

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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

## TOPICS OF THE TIMES.

THOMAS BLYTON in Light gives the following in regard to a prophetic dream: On Sunday morning last my wife spoke in our family circle of having dreamed, during the previous night, of a bad accident of some kind having happened to our servant's father, but without any clear detail as to its nature. No intimation of such an occurrence had otherwise been received. The man was an entire stranger to my family, and no reference had been made to him. On the Sunday evening the servant went home to visit her parents, when she found her father lying unconscious from the effects of a fall from a ladder on the previous day. It would appear from the foregoing facts that by some means the occurrence was communicated to my wife, who, in her wakeful state, had but an imperfect impression of the accident. The explanation may be that the man's spirit, while the body remained unconscious, was able to think of his daughter, and, unable to impress her, found a substitute by assistance of spirit friends in my wife, who is a sensitive.

A DISTINGUISHED physician once told me that he could not believe in the existence of the soul, for he had dissected hundreds of bodies and never yet had he been able to find a soul, says Rev. E. M. Wheelock in a recent discourse. It would be strange if he had. When will scientists learn that they cannot find the song of the bird by tearing asunder the bars of the cage from which it has escaped; or the spirit of the man by dissecting his cast-off garments? The knife is an appropriate instrument with which to study anatomy of the body; the retort to learn the reaction of chemical agents; and the microscope for the uses of pathology; but the knife never reveals the outline of a thought; the mind cannot be distilled in a crucible, and the most powerful lens cannot show the spirit in the nerve cell, through which it reaches out to the material world. Such attempts show limitations of materialistic science, for science has its dogmatism as well as theology. They are paralleled by the wisdom of the little boy who tears his spinning top to pieces to find out where its hum comes from.

In an editorial on "Occultism" the Christian World thus refers to Spiritualism and the "fourth dimension of space:" Is there to be a boom in Spiritualism? Signs, at least, are not wanting that modern man, having conquered and possessed the greater part of the visible earth, is eager to ascertain if he cannot gain a footing in other spheres. There is an old jest to the effect that while France had the empire of the land, and England that of the sea, to Germany was assigned the empire of the air. What is now in dispute, however, is something more ambitious in achievement than any of these—the attainment, namely, of a foothold in the Fourth Dimension. Our more advanced prophets are confident that we are on the eve of an immense extension of the boundaries of human consciousness and faculty, and they are offering us evidence of more or less value in support of this claim. Now that the current has fairly set in the direction of occultism we may expect a great quantity

of rubbish to mingle with it, and people who wish to keep their heads level on this subject will have enough to do to discriminate between what is of worth and what is worthless in the testimonies and affirmations concerning it that are brought under their notice.

THE Society of Ethical Culture, of which Professor Felix Adler is the local leader, and which has been holding Sunday religious services in Chickering Hall for some years, is to have a building of its own, says the New York Press. We call them religious services because the society, by making ethics its basic principle, professes to recognize the duties which bind man to his fellow man. It would be a misnomer to apply this term to weekly proceedings of the Society for Ethical Culture if it necessarily meant theological study. The very fact that such a society as Prof. Adler conducts can exist and prosper is significant of the need for it. It has a noble work to do in recalling the attention of the Christian denominations, all of which ought to be societies for ethical culture, to the teachings of the Master in whose name they are founded.

SAYS the Review of Reviews: So far as Home Rule is a question of enabling the Irish to govern themselves, and manage their own local affairs according to their own interests, it is a question that will probably be settled very simply when the time comes. It may be found that the formula "Home Rule in Ireland as in London" may apply not only to the system of local government established, but also to the way in which it comes into being. For nearly a generation the problem of converting London into a municipality baffled successive governments. The problem seemed as far from solution as ever, when one fine day it occurred to Mr. Ritchie to settle the question by introducing a clause or two in the County Council bill, and the London County Council came into being. The Irish Parliament will probably come into existence in much the same way, but it will come all the sooner if its advocates abstain from ridiculously maximizing the importance of the particular method in which 5,000,000 people choose to manage their own affairs.

ONE evening last week Laurence Gronlund lectured for the Iroquois Club of this city on government control of railroads and telegraphs. He said in substance: Everywhere I find Americans leaning toward municipal ownership and national control. To me this whole evolution is interesting mainly as a step toward my socialist ideal—public conduct of all industries. I claim I can prove, if you will give me an opportunity, that you should become socialists for three reasons—because socialism alone will properly develop individuality; because it will give intelligence paramount influence; and because it is God's evident will. It is a misapprehension that under socialism the majorities will master intellect. Their relation may be likened to that of a shoemaker to his customer. The masses are incompetent to make laws or administer affairs, but very competent to say whether laws and institutions fit them or not. That is why I favor the "referendum" but not the initiative. Under socialism intellect will gravitate towards positions of influence as naturally as water to its

level. Socialism will develop individuality by giving us freedom—i. e.: such conditions as will enable us to lead a moral life, and by evolving a higher ethics—i. e.: making us conscious that the only way to work out our own true, eternal welfare is to work for society—for our nation as a stepping-stone to humanity. It will not curtail a single proper liberty, but only that license that has created our haughty millionaires and our ruffianly youths. All true Socialists know as a fact of experience that socialism revives the sense of human solidarity; it is by that fact that it is the new gospel. Socialism is evidently coming, whether we like it or not. God has in the trust given us a sign that there will be no reversal of the tendency to concentration. The third reason why you should be Socialists is that the trusts should convince you that capitalists are increasingly becoming functionally useless, rudimentary organs; because considerations for the social welfare should prompt you to stop this supply of profits so that they may get other functions.

DR. B. W. RICHARDSON thinks that Wigan's theory of the duality of the mind does more to explain the mental functions and powers than any other that has been advanced. A writer in Light who thinks this theory worthy of the consideration of Spiritualists gives this brief summary of Dr. Richardson's recent article: In order to understand Wigan in the simplest interpretation, we must look to the grand voluntary nervous system—the cerebro-spinal system. All the external nervous expanses, whether commencing on the surface of the skin, or on the surface of the internal membranes, or in the organs of sense like the eye, the nose, the ear, or the tongue, pass in collected lines of nervous cords to the common centre, the brain. To this extent there is unity in the cerebro-spinal system. The duality begins in the brain centre. There are two double brains—the two cerebrums, and the two cerebellums. The cerebellum, or smaller brain, is dual like the cerebrum, or larger brain, but is a motor coördinating centre, not a mental. The true organs of the mind—the centres, in which the faculty of thinking and of willing takes place—are the cerebrums. "The cerebrum is dual, it is made up of two hemispheres," was the teaching of the anatomists of Wigan's time, but he went further and boldly contended that the term "two hemispheres" was a misnomer, the two together forming very little more than half a sphere, and that each was a distinct and entire organ, as complete and perfect in all its parts for the purpose it is intended to perform as are the two eyes. Further, he maintained that a separate and distinct process of thinking may be carried on in each cerebrum and that each cerebrum is capable of distinct and separate volition. In healthy persons one cerebrum of the brain is almost always superior in power to the other and is capable of exercising control over the volitions of its fellow. In persons in whom one cerebrum has become the seat of functional disease the remaining cerebrum can still up to a certain point control the morbid volition of its fellow. But when the disease of one brain becomes sufficiently aggravated to defy the control of the other, mental derangement follows, while a degree constitutes a state of doubtful insanity; conscious delirium.

## IMMORTALITY AND AGNOSTICISM.

The above words form the caption of two articles in the May number of the North American Review, one by Elizabeth Stuart Phelps (Mrs. Ward) on "The Gates Ajar Twenty-five Years After," and the other by John Burroughs on the "Decadence of Theology."

Mrs. Ward says that her work, "The Gates Ajar" is not, and she hopes may never be, a work forsworn: on the contrary, that it has illustrated and illuminated to herself at her present age, the faith which she possessed at the time the work was written. She says: "The passionate beliefs of youth and the quiet faith of middle life cannot be formulated in the same manner or subjected to the same process of illustration. Yet similar laws may determine both to an identical conclusion. In either case, I take it, the human argument, or the argument from the plea of humanity for a satisfactory future life, must be our main dependence."

Mrs. Ward refers to the proposition of Sir William Hamilton that God is of practical interest to us only as he is the condition of our immortality, and she says that this "can never be too often brought to our remembrance in any fair dealing with religio-philosophical problems," and that with equal simplicity and reverence, it may be declared that the future life is of interest to us only as it explains the mystery of this. In other words, only as it justifies this existence. Mrs. Ward says that experience has taught the happiest of mortals that the most important questions of our individual lots are not answered on this side of the grave. She recognizes and is keenly alive to the evil in the world and quotes what Longfellow once said, "How can any sensitive and thoughtful man permanently possess good health," and the remark of Dr. Oliver Wendell Holmes, "Outside I laugh, but inside I never laugh. The world is too sad." Evidently these expressions indicate a very common mood of thoughtful, serious minds, those whose eyes and ears are open to the real distress of the world and whose hearts are touched by the suffering of men and women in every part of the earth and under a multitude of conditions. The ignorant man, like the Celtic friend says, "As long as I get a roof over me head and clothes on me back and food in me stomach, I will ask no more. I have got nothing against this world beyond," but the man who thinks and feels deeply is not satisfied merely to be sheltered and clad. He not only aspires to higher conditions of life but is anxious to ameliorate the conditions of those about him, and when in spite of the utmost efforts, the state of millions is wretched, and every being born suffers in the course of his life indescribable torment, naturally the mind accustomed to think of the Governor of the universe as possessing intelligence and benevolence, turns to the thought of another life in which the shortcomings and failures and suffering here may be compensated, or in which they may prove to have been preparatory and disciplinary experiences, fitting the mind for higher and larger life. This life is indeed fragmentary. It is not in itself complete. Plans are left unfinished, often lives are cut off in their maturity and even in their bloom. How reconcile the conditions of earth with infinite power and goodness unless there is something beyond the portals of the grave? Mrs. Ward says the incompleteness of personal life is the strongest argument that we possess for the probable completeness of another. "How else are we going to account for the awful waste of material which goes on forever in our dark history. How else explain the terrible corrosion of suffering upon sensitives. How explain what otherwise would be superfluous sacrifice and wanton cruelty?"

She asks if a world where tragedies which she graphically describes, are in number beyond computation, contains no promise of compensation and justification in another world, and she remarks, "Because his life is what it is a thing fading, incomplete, without the intellectual and moral right to expect its glad and reasonable belief of experience and nature is surprised to find how easily it leads us

in the direction which the fancy and fever of youthful imagination so boldly and imperiously took." In this sentence, she evidently refers to the condition of mind in which she was when she wrote "Gates Ajar." Mrs. Ward rather justifies than repudiates what she wrote in the "Gates Ajar." She says that individual immortality presupposes personal character, tastes, desires, demands and necessities.

We conclude with this brief extract from Mrs. Ward's article: "The next world being of interest to us only so far as it justifies the existence of this, the next world clearly is bound to remedy the defects of this. . . . If God is good, if the soul is personally immortal and both of these conditions are here assumed, then the future life will atone for the errors and miseries of this, naturally, lawfully, logically and inevitably."

## THE WORKS AND PHILOSOPHY OF CHRIST.

Mr. Hudson in his work "The Law of Psychic Phenomena," which has been previously noticed in these columns, devotes considerable space to the physical manifestations and to the philosophy of Christ. He claims that the discoveries of modern science confirm the story of the cures performed by Jesus and demonstrate the truth of the central ideas taught by him concerning man's immortality, proving that he was, in fact a real savior of the souls of men. It is not claimed that he taught anything new in morals, all precepts uttered by him having formed a part of the codes of ethics which preceded him. He was a savior in the sense that he promulgated ideas essential to man's salvation. He did not formulate the scientific principles underlying his doctrines, for the world was not ready to receive nor was it capable of appreciating them. He stated the facts. Had he formulated the scientific principles which pertain to his doctrines and his works, he would not have been understood. He gave the apostles information enough to enable them to continue his work, stating the conditions of success and promising that whosoever complied with these conditions should be able even to exceed the works that he had done. He taught his chosen ones the true method of healing and he left the power to heal as a heritage to all who should come after him possessing the requisite faith. He was the first who correctly formulated the exact conditions indispensable to the exercise of the power to heal the sick by psychic methods. The condition which he declared to be necessary to enable him to exercise that power, namely, faith, are the same which are indispensable to-day.

The case of Jairus' daughter furnishes to Mr. Hudson an illustration of Jesus' comprehension of the mental conditions necessary to cure the sick and possibly raise the dead even. He inspired the father with faith because he was in telepathic rapport with the daughter. He kept the multitude of unbelievers away from the house, knowing the diseased influence of an atmosphere of incredulity and surrounded his patient with an atmosphere of faith and courage by taking with him three of his most powerful apostles, Peter, James and John. He excluded the weeping friends and relatives from the sick room for the same reason that he prevented the multitude from following him. He declared that the damsel was not dead, to inspire them with faith and hope in her recovery and to convey to the subjective mind of the patient, the most powerful suggestion possible. Then he took the damsel by the hand and by an energetic command, restored her to life. If it be objected that the girl was not dead, the reply is that the evidential value of the case is just as great, supposing it to be a case of suspended animation. Jesus could not have taken the course which he did, had he not been in full possession of the law of mental therapeutics, the law of telepathy, the law of suggestion, etc. He enjoined secrecy when he performed cures, because persons suddenly healed by mental processes should not talk on the subject in public or to persons who are skeptical, who are apt to dispute the facts or to ridicule the idea of such processes, these constituting suggestions liable to act unfavorably upon the patient.

An example of Jesus' ability to heal by what is known at this day as "absent treatment" is furnished by the case of the nobleman's son at Capernaum. The nobleman, it will be remembered, met Jesus at Capernaum and besought him to heal his son who was at the point of death. Without going near the patient, Jesus said, "Go thy way, thy son liveth." At that hour, the fever left the young man and he recovered.

Jesus insisted upon faith. By faith he meant the assent of the soul or subjective mind to the truth of what he declared to be true. Faith is that emotion of the soul which consists in the unhesitating acceptance and belief in the absolute verity of a suggestion. The verity of a suggestion made to the subjective mind is the essential and never-failing law of its being. This, which science now teaches, Jesus perfectly understood. Jesus said, "If thou canst believe, all things are possible to him that believeth." Jesus had the power to perceive to an exceptional degree the operations of the spiritual world. Reference is made to Zerah Colburn, who before his scientific education was sufficient to understand the power of the nine digits, was enabled instantly to state the cube root of any number that was given him. This is a power which transcends reason and is independent of induction. It was this subjective power which enabled Christ to define the whole law of mental therapeutics, as it has been discovered nineteen hundred years later by scientific investigation. His accurate scientific knowledge of spiritual law could not have been obtained in his day by the ordinary processes of objective education. For the conclusions arrived at by the inductive processes of modern science are identical with the doctrines which he proclaimed.

Jesus laid down the principle of belief as necessary to the attainment of immortal life. "Verily, verily, I say unto you, that he that believeth on me hath everlasting life." He did not teach that belief had any atoning power for sin. Men may have any amount of faith and yet be immoral. As Mr. Hudson says: "In every Christian society, there are all too many devout believers who live in constant violation of every law, human and divine. It is an insult to the intelligence of Christ and humanity to hold the monstrous doctrine that the belief of these men can shield them from the punishment due to infamy or that they can be adequately punished according to their deeds by annihilation." What Jesus meant was that in the absence of belief in immortality, the soul cannot have a conscious existence. This, Mr. Hudson says, is in accordance with the fundamental law of its being, the law of suggestion. In cataleptic trance, the suggestion to the subjective mind that the subject is dead, renders that mind unconscious of its own mental operations. A suggestion to a deeply hypnotized subject that he is dead will produce symptoms of profound lethargy, or catalepsy which resembles death, and if the impression were not removed, it would doubtless end in death. So settled belief that the death of the body is the end of life constitutes a suggestion that must operate to deprive the soul of conscious existence. Therefore, Jesus proclaimed the law that belief was a condition precedent to immortal life and therein he announced a truth which was then new to the world, but the proof could be understood only in the full light of the scientific knowledge of to-day. In formulating the doctrine of faith, as the essential condition prerequisite to successful healing, he uttered a scientific truth which it has taken nineteen hundred years for the world to appreciate. In formulating the proposition that belief is the essential prerequisite to the attainment of immortality, he announced another scientific principle of vastly greater importance than the other.

The application here made of the law of suggestion to the doctrine of immortality, is so far as we know original with Mr. Hudson. That Jesus had any such meaning as is ascribed to him when he declared belief a condition of salvation, is open to doubt. In fact, there is no evidence of it whatever. Mr. Hudson has evidently read into the teachings of Jesus, the results of his own reflections, and we must say that it does not seem reasonable that a human soul

can be preserved or extinguished forever, so far as conscious life is concerned, by a mere belief, by confidence or lack of confidence in any person or any theory. Consciousness seems to be an essential attribute of the soul and to suppose that it can be destroyed by conceptions which are formed is not in accordance with sound mental philosophy and is contrary to the teachings of commonsense. While, therefore, we have been interested in Mr. Hudson's work, which is replete with thought, much of it of a very valuable character, and have endeavored to present the author's views quite fully, because of their novelty, we by no means concur either in the view that man has a soul separate and distinct from his conscious life or that his future, his immortality or annihilation, depends upon the ideas he accepts and under which he lives during his short sojourn on this planet.

#### PSYCHICS.\*

A volume with the above title by Rev. M. J. Savage is composed of a number of articles which originally appeared in the *Arena*. One of them was published in the *Forum* of December, 1889. A large number of stories are related, for the truth of which Mr. Savage vouches. If some of them he only thinks or believes to be true, he frankly says so, but nearly all of them he declares he knows to be true, in the same sense in which he uses the word know regarding that which is scientifically demonstrated. These stories lead up into the realm not of the supernatural but of the supernormal.

Mr. Savage does not care to apply to any phenomena the word supernatural. If he says for example "there are invisible beings who can take part in the events of our lives, their being invisible does not make them unnatural or supernatural. A blind man would have no right to regard other people as supernatural merely because he could not see them. Science makes it purely rational for us to believe in the possibility of the existence and activity of persons we cannot see. Our senses are limited, so it is only a question of fact and evidence, but certain things may transcend the range of our ordinary or normal experiences. For clearness of thought, let us call these supernormal."

This word supernormal was originated by Mr. Meyers of the Society for Psychical Research and it seems to be a very appropriate term to express that which is above or beyond the ordinary normal operations of the mind and which is probably just as natural as any other class of phenomena.

These narratives of Mr. Savage are real contributions to the data of psychic science, and the philosophic reflections interspersed are valuable and instructive. The whole tenor of them is to show that Spiritualism is not only possible but that as a philosophy, it is the only rational, consistent system, while the phenomena considered as manifestations of invisible spiritual beings are treated in a very candid, though cautious and scrutinizing manner.

In the preface, Mr. Savage answers some questions that have been propounded to him in regard to these phenomena. We give only an extract: "There is a class of objectors, who say 'If my friends in the Spirit-world can come and communicate at all, why do they not come directly to me? Why must I go to a medium?' For reply, I will ask them another question. If a man can communicate with me along a telegraph wire, why can he not as well send the message along the board fence? I do not know. I only know that electricity will work along a wire but will not along a fence. Why can I not play the piano as well as Blind Tom, since I may claim without immodesty to be more than his intellectual equal? I do not know. Perhaps it would be as well to recognize facts and not deny them, because we do not know why they are facts." This is very sensible and very clearly stated.

\*Psychics: Facts and Theories. By Rev. Minot J. Savage. Boston: Arena Publishing Co., 1893. Pp. 152. Price, \$1.00.

Elsewhere Mr. Savage says that he is often asked whether he is a Spiritualist. Some who hate Spiritualism, charge him with being one, while other Spiritualists express the opinion that he is a sort of Nicodemus, who fears to avow his belief in daylight. Mr. Savage says: "No, in the popular acceptance of that word, I am not a Spiritualist. As the term is commonly used, it covers much which I do not believe and much which is most distasteful to me. Should I now adopt that name, I should seriously misrepresent my position. Even though I should come at last to hold the theory that communication from the Spirit-world alone could explain my facts, even that would not make me what is generally understood as a Spiritualist." For instance, Mr. Savage does not think that Spiritualism is a new religion. He does not think that the absolute demonstration of Spiritualism would change any of the essentials of his religious creed. Why should it? THE JOURNAL asks?

The question why these manifestations have not appeared before, why the spirits have waited for all these ages before manifesting themselves, Mr. Savage answers very sensibly, that there are stories of similar occurrences marking every age of history. Mr. Savage gives instances of occurrences, mental conditions and spiritual sufferings being communicated two hundred miles, without any of the usual means of intercourse. They cannot be explained by guess work or coincidences; nor by clairvoyance, because the friend had no clairvoyant power, and besides, Mr. Savage says, clairvoyant power does not ordinarily reach so far and does not deal with mental and moral states and suffering. (In this we think Mr. Savage makes a statement that is not in accordance with actual clairvoyant experiences.) He says these instances are not explained by telepathy, because the psychic was not a friend of the parties concerned and did not even know that any such persons were in existence. Another hypothesis is mentioned, namely, that we are memories in the Universal Mind which is a reservoir containing all knowledge and that in some mysterious manner, the psychic unconsciously adopts this source of knowledge and astonishes himself and others with facts, the origin of which he cannot trace. This Mr. Savage disposes of with the following anecdote: A good old lady, after reading Bunyan's "Pilgrim's Progress" with Scott's Explanatory Notes, said she understood everything but the notes. So in this case, it seems to me, we might conceivably explain everything except the explanation!

Mr. Savage will not accept any of these explanations and he concludes the work by asking: "Do these facts only widen and enlarge our thoughts concerning the range of our present life or do they lift a corner of the curtain and let us catch a whisper or a glimpse of a face and so satisfy us that death is only an experience of life and not its end. I hope the latter and I believe the present investigations will not cease until all intelligent people shall have the means in their hands for a scientific and satisfactory decision."

Although Mr. Savage is not nominally a Spiritualist, one lays down this book strongly impressed with the conviction that he is largely in sympathy with Spiritualism and that he looks to it with some degree of confidence that it will furnish the ultimate explanation of the stories which he has recorded and afford a solid and enduring basis for the belief in a future life.

In an interesting paper on the Columbian Exposition which opened May 1st Henry Van Brunt in the *May Atlantic* speaks of the great educational influence it will exert, especially in the West. He says: The Exposition will furnish to our people an object lesson of a magnitude, scope, and significance such as has not been seen elsewhere. They will for the first time be made conscious of the duties, as yet unfulfilled, which they themselves owe to the civilization of the century. They will learn from the lessons of this wonderful pageant that they have not as yet taken their proper place in the world; that there is something far better worth doing than the mere acquiring and spending of wealth; that the works of

their hands, their products, their manufactures, are not necessarily the best in the world; that their finer arts are in nearly every respect deficient in finish and in aim; that, with all their acknowledged ingenuity in the manipulation and manufacture of the coarser staples and products, there are, perhaps, foreign methods more certain, more economical, or productive of better results; that in various departments of finer manufactures, in furniture, in the weaving of cottons, linens, silks, woolens, velvets, and in the designing of the more delicate fabrics, in machinery of all sorts, possibly in implements, certainly in educational appliances, and wherever science or art in its best sense has been adapted to industrial uses, there is much to be learned from the older nations; that tariffs alone and all the other political devices of protection cannot, in another century of exclusion, bring their productions to a parity with those of countries whose industries are governed only by the natural laws of supply and demand. They will discover that in painting, in sculpture, in music, they have scarcely begun to appreciate, much less to produce, objects of fine art; and that, by cultivating the arts which are not practically useful, their lives may be made much better worth living, more fruitful, more full of real enjoyment, and larger in every respect. They will be suddenly confronted by new ideals and inspired by higher ambitions; they will find in themselves qualities hitherto unsuspected, capacities for happiness and powers of production hitherto unknown. They will obtain, in short, a high standard by which to measure their own shortcomings and deficiencies; and if, in some lines of human effort, they are themselves able to set up standards higher than the rest of the world, and find that in these things the world must come to them to be taught, they will realize that in most other respects they are in a position of pupilage.

THE Jackson (Michigan) Daily Patriot in an editorial on "Psychical Science," in referring to the Psychical Science Congress to be held in Chicago, during the week beginning August 21st, says: Quite clear is it that the psychical branch of science and philosophy will receive careful attention from able and honest investigators. Psychical science is a broad subject. A synopsis of the work outlined for the Congress includes a general history of psychical phenomena; the value of human testimony concerning them; results of individual effort in the collection of data and the solution of psychical problems; the growth of societies for psychical research and the results thus far achieved; also the more specific questions covered by what is known as thought-transference or telepathy; hypnotism, especially its relation to the healing art, hallucinations, premonitions, and apparitions of the living and the dead; independent clairvoyance and clairaudience, psychometry, trance, automatic writing and speech; various spirit manifestations; the bearing of psychical science upon human personality and the future life. Truly the motto for this Congress—"Not Matter, But Mind"—is well chosen, and it shows an advance from materialism to the investigation of man as an immaterial entity—"heir of all the ages" by virtue of his intellectual, moral and spiritual endowments. Surely, all can welcome the study of the unseen universe from the standpoint of science.

THE obstacle to the general substitution of aluminium for iron and steel in the arts has been the high cost of extracting it from the native clay. This has been partially overcome by progressive improvements in the process of manufacture, but still aluminium remains too costly to be thought of as a substitute for the baser metals, notwithstanding its advantages in other respects. The reported discovery of extraordinarily rich deposits of aluminium in Alabama and Georgia indicates a long step forward for the white metal. Six counties in these two States are said to be underlain with bauxite ore, some of which has yielded as high as 48 per cent. of pure aluminium. If the reports from these counties are reliable aluminium age is approaching.



### LOVE IS THE KEY!

BY ELLA DARE.

Away from life's hurry, and jostle, and jar,  
My soul and I turned, as we journeyed afar.

To realms of the silence, to regions so still,  
That self is forgotten—forgotten self-will!

Through silence the spaceless, my soul set its sail,  
In search of life-secrets, that ever prevail.

Petition for-knowledge of truth, and its sign,  
Was passport for soul, in this kingdom divine.

No words can express the sweet pulsings of force,  
That swept round my soul, in its luminous course.

As upward it passed to life's centermost part—  
The circle and summit of "being's" great heart.

No thought of an evil, no thought of an ill,  
Can live in the depths of the silence so still.

No sorrow can sit in the outermost place—  
Of weeping nor woe—not a sign nor a trace!

For love is the secret, the wonderful key,  
That lifts from the life, much of life's mystery.

'Tis love rules the atom—'tis love that defines,  
The laws of all nature—its circles and signs!

Real love in the heart, is the sunlight of life,  
Dissolver of hate, and dissolver of strife.

The love for the neighbor, will sow its own seed,  
And fruitage will follow, as God has decreed.

The currents of thought that encompass and bless,  
Flow down from the heights of love's tenderness.

In depths of the silence, my soul sought and found,  
This message of mercy, triumphantly crowned:

"Who loves most," will turn all life's darkness to light!  
"Who loves most," will live on life's summit and height!

### ESOTERIC RELIGIO PHILOSOPHY.

By J. O. WOODS.

The phenomena of human living consists of a conscious succession of feelings, thoughts and volitions. All facts of consciousness are included in these three categories. There are several phases of it, as the normal or waking phase, the sleeping or dreaming phase, the cataleptic, the delirious, the hypnotic, psychometric, etc. One marked peculiarity of all these phases, is the belief that there are outside of us, material things, objective entities independent of us or any mind, constituting an objective world.

Yet, if persons in these several phases were placed together in a room, each would have a different objective world: proof that some of them were entirely subjective, and had no actual existence independent of an ego perceiving them. This is readily admitted of all but that of the normal or waking phase. Why should this be excepted? May not the things or world in this phase be subjective also?

In the hypnotic phase we know that phenomena are induced in consciousness by a hypnotizer who impresses upon his subject or inhibits whatever ideas he will. In the normal phase of life, we live, move, and have our being in God, in whose image and likeness we are made, and whose kingdom is within us. What is more reasonable to conclude, than that this power which governs all things, omnipotent, omniscient and omnipresent, impresses upon our consciousness the phenomena called the natural world, which are thus indeed spiritual manifestations.

They differ from the phenomena of the abnormal phases, in being more permanent and continuous, as if integrated in the human constitution, as we might expect them to be, God being our creator and sustainer. The elements of the universe are embodied in humanity, like the oak in the acorn, as may be seen in the development of the human foetus which passes through the various phases of protoplasmic, vegetable and lower animal life. Flammarion, in

his book "Lumen," gives a fantastic account of his life as a tree on one of the stars.

God is the macrocosm and man the microcosm; whatever is infinite and perfect in Him, is germinal in man, his son, and integrated in his constitution, and the evolution of man consists in unfolding things in his consciousness and embodying them there, so that he may ever after cognize them. Plato said that "learning is re-collecting" (gathering and combining the elements of ideas integrated in the human constitution). Things could not be cognized unless there be in man the subjective elements of them.

The belief in the objectiveness of things in the ordinary sense of the word, is an illusion. To illustrate by the magic lantern: The things in the camera are reflected through the lenses and their images are thrown upon the canvas. Were the camera human, it would regard the forms on the canvas as realities, and conclude they were reflected through the lenses upon consciousness, producing the ideas there. The reverse is the truth in human life. Feelings and thoughts are in consciousness by spiritual creation, and are conditioned in space, through the senses and believed to be outside of us, as in fact they are.

The illusion may be explained thus: Feelings modified by thought to form things or ideas are not the ego, (the spirit that feels and thinks,) but non-ego, something contemplated so apart from it, as to be objects, and as such are conceived to be conditioned in space. Now space is not a thing, but a pure divine idea, a no-thing conceived as the non-ego. Hence things conditioned in it are in nothing, and could not be held in it if they were material entities, any more than in a shadow. They are subjective, or if objective or independent of the ego, they must exist in the divine mind, with which the human mind is in rapport.

This material illusion is only one of many to which humanity is subject, and which reason must correct, to-wit: That the sun rises in the east and sets in the west; that the earth is flat and the heaven a solid canopy in which the stars are set as small, bright spots. Akin to these is the belief that matter is an entity, independent of the perceiving ego. It is defined as something lifeless, inert, impenetrable, opaque, etc. That it is not opaque is proved by the clairvoyant, who sees with bandaged eyes and through walls. Matter is only known by its qualities, extension, color, weight, etc., all of which are proved scientifically to be subjective conceptions or states of consciousness, and not in the things composed of matter. Thus the same thing may appear warm to a cold hand, and cold to a warm hand. All things look yellow to a jaundiced eye. In sickness, sweet things may taste bitter, and bitter things sweet. These and so-called spiritual phenomena are wrought by psychic force in consciousness, or by the automatic activity of the ego.

There is no force but spirit. The human body is one of its creations or conceptions, with its marvelous groupings of faculties and functions, as explained by phrenology and physiology. It is the soul that doth the body make, as testify birthmarks and other phenomena. It is belief, a spiritual act that kills or heals.

The false definition of matter has been a great stumbling-block. For instance: Gold is defined as something yellow, hard, heavy and opaque. Yet in the dark, it is not yellow; heated hot enough, it is not hard; beyond the sphere of the earth's gravity it is not heavy and to the clairvoyant it is not opaque. What then is gold? As all the named qualities attributed to matter are only states of consciousness, we may conclude that we know matter only as a mode of consciousness; that is, subjectively, and material things only as modifications of this mode by thought.

Dr. Allman in his presidential address before the British Association of Science said: "The dual theory of mind and matter, (that the latter acts upon the former through the senses, and thus produces ideas in it,) is unthinkable. The chasm between unconscious matter and life is deep and unfathomable and no transitional phenomena can be found by which as

a bridge we may span it over." Professor Tyndall says: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action of the brain occurs simultaneously, we do not possess the intellectual organ nor apparently any rudiment of an organ which would enable us to pass by a process of reasoning from the one phenomenon to the other. Were our mind and senses so expanded, strengthened and illuminated as to enable us to see and feel the very molecules of the brain, were we capable of following all their motions, all their groupings, all their electrical discharges, (if there be such), and were we intimately acquainted with the corresponding changes of thought and feeling, we should probably be as far as ever from the solution of the problem. How are these physical processes connected with the fact of consciousness? The chasm between the two classes of phenomena would still remain intellectually impassable."

The statement of these eminent scientists expresses the highest and subtlest thought of the age on this subject. The current material theory does not solve the problem of consciousness. Ideas must be elemental in spirit, or they could not be got there by outward, material things. Man could not cognize independent, material entities, unless the ideas of them were already subjective, and if the idea be thus subjective, an outward and external thing would be superfluous and uneconomic.

Spirit being the divine element in humanity and the soul being its organ of feeling, thinking and willing and things or ideas being the product of these operations and constituting this our world, I may say:

Each thing's a feeling and a thought  
Within my soul divinely wrought,  
All, thus created and combined,  
Compose my universe—my mind.

While we do not know matter as an independent, objective entity, we are conscious of something that feels, thinks and wills, which we call spirit. We know it to be an automatic, intelligent, undecaying force, and we feel also that there is a power not of ourselves, that creates, and sustains, whose sum of force and intelligence never varies. One we call ego the other God. As the ego persists in recognizing itself as the same from infancy to age, and God acts with undiminished force forever, we conclude that spirit is immortal, and that it manifests itself in human consciousness in many ways and forms. It is the substances of existence, the base of being, the life of life.

The glorious city that St. John saw let down from heaven is germinal in man and will be unfolded in his consciousness as he becomes loving and pure and Paradise will thus be regained.

Common experience shows how much of our life is subjective, not a tithe of our consciousness ever materializes. The cathedral, the painting, the statue, the symphony, the invention are all in the consciousness of the architect, the painter, the sculptor, the composer and the inventor before they are expressed objectively, and how many others never materialize! Blind Milton saw and described the glories of the celestial world. Beethoven never heard with outward ears the strains of his immortal symphonies. St. John saw visions that mortal eye never looked upon. Newton in his study weighed the planets and marked their orbits. Leverier described and located the planet Neptune, where the telescope afterwards found it. Even in thinking, talking, writing and reading we deal only with symbols.

It is a mistake to believe that eyes see in the ordinary sense of the word. The soul sees without physical eyes, as is shown by the somnambulist, the psychometrist, the clairvoyant, and the hypnotist. Not only are things thus known, but also the thoughts and feelings of other. No fact of consciousness is ever entirely lost or forgotten, but is open to the spiritual or psychic eye. Nothing is hidden that shall not be revealed. The psychometrist sees them all as if written in a book. The facts of human evo-

lution are stored in the soul, and are in truth the history of universal evolution.

That all feelings and thoughts are thus perceptible, proves a common psychic basis of human life, a brotherhood with which we are all en rapport more or less. Hence sympathy and mind reading are reasonable as well as true in fact. Telepathy may be explained on this presumption. Two magnets will respond to each other, though millions of miles apart. So two souls en rapport will sympathize and may communicate feelings and thoughts, one to another without material agencies. A thought, a feeling belong to the race. The divine love of Jesus will leaven all humanity.

The magnificent white city in Chicago with its infinite variety of contents is but an expression of ideals that existed in the united minds of the artists, architects and inventors of the various peoples represented there. It would be incomplete were one absent. It is the race that will be saved and not simply individuals.

The spiritual world being the real world, and the sphere of multitudinous entities, and man living, moving and having his being in Him, in whom are all things and as one spirit may influence another, is it unreasonable to assume that the divine Father may act upon the elements integrated in human nature and produce the phenomena of the natural world as the hypnotizer influences his subject? And may not the unincarnated entities in the Spirit-world be made divine messengers and agents interested in human affairs as our race has ever believed?

Idealism runs through the poets and philosophers from Plato to our own Emerson. Condillac said, "Though we should soar into the heavens, though we should sink into the abyss, we never go out of ourselves; it is always our own thoughts we perceive."

Emerson says: "The universe is the externization of the soul. All have the thoughts of which the universe is the celebration. We are infatuated with things, and do not know they are thoughts. The idealist takes his departure from his consciousness and reckons the world an appearance. Nature, history and literature are only subjective phenomena. His thought is the universe. His experience inclines him to behold the procession of facts, called the world, as perpetually flowing outward from an invisible, unsounded centre in himself, centre alike of him and them. All you call the world is the shadow of that substance which you are, the perpetual creation of the powers of thought."

What advantage has this subjective and spiritual theory over the objective and material theory?

1. It affords a simple psychological basis, involves no incongruities, harmonizes occult with ordinary phenomena, rationalizes the power of faith. Truth is always better than error, and one of our highest pleasures is its discovery, or conception and contemplation, of which God is the infinite embodiment, as it unfolds in human consciousness. To know him, is life eternal, and eternity is too short to know him fully.

2. The spiritual theory strikes a death blow at materialism. The materialist sees matter organize and decay. Sees a beginning and an ending, and assumes this to be all. As spirit is immortal, and undecaying, though it embody itself in one phase, what matters if that form decay, the spiritual force still lives on in other phases, never dying, never decreasing. It explains death as transition, it brings the other life near us. As our universe is ever made through us here, so after the transition called death, another world may be unfolded in our consciousness, conformable to our constitution and character.

3. From a religious point of view, what reflection can be more solemn and inspiring, than that of the indwelling of the Holy Spirit? The kingdom of heaven is within us, says the divine teacher and not in some far off region, above the sky, all things were made through it. To that spirit all our thoughts and feelings are known before they are uttered, and recorded in the book of human life to be read by all. Thence proceed the inspiration of the Holy Spirit for virtue, and the fearful warning of conscience against

vice. Man thus walks with God, and is continually impressed by divine monitions which are the basis of conscience and constitute the laws of his being, to which he must conform to enter Paradise. The indwelling spirit lighteth every man that cometh into the world, it is the inspiration of prophets, leads into all truth, is God in the flesh, lives with us during the transition called death and unfolds still the divine elements within us through all eternity.

### WHAT THINK YE OF CHRIST?

BY JUDGE JOEL TIFFANY.

Now, what think ye of Christ? Whose son is he? Since Jesus propounded this question, theologians have made divers attempts to answer the same, but in their attempted answers, they have involved it in deeper mysteries; and, ultimately, they have been obliged to make it the subject of faith alone, because according to their theories, it could have nothing of the understanding to support it. In his real ignorance of the nature of man, and of his destiny, the theologian has invented an abnormal, mysterious and miraculous system of redemption and salvation; and by assured authority, has imposed it upon mankind as a duty to accept and profess, without question, or rational investigation.

In generation, in birth, in life and in mission, the theologian has made Jesus an exceptional being. He has separated him from his normal relations to humanity; and has thereby, veiled in mystery that light which otherwise would have been a lamp to our feet and a guide on our way to eternal life. By dogmas, they have made Jesus a special providence, made necessary to remedy certain defects apparent in the general providence of God.

One thing would seem to be certain: If the general providence of God is as perfect as the divine attributes would inevitably make it, there never could arise any occasion calling for the exercise of a special providence. A special providence can be required only when the general providence becomes inadequate for the emergency. But as the infinite, the eternal, the absolute, the omniscient, the omnipotent, and the omnipresent, is the author of the general providence, it must be as perfect as the being from whom it is a proceeding; omnisciences cannot become surprised; omnipotence cannot be defeated and omnipresence must be present for every emergency.

The advocates of the theory of a special providence base their doctrine upon the theory or hypothesis that God has created the material universe and has endowed the same with certain powers to be exercised in accordance with fixed laws therein established; and that he has withdrawn his immediate supervision therefrom, and thus they attempt to distinguish between the laws of nature and the laws of God. Then, in theory, they introduce the operations of what they denominate a special providence, supplementing the laws of nature, called the laws of God.

But such advocates err greatly in their supposition that the natural or spiritual separated from the Divine or Inmost Presence of the universe, could have any power with which to make or execute any law. To suppose that there can be any life not of the Divine Life, or any power not of the Divine Power, becomes the source of endless errors. All such minds have a very imperfect idea of the fact that "in God we live, and move, and have our being." To the spiritually anointed eye everything is aflame with the Divine Presence, and every tree, and shrub and bush becomes a "burning bush" in which the Divine Presence can be seen and the Divine voice can be heard proclaiming all to be "Holy ground."

This doctrine of a special providence belongs to Paganism. All such teachers, though varying the form, retain the spirit of Paganism. The Pagan multiplies the number and variety of his gods to suit circumstances; because he does not perceive how one God could attend to so many and such a variety of things at one and the same time, or can manifest such a diversity of character as the Pagan sees in the diverse operations taking place about him.

The advocates of this doctrine of a special provi-

dence seek to unify the being of God by mysteriously increasing his personality. Thus they mistake a trinity of operations for a trinity of persons—and thus by their theology, called philosophy, the infinite, the eternal and absolute presence becomes divested of every perfect attribute by which the omniscient, the omnipotent and omnipresent Father can become revealed as an actuality to his children.

By the plain and simple teachings of Jesus this ideal of the Heavenly Father becomes divested of every element of Paganism; and the general providence of God is made inclusive of everything, even of clothing the grass, adorning the lily, and feeding the sparrows. No language could be made more inclusive to represent the operations of the universal providence. The divine omnipresence necessarily includes all this, and the perfect attributes of the Divine Being leave nothing special to be attended to.

The idea that laws have been ordained and established outside of omnipresent omnipotence is peculiarly heathenish. Paganism can get no lower in its ideals of deification. All laws, of whatever character in operation, become a manifestation of the Divine presence as well as of the manner in which and of the conditions under which such presence creates and sustains or becomes Creator and providence. The manifestation or the operation of law in the natural and in the spiritual is a direct proceeding from this immutable presence. There is likewise uniformity in the conditions and relations and hence operations under which all individualities are created and endowed which determines the nature and character of such individualities—and such an operation becomes an expression of the Divine Presence in all its legal perfections.

In and through all kingdoms of living individualities the Divine Father has made this revelation: The offspring shall be begotten in the image, and according to the likeness of, the generating parent—not only in form, but also in faculty and function. And such becomes the divine method of generation and may be deemed to be the eternal and universal law, subject to the progressive unfoldment through the influences of that which belongs to a higher plane of development—or to more favorable conditions. And this also becomes a revelation of the divine method of generating children of the universal.

The history of creation and unfoldment in each and all of the several kingdoms of existence makes it evident that from the beginning the undertaking has been to create and bring to completeness the kingdom of humanity and of every individual member thereof, both in form and in the character of the generating parent. The history of the human race, whether studied in the history of the earth and its several kingdoms or in the evolution of the human individual, in structure, in constitution and in destiny, discloses the fact that the ultimate destiny of the individual human must be absolute completeness in every faculty of his composite being—bringing him to the stature of perfect manhood provided he became obedient to the laws giving such existence. Therefore, as such spiritual individual, one should be deemed to be endowed with faculties having functions adequate to such end, and that such means, being omnipresent, must always be within the reach of the individual and therefore will be adding to his self responsibilities.

And furthermore, as God the Creator and the Providence by which the individual has been created and his ultimate destiny has been determined, is infinite, eternal and absolute in love, wisdom, will and power, and hence perfect in motive, it must be inferred that the means by which the individual human has been created and developed are the best possible known to omniscience, and have been adopted by omnipotence; hence human parentage in the person of father and mother must be an essential part of the divine process of human generation.

If man, as a member of the human and spiritual kingdom, could have been generated without the intervention of human paternity, and if he could have been brought to completeness without passing the inferior degrees of unfoldment, there can be no doubt

that the love, wisdom, will and power of the Universal Father would have become manifest in such creation and development; and one who affirms the possible existence of a better method of human generation than that ordained for universal humanity impeaches the goodness and the wisdom of the heavenly parent. Such an one charges the divine being with unnecessarily involving the human individual in human degradation, suffering and spiritual death through the imperfections of human paternity. One assuming such a position in effect declares that infinite wisdom, will and power are not sufficient to secure for its operations the best possible results.

As a moral being the divine intuitions hold man responsible for the results of his voluntary actions when he does not act according to his convictions of what is required of him or of what he ought to do. In the exercise of one's moral and spiritual faculties and in the discharge of one's moral duties, the God within us requires that we do the best we, under the circumstances, are capable of doing or a sense of responsibility for results will be upon us. And our Heavenly Father, having the wisdom, will and power to know and do according to his divine nature, undoubtedly does that which is essential to be done in the creation and development of his human children. If he does not, where lies the fault?

If Jesus was begotten without human paternity and was thereby enabled to become perfect as a human individual because free from the defects incident to such paternity, then he becomes a revelation of the possibility of begetting the human by a process as much superior to that ordained for humanity as was the life and character of Jesus superior to that of Herod or of Pilate.

From these and like considerations it must become evident to the rational mind that the dogma that Jesus was begotten without the intervention of human paternity and that his superior goodness, wisdom and power were due to such fact cannot be accepted as true upon less evidence than would satisfy the understanding that the creation of the material and spiritual universes and the operations of the same are the work of a being who cannot be depended upon to do the best possible for human welfare even within the knowledge and ability of such being; and which being true, God, as Creator and Providence, is not to be deemed worthy of supreme confidence and trust.

[CONTINUED.]

### FERNSEHEN.

#### III.

[Translation of an article by Carl Du Prel in Sphinx.]

The removal of the threshold of sensations comes individually and biologically to an increase of our relations to the outer world, which must be therefore given unconsciously and cannot be the removal of the threshold. The transcendental subject for which these increased relations stand conscious of, has therefore a different relation from that of ourselves to causality and—because this contains limits in space and time—also to time and space. Out of this transcendental store is drawn what is shown in the biological process as elevation of forms of life, which always means an increase of four relations to the outer world.

Why should not a sixth sense—that for electric purposes—be in the biological future whose transcendental kernel we already had but which would mould us more prophetically at once in reference to time and space. Many instances of the animals in which the future is anticipated might in this way be explained, perhaps also many abnormal conditions of men. In the night that Messina was partially destroyed by an earthquake, Goethe said: "There is either an earthquake at this moment or one is coming."

We are justified, in concluding from the most frequent form of clairvoyance on the remaining cases. This most frequent form of clairvoyance is then the ability of somnambules, out of the inner causality of their organization, out of their physiological condi-

tion then existing, to conclude as to the future, to determine their own prognosis, that is to see beforehand the future cause of their sickness, and for a soul, which is the organizing and quickening principle of the body, this capacity is a matter of course. This most frequent form of clairvoyance might then be typical for all cases and as here the inner causality of the body is seen through as in the others those of the external world. But still more: We have with this only a solitary principle of explanation for clairvoyance in space and time, since both are embraced in the causality's insight, but chiefly of cognition. It is already mentioned, that every science, the more it fits into conclusions on the past and the future, the more exact and finished it is—that is, the more we see through the causality of their phenomena; but there comes also the sensuous knowledge, the world as a manifestation especially, only through unconscious adaptation of the law of causality to a condition in which the sensuous impressions are referred to a cause, which is set out into space. Therein rests the a priority of the law of causality discovered by Kant and the special instance of it—the intellectuality of intuition shown by Schopenhauer.

Finally it is to be observed again that various mystic faculties rest on the sensitiveness to such impressions as remain unknown to the normal man or to man in his normal condition. To this belongs, for example, the fact that somnambules are affected by the chemical qualities of things, indeed by the moral qualities of men, whereon rest their sympathies and antipathies, and their penetration of strange characters. Psychometry also belongs here, whereby through objects, pictures from their past, perhaps in a similar though unconscious manner are awakened, as Kant was excited through a view of the systems of suns to form pictures, which were brought far out of the past of our present system.

The world is a picture and is therefore presented through unconscious adoption of the law of causality all reflective knowledge through the insight into the causal connection of things; all intuitive knowledge because it, intelligible only as an unconscious current, shortened process of reflection, rests on a like principle; the instincts of animals are intelligible in like manner; the mystic qualities of somnambules are explained from their abnormal relations to inner and outer causality. Should not this give us the right to class clairvoyance in the same category by which this obstinate problem may be referred from its relation, take its place between an entire row of analogies and a common principle of explanation for all knowledge, mystic and non-mystic, be won?

If we explain clairvoyance from the insight into causality then we obtain the further advantage that we need not all engage in the dispute of the philosophers as to what time and space are, whether they are real or ideal or both. The solution of our problem is not necessarily to be deferred until the end of this dispute, but it may be already now ripe for explanation. Space and time are within causality and are amalgamated with it in conception of force lying at the foundation. Every insight into the play of forces brings knowledge, be it mystic, or reflective while the intuition of genius lies between.

Not on the identity of organs should we conclude from the relationship, but indeed on a similarity of type of organs. The brain is the organ of reflection but not the organ of the seer, which could be hence identified with the dream organ of Schopenhauer. The organ of the seer is much rather transcendental and for this alternates with the brain and remains latent, if the reflective life preponderates. The Pythia of the Greek oracle was no cultivated woman, but on the contrary a simple country girl. Cultivation, refinement does not dispose one towards the seer, but rather enthusiasm, and therefore cultivation disposes one to disbelief in clairvoyance, a fact that doubters have now to lay up to their advantage.

Paracelsus expresses it as a statement from his own experience that divination "is best among simple folk" (Paracelsus II. 508 Huser) and in another place he says with reference to the gift of prophecy: "It is apt to operate among those who are modest in their

station in life and commonly among simple people, without rank in life, to whose utterance no credit is given. That whatever comes without art; this operates through simple folk as through the prophets and others. But whatever comes through art must come through skilled or learned people." (Ebenda II. 404).

Thus we discover also in experiences now-a-days and still in Egypt they select young boys from the people to procure clairvoyance by crystals. It must be so because the organ of the seer is not the brain, not the organ of reflective cultivation with which it alternates in many ways.

(To Be Continued.)

### BIPOLAR EVOLUTION.

By JOHN E. PURDON, A. B., M. D., T. C. D.

[Dedicated to Dr. Alfred Russell Wallace.]

In depths profound, ere Kronos' reign began,  
Eternity and Cause held sway.  
So much nor sense nor reason gives to man  
But Kosmos on its moving way.

'Tis not from "Whence?" or "How?" the present came—

The Now is Here! I grasp the link  
And find it I;—my rolling time its name  
Binds fast the thoughts I cannot think.

A boat on ocean's bosom holds my fate  
Supported by the pressing Will,  
For up and inward fitly indicate  
The movin'g Spirits striving thrill.

The leak will gain at no far distant day—  
For me will toil and struggle cease?  
I care not, since the rippling breeze will play  
Returning to the Isles of Peace,

And bearing fleets, where now but tiny sails  
Essay to stem the broad unknown,  
Drifting obedient to unharnessed gales,  
Which then will serve them as their own.

Look hard in Nature's face. Where e'er you turn  
What independence can you find?  
Nought but sensations, that to you return  
For fixture in the frames of Mind.

Beyond your ken, below its depths, they say  
Are elements and atoms, free  
Of us or God, which moved in their own play  
Of forces ere the yet-to-be.

Fools forget form is but the transient mould  
In which is set the abstract truth  
For sense to seize and give to reason cold,  
For judgment, void of hope or ruth!

Fixed forms for play of Universal Mind,  
Restricted by our eyes too dense,  
That e'en must fit upon their nobler kind  
Reflexes of the tools of sense.

The World is greater as the mind has power  
To grasp its details in a term;  
For ant and angel have a diff'rent dower  
Of brain to build it whole and firm!

Each has its world interpreted from signs;  
Each true of its own special make;  
The formal things of order, numbers, lines,  
With feelings all in common take.

But, rising past the outward gate and veil,  
These touch the central springs of cause  
In inner courts, whence living spirits hail,  
In free obedience to eternal laws.

The ruling tenant fits the subject shape,  
Embodied from the larger Life,  
Not cut or broken, dissipate or rape,  
But diff'renced, with same power rife.

For in the upward stretch of life's long course,  
A humble creature first will scan  
A humble nature, from that plastic source  
That fills her through the brain of man.

As each is bound by the great law to all,  
So finds each discrete part its place,  
The one and many into order fall  
But rush on blindly in the race.

The active sense that separates the force  
Executive of hidden cause,  
In that partakes of the more gen'ral course  
That treats particulars from laws.

Man reads the pathways of the moving parts  
From measured order in one law,  
And makes the world by symbols' highest arts  
To fit into one formula.

'Tis man that sees in parts; the Mighty Eye  
Views all within a single ray;  
No periods break for it, no moments fly—  
No space, no time, no human day!

The ever-now, eternal state of stress,  
Is imaged in the present hour;  
Machinery of dark forgetfulness  
Is symbol of its latent power.

The present thought soon fades into the past  
But loses not its vital tone;  
For upward rising it returns at last,  
Obedient to one name—its own.

So spirit, with creation's burning thirst,  
Disguised in form, locked lifeless, fast,  
And buried in the ovum of the First,  
Sleeps until pregnant to the Last.

But First and Last in It, Generic One,  
At the ideal distance vast,  
Has many outbirths as its symbols run,  
To fit each singular recast.

Design packed up within the humble shell  
May never wake to lowly life;  
For type still ever writes the cosmic spell  
In origin, decay and strife.

The partial view, the history half told,  
Makes evil and destruction true—  
The total reads, in faith's high fervor bold,  
"Sufficient unto each his rue."

For Evil's in the heart; all else is change,  
While Nature still her shuttle throws;  
Weaving in sighs and throbbings strange  
The pattern that no mortal knows.

To read her riddle, I should fairly start  
Along the whole ancestral line,  
And rising, pass into our higher part,  
Returning to the fount divine.

But failing this my guessing efforts may  
Just take up fragments from the heap,  
And, with the potsherds of a children's play,  
Build up my world at a leap!

The outward glance in its far reaching hope  
Essays in growth a heaven to find,  
But larger thinking wants for fuller scope  
Two faces with a single mind.

'Tis not descent from chaos that unfolds  
The fullness of the perfect birth;  
For that were vision that the atom holds,  
Potential through its lifeless dearth.

In time and space, twin cradles of our sense  
Are rocked the Spirit-Matter's youth,  
But bursting bands the giant hastens thence,  
And rises in maturing truth.

And joys his nobler self no longer slave,  
Curbed by unfeeling force, to find,  
But sees in pulsing molecule and wave  
The secret texture of the mind—

The joining springs between the great and small,  
Transformed to living creatures, blind;  
Which know not that between the One and All  
They serve the common cause to bind.

Whereby in unknown language, felt at large,  
Design involves a gen'ral life,  
In which not yet, at least, free thought has charge  
To hold its elements from strife.

This new found form, in which I know my own,  
Excludes not energy as base;  
For there its sublimated essence, grown  
To grandeur, finds its fitting place.

'Tis I, 'tis now, from which the double glance  
Goes back and forward to the ends,  
Where of life's march and unseen atoms' dance  
Infinity the circle bends.

'Tis I, 'tis now, in which the circle joins,  
Returning from its endless height,  
Ascending from the past's primeval groins,  
Descending from the future light.

And so creation's ladder, Son of Man,  
Gives foothold to us; each a rung  
On which meet Spirit in Corporeal Plan  
And Soul that erst to Nature clung.

The Threefold One, eternal ancient type  
Of Man and God, anew appears,  
Reborn by Science from her womb full ripe,  
Last offspring of the toiling years.

Therefore, let hope reject terrestrial doom,  
Ignoring death to any soul,  
Nor fear, though black the past's chaotic gloom,  
To still look forward to the goal.

Since Force is found to be no longer dead  
And Life to yield the polar key,  
That locked the heart in dark oblivion's dread,  
Each wakes to meet his God in ME.

#### THE BELIEF IN SPIRITS.

Under the above caption Nym Crinkle, some weeks ago, contributed to the New York World an article which with all its defects, is deemed worth reproducing in the columns of THE JOURNAL. It is as follows:

Spiritualism, which, according to the most reliable estimate, had in the United States in 1867 12,000,000 adherents, has undergone in twenty-five years various modifications and segregations, so that it is extremely difficult at the present time to group either the phenomena which have a psychic starting point or the various believers in the continued personal identity of the individual after death and the possibility of extra-mundane communications and influences in one category. The claim is now made that there are over fourteen million Spiritualists in the country, but this estimate loses much of its value when we look for a basis of unity either in the cult or in the belief. That there is a common assent to the doctrine of a progressive spiritual immortality may be conceded, but that is a belief that utterly fails to characterize Spiritualism or in any way to differentiate it from many other forms of belief. The opinions of the many groups into which the cult has separated vary from orthodoxy to a mystical pantheism, and it is possible to find traces of the Buddhist element, the gnostic faith, Christianity and even materialism in the diverging branches which have for a common trunk the belief that the dead are able to communicate with the living.

Spiritualism, as it is known in the United States, had its genesis in phenomena, and it is interesting to note that the phenomena have undergone changes—whether as a cause or as an effect is not clearly determined—quite as marked as the heterogeneous forms of cult themselves. The material manifestations in the Fox family in 1848, although not without precedent and certainly not unparalleled in tradition and experience, were probably the initial movement of what is now called modern Spiritualism. The mediumship of the Fox sisters was the one fact that popular susceptibility seized upon, and this element remained and developed long after the crude manifestations of "rappings" were discarded or superseded.

The possibility of mediumship brought into the new field a class of persons called "sensitives," many of whom were gifted with clairvoyant powers, and with them unavoidably came new sources of fraud and deception. Clairvoyance sooner or later was to receive scientific investigation, but until it did there were thousands of women who possessed the power of clear sight who set themselves up as mediums and prescribed for the sick with a spiritual warrant. In 1867 there were forty-four advertisements in a New York paper of these practitioners, who claimed supernatural agency in curing the sick. One of the most expert of them lived for several years on upper Fourth avenue, and was visited frequently by several of our most prominent physicians, who utterly scouted her supernatural claims, but who readily conceded to her a mental vision which enabled them to diagnose a perplexing case.

Looked at as a popular movement not at all at variance with the credulity or the religious susceptibility of mankind, Spiritualism presents two or three well-marked stages in its evolution. It began with the simplest sensory phenomena—rapping, table-tipping and similar material manifestations—which had no more rational purpose, when studied collectively, than had the disturbances at Epworth long before, but which in many cases utterly baffled the incredulous investigators. While in this stage the conjuring element, no less than the morbid, seems to have afflicted with it. Men traveled round the country giving exhibitions of spiritual rope-tying and dark-closet séances. Levitation, fortune-telling, mesmeric trick slate writing and ultimately spirit photography were associated with it. Innumerable instances undeniable fraud was exposed, but it is not the least remarkable phenomenon of this whole business that the detection of fraud did not in the slightest degree affect the growing belief that it was possible for some kind of extra-mundane influence to communicate with men.

The manifestations changed according to a natural law of development from the physical to the mental but the belief did not wane.

The second stage shows the writing medium, who is a passive instrument, and coincident with this came up the planchette fad, during the prevalence of which every third family in the United States converted a mystery into an amusement, just as a few years before no evening party would have been complete without its table-tipping circle.

Finally we arrive at the inspirational stage, in which men and women are content to preach and commune under spiritual guidance.

Very few of the intelligent Spiritualists of to-day will care to waste time with demonstrations upon the furniture. They are bent upon the formulation of a creed, or at least a cult, and are quite content with the admissions of science that there is a force quite outside of those cognizable in the secrets of materialism.

In several notable instances where Spiritualism has come into direct collision with science the result has been a widespread feeling that the bigotry and intolerance of the investigators who came to the task of examination with a predetermined intention of proving Spiritualism to be wholly charlatanry were worse than either the credulity or the evil results of the mediums. This was conspicuously the case in the persecution of Slade in England by Prof. Lankester, one of the most ungenerous and unpardonable instances on record of prejudice degraded to personal vengeance.

The case of Henry Kiddle, in this city, is not dissimilar. Upon becoming convinced of the genuineness of communications received through his own daughter he was forced to give up a position of trust and honor in the public schools simply in obedience to an unexpressed public sentiment that he was a dangerous man to the community.

In estimating the number of Spiritualists in America this fact that popular odium attaches to the name of Spiritualist must be taken into account. There are thousands of orthodox Christians who countenance mediumship and hold communications with departed friends, but who will not publicly acknowledge that they are Spiritualists. There are almost as many more who are rationalists and scientific men who are perfectly well aware that to express a belief publicly in the authenticity of spiritual communications would arouse a prejudice that no reason or rectitude of conduct could overcome and seriously interfere with their professions or their business.

Spiritualism proper, while it does not appear to spread and cohere as a cult, may nevertheless be said to spread and grow as a conviction. The attitude of public opinion towards it has changed noticeably since the time of Andrew Jackson Davis and the Fox sisters. It has eliminated in some measure the conjuring element, and the mass of constantly recurring phenomena, which the multiplied press, ever alive to wonder stories, has accumulated has worked a wide and quiet conviction that the ghost business has not been disturbed in any way by the advance of science. Haunted houses continue to come to view. The phantoms persist in spite of electric lights. There are more premonitions and mysterious forewarnings than ever. It is undeniable that the advance of reason and the familiarity with the laws of nature do not prevent manifestations and materializations. We have cut down the record of hallucinations and formulated visions under pathological nomenclature, but men all over the world continue to be startled by unexpected messages; cures continue to be effected by unknown means, and careers are changed by dark experiences. In other words, the sum of credulity and the mass of individual experiences have not grown less. In fact, there is good reason to believe that the essential element of Spiritualism, which is a conviction that death does not necessarily separate us entirely from our friends, has spread quietly without the special aid of a cult or a ritual, and has offset to a great extent the growing tendency to accept only a physical explanation of life.

This diffusion of the thaumaturgic condition of mind can only be apprehended by investigating the private and domestic side of the community. No one who comes in contact with the social groups can have failed to notice how the original antipathy to spiritualistic phenomena has been worn down and the prejudice softened. Nearly every group has some phenomenal individuality, a seeress or a sibyl, whose vaticinations range from thought-transference and mind-reading to mysterious associations and oracular utterances. Sensitives have been developed either consciously or unconsciously in all conditions of life and however puerile may be the sum total of their utterances. They one and all at times astonish their immediate circle by the unexpected conveyance of some gleam of intelligence or some communication of fact which that circle believes to have been locked up in the silence of death.

(To Be Continued.)



## MAY.

By E. J. HOWES.

May is here with an undershine  
Of wildwood flowers and roadside green,  
Yet sinks 'neath a pall of heaviness  
To a ripple, a gleam, a sign.

Nature in birds and trees and wheat,  
Showeth a sweet implacableness;  
Building nests in the rain swept sheen  
That slowly buds down the village street.

Land lies fallow. The ploughman's gaze  
Roams off the field to the muffled heights,  
Where days get born more starless than nights,  
Where the sun is lost in perpetual haze.

Yet keeps the centre soul all sweet,  
A nature implacable plods its ways;  
Building in patience the sheens of hope,  
While the birds build nests down the village street.

## A REVIEWER'S MISCONCEPTION.

TO THE EDITOR: IN THE RELIGIO-PHILOSOPHICAL JOURNAL of March 18th, was published a somewhat extended review of my book, "Why Government At All?" by Mr. M. C. C. Church, in which the reviewer makes a most serious mistake as to the whole purpose of the work. While according to the book a very high degree of praise, perhaps more than its merits will justify, he still says that, "It fails to meet the mystery of life in an explanation of its inequalities for the simple reason that it takes no account of human prior existence and of human existence in the hereafter. Humanity is one as God is one. This life is but a segment of this circle—leaving out the before and the after—is no explanation, and this for manifest reasons."

Herein lies the mistake of my critic. I have not tried to meet or explain the mystery of life in its inequalities. The book does not attempt to present a philosophy of man, or of God, in the past or in the hereafter. It is purely an examination of man in his social relations, with only such a study of the individual as will throw light upon those relations. It deals wholly with the present, and therefore has nothing to do with the revelations of modern Spiritualism unless those revelations have a bearing upon the relations of men one to another in human society. True, I did consider, at some length, the question of "Human Equality," and necessarily also human inequality; but I was careful to enter this disclaimer, page 129. "It is not my purpose to enter into any philosophical speculations as to whether men are or are not equal in their powers and capabilities, except in so far as it has a bearing upon their association in society. More than this would be outside the scope of this work." I did also consider the claims of the church; but only in so far as it makes those claims the basis of its right to control the thoughts and consciences, and therefore the actions of men. I have aimed to make a careful analysis of everything which is made the basis of such claims, in order to find out if there is any ground upon which one man, or one set of men can justly exercise the right to govern others.

Another mistake growing out of this one is, that I find "the absolute freedom of each man and woman my final term as a remedy for all that seems to be evil." Oh no, Mr. Church! only for those evils which have their origin in the control of mankind by man. What I have done, or at least attempted to do, is to trace all those evils which are recognized as social evils to such control; and if I have done it, then it is a safe inference to conclude that to remove the cause will be to abolish the effect.

I shall not quarrel with my reviewer as to his estimate of evil. I do not know that I would of his God. Evil in society is precisely like pain in the body. It is the suffering which we experience as a result of our ignorant violations of nature. So long as we are ignorant enough to give to some people control of other people there will be social evils, or suffering. If by God is meant the animating force which pervades all nature, is a part of all men in common with all else in nature, and which manifests itself in every possible phenomenon of matter, mind, and spirit if there is spirit, I shall find no difficulty in agreeing with him. Individual

entities, I take it, are but separate atoms which go to make up the great whole, which we may call God, if we like. A part of those entities may even be spirit, for all I know, and capable of manifesting themselves under proper conditions to grosser persons. I postulate nothing as to their beginning, their life, or their duration. But whatever may be true as to the revelations of modern Spiritualism, I do not see how they could change the conclusions reached in my book, unless it were to lend added emphasis to the demand for individual liberty. I see nothing in a rational conception of God, or in the existence of spirit persons which can possibly justify some men in governing other men. But I do see in those theories an added inspiration to liberty.

It may be worth the while to correct my critic on another point, although it is of minor importance. He is afraid of the term "Anarchist," and offers "Annulist" as a substitute. Well, let us see. "Annulist" means one who would abolish, change or annul something, and may be applied to those who desire any particular change. So far as the methods go of accomplishing the reform I have proposed, the name is expressive enough. But it does not express the concrete idea of liberty. Anarchy, on the other hand, is synonymous with liberty. It means, without government; that is, human government, or the government of some men by other men, which is liberty.

It has been brought into discredit, not as my critic supposes, "by the excesses of the ignorant and the stupidity of the selfish," but by the misrepresentations of the ruling classes. Not only have the acts of professed anarchists been misrepresented, their characters maligned and their motives assailed, but the word itself has been given a meaning which finds no warrant either in its etymological construction, or in the aspirations of anarchists. It is because anarchy, that is, liberty, threatens the privileges of the rich and would bring about social equality that it is so mercilessly assailed. Nor would anarchists escape by calling themselves "Annulists." The opposition comes not against the name, but the thing. Those who oppose anarchy tell us that liberty would lead to disorder, riot, and confusion. They do this to frighten men from the contemplation of liberty—to make it odious; and then they tell us that anarchy means just that, and that anarchists are murderers and assassins. They would tell the same thing about "Annulists," if that name were adopted. Nothing would be gained while we would have substituted a comparatively weak name for a strong and inspiring one.

What I propose would end, not true anarchy, but that false conception of anarchy which has been held up to the world by the press, speaking in the interest of the ruling classes, as old women sometimes frighten little children with horrid stories of bogey men to catch them. Within my own recollection an abolitionist was quite as disreputable as an anarchist is now. And so every reform has to pass through the same period of misrepresentation. We cannot escape it by changing our name.

W. H. VAN ORNUM.

## QUERIES.

TO THE EDITOR: Will you kindly explain to me by what method other than the inductive or the a priori does Mr. Meyers and his satellites show that much of automatic slate-writing and trance-control conversations are given? Is his theory anything but a theory and is it not an hypothesis for which the facts give little if any authority despite the inferences drawn from the experiments of M. Riboux and other French psychologists regarding double consciousness, an hypothesis which seems to be advanced to shelter the semitimid minds that stand at the threshold of a long proven and certified fact of automatic and trance medium communications? Where and how do these investigators of psychical phenomena draw the line? It seems that many of these ultra psychologists in their endeavor to explain all phenomena by mind as material science understands it, are striving at a gnat only to swallow a camel. Still I may be wrong! No one should condemn any kind of scientific investigation, but to assume at once from data furnished by some statement made by M. Riboux or Meyers as to sub-consciousness, that it, as I have heard some say, annihilates the idea of spirit existence and spirit inter-communication with mortals, is as rash and unscientific as the utter denial of the manifestations themselves. Do not the phenomena refer

to the causes and they and they only to the steps which lead to a proper and true explanation; yet, the explanation as given by these "psychical researchers" seemingly as a last resort before they give up the old ship "natural causation," (as Spencer defines the term), and find in ex-carnate spirit and ex-carnate spirit power the solution of the difficulty, is a pitiful exhibition of intellectual despair! Prove to anyone that there is a sub-consciousness, as there is a top and bottom to space! Is not consciousness the state of the normal spirit in the present fleshy envelop and is there a consciousness and a consciousness as two entities, one of memory or another of perception or another of mind, that is not in reality the consciousness of the carnate spirit? If the mediumistic power in man could and would be explained, then these vague and misleading terms of "sub-consciousness" and what not, would not need to be employed. Clairvoyants do not see with their sub-consciousness but through and by means of the total consciousness as all will testify, whether they are in a semi or full trance state or in their normal condition. When in a deep trance they individually and of themselves know and see nothing, as I understand it, and only when semi-entranced, that is, with consciousness half awake yet awake enough to see, do they individually see what they see. The state that consciousness is in does not make it sub or supra or circum does it? Please give me some light and oblige

J. C. F. GRUMBINE.

## A DREAM AND ITS FULFILLMENTS.

TO THE EDITOR: I will endeavor to give to your readers as clearly and correctly as possible my recollections of a dream and its fulfillment that came to my mother many years ago when I was quite a little child. Of course the lapse of so many years—more than thirty—make some of the details indistinct but as to the material facts there is no uncertainty. I wish to say here that I have what my friends consider a remarkably clear and accurate memory. This estimate I have occasion to know is a correct one—besides, my mother is still living and can, if necessary, corroborate my statements. I am aware that there have been many more startling phenomena than the incident I am about to relate. Phenomena such as slate-writing—that perhaps more emphatically demonstrate the operation of a power and an intelligence outside any visible medium—but as an instance of absolute prophecy and its literal fulfillment there can be nothing more satisfactory. The time of the occurrence was somewhere along in the fifties; the place, the then small town of Evansville, Ind. My father and mother were members of the Second Presbyterian (Rev. Mr. McCurrer's) church, located on Second street near the corner of Main, on the north side of the street. The "Little White Church on the Hill." Well do I remember it, with its big, broad windows, protected by heavy, dark green Venetian blinds and shaded from without by clumps of trees amid the branches of which the birds sang and chirped so seductively and invitingly on many a bright, warm Sabbath morning when I was painfully trying to keep awake and absorb my little skin full of the "law and gospel," devil and fireworks included. Evansville though small was thrifty and growing and gave promise even then of becoming an important town. My father's family in harmony with its surroundings and in generous rivalry with the families of other well-to-do and prosperous citizens was also increasing with religious regularity. The pew we occupied was already too small for us and we youngsters in our youth and innocence were beginning, hopefully and prayerfully to look for the day when there would be no help for it but to leave some of us home from "divine service." I remember we held some heated disputes as to who should have the first honor. But mother had different aspirations and cast many a longing look at a large, double pew across the aisle and immediately in front of a similar one occupied by family friends—Mr. and Mrs. S. and children. There were several of these pews on either side of the church—none were in the center. They were constructed by taking out a pew, reversing the one immediately in front and placing the pew thus removed with its back against the wall. The one in front of the one occupied by Mr. S. and his family was in possession of an old gentleman whose name I have forgotten, but which my mother will remember. His family were all dead and gone before and he was the sole and melancholy occupant. I have always surmised that he retained this par-

ticular pew, although there were other people with large families like my father who really needed it, solely because of its associations. Its faded cushions and the recollections they doubtless inspired were the only ties that bound him to the world, the only associations he seemed to care to cultivate. I recollect him perfectly and the awe his silence and apparent obliviousness to surroundings inspired in me. About the time I was beginning to entertain the hope that the crowded condition of our pew would shortly afford me an occasional respite from church, my mother as I have said was looking about her for more commodious quarters, casting certain eyes upon the old gentleman's pew across the way and no doubt wondering why he should be permitted to occupy so much space and every one else so crowded. Continual thinking on the subject laid the foundation for a dream she had one night—a wonderfully vivid one and one that made a deep and lasting impression on her mind. In this dream she received a note from Mrs. S. in which that lady informed her that the pew in front of their own—the one occupied by the old gentleman was vacant and that she had better secure it at once as others would be wanting it. The dreamer noted the peculiarities of the paper on which the note was written and the exact wording of the note itself together with other peculiarities and characteristics and the next morning, so impressed was she, related them to the family giving all the details as she recollected them. She spoke of it afterwards several times and then the incident was forgotten. About six months later, I think it was, she was startled half out of her wits by receiving the identical note she had seen in her dream half a year previous. There were the same peculiarities and—word for word—the same communication. The old gentleman had passed away, gone to join the friends on the other shore—to enter the tabernacle not made with hands and he no longer had need for the old seat and the companionship of its hallowed memories. The pew was for rent. T. E. S.

## A PHENOMENON.

TO THE EDITOR: Some three years ago, when the following occurrence was fresh and new to me, I promised to write out a statement of it for Colonel Bundy. I regret that I failed to do so, as the phenomenon was so thoroughly authenticated and by people who were known to him, it would have pleased him to publish it, and I should liked to have pleased him, even in so small a thing. The intent to write an account of it came to me again while reading Wm. Emmette Coleman's article on the "Birth of the Spirit," given in THE JOURNAL December 24th—again a delay, but to-day I chanced upon the above article and now mean that intention shall become a fact.

I was losing a little baby under peculiarly distressing circumstances. Two friends came to stay with me the last night of her life, and this article is a statement of a phenomenon seen by them. Calling them by their initials they were a Mrs. H— and Mrs. C—, who had never met before that night and—I think—have never met since. They live at an extreme distance from each other on different sides of the city. They are both practical, matter-of-fact, intelligent ladies, full of common sense and truthfulness—with not one particle of sensationalism about them nor had they the slightest knowledge of or belief in any form or part of Spiritualism.

Each told me her version of the following at different times, when she had not met, the other, consequently a comparison was not made—and neither knew what the other had really seen until I told her some days after the relation. The story as told by Mrs. H— is: As she was quietly looking at the baby, she saw a most peculiar vapor coming from her mouth and nostrils, and thought at first that her brain was weary and she was imagining this—therefore saying nothing, left the room and rested a short time. Upon returning she saw the same thing only in more distinct form. She then said the only thing that in any way bore upon the subject, until after the death of my baby. She remarked that the medicine (highly medicated homeopathic) must be having a very peculiar effect, as it caused this steam or vapor to come from the mouth and nostrils. Mrs. C— hastily replied that she, also, had seen it for some time and could not account for it; then, thinking they were annoying me, nothing more was said. My baby died that night.

The next day Mrs. H— told me that

(Continued on page 828.)





**THE GRUMBLER.**

By LIZZIE M. HADLEY.

He sat at the dinner table  
With a discontented frown  
"The potatoes and steak were underdone,  
And the bread was baked too brown;  
The pie too sour, the pudding too sweet,  
And the roast was much too fat;  
The soup so greasy, too, and salt,  
Sure 'twas hardly fit for the cat.  
"I wish you could eat the bread and pies  
I've seen my mother make;  
They are something like, and 'twould do you good  
Just to look at a loaf of her cake."  
Said the smiling wife: "I'll improve with age,  
Just now I'm but a beginner;  
But your mother has come to visit us,  
And to-day she cooked the dinner."  
—Good Housekeeping.

**CONGRESS OF REPRESENTATIVE WOMEN.**

As befits the chivalry of the American gentleman, the first of the great World's Fair Congresses to be held at the Memorial Art Palace on the Lake Front Park, Chicago, was initiated by women in the Congress of Representative Women beginning May 15th, whose representatives come from all parts of the world and the subjects to be discussed embrace every topic of interest to women. The material was so great that it was decided to hold two sessions at the same hour and upon corresponding themes. Prominent women will take part in the discussions to follow each paper.

**Monday, May 15.—Morning Session 11 o'clock.** Addresses of welcome, Mrs. Potter Palmer, Mrs. Charles M. Henrotin, followed by the introduction of foreign representatives and responses on behalf of their respective countries. At the evening session, at 7:45 o'clock, President Palmer presiding. Introduction of foreign representatives continued.

**Tuesday, May 16.—"The Civil and Social Evolution of Woman,"** Elizabeth Cady Stanton. "The Evolution of the Business Woman," Marie Stromberg, Russia. "Woman as a Political Leader," J. Ellen Foster. "The Moral Initiative as Related to Woman," Julia Ward Howe. "The Ethical Influence of Woman in Education," Kate Tupper Galpin. "Woman in Municipal Government," Mrs. Jacob Bright. "Results of Woman's Participation in Municipal Government," Laura M. Johns. "Ought Women to Claim Legal, Social, and Domestic Equality with Men," Florence Fenwick Miller. "Woman as an Actual Force in Politics," Countess of Aberdeen. "The Position and Influence of Woman in Civil Law," Martha Strickland. "Woman in Science," Dr. Mary Putnam Jacobi. "Woman the New Factor in Industrial Economics," Augusta Cooper Bristol.

**Wednesday, May 17.—"The Solidarity of Human Interests,"** Isabel Bogelot. "Woman in Spain for the last Four Hundred Years," Senorita C. D'Alcala, Spain. "Woman's Position in South American States," Mme. Quesada. "Woman's Place in the Legitimate Drama," Mme. Jauschek. "The Endowed Theatre," Helena Modjeska. "Woman in the Emotional Drama," Clara Morris. "Woman in the Stock Company," Georgia Cayvan. "Woman's Political Future," Marie Derainmes. "Our Debt to Zurich," Dr. Emile Kempin. "The Position of Women in Bohemia," Sleona Karla Machova. "Our Debt to Brussels," Dr. Marie Popelin. "A Century of Progress for Women in Canada," Mary McDonell. "The Effect of Modern Changes in Industrial and Social Life on Woman's Marriage Prospects," Kaethe Schirmacher. "The Moral Responsibility of Woman in Heredity," Helen H. Gardener.

**Thursday, May 18.—"Woman as a Religious Teacher,"** Ursula N. Gestefeld. "The Modern Deaconess Movement," Jane Bancroft Robinson. "Woman in the Pulpit," Rev. Florence E. Kollock. "The Intellectual Progress of the Colored Women of the United States Since the Emancipation Proclamation," Fannie Barrier Williams. "Woman's Place in Hebrew Thought," Minnie D. Lewis. "Light in the East," Eliva Anne Thayer. "Woman as a Minister of Religion," Rev. Mary A. Safford. "The Organized Efforts of Colored Women

in the South to Improve Their Condition," Sarah J. Early.

**Friday, May 19.—"Woman's Contribution to the Applied Arts,"** Florence Elizabeth Corey. "The Trades and Professions Underlying the Home," Mrs. Ernest Hart. "The Kindergarten System and the Public Schools," Sarah B. Cooper. "The Popular Inculcation of Economy," Sara L. Oberholtzer. "Woman's War for Peace," Rev. Amanda Deyo. "Woman as a Social Leader," Josefa Humpal Zeman. "Woman as an Explorer," Mrs. M. French Sheldon. "Woman's Contribution to the Applied Arts," Mrs. John Vance Cheney.

**Saturday, May 20.—"The Ethics of Dress,"** Alice Timmins Toomy. "Woman's Place in the Republic of Letters," Annie Nathan Meyer. "Organization Among Women as an Instrument in Promoting the Interests of (a) Industry," Harietta A. Keyser; (b) "Philanthropy," Mary E. Richmond; (c) "Moral Reform," Kate Bond; (d) "Education," Alice Freeman Palmer.

**Saturday, May 20.—"Woman's Dress from the Standpoint of Sociology,"** Prof. Ellen M. Hayes. "Woman's Political Future," Marie Derainmes. "Organization Among Women as an Instrument in Promoting the Interests of (a) Religion," Rev. Ida C. Hultin; "Mary Lowe Dickinson," Alice Timmins Toomy; (b) "Literary Culture," Mrs. Landon W. Bates; (c) "Political Liberty," Susan B. Anthony. "The Economy of Woman's Forces Through Organization," May Wright Sewall.

Mme. Fanny Zampini Salazar, the representative of Italy to the World's Congress of Representative Women, is probably the best known woman in public life in her country. Her father was a well-known archeologist and artist of Naples and her mother a cultivated woman of the English nobility. Married at fifteen to a wealthy Neapolitan many years older than herself, her domestic life, in spite of the luxury with which she was surrounded, was far from a happy one and at twenty-five, after she had been legally separated from her husband, taking her five children, she went to Rome and bravely started to make her own living. She first became the principal of the Italian department of the foreign art school in Rome, then editor of the *Woman's Review*, the first journal devoted entirely to the interests of women in Italy. She was sent as a special commissioner by the Italian government to examine into the educational systems of Great Britain. She has published several volumes among them "Between the Real and the Ideal," "Domestic Economy," "Old Struggles and New Hopes." She is a devoted mother and a charming hostess. At her salon in Rome are gathered the most talented writers and advanced thinkers of the day, whom she charms by her attractive personality and brilliant conversational gifts. After the close of the Congress she intends to lecture in the principal cities of America upon "The Future of the Italian Woman."

The first woman to be licensed to practice medicine in Virginia is a daughter of George W. Boyd, a leading colored contractor in Richmond. Born in Virginia, she was educated in the public schools. After she was graduated in 1883, she taught for five years, at the end of which time, she married. In 1890, she entered the Howard Medical College at Washington and received her degree this year. Out of a class of eighty-five, twenty-one white graduates, representing several colleges, failed to pass and in her examination in surgery Mrs. Jones received over ninety per cent. She will practice among her race.

The King of Sweden has conferred upon Madame de Hegerman-Lindercrone, an American woman, the decoration of "Letteris et artibus," for her skill in conducting an operetta which she gave in her home in Sweden. The only other women who have received this honor are Nillson and Jenny Lind.

Miss Florence Marryat is said to be very kind to young authors, and is willing not only to discuss a character or plot but has even taken her own pen in hand and helped the aspirant out of a difficulty.

James Pritchett, passed to the Spirit-world from his home in Dana, Illinois, March 23d, in his seventy-fifth year. Mr. Pritchett was a man of sterling qualities. He was a soldier and officer in the Union army during the War of the Rebellion and

received a medal for meritorious services. For eleven years he served on the bench of the county court of Marshall county, Virginia. For sixteen years he was Justice of the Peace in Dana, Ill., and held numerous other offices of trust and responsibility in this State. He was a man whose advice was sought. For many years previous to his death he had been a strong believer in Spiritualism in which faith he passed from earth. He was a subscriber to THE JOURNAL which he read with deep interest up to the time of his fatal illness. According to his wishes Dr. Ensign, of Rutland, a brother Mason and comrade, conducted the funeral and lawyer Fort, of Minouk, a longtime friend delivered an address. The body was interred in the Dana cemetery in the presence of a large assembly of people. The cause of Spiritualism has lost an able exponent, one who was a very interesting conversationalist on that subject having given the matter careful attention for many years.

"Outdoors," is the title of a refreshing little book gotten up by the Pope Mfg. Co., of Boston, and devoted to outdoor sports and amusements. The covers are attractively designed in water-color and a number of wood cuts inside, illustrate articles on lawn tennis, yachting, baseball, rowing, etc., the text of which is supplied by people well qualified to write on the subjects treated. "Outdoors" will be sent by the Pope Mfg. Co. to any applicant who encloses five 2-cent stamps.

**HOOD'S CURES.**

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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.]

Abraham Lincoln. By John T. Morse, Jr. In Two Volumes. Pp. 758. Boston and New York: Houghton, Mifflin & Co. The Riverside Press, Cambridge, 1893. Price, \$2.50.

Several lives of Abraham Lincoln have been written but they are probably very few in comparison with the number that will be written in the future. Mr. Morse contributes to the Lincoln biographical literature a very excellent work in which he presents the life of the great representative of American republicanism in a light in which his character and career appear to advantage. Most readers are so familiar with the life of Lincoln that not much which is new in the way of facts can be added to what has already been presented to the public, but Mr. Morse has his own way of arranging the facts and portraying the character of the great Lincoln and he does it, it must be admitted, in a very attractive manner. The work is a discriminating examination of Lincoln's life, showing that the author has studied his subject well and has the capacity to understand character and to distinguish between the merely superficial and that which is profound in persons and in historical events. Mr. Morse says: "People often called him (Lincoln) the greatest man who ever lived, but in fact, he was not probably to be compared with any other. One may set up a pole and mark notches upon it and label them the names of Julius Caesar, William of Orange, Cromwell, Napoleon, even Washington, and may measure these men against each other and dispute and discuss their respective places, but Lincoln cannot be brought to this pole. He cannot be entered in any such competition. This is not necessarily because he was greater than any of these men, for before this could be asserted, the question would have to be settled, how is greatness to be estimated. One can hardly conceive that in any age of the world or of any combination of circumstances a capacity and determination like that of Caesar or Napoleon would not force itself into prominence and control. On the other hand, it is easy to suppose that if precisely such a great moral question and peculiar crisis as gave to Lincoln his opportunity had not arisen contemporaneously with his years of vigor, he might never have got further away from obscurity than just the ordinary member of Congress." This is judicious, sensible and wise. We will conclude with an extract from the last page of Mr. Morse's excellent work: "Let us not then try to compare and to measure him with others, and let us not quarrel as to whether he was greater or less than Washington, as to whether either of them, set to perform the other's task, would have succeeded with it, or, perchance, would have failed. Not only is the competition itself an ungracious one, but to make Lincoln a competitor is foolish and useless. He was the most individual man who ever lived; let us be content with this fact. Let us take him simply as Abraham Lincoln, singular and solitary, as we all see that he was; let us be thankful if we can make a niche big enough for him among the world's heroes, without worrying ourselves about the proportion which it may bear to other niches; and there let him remain forever, lonely, as in his strange lifetime, impressive, mysterious, unmeasured, and unsolved."

Ethiopianism or the Wise Men Reviewed. By Ripley. Atlanta, Ga., Constitution Publishing Co. Pp. 210. Paper. Price, \$1.00.

This work is an attempt to criticize philosophy, religion and science from the author's position, which expressed in a general way is "truth is truth wherever found, and truth never conflicts with itself." The work undertakes the task of harmonizing philosophy, religion and science by eradicating the errors of each. It has a great deal to say about ether. "Ether is the noumenon not manifesting. The universe is the noumenon manifested to man's capacities." "What man calls phenomena is noumenon manifested to his capacities in certain qualities." To the objection that is likely to be raised to the identification of ether with the noumenal world, the author says, "The truth of the matter is that we do not know anything at all about what ether is. We know just as much and no more about it than we do of the noumenon of existence outside of our capacities." This much he claims we do know about ether; that it is the infinite and absolute and that the universe and all sys-

tems have come up out of it, and in this way that it has created the universe. "Ether is in everything and everything is in it." A large portion of the book relates to ether, while there is much that is thoughtful and suggestive in regard to the subject, there is a great deal of assumption, mere a priori speculation. Nevertheless the work is constructive rather than destructive in its nature and it contains much food for reflection to those who possess a philosophical mind. The author is not a scholar and his writing is not free from slang but these defects are slight considering the amount of thought the work contains.

Madam Sapphira. A Fifth Avenue Story. By Edgar Saltus. F. Tennyson Neely, publisher, New York and Chicago. Paper. Pp. 251. Price, fifty cents.

This novel like the previous works from the pen of this original writer is of the purely realistic type. The idealist claims that the novel must deal with characters of an exalted type of manhood and womanhood, indeed he may even exaggerate the merits of his personages, so long as they serve to raise the aspirations of the reader; but the realist, on the other hand, contends that the idealistic novel is sentimental and untruthful, giving false impressions of life and character, and consequently exerting a hurtful influence. The realist shocks us by holding the mirror too close to frail humanity, which does not care to be bluntly shown motives and springs of action usually ignored. We all prefer our mirrors to flatter us. Mr. Saltus has taken a certain class of New York society and he has painted it as he found it, no better and no worse. The pity is not so much that the author has written a book that a wise mother would not leave on the library table to be read indiscriminately by her children, but that such a state of society exists. The book is a strong one and well written. Mrs. Nevius, the deceitful, frivolous, heartless wife and the cynical novelist "Alphabet" Jones are types true to nature and cleverly portrayed. Indeed the book is so good in portions that one is constantly regretting that this brilliant writer prefers the themes he does and does not turn his talents in a better direction.

The Illustrated Apocalypse. Being a complete series of Cartoons explaining the Past and Future Fulfillments of the Revelations of Saint John the Divine. By Thomas William Greenwell, Fellow of the Royal Society of Literature. The Craig Press, 176 and 178 Monroe street, Chicago, 1893. Boston: American Millennial Association. Paper. Pp. 46.

This work is intended to place before the reader the symbols of the Book of Revelations in a concise and simple form. The series of fifteen illustrations, which should be considered, not as works of art but merely as symbolic cartoons, showing the various phases of history referred to by St. John, embrace the three Septenaries—Seals, Trumpets and Vials; the Witnesses; the Allegorical Woman and Dragon; the Two Beasts; the final state of Europe under the Vials; Rome, past, present and future; and the fall of Babylon. The work contains an explanation of the important portions of the Apocalypse, based on the historic-futurist method of exposition, and while the author has made it conform as much as possible with the standard works on the subject, many of the ideas are his own and put forth entirely on his own responsibility. He affirms that a crisis or cataclysm in human affairs is universally expected and the modern world is tending toward universal anarchy; and that there is a wide-spread opinion that the coming anti-Christian will be evolved out of theosophy, occultism, Spiritualism, phallicism, solar-worship, pantheism, Buddhism, Babylonianism, Romanism, and secret brotherhoods and societies of all kinds. Whatever the individual opinion of the reader may be, he cannot fail to be interested in the explanation of certain symbols that have been regarded by some as ludicrous and by others as inspired and fraught with prophetic meaning.

NEW BOOKS RECEIVED.

"El Nuovo Mundo." A poem by Louis James Block: Author of Dramatic Sketches and Poems. Chicago: Charles H. Kerr & Co., 1893. Pp. 95. Cloth. Price, \$1.

"A Protest Against the Russian Treaty." An address by Felix Adler. Ph. D., delivered before the Society for Ethical Culture. Price, 10 cents.

"The Unauthorized History of Columbus." Composed in good faith by Walt McDougall. Containing no maps, refer-

ences or facts and warranted free from all injurious substances whatsoever. McDougall Publishing Company, Nos. 11 and 13, Mechanic street, Newark, N. J. Pp. 163. Paper. Price, 25 cents.

"American Statesman: Abraham Lincoln." By John T. Morse, Jr. In two volumes. Boston and New York: Houghton, Mifflin & Company. The Riverside Press, Cambridge, 1893. Each volume, 16 mo., gilt top, \$1.25.

"Napoleon." A Drama. By Richmond Sheffield Dement. Reading edition with appendix. Chicago: Knight, Leonard & Co., 1893. Pp. 183. Cloth.

"Donald Marcy." By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin & Company. The Riverside Press, Cambridge, 1893. Pp. 242. Price, \$1.25.

"Are Men Gay Deceivers?" And other sketches. By Mrs. Frank Leslie. F. Tennyson Neely, publisher, Chicago and New York. Pp. 304. Paper. Price, 50 cents.

"Monte Carlo." Its sin and splendor. By one of the victims. Chicago: N. C. Smith & Co., 334 Dearborn street.

MAGAZINES.

The Century for May opens appropriately with the subject of the World's Fair, there being two prose contributions, one by Mrs. Van Rensselaer, with practical suggestions how to see the Exposition to advantage and the second by Lewis W. Fraser in the Century Art Department on "Decorative Painting at the World's Fair." Mrs. Van Rensselaer's article is illustrated with large drawings by Castaigne of the (Continued on page 827.)



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MAGAZINES.

(Continued from page 826)

principal buildings at the Fair, pictured with reference to remarkable atmospheric effects and from interesting points of view. This number has a paper on "Recollections of Lord Tennyson" by John Addington Symonds, with interesting anecdotes of a discussion between the Laureate and Mr. Gladstone. There is a paper on "Joseph Bonaparte in Bordentown," with a portrait of the King of Spain. There is the second of Mrs. Oliphant's historical papers on the reign of Queen Anne, the subject of this month being the "The Queen and the Duchess," with graphic word pictures of the queen, the great Marlborough and his wife. A. B. Casselman writes on "An Inside View of the Pension Bureau." There are numerous short articles of great interest, fine poems, topics, etc., making altogether an unusually attractive number of this admirable magazine.—The Journal of Hygiene and Health for May is rather an improvement on previous numbers. "The Hygienic Treatment of Indigestion," by the editor Dr. Holbrook is an article which a great many people ought to read. There is also a very interesting paper entitled "If Cholera Comes," by Alton Winslow Leighton, which is timely as well as practically useful. "Healing by Music," No. 3, by J. J. Watson is not less interesting than his previous articles, which were copied in THE JOURNAL a few weeks ago. Jenny Chandler writes on "Hygiene for Women." There are notes and extracts from Lombroso and a number of other specialists which go to complete a very excellent number of this useful magazine of health. Dr. M. L. Holbrook, 46 East 21st street, New York.—Belford's Monthly for May has a half-tone portrait of Mrs. Lindon W. Bates, from a photograph by Morse, for its frontispiece. The number opens with a poem by Mrs. Bates and a very pretty poem it is too under the title of "Regret." Max Maury has an illustrated article on "Napoleon as a Model Husband." Helen W. Grove contributes a poem on "The Wooing of a Roundel." M. Villars and N. Elliott have a drama in San Antonio social life, illustrated by Mrs. A. L. P. Hess, entitled "Anis." Lester Ketchum writes on "An Hour with the Press Club of Chicago," which is also an illustrated article. "Carlyle in the Role of Lover," by Margaret Josephine Onahan is one of the notable articles in this number. Harriet M. Andrews gives a sketch from life entitled "Cousin Bob." There is an article on "Physical Culture" No. 9, by Sexegenarian. "Ramblings," by the editor, are quite readable. Monon Block, Chicago.—Our Little Ones for May has a cute picture for a frontispiece entitled "Grandpa's Hat." "A Long Nap." "A Bear that Captured a Thief," "Susie's Queer Question," are among the stories. The illustrations are many and they are all very pretty and many of them are exceedingly funny, just what is needed for the nursery. Russell Publishing Co., 196 Summer street, Boston.—The Chicago Truth Gleaner, Joseph Adams, editor, has in its May number completed the sixth year of its existence. The editor seems to have steadily advanced in the direction of Spiritualism. There is certainly very much fine thought in this little monthly. "For Truth Alone and No Surrender" is the title of one of the editorials, in which the editor presents his views, with "no compromise, no policy and no surrender." Masonic Temple, Room 1535. \$1.00 per year.—The May number of the Esoteric has an article on "Harmony," by T. A. Williston. "Bible Reviews," by H. E. Butler. "Our Mission," a poem, by Abby A. Gould. "Interiority," by E. J. Howes, with several other papers. Esoteric Publishing Co., Applegate, Placer Co., Cal.—The Current Literature for May is devoted quite largely to the Fair and we learn from this number that during the period of the World's Fair, everything of interest in this remarkable display will be especially gathered for this magazine. There is a large amount of good reading on a great variety of subjects in this number, which has numerous illustrations and refers to many subjects of current matters.—The Independent Pulpit, J. D. Shaw, editor, Waco, Texas, has a number of strong articles in exposition of liberal thought, the opening paper is "Religion vs. Progress," by D. W. M'Court. Prof. L. S. Welch discusses the "Nebular Hypothesis." W. H. Pinkston writes on "Creeds." There are several articles including editorials that are timely and instructive.



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A VISION—TREATISE IN THE SPIRIT-WORLD ON DISEASE.

II.

I could plainly perceive that these first created men were not evolved from earthly substance or matter, but they were formed spiritually through revelations of spiritual ideas and thoughts which materialized and thus they were built up into human form an image of their creator; and as I traced their lineage downwards I saw that they declined through the loss of revelation and that man will again be restored by regaining revelations from heaven. And upon looking closer I could perceive a threefold influx—first a flow of life immediately from the divine into his soul, the inner or most inward part of his being; then I perceived a mediate influx through angels and spirits into his mind, and a third influx from all surrounding nature into his corporal body. I also perceived that there was something like an united image of divine love and wisdom in everything of external nature proceeding from the divine creator; and I saw clearly man as first created was so formed that divine things might descend through him even to the ultimate things of nature, all held as if linked together from things prior to things in ultimates terminating in man; and there I saw as it were an ascent from external nature into man and through him upward to his creator; hence the divine is called the first and the last. Perceiving now clearly that the order of creation was and is from things prior to ultimates and that this is the eternal law of creation, where subsistence keeps up perpetual existence, and that man and all things beneath and around were thus formed, I saw why the serpent's body was almost severed, for life on our globe was no longer continuous from the divine through man's sensuous nature, hence the almost divided vertebra and the deep red or vermilion, which signified that the evils of life had interrupted the flow of divine life; for ruby red in a good sense represents love and good divine; but in the case of this emblematic serpent upon which I gazed, I saw that red signified the life perverted, good turned into evil, and truth falsified; and that man had erred by seeking the beginning of life not as commencing and flowing from God but from nature; then I concluded that all that is taught in the philosophies of the day, such as are favored in the writings of materialists, was erroneous and led to man's destruction.

If man was evolutionized into a mere savage there could have been no decline or fall. The laws of creation are eternal. Men or what constitute a man is developed into true manhood just in proportion as he receives love, affection and wisdom through revelation. Man can be deprived of these if he follows natural instincts and then he becomes a brute, yea, sometimes worse than a brute.

Thus I viewed the gradual decline of man on our earth I saw the loss of love, affection, intelligence and wisdom until he looked to the serpent for his wisdom and intelligence. I saw him lose gradually the language of heaven; for when first created he was imbued with the science of correspondence which is the language by which God and angels speak with man. (We thank thee, oh Father, because thou hast withheld these things from the wise and prudent and hast revealed them unto babes.) He that writes, and I trust many thousands upon our earth to-day can hold converse with their creator, angels and spirits through the science of correspondence which was lost for ages until the great seer Emanuel Swedenborg was permitted to reveal it to poor, suffering humanity, and now that the spiritual world is again opened let man beware of profanation of those sacred emblems for if he does profane, evils like the evils of Gehazzic, the servant of the prophet will surely follow him and his generations, that is spiritual generations meaning those who are like him.

As I looked still contemplating the serpent before me how much did I see which can't be described! I beheld Greece. I saw the Pythoness at Delphos, the wonderful temple. She sat upon the tripod consulting the serpent; thither resorted the kings and emperors with their followers from the nations around to render homage and offer their wealth to the great oracle. All over the earth I beheld the debasement of man's sensual nature: the great dragon in China, in India, Africa, South and North America serpent worship; in the Christian churches throughout Christendom all permeated with serpent worship,

false doctrines and superstitious dogmas and external worship without an internal, the lust of wealth and power madly rushing on; false philosophies and false religion had darkened man's understanding, the truths he had already learned were now profaned resulting in diseases of various kinds; leprosy ages ago gained a foothold as manifested in the person of Miriam, the sister of Moses and Aaron. In the scriptures we have a succinct history how that terrible plague was engendered through sitting aside and appeasing by profane and self-constituted means the influx of the divine through the person of Moses and as this pertains to a universal law of divine order the violation of which caused leprosy, so the violation of a diviner principle brought the flying, fiery serpent which means the denying of divine law as represented by Moses, and the giving way to sensual thoughts and concupiscences of evil lusts which are in this case represented by the flying, fiery serpent which bit the children of Israel and engendered disease. Then was raised the brazen serpent in the wilderness; representing the coming divine humanity in the person of Christ or the purifying of the sensual nature of man and the healer of all diseases—then in vision I saw his coming and that by the casting out of the hereditary evil in his sensuous nature he became the recipient of divine power, and when full of this power he cast out evil spirits and cure all manner of diseases and gave power to his disciples in all ages to do likewise; and among other things as a sign of their being his disciples he said they should tread on serpents and scorpions, and I felt a flush of pride and rejoicing as I remembered that in my own humble person both the spiritual and natural fulfillment of this promise had been verified. And thus I remembered the many promises made by Jehovah God through the prophets to his people, that if they would obey the divine law he would heal them of all their diseases, so I concluded and could clearly perceive that my judgment was correct; that as all diseases had come through the violation of divine law, the only safe way for the curing of all disease must be through the way prescribed by Christ; for many ages the so-called learned professors and doctors of medicine have tried to stop the ravages of disease but what is the practical result of all their teachings?

Said a learned professor in his valedictory address to his class: "After thousands of years of practice, the medical faculty knows nothing positive in relation to the curing of disease; we might possibly say with some truth we know that sulphur will cure itch, beyond that nothing certain;" alas how different is all this from Christ's way of healing; he healed all manner of diseases and told his disciples: "That greater works than these shall ye do because I go to my Father;" but where are the disciples? and where are the works which were to follow those who believed on him? the faith was lost, the old churches are dead. A new age is dawning, a new church is forming; intelligent Spiritualists are the advanced guard; the spiritually inclined will come out from the dead churches, but the new church that is forming will care but little for external forms of any kind, the law will be written upon their hearts; it will flourish most among the Gentiles but there are more Gentiles throughout Christendom than among the heathen nations of the globe.

Spiritual light from the word and the spiritual world, which is divine truth, is now flashing from the East to the West and from the North to the South; the fulfillment of prophecies as John foretold in the Apocalypse is now being verified; the new Jerusalem from God out of heaven is descending, the nations are awakening to the second coming of Christ, not in the clouds of earth but in the clouds of heaven; the unveiling or revealing of spiritual light from the word and the great spiritual world; the new race of men that will become regenerated from the present generation and those of the generations to come will be superior to the first race who dwelt in Paradise; they were the infant race which had acquired naught through their own experience, cared for as a loving father on earth cares for his infant children.

The people who followed the Adamic race were a people thrust out of Paradise; left in a measure to their own free will, how they used and abused this freedom in a spiritual sense is recorded in the word, for the word treats specifically of spiritual things; the natural events recorded are only the framework to the picture of the great drama of life therein recorded, the

literal sense or sense of the letter which killeth, is but the casket in which is hidden and stored away the precious jewels or interior truths through which mankind are to be regenerated; the earth is on the eve of its return to a Paradisaical state of mundane felicity; old things are passing away. The voice of the Lord is heard: "Behold I make all things new." New ideas of love and mercy, of truth and justice, of faith and charity as the center stone of the arch of the new temple are being incorporated into man's nature. New creations of all kinds are filling the world; new fishes will come forth from the waters and new fruits from the land; learn, Oh man, that the fruit of good is developed in man with the suppression of affections (evil affections). This idea is from heaven. Suppress evil and good immediately follows, and that poor semi-dissevered serpent upon which I have looked representing the sensual natures of man will be recreated; gradually all poisonous creeping things, all obnoxious things within the sea, earth, or air, will disappear. Priesthoods and sacerdotal systems are passing away. "And I saw no temple therein for the Lord God Almighty and the lamb (divine humanity) are the temple of it."

My heart was full of gratitude and I turned to thank the professor whom I supposed was still at my side, but he had disappeared. My natural sight returned. I reached for my note book and made the following entry: "Remarkable vision this Christmas morning. Remember cancer must be cured by lesion."

ATHENS, DURANGO, MEXICO.

A PHENOMENON.

(Continued from page 821.)

there appeared to come from the mouth and nostrils and, in a lesser degree, from the eyes, an illuminated or phosphorescent vapor; that it arose a short distance from the face, but was never separated from the baby, seeming to form a line of light from her until it became a luminous body that might be described as a large halo—for want of something better to call it. It was never still for one moment, quivering constantly over her head until death came. Mrs. C—'s story is very much the same, but goes a little further. The same light is described, only to her it had the appearance of a spiral vapor with a beautiful effect of moonbeam. To see if it was the moon, she went to the window, but found the shades down, the inside blinds closed, and, upon looking out—the night dark and stormy—she says that this brilliant spiral rose higher and higher, until finally it settled just back of the baby (who was lying in her lap) and it seemed to her to take the shape of an illuminated urn, but was always connected with the mouth and nostrils. I suggested that she had seen a spiritual birth and body. She replied that she should never have thought of that herself but that certainly a body was defined in the urn shape but only from the shoulders down. I had both of these friends read A. J. Davis' account of the "Birth of the Spirit" given in his "Great Harmonica," pages 172-173, causing each to believe that she had seen a part of the wonderful thing so vividly described by him. In Louisa M. Alcott's "Letters and Autobiography" she states in about three lines that she and her mother witnessed the spirit birth of her sister Beth, and makes the statement, as though from their physician's standpoint, it was not a very uncommon thing. I felt that it was a very unusual thing for two persons to have seen the same thing. There were others in the room—including myself—and I, to a great extent am a student and a believer of spiritualistic occurrences. Colonel Bundy said that my friends were probably harmonious and congenial; that both were very clairvoyant, Mrs. C— possibly the more so. He thought that they had seen the spirit birth, but the illuminated "aura" described was probably a dim expression of another spirit form, waiting to take the baby. In relating this to others the greatest interest seemed to center in the fact that not one, but two, non-Spiritualists saw these things at the same time. I have been asked to write out a statement of the occurrence several times; once by one in authority for the "A. S. P. R.," but its personal sacredness has made it hard to write about. In closing I will only say that Mrs. Bundy has all of the full names of the parties interested and knows them personally.

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 Hope's morning glow is so sublime,  
 But swift it fades in common blue,  
 And all day long to tasks I turn,  
 As simple as the grass that grows:  
 Their good results I almost spurn,  
 I find a weed, I sought the rose:  
 Now is it all a useless quest,  
 Demand of soul to reach the just?  
 Ah, no! somewhere God giveth rest,  
 Somewhere these seeds shall flower, we  
 trust.  
 Our failures prove love's endless life,  
 Its wondrous summer yet unseen,  
 That grows in beauty from our strife,  
 As from the snow come fields of green!  
 —WILLIAM BRUNTON.

**GENERAL ITEMS.**

When engaged in locating a railway in New Brunswick, Mr. James Camden, a civil engineer, was compelled one night by a very severe snowstorm to take refuge in a small farmhouse, says Forest and Stream. The farmer owned two dogs—one an old Newfoundland and the other a collie. In due time the farmer and his family went to bed, the Newfoundland stretched himself out by the chimney corner, and Mr. Camden and the man with him rolled themselves in their blankets on the floor in front of the fire. The door of the house was closed by a wooden latch and fastened by a bar placed across it. Mr. Camden and his man were just falling asleep when they heard the latch of the door raised. They did not get up immediately, and in a short time the latch was again tried. They waited a few minutes, and then Mr. Camden rose, unfastened the door, and looked out. Seeing nothing, he returned to his blankets, but did not replace the bar across the door. Two or three minutes later the latch was tried a third time. This time the door opened, and the collie walked in. He pushed the door quite back, walked straight to the Newfoundland, and appeared to make some kind of a whispered communication to him. Mr. Camden lay still and watched. The old dog rose and followed the other out of the house. Both presently returned, driving before them a valuable ram belonging to the farmer that had become separated from the rest of the flock, and was in danger of perishing in the storm. Now, how did the collie impart to the other dog a knowledge of the situation unless through some super-sense unknown to us?

Fifty professional Sabbatharians got together Thursday night in a parlor of a Chicago hotel and passed a series of resolutions in favor of keeping the World's Fair closed on Sundays. Opening of the Fair on that day, they declared, would be "in the nature of rebellion against the national government little short of those who fired on the flag in 1861." The rebellion against the Queen's English in the above sentence is the only rebellion likely to occur in connection with the World's Fair. These fifty fanatics declared in their petition that they represented 100,000 people. Assemblages of a few persons who have stated in sweeping terms that they represented thousands or millions, as the case might be, have been a feature of all this Sunday agitation. Petitions have been swelled to an enormous size by similar methods. The Sunday cranks should not fear rebellion. With their methods of raising vague and countless hosts at a moment's warning they should be able to put down a rebellion at any time.—Chicago Herald.

There will be some surprise at Mr. Gladstone's offer of the poet laureateship to John Ruskin. The latter is best known to the public by his prose writings and lectures which have often covered topics of the most practical character. Most of

those productions, however, show Mr. Ruskin to be possessed of poetic instincts of a rare order, an impression which is strengthened by such attempts at versification as he has made. The extreme age of Mr. Ruskin, together with his physical infirmities, is thought to make it improbable that he will accept the honor thus offered him. The courteous act of Mr. Gladstone, however, is a tribute to the genius of the great English author and critic that will be universally applauded.

Prof. William E. Waters guides his readers entertainingly "In and About Modern Athens" in the May number of the Chautauquan. He says that the influences of Athens' maritime connections with Europe are predominating year after year with increasing effect, and prophesies that the Athens of the beginning of the twentieth century of our era may be quite as European as Naples or even Florence. Among the signs of this he mentions its gas and electric lighting, its cab service, horse cars, omnibuses, and steam tramway. The article is illustrated with photographs from a collection made by the author during a recent visit to Greece.

Rev. Joseph Cook, in one of his Monday lectures, quotes from Voltaire the words: "Erasez l'Infame," which he translates thus: "Crush out the infamous one,—that is, Christ." Mr. Cook mistranslates. The words mean, "Crush the infamous thing;" i. e., the spirit of intolerant fanaticism, which made religion a blight to France. Voltaire uses the expression hundreds of times in his letters (from 1760 to 1775), and always in this sense. He meant the spirit that broke the Protestant Calas on the wheel, that caused the massacre of St. Bartholomew, and that expelled the Huguenots.

The first number of New Occasions, the new Chicago magazine of social and industrial progress, under the editorial management of B. F. Underwood, will be issued this week. It will contain contributions from Dr. Edmund Montgomery, Dr. Lewis G. Janes, George Jacob Holyoake, M. C. O'Bryne, M. C. C. Church, Capt. Robert C. Adams, A. H. Colton and other able writers on subjects of current interest. \$1 a year. C. H. Kerr & Co., 175 Monroe street, publishers.

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Priestly power, which only a few years ago was supreme in the city of Rome, inspiring fear and outward deference, at least, in all dwellers with its omnipresent papal police, domiciliary visits, and arbitrary arrests, imprisonments, and expulsions from the city of all persons in the least obnoxious to it, seems to be now sadly at a discount there. We are told that a priest appearing in the streets of Rome in the evening in his clerical dress is in danger of insult and violence, insomuch that ecclesiastics as a measure of prudence, when they are traveling or in the country or in the evening, adopt a plain black dress. Formerly, when the Pope's carriage came along, the people in the streets all knelt, in fact were obliged to kneel, as the papal police would be after any stiff-kneed Roman who remained erect while old Pio Nono was making his transit. It is no wonder to any one acquainted with the history of Rome under that pontiff that the priestly costumes excites the wrath of the populace, for it used to be associated with the meanest and most arbitrary outrages on the personal rights of actors

were constantly pestered by mendicant friars and innumerable priestly beggars for alms and contributions, which they were not at liberty to refuse, because anybody who did refuse was straightway subjected to all manner of annoyance by the papal police, even to arbitrary arrest and imprisonment. The priest was then supreme in Rome.

The catalogue of the University of Pennsylvania for the year 1892-3 has come to this office, giving full information in regard to the instructors and courses of study in this well-known institution of learning, which was founded in 1751. At that time, it consisted of an English, Mathematical and Latin school, each under a master, with subordinate tutors and ushers. Two years later, the trustees applied for a charter. The University has steadily advanced with the times and today requires the services of two hundred and fifty-five professors, lecturers and instructors. There are more than two thousand students engaged in the various departments of the University, which are as follows: The College Department, including the course in arts, science, architecture, natural history, finance and economy and music; the Department of Medicine; the University Hospital; the Department of Law; the Auxiliary Department of Medicine; the Department of Dentistry; the Department of Philosophy; the Department of Physical Education; the Museum of Archaeology and Paleontology; the Laboratory of Hygiene; the Graduate Department for Women; the Wistar Institute of Anatomy and Biology.

Thomas P. Bryan of the World's Columbian Exposition Company in an open letter to the National Board of Commissioners concludes as follows: The directors are laymen but they have the right to repeal the anathema marenatha by reminding the authors that though they may think it an unpardonable sin to allow wage workers in their Sunday rest a sight of exquisite fruits and flowers, of master pieces of art, of playing fountains, and of gold fish in the aquarium, the directors know that religion and the institution of the Sabbath are rapidly becoming estranged from the masses of the people by this tyrannical exclusion and bar to innocent enjoyments. They also know that it is a grievous sin, especially when committed by men of sacred calling, to give vent to the intensity and bitterness of bigotry in such intemperate utterances as shock gentle people and which are freighted with the double danger of maligning neighbors and branding the authors as clerical falsifiers.

The roots of virtue are in the realm of the ideal. The lowliest soul feels around it something better than what is visible. Mankind is moved by this double evolutionary maltspring—discontent with defect, and longing for the perfect. The longing itself is an evidence of things not seen, a prophecy of their realization. Sometimes the world is in painful excitement by the announcement of miners shut up by disaster in a coal-pit; so in lifelong confinement in service to animal wants, the whole world is a dark prison; and miracles mean to it divine saviors descending from an upper world to break through the hard barriers of matter, overcoming the blind powers of nature, liberating them from their chaotic Hades. Goethe said that whenever he was alone with nature she seemed trying to speak to him, and that not to be able to understand her, cut him to the heart. The commonest man as well as the learned feels this presence and pressure of a deeper meaning in things than at he can taste or touch. Ignorance opens for that which science sees and

dreams for that which art realizes. Ignorance believes that once an iron axe swam on the river Jordan: at the command of knowledge millions of tons of iron are swimming to-day on many waters. It is the spirit which leads men to believe in new ideas, and to look out for higher developments and attainments. If it were not for that spirit which believes there are more things in heaven and earth than have yet been seen, curiosity would sink and progress with it; and we should appeal in vain to men to heed the newer fact and expect the larger truth. The man to whom every question is open because his hope for new truths forgets all fear for the old, can when under illusion still keep up the traditions of moral or intellectual progress.

John N. Jewett, who stands near the head of the Chicago bar, says: I have read Mr. Walker's opinion, as reported in the newspapers this morning. I think it is safe to say that the Government of the United States has no power or right to close Jackson Park on Sunday or any other day. Congress has no jurisdiction over anything except property it holds inside the State of Illinois. If it should be conceded, as it must be, that everything pertaining to the opening of the Exposition grounds on Sunday is a matter of police jurisdiction, that jurisdiction belongs to the State of Illinois and not to the General Government. The Chicago Tribune quotes this and adds: Jackson Park, it must be remembered, is not a government reservation and the United States can have no police jurisdiction over it unless authority in that respect be expressly conferred by the State of Illinois. The State has not surrendered its authority and the United States consequently cannot have acquired any. It, of course, can control its own exhibit and it may interfere with the expenditure of the money it has appropriated, or call back some or all of it through the action of the courts. But it cannot probably determine whether the gates of the park shall be opened or closed on Sunday, or whether the purely extraneous attractions such as those on the Midway Plaisance shall on the first day of the week be in full operation or not.

The "Parliamentary Pointer" is a neat little volume containing all the rules of ordinary parliamentary practice, condensed in such a manner that it is contained in a space that can be concealed in a person's hand. The rules are founded upon Cushing's Manual and by a unique system of abbreviations the matter is brought into a very compact and desirable form. It is published by Thos. J. Crowe, Detroit, Mich. Price, 10 cents.

After eight years absence Capt. H. H. Brown has resumed work upon the spiritual and reformatory platform. He is at present filling engagements in Texas. He desires engagements for the summer and fall in Kansas, Colorado, Wyoming and Idaho. Parties desiring lectures are requested to correspond with him at Hillsboro, Texas.

Dr. A. D. Howard, Secretary, writes: I desire to give notice through your paper that the Harmonial Society of Sturgis, Michigan, will hold its 35th anniversary meeting on the 16th, 17th and 18th of June. The speakers engaged for the occasion are J. Frank Baxter and Mrs. R. S. Lillie. All are cordially invited to attend.

Mrs. Tillie Reynolds, of Troy, New York, has been spending some time in Dallas, Texas, speaking and giving sittings to the satisfaction of many friends in that city. She, with Mrs. Maud Lord Drake, assisted at the celebration of the 44th anniversary of Spiritualism.

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