples of which the author gives, are Bonaparte and Shakespeare. Premonitions, the daemon of Socrates, clairaudience, mind cure in ancient and modern times, healing by the king's touch, bloody stigmata, the cures performed by Christ, Christian science, so far as it has any foundation in fact—these are all explained by an appeal to the subject mind, which Mr. Hudson claims, has absolute control of the functions, conditions, and sensations of the body. The fact is cited that in hypnotism, perfect anaesthesia can be produced at the will of the operator simply by suggestion. Hundreds of cases are recorded where the most severe surgical operations have been performed upon patients in a hypnotic state. In particularly sensitive subjects, the phenomena can be produced in a waking condition. How the subjective mind controls the functions of the body, Mr. Hudson thinks may never be known. The problem does not admit of solution by reference to the physiology or cerebral anatomy. The mystery lies in the subjective self. The faith required for therapeutical purposes now as in the time of Jesus is a purely subjective faith and is attainable upon the cessation of active opposition on the part of the objective mind. This explains the necessity for perfect passivity in the patient.

In discussing Spiritualism, the author does not interpret failures of mediums to repeat that which is claimed they have done or has been done through them, as any evidence of dishonesty on their part. Test conditions, he thinks, are unfavorable to the

production of spiritistic phenomena. In accordance with the universal law of suggestion, the presence of an avowed skeptic gives an ever-present and all-potent suggestion that the promised manifestations are impossible in his presence. It is no fault of the medium that this is the case and it is no test whatever of the genuineness of the phenomena. Mediums generally are unable to produce phenomena under test conditions in the presence of hostile and aggressively investigating committees. A medium may know that under favorable conditions, he may produce the genuine phenomena, which he has observed again and again; but when under test conditions, he despairs of success in repeating them and is anxious to earn the reward of success, his professional pride, his love of approbation, his hope of future fame and emolument, all operate to constitute a temptation too great to be always successfully withstood. Hence the tendency to dishonesty and the practice of fraud among professional public mediums; but Mr. Hudson, in the detection of a medium in fraudulent practices, does not per se prove that he was consciously guilty, for when a medium is unconscious and his subjective mind is in control, it often acts capriciously and presumably fraudulent practices might be indulged in without the objective knowledge or consent of the medium. This is an explanation which has occurred to many and we have no doubt that it does explain some of the spurious performances attributed to spirits which appear to have been done purposely by the medium, but of the fraudulent character of which they are in fact ignorant.

The writer takes up the subject of independent slate-writing the genuineness of which he admits, but he holds that in some way the subjective self produces the writing; how, he does not attempt to explain, but he thinks it is more reasonable thus to infer than to imagine that it is done by a disembodied spirit. After giving some observations of his own, in the presence of independent slate writers, he says: "The probability is that the power to move the pencil without personal contact resides in the medium is as great as the probability that it resides in disembodied spirits. He examines a number of the phenomena of Spiritualism and gives his reason for not believing that they are due to spiritual agency, but he adds: "In abandoning all hope of obtaining valid evidence of the ability of disembodied spirits to hold intercourse with the living through the intervention of spirit mediums, I do not for a moment give up hope of my convictions of a life beyond the grave. On the contrary, the other powers which are provoked in the production of the phenomena constitute one of the strongest links in the chain of evidence going to show that man possesses within himself an entity which does not depend for its existence upon the continued life of the body. We see that this entity possesses powers which far distance those of our physical frame. The mental powers of the subjective mind or entity are exercised independently of our objective senses, and they grow stronger as the body waxes weaker and are strongest in the hour of death. Have we not a logical right to infer that when it is entirely freed from physical trammels, it will have reached a condition of independent existence, that exists as it is not for objective mind to know. It is possible that if spirits could communicate as familiarly with the living as we communicate with one another, they would have language which could bring to our comprehension their true condition. It would be like teaching an infant the principles of the differential calculus. How can the caterpillar, crawling upon the ground, hold intelligent communion with the airy butterfly or the butterfly reveal to the caterpillar the mysteries of her winged life."

There is a great deal in this work to which we cannot even refer. Its chief value for a Spiritualist consists in the mass of facts which it gives and its admission of the genuineness of the great variety of phenomena which have hitherto generally been denied by those who have written with an attempt to explain the facts of Spiritualism without the adoption of its philosophy. Mr. Hudson evidently has a great deal to learn in regard to Spiritualism and when he comes

to understand the subject more fully, THE JOURNAL is of the opinion that he will find in Spiritualism the most satisfactory explanation of most of the very interesting phenomena of which he has given a very good descriptive and historic account.

PSYCHIC SCIENCE IN THE SOUTH.

At the annual meeting of the Medical Association of the State of Alabama, held at Selma, Alabama, on April 18th to 21st, Doctor John E. Purdon made an appeal to the members on behalf of the Psychical Science Congress and pointed out to them the necessity for their being awake to the great scientific developments that were to be expected from the coöperation of workers in such a cause.

He stated that the two latest reports of importance that had come to his notice were the address of Mr. Stead in which he acknowledged that he could at will switch off one of his hands to hold automatic and unconscious communication with his living friends, with whom he would afterwards compare notes and find close correspondence of thought and expression; and secondly, the statement of Mr. John Traill Taylor, editor of the British Journal of Photography, that he had taken photographs of persons not present to the eye and the portraits of whom were apparently produced without the aid of a lens. Dr. Purdon said that he had done his duty to the profession in bringing these matters to their notice.

In his address Dr. Purdon passed a warm eulogium on the Chairman of Psychical Science Congress, Professor Elliott Coues, whom he characterized as one of the most distinguished members of the medical profession.

Dr. Purdon was appointed by the President to represent the Medical Association of the State of Alabama as delegate at the Psychical Science Congress, the same appointment having been made in his favor at the last annual meeting of the Tri-State Medical Society of Alabama, Georgia and Tennessee, where he is well known as the leading advocate of psychical research by members of the medical profession.

MR. JAMES ROBERTSON, of Glasgow, is about to issue a book on "The Rise and Progress of Modern Spiritualism," which has already appeared as a series of articles in *The Two Worlds*. We have read the articles with great interest. The following is from the preface to the forthcoming volume: The brief history of the spiritual movement was written without any thought of publication in book form. Originally delivered as a course of lectures for the Glasgow Association of Spiritualists, and being made more public subsequently in the columns of *The Two Worlds*, numerous requests were received that they might be issued in a more compact and lasting form. Spiritualism has made considerable commotion in all ranks of society within late years, and many who had ignored it as being only the product of fraud and folly are now inclined to say "there may be something after all in it." "There is in it the most complete and satisfactory evidence that there is a life beyond the physical, and that the people who have gone on can come back, manifest their presence, and in many ways influence our lives. The great body of people who take their knowledge of the subject from stray paragraphs in the newspapers are not likely to see much utility or beauty within its pale, but when it is known that some of the wisest and noblest minds during the past twenty-five years have sincerely acknowledged that its phenomena have entirely altered the color of their thought, it should claim at least some explanation. Robert Owen, of New Lanark, towards the close of his active benevolent life, was able to say that it was a mighty illumination, which had brought to him the assurance of immortality. His gifted son, one of the most prominent and influential of American statesmen, had his materialism dissipated. Robert Chambers, of Edinburgh, acknowledged that it had redeemed multitudes from atheism and materialism. One of the greatest of living naturalists,

Alfred Russel Wallace, has said that before he came in contact with the phenomena he had only a belief in matter and force; now all was changed, and he acknowledged spiritual causation and continuity of personal existence. Pages might be filled with similar clear statements from men and women of eminence. No other power has so completely changed men's sentiments and brought complete assurance. Atheists are not converted by the power of preaching; one can scarcely be found, notwithstanding the huge sums that are spent for the purpose, but of the body of Spiritualists many thousands have come from the agnostic and materialistic ranks, because they could not withstand the objective evidence which they had received.

If, by some Arabian Night's magic, the seal of secrecy could for a moment be broken and there could be exhibited to public gaze the correspondence at this moment flying to and fro all over the civilized world, it would be found that an astonishing amount of it relates to plans that are taking shape for enabling folks having common interests to get together at Chicago not long hence, says the *New York Press*. Another great means will be the almost numberless headquarters. Many branches of business, many professions, many social, religious, literary, artistic and scientific interests, also many sporting interests will have headquarters. Each State of the Union and each principal foreign country will have its special building. Moreover, there will be a vast number of conventions to which people devoted to certain subjects will be drawn by powerful attraction. At all headquarters and all conventions will be found books for registering names. For instance, if you want to discover an old friend who writes shorthand, search the lists at the spelling reformers' convention. If anxious to meet again a companion of the California "gold fever" times, look for him at the headquarters of "the forty-niners." The World's Columbian Exhibition is going to be a magnificent affair, surpassing in its line everything that has yet been seen on this planet. Nevertheless, a great many visitors will return with the feeling down deep in their hearts that the things most worth seeing were the faces of old friends and of people united with themselves by the ties of kinship or kindred interests. Perhaps one of the best results of the great quadri-centennial will be to impress more deeply than ever upon us the poet's truth that "the proper study of mankind is man."

COMMANDANT DEPRIMOS communicates to the *Revue Spirite* the following narrative of the apparition of a father to his son, says *The Two Worlds*: "In 1874 I was speaking of Spiritualism to one of my superior officers, on the banks of the Saone. In the course of the conversation, in which he was greatly interested, I mentioned that on certain rare occasions, the spirit while incarnate could manifest itself outside of the body, at a great distance from its material shell, for the purposes of counsel or warning. At length he said, 'I have found an explanation of what has been a mystery to me since 1854. I was then a lieutenant of Voltigeurs in the Crimea, and was entrusted with the performance of a perilous duty, which would last for eight and forty hours. I had scarcely arrived on the spot, when my father appeared to me and asked me to follow his advice in regard to the placing of my men, so that none might be wounded. He remained with me while the movement was being effected, and disappeared as soon as it was accomplished. Not one of my men was hit. It is probable that my father was visible only to myself. But how did he come and disappear? He was then living in Dauphiny, where, during the absence of his men, he appeared somnolent and preoccupied, but in nowise indisposed. This I learned on my return to France. In many letters to my wife I expressed the astonishment I felt at a phenomenon which remained inexplicable until now, twenty years after it happened you have acquainted me with its possibility.'" "Next day," adds Commandant Deprimos, "I called upon the lady, who affirmed her husband's statement point by point, had preserved the letters."

THE DESERTED HOUSE.

BY CARL BURELL.

One evening, just after sunset, before it became too dark to make everything indistinct, when walking along a back-road in the country, I came across an old ruined house, near the edge of the dark woods; the roof had fallen in; the out-buildings and fences were all decayed and gone, scarcely leaving a trace of their existence; the old trees about the house were partly dead and their bare limbs looked weird and spectral in the fading twilight. I don't think I could make you understand what a dreadful gloomy and depressing feeling came over me as I stopped to rest near what was once the gate.

As I stood there I could almost seem to see the old house as it must have looked once when trees and flowers were growing about it and merry children were playing in the yard and the proud and happy parents were watching them and picturing for them a bright and happy future, not once thinking how their own every-day acts were making the future itself for their darlings.

Then I seemed to see the father and mother, having become old and worn out with toil and hardship, borne over the hill and through the woods to the little burial ground, where now only an uncared-for and forgotten mound, overgrown with brushwood marks the resting place of their worn and wearied bodies.

Then I could see the children, one by one, going forth into the wide, cold world, never to come back to the old home again. One by one, till the very last had gone forth amid the haunts of vice and sin to meet an unknown death and find a nameless grave, or worse still a living death—a life of shame and misery; but at any rate none of them had ever come back.

Then in the fading twilight the old house seemed endowed with life, and remembering what had been, seemed to be stretching out its arms and calling to the children who had once played around its doors to come back—come back again, from where one only knows, but from anywhere if they would only come once more and with familiar hands and feet press the inanimate floors and walls before they crumble forever into dust and men should forget that there had ever been a house on the old cross-road besides the woods. And then as the shadows deepened I could seem to see creep from out the somewhere an almost indefinable form of a human being, which came up to the sad old ruin and bent down and kissed the crumbling threshold; and the old house seemed to say: "Where are the others?" and a shadowy form replied: "I don't know. One only knows. I am but a shadow; what was me is ruined and crumbling like yourself. You call in vain; we can never come back to you again. Some of us have forgotten you, but you have never forgotten one of us; yet it is in vain to even remember us, for we are forgotten by all but you, and soon you will crumble into dust and be forgotten too; and men will wonder at the little hollow that was your cellar but none will remember either you or us."

"Oh!" moaned the shadow, "If in the other world where all is known and all accounted for and all rewarded in justice and equity, may he who alone knows or even cares how weak and foolish we all were and what temptations we had to meet and how ill-fitted we all were to meet them; forgive and help us to forget our sins and errors, and oh, may he let us just for once come back to you, our dear old home, and see you as you were once, and as children again play in the well-remembered rooms and hide in the old barn in the hay and have our dear old playmates with us as when we were children together, and then sin and death and hell could never again have power over us."

The old house made no reply, and as the night grew darker another form appeared beside the shadowy one and spake to him: "Oh, why did you leave me? How could you forget me? Why didn't you come back to my grave before you died that I might know that you had not forgotten me forever? Did you think I loved you less because my spirit left its home of clay? How could you ever forget our walk together in the twilight fifty years ago to-night, when you told me that you loved me and I nestled my head against your breast and looked up into your face and you looked so noble and good, and when you called me your beautiful, good and true, I promised to be all of that to you forever and because the next day people said I died, did you think I should be any less to you than I had promised?"

"Oh, if I had lived to work with you and for you and to help you, I know you would have been faithful to me, but when you knew that I would be faithful to you in death, why could you not have been faithful to me in life?" The shadow only moaned pitifully, but the other again continued: "When you wanted your playmates back again, then I knew that you wanted me, for we had always been playmates together, and so I knew you had not forgotten me entirely and so I can forgive you for all your past forgetfulness in return for that one remembrance."

"Everything where we used to play is gone, even the old wood-road where we walked that night fifty years ago, is all grown up with trees; all has changed but our love, and now though our bodies must lie so far apart as your crumbles to dust, yet our spirits can now go together to a better and happier sphere. I have waited all these years for you—waited to forgive you, and this is my reward that for my love's sake God will forgive you also, and you may share in my reward; let us go."

Just then the moon arose and the spirits vanished, and all I could see was the old ruins and all I could hear was the wind sighing through the trees, but this was no more real to me than what I had just seemed to hear and see.

BIRTH AND DEATH.

BY E. J. HOWES.

In a late number of this publication are two vitally related articles; that of Philo Veritas and that entitled "The Future Belief." From the last we make a quotation. "Birth and death of the human being are nothing but a change in the point of view (or mode of view). The motif for the change lies in the interest in the development of our character and our capacities." The student of "The Spirit of Modern Philosophy" is instantaneously reminded of Prof. Royce's splendid idealism, and his presentation of the self common to every individuality, and as the deep basal mystery and reality floating each consciousness; and knowing in conscious absoluteness those masses of life which he divides into the two worlds of the scientific and appreciative. Now to return to our quotation, we remark that in accordance with our understanding of it, the departure of any obsessing interest in idea or hope or passion roots in some change of viewing the view implicit in human nature. As a self-consciousness, our essential character summons reality into its appearing as outer infinitude, and fabricates unto itself body or form; conditioning likewise the appearing of all other essential self-consciousness as like forms or bodies. Achieving this, it is of course a basis in self-consciousness of a measureless luring of realized wonder, exaltation and bliss, and providing for the persistent joy of being. Now here in the lair and home of this essential sense of being, we penetrate and hold instant upon instant, Lotze's "spaceless realm of genuine existence." Existence's self and we are one, and nothing farther lies this way to enter into or know. The feeling of the fact of being is a feeling beyond which there is none other fact of feeling, and is therefore infinite and divine. We are eternally one with the unmodified. The sense is infinite and ontological and no mere merging of the "stream of thought" glamourwise.

Now here is a stately interest, a persistent value unspeakable, a basal and point for the deploy of the infin-

ite complexity of "fringe." Then, to acquire its step by step and degree by degree acerealized emphasis, is the one lure to self in its interest in self; is the superb motif for every possible change of viewing or realizing the view implicit in this absolute, divine and infinite of being. Here deploys Kant's "all possible experience" area, as the area and deploy of this lure of getting and increasing emphasis of acerealizing "fringe." Emphasis is incident in the exaltation of the basal sense of being; and this sense in increasingly and aerially realized in summoning and fabricating a new plane of onclothing, in which the essential sense of being gets new exaltation and widening vigor. Back then of all descriptive or scientized surface and face of deploy, we find the self in its divinity and infinity of beinghood, decreeing and fabricating that which a crude and semi-materialistic system of thought ascribes to a really inversive activity termed reincarnation. Reincarnation is imposed necessity upon free being, and free being has no need of it, and laughs at it. But idealism or essential Spiritualism keeps chime with basal sense of freedom, and with the dignity of divine soul selecting grandly and implacably the every side of all possible experience in acereally progressive emphasis and dynamisms. In a poem I have said:

Man is the essence of the earth—
A final birth.
But earth means the ethereal globe
Of tissue infinite, where motion free
May also pain and passion be;
But so imperial, so superb,
Souls feel that these are liberty.

The free divine self common to each self-consciousness selects by its own free reason, birth and death, into and from all planes, as eras of demanded change, and its earths or spheres belong to the ethereal globe of tissue infinite. Its actions these as intervaled by more or less of time experiences in the same plane, and then may be said to depart more interiorly from the world of the scientized to the world of the appreciative; but yet, on the same general lines of changing its view in the interest of the emphasis of its own essential nature. In the meantime of that we call the now and here time experiences, all is of one great type of free divine ideation. Whatever hardness and obscurity; whatever degradation posits and bedevilments; whatever enthusiasms on which the ideal gets its infinitely varied motions and faces, the one free choice, in the one deep interest of the one common superb fact of being, decrees freely the entire hells and heavens. The all possible experience areas now and here are no doubt in law; but the law is evolution's prophetic phasing of the all, and therefore optimistic enough; but yet banishing no denial of misery and the hells of all possible experience.

Deep in the voice of the spiritual sound
Sitteth the soul.
There in the roar of the great profound
Soundeth dole,
Sweet as the viol's festive cheer;
Grand as the roll
Of maddening drums to the warrior's ear.

Everything beareth a part in the roar
Of the one sound sweet.
Hells have their purpose midtempets and shore
Sighting the golden street.
Heavens are only hells more complete
In the inverse under the feet.

One is the voice of the spiritual sound,
Each ear lent
Heareth its own; from the great profound
Draweth its bent;
Heiring its version of being's whole rounds,
Vigor unblent.

Oh to list, breathe, and purpose but with
Finding no break!
All income perfect, and all outgo truth;
Life one white wake
Speeding at one with centered, profound,
Voice of the spiritual sound.
KINDERHOOK, MICH.

QUESTIONS IN REGARD TO MEDIUMSHIP.

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

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

MEDIUMSHIP.

WM. EMMETTE COLEMAN.

III.

There is a great deal of fraud in slate writing among Spiritualists. In my opinion, very little of it is genuine. That some is, I know beyond doubt, through my own experience. In previous numbers of THE JOURNAL I have described the wonderful phenomenon I have seen through the mediumship of Mrs. Francis of this city; and Dr. Elliott Coues has in the same paper narrated his experiences with the same psychic. Both our narratives may be relied upon as minutely correct in all particulars. There was no chance for fraud in our experiences with her; the genuineness of the phenomena is beyond doubt to me. Correct answers to mental questions were written upon the slate, as soon as thought of by Dr. Coues and myself, for one thing. I have seen written on it in many cases a large number of tests—names, facts, etc., of a personal character, of which the medium could normally know nothing; and several of my friends have given me minute details of what they have received from this slate writing, including a multitude of personal names and incidents, all correct. At some seances, however, no personal tests are given. Neither Rev. M. J. Savage nor Dr. Coues received aught of this character during their sittings with Mrs. F., in my presence; and some of my friends in San Francisco have also failed to get personal tests, though they obtained convincing proof of the genuineness of the writing, free from trickery. So far as my limited experience extends, I can recall no case where anything has been received of a correct nature that was not known to the sitters. On the other hand, there are cases in which, when information unknown to the sitters has been asked, as tests of identity and genuineness, the replies have been incorrect or irrelevant, or else no attempt to answer them has been made. The well-known lecturer, Charles Dawbarn, received a number of excellent tests through Mrs. Francis's slate writing, and a lady friend of his had a similar experience. At a later seance the lady received unsatisfactory messages; and at another seance Mr. Dawbarn had this experience. He has a relative who regards Spiritualism very unfavorably, as fraud, delusion, etc., and Mr. D. was anxious to show him that there was truth in it. He had already received from the writing at Mrs. Francis's a number of correct things about the dead wife (I think it was) of this relative, all of which were known to him—these things perporting to come from the lady herself. Mr. D. asked her to write certain specified things, which he (Mr. D.) did not know, but which her living husband did,—as a test of her identity. The answer was written on the slate, and Mr. D. sent the relative a copy of it. He pronounced it wholly incorrect, and it made him more positive than ever that Spiritualism was a delusion—Mr. D.'s test being productive of harm rather

than good. Again, I have observed at times some traces of the influence of Mrs. Francis's mind in the contents of the writing, and I have noted also that certain forms of expression are common to the messages, no matter who is purporting to communicate. One of these peculiarities is the use of the word "lamb" to designate a child. About ten years ago in a sitting with her, in a message claiming to come from my sister she called her children "my lambs." Within a year or so, in messages received by my friends, on more than one occasion children have been called "lambs." And in the message given Mr. Dawbarn to send to his relative as from his wife, her child is called "lamb." The husband took exception to this term, saying that his wife never used the word lamb in such a connection. This word is evidently a stock term in common use by the intelligence—whatever it is—that writes these messages. What is this intelligence? It is certainly not the normal consciousness of the psychic. An unseen force guides the pencil, not the hand of the psychic. Although I have seen occasionally traces of her mind in the writing, I have also seen various instances where her outer consciousness and mental direction went for naught. I have seen various cases where the writing was not in accordance with what she desired, and where she made repeated efforts to get it of a different character without success. I have known where she has tried and tried to get the writing, but with little result. For the most part, the writing seems to be independent of her outer consciousness? But what of her subconsciousness? I have already said that, in my opinion, the bulk of all spiritual communications is derived from the mentality of the psychics, aided in some cases by spirit influence. Hence, in this case, applying said rule, it is the subconsciousness of the psychic that predominates in the messages; and there is much in the nature of what is written to favor this hypothesis. The fact that the tests given are present in the consciousness, active or quiescent, of the sitters, and that facts unknown to the sitters are not correctly stated, and that certain forms of expression are apt to crop out in messages of different years and purporting to come from different parties, are all in consonance with the theory that the subconsciousness is the dominant factor in the production of the writing. The additional fact that re-incarnation is sometimes hinted at or openly stated in the messages is also probative of mundane influence. Genuine spiritual messages do not teach re-incarnation; earthly minds, misrepresenting the spirits, do teach this absurdity. But are we to suppose that no outside spiritual agency is at work in this case? I do not think so. In phenomena of so startling a character, there is probably a spiritual power therewith connected, and it is likely that sometimes direct spiritual messages may be given, with less admixture of the mundane element than at others. The phenomena are variable; sometimes excellent results are attained; at others, partially successful seances obtain; then again, very unsatisfactory sittings are held; and at times total failures occur, nothing is obtained. It is probable that the best results are secured when the spirit power is most operant. When it is entirely absent, perhaps the weaker and more untrustworthy phenomena takes place. In a case like this, it is not practicable to come to any decided conclusion about the causes productive of the manifestations. It requires careful scientific analysis and resolution; so I am not inclined to dogmatize upon the matter. Upon one thing I am positive, and that is that so far as my experience with this psychic goes, the phenomena are undoubtedly genuine, no matter what occult power is regnant in their production.

Probably there has been more fraud practiced in the production of so-called materialization than in any other phase of spiritual phenomenon; and some Spiritualists doubt if anything genuine of this character has even taken place. Were it not for my own experience, I should, perhaps, be inclined to this opinion myself. But in 1875, I had an experience in materialization which proved to me beyond doubt that remarkable manifestations of this nature are possible. For several months I carefully examined the

phenomena referred to, and I got the most overwhelming evidence of genuineness. In much of this experience, trickery was out of the question. I am absolutely certain that the phenomena were not and could not have been due to fraud. I attended many public seances in this case, and also had various private sittings. In every case of the latter, there was no pre-arrangement with the medium. I called on him each time without letting him know I intended coming, making a social visit as it were; and we had on each occasion an impromptu seance, at which even more remarkable and astounding things took place than in the public seances. I have attended many materializing seances since that time, and in every instance all that happened was transparent fraud. The year following my experiences with the genuine I attended the seances of Mr. and Mrs. Nelson Holmes in Philadelphia. There I saw George Washington, Bishop Polk, John King, and other notables. I perceived at once that everything that took place was very shallow trickery. I saw through the whole of it as it was being presented, and was disgusted that human nature could be so gullible as to accept such (to me) manifest fraud as the work of spirits. In San Francisco I have seen many materializations (!) even more transparent than those of the Holmeses. I have never seen such pitiable credulity, such sickening displays of the weakness of human nature, as those witnessed at these Frisco seances.

Among the few genuine materializations that have been observed, I think those of Katie King testified to by Prof. Wm. Crookes are of marked interest. Their genuineness seems well established. I also am of opinion that some genuine materializations have taken place in presence of Dr. Slade. This man is a curious compound of fraud, psychism and mediumship. There is wealth of good testimony to his remarkable psychic power, and there is a quantity of evidence that he has on many occasions practiced trickery, particularly in his slate writing. His lack of moral principle is beyond question. My belief in the reality of Slade's materialization is based principally upon the testimony of Col. John C. Bundy, as published in THE JOURNAL. It seems that only in a few rare instances has Slade ever sat for materialization. Others who have been present at these few seances have described the occurrences thereat in precisely the similar manner as did Col. Bundy. Fraud seems altogether excluded. At these seances a cloth or curtain is suspended across part of the room, the bottom being some distance from the floor, so that all can see the empty space underneath it. An opening is cut in the curtain, near the center. Dr. Slade and the sitter sit together at a table in front of the curtain, and the medium sees all that takes place. The sitting is in good light I think. While thus sitting a vapor or cloudy substance is seen at the opening. This gradually condenses until the head and face of a person are fully formed. In a little while this form melts away into the vapory matter, which itself soon disappears. At a seance of this nature Col. Bundy told us he saw the head and face of his father-in-law, S. S. Jones, materialize and dematerialize. The noted lecturer, Thomas Gales Forster, also stated that under similar circumstances he saw materialize the face of Dr. Edgar C. Dayton. If the testimony of the witnesses is to be believed, I do not see where fraud was possible in these cases.

Some of the so-called materialization are no doubt due to the manifestation of the double of a living person. Hands, arms, and sometimes whole bodies are thus projected from psychics; but these are copies or counterparts of the persons from whom they emanate. I am not aware of any evidence that the double of a living person can assume any appearance except that which pertains to it—the image of one of whom it is the double. Is it conceivable that the double of Dr. Slade, while he is in his normal state, could proceed from him invisibly, pass around behind the curtain and be condensed into a face and head the exact likeness of another person? If so, what directed or superintended the work of transformation? What intelligence was it that moulded the cloudy vapor the features, hair, etc., of the parties repr

Even if the forms seen were derived from the double, is it not rational to think that some unseen intelligences, possessed of a skillful command of what we may call spiritual chemistry, were instrumental in the production of the phenomena seen? As regards the phenomena attendant upon the genuine materializations in my own experience, the theory of the double to me is preposterous. The medium was not entranced. He talked with the forms manifested just as the sitters did. He was a very small man, not much over five feet high, while the spirits which materialized in his presence were of various sizes; including a young child, a boy of twelve, several young women, ordinary-sized men and a giant of seven feet two inches in height. This giant was one of the most common of the "stock" spirits who appeared, and I have seen, heard and felt him at the same time, and in cases where deception was impossible. Each of the spirits had a marked individuality in mental traits, as well as in physical proportions. The medium had a comparatively weak voice, while that of the giant was comparable to thunder. He invariably spoke in exceedingly loud tones, not like a person hollering or speaking loudly with an effort or strain, but as with a naturally stentorian voice. He laughed and sang in the same loud tones. The medium was a fair singer, but the giant's attempts at singing were a failure; he had no melody in his voice, while his laugh was a squawk. One of the spirits was very smart and bright, quick at repartee, while the medium was not bright or smart—quite an ordinary mortal. Often two, three, or more of these spirits would be present at the same time, talking, playing instruments, etc. Is it not absurd to think that the double of a man of diminutive stature could be metamorphosed into variant forms, male and female; infant, youth, ordinary adult and giant? and that it could at the same time represent three or four different full-sized human forms of different sexes and sizes? Moreover, where did the mentalities of the forms come from? The medium was in his normal state of consciousness. Is it rational that the four or five variant minds, sharply differentiated, and all unlike that of the medium, were derived from the medium's mind? As shown in this series of articles, I am prepared to concede to unconscious cerebration, the subconsciousness, psychometry, the double and all other non-spiritual sources all that can rationally be ascribed to their action. But I cannot so stultify my reason as to attribute to these psychic potencies the more remarkable of the facts of mediumship, such as I have outlined. Psychism can do much, no doubt; but some things it cannot do, in my opinion; and I am confident that the truly spiritual character of these latter, and perhaps of some now attributed to psychism, will be scientifically demonstrated in time.

(To be Continued.)

WHERE IS THE SOUL?

BY HINDA BURKE.

An ideal woman elevated above the modern degeneracy of sentiment was heard to say after hearing beautiful music at a concert that "her body melted away and left her soul." If music had that effect on every one would that we might be bathed in music all the time. It is believed that every human being has a soul, but only with the few is there much manifestation of it. So, we must suppose that the shell called the body has grown so thick and hard with the friction and jarring of six thousand years that the soul radiance can no longer shine through. The soul is there; but, alas, souls are out of fashion, and "out of fashion" means ostracism and ridicule. We cannot get rid of our souls but since they are out of fashion we must hide them, crush them, disguise them as best we may lest the divine radiance shining out might make the gas glare of society dull and sickly by comparison. The soul is ever ready and longing to manifest itself; and when in some supreme moment the carnal temple sways and trembles and the soul makes itself heard—then the surprised stare of society makes us conscious that we are "bad."

"One touch of nature makes the whole

world kin." How some of us long for that touch of nature, oppressed as we are by the artificiality of modern life. As civilization advances and inventions are perfected, and we have less and less occasion to give play to our natural capacities and capabilities so we grow more and more artificial, and the soul retires still further into its fastnesses, for the soul is of the divine first principle.

Now does the machine take the place of the honest workman with "brawny arm and cheek of tan." Now does the bicycle take the place of the noble steed and modern man makes himself ridiculous astride a wheel. Now must we have strawberries in January and skating parties in August because invention with its hot-house forcing and artificial freezing assumes the privilege of reversing the seasons. And future picnic parties must be duly deluged with rain at the dictum of the Weather Bureau. We talk, sing, and write by machinery and grind out music which would soothe not the savage breast. We disfigure with advertisements the majestic cliffs; blast the everlasting hills with mock thunders; and fell the mighty oak to make way for the lawn-mower. In all this artificial environment our lives, hearts, sentiments and behavior grow false and unreal. Our relations toward one another are strained and unnatural and our converse is in falsetto. The march of civilization and progress is toward the setting sun, but the star of the soul rises in the east.

Social life has become too complicated. We have too many small cares and petty aims and the soul is frittered away into atoms. One does not dare to be original or natural for fear of being called a crank or enthusiast. We walk the chalk-line that others have laid down for us and so fearful are we of stepping off that line that we cannot lift our eyes to the wide expanse of the heavens glittering with stars. Now sweep with one glance the immensity of the universe filled with treasure, could the soul but spread its white wings to seek it.

In this false life we substitute noise for emotion, fashion for beauty, jingle for music, babble for conversation, excitement for happiness. Our religion is shut in between the lids of a prayer-book; our tears are reserved for the pillow; our laughs are modulated by the tuning-fork. Our apparel is designed neither for comfort nor beauty, but is simply a uniform which fashion dictates for making sensible people and idiots look as much alike as possible. When a hump grows on a woman's back placed there by a dispensation of Providence, she spends her days weeping and lamenting; but when fashion dictates an artificial hump she loads it on and goes forth rejoicing. The hump conflicts with her soul's conception of the beautiful—for the love of the beautiful is the life of the soul—but the soul is not allowed to dictate our attire, hence it is fashionable to be ugly.

As the beautiful is the life of the soul, so is love its light. But love, which has been sung, poetized, and pictured for ages, is now parodied and caricatured. The simple Bible sentence "she found favor in his eyes" is an echo from the soul which murmurs sweetly to us down the dim corridors of time. And the gallant sentiment of the "chevalier sans peur et sans reproche" for his "fair lady" echoes the throb of a manly heart for centuries dust. But now love masquerades as the court-fool, and is a better joke than all the rest. One trouble with us is that we are so "awfully funny" and when we are not amused we are bored. The soul is not a joker, therefore the soul is a bore and never gets invited out in society.

Conversation which might be a communication between minds and souls, is but an exchange between eye and ear. We tell of what we see and hear, but it is a bad form to talk of what we think and feel. Anything will do to talk about if it is trivial enough, and in a universe glowing with grandeur we babble trivialities. That which is worthy our serious consideration is laid on the shelf, or laughed at—while the soul weeps.

How little in this superficial association do we know of one another's inner lives. We meet and part—still strangers. The record kept of a human life is a record of business ventures, amount of wordly suc-

cess, and the various events and mishaps which connect us with the outer world. But who has ever recorded the history of a heart, the revolutions of a soul, and the epochs marked by heart-throbs?

"There are silences in the human heart which no sound has ever broken; there are deserts which no alien foot has ever trod." Silences, when the heart beats faint and low, when it calls and no one answers. Deserts through which the soul wanders, and wildernesses through which it struggles, weak and weary, and ever—alone.

Why, in the dusk of twilight, can we so freely communicate those thoughts which we treasure in our "holy of holies" and which we would feel a hesitancy or embarrassment in expressing face to face in a broad light. Because in the light the barrier of the flesh is visible, our material personality the earthly disguise of the soul intrudes itself and impedes the utterance of the imprisoned spirit. While in the veiling shadows of the twilight that fleshly barrier is invisible and our spirits come together with less sense of impediment or obstacle. Those are golden moments when the spirit crosses the threshold of that inner temple in which dwells the soul of another. But, how often are we divided, even from our dearest, by those "paper walls" of life, more impassable than granite.

Many are the speculations as to what heaven is like and what we are to do and be there—but it seems that heaven may simply be the place where the soul finds room for itself. No longer clogged and fettered by the burden of the body and by those invisible fetters of conventionality, but free to soar in the sunlight rejoicing.

When on the mountain top, far above the sordid realities of life, with the beauties of nature all revealed to us, or in the realms of music, the soul within us stirs and expands and shakes the walls of its prison house—in such moments we hear a voice within us calling, "Come up higher"—it is the voice of the beautiful appealing to the soul.

Once a masquerade took place in which the children masqueraded as grown people and the grown people as children. What a picture of life! The children prematurely old, little dwarfed men and women, their childhood arrested before the white wings of their little souls are unfurled. For it is in the natural, unconscious child-life unfettered by conventionality or distorted by affectation that the soul plumes itself for flight. And for the other side of the picture, grown up caricatures of childhood playing with baubles and disputing over pence—while the mountains lift their erected peaks to the clouds, the mighty thunders crash and roll, and God reigns in majesty over all.

If at some gay gathering of society "this too, too solid flesh could melt" suddenly away, what a transformation scene would take place. Jewels, plumes, laugh, jest, noise and glitter would fade away and leave a pale and ghostly assemblage of shrinking souls. And a silence would brood over an assemblage which had ceased or never learned to speak.

THE NATURAL RIGHTS OF MAN.

BY JUDGE A. N. WATERMAN.

In the April number of Harper's Magazine an article upon Russian military service contains the following:

"But," said he, "the Jews have rather a rough time of it. I have about an hundred of them in this regiment, and they do their work as well as any of them. In most cases, however, they are exposed to much insult and brutality. Sometimes the soldiers beat them unmercifully and it is no wonder they try to desert. The rough peasant has a traditional hatred of the Jew and if the officers of the regiment are not energetic in setting their faces against it, there is pretty sure to be some devilry against them. The Russian peasant finds it delightful to get even with the man whom he looks upon as the author of all his ills.

"In 1874 Russia followed Germany in adopting the

principle of universal military service, and consequently forcing Jews into the army."

Can anything be imagined more miserable than the situation of the hapless Jew thus described?

Forced by a military conscription away from his business, his friends and home, despite all that he can do he is thrown into the most intimate association with those who hate his race and beat him for wrongs they imagine have been done by his distant kinsman. From the horror of a situation in which he is not only a slave of the State but an object of contempt and a thing to be abused for sins in which, as he had no part, he can have no repentance of, there is no escape.

It is not even his "to do and die," it is his only to suffer the curses, kicks and blows of comrades who should be his warmest friends, yet are his bitterest enemies. For him there is the foe before and the foe beside and if he escape the bullets of the enemy it is only to be scoffed at as a dog of a Jew whom it were better had been killed.

And this brings us to a consideration of the iniquity of compulsory military service whether it be Russian, German, French or American.

Man has certain natural rights of which governments may not properly deprive him. Two of these are the right to determine what use he will make of his mind and his body. He is indebted to the State for neither; they are his possessions, not its; and it is not of right entitled to the service of either. For the ownership of such property as he cannot carry upon his person he is under obligation to the State which protects and assures his possession; but the State does not secure to him mind or body; nature gave him those. Naturally he is a free man possessing the right to think what he will, to reason as he may, to love as affection may move, to be silent and dull if he choose, active or idle, an artist or a ploughman, and, as the world thinks, frittering away his time or grandly improving his opportunities.

Moral obligations may plainly direct that he become a soldier, lay down his life for his country; but to against his will place him in the forefront of battle is a thing which no country has the right to do.

The slave of an individual no man in any civilized country can be, why should the nation have slaves if the individual may not? Call him what you will, every man conscripted into the service of imperial Germany, republican France or despotic Russia is a slave. And this slavery under which the peoples of Europe groan is of all forms of despotic power there remaining, the most crushing in its burden and the most galling in its tyranny.

Nothing which government can do would so tend to lift the yoke from the neck of the struggling peasant, to make secure the recompense of toil and preserve unbroken the ties of kindred and home, as a recognition by the nations of the right of each soul high and low, rich and poor, humble and great, to the possession and control at all times of the body and mind nature gave and which government may not properly enslave or take away.

FERNSEHEN.

[We give below a translation of an article by Carl Du Prel which appeared in the January and February number of Sphinx on "Fernsehen," a word for which there is no exact equivalent in English. "Clairvoyance" does not quite cover the case nor does the French "La Vue a Distance" as it indicates only limitation to space—time being also included in the German word—rather by usage than by etymology.—ED. JOURNAL.]

We have now become acquainted with a sufficient number of facts, to attempt to frame what has been said into a theory of clairvoyance (or teleptic phenomena). The reader must however be very moderate in his requirements. The problem of clairvoyance or teleptic phenomena lies so deep and the existence of spirit has the existence of things so deeply intermingled with it that whoever may have been able to solve the problem of clairvoyance, must at

the same time have solved the riddle of humanity and of the world.

No reasonable man will be willing to plume himself on this, but rather with Aristotle say clairvoyance may be a fact but the explanation of it not possible. This the thinker may well consider also, that in the presentation of such a greatly obscured subject, some obscurity in the presentation cannot well be avoided.

About the problem itself we are not much clearer than the ancients were, but in regard to the recognition of the problem itself we are far behind the ancients. With the Greek philosophers, (Xenophanes excepted), clairvoyance or teleptic phenomena were current as facts and the universal belief in them has already been demonstrated by the existence of the oracles. Our learned men on the other hand see in the denial of the fact an evidence of their learning. Now it is indeed correct that among the ancients the theory of inspiration preponderated as in the oracles, for example, but there are not lacking utterances which recognize in clairvoyance a natural quality of the soul.

Pythagoras and Plato are united in this, that the soul itself because it is of divine origin, has prophetic power, by virtue of which it is able to recognize things not only in their succession in time, but in their eternal connection.

This prophetic power has not become lost by connection of the soul with the body, but has only become latent, but may be again awakened through a higher force (inspiration) or when from some reason or other the earthly life is seemingly extinguished as in dream, in ecstasy or on the approach of death. (Cites Pythagoras in Diodorus XVIII, XXVII, 20; Plato, Phaedr. 32, 15; Phaedon 22, 25; Cicero De Div. I, 30, 64.) Plutarch recognizes two sorts of divination, that through the nature of the human mind itself and that through inspiration from higher beings. "It is not probable, he says, that we acquire this faculty for the first time after death; it must have already been extant during the connection of the soul with the body. For just as the sun does shine not only when it is clear of clouds but is always shining only occasionally obscured by mists and then invisible; so also the soul does not for the first time have the power to gaze into the future when it comes forth from the body as from a cloud, but already possesses it, only it is blinded by its connection with the body."

This also is the meaning of Porphyry. He thinks that clairvoyance lies in the soul itself and that it is on this ground some men become capable of clairvoyance through smokings and steamings (incense, etc.). In the middle ages Agrippa and Paracelsus attributed this capacity to human beings. The latter gives man besides the "elemental" body also an astral or "sideric" body. In the "elemental" body there is nothing; in the "sideric" astral there are all gifts (Dopa). As in sleep the "elemental" body rests, so in the "sideric"—astral—in its operations it has no rest or sleep. In the event the "elemental" body predominates and overcomes then at once the "sideric"—astral—rests.

The human soul then has two modes of perception, the sensuous directed to the actual and present and the super-sensuous relating to distance in time and space. Of the first we are conscious, the latter belongs to the unconscious; this is another among many reasons which requires us to distinguish between the transcendental subject, the soul, and the earthly consciousness. Upon this theory that there are two persons of our subject bound in one, rests the possibility that the clairvoyantly seen object rising out of the transcendental consciousness becomes a picture on the brain and it is possible to become known to us, which is not easily possible, so long as the brain is in demand from the stronger sens-perceptions, as stars also vanish before the sunlight. But as these again appear to the sight when the sun goes down, so shall we become conscious of transcendental influences when the sensuous parts of our nature are put under subjection. On this rests the relative fre-

quency of the clairvoyantly seen object in sleep and in fact proportionally as the sleep is profound. Clairvoyance is not limited to the few cases in which it has been manifested to us, but is latent. On inquiry of the boy Richard how it happened that other men did not know what he recognized clairvoyantly he answered very properly: "You really know it too, but you don't know that you know it." (Gorwitz: Idiosomnambulismus 136.) If the clairvoyantly seen objects are for the seer of great interest, then it stands to reason that on these grounds, on exercising a stronger impression on the brain he oversteps the threshold of sensations, especially if the activity of the brain is removed. This cessation of activity of the brain is greatest in deep sleep and because the somnambulant sleep is accompanied by an awakening devoid of remembrance there vanishes with this what has been clairvoyantly seen from the recollection of the seer; but if they had as a consequence deep excitations of the feelings, what was of real value of the sensations may endure on awakening, and take the form of presentiments.

The dependence of clairvoyance on the transcendental substance of man shows itself in its relation to poetry so far as it wells up out of the unconscious.

Steinbeck has written a comprehensive book wherein he shows:

1. The similarity in subject matter of clairvoyance and poetry.
2. The similarity of the external means of stimulating the writing of poetry and clairvoyance.
3. The similarity of the corporeal conditions of the poet and the seer.
4. The similarity of the objects gazed upon and thought about by the seer and the poet.
5. The similarity of the speech and rhythm of the seer and of the poet. (Steinbeck: The poet and seer.) It is therefore the same source from which both flow. We must consider this a little more closely.

Schopenhauer would as already mentioned, have designated the organ of the seer as "second sight" had not the word already been appropriated. Since, in the system of Schopenhauer there is no term for a transcendental subject, he relieves himself from his dilemma by designating the organ of the seer as a dream organ. This expression is manifestly faulty and might give occasion to misunderstanding as if it were the brain that was actively concerned (clairvoyantly) although only the deeper layers of it, as in dreams. But if we cannot also accept the term "dream-organ" yet it is indisputable that the transcendental things clairvoyantly seen are worked out by the brain in such a way as to show them in many respects in harmony with the forms of dream-fancy. In both, allegories and symbols play a part. Already Artemidorus had distinguished two sorts of true dreams, the theorematic, which indicate the event just as it will take place and the symbolic which only points to it indirectly. (Artemidorus: Oneirokritiken IV. C. 2).

Synesius distinguishes five sorts of dreams:

1. Dreaming (ennupios) a crowd of daily cares and activities.
2. The dream-form (phantasma) a gay mixture of strange forms.
3. The warning voice and oracle where one is warned by angel forms (Chretmatikos).
4. The sight (horoma) where the soul is afforded a view of a future event.
5. The symbolic dream (oneiros) where is seen the past and future in riddling forms. (Nicephorus Schol. in Synes. de insomn.).

This allegorizing and symbolizing is a faculty common to poetic phantasy, dream phantasy and the seer, and if I could not myself conclude to use the difference between theorematic and symbolic dreams as a classification according to Artemidorus, still it depends only on this—because it is not worked out, whether it is already an endowment of the organ of the seer; or, which is much more probable, is rather a function of the brain, for already in the ordinary dream the symbolic presents itself.

(To Be Continued.)



SLEEP AND DEATH.

BY CHARLES HANSON TOWNE.

Sleep spake to Death in this wise:—
 "Know—within myself there lies
 A joy that men who oft possess
 Me praise and in great reverence bless
 As something sacred, good.

"But men fear thee, O Death!
 And dread the time when their last breath
 On this earth shall at last be drawn
 As much as does the startled fawn
 Dread to see the huntsman's dart;
 And yet I'm but thy counterpart—
 A herald which thou send'st to say,—
 'Here is my messenger; I pray
 Thee fear me not, for I, like he,
 Am but a sleep that visits thee,
 Which, waking from, thou wilt be given
 A new life in God's glorious heaven!'"

CONFIDENCE.

[Translated from the German by J. A. Dawley.]

Although another strokes thy sunny hair
 And we on earth shall never meet again,
 My heart is light, my spirit free from care,
 For well I know thy love I shall retain.

Love's golden halo then will crown my brow
 As in some far-off star once more we meet,
 And I who worship at a distance now
 Shall in thy presence find my joy complete.

CURIOUS PSYCHICAL EXPERIENCES.

TO THE EDITOR: Among these experiences was seeing at a distance places which I had never visited and in which I was in no way interested, of the appearance of which I was totally ignorant, and which proved to be a prophecy of the future.

In the early part of June, 1881, my husband decided to move to St. Louis. He had gotten letters of introduction to several gentlemen of that city. He wanted a more bracing climate for our two children. We were packing and expected to leave in a day or two. I laid down for a few moments to rest, closing my eyes but not to sleep. In a few moments I began to see as though traveling, towns, villages, and farms; then a broad and apparently limitless desert on an up grade till I felt tired and a desolate feeling crept over me; still on and on, then a bend in the road, then on again it seemed. I felt as tired as if days had elapsed, then in the twilight suddenly as if by magic sprang from this desert waste a beautiful city with its broad streets and palatial residences, and amongst them all I saw a plain church, surmounted by a large circular wooden wheel with two bars crossing each other in the centre. I thought it the ugliest device for a spire I had ever seen. (I drew it off afterwards.) Then the whole vision faded away. I went to my husband and told him what I had seen but neither of us knew what it meant and soon it was forgotten. We went by boat to St. Louis, leaving here I think on the 6th of June. When we got to St. Louis it was oppressively hot, even more so than in New Orleans. He said he would not live there if some one would give him a place. At the boarding-house we met a Mrs. Mesler, from Lake City, Col., who extolled Denver so highly that my husband decided to go on there; so on Monday at 7:30 p. m., we left for Denver without ever unpacking our trunks. (We remained in St. Louis but three days.) The next morning things began to look strangely familiar to me, but still I did not think of the vision till we struck the Colorado desert, then it all came back to me like a flash and I became interested. I began to look for the bend in the road; I got tired looking for it and was gazing out listlessly when some one touched me on the shoulder and said: "Madam, if you will look out now you will see that bend in the road." I looked quickly and sure enough there it was just as I had seen it. Then I looked around to see who had touched me. No one seemed to have moved and we were entire strangers on the train. I had not spoken of it to any one. Then we sped on and on for a long time till at last in the twilight the beautiful city of Denver sprang from the desert as if by enchantment. Again I saw its broad streets and palaces the plain church with its ugly spire there also, not far from the

boarding-house to which we had been directed by Mrs. Mesler in St. Louis. We were on 18th street near Arapahoe. We had never been to Denver; had never read a description of the route or the city. We had never thought or talked of going there. How came this vision and its fulfillment? By the way, Mrs. R. C. Simpson of Chicago, came to Denver shortly after our arrival and I had the first and best test of independent writing through her I have seen. And in that sitting I was told by "she" that before the snows came we would return to New Orleans, although we had no thought of returning here, and that my husband would not live so very long. We returned by the 1st of October. My husband passed over November 6, 1888. What was that vision for and why did we go to Denver? How came it all? Will the scientist explain the why and wherefore of these wanderings—mapped out as it were without our knowledge, will or wish?

(MRS.) SERENA P. MILNER.
NEW ORLEANS, LA.

WIZARD CLIP.

TO THE EDITOR: It is curious that I should again see an allusion to Wizard Clip after not hearing of it for more than thirty years. My old friend, Mr. Giles R. Stebbins, sends me your paper of March 4th, but I have not seen that of January 21st, referred to by D. G. Cox. My grandfather, Jonathan Flood, a Methodist preacher and one of the founders of the Methodist Protestant church, told me the story "more than fifty years ago." He mentioned some incidents, but I can recall only one or two items besides the main fact. I think he said a young woman in the house was specially troubled, by the cutting of her clothing, and that a Quaker preacher went to the house to investigate, and his clothes were cut, like the rest. I often asked my grandfather, who was a man of much reading and thought, what he thought was the agent in these occurrences, and he always said it was never ascertained. It seems to me he mentioned something which people thought was a reason for the manifestations occurring there, something that somebody had done, but I have forgotten it. I should like to know if the name is still in use there, and if the exact place is known.

J. B. HARRISON.
FRANKLIN FALLS, N. H.

SOUL, MIND, SPIRIT.

TO THE EDITOR: I have read two articles in THE JOURNAL, by S. T. Suddick in which he says, "What is much needed is a more concise nomenclature for Spiritualism," in which I most heartily agree. It is one of the great needs in spiritualistic literature, but does Mr. Suddick help us out any when he says "In my articles I use the word spirit as St. Paul did, namely, a spiritual body and the ego I call soul or mind making the two but terms synonymous;" but is not Mr. Suddick wrong in making soul and mind the same thing. If I have the correct idea soul and mind is not the same and should not be used interchangeably. I understand spirit to mean the life essence, the living, vitalizing, conscious ego.

Mr. Suddick asks if we call the spirit the ego, what shall we call the soul? I would call it the spirit body, the envelop of the spirit. Again he asks, "When a clairvoyant says I see a spirit does he or she mean a mind or spiritual body?" I should think both, for it takes both to constitute a conscious entity. If I say I see a man coming, I mean I see a walking, moving trinity, a being composed of body, soul and spirit. But says one, is not the soul or spirit body matter? I would say yes, but greatly refined or etherealized matter, so fine that it is invisible to material sight, but not to spirit vision. Mr. Suddick says he does not believe any mortal in or out the body ever saw a mind. Neither do I, from the fact that mind (in my opinion) is not an entity any more than music is an entity and mind is not spirit, but the product of spirit. Music is not the instrument but the product of the instrument manipulated by an intelligent performer.

What do we mean when we say some one has lost his mind or gone crazy. We do not mean he has lost anything, but that the mental battery is out of fix, the instrument is out of tune.

What do we mean when we say one has a bright mind? I understand it is one that can give intelligent expression of ideas through the organs of the mind. The same as good music is the intelligent expression or vibration of sound through or by the strings of the instrument which

could not be done if it was out of tune. Life I understand to mean the same thing as spirit; when the spirit has left the material body it is dead, there is not life without spirit or no spirit without life to my thinking; they are inseparably connected. Am I right? Mr. Suddick in concluding his interesting articles asks who will be the first to act by sending in definitions or new words? Will not some of our old spiritualistic writers give us their best thoughts on this subject? I think a discussion and interchange of ideas would be interesting as well as profitable to THE JOURNAL readers. Not a discussion for victory, but to elicit truth and to come to a better understanding of terms and words to be used in writing on spiritual subjects. In my early reading on spiritual subjects I would get very much confused and (muddled) owing to the loose way some writers have of using terms and words, and sometimes of late it is hard for me to get the writer's correct idea or meaning. I have given a few hasty, undigested thoughts; some may be right some may be wrong.

A LOVER OF TRUTH.

SEEING PLACES I HAD NEVER VISITED.

TO THE EDITOR: In the summer of 1881, my husband was appointed a member of the Ninth International Medical Congress, which was to meet in Washington, D. C., September 5-10. He said he might take our son with him and that my daughter and self might spend the month of August in Selma, Ala. We had been in Selma about two weeks, when returning one day from a walk I laid down to rest a few moments. Closing my eyes directly without wish or will or thought of these places, I saw Washington, the capitol, then Mount Vernon, then four parallel railroad tracks, then Niagara Falls. I did not know where the railroad tracks were. A letter was handed me just then from a friend who was at Hot Springs, Ark. She asked, "Are you going with the doctor to Washington?" In answering her letter I said, "The doctor says not, but from what I have seen, judging by the past, I am sure I am going." We returned home. He said, "Get daughter ready to go with me, it may benefit her. Son can stay with you." I got her ready to go and also packed my trunk. They were to leave Monday morning. At the dinner-table Sunday, he said "He was sorry I was not going, but it was then too late for me to get ready." I said, "I am already; my trunk is packed." He laughed, said, "All right, I should go." Our son preferred to stay at home. We left next morning and again I saw everything I had seen clairvoyantly, even to the four railroad tracks leading into Buffalo. It was one of the most charming trips I had ever taken. Can our spirits see into the future or are our lives mapped out and shown to us by some higher power? Can our spirits see that which has not been planned, and not known to us?

Only a few days ago a little thing occurred bearing on this subject. Just as I awoke I saw a messenger boy standing at the gate. I said to my daughter who was sleeping with me, "I wonder what that means? I see a special delivery boy at the gate." That morning I asked my son to write me a business paper. He said he would. I asked him about it the next morning. He said he had been too busy the day before to attend to it, but would send me up a blank from the office. The day passed and he did not send it. The next morning I spoke again to him not to forget it. He said he would attend to it. That evening the bell rang and there stood the special delivery boy at the gate. The envelope stamped "February 18, '93," with its special postal delivery stamp, is before me. This is a small matter, but it was not in either of our minds. He usually sends the office boy up if necessary but had never sent a postal special before. Can science explain? I only see clairvoyantly with closed eyes, sometimes in a well lighted room, sometimes in a dark room. It comes without volition and fades away in a few seconds or minutes and I have no power to bring it back. But I must be in a passive condition and what I see is often foreign to what I have been thinking or talking of and is not generally subject to my will.

(MRS.) SERENA P. MILNER.
NEW ORLEANS, LA.

WHAT'S IN A NAME?

TO THE EDITOR: There have been, during the past year, several articles in THE JOURNAL upon the use of the words soul

and spirit, and a great diversity of opinion has been expressed as to the correct use of these old familiar words; some writers using them interchangeably as synonymous terms meaning one and the same thing; while others give to each a separate and quite different meaning, but often so jumble them up to confuse the reader. Spiritualists ought to be more particular and consistent in the use of such common words—words which are interwoven into all literature, history, Bibles, creeds and the common every day talk of society, and defined in our dictionaries so that it would seem the height of folly to attempt to force any new meaning into them, or to substitute any newly coined words for them, as has been suggested by one writer.

The word soul has been so long used to refer to inner life principle, the real individual ego of man, that it is folly to try to displace it or make it mean anything else to the average reader. We may, as many do, use the word spirit as a synonym, or substitute, and no one will be confused or misled thereby, but to give the words distinct and radically different meanings, as many do, using one to represent the immortal active life principle of the human individual and the other the organized body, variously designated as perispirit, spirit body, geist shell, memory, form, soul, ghost, etc., and then, to make confusion worse confounded, use the two words interchangeably is indeed confusing. One writer will contend that the soul is the instrument of the spirit; another will contend that the opposite is the only right use of the words, soul for the inner life principle and spirit for the organic instrument. Now it seems to me that if we follow the well established usage and when we use "soul" let it mean what the world has long been accustomed to mean by it, and if we prefer (as I do) to use "spirit" as the more expressive word and more in touch with our philosophy, let us use it as a substitute. Then when we speak of spirit body, let it mean body, not soul.

The soul is the acting life force and must ever have a body through which to act, and that body must and will be adapted to the environment. Here the soul or spirit has a material body to enable it to act upon gross material substances; in the next state of existence, as we are taught and as we believe, it will need and have a more refined and yet a real, substantial body which we call the spirit body. That too, may in turn serve the needs of every progressive soul (or spirit) in its growth and advancement and in time (eternity's time) give place to a still more ethereal and refined organisms but "body" still. I wish Spiritualists would all adopt the habit of speaking of the soul or spirit as the person, the individual man or woman having a body to use, and drop the old church custom of talking about their soul, or having a soul to save or lose. We have no soul, but we have a body and it would be far better to accustom ourselves to think and speak of these things in this way and keep in mind the all important central fact of human nature—the duality of man, soul and body—spirit and matter, active, intelligent individuality manifesting through organized body, fitted and adapted to the environment. Then we shall be understood and soon learn to understand ourselves.

S. BRIGLOW.

The month of May recalled to Emerson his vanished youth and awakened a thought of the vanished friends and mates of his youth also:

"Not long ago, at even tide,
 It seemed, so listening, at my side
 A window rose; and, to say sooth,
 I looked forth on the fields of youth.

"I saw fair boys bestriding steeds,
 I knew their forms in fancy weeds,
 Long, long concealed by sundering fates,
 Mates of my youth, yet not my mates.

"Stronger and bolder far than I,
 With grace, with genius, well attired,
 And then, as now, from far admired,
 Followed with love

They knew not of,
 With passion cold and shy.
 O joy, for what recoveries rare!
 Renewed, I breathe Elysian air.
 See youth's glad mates in earliest bloom,
 Break not my dream, obtrusive tomb,
 Or teach them, Spring, the grand recoil
 Of life, resurgent from the soil,
 Wherein was dropt the mortal spoil."

Emerson passed away just as his favorite month of May was about to make its appearance, and was buried just as May-day was about to dawn.



LITTLE THINGS.

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day,
And it smooths the furrows ploughed by care,
The lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say "You are kind,
I love you, my dear," each night,
But it sends a thrill through the heart, I find;
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but we do not give;
It seems so easy some soul to bless,
But we dole the love grudgingly, less and less,
Till 'tis bitter and hard to live.

—EXCHANGE.

Dr. Rachel Lloyd enjoys the distinction of being the first American woman to receive the degree of Doctor of Philosophy from a European university. Soon after leaving school, she married Dr. Franklin Lloyd, well-known in the scientific world. It was in her husband's laboratory that she first acquired her taste for chemistry, but if it had not been for the death of her husband and the loss of her fortune, the world would never have known of the capabilities of this remarkable woman. At the time she first taught chemistry in the Ogontz School in Philadelphia, instruction in this science was wholly from textbooks. Mrs. Lloyd obtained permission to fit up the attic as a laboratory and a new era in the method of teaching sciences in girls' schools was inaugurated. She spent her vacations at the Harvard Summer School, perfecting herself in her chosen line. After Mrs. Lloyd had been connected with several well-known schools in this country, she entered the University of Zurich, where she took her degree of Ph. D. in 1867. After a short stay at the South Kensington School of Science in London, she accepted a position as associate professor of chemistry in the University of Nebraska and two years after, she was appointed to a full professorship. In spite of the fact that she has made original discoveries in the science and has had many tempting offers to devote her time to individual experimental work, she feels that her mission lies in the direction of teaching. Dr. Lloyd, in connection with Prof. H. H. Nicholson, who is at the head of the sugar beet school of Nebraska, has done valuable work in the line of sugar beet culture. Her first original discovery was published in pamphlet form and is entitled "Certain Acrylic Acids." Prof. Lloyd is a member of the "Berichte der Deutschen Chemischer Gesellschaft," is a fellow of the American Association for the Advancement of Science and also a member of the Association for the Advancement of Women.

In this day, when everybody writes, it is interesting to read a portion of a letter written to Mr. Main by George Eliot in regard to her own literary work. She says: "Perhaps you do not imagine me as a writer who suffers much from self-distrust and despondency. If I had not a husband who is not only sympathetic, but so sagacious in criticism that I can rely on his pleasure in my writing as a satisfactory test, it would be difficult for me to bring myself into print. Especially as I have the conviction that excessive literary production is a social offense!" In another she says: "Every one who contributes to the 'too much' of literature is doing grave social injury, and that thought naturally makes me anxious."

Mrs. Mary Fairchild MacMonnies, whose mural painting "The Primitive Women" has been put in place in the Women's Building though born in New Haven, Conn., may be considered as a western woman, as she was educated in St. Louis and lived there until she went to Paris to study. She has studied under the best masters, Bougeureau, Lefebvre, Tony Fleury, Boulanger, Carolus Duran, Olivier Merson and Harry Thompson. She is a great admirer of the work of Puvis de

Chavannes, and though she had exhibited very creditable work in the Salon in the way of portraits and genre, it was only after seeing his famous "Rhone and Saone," that she decided to take up mural painting.

Edward W. Bok, in a recent article refutes the statement that has been going the rounds of the press to the effect that authorship is conducive to spinsterhood. He prints a list showing ninety matrons against forty-three spinsters, adding that many of those now relegated to the "spinster" column are by no means beyond the marriageable age. It is needless to state that the names are equally brilliant in each division.

There is to be exhibited at the Fair a gorgeous and historic quilt, which, if we are to believe the certificates accompanying it, is made of pieces from the dresses of Queen Elizabeth, Queen Mary, Anne Boleyn, Mary Queen of Scots and other distinguished people of that time.

The Chicago Inter Ocean states that there are over two hundred thousand women maintaining themselves in the United States in the professions of law, medicine, music, art, science and literature, besides those employed in the government.

In Alaska, the men instead of making slaves of their women, invest them with great authority. The natives trace their genealogy through the female branch of the family and property is inherited through the mother's side.

Senator Peffer has appointed his daughter clerk of the civil-service committee, of which he is chairman. This is the first time that a woman has been appointed clerk of a congressional committee.

Miss Gertrude Mary Bundy, and Mr. Lewis Wallace Parker, were married Thursday evening, April 27th. The wedding was a very quiet one, only relatives and intimate friends witnessing the ceremony, which was performed by the Rev. James Vila Blake. The bride wore a Greek gown of white crepe, beautiful in its classic simplicity. She carried a bouquet of lilies of the valley and maidenhair fern. The maid of honor was Miss Eloise Walker, of Ann Arbor, Michigan, who wore a Greek gown of pearl-gray and carried pink carnations. The bridesmaids were Misses Blanche Johnson and Annette McDoel, of Chicago. Masters Bruce Farson and Leon Richards acted as pages. A pretty feature of the occasion was the rendering of the wedding chorus from "Lohengrin" by a quartet, Misses Bessie McDonald and Kate Hudson and Messrs. Parsons and Sturtevant which led the bridal procession. Immediately after the ceremony, a collation was served and later the young people left for a wedding trip. After October 1st, Mr. and Mrs. Parker will be at home at 582 La Salle avenue.

Some members of the Union League Club of this city have enlisted in the anti-Jew warfare and have given notice that no more Hebrews need apply, says the Catholic Review, (New York). They have blackballed Theodore Seligman, son of the prominent banker, although, unlike his father, he is not an orthodox Jew. The father, Mr. Jesse Seligman, has been connected with the club since 1868 and is one of the leading and most liberal Republicans in New York. He says: "Of course, I have resigned because I could not bear the discrimination against my son. It is quite clear to me that he was blackballed on account of his race and religion. I was not aware before I urged his election that this feeling had grown to be so strong in the club." If Mr. Theodore Seligman be what we have heard no one deny, a gentleman, his rejection by a very small minority of the Union League Club is an

honor to him and a disgrace for them. He is too good for association with such enemies of American principles.

A leaflet has come to this office "In Memoriam" of Mrs. Nettie Colburn Maynard, of White Plains, N. Y., who passed to the higher life, June 27, 1892. This well-known medium and worker in the cause of Spiritualism, is best remembered as the author of the work "Was Abraham Lincoln a Spiritualist?" This leaflet gives the invocation, address and remarks made at the funeral services, a poem, "Final Conquest," and press notices from the Banner of Light and the Westchester County Reporter. There is a fine half-tone portrait of Mrs. Maynard and also a view of her home at White Plains. This memorial will be highly valued by the many who hold her name in loving remembrance.

We quote the following from Buckle's "History of Civilization," Volume I, page 29, note: "That the system of morals propounded in the New Testament, contained no maxim which had not been previously enunciated, and that some of the most beautiful passages in the Apostolic writings are quotations from Pagan authors is well known to every scholar; and so far from supplying, as some suppose, an objection against Christianity, it is a strong recommendation of it, as indicating the intimate relation between the doctrines of Christ and the moral sympathies of mankind in different ages. But to assert that Christianity communicated to man moral truths previously unknown, argues, on the part of the assessor, either gross ignorance or else willful fraud."

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BOOK REVIEWS.

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

Socialism and the American Spirit. By Nicholas Paine Gilman. Boston and New York: Houghton, Mifflin & Co. Pp. 376. Price, \$1.50.

In this book, Mr. Gilman does not give a history or exposition of modern socialism or present many matters that usually go to fill works on the general subject. His object rather has been to treat a special aspect of socialism, its standing and probable future in the United States. He admits that America has had to learn much from Europe, but the great difference in natural conditions and political institutions is enough to make sheer imitation the greatest folly. A nation spread over a very large area may well pause before copying a governmental railway or telegraph system from a comparatively small and compactly settled country like Great Britain or France. A constitutional republic of federated States cannot with advantage adopt an economic novelty from an empire like Germany. Mr. Gilman discusses whether the spirit of the American people is consonant with methods which have been adopted in other countries. The leading topic of the book is the American spirit as it has been manifested in our history and is now shown in our institutions and expressed in the life and literature of the present. He assumes that the economic unsoundness of scientific socialism has been demonstrated by such writers as Professors Bohm-Bawerk, Marshall and Graham and Mr. Ray. A large amount of space is devoted to profit-sharing and the arguments for industrial partnership is directed against objections which received some attention in his previous volume on profit-sharing. Mr. Gilman holds that a higher enthusiasm and the social spirit are at the heart of our progressive civilization and these make their strongest appeal to those who reject the name of socialist, since they believe the social ideal a thing as little to be desired as it is to be expected in a world of reality. However much some readers may differ from the author, they cannot withhold from him the credit of discussing the subject in all its bearings with decided ability and evident candor.

Ideal Suggestion Through Mental Photography. A Restorative System for Home and Private Use, preceded by A Study of the Laws of Mental Healing. By Henry Wood, author of "God's Image in Man," "Edward Burton," etc., etc. Boston: Lee & Shepard. Pp. 159. Price, \$1.25.

The unstable and extravagant phases of what is known as "Mental Healing," are passing away, and its underlying principles and scientific practicability are now receiving attention. Mr. Wood, who is an independent investigator, belongs to no "school" or party, and has given several years of conservative study to the philosophy and demonstrations of this science in order to interpret its laws and possibilities. He has no professional interest in the subject and is well known as a careful and capable writer upon psychological and metaphysical topics. Part I. of his new work is a study of the laws of mental healing, and part II. embodies them in a restorative system, formulated and arranged for home and private use. Visionary and impracticable aspects of the subject are eliminated, and a scientific basis found. When mental causation is understood, the utility of "ideal suggestion" is seen to be both reasonable and practical. "Hypnotic" suggestion has its uses, but this is on a distinctively higher plane. The book is not technical but thoroughly plain and concise, and will prove a boon to invalids and a valuable addition to the substantial literature of the subject.

Tools and the Man. Property and Industry Under the Christian Law. By Washington Gladden. Boston and New York: Houghton, Mifflin & Co., 1893. Pp. 308. Cloth. Price, \$1.25.

This volume is made up of a course of lectures given to the students of the New Haven Theological Seminary in 1887. The lectures contain a great deal of wise thought and valuable suggestion in regard to the present industrial order and the remedies proposed by various schools of reform for social improvement. The theory of the older economists that the "ing of industry is self interest is criticized in a vigorous manner. Mr. Gladden that we have for a century been the bad fruits of this doctrine.

He thinks that men are less benevolent than they would have been had this doctrine not been proclaimed and taught by economists. The discussion of the land question is frank and independent. Much is made of the fact that in primitive times land was held in common and that this community of ownership passed into private ownership by force. Mr. Gladden does not infer that the ownership of land should now be assumed by the community, but he claims that there is nothing sacred and indefeasible in private property in land. State interference with landed property would not be spoliation or piracy, according to his view. The author makes a strong plea for the equality of all men before the law. Now, he contends, the rich have a great advantage over the poor. They can secure delays in the courts and pervert equity. If accused of crime, they have in many ways far better chances of securing an acquittal. The State creates monopolies, which bear heavily upon the poor. Valuable franchises are granted to corporations for no money consideration and these corporations shape legislation and purchase judicial decisions by which the tribute they levy upon the industry of the country is legalized and perpetuated. Mr. Gladden suggests that the State should educate the people up to a certain point, secure pure air and water for all, suppress the saloon, limit the hours of labor in some kinds of business if not all, settle disputes between employers and employes, and conduct certain kinds of business, such as railroads, telegraphs, supply of electricity, gas, etc. The book is certainly a very able contribution to the discussion of industrial and economic subjects.

Instead of a Book. By a Man Too Busy to Write One. Culled from the writings of Benj. R. Tucker, editor of Liberty. New York: Benj. R. Tucker, publisher, 1893. Pp. 512. Paper, fifty cents.

The name of Mr. Tucker has become well-known in connection with philosophical anarchism and as the editor of a little journal devoted to the discussion of social problems, called Liberty. He has been so busily occupied as an editor and an agitator that he has not found time to present his views in a symmetrical and orderly method, and so he has brought together a number of his lectures, editorials and essays and presented them to the public in this volume, which he declines to call a book, but which certainly has as much method as many of the books published and vastly more thought than most of them can lay claim to. The opening paper entitled "State Socialism and Anarchism" attracted the attention of thinkers when it first appeared and many will value the work, if only for this paper. It is followed by another paper of notable worth, entitled "The Individual, Society and the State," which deals with the fundamental principles of human association. In the third and fourth sections, application of these principles is made to the great economic factors, money and land. The various social solutions which go counter to these principles are dealt with, namely: Greenbackism, the single tax, state socialism and so-called communistic anarchism. The methods by which these principles can be realized are also treated. In this volume are grouped numerous articles which it is difficult to classify but which have been preserved for various reasons. The matter in the volume is very largely controversial. There is much that is personal and some things irrelevant, which would not have found their way into the work probably had it been a book specially prepared. The articles are marked by independence of spirit, vigor of expression and clearness of style. One always finds something in Mr. Tucker's writings to stimulate thought. Many times one is provoked at his extravagant statements, but there is always so much downright honesty manifested and so much good thought presented, that one comes rather to admire the writer even when he differs from him the most widely.

NEW BOOKS RECEIVED.

"The Illustrated Apocalypse." Being a complete series of Cartoons explaining the Past and Future Fulfillments of St. John the Divine. By Thomas William Greenwell, F. R. S. L. The Craig Press, 176-178 Monroe street, Chicago, 1893. Boston: American Millennial Association. Paper. Pp. 46.

"Mortal Man." By A. Easton. The Easton Co., publishers, Chicago. Pp. 47. Paper.

"Our Republic." Its Free Schools and

Institutions. Are they Christian? Extracts from the note books of J. B. Turner, Jacksonville, Ill. Chicago: The Open Court Publishing Company, 1893. Pp. 32. Paper.

"Be Still and Know that I am God." By Emma Solomon. Kansas City: Unity Book Company, 1893. Pp. 25. Paper. Price, fifteen cents.

"The Ministry of the Holy Mother." By Emma Curtis Hopkins. Kansas City: Unity Book Company, 1892. Pp. 22. Price, fifteen cents.

"Points for Members of Silent Unity." Kansas City: Unity Book Company, 1892. Pp. 32. Paper. Price, fifteen cents.

"Jerusha in Brooklyn." By Jerusha Smith, of Smithville, (Anna Olcott Com-melin), is the title of a humorous satire upon fashionable follies, which will soon appear from the publishing house of Fowler & Wells. It promises to be a very readable book, and considering the purpose it has in view, a very valuable publication. We shall give an early review of the work in THE JOURNAL.

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and every day feel as though I could do three times as much work as formerly. And best of all, the benefit is not temporary, but permanent. My wife was in a weak, nervous, debilitated condition, growing worse all the time. Hood's Sarsaparilla did me so much good I persuaded her to take it, and in her case, also, it seemed to work like magic. It built her up finely, and did everything you claim in saying

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MAGAZINES.

Worthington's Illustrated Magazine for May opens with a full and interesting article by Lita Evangelica Rice, entitled "Some Women Artists of New York City." Many interesting items are given regarding a few prominent women artists, their studies and their methods and special line of work. The numerous and beautiful illustrations are from original drawings. The second illustrated paper is "A Summer in Hoch Tyro," written by Mrs. Jane Porter Rudd. It is a sketch of life in a typical Tyrolean village, written by one who entered into the experience of those people, among whom she found the usual comedies and tragedies of life, with the laughter and the loving that come between. The short stories of this magazine are well worth reading, being the work of experienced writers and as varied in their subjects as they are choice and charming in diction. The department matter of the magazine is well chosen and interesting. The stories and poems for young people and for the little ones of the household are charming and help make up a really fine number of a very bright and attractive monthly. —The New Church Independent for April has for its opening paper, "How does a spirit, or a man as to his spirit, see objects on the earth?" "Divine Consort," by A. J. Penny is continued, Nellie P. Johnson contributes an article entitled "Every Back is Fitted to its Own Burden." J. M. Washburn has a paper on "Experience." The editor gives an account of his tour abroad, written on board S. S. Paris, March 15th. There are several other interesting articles and letters in this number. J. S. Weller, editor, Weller & Son, 144 37th street, Chicago. \$2.00 per annum. —Thought for April has a number of readable contributions. The opening one is by S. B. Bauer, entitled "Abide in my Words." W. M. Brown, L. A. Palmer, India McCord and T. J. Shelton are among the other writers. 800 Walnut street, Kansas City, Mo. \$1.00 per year —Our Little Men and Women for May has an article on "The Elephant and his Wonderful Trunk." There is another on "Three Little Gold Diggers," with several stories, poems and pretty illustrations. D. Lothrop Co., Boston. —Babyland for May has for its frontispiece a pretty and amusing picture for the babies entitled, "The Monkey asks Baby for Pennies." There are some very funny stories and very comical pictures in this number. D. Lothrop Co., Boston. —Wide Awake for May has an entertaining description of life on a light-house island in the China Sea, by Rounseville Wildman. He calls it "How We Played Robinson Crusoe." It has five illustrations from photographs. Louise Imogene Gutney contributes a delightful paper about the charming boy who remained a boy though he grew to be an old man, Hartley Coleridge, a poet and the son of a poet. It is illustrated by a portrait of the boy at ten, taken from Wilkie's picture. Cranford Capen, a practical New York philatelist of many years has an article giving much interesting information about postage stamps. Edith Perry Estes has a bright story about a little Irish emigrant. D. Lothrop Company, Boston. —The Homiletic Review for May opens with a comprehensive article on "The World's First Parliament of Religions," by John H. Barrows, D. D., the Chairman of the General Committee on Religious Congresses. William Hayes Ward continues his papers on "Light on Scriptural Texts From Recent Discoveries," and there are articles by Professor Philip Schaff, Paton J. Gloag, Rev. J. Winthrop Hegeman and others. —Short Stories for May contains a number of interesting original or translated stories. There is one "Not a Salon Picture," which is illustrated by W. H. Lippincott and "The Parchment of the Moorish Doctor" has reproductions of drawings of Daniel Vierge. There are stories by Ella Wheeler Wilcox, Guy de Maupassant, etc. Current Literature Publishing Co., 52-54 Lafayette Place, New York.

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

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THE MYSTERIOUS PASSENGER.

Translated from the German of Ludwig Ganghofer, by Julia A. Dawley.]

We had once more talked ourselves early over the inexhaustible subject and with hot heads around the table. Only one among us had sat in silence, a dumb stoner through all the tumult. He had yawned now and then and occasionally scratched himself behind the ear with the end of his little Dutch pipe, but now when we all became silent, he spread out his broad elbows on the table, puffed a thick cloud of smoke before him, and said: "Oh yes, you wisecracks are all like that. That you cannot prove with figures, does not exist for you. You are like blind people—talking of colors, and what you cannot see you will not believe. Now what do you know of life in a city? One day is like another! Just set out on a grand nipe, and let yourself be blown here and there for thirty or forty years over all seas, and you will live through things between heaven and earth that—you know how the mad Prince of Denmark puts it."

"O, ho!" laughed Stephen Sunday, the youngest of us all. "Have you drunk with the brotherhood of little mermen, or visited the Flying Dutchman every Saturday to tea?"

"No, foolish young one!" growled Claus Petersen, our old sea captain. "But I have experienced things which would have frightened you out of your wits if you had already lost them."

A loud laugh rang around the table, and all gazed in expectancy on the bearded lips of the old sailor, who paused a moment, silently puffing cloud after cloud of smoke before him, his steel grey eyes fixed an absent gaze; his thoughts apparently far off times and places.

We waited quietly, for we all knew from experience that Claus Petersen was not to be hurried. Now he leaned back in his corner, looked us one by one in the eye, and slowly drained his glass.

"Here you, Katie, set my glass afloat again!" As the maid sailed toward the kitchen, Claus Petersen said:

"Now then, youngsters, I will tell you the story; it is the most remarkable experience I had, and if it is not true, you may call Claus Petersen a rancid fish."

After a deep pull at his pipe and a hearty wig from his newly filled glass, he began: "It was in the summer of the twenty-second year, and for three winters I had been in command of the 'Mary Anne,' a schooner of four hundred tons burden, with cabins for twelve passengers. She was a handsome, jolly ship, swift as a marlin and water tight as a seal. God bless her, the good Mary Anne, she has lain these seven years by far O'er a couple of hundred fathoms deep under water—but then, in my time, she was still as trim as a girl on the dancing floor.

I had all sorts of stuff on board and eight deck passengers, bound for Boston. We had a comfortable passage through the channel, but hardly two days out upon the open sea, such a stress of weather fell upon us, that for three days we could not hear nor see.

The "Mary Anne" lost her course, and when on the fourth day, she began to feel the rudder again, and the weather to listen to reason, there we sat over the sixty-first degree, a pair of hundred marine miles from anywhere.

I was in a temper like a herring packed in salt, and swore like a Turk the whole day. By the time I got in the course again we had lost ten days' voyage, and added to all, it was cold enough to freeze the heart in one's body. Every half hour I had a strong grog brought me to the after-look, but it did not help. The still nor-easter before which we sailed, blew through my very bones, and the shrouds, stays and back-stays sung in the wind like hoir-boys when they break the time.

It was now the fourth week of the voyage. We had taken soundings and I went down to my cabin to make the entry in the log book, and glad I was to have a chance to get warm a bit.

Now, fancy, youngsters! as I came under the door of my cabin, I saw sitting behind the table, on which lay the chart, a man unknown to me, a long, haggard fellow, about thirty years old or so, with a blonde beard.

"Hello!" I say, and he looked up and stared at me out of a deadly pale, troubled face, with great water blue eyes, as if they would look me through, and at the same time his outstretched finger over the chart to mark a course. I felt the cold wind blow down my back, as if an icy hand were stroking it. But I shook myself. "No," I thought,

"it is one of the passengers, but I have this day precious little time to bother with him and make his acquaintance, and here he has set himself in my warm cabin and—" as I still thought thus, I noticed that over his hair the man had a captain's cap, and on his body was a mark like a real seaman. I stepped into the cabin. "Sir!" I was going to say, but the word stuck in my throat, for the bench on which I saw him sitting near enough to grasp him, was suddenly empty, and I was alone.

I touched my forehead, rubbed my hands over my eyes, the bench was empty. The goose-flesh stood out over my back, but I was still no fool, I was still a sensible man with a sound mind. Or—"The devil," I thought I to myself, have you put a few glasses too many under your waistband? But no. I stood as firm and straight as a main mast and my eyes had their clear, sure-sight though it is true my hands trembled slightly. I stood a while as if rooted there, then took the log-book and made my entry, and was leaving the cabin to go on deck again. I had reached the door, and turning my head to look back—my blood ran cold for fright. There, three arm's length from me, sat the man at the table again, just exactly as before, the outstretched finger on the chart, the staring, piercing glance directed toward me.

Here was an end to my composure and deliberation. As if the devil was after me, I pulled the door to, ran up to the deck and called the first and second officers to me. They saw at once by my face that something had happened. "Young'uns," said I, we have a mysterious passenger on board. I could hardly speak by this time, but as I told what I had seen, they laughed, just as I see you laughing now. But as I took the stupid laughter a little awry, and leaned against the rail trembling in every limb, they tried to persuade me that I was ill and had a fever. I, who was sound as a fish in the water! They sought to soothe me and proposed going with me to the cabin to look into the matter.

So we went. We found the cabin empty. The ship was searched from upper deck to keelson—there have been cases in which a stowaway has been hidden in the lading for weeks and finally discovered by accident—but nothing was found.

As we sat once more in the cabin, talking over the remarkable affair, Hans Collins, my first steersman, lay with his arms on the table—I see him still sitting before me—and suddenly he bent over the card, visibly alarmed, pointed with his finger to one spot and said:

"Cap'n Petersen, did you make that?"

"What?" said I, "what should I make?"

"Here," said he, on our course, at just the place where we stand with the Mary Anne, is on the chart a line toward nor'west drawn as if it were scratched with a finger-nail."

I looked, and sure enough, so it was. I would have sworn it was not so before. We stared silently at each other for a while, and then said I:

"Young'uns that means something, and now I know what I will do!" I put on my cloak, pulled the cap over my forehead and ran up on deck. I gave the order, in two minutes and a half the Mary Anne had turned about and we were sailing in the course marked out upon the chart by our mysterious passenger.

To all the remonstrances of my officers, I only shook my head. "I want to know what this means," was all I said, in my most honest heart I was convinced that some unusual experience was before us.

The night wore on, and then in the gray morning—I was again on deck—the lookout suddenly announced an iceberg in sight. A couple of minutes, and in a straight line before us a blue shimmering mass rose above the broad rolling sea. I stared myself half blind through the telescope but the light was still so dim I could not see distinctly. Hans Collins—the chap had eyes like a fishhawk—took the glass out of my hand and had scarcely glanced through it, when he cried:

"Cap'n Petersen, I see something!"

"What do you see, lad?" I asked, trembling with excitement.

"I see a topmast, and a red flag of distress is hitched to it."

Now, I tell you, boys, it was pretty lively aboard the "Mary Anne." Everybody ran up to the peak-head, crew and passengers together, screaming one minute to each other and next minute still as death. The iceberg came nearer and nearer, until we could see the flag of distress, a wind-torn red blouse, with the naked eye.

The Mary Anne lay to before the wind, we launched a boat, with Hans Collins at the helm, eight men at the oars, myself at

the bow with the glass, and away we went toward the iceberg.

We lay to by an advancing creak and I cried out of a full throat: "Boat ahoy!" but no answer, and Hans Collins—the lad had limbs like a cat—had already clattered up over the pointed ice wall, and in a moment cried out to us below: "There they lie, three men!" In an instant we were up beside him and in a trough in the ice we saw lying wrapped in mantles and great coats, stiff and lifeless, three men, and one of them had the face I had seen once in life, in the fourth watch, days before, behind the table in my own cabin. There was the same deadly pale, anxious face, the same blonde beard, only the eyes were closed now instead of staring as then.

In half an hour, the three poor apparently dead bays lay well covered up in our boat. I held the head of the blonde in my lap; I rubbed his face with brandy and wet his lips with it, and suddenly he began to swallow and his breast began to heave slowly. His eyes opened—they were the same water blue eyes I had seen before—he gazed at me and murmured: "The captain of the Mary Anne."

"Yes, friend," I said and could scarcely bring the words out of my throat for excitement. "Have you ever in your life seen me before?"

He shook his head. "Never—but yes—I don't know when, but as I began to stiffen and gave up the last hope, I saw suddenly quite near me a schooner—and I could read quite distinctly the name 'Mary Anne' on the bow. And then I seemed to sit in a strange cabin, behind a table—and—and"—he got no further; he had lost consciousness again.

When we brought the rescued bodies on board the ship half an hour later, every effort was made to bring the stiff and half-starved ones to life. Thanks to God, we succeeded. To be sure not one of them could stand up, and they were so weak they could scarcely swallow a few drops and a few poor bits. We shut them in the warm caboose till the next morning.

When they were awake then and had been well fed, the blonde told me he had been the captain of the whaler "Hoffest," three days before his ship was lost in the storm, with fourteen men. When I begged him to tell me frankly how it happened that he had seen the "Mary Anne" as he was beginning to grow cold in death, he remembered absolutely nothing about it, but insisted, stiff and fast, that he saw me for the first time when he came to himself on board the "Mary Ann."

Claus Petersen gave a long pull at his pipe, looked at us one after another, and said:

"Now then, lads, what now do you think of that?"

We were all silent. Only Stephen Sunday ventured to make a doubtful remark.

Captain Petersen stroked his grey beard with the back of his hand and said:

"Stephen Sunday, have you ever found that Claus Petersen in all his life told a lie? No. And that you may know it—the blonde's name was Jurgen Förling, and he lives to-day with his wife and children in a fine little house in Lonberg near the harbor. And Hans Collins also is alive, and sails on the "Denderah" between Hamburg and Valparaiso. You may ask both of them, Stephen Sunday—what one don't know the other does. So good night, gentlemen."

Captain Petersen emptied his glass, and sailed out of the door, with his hands in his pockets, like a close reefed ship.

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GENERAL ITEMS.

Our Anniversary Demonstration was a "record" gathering, both for numbers and the happy, hopeful, fraternal feeling which prevailed. Never in the whole history of the movement in these islands, so far as we are aware, has there been so large, representative, and enthusiastic a gathering. But we have by no means finished our fight, we cannot lay down our arms; on the contrary, we must be more energetic, aggressive, united, and determined, and carry the light of truth into all parts of the earth. Spiritualism calls for enlightened, thoughtful, spiritually-minded men and women who will endeavor to embody in the motives and deeds of their daily life its pure principles of goodness, love, and beauty, to become exponents and representatives by example, and advocates of its revelations by precept. The harvest is plentiful, but the laborers are few. Workers are needed. Spiritual teachers are required—self-cultured, self-reliant people to whom Spiritualism is a gospel of worth. Character, not creed; life and love, not profession only, are the watchwords of the movement.—The Two Worlds.

It is a fact not generally known, that if one holds his breath, wasps, bees and hornets can be handled with impunity. The skin becomes sting-proof, and holding the insect by the feet, and giving her full liberty of action, you can see her drive her weapon against the impenetrable surface with a force which lifts her body at every stroke; but let the smallest quantity of air escape from the lungs, and the sting will penetrate at once. I have never seen an exception to this in twenty-five years observation. I have taught young ladies with very delicate hands to astonish their friends by the performance of this feat; and I saw one so severely stung as to require the services of a physician, through laughing at a witty remark of her sister, forgetting that laughing required breath. For a theory in explanation, I am led to believe that holding the breath partially closes the pores of the skin. My experiments in that direction have not been exact enough to be of any scientific value, but I am satisfied that it very sensibly affects the amount of insensible perspiration.—Science Correspondent.

Bernard Lazar has in the first two numbers of La Haute Science an original article on "La Telpathie, et le Neo-Spiritualisme"—Telepathy and Neo-Spiritualism—which is an excellent resume of the progress of scientific investigation of the phenomena of Spiritualism and kindred phenomena. These original articles will relieve this publication somewhat of the sombre character which its exclusive devotion to the translations of papers in regard to esoteric tradition and religious symbolism has tended to give it. The March number has "Magic Among the Chaldeo-Assyrians," "Upnashad of the Great Aronyaka," "On Symbolic Colors," "On the Supernatural Among Savages," and "The Zohar," continued. Those who would possess the best collection of teachings of Indian philosophy and the Eastern lore, magic, etc., will find no better work than this, which cannot be bought in numbers, however.

Sleep is the principal agent in body recuperation. The amount needed is different for different persons. For the ordinary worker from six to eight hours is necessary; yet how often, in the battle for existence, is the desire for sleep forcibly suppressed, and the night's rest foolishly shortened. Sooner or later insomnia wreaks its vengeance on the physiological

sinner. Many a person who once robbed himself of the necessary amount of sleep would now gladly sleep, but cannot. Many nerve troubles first develop into disease when joined with sleeplessness. It appears as a symptom of a long-standing nervous disturbance, but to many it appears as the first signs of disorders, when it is only a result of causes in operation long before. The man or woman who willingly robs himself of sleep for a very long period continuously wastes what is more precious than gold. He will not go far wrong who sandwiches eight hours of it between each day, and if he loses a little now and then to try and make it up at some other time.—Herald of Health.

Gabriel Max, the celebrated artist, whose remarkable head of Christ was exhibited a few years ago, has painted a very fine picture of the "Seeress of Prevorst," the famous medium and clairvoyant, who is represented as lying in bed in a state of trance, with paper and pencil in her hands, and on the paper is seen the famous Sun-sphere which she delineated while entranced, with such marvelous precision, in so incredibly short a period of time, without rule or compass, although it contained forty exactly defined circles, and several hundreds of perfectly straight radial lines.—Harbinger of Light.

Annales des Sciences Psychiques has in recent numbers several articles on (alleged) "movements of objects without contact," one a translation from a study contributed by F. W. Myers to The Proceedings of the Society for Psychical Research, of London, and the other by Dr. Dariex on facts coming under his own observation and of course well worthy of credit.

Vocenzo Cavalli is contributing to Anuali Dello Spiritismo an interesting account of spontaneous psychic phenomena occurring in the family of a modest designer on Majolica ware in Naples during the years 1876-77-78-79.

Mr. J. S. Drake and Mrs. Maud Lord Drake, after an absence of some time in California, have returned to Chicago and are located at 1339 Michigan avenue, where they will be glad to see their friends.

The phenomenon of direct writing has been obtained through three mediums in Zaragossa, Spain, says La Fraternal ad Universal of Madrid.

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SOMETHING TO BE PROUD OF.

The complimentary sentiments expressed by the Hon. Thomas B. Bryan of the Columbian Exposition, in reference to the magnificent limited train service between Chicago, St. Paul and Minneapolis, are but the publicly uttered similar views of a great multitude of other American citizens who have journeyed between the Great Lakes and the Twin Cities of the Northwest via the Chicago, Milwaukee and St. Paul Railway.

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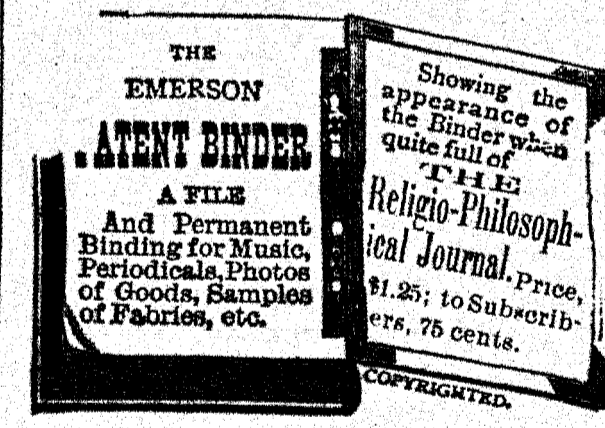
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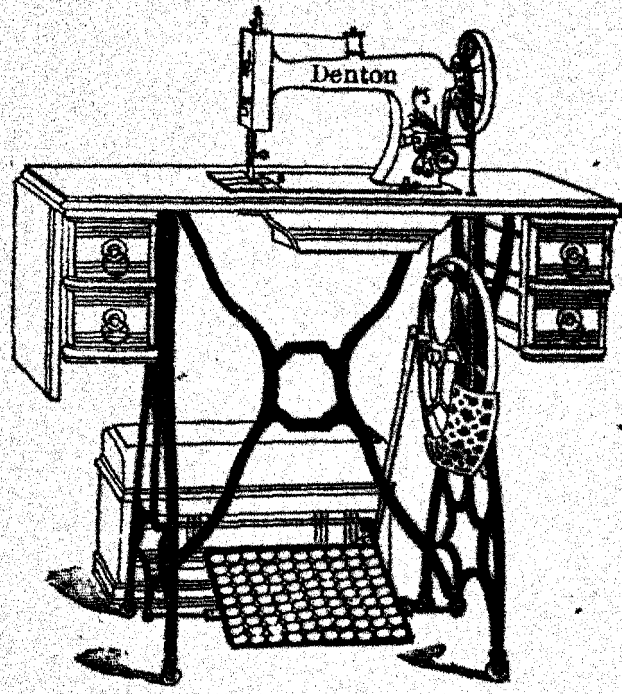
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Sympathy. General Items. Miscellaneous Ad-
vertisements.

DR. RICHARD HODGSON.

Dr. Richard Hodgson was born in 1855,
Melbourne, Australia, and received his
first education in public schools there;
afterwards entering the Melbourne Uni-
versity, where he took the degree of M. A.
LL. D.

He originally intended devoting his life
to the law, but while prosecuting his law
studies, gave some time to science and phi-
losophy, and finally resolved that he would
devote his research along these lines his special
study. Early in life he was strongly at-
tracted by problems concerning the occult,
and attended a symposium in one of the British
literary magazines upon the question of a
future life stimulated him to make this
subject the main object of his inquiries
and reflections.

After completing his law studies at Mel-
bourne, he went to the University of Cam-
bridge, England, and there graduated in
mental and moral sciences. He states
that he learned most from the personal in-
struction and lectures of Prof. Henry
Zwicker (Professor of Moral Philosophy

in Cambridge, and President of the So-
ciety for Psychical Research), and the
philosophy of Herbert Spencer—in defense
of which, while an undergraduate at Cam-
bridge, he published an article in the Con-
temporary Review, replying to some criti-
cisms made by Prof. Green of Oxford.

After the completion of his Cambridge
course, he spent six months in Jena, Ger-
many, attending the university there, and
soon after his return to England lectured
for six months at different towns in the
north of England, in connection with the
Cambridge University Extension lectures,
his subjects being literary and scientific,
"The Development of Poetry since 1789,"
and "The Mind and the Senses."

An undergraduate society, called the
Cambridge University Society for Psychi-
cal Research, was started during his sec-
ond term in Cambridge, early in 1879, and
in this he took an active part. He assisted
at various sittings with mediums, who
proved to be, with one exception, fraudu-
lent or unsatisfactory; and the society died
out, partly from the difficulty of obtaining
mediums, partly from the fact that the
members of the society could not spare the
time from other university work. The
exception was a medium, who gave some
remarkable tests, sometimes in an appar-
ently normal state, sometimes under "con-
trol," whom Dr. Hodgson met in London,
and persuaded to give two sittings to the
small society. This society had no con-
nection with the now well-known Society
for Psychical Research, which started
early in 1882.

Dr. Hodgson soon afterwards joined the
Society for Psychical Research, and served
on the Council and some of the Commit-
tees. In 1884, he was appointed by the
Board of Mental and Moral Sciences in
Cambridge University, England, as lec-
turer on the Philosophy of Herbert Spen-
cer; but the course which he was giving
on this subject was interrupted by his de-
parture for India towards the end of the
year for the purpose of investigating the
marvelous phenomena alleged to have oc-
curred in connection with Madame Bla-
vatsky and the Theosophical Society. The
details of the investigation made in behalf
of the Society for Psychical Research were
published in Part IX. of its Proceedings.
His conclusion was that all the phenom-
ena were fraudulent.

After his return to England in 1885, he
lectured again in Cambridge on Herbert
Spencer's philosophy, and then spent a
year in London, engaged to some extent, in
political work, as well as psychical re-
search. Here he conducted an investiga-
tion, assisted by Mr. S. J. Davey, into the
possibilities of mal-observation and lapse
of memory, with special regard to the tes-
timony of marvelous phenomena occurring
in the presence of alleged mediums; and
the result was published in Part XI. Pro-
ceedings of the Society for Psychical Re-
search. In the monthly journal of the So-
ciety, about that time, he reviewed in de-
tail a large number of reports of alleged
independent slate-writing and analogous
phenomena, showing that they could be
accounted for by conjuring. He also con-
tributed papers on philosophical subjects
to the quarterly journal, "Mind."

Early in 1887 he accepted the position of
Secretary to the American Society for Psy-
chical Research, which in January, 1890,
was transformed into the American Branch
of the English Society, of which he was
appointed and continues to be Secretary and
Treasurer. During his residence in America
Dr. Hodgson has published various arti-
cles in the Forum and in the Arena, and
the following articles by him have also ap-
peared in Proceedings of the Society for
Psychical Research: In Part XIX., "Case
of Double Consciousness;" in Part XX.,
"A Record of Observations of Certain

Phenomena of Trance;" in Part XXII.,
"Mr. Davey's Imitations by Conjuring of
Phenomena Sometimes Attributed to Spirit
Agency."

In a sketch of his life and work in THE
RELIGIO-PHILOSOPHICAL JOURNAL, April
19, 1890, Dr. Hodgson says:

My interest in psychical research is
greater than ever, and it seems to me
highly probable that before many years
have elapsed there will be much new and
valuable testimony before the world as the
result of the labors of our society, in favor
of the spiritualistic claim that it is possi-
ble for our departed friends under special
conditions to make their continued exist-
ence known to us. It is my own convic-
tion that such communication is possible,
though I hold that it is not nearly so fre-
quent as most Spiritualists commonly sup-
pose. What we need at the present time
is the earnest sympathy and cooperation
of all who do hold or would like to hold
this conviction as well, indeed, as of all
those who think that further inquiry may
lead to a different conclusion.

SYMPATHY.

As one sitting solitary in a dark room,
the mind dark with distress; as such a one
is helped by a friend bringing in a light,
and sitting down and speaking words of
sympathy—so it is with us in bereave-
ment. In one way we would be alone, but
to have real sympathy and the word of
hope—is to remove the darkness from the
room, and better yet from the chamber of
the heart—and make it bright and cheer-
ful.

WILLIAM BRUNTON.

The recent atmospheric disturbances in
the West have been extraordinary in vio-
lence. Not less striking has been the var-
ied forms they have assumed. In different
quarters of a narrow area, wind, rain and
snow have each raged at the same time
with fearful severity.

THE ARRIVAL OF SPRING.

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of taking some good blood-purifying,
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is the system so much in need of, or so sus-
ceptible to, the benefit imparted by that
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expels from the blood all the impurities
which have accumulated in the winter,
cures sick headache and dyspepsia, gives
healthy action to the kidneys and liver,
and, drives away that tired feeling which
may be the consequence or forerunner of
disease.

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completely run down. Two months ago I
began to use Hood's Sarsaparilla, and
after using two bottles I find my appetite
restored, my nervous system toned up, and
my general health greatly improved. I
therefore take pleasure in telling about
Hood's Sarsaparilla, and several persons to
whom I have recommended it all speak of
it in glowing terms. I consider Hood's
Sarsaparilla has no equal."—George Bratt,
Gallipolis, Ohio.

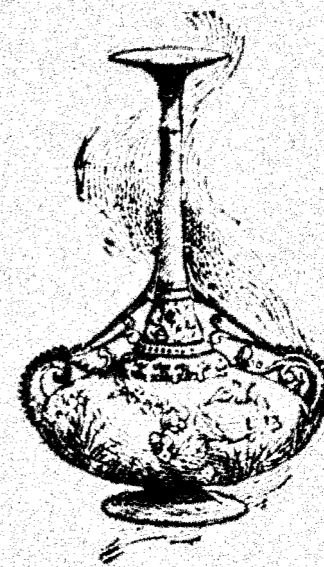
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erly fed. The Gail Borden Eagle Brand
Condensed Milk is undoubtedly the safest
and best infant food obtainable. Grocers
and Druggists.

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stitute offered by the "cutter" as being
just as good as Ayer's Sarsaparilla. If
you don't want to be bitten, insist upon
having Ayer's Sarsaparilla, even if it is a
little dearer. Depend on it, it will be
cheaper for you in the end.

Baldness is either hereditary or caused
by sickness, mental exhaustion, wearing
tight-fitting hats, and over work and trou-
ble. Hall's Renewer will prevent it.

Disordered Liver set right with Beech-
am's Pills.



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low grade goods

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