

# 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.

PRESIDENT BONNEY of the World's Congress Auxiliary thinks that surgical or dental operations to illustrate the uses of hypnotism in lectures on that subject would be more sensational than of scientific value if performed in public and is therefore opposed to such experiments at the Psychological Science Congress.

THE Psychological Science Congress will involve considerable expense, for a portion of which the Committee must provide. Those who are disposed to assist may send their contributions of money to the treasurer, Mr. E. E. Crepin, 624 Home Insurance Building, Chicago, or to this office, from which all remittances will be forwarded to Mr. Crepin.

PROFESSOR EARL BARNES, of Leland Stanford University, in his talk on children's interests to kindergarten teachers last Monday said: Girls give more statements about objects than boys do, and these differences are most marked in the lines of discrimination which show highest intelligence. Does this mean that they are better observers, or more studious, or that they have better powers of expression?

At the Congress of General Education held in the Art Palace, teachers discussed the common school system and seemed to concur in this, that all the studies of the best schools should be adopted everywhere. Col. Francis W. Parker said that the school was for the home, the home for society, society for the State and the State for human advancement. He declared that whatever there was of failure in the common-school system was due to the indifference of the people. Good teachers and good supervision were necessary. A railroad company doing business as the school board did its business with \$6,000,000 would be bankrupt in a month.

We copy the following from Light: "L'Etoile Belge" is very uncomfortable because M. Thibaut, a former President of the Chamber of Deputies, has made himself "ridiculous" by forming a circle in his own house in the Rue Marquis for purposes of research in the matter of spiritualistic phenomena. From Greece we learn that the editor and proprietor of the weekly comic journal Romios has become a Spiritualist. It appears that he was a determined skeptic until he attended the séances of a young poet who dwells in Athens and is a remarkable medium. Lawyers, doctors, professors, diplomatists, journalists, littérateurs, all sorts and conditions of men, go to this young man's circle, and many of them are "converted" on the spot. The spirits at these séances reveal to the sitters their most secret thoughts and do many other things with which the readers of this journal are probably familiar. They have at last caught this editor of the Greek Charivari, whose name is Souri, and from an important opponent he has become a warm defender. His paper, Romios, is written in verse from beginning to end, and he

now holds séances in his own house, where phenomena of a striking character are observed. Sometimes the table is raised from the floor and the sitters see under it a kind of phosphorescent light which gradually dies away. Nearly all the St. Petersburg papers have been referring to Spiritualism, and there is a considerable movement in favor of its investigation. Professor Lombroso's admissions have in particular excited attention, and there is a well-written article in The New Times dealing with the question: "Why is so much said at present against spirit-appearances, and why should they be impossible?"

In the Review of Reviews for July appears an article by the Rev. F. Herbert Stead, of London, who gives his impressions of the World's Fair. Mr. Stead made a flying visit to Chicago to witness the opening exercises, and his impressions are not only valuable because they let us see through the eyes of an intelligent Englishman on his first visit to America, but they constitute a most charming and picturesque view of the opening day scene worthy of preservation as one of the best pieces of World's Fair literature. Mr. Herbert Stead is a brother of the founder and English editor of the Review of Reviews, Mr. W. T. Stead, and for some time was the editor of the Independent, a London religious paper of broad scope and high standing.

"Color and Child Vision," supplemented with "Manual and Art Education in Switzerland," formed one of the subjects considered by the Manual and Art Education Congress held last week. Mrs. Mary Dana Hicks, a distinguished-looking white-haired woman, presented the subject of "Color and Child Vision," telling of the results of personal investigation and experience. She talked of the power possessed by many of hearing color as well as of seeing color. Her own mother, Mrs. Hicks said, had told her once that her voice was dove-colored, inclining to yellow. A certain man had previously described it as a gray voice with an orange tint. This talent, the speaker thought, was the effect of sound waves communicated in some way to the optic nerves. To the child, she said, form and color are a unit.

THE justice meted out in some of the courts in Chicago is a kind of justice of which there should be rare instances in a civilized country. Manski was employed as a laborer by the Nelson Morris Packing company, and one day about a month ago was sent to the pickling-room with a number of other men to roll away some barrels which were ready for shipment. While engaged in this work he stopped and picked up a piece of pig's-foot and ate it. He explained afterward that he was hungry, and almost unconsciously picked up the meat. It was, however, an infraction of one of the company's rules, and Manski was arrested on a charge of larceny. The next morning he was arraigned before Justice Hennessey, and the attorney for the packing company appeared to prosecute. The prisoner told his story and said that he was living with his wife and two small children at No. 291 Lock street. His wife had been an invalid for several months, and it was only with the greatest difficulty that he had been able to provide the neces-

saries of life for his family. He did not deny having eaten the pig's foot, but pleaded hunger as his excuse. Notwithstanding the fact that the man had already forfeited his position by breaking the rules of his employers, and that the meat he had taken was worth less than 1 cent, Justice Hennessey held him to the grand jury on a charge of larceny. He was unable to furnish bonds, and was taken to the County jail, where he has been confined for a month. Recently his case came up before the grand jury, which refused to take official cognizance of so trivial an offense. Manski was released only to find that his home had been broken up. During his confinement in the jail his wife had become insane and had been taken to the asylum at Jefferson. His children, too, were gone, and he is unable to find any trace of them. Out of work, without money or friends, his family scattered, all this the result of being held by a justice on a charge which the grand jury stamps as being too trivial to consider. What reparation will Manski's employers or the court make to the poor man who has been thus treated? The humblest citizen is all his lawful rights, and it is the duty of the law to perform its rightful functions.

JOHN C. EASTMAN, writing of village life at the World's Fair in the Chautauquan for August, thus refers to the Dahomey women on Midway Plaisance: The village of the Dahomans recalls the stories of Stanley, Livingstone, and Paul du Chailu. It is inclosed by a fence made of bark with a platform running along the top and the entire distance of the Midway front. There are also signal towers near the entrance and into these thatched boxes black and savage sentinels are to be seen every day dancing madly when they are not singing and shaking long loops of goats' hoofs. There is no doubt that the Dahomans are more closely allied with the cruel and superstitious practices of savagery than any other country represented in Midway. The women are as fierce if not fiercer than the men and all of them have to be watched day and night for fear they may use their spears for other purposes than a barbaric embellishment of their dances. The bodies of the villagers, practically naked were it not for the skirts of seaweeds and grasses and the scores of fetiches jingling from their arms and legs, are frightfully scarred. Much of the mutilation was done in war, but the voluntary incisions made in the cheeks are believed to enhance their beauty. The dance of the Dahomans would be wholly uninteresting were it not for the savage toggerly of the performers and the fact that the women whose heads are closely shaven carried arms for their king against the French. It consists of a series of wild gyrations with the legs and a peculiar crouching of the bodies as the dancers advance to the din of a dozen tomtoms. The violent exercise is continued until the ebony skins of the performers are dripping with perspiration and often until they stagger from exhaustion. One of the characters of the village is a former guard of General Dodds, who recently crushed the cruel king of Dahomey. The native is nearly fifty years old and his body bears the wounds of seven rifle balls.

### THE PSYCHICAL SCIENCE CONGRESS.

There are two misconceptions in regard to the Psychical Science Congress, which is to open in the Art Palace, in this city, August 21st; one is that it is a Spiritualists' Congress for the purpose of advocating and defending Spiritualism; the other is that it is opposed to Spiritualism, that its object is to substitute some other interpretation of phenomena than the Spiritualists' explanation and belief. Neither of these ideas is correct. The Congress was conceived and designed in the interest of no ism whatever, but rather to bring out the results of all the various investigations and researches that have been made respecting every class of psychical and psycho-physical phenomena, in the interests of truth and not in the interests of any particular hypothesis. Those who come to the Congress with the expectation that they will hear nothing but approval and laudation of Spiritualism will be disappointed, and equally disappointed will be those who come, thinking they will see Spiritualism combatted and demolished by the various speakers. The phenomena which will be the subject of discussion at the meetings have become so numerous, well-defined and well-attested, that they have passed beyond the possession of any one class of persons, be such persons zealous and hostile in advocating or opposing any particular theory. What is desired is to know what these phenomena mean. What are the great principles which underlie them? If some of these phenomena are caused by the agency of discarnate spirits, which phenomena are they and how can they be distinguished from other phenomena of similar character that are performed by mundane agency? If there is spirit agency in some of these phenomena, to what extent is it pure and simple? and how far may it be colored by the medium's personality? What are the conditions of obtaining communications or having intelligent intercourse with spirits and how can we distinguish between that which is mundane and that which is supermundane? All these questions and hundreds of others relating to the various phenomena which will be discussed at the Congress, are of interest to advanced thinkers to-day and upon their right interpretation depend very largely the psychology of the future.

That the Congress will tend to advance Spiritualism every Spiritualist must believe, for the reason that he believes included among psychic phenomena are many that are produced by spirit agency, that an impartial discussion of the subject will bring out the real truth, and that that truth will redound to the advantage and advancement of Spiritualism.

### RELIGION AND RELIGION.

Among the exchanges which come to this office is a thoroughly sectarian paper, published in a town in Kentucky, which is occupied largely with reports of debates between preachers of the denomination which it represents and those of other sects. Its debates relate wholly to doctrinal points and they are very liberally interspersed with personalities very often of an offensive character. Many of the issues in dispute rest upon the interpretation of a Greek or Hebrew sentence or word. The contestants rarely show any thorough acquaintance with either of these languages, but by the use of lexicons and other authorities, they talk as learnedly about the meaning of Greek and Hebrew phrases as though they really possessed knowledge of the languages, that is, to those who know nothing about any other language than their vernacular.

The question arises: How much religion is there represented by these discussions? The moral tone is not high. There is very little evidence of spirituality, and the graces of courtesy and kindly bearing toward one another are conspicuous by their absence. The most prominent feature is a strong, fierce sectarian zeal and a determination to establish some article of faith or some point of doctrine, concerning which the intellectual world, or world of real thought and scholarship of to-day is entirely indifferent. These disputants and, of course, those whom they represent, imagine that their isms are the ne plus ultra

of truth, and that their's is religion in its most unadulterated and intensified form. In one sense they are doubtless religious. They are under the influence of the religious instinct which shows itself more demonstratively in the savage than in the civilized man. The people of Dahomey, represented on Midway Plaisance, and the South Sea Islanders there, whose savage dances attract the attention of visitors, are religious in their way, but consider in what form this religion manifests itself, how in contrast to that of enlightened minds that seek satisfaction of the religious sentiment, not in strange weird performances but in contemplation and in feelings of reverence and adoration for all that is noble and true in thought and life. The religious manifestations among the Kentucky Baptists and Methodists, although they are, of course, superior to those of the savages represented on Midway Plaisance, are nevertheless far removed from any high religious condition and they represent a low intellectual and moral status. Mere theological contention, disputation about the meaning of words, disparaging the adherents of other sects, praising their own faith and eulogizing their own people, boasting of victories gained over contestants, laughing at the discomfiture of opponents imagined to be suffering the humiliation of defeat, indulging in buffoonery and mixing the whole thing up with pietism and prayer, such are the characteristics of the religion represented by papers like the Baptist Gleaner and similar sectarian organs.

Religion, although its manifestations are many, is not fairly represented in this country by such papers and persons as those mentioned; at least they do not represent religion in any of its higher aspects. Religion in a broad sense of the word is recognition of Universal Power, in which we move and live and have our being, and in a certain attitude toward that power to which we sustain through life a position of dependence. The enlightened mind sees that in religion there is a general element, that which is common to all the various systems of faith, and a special element, that which is peculiar to each particular religious system. The general, the universal endures. The particular, the special is evanescent. In Brahmanism, Buddhism, Osirianism, in Christianity and Mohammedism, in all the great historic systems of faith, there are common elements. These constitute the permanent, but in all these systems are also special elements which belong to the transitory. The thinker who penetrates beneath the surface of things understands very well that the special forms of religion will correspond with the characteristics of the worshippers and he can pretty accurately determine the character of the believers by the conceptions and forms in which religion takes shape in their minds. Judged by this standard, the correctness of which we believe is beyond dispute, many of the sectarians of the type we have described, are in the condition from which they will have to make great advancement before they reach the religious condition of many of those persons whom they denounce week after week, often in most villainous language, as "infidels." Indeed "infidelity" has in every age, both before Socrates and since, stood for much of the best religious thought and deep religious earnestness of the times in which it has prevailed.

### SNOBBISHNESS.

Under the above caption, Kate Gannett Wells, a bright woman well-known by her writings on reform subjects, has an article in Worthington's Illustrated Magazine, which is worth reading. She recognizes the fact that snobbishness still exists, that it is confined sometimes to certain periods of individual life, that it is the fever which affects a certain circle of people, a town, a city, until all are affected by it, that there are as many snobs among women as among men, and even among many labor organizations as well as in "society." "A snob," she says, "is one who always keeps himself at a convenient distance from people, focussing events to suit himself. He is both subject and object. He is a fresh growth in each place, which has its local methods for lessening the self-satisfaction of its rivals. When an indigen-

ous Bostonian snubs another it is done with such barbaric rudeness that the person snubbed becomes angry and unforgiving. If a Philadelphian administers the same blow to another's social aspirations, it is given with such grace that the personal indignity received is ignored in admiration of the skill with which it is tendered. . . . The genuine masculine snob, centered in his own regard, seldom snubs actively. The feminine snob, not so sure of herself, vents her wrath at the trespassing of other persons into her social sphere in small ways, which are ludicrous but often keen."

The national differences between the English and American snob have much to do with titled rank, but in this country, though the Declaration of Independence makes any snobbishness absurd, it riddles all ranks of life. It is more pitiful among the so-called working classes than anywhere else; and among women, at least, it is the foe to organization, for it is found even in clubs. Cashiers and saleswomen, seamstresses and dressmakers, pastry cooks and vegetable cooks, ladies' maids and laundresses,—all are afraid of each other. They try not to be; they rejoice in theory that they are all together; for as one of them said, "We have shop and factory girls in our club; we don't want to be classical," meaning thereby to express her dislike of class distinctions. Clubs cannot avoid falling into social lines, just as long as a girl is valued by the kind of work she does rather than by the kind of a girl she is. We honor the ability for distinguished work, forgetting that the most obscure work is honorable if done well.

Mrs. Wells says the spirit of caste extends all the way down to children who draw their own social lines between a hand organ and a tambourine girl, between those who live in one or another alley. When some of these children, grown-up go out to service, they find there is no snobbishness sharper than that which exists among servants. Thus the upper class of domestics decline to walk on the street with general house maids. "This graded distinction reaches its height in the nursemaids who wear caps with long ribbons, and the parlor girls, who wear caps with no streamers."

Mrs. Wells says that caps are not worn from love of neatness but because the mistress likes to see them as proof that she has a trained corps of servants and the servants wear them to show that they are working for the upper classes. They have to mark themselves thus or lose their places. In society or what is known as such, there is, according to Mrs. Wells, the greatest amount of snobbishness. It is women who best know how to ignore a certain member of a committee because, although a desirable worker, he is undesirable at a ball. Snobbishness shines with meteoric splendor in the encounter with persons just below one's own social grade. On hotel piazzas and in ball rooms, she says, duels are fought which cover the conqueror with malignity and the conquered with despair. And the unexpected arrival of country cousins! When one is being weighed in the social balances of a Casino, Mrs. Wells says, it requires the old kind of a New England conscience to greet a hale and hearty fourth cousin as gladly as one might in the woods between confusing cow paths. Notwithstanding all that has been sung and preached about equality and the dignity of human nature, people are continually afraid that they are not on this or that social level. They are not satisfied to be credited by their performances. One of the most exasperating forms of snobbishness is that alleged to be toward professional artists and musicians, whom "society" patronizes, but who are not supposed to place themselves on an equality with their hostesses. Men or women may need money and so consent to be hired to read, sing or play, finding their best reward in the admiration elicited for their work, which alone is valued.

Mrs. Wells is very severe on the snobs who aspire for the society of wealth. Caring for wealth themselves, they imagine everybody else does. This is related: A millionaire of this variety was driving one summer day but as he got out of his carriage, a high wind took off the hat of his coachman, who regardless

of his duties, jumped from his seat and ran to catch it. The horses took fright and started, but were stopped by a gentleman who was passing by. The rich man thanked him, adding, "I am sorry I have no money about me for you." "Sir," retorted the indignant stranger, "you have nothing but money." "When such millionaires are admitted into society, they are very careful concerning the non-admission of others."

Mrs. Wells alludes to some of the amusing contradictions which surround snobbishness. When "Loyal Legions" and "Daughters of the Revolution" are being formed to "cherish patriotism as a national possession," even middle class society is withdrawing its children from the public schools, because of class necessities, which increase of wealth has produced. When the best part of the public school education is its democratic character and our public schools are called bulwarks of the nation, society sends its boys and girls to private schools where they will meet only those on their social level. Mrs. Wells is right in saying that the richer and more conservative a parent, the more he should send his children for at least a part of their early life to the public schools, that they may there learn the lesson of equality in school standing and its ranking by performance alone. The essayist points out that many people go to church because it is fashionable and are content to remain ignored for the sake of saying they go there, while in a country town one's social status is largely determined by the church which he attends. In old days, when similarity of creeds settled one's social position, the ownership of the church pew was as honorable an one as a coat-of-arms. Now when character is of more importance than creed, the churches are still used as stepping stones not to salvation but to society, a snobbishness often creeps into philanthropy. It puts on its old clothes to prove the doctrine of equality, not remembering that such announcement savors of condescension. It hires some one else to do its summer work and goes out of town itself. Many persons will help on those lines which will prove them to be in society.

Not to go into all the details that Mrs. Wells adduces respecting snobbishness, it may be well to note some of her conclusions. She says that the essence of this feeling lies in the fear that one may compromise himself. She thinks that snobbishness is always as bad policy as dishonesty and that eventually it must be disintegrated by the intellectual forces of civilization. She divides its growth into five distinct periods. 1. That of the church, when society existed chiefly through church membership. 2. As human interests assumed the ascendancy, and who you were, rather than what you believed, became the crucial qualification, the snob of wealth arose. The boy supercargoes who were the sons of colonial grandfathers were socially superior to the sea captains. 3. As wealth made leisure possible, the snob of literary pretension arose. With him came the transcendental period, one of unmitigated culture, redolent with the provincial exhalations of self-satisfied Boston, which made the city a by-word of reproach among its sisters. Yet there was a brilliant epoch in Boston culture, when it gained wide renown through the great liberal preachers led by Channing, through the trio of historians, Prescott, Motley, and Ticknor, and the duet of oratory in Webster and Everett, which later was sublimated into the orchestral reform of anti-slavery eloquence. But neither Boston nor New England knows how to be sportive; and culture became top-heavy with readings, séances, clubs, and private lectures. Now the South and West are proving themselves equal adepts in culture and creators of fresh and original thought, so that no one city or section of the country can afford to be snobbish, though each may have its local snobs. 4. Next came the snobbishness of birth. 5. Then snobbishness entered on its last stage of existence, that of limited society. Here it has been so absurd and unreal, so cruel and pathetic, that its decay is but a matter of time. There is too much single-hearted philanthropy, too much real righteousness for people long to value themselves or others for

causes less potent than those of work and character. As the world grows more complex and competition increases, it is all the more important that true democracy should know and act as if everybody else were as good as one's self. Such democracy is unconscious of social differences; it carries bundles, walks with all, marries where it wishes, works in all ways, in trades or professions, for wages or salaries, helps all good causes, and approves of everything that brings about "the greatest good of the greatest number."

#### THEOSOPHY AND BUDDHISM.

Recently there was a debate in London between Mrs. Annie Besant and Mrs. Frederica Macdonald. We find a report of the debate which was given in the Daily Chronicle, reproduced in our esteemed contemporary, Light, the editor of which says: "We give the Daily Chronicle's report for the benefit of such of our readers as may have missed seeing it. We cannot help wishing that more tangible proof of the existence of mahatmas had been given. There is still nothing but assertion. However, as a very distinguished theosophist once told the writer, that some of the mahatmas lived about the North Pole, we may hope something from Nansen's expedition."

Mrs. Macdonald said that she accepted Matthew Arnold's definition of superstition, namely, "Beliefs that are founded upon assumption." The effort of the modern spirit in religion was to liberate religion from superstition. The effort of theosophy, she thought, was to revive superstition, to reinvest thought with dogmatic beliefs, which under the influence of modern ideas had become discredited in the popular creed. Theosophy, she said, meant the assumption of doctrines incredible to reason and belief in a brotherhood as the interpreter of the divine wisdom, too exalted for the ordinary minds of men to read, unaided. Theosophists did not talk of miracles but of occult phenomena and they dignified the performers with the high sounding name of mahatmas. Theosophy had its sacred scriptures, which instead of being open to the world, were hidden away in crypt libraries of the occult brotherhood, situated in inaccessible districts. Most noteworthy of these scriptures was the Book of Zeus, written in a tongue unknown to modern theosophists. Then there were the psychological telegrams. Why was not this wonderful process revealed to the world. If the mahatmas existed and sent psychological telegrams, they must be rather selfish persons to keep to themselves the knowledge that they should impart to their fellow-men. There was nothing admirable in shutting up a valuable collection of books in hidden caverns and steadily putting themselves out of reach of progressive men of their own day. No claim of Bible infallibility ever reached the height of infallibility which was claimed for these mysterious persons. Thousands, she contended, were deceived professing to speak in the name of Indian philosophy upon the ground that Brahmanism and Buddhism, the two great religions of India, came nearer the sources of all religions than any other belief. As to theosophy, wearing the mask of Buddhism, she said, that distinction was made by calling it esoteric Buddhism, and she reminded the audience that when this position was taken by Mme. Blavatsky, she said it was Buddhism, but not Buddhism as generally understood: it was modern Buddhism with one d. Mrs. Macdonald said that theosophists still employed the terms, quoted texts and expounded, generally in an utterly wrong sense, the doctrine which belonged to Buddha and indifferent to the fact that every one of these special doctrines happened to have been marked out by Buddha as deserving special condemnation. The theosophists may only reply to the critic: Your only sources of information are open to the world, but ours are only open to theosophists.

Mrs. Macdonald continued that the sources of their information were the ancient scriptures and the commentaries upon them by the oriental scholars, who gave the world the results of their great learning and toil, while theosophists had no learning, neither

did they toil and their psychological telegrams they got out of sofa cushions.

Mrs. Besant said that Mme. Blavatsky denied the supernatural, that her so-called psychological phenomena were not performed for the curious, but for the benefit of the pupils that she was instructing in the principles of nature. She merely performed experiments for practical demonstration of certain laws. As for mahatmas, they did not claim to be above criticism; they stood as men mighty in knowledge and ready and anxious to use it in the service of men. Mrs. Besant conveyed the idea that before one can be a mahatma he must kill the brute within him, he must grow in spiritual life, he must live for the service of others. There is nothing in the report showing that Mrs. Besant made any attempt to prove that the mahatmas are real individuals. She seems to have assumed their existence and talked about them. She said that many of the translations of the ancient scriptures, including Max Müller's among the number, were very faulty owing to imperfect knowledge of Sanscrit. For true translations they must go not to Western scholars, but to the most learned men of the East, where theosophist went. Buddha, she declared, proclaimed many esoteric truths and she thought it a pity that Mrs. Macdonald did not make her study of Buddha a little wider.

The report gives no evidence that Mrs. Besant has any considerable acquaintance with Sanscrit and her statement that there are eastern scholars who are better acquainted with that dead language than Max Müller and others who have made it a special study, will not pass muster among those who are acquainted with the facts. Mrs. Besant's defense of theosophy so far as we can judge from the report was very weak, but this must be said in her favor that she had nothing but unverified and unverifiable assumptions to defend and how can any amount of ability or learning prove the existence of that which its defenders pride themselves on keeping secret and unknown to the knowledge of the world.

MR. STEAD in referring to his new venture "Borderland": In "Borderland" we shall take nothing for granted. Whether on one side or on the other, our experience of the immeasurable vastness of the universe, even of material things, and of the constant dogmatism and pharisaic intolerance of men of science when face to face with a new truth, compels us to refuse to rule out as manifestly incredible even the most incredible statements which are vouched for by trustworthy witnesses. All that we say is that the more incredible a phenomenon appears to be, the more exacting must we be that the facts shall be so well evidenced that no one can have any reason for doubting the record. The standpoint from which we investigate all phenomena is expressed by the familiar and very hackneyed quotation, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." We recognize that we are on the borderland, and that in front of us stretches a vast expanse which is to the phenomena we have already chronicled as the Atlantic Ocean is to the pools left on the shore by the receding tide. What we want to do is to push forward a little the outposts which mankind has been able to thrust into the great and illimitable expanse of the invisible world.

#### WHY DO I LIVE?

BY CARL BURRELL.

Why do I live?

But to suffer and cry  
All in vain till I die,

While potent Injustice rules this world of strife.

Why must I die?

'Tis to live once again,

Above grief and pain,

Where Love ruleth all things in that other life.

Why make I gains?

'Tis because, fool and blind,  
I must leave them behind

And go from earth poor as I into it came.

Why give my all?

'Tis that what I give here  
May then reappear,

In kindness and true love, in Justice's own name.

### THE DESERTED MANSION.

By ST. GEORGE BEST.

Mark yon old mansion frowning through the trees,  
Whose hollow turret woos the whistling breeze,  
—Rogers' "Pleasures of Memory."

In dreams I see, at twilight gray,  
A quaint and time-worn mansion sleeping  
In the last flush of lingering day.  
The walls are crumbling to decay  
Beneath the clambering ivy, creeping  
Up where the twittering swallows lay.  
The porch is ruining away,  
The sills are green with moss, in keeping  
With the battered doors that creaking sway  
In every wind. Methinks I stray  
Through dimly lighted chambers sleeping  
In the last flush of lingering day.  
Across my feet in sheer dismay  
A swarm of scurrying mice come leaping  
Like armies routed in a fray.  
I watch the fluttering bats essay  
Their flight through wormy casements,  
sweeping  
The musty cobwebs from their way:  
The floors are thick with dust that may  
Have lain untrod for ages, sleeping  
In the last flush of lingering day.  
The antique panels still are gay  
With painted nymphs and Cupids peeping  
From woody nooks in amorous play.  
In yonder niche a glimmering ray  
Of light falls slantwise on a weeping  
Yet imperious Niobe in clay.  
What tales these walls might tell if they  
Could breathe the secrets heard while  
sleeping  
In the last flush of lingering day:  
What might these oaken rafters say  
Of loves and hates that time is steeping  
In dull oblivion's flood for aye!  
The scene transforms; my eyes survey  
A world of Titan shadows heaping,  
Shaping and unshaping without stay.  
I rouse, but years cannot allay  
My terror of this mansion sleeping  
Lone, tenantless, at twilight gray,  
In the last flush of lingering day.

### EMMA WILLARD THE PIONEER IN THE HIGHER EDUCATION OF WOMEN.\*

By ELIZABETH CADY STANTON.

In order to fully appreciate the obstacles, the pioneers in the higher education of girls had to encounter, we must review some of the most painful facts, in the social development of woman, for although she necessarily had some share in the general advance of civilization, her progress was always overweighted with artificial limitations. While all the opportunities of life were open to boys, the most ordinary advantages of education were denied to girls. The question, with the dominant sex, was never what are girls capable of doing, but what shall we allow them to do?

Although only twenty years from the landing of the Pilgrims the foundations of the free school system were laid, yet the words "children" and "youth" long had a restricted significance, applying only to boys. Nearly a century and a half passed, before the authorities awoke to the fact that girls were of some importance in the scale of being, and that some of the advantages of education should be extended to them. But this was done with most invidious distinction. While the whole field of knowledge was

open to boys, girls were allowed only to sew, read the catechism, write the alphabet, cypher in addition and practice good manners. They had inferior and cheaper teachers, at inconvenient seasons and hours, from six to eight in the morning and during the boys' vacations. They had what were called "Dame Schools" taught by old ladies for half a pound a year. The cultivation of the female mind was long regarded as a dangerous experiment.

Not until the dawn of the nineteenth century were any suitable provisions made for the education of girls, except in Pennsylvania among the Quakers, where more liberal ideas prevailed. In these schools, chartered by William Penn as early as 1711, girls had equal advantages. To appreciate this step we must consider the general hostility to any education for women beyond the domestic accomplishments, and the general ignorance that prevailed as to their nature and capabilities. Men thought that if women acquired a love of science, philosophy, literature and art, they would neglect their homes and children, their husband's buttons and stockings, and the general welfare of the family.

We need not wonder at this feeling centuries ago, when we see what women have encountered in our own day in every onward step they have taken. When academies were first established and endowed by the State, girls were admitted, but with certain limitations still in their studies. The higher mathematics and the languages were forbidden. The classics were thought to contain many things that might shock the delicacy and refinement of young girls.

To none of the heroes of the past do we owe such a debt of gratitude, as to the pioneers in the great battle for the education of woman, and among these the name of Emma Hart Willard must ever stand first in the list. She established the first school for the higher education of girls many years before Mary Lyon opened her far famed school at Mount Holyoke.

Let those of us who have shared the benefits of her persistent labors, amid great discouragements, ridicule, and bitter opposition, ever hold her name in grateful remembrance. She will always stand forth on the page of history, one of the marked characters of the nineteenth century.

In a quiet country farm house in the Parish of Worthington, Berlin, Connecticut, February 23, 1787, Emma Hart was born of the best New England stock and inherited the noblest qualities of her parentage. Her father was a man of great will power and clear, cultivated intellect. Her mother had rare practical talent, great tact, shrewdness and executive ability. Their home life was unusually happy, marked by tender affection and most liberalizing influences. Gathered round the big wood fire-place in the long winter evenings, the father would read aloud by the hour to the happy group, choice extracts from the classics, history, or stories to interest the younger children. In such a genial atmosphere, the virtues and graces of Emma's character were naturally developed.

In the many obstacles she was destined to encounter in her life work, she always had the sympathy and active support of her family. Being one of seventeen children, she tested her capabilities as a teacher, in training her own brothers and sisters and thus cultivated her love for that profession. Her biographer says: "This admirable home training with two years' study in the village academy, just then opened under a skillful teacher, brought our heroine to the beginning of her life work. Her powers of observation and her practical judgment had been equally tasked in the discharge of her duties in this large family."

In literary attainment and the capacity to concentrate her thoughts, she far exceeded her years. A young lady of fourteen, who on a cold night, in mid-winter, wrapped in her cloak, with a horse block for an observatory, could learn her lessons in astronomy, has already shown some elements of character to insure success. When just passed her seventeenth year, she was installed as a teacher in one of the village schools. Her first experiment was considered in the neighborhood a marvel of the times. As a

teacher and disciplinarian she was at once successful. She inspired her pupils with interest in their studies, as well as respect for herself. She had no use for the rod nor any form of punishment. With oral teachings and happy illustrations she secured the attention of the dullest scholars.

Her reputation soon brought her calls from many other places, which from time to time she accepted, until in 1814 she opened a boarding school for girls in Middlebury, Vermont. In making her plans for an ideal school, with a curriculum worthy the ambition of superior students, she was pained with the inferior grade of all schools for girls, as compared with the colleges for young men, and decided at once to raise the standard. But such was the ignorance and indifference as to the higher education of women, that she encountered the most active opposition to every advance step she proposed. In 1809 she was married to Dr. John Willard and for a few years devoted herself to domestic life. In 1818 she removed to the State of New York. De Witt Clinton, a broad minded liberal man, was then Governor, and to him she unfolded her plans for a seminary for girls, with all the advantages that boys enjoyed in their various institutions of learning. He was deeply impressed with the appearance and ability of the woman and the wisdom of her propositions, and at once recommended to the Legislature an appropriation for the education of the daughters of the Empire State.

After one or two unsuccessful attempts, an institution was incorporated and a bill passed giving an equal share of the literary fund to seminaries for girls. This was the first State fund appropriated in the United States for the education of women, due to the persistent efforts of Emma Willard and De Witt Clinton. Her first experiment was made in Waterford, but the liberal people in Troy offered to put up for her a commodious brick building if she would remove to that city. This she did in 1821 and established the far famed Troy Seminary, which has flourished there ever since.

All through her career while teaching others, Mrs. Willard diligently pursued her own studies in the sciences and languages. Having the foresight to know, that when her dream of a grand institution for girls was realized she would need teachers for all departments, she early adopted the plan of giving a free education to promising young girls, on condition that in return, they would teach for her a specified term. Thus she provided herself with a corps of good teachers, bound to her by the strong ties of gratitude and affection.

In opening the Troy Seminary she could not find young women capable of teaching the higher branches, hence her first necessity was to train herself. Prof. Amos Eaton, of the Rensselaer Polytechnic School for boys, told me that Mrs. Willard studied with him every branch he was capable of teaching, and trained a corps of teachers and regular scholars at the same time. She took lessons of the Professor every evening when he had leisure, and studied half the night the branches she was to teach the next day, thus just keeping ahead of the classes.

Her intense earnestness and mental grasp, the readiness with which she turned from one branch to another, and her retentive memory of every rule and fact he gave her, was a constant surprise to the Professor. All her vacations she devoted to training teachers. She was the first to suggest the normal school system. In the course of her thirty years' service she taught over 5,000 girls, one in ten of whom became teachers. "Her profession," says her biographer, "was an art. She loved it as Palestrina loved music, and as Michael Angelo loved painting and it was its own reward." Her regular duties and her never ending struggle for self-improvement, for better methods of instruction, kept her busy often fifteen hours a day. Though Professors of Colleges attended her examinations they advised her not to attend theirs "as not becoming a woman." Hence she says, "I had no model for my system of teaching or examinations."

In 1820 she examined a class of girls in geometry, which called out a storm of ridicule. The com-

\*Read before the Emma Willard Association at the World's Congress on Education, Wednesday, July 19th, by Miss Susan B. Anthony.

mencement exercises at the Troy Seminary was one of the great events of the year to many of the first families throughout the State. Parents came from all quarters; the elite of Troy and Albany assembled here. Principals from other schools, distinguished legislators and clergymen, all came to hear girls scan Latin verse, solve problems in Euclid, go smoothly through fractions, and read their own compositions in a promiscuous assemblage.

A long line of teachers anxiously awaited the calling of their classes; and over all, our queenly Madame Willard presided with royal grace and dignity. Two hundred girls in gala-day attire, white dresses, bright sashes, and coral ornaments, with their curly hair, rosy cheeks, and sparkling eyes, flitting to and fro, some rejoicing that they had passed through their ordeal, some still on the tip-toe of expectation, some laughing, some in tears—altogether making a most beautiful and interesting picture.

Conservatives then, as now, thought the tendency of the higher education of girls would be to destroy their delicacy and refinement. But as the graduates of the Troy Seminary were never distinguished in after-life in our best circles, for the lack of these feminine virtues, the most timid even gradually accepted the situation and trusted their daughters with Mrs. Willard. But that noble woman endured for a long period the same ridicule and persecution that women now do, who take an onward step in the march of progress.

We have not her difficulties to overcome, her trials to endure; but the imperative duty is laid on each of us to finish the work she so successfully began. Schools and colleges of a high order are now everywhere open to women; public sentiment welcomes them to whatever career they may desire; and our work is to help worthy girls struggling for a higher education, by founding scholarships in desirable institutions in every State of the Union. The most fitting monument we can rear to Emma Willard is a generation of thoroughly educated women.

Her name is dear to all of us. To know her was to love and venerate her. She was not only good, and gifted, but she was a beautiful woman. She had a fine-developed figure, well-shaped head, classic features, most genial manners, and a profound self-respect (a rare quality in woman) that gave her a dignity truly royal in every position. Traveling in the Old World, she was noticed everywhere as a distinguished personage. And all her rare gifts she dedicated to the earnest purpose of her life, the higher education of woman.

Neither were her efforts in this noble cause confined to her own country. In her travels abroad she became deeply interested in the women of Greece, and laid the foundations for a school in Athens, to which she gave not only the aid of her advice and enthusiasm, but generous financial help also. From her more than any one person, the education of woman received new inspiration the world over. The alumnae of Troy Seminary are rejoiced to know that from the ashes of our old Alma Mater, stately new buildings, more artistic and substantial are rising in its stead, and though the familiar haunts have vanished forever, sweet memories of bygone days will linger round that place. For this transformation our gratitude is due to Louis E. Gurley, Mrs. G. V. S. Quackenbush and Russell Sage, who will need no other monuments, to make their names immortal, for as time rolls on the importance of woman's education, as the chief factor in civilization, will be more fully understood.

Having settled the question of the higher education of women in England and America in such institutions as Girton, Vassar, Wellesley and Smith; and having settled too the experiment of co-education, by opening all of the State Universities of the West and so many old established colleges to girls, where they have proved themselves worthy competitors for all the highest prizes, it is too late for any sensible people to wave the black flag of despair, over the danger of abstruse studies for women, and yet we have a few philosophers, here and there, who like Poe's raven sit and sing the old refrain "forever more."

A Miss Naden, who had written some remarkable essays on "Induction" and "Deduction," died in England a few years ago. In complimenting her remarkable productions, Herbert Spencer said, "Mental powers so highly developed in a woman, are abnormal, and involve a physiological cost, that the feminine organization cannot bear, without injury more or less profound."

This is the last stronghold of the enemy. I do not know that the strain of writing essays on "Induction" and "Deduction" was the cause of Miss Naden's death, or whether she died from some ordinary disease that all flesh is heir to, but Mr. Spencer would have us believe that she was a victim of abstruse thinking. This has been the bugbear ever since the system of co-education was proposed, though statistics have proved all along, that fewer girls fall behind in their classes from ill health than boys, and that girls in regular college life are more vigorous in body and mind than the butterflies of fashion, still we are warned that woman's organization is too delicate for high scholarship. Every time a gifted woman dies it is attributed to the mental strain on her physical powers. They say moreover that the higher education of woman will ultimately enfeeble the race and decrease the population. Well suppose it is so, shall we reverse the wheels of progress, close the college doors, and send the rising generation of women back to worsted work and bed quilts, to be satellites ever more of the churn, the spinning wheel and the cook stove? in order to bless the world, with sturdy plough boys and mechanics?

And what can be done for our literary men? When we consider how many poets, philosophers, scientists and statesmen, have pursued their career at the expense of their physical organization, so many made invalids for life, and so many falling into an early grave, it is evident that some new system of education for our young men is imperative. Buckle died at an early age leaving his "History of Civilization" but half finished. Clifford, a Professor and Fellow, in Trinity College, author of an able series of essays on applied mathematics and mechanics, was always in delicate health and died early. Carlyle suffered with dyspepsia all his life. Old Sam Johnson had all the diseases in Pandora's box showered on him. Darwin was an invalid all his days and so were Young, Keats, Lamb, de Quincey, Burns, Dickens. Herbert Spencer himself has long been on the invalid list, suffering with insomnia. He traveled in America several years ago in search of health. No doubt if he had worked on a farm, in his young days, raising corn and cabbage and contented himself with the rudiments of education, he would have had a simple life of health and happiness. It is a question, whether his essays, on social statics have not been too great a strain on his physiological organization. Moreover, for a strong progeny we need vigorous fathers as well as mothers.

While deploring the invalidism and early death, of so many promising men, we point with pride to the distinguished women who have reached the sixties, seventies and eighties. Amelia Opie, Miss Edgeworth, Caroline Herschel, Mary Somerville, Maria Mitchell, George Eliot, George Sand, Harriet Martineau, Harriet Beecher Stowe, Frances Power Cobbe, Charlotte Cushman, Fanny Kemble, Mrs. Emma Willard and her sister, Mrs. Almira Lincoln, both thinkers and writers on many scientific questions, and many others have enjoyed sound health through long laborious days. I doubt whether as many women die annually from writing essays on induction and deduction as from over-production, and yet no flags of danger are raised on the house tops, where mothers of a dozen children languish and die or on work shops, where multitudes of feeble women labor from fourteen to sixteen hours a day.

These warnings spring from no feeling of respect nor tenderness, but from the old bias of sex, that cannot bear competition with women in the higher realms of thought.

However, we have abundant facts to show that in the case of both men and women the development of all the faculties, tends to prolong life, and that those

who use their minds the least, soonest fall into their dotage. And surely those enjoy the most happiness, who have in themselves the most resources, who can make a world of their own, and in the solitude of self find that peace that passeth all understanding.

In criticising the past, we must not forget our debt of gratitude to the few noble men and women who have devoted their fortunes to the education of girls. The names of Horace Mann, Matthew Vassar, Henry W. Sage, Henry F. Durant, Mrs. Packer, the Misses Smith, Leland Stanford and others are worthy of mention.

The inspired sons of earth in painting, poetry, and song, have ever shown their reverence for the mothers of the race. Go into the galleries of art and there you see the graces, the virtues, the seasons, science, literature, philosophy, day with its glorious dawn, and night with its holy mysteries, all represented by woman. What remains for the sires and sons of the future, is to secure to their daughters justice, liberty and equality in every position in life, and thus exalt the real woman as well as the ideal, as an object of love and worship.

#### OUR EVIDENCES OF IMMORTALITY.

BY WALTER HOWELL.

##### II.

We must therefore proceed further in quest of our valid evidence. Modern psychologists of the progressive school, admit the existence of a clairvoyant faculty. Many of my readers will have met with some striking instances of clairvoyance, no doubt. But to those who have not been thus fortunate, I will venture to offer an illustration. A lady of my acquaintance handed me a letter one day, and then began to read it while it was sealed. To my astonishment, on opening the letter, I discovered that she had given me, almost word for word of its contents. I am naturally skeptical, and therefore, while hating myself for my suspicion, I could not avoid the thought that ~~perhaps the letter had been tampered with. Luckily, however, she made some additions that were not written in the letter.~~ On visiting the friend from whom the letter came, a little while afterwards, I was told that the letter did not contain all that my friend wished to say, and to my surprise, the additions that should have been penned, were the very words uttered by the lady clairvoyant whom in my moment of skepticism I had suspected of opening my letter.

Now there are thousands of persons possessing this second sight, as the Scotch folk call it. Men of science have tested it in many ways and demonstrated the existence of such vision to their full satisfaction.

Clairaudience is a kindred perception, but instead of clear seeing it is clear hearing. The former is a vision in a light not of material generation, the latter is sound upon an atmosphere different from that upon which ordinary audible sounds are produced. We may regard these, if you please, as spiritual sight and hearing. In an article on "Spiritualism vs. Materialism," I have cited one remarkable instance of clairaudience, and must therefore refer the reader to that case instead of occupying space here to insert data.

Our conviction is, that the existence of these faculties of perception in the embodied mortal, suggests a fuller exercise when the soul shall be thoroughly emancipated from its tenement of clay. It is prophetic. It speaks of a light that shineth in darkness. It tells us that we can see without bodily eyes, and that while these are the organs of physical sight, they are not the sight itself, but the avenue through which the seeing eye perceives. The physical ear, in like manner, is but the instrument through which we, our spirits, hear. When the din of material life is done and we enjoy the quiet of the hereafter, we shall find our real perception sensing the glories of the Great Beyond.

The Spiritualist philosophy and that taught by Emanuel Swedenborg has much in common. But, the distinctive characteristic of modern Spiritualism is that it recognizes both subjective and objective ap-

partitions of spirit forms. It is the effort of cultured Spiritualists to classify these phenomena and so far as possible offer to the world a scientific basis of belief in immortality.

Among the best established facts of an objective kind is the phenomenon of independent slate-writing. Notwithstanding all the fraudulent imitations of this wonderful phenomenon, the testimony of eminent men of science is not wanting in its support. I have known little children under nine years of age to obtain written messages upon closed slates; and on inspection, it was found that the message came from the sister of one of the children who had been in spirit-life for many years. Writing purporting to come from my own friends in spirit-life, has been obtained while I held the slates in mid-air. This took place in the presence of Charles Watkins, in western New York.

I have been present when the phenomenon of what is called the passage of matter through matter has been effected. A word here, however; no intelligent man supposes that a solid can pass through a solid! But what may possibly happen is, the passage of atoms by atoms. No body appears solid when viewed under a microscope. The particles which make up any form, are separated by interstices. Just as worlds revolve in a field of infinite ether, so particles of matter that unite to make up any given form will float, so to speak, in orbits of their own. Therefore it is not inconceivable to suppose that under the influence of some unknown energy the spaces between particles become greater for the time, and particles pass by particles causing an appearance as of solid passing through solid.

A gentleman who has been a student of chemistry, and has discovered some principles of that science, possesses a pair of wooden rings turned by an artisan, so that they are perfectly solid. Now, these two rings were linked together under the operation of spirit power, in a séance. It took but an instant of time to accomplish this, and they remain linked to this day. How can the physicists of modern Europe explain such an occurrence?

The exhibition of such power does not prove immortality. It only demonstrates that there are occult forces at work which modern science and philosophy does not countenance. The force that moves a common table is another illustration. But in this we often discern the union of intelligence with energy. "Ah," says an incredulous humanity, with an air of superior wisdom, "we admit the moving of the table; but, it is either done by muscular force, or magnetism." What about the intelligence? Oh, that is the intelligence of the sitters acting in concert with magnetic or electric laws. How stands the case when the intelligence runs counter to the accepted opinions of those present? Before such a phenomenon, the inexperienced questioner is dumb. It is this foreign operator at the other end of the line that has been the consternation of the whole civilized world. Even through this alphabetical means hundreds, aye, thousands, have received their indisputable evidence of futurity.

One of the most frequent manifestations is that called in spiritualistic parlance, entrancement. The medium while in this state will personate deceased people. Sometimes this personation will so perfectly resemble the departed, that the facial expression, the carriage, eccentricity of manner, tone of voice and dialect or even foreign language will add to the likeness. The medium while controlled by this invisible power will utter words and express thoughts which you may readily associate with some friend gone before. On cross-examination under favorable conditions, questions relating to personal identity will be responded to with astonishing accuracy, and the persistence with which these intelligences maintain themselves to be the spirits of the departed is remarkable. If these controlling intelligences were evocations of sub-consciousness as some of the French psychologists think, why do they continue to declare themselves to be the former inhabitants of earth, and often claim to be our immediate relatives? Why do they not say, "I am Miss so and so's sub-con-

scious ideal or concealed personality." If there are many such hidden personalities in one skin, so to speak, why do they claim an independent existence?

There have been cases where such communicating entities have given wonderful evidence of memory. They have related circumstances unknown to the medium. Presently they have given information unknown to the receiver, which could only be verified on further investigation. Such inquiry having been made, the truth of the spirit communication was confirmed. Now, mark to what conclusion such an instance must inevitably lead us. First, we have information unknown to the medium given. Secondly, we receive a statement which needs verification. Thirdly, we verify and are convinced that there is an intelligence which is neither the medium's or the reflection of our own. This controlling something claiming to be our deceased friend possesses a knowledge transcending that of medium and sitter, joined with all the characteristics of the person purporting to communicate and offers evidence of personal identity. Now, who shall we believe, the theorist who judges from the standpoint of preconceived notions, or the demonstrator of his personal identity? Do not these spirits know who they are better than somebody who never dared to take an unbeaten pathway in the realm of thought or discovery? Thousands, yes, millions of people to-day have received evidence of a most conclusive nature, and from those whom they had known on earth familiarly and whose personality they were competent to identify. Surely were Spiritualism regarded as at the bar of the world with such overwhelming evidence in its favor, and such a legion of credible witnesses, to testify to its validity, the great judge, human intelligence, would pronounce its claim fully established.

For upwards of forty years it has stood the investigation of scientific men, the cross-examination of eminent jurists; the common sense of the people observed with keen eye and calm deliberation and the result is that the high court of humanity gives a verdict "of proven true!"

Sufficient has been said to outline the character of our evidences of immortality. We have not touched upon the phenomena of realization, automatic writing, speaking in other tongues than those known to the medium, premonitions, prophecy and other gifts of the spirit.

In reviewing the ground over which we have traveled, however, we may clearly see that we have arisen step by step from hints and suggestions to indwelling indications of a spiritual nature; then we discovered the operation of an occult force unrecognized by the savants who repudiate as nonsense what does not come within the limits of their special department of inquiry; and finally, we reached a demonstration of continuity of existence after the dissolution called death.

What more remains to be done? Have we not reached the goal for which we set out? Only in part, but that part yields so much that one would scarcely imagine that more could be desired. Nevertheless, as a matter of truth and frankness, we must acknowledge that all the data here offered prove only continuity, not immortality. If objective evidence alone is admissible as evidence of immortality, we must confess ourselves unable to furnish such evidence in time. An immortality of objective phenomena would be needful to prove the immortal existence of the soul. An appearance of a spirit after death, giving adequate evidence of its continued life, simply proves its existence up till that period. Such demonstration indeed is a death blow to agnosticism and materialism, and goes far towards strengthening our faith in immortality. We still need faith, much as the man of the world may sneer at the word.

We may live so purely that our line may go down into a dim and yet illustrious future. We may live for the sake of the great and grand man, humanity, and in that organism find enduring life. We may be privileged to think so profoundly, love so truly, act our part so nobly that henceforth humanity shall live to call us blessed, and though physically dead,

yet live and speak through our works. All this kind of immortality may be ours, but a still more conscious and individual immortality awaits us.

When we shall have shaken off the shadow of earth, when the full orb'd splendor of the eternal life of the soul shall shine in upon us and we recall the past, anticipate the future, or better still, find ourselves standing upon the summit of the Mount of Ages and live in the past and future as a conscious now, then we shall have caught a brighter interpretation of the word immortality. Here the soul is dazzled by the vision of the Alpha and Omega, the beginning and the end, the first and the last; who is, was, and is to come."

#### ISRAEL IN, AND OUT OF, EGYPT; AN HISTORICAL STUDY.

BY WILLIAM OXLEY.

##### II.

The crux of the question involved as to this "conflict of opinion" arises from the presence of a term in the tablets transliterated by the Major as Abiri, whom he assumes to mean, or refer to the Hebrews; while the Professor reads it Khabiri, meaning "confederates." He says "the name of the Khabiri has been identified with that of the Hebrews. The word Khabiri is Assyrian and signifies "confederates," from the same root as that which has given Heber, the "confederate," and Hebron "the confederacy," in Hebrew. It corresponds to the name of the Kabyles in Algeria, Kabyle being the Arabic Jabail, or "confederates."

Major Condor transliterates the same word as Abiri, meaning "allies," but the political circumstances do not agree with this explanation. Their actions are those recorded of Joshua's first campaign, and the date agrees, as does also the notice in the letters of Jabin, Japhia, and Adonibezek, the contemporaries of Joshu." The use of these proper names instead of those as given on the tablets, seem to my view unwarrantable, and are by no means to be accepted as conclusive. For instance in several dispatches from the Governor of Jerusalem whose name was Ebed-tob, as given by Professor Sayce; or Abd-Jobba by Dr. Winkler; Major Condor makes it "Adoni-bezek." In justification of this he says, "I am inclined to suppose that we have to deal, not with an unusual name like Abdhiba or Abdjobba, which is unknown in history, but with the name of Joshua's contemporary, spelt V-Adoni, "Lord," and K H I -|- BA "good do" = Zedec, "justice." There must, however, always be some doubt as to personal names, unless checked by variant readings." And yet in face of this admission the Major uses the biblical names in place of the originals as if they were not open to question. Such liberties with language tend to vitiate his claim to be regarded as an authority in regard to ancient oriental literature.

One of the dispatches from South Palestine by Ebed-tob informs the Egyptian king that "the country of the king has gone over to the Khabiri; and now the city of the mountain vru-Salim; the city of the god Uras whose name there is Salim is separated from the men of Kellah." Dr. Timmom reads Sumu-sa whose name is Bit-urus, thus identifying the God of Jerusalem with Uras, the sun god, whose temple was at Nippur in Babylon. In plain words this shows that it was only a variant of solar worship then common, in some form or other, in all the cities and countries of the East. Thus far we have the translations of these ancient tablets from an Egypto-biblical point of view, which can hardly be received as "undoubted" historical facts, so far as the Israelites are involved or supposed to be referred to. If Professor Sayce is correct it is clear the exodus had not then taken place; and on the other hand if Major Condor is correct in his assumptions, they speak of the invasion of Palestine by the Israelites in the reign of Amenoph IV.; but to my view it is more than questionable if the "exodus" took place in either the reigns of Amenoph IV. or Menophthah. Turning to biblical history, we are informed that Israel dwelt in Egypt 430 years, and this carries them to the

period when the, at present, mysterious Hyksos, or so-called shepherd kings, ruled the destinies of Egypt and who being of Semitic origin would regard the Israelites as of the same kith and kin and thus allow them to live in the southeast portion of the Delta. There were native rulers or kings in the South whose capital was Thebes, but they were tributary. We know that Aahmes the founder of the eighteenth dynasty expelled the foreigners and once more reigned over the whole of Egypt. This would be some 160 to 200 years before the time of Amenoph IVth, and if the foreign element was allowed to remain in Egypt they would doubtless be subject to the same treatment as the native peasantry; but so far as I know there are no monumental, or other records, that have any allusion to the Israelites, until centuries after the time of the Tell Armarna dispatches. According to biblical dates it was in 1491 B. C., when the exodus took place; by the marching out of Egypt of "six hundred thousand on foot, men, besides children and a mixed multitude, with flocks, herds and very much cattle." (The women do not seem to be named). It seems strange that such an army of men could not hold their own even against the power of Egypt, and still more so as to how such a host, which could scarcely be less than two million of people, could traverse the distances in the time given; and again that such an extraordinary depopulation should take place without any Egyptian record. About six weeks after their departure they came to the "wilderness of sin," where they murmured, and charged Moses and Aaron with bringing them forth into the wilderness to kill them with hunger; by which we may assume the whole of the flocks, herds, and very much cattle were consumed. Then commenced the miraculous supplies of food "rained from heaven," that lasted for forty years, as well as the water supply under equally miraculous circumstances. It was while in this wilderness on the first day of the second month, in the second year after their departure that they were numbered again, when the "men from twenty years and upwards, able to go forth to war, were six hundred thousand and three thousand and five hundred and fifty. Only two, Joshua and Caleb, out of this vast host entered the "promised land," for these all died in the wilderness into which they were led back again after being in sight of their future home. After the expiration of these 40 years they were brought to the borders of Palestine and commenced their invasion. For the third time they were again numbered in the plains of Moab, when there were "men of twenty years and upwards able to go to war, six hundred thousand and a thousand seven hundred and thirty." In twenty-seven years after the death of Joshua, i. e., 1425 B. C., Judah took possession of Jerusalem and the district around, and slew Adonibezek, (The Ebed-tob who was priest King and Egyptian Governor under Amenoph IV; i. e., according to Major Condor). I need not dwell upon the other incidents of the wanderings and exodus which has no parallel in human history, and which, if true, can only be regarded as miraculous! and on reading the same, as many perplexities arise as were presented by Bishop Colozos Tulus when confronted with the biblical records in the Book of Genesis; but I propose now to deal with this question from an Egyptian standpoint, which may have an important bearing, only on the dates but upon the alleged facts; for apart from the knowledge that no Egyptian record mentions anything about the Israelites either in or out of Egypt. Their location as aliens in the land is undeterminable; although some Egyptologists think that it has been discovered in the Land of Goshen, in the southeast corner of the Delta, but how a population of two millions could subsist and exist for a long, or even a short time, on such a small surface area is inconceivable; and supposing they were there, how they could march out in one night and cross the Red Sea in a day or night, is again inconceivable; except on the supposition that the historian has supplied the numbers and incidents centuries after from "legend and tradition," but this deeply affects the question of inspiration of the scriptures, for the story of the sojourn, oppression and exodus must either be taken as true, or rejected as

history, and along with such rejection a diverse estimate of the place they—Israelites or Jews—play in universal history.

(To Be Continued.)

### THE GREATEST COMMANDMENT.

BY HON. JOEL TIFFANY.

#### IV.

The Christly view is, that the immortal prodigal will continue to suffer only while he continues the life of the prodigal. Whenever and wherever he so comes to himself as to see his error and to realize his folly, and to make up his mind to retrace his steps and seek with all his powers to return to his Father's house his Father will meet him, though a great way off, and will breathe into his hungry soul that cleansing and purifying spirit which will become as rings for his hands, as shoes for his feet, and as a royal robe for his person; and the feast will be prepared and all creation will be called upon to rejoice that "the dead is alive" again and that "the lost is found."

Such is the Christly view based upon the principles underlying the Christly system. By principles something more is signified than can be conveyed by the word, truths of such system. A principle is primary and fundamental. It is that from which all truths are a proceeding. Thus under the operation of natural law, it is a principle that the offspring shall partake of the nature of the parent, in form, faculty and function. That in potency there shall exist in the offspring everything which constitutionally exists in the parent.

This same principle is present and becomes manifest in all individual existence from the dawn of individuation in the vegetable to its completeness in the spiritual; and being a principle, it is to become recognized as being universal. Therefore, begetting and birth signify that offspring in form, faculty and function have been created in the images and, according to divine law have a destiny to accomplish by becoming complete in the divine likeness. Therefore when the human soul is spiritually begotten and born into the spiritual consciousness its destiny is completeness.

The truths of the Christian system pointing out the source and nature of sin and the means of its extirpation and care and the manner in which this is to become accomplished have each their source in great underlying principles, which when understood, make intelligible the doctrines of redemption and salvation as they are revealed in the Christly system. Understanding the fundamental principles upon which the Christly system is based and having a full illustration of their significance and application, in the example and teachings of the Master, the spiritually rational mind is enabled to determine what is, and what is not in accordance with such system. So likewise knowing the facts and truths taught by means of spiritual phenomena, demonstrating the possible and actual intercommunication between the two worlds, we are enabled to perceive as a fact and to know as a truth that physical death produces no necessary change of spiritual status in the disembodied spirit. That one's ability to perceive or to receive the truth, depends upon the same conditions of status in both worlds. Individual opinions and religious dogmas may and do become modified on entering the world of spirits; but the intellectual, the moral and spiritual character will remain until something occurs to change the character of its status.

The faculty of perceiving truth in its spiritual significance is not necessarily enlarged by an entrance into the world of spirits. The conditions of receptivity and perceptivity depend upon spiritual status in the individual. A spirit in any world has no faculty to perceive a spiritual truth until a spiritual illumination corresponding therewith has taken place in him. The unregenerate are, in spirit, as really in spiritual darkness in the world of spirits as in this world; for spiritual regeneration is essential to spiritual illumination, at least to the extent of such illumination. One familiar with the principles by which the spir-

itual understanding is to become enlarged and the affections are to become purified, and the will thus sanctified, can perceive this truth, that all depends upon spiritual status in the recipient in whatever world he may be. Spiritual truths are as accessible to the consciousness while in the body as when freed therefrom by death, provided the proper status is present and responsive. The theological doctrine that the human spirit cannot become complete and perfect while dwelling in the flesh is untrue and false; and in character is anti-Christian. Nothing in divine order interferes with one's attaining to completeness of spiritual character while dwelling in the flesh, except one's carnal and selfish inclination. These have their origin in the spiritual department. The physical makes no demand for anything beyond the just supply of its needs. It is the unsatisfied status of the spiritual nature calling for the supply of its needs which gives to the individual this sense of unrest, and hence of need; and the carnal appetite makes use of the physical senses as a means of getting the satisfaction demanded.

The teachings of the facts as disclosed in the phenomena of modern spiritual manifestations, when examined and studied as facts and truths, interpreted in the light of the principles involved in such manifestations they fully confirm the teachings of the Master and the illustrations of the same in his day. All who have investigated the significance of these manifestations with any degree of care and with a truthful spirit, agree to these fundamental facts and truths.

1st. That this intercourse between the two worlds is actual; and hence that the human soul is immortal—and that the character of its future depends upon spiritual character or status. That there can be no limitation to the possible unfolding of its spiritual character in love, wisdom, will and power; and that the means by which this unfoldment may take place, will forever be within the reach of the immortal—and hence his responsibility for his status in the universe will eternally be upon him.

(The End.)

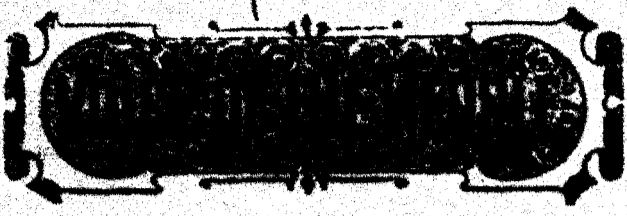
#### UNSEEN.

We see but half the causes of our deeds,  
Seeking them wholly in the outer life,  
And heedless of the encircling Spirit-world,  
Which, though unseen, is felt, and sows in us  
All germs of pure and world-wide purposes.

—LOWELL.

DR. E. F. ARNOLD writes thus in the North American Review on the effects of alcohol on the human system:

The immediate effect of a moderate amount of alcohol is a feeling of increased vigor. Ideas are increased in quickness, but lose in concentration. The system soon demands the stimulant more frequently. Abstinence is followed by suffering. The hand loses its steadiness, the brain its clearness. Insomnia adds to the drain on nervous forces, and the patient instinctively resorts for relief to the poison which is the direct cause of his condition. In time these symptoms become intensified, and evidences of chronic degenerations manifest themselves. Scarcely an organ in the body is exempt. Alcohol in the stomach retards digestion by paralyzing terminal nerves and by a chemical action on the pepsin of the gastric juice, produces changes in the secretions of the liver and vitiates the processes throughout the whole alimentary tract, by causing a perverted action of the sympathetic nervous system. Partially-digested food passing from the stomach to the intestines becomes subjected to abnormal fermentations. As a result, poisonous products designated by modern chemists as ptomaines and leucomaines are formed. Elimination is retarded by alcohol; consequently these products are absorbed into the system and an auto-poisoning results. The lungs and skin undertake to assist in relieving the system of effete material, as shown by the peculiarly disagreeable odor of breath and perspiration persisting for days after cessation from the use of alcohol. These patients will be found to suffer from chronic catarrh of most of the mucous membranes, notably the stomach, and chronic liver and kidney changes leading to cirrhosis and Bright's Disease. Degeneration and resultant weakening of the walls of blood vessels predispose to rupture (usually in the brain), producing apoplexy.



### SAVED.

BY ELBE MERRILL TASCHER.

There is in Alpine legends old  
A story sweet. Like rays of gold  
It lights the heart, and opens the gate  
Of heaven's land, where angels wait  
For us, their loved, and beck and smile  
Whispering of love and hope the while,  
When first the simple tale I heard  
So deep the founts within were stirred,  
That tears fell dripping o'er and o'er,  
Welling from my heart's deepest core,  
And often since it rings again  
When sinks my soul with weary pain:  
Pointing the way from grim despair  
To hope and love, sweet regions fair,  
Now—if the muse but give me power—  
I'll tell it thee, dear friends, this hour:  
Perchance its lesson yet may bless  
Thee, too, in hours of loneliness,  
A traveler scaling Alpine heights  
Where rests eternal snow,  
Where chasms yawn and avalanche flights  
Sweep, hurling us to depths below,  
Here, tolling up in gathering gloom  
This weary traveler thought of home,  
While round him fiercely raved the blast,  
And hail and sleet were hissing past,  
He looked in vain for firelight glow  
From hospice windows 'mid the snow:  
Deep plunged his staff; he struggled on:  
Hope, strength, and courage almost gone,  
Fainting at last, within the drift  
He sank, and fatal slumber swift  
Began to seal his eyes. Benumbed  
His every power almost succumbed,  
Weakly he cried, "O, Saint Bernard,  
Come, help! I perish! Ah, 'tis hard  
To lie in snowy shroud alone,  
Perhaps for years my fate unknown."  
One more faint struggle, fluttering sigh,  
And sleep and death must glaze his eye.  
But what is this? As falls his hand  
Vaguely his senses comprehend  
The contact with some comrade's form  
That here had fallen in the storm,  
In fatal slumber bound, as he  
A moment later, sure would be,  
Fired with new life, his freezing breast  
Thought now no more of sleep or rest.  
He seized the other's prostrate form,  
Shook hard to rouse, and chafed to warm;  
Shouting, he rubbed with might and main,  
Waking him up to life again.  
Oh, what delight! He breathed! He spoke,  
And soon the friendly arm he took,  
Then, struggling on together, light they see,  
The saving light from good monks' hostelry.

Forever after on our traveler's mind engraved  
Was this:  
Think on thy brother,  
And thou too art saved.  
STEVENS' POINT, WIS.

### THE FITTING FRAME OF MIND.

The name of Dr. Gibier is well known on the continent of Europe as one of the foremost physiologists in France, and as having been entrusted by the French Government with three important medical missions in foreign countries.

A few years ago he commenced the investigation of Spiritualism, by purely scientific methods, and with entirely scientific objects. As a matter of course, he obtained a mass of irresistible evidence that spiritual intelligences can and do communicate with human beings; and he laid his inquiries and conclusions before the public in a book entitled "Spiritisme ou Fakirisme Occidental," published in 1886. This he has recently followed up by a deeply philosophical work called "Analyse des Choses." In the section of it devoted to transcendental physiology, he warns people of the dangers of approaching the subject of spiritual communion in a light, frivolous, mercenary, or otherwise worldly frame of mind, because this can scarcely fail to have the result of bringing round the inquirer spirits of a low order, mendacious perhaps, and probably impersonators, while it may also lead to the obsession of the medium, or of any sensitive who may happen to be present, by evil and even criminal intelligences. But, on the other hand, his own investigations, seriously and scientifically conducted, have enabled him to offer inquirers into

these phenomena the assurance "that if they are willing to experimentalize with well-endowed and honest mediums, they will obtain proofs of the persistence of the consciousness of the human being at a period subsequent to that last function which goes by the name of death."

Indeed it cannot be too frequently or too powerfully impressed upon the minds of inquirers and adepts, that they cannot enter upon their investigations, or their habitual intercourse with the departed, in too devout and reverent a frame of mind. If they are solemnized by the presence of "death"—by the mere contemplation of the vacant shell or casket, should they be less so when they are brought face to face, as it were, with those who have passed into the unseen? Should they not feel the grandeur of the privilege, the magnitude of the responsibility? And feeling these, would they not be conscious that spiritual communion has in it something of the sacred character which the various churches attach to sacramental rites? The very sentiment of tenderness which accompanies, or should accompany, this intercourse with those whom he has loved and seems to have lost, should inspire seriousness of thought, seriousness of language, and seriousness of demeanor. In a word, all three should be religious in the best sense of the word—for what is religion? Whether we derive it from the Latin verb *relego* or from *relego*, it signifies a gathering together, or a binding up. And is there any gathering together, or binding up, comparable in importance, in beauty, or in divine pathos, with that which unites the inhabitants of the two worlds in close and affectionate intercourse?—Harbinger of Light.

### THE CHRIST.

TO THE EDITOR: The writer encloses herewith a short communication about the Christ. There was some interruption and hence it ends rather abruptly. The remainder will probably be given hereafter. A "stranger" appeared on the scene and gave what follows in order. We here have an illustration of the law of "conditions" which have to be complied with in order to get satisfactory results from the world of spirits. As yet we know but little about these laws and until we do spirit communications and manifestations must of necessity be at times unsatisfactory. It takes long and patient experience to master the laws which control the intercourse between this world and the so-called next. However, what I here send you will vary the scene and may add interest to the drama.

M. C. SEECY.

The man called Christ was a man that lived strictly in the soul chambers and not in the exterior senses. For this reason, his associates could not digest his meaning. This is why his biographers failed to realize the force underlying all his exterior action. Hence, viewing it and the results from a natural standpoint, it was strictly natural that they should conclude that the result was miraculous. And this conclusion was carried over into the writings of the New Testament authors. This high claim for Christ was just such as might have been expected from men who could not discern the workings of soul forces. But when we come to consider contemporaneous history, we fail to find a corroboration or any reference to such miracles as are claimed for Christ by the New Testament writers.

Philo was twenty years of age when Christ was born, and lived long after his death. It would be reasonable to suppose that if Christ had worked such wonders in Jerusalem, Philo would have said something about them. But there is not the least allusion to such things in any of his various works. Then there was Josephus who wrote a very accurate history of the Jews. He appeared on the stage of action the first generation after Christ's death, yet you will fail to find in his works, any statement or any rumors existing of a man working miracles or wonders.

The next author of whom we wish to speak is Clement, who wrote in the same century in which Christ died, whom Paul called his "fellow laborer." Clement wrote an epistle known to be a genuine production of the first century, in which no allusion is made to any miracles being performed by Christ, or his apostles. Then there was Ignatius, about whom there was a tradition that he was one of those children that Jesus took in his arms. Ignatius died about one hundred years after Christ's birth. Miracles are not even mentioned by him.

Then there are Pliny and Tacitus, both of whom speak of Christ and the Chris-

tians, but neither of them say anything about miracles, or that they were even spoken of in their day. These authors wrote about the close of the first, or beginning of the second century.

Then there was Paul who was born in Jerusalem. Paul lived about the period of Christ's death. He claims from the spirit-side of life to have preceded that event, and the same claim he makes in his epistles to Philemon, A. D. 60—he speaks of himself in this epistle as "Paul the aged," but he does not allude to any miracles performed by Christ, nor any rumors of such being associated with his ministry.

All such stories are to be found in anonymous writings called "gospels." These gospels were collected late in the second century and cannot be compared with the works whose authorship we have given you.

How can man believe that a man appeared in a great city—wrought miracles, raised the dead—all unknown to the chief historians and authors of his own era—stories that his own apostles in their day never even alluded to? Christian mythology as you find it in the New Testament was ratified by the Council of Carthage, A. D. 397. These stories of the miraculous works of Christ were only the familiar fables of the people swarming into Greece and Rome from every part of the world. Therefore, we affirm that among all the miracles of the New Testament not one is original. Water had been changed into wine long before Christ's day by Bacchus, and all the heroes and sages of the ancients were claimed to have sprung from the unions between the gods and daughters of men. The mythology of Arabia, claims that Abraham's birth was announced by a star. Moses and Elias fasted forty days; Zoroaster and Buddha were tempted by the devil and pursued by kings like Herod. Six centuries before Christ, Pythagoras was claimed to be miraculously caused to have caught an enormous draught of fishes. This legend is the more remarkable because the Egyptian essenes clearly resemble the Pathegionian community and thereby inherited their legends. Elijah made the widow's meal and oil increase and fed one hundred men with twenty loaves of bread. And the myth of the loaves and fishes originated with the Hindoo saint Muggala.

The opening of the eyes of the blind, walking on the water, casting out demons, raising the dead, resurrection, ascension—all belong to the mythology of every race, from the beginning of time to the present.

We find that it is important to understand the source of Christian mythology to prevent falling into error by supposing the miraculous legends to be invented by the early Christians.

For such is not the true statement of facts. These myths belong to the popular superstitions of the people, and were applied to their gods, prophets and heroes. And hundreds of such stories had existed and been forgotten, before like things were told of Pythagoras, Bacchus, Elias, Elijah and Christ.

History informs us that the first bishops of Jerusalem turned water into oil to feed their lamps. And then the holy Paul, to whose care St. Anthony came, where he was informed by Paul that a raven had been bringing him a half loaf of bread daily for sixty years—but that now it brought a whole loaf!

Then we read that St. Stephen's dead body restored five other bodies to life! but how singular he did not resuscitate himself! So we perceive the mantle of myths falls from prophet to prophet, from saint to saint, and represents the love and homage of the ignorant for the great, whose influence they feel but cannot comprehend.

After the above was finished, a "stranger" who, after some congratulatory remarks said:

Well, my friend, by way of trial, I will endeavor to impress a few thoughts. In the distant horizon of the past ages may be seen dimly undulating the intellectual progress of the present. Hence those possessed of truth attain the summit in advance of their age and therefore behold that which appertains to coming ages. This is why truths taught in former ages reappear in succeeding ages. Original minds that receive contempt from their own generation, shine in the horizon of future ages as stars of the greatest magnitude. Mankind is slow to receive new revelation, but quick to denounce any contradiction of universal opinion. We should be humble in our estimate of human philosophy in the presence of such ignorance. In the present state of mental development and spiritual growth, it is almost impossible to arrive at a satisfactory estimate of Spiritualism.

This of itself, in the presence of spiritual phenomena, should teach all that the proper study of mankind, is man. In speaking thus we are pronouncing neither for nor against Spiritualism. We only contend that its philosophy should receive at the hands of all men a thorough examination, and not be brushed contemptuously aside as a visionary hallucination.

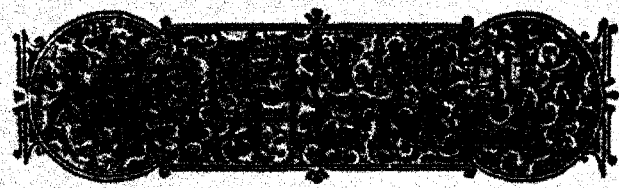
It does not speak well for men claiming high rank to condemn, without investigation, those who profess to converse with beings of another world. If they can have no feeling in common with those possessing such superior gifts, they are not justifiable in crying, "dis-tempered brains." Therefore, it is our duty to put these facts before the world in the light they ought to be placed. It has too long been the fashion to brand with the epithet of "knave," those of blameless character who acknowledge the truths of Spiritualism. And those making such acknowledgments should not be afraid to breathe a word to their friends of their peculiar belief, as if they were engaged in some necromantic orgies. For these same friends will go to mediums—as Nicodemus went to Christ—in the night time, and receive instructions with equal credulity and wonder. The more those, whose knowledge of Spiritualism is founded on false opinion, examine into its philosophy and phenomena, the more decided becomes their convictions that it contains more of truth than error. Then, is it not time that Spiritualists and spiritualistic mediums exercise a holy frame of mind toward each other and all mankind, and thereby exhibit all the essentials worthy of divinely inspired truth. If you live the intelligible knowledge of spiritual existence, with an actual faith in God, in the wisdom of the universe, and in the immutable truths of revelation, how long, think you, before delusion, materialism and conventionalities would roll away and the wave of public opinion flow in spring-tides toward Spiritualism? We would as soon expect a savage to value a telescope, as to expect the majority of people in the civilized world, to value with respect and admiration, Spiritualism, in its heterogeneity. True, Spiritualism has drawn aside the dark curtains of the ages and stepped over some distance of the vast planes beyond, but it is not yet adorned as the destined bride of human philosophy. It must become of universal application: it must fit every part of human life; it must interpret and dignify every virtue. Swept by the inspired gifts of true sensitives it must send forth a symphony in floating notes and dying falls all along the hills of time.

Every true believer must manifest the inseparable union of charity. Woman must be elevated to her true position; and love set once and forever to the perfect music of noble words. The desecrated temple of marriage must be rebuilt and the fires of heaven be relit upon its sacred shrine. This will end that form of religion which has been a perpetual reiteration.

### THE AIR-SHIP OF THE FUTURE.

"Of course the air-ship of the future will be constructed without any balloon attachment. The discovery of the balloon undoubtedly retarded the solution of the flying problem for over a hundred years. Ever since the Montgolfiers taught the world how to rise in the air by means of inflated gas-bags, the inventors working at the problem of aerial navigation have been thrown on the wrong track. Scientific men have been wasting their time trying to steer balloons, a thing which in the nature of the case is impossible to any great extent, inasmuch as balloons, being lighter than the resisting air, can never make headway against it. The fundamental principle of aerial navigation is that the air-ship must be heavier than the air. It is only of recent years that men capable of studying the problem seriously have accepted this as an axiom. Electricity in one form or another will undoubtedly be the motive power for air-ships, and every advance in electrical knowledge brings us one step nearer to the day when we shall fly. It would be perfectly possible, to-day, to direct a flying machine by means of pendant electric wires which would transmit the necessary current without increasing the load to be borne. Perhaps a feasible means of propelling such an air-ship would be by a kind of trolley system where the rod would hang down from the car to the stretched wire, instead of extending upward. This is an idea which I would recommend to inventors."—McClure's Magazine.





**LOVE LIGHTENS LABOR.**

A good wife rose from her bed one morn  
And thought, with a nervous dread,  
Of the piles of clothes to be washed, and more  
Than a dozen of mouths to be fed;  
The meals to get for the men in the field,  
The children to fix away  
To school, and the milk to be skimmed and  
churned;  
And all to be done that day.

It had rained in the night, and all the wood  
Was wet as it could be;  
There were puddings and pies to bake, besides  
A loaf of cake for tea.  
And the day was hot, and her aching head  
Throbbled wearily as she said:  
"If maidens but knew what good wives know  
They would be in no haste to wed."

"Jennie, what think you I told Ben Brown?"  
Called the farmer from the well;  
And a flush crept up to his bronzed brow,  
And his eyes half bashfully fell.  
"It was this," he said, and coming near,  
He smiled, and, stooping down,  
Kissed her cheek: "'Twas that you were the best  
And dearest woman in town!"

The farmer went back to the field, and the wife,  
In a smiling, absent way,  
Sang snatches of tender little songs  
She'd not sung for many a day,  
And the pain in her head was forgot, and the  
clothes  
Were white as the foam of the sea;  
Her bread was light, and her butter was sweet  
And as golden as it could be.

"Just think," the children all called in a breath  
"Tom Wood has run off to sea!  
He wouldn't, we know, if he only had  
As happy a home as we."  
The night came down, and the good wife smiled  
To herself as she softly said:  
"'Tis so sweet to labor for those we love,  
It's not strange that maids will wed."  
—Building Association Record.

**CRADLE SONGS.**

In the old New England Cabin on Mid-  
way Pleasant, among the quaint and old-  
fashioned bits of furniture, there is an old  
cradle made out of a barrel. The baby  
of to-day, even the pampered infant rest-  
ing on pillows of down in its laced draped  
bassinet misses the luxury that the baby  
of olden times possessed, when the busy  
mother pushed with her foot the cradle as  
she hummed a soft lullaby. But if the  
cradle is out of date, cradle songs remain  
and will endure as long as there are tired  
babies to be hushed to sleep. Every  
language contains lullabies and every  
period of literature shows them.

The baby of ancient Rome drooped his  
eyelids at the soothing words:

Lalla, lalla, lalla,  
Aut dormi, aut iacta.

The Japanese mother tells her child that  
if he is a good baby he shall eat red beans  
and fish, while the Chinese mother sings:

"Snail, snail, come out and be fed,  
Put out your horns and then your head,  
And thy mamma will give thee mutton,  
For thou art doubly dear to me."

The little Zulu listens to a song like this:

"Hush, thee, my baby,  
Thy mother's o'er the mountains gone,  
There she will dig the little garden patch,  
And water she'll fetch from the river."

There is a Spanish song that tells how

"The moon was chewing a mellow fig,  
The sun was gobbling cabbage big,"

which shows a resemblance to our own  
Mother Goose melodies. Of course among  
the Germans, with their love of home and  
children, beautiful lullabies may be ex-  
pected. A sweet and familiar one is this:

"Sleep, baby, sleep! Thy father guards  
the sheep;  
Thy mother shakes the dream-land tree,  
And from it fall sweet dreams for thee;  
Sleep, baby, sleep! Sleep, baby, sleep!"

Many of the familiar English cradle  
songs date back to the time of Henry VIII,  
though when they were first composed it  
is difficult to discover. Many of them re-  
fer to "Rock-a-bye, baby, on the tree top,"  
and may simply have been suggested by  
the swaying and soothing motion of the

top-most branches of the trees, although  
one authority traces its origin to the Aryan  
ancestors of Britain, who dug their houses  
underground and covered them with the  
interlaced boughs of trees. Another au-  
thority is that "Rock-a-bye, baby" and  
"Bye, Baby Bunting" comes to us from  
the Indians, as they had a custom of  
cradling their papooses among the sway-  
ing branches.

The early English poets felt it rather  
beneath their dignity to compose lullabies,  
but Tennyson did not think so, and no  
more beautiful lines came from his pen  
than the lullaby in "The Princess":

"Sweet and low, sweet and low,  
Wind of the western sea,"

that has been set to music as beautiful as  
the words.

Sir Walter Scott wrote another famous  
lullaby,

"O, hush thee, my babe, thy sire was a  
knight,  
Thy mother a lady, both lovely and bright:  
The words and the glens from the towers  
which we see,  
They are all belonging, dear babe, to  
thee."

Who has not heard some mother as she  
nestles her babe to her breast sing Watt's  
fine old hymn

"Hush, my dear, lie still and slumber,  
Holy angels guard thy bed."

We none of us can remember the sooth-  
ing melodies our mothers sang during our  
days of babyhood, but we can guess at  
our portion by seeing how the younger  
brothers and sisters fared, and when we  
are grown up and too old to be sung to  
sleep, a remnant of the old hymn stays  
with us,

"Holy angels guard thy bed,"

and after the toil and trouble of the day  
are over, we can close our eyes peacefully,  
grateful for the hovering presences we feel  
are near us, wise, tender and loving.

The Popular Science Monthly gives the  
following in regard to American women:  
Wherever we meet the American woman—  
and we meet her everywhere, in the ranks  
of the English peerage and of the highest  
European aristocracy, as well as in more  
modest conditions—we are struck with  
that marvelous adaptability in which wise  
men see the sign of the superiority of a  
race or of a species. It is revealed notably  
by that good humor with which she ac-  
cepts the numerous petty annoyances that  
every change of medium implies, and  
which put the best characters on trial.  
She submits to them without effort, and  
criticizes them without bitterness; she is,  
further, prepared for them by her educa-  
tion, and does not expect to find every-  
thing easy. Then the necessity of manual  
labor does not seem to her like a degrading  
condition; at most only one or two gener-  
ations separate her from the time when  
her grandmother kneaded the family  
bread in the primitive settlements. These  
stories are familiar to her, and the lessons  
deduced from them are not discouraging  
or humiliating. She is the daughter of a  
race of emigrants who have become a  
great people through work, energy and  
determination. She has in this at her com-  
mand a whole treasury of traditions from  
which she draws, not without pride. We  
might say, in listening to these stories,  
that we were hearing one of those grand  
dames of the past century, emigrants and  
poor, telling with pride in their memoirs  
how, to supply their wants, they worked  
in London or in Germany, utilizing their  
accomplishments and their correct taste,  
and making trimmings and embroidering  
robes with their own aristocratic hands.

Frida Simonson and Raoul Koczalski  
are two children who are astonishing mus-  
ical circles abroad. Both are eight years  
old and give promise of real genius. Ra-  
oul is said to have a repertoire of a thou-  
sand pieces, where most players have less  
than one hundred. In three years and one-  
half he has played in over five hundred  
concerts. He is a composer as well as a  
pianist and it is not strange that musicians  
are enthusiastic over him. The little girl  
began to play at two and one-half years  
and at five she played one of Clementi's  
sonatas in Berlin. She plays everything  
from her large repertoire from memory.

People who are interested in what women  
have done in the way of inventions should  
not fail to see the sewing machine invented  
by Mrs. Harriet Ruth Tracy in the north-

east gallery of the Liberal Arts Building  
at the Fair. One feature of this machine  
is a rotating shuttle whose bobbin  
carries over one thousand yards of thread  
and it closes up each stitch without pas-  
sing the loop through the needle. This is  
the first machine that has remedied the  
fault of carrying a small amount of  
thread on the lower bobbin, thus necessi-  
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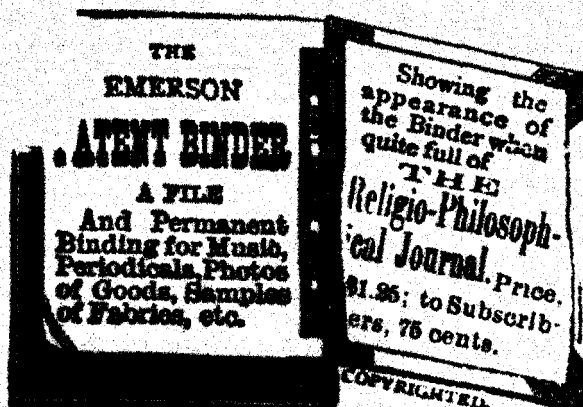
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## BOOK REVIEWS.

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

*Jerushy in Brooklyn.* By Jerushy Smith of Smithville (Anna Olcott Commenlin). New York: Fowler & Wells Co., 1893. Paper. Pp. 84. Price, 25 cents.

The author of this satire upon fashionable society manners and methods is already known to the readers of THE JOURNAL as an essayist and poet through her contributions to its columns and we are sure they will be glad to make her acquaintance as a humorist through this book. The work was first issued in a series of sketches published in the Sunday edition of the Brooklyn, (N. Y.) Eagle. Though they deal especially with life in Brooklyn, "Cousin Jerushy's" shrewd common sense comments on society's "fads" and frivolities are just as pertinent to all other American cities. Jerushy Smith is a plain-spoken, plain-living country cousin who invites herself to make a visit to the city home of some fashionable cousins whom she has often entertained during several summers at her farm home.

She describes somewhat after the fashion of "Josiah Allen's Wife" the receptions, teas, concerts and charity fairs to which she is taken, and makes clear the shams underlying the veneer of fashionable life. Still she honestly confesses on her return to Smithville that she has also learned some valuable lessons of use in her rather sordid country home, the use of the beautiful. In regard to the so-called charity entertainments Jerushy remarks: "Cousin Smith says in Brooklyn to be ov enny consequents, a person must be in all the charities, and she's taken me round to all the fairs. One day we et fer the benefit of the Baptists, another day we et fer Presbyterians, and so on. We wuz a etin' and drinkin' every day to benefit somebody, and Cousin Smith was a buyin' all kinds of pretty things every day to relieve sum sufferin' she sed." In the chapter entitled "Christmas in the City," Jerushy innocently reveals much of the inwardness of what "Cousin Smith" calls "the Christmas spirit." The latter's husband took Jerushy into his confidence as to his Christmas gift to his wife. "Jerushy," sez Cousin James, "there's a goin' to be a gret surpris on Christmas eve, I'm goin' to persent Sara with sum soletares (whatever they may be). It'll be a complete surpris. She's only been asking fer 'em fer the last eleven months. I'm a goin' ter give her sum money to buy me a present and give me a surpris, that is if there's enny money left after she's bort all the presents she's obleeged ter make. I shall be suprised of there is." And Cousin James' present from his wife was, Jerushy says, "a gret curtain—a portyare fer the door."

*Favorite Selections of Julia and Annie Thomas.* Edgar S. Werner, 108 East Sixteenth street, New York. Pp. 198. Cloth, \$1.00.

This compilation of poetical and prose pieces suitable for recitations is intended as a companion book to the authors' work "Psycho-Physical Culture." The compilers announce that these are "some of the beautiful thoughts which brought us peace when tempest-tossed and pleasure when sorrow-laden—some which illustrate the truths we have endeavored to interpret in our work, trusting that others may receive from them the hope, the joy, the rest, and the gladness that they have brought to us." Among the poems are several original ones by Luther R. Marsh and David Dudley Field—the latter contributing one written on his eighty-seventh birthday. The book is handsomely bound in red cloth, with gilt and blue lettering.

## NEW BOOKS RECEIVED.

"Nance," A Story of Kentucky Feuds. By Nanci Lewis Greene. F. T. Neely, Publisher, Chicago, New York. Pp. 257. Paper. Price, 50 cents.

"Bible Eschatology." By Henry Theodore Cheever, D. D. Boston: Lee & Shepard, Publishers, 10 Milk street, 1893. Pp. 241. Paper. Price, \$1.00.

"Descriptive Mentality." By Holmes Whittier Merton. Published at 281 Columbus avenue, Boston, Mass. Paper. Price, 50 cents.

"Bible Stories," No. 1. The Sacred Vedas, as written by Manou and the Genesis of Moses, or The Story of the Creation and the Fall. Three Hundred Stanzas with an Introduction and Appendix by Amanuensis. Compiled by James H. Young. Published by The Onset Pub-

lishing Co., Onset, Mass., 1889. Pp. 175. Cloth, 75 cents; paper, 50 cents.

"Cholera: Its Prevention and Treatment." By Elmer Lee, A. M., M. D. Reprint from The Chicago Clinical Review, April, 1893.

"The Illinois Humane Society." Twenty-fourth Annual Report. Chicago: Rand, McNally & Co., 1893.

"Factors in American Civilization." Political Aspects of the Labor Problem. By J. W. Sullivan. New York. D. Appleton & Co., 1893. Pp. 30. Paper. Price, 10 cents.

"Quis?" Jeanne d'Arc eine Heilige? Sceptische Studien gelegentlich des Canonicationsprocesses. Munchen: Munchener Handelsdruckerei und Verlagsanstalt. M. Poessl, 1893.

## MAGAZINES.

The World's Columbian Exposition illustrated for July is a magnificent number. It contains a splendid portrait of P. de Gloukhovskoy, Imperial Commissioner General of Russia to the World's Fair. Besides a number of attractive editorials on "The Opening of the World's Congresses," "The Exposition and the Youth," "The Many Attractions of the Exposition," etc., there are numerous illustrated articles. One of the pictures is an admirable view from Wooded Island, looking south to Administration Building. On another page is given a section of the Fisheries Exhibit in the United States Government Building, including a group of sea lions. Decidedly like winter appears the "Scene in Lapland Village, Midway Plaisance." The pyramid of oranges, which hundreds of thousands have seen in the California Horticultural Department, an exhibit of Los Angeles county, is among the smaller pictures. There is a picture of statuary, portraits of Alfred Benedict King, Commissioner from Liberia to the World's Fair, William Elmendorf Rothery, Liberian Commissioner to the World's Fair, and Mrs. Julia W. Slaughter, Representative of the State of Washington in the Woman's Department at the Exposition.

There is a picture of a grand illumination and fireworks in honor of Princess Eulalia, Thursday night, June 8th, when there were grand search lights from the roofs of the Manufactures Building, lights which are reflected a distance of seventy-five miles; the only other picture that we have space to mention is that of the model of St. Peter's, at Rome, exhibited on Midway Plaisance. This is really a great journal, \$2.50 per year. J. B. Campbell, 159 Adams street, Chicago.—The New England Magazine for July has appeared. This publication seems to have gone through a kind of financial revolution. Mr. Kellogg, who we learn from a circular, was formerly treasurer of the Boston Post, is now in charge of the magazine and it is stated that the former editor will be connected with the magazine. The opening paper in this number is "Mount Washington," by Julius H. Ward. Helen Campbell continues "John Ballantyne, American," Chapters XI. and XII. There are several stories, among which is "The Man who Lived a Plot," by Everard Jack Appleton, and "A Triumph of Mind," a Twentieth Century Love Story," by M. G. L. Underwood. Walter Blackburn Harte contributes a paper on "The Common and Human in Literature," and Edmund K. Alden writes on "Influence of Physical Features on New England's Development." There are a number of poems but none of marked merit. This number has more fiction than previous numbers and therefore necessarily less real substantial thought. New England Magazine Corporation, 231 Columbus avenue, Boston. \$3.00 a year.—Belford's Monthly for July came out rather late but it contains some very attractive articles, among which may be mentioned "The Flower World at the Fair," by Ben. C. Truman, illustrated by Miss C. D. Wade; "A Postal Romance," by C. F. Calhoun, illustrated by F. O. H. Holme; "Chicago Artists in their Studios," by Miles M. Dawson, illustrated by artists; "The Spotted Rat," by George St. Best, illustrated by Edward Mason. There are several articles of interest. "Day and Night" is the title of a very fine poem by William Francis Barnard, who is rapidly establishing a reputation by his poetical contributions to leading magazines. The "Editor's Notes" add to the attractiveness of this number.—The Freethinker's Magazine for July has for its frontispiece a very good picture of Benjamin R. Tucker, editor of Liberty, and well-known as a writer on anarchism. There is also a sketch in this number of

the life and work of Mr. Tucker, written by George Schumm. Mr. Tucker is an anarchist but not of the type of the (so-called) Chicago anarchists. He is rather of the philosophical and idealistic sort; he looks forward to the time when there will be no government, because all men will be a government unto themselves. Rev. J. C. F. Grumbine contributes a paper on "Reason and Dogma," and Henry M. Taber one entitled "Christianity Incongruent." Rev. E. P. Powell's paper on "Our Other World from a Modern Standpoint" is continued. "The Death Penalty" by A. Parlett Lloyd and "Ethical Liberalism" by George Jacob Holyoake are among the other contributions. A number of the articles are readable and instructive. H. L. Green, publisher, 383 Eagle St., Buffalo, N. Y. \$1.50 per year.—The New Church Independent for July opens with an article entitled "The Philosophy of Religious Faith" taken from the Journal of the American Akademie, which is followed by an article taken from the Adept, entitled "The Falling of the Shadow," J. M. Washburn, of Denver, Col., writes on "Experience." "A Chance for Fools in Heaven" is the title of a contribution by Duncan McLean. There are interesting editorials and editorial notes which give variety to the contents of this publication. J. S. Weller, published by Weller & Son, 144 37th St., Chicago. \$2.00 a year.—Thought for July opens with an article on "Intemperance, Cause and Cure," by Nina Vera Hughes. The editor reviews "A Remarkable Experience," the title of a work, author unknown, published by P. M. Harley Publishing Company, Chicago. "A Practical Division" by Manuel Rivero, and "International Bible Lessons" by E. P. Barton are among the other contributions. \$1.00 per year. Unity Book Co., 821 Walnut St., Kansas City, Mo.—The frontispiece of the August number of The Chautauquan is a beautiful view of Chautauqua, Chautauqua Lake, N. Y., looking through the Park of Palestine. "Independence; Let Others Do as They Will" is the title of a bright article by Harriet Carter, which deals relentlessly with that chimerical bugbear "others," which entices so many persons out of their honest course in life. This issue of The Chautauquan contains a richly illustrated article on a trip "Up Gibraltar—To Tangier—Into Spain," by Lilly Ryder Gracey, an illustrated article on "Lady Blessington," by Eugene Didier, an account of the trial trip of the New York, translations from the French, Italian, and German, and the usual attractions of the popular department, the "Womans' Council Table." There are many other papers of interest.



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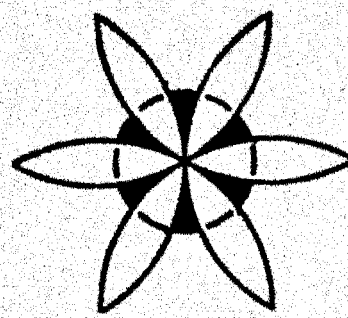
hat journeys, all unbidden, O, my soul,
Into the naked void thou makest off!
Whence comes the drawing force—magnetic pole?
That sets thy feet adrift from slumber soft?
How doth my hand unskillful trace the lines
That mark the workings of some other mind.
And leave it all uncertain what confines
My conscious thoughts to brain cells of this kind.
Why like the glow worm can I shine alone,
Self-luminous like radiant sun or star,
Or on the inverse path refuse to own
The torture due to ardent flame or spear?
And who is this creation of a wish
That rises at affection's potent call;
Real, not seeming; cast in mould full mannish,
Nor still obedient to the grave's cold thrall?
I know not.—All my wit belies my sense,
Refusing to accept the outward show
Of glamour, that, enweaving phantoms dense,
Fits them to nail-touch with the things we know.
But sense is wiser, since 'tis built on facts,
As stable as the everlasting hills,
Which only change when with the cosmic acts
New thoughts are forced out by their grinding mills!
But, if the mills grind slowly, sure 'tis plain
That they embody but forgotten thought,
Which, crystallized into a routine sane,
Merely repeats the formula it ought.
Which serve the growing world as lullaby
To silence in a sleep all restive mind;
That sometimes, madly dreaming, breathes a sigh,
Panting strange signs whose clue we seek to find.
The spirit doth express itself through form,
Which holds the secret of the part and whole,
Binding and sorting in a rigid norm,
By use the language of the finite soul.
If worlds are built from few and simple stocks,
But made more complex when the conscious will
Combines the raw into organic blocks—
There's hope in new departure for us still!
Is it not Life we see attempt to climb
To higher grade, boasting its nobler claim;
As once before a humble mundane sline
Gave it a "habitation and a name"?
The problem is in the life-stuff and its flow,
Its freedom and antagonistic checks,
Which holds its powers in subjection low,
Or sends them soaring with untamed necks!
'Tis a poor rule that does not read both ways,
When science blinds herself with foolish doubts;
For, since the life comes in on solar rays,
Why not conserve it in the eight-about.
Diffusing it through cosmos like the light
Or the genial heat that helps to raise its glow,
Twin riders of the ether's billows bright,
Exchanging pulses we but dimly know?
Life as it shows itself, conformed to mind
Yields every phase except the very first,
And so my questions raised, of every kind,
Imply the last great chains of matter burst!
Matter and sense unite to tell the tale
Of nature's birth and growth, but not her doom,
For, when their transient powers are seen to fail,
Their outbirth finds itself with larger room!
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Saturday, July 22, W. J. Colville.
Sunday, July 23, Jennie Hazan Jackson, W. J. Colville.
Monday, July 24, Conference.
Tuesday, July 25, W. C. Warner.
Wednesday, July 26, Jennie Hazan Jackson.
Thursday, July 27, Lyman C. Howe.
Friday, July 28, Mrs. H. S. Lake.
Saturday, July 29, W. C. Warner.
Sunday, July 30, Lyman C. Howe, Mrs. H. S. Lake.
Monday, July 31, Conference.
Tuesday, Aug. 1, Lyman C. Howe.
Wednesday, Aug. 2, Special Labor Day, O. P. Kellogg, Sundance, W. Hon. M. A. Foran, of Cleveland.
Thursday, Aug. 3, Mrs. H. S. Lake.
Friday, Aug. 4, Willard J. Hull.
Saturday, Aug. 5, W. W. Hicks.
Sunday, Aug. 6, Willard J. Hull, Mrs. C. L. V. Richmond.
Monday, Aug. 7, Conference.
Tuesday, Aug. 8, Willard J. Hull.
Wednesday, Aug. 9, Grand Army Day, A. B. French.
Thursday, Aug. 10, Hudson Tuttle and Mrs. Tuttle.
Friday, Aug. 11, Mrs. C. L. V. Richmond.
Saturday, Aug. 12, A. B. French.
Sunday, Aug. 13, A. B. French, Mrs. C. L. V. Richmond.
Monday, Aug. 14, Conference.
Tuesday, Aug. 15, Hudson Tuttle and Mrs. Tuttle.
Wednesday, Aug. 16, Woman's Day, Rev. Anna Shaw, Mary Seymore Howell.
Thursday, Aug. 17, O. P. Kellogg.
Friday, Aug. 18, Mrs. Little.
Saturday, Aug. 19, George P. Coyle.
Sunday, Aug. 20, Hon. A. B. Richmond, H. S. Little.
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Tuesday, Aug. 22, Mrs. Little.
Wednesday, Aug. 23, Temperance Day.
Thursday, Aug. 24, George P. Coyle.
Friday, Aug. 25, W. J. Colville.
Saturday, Aug. 26, Hon. A. B. Richmond.
Sunday, Aug. 27, W. J. Colville, Mrs. Little.
Edgar W. Emerson has been engaged from July 30 to August 1, and Miss Lizzie Gaulie from August 12 to 27.

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**THE COLUMBIAN EXPOSITION.**

By D. H. LAMBERSON.

One of the methods of science is to make use of the imagination, to guess what is true and then apply to it the test of verification. Truth is many-sided and no person can comprehend its full dimensions. Hence all people think differently on almost every subject. The Columbian Exposition is, considered as a whole, a thing of beauty as well as the greatest aggregation of the products, of science, art and industrial skill, the world has ever known. A description of the Exposition from a hundred different people would cover all the grades of difference between merely a thing of beauty and the greatest of all great expositions. Consider for a moment that the only comprehension of a truth which we can have is the estimate which our own minds make in regard to it, and when we consider that fact, we are ready for another equally important, namely, that no truth is a truth to us unless our own minds can perceive it as true, can assimilate it, can make it, so to speak, a part of our own intellectual breath and blood. It is not possible fully to understand and appreciate the grandeur and beauty of the Columbian Exposition unless we first have the qualifications of good observers. Every building, machine and exhibit now arranged and artistically installed at Jackson Park was conceived and given form in the mind of men before it became an objective reality, admitting of being observed and admired by all. It does not require great ability to see that the architects, contractors and artisans who planned and erected those matchless buildings, were thinkers and possessed the artistic talent and taste. It is a matter of congratulation and a fit subject for mention that the directors who approved their plans and work must have possessed the right qualifications for the appreciation of such work, else we should never have had architecture of such and peerless splendor as may be seen in the White City on the shore of Lake Michigan. While contractors, architects, builders and contractors have been occupied with their duties, so splendidly accomplished, the world's inventors and artisans have been at the same time preparing such an exhibit as was never seen before, either as to its multitudinous extent or grandeur. Not all the exhibits offered to the Director-General and his several department chiefs have been accepted, for it has only been possible for them to accept the very best of everything, and notwithstanding their critical and careful selection, every building and every department is crowded to its utmost limit and capacity, and the materialized product of the ages may there be seen. If you will but consider the extent, grandeur and beauty of the Columbian Exposition as the result of crystallized thought, you will be able to realize the fact that that is the motive power of all progress in the world. It may be said that thought has turned every wheel of every machine that has been used in the preparation of every building and exhibit at Jackson Park. Philosophizing or guessing is but the efforts of our minds to reach the truth on any subject, which we have under consideration, and the directors, architects, builders and exhibitors have proven themselves experienced in planning, installing and showing the most magnificent exposition ever seen.

Dr. Walter Kempster who for six years past has been traveling about as the accredited agent of the United States government for the study of cholera and its prevention, and whose mission has been mainly to study methods of preventing the disease, says: "To find out what the European powers are doing was one of my

purposes. Another and most important object was to investigate the commerce by which cholera germs might be imported to this country. To find so far as possible whence and how they might be brought and what precautions would best prevent their coming. Many seaport towns were visited for this purpose. I traveled over a large part of Europe, went into Egypt and Turkey and visited the Indian islands. The superior system of the European powers for dealing with the matter is apparent. Appropriations which would be considered here very liberal are made to the schools and scientists who are best qualified to carry on the work. As an instance of what can be done under the best conditions there is the history of the epidemic last winter in the insane hospital at Halle. More than 100 cases had broken out when Professor Koch was put in control. The place was reeking with it. It was confined to the buildings absolutely and then he struck at the origin of the trouble. In twelve days he turned the asylum inside out, renovated all the draining and water systems and stamped the cholera out with both feet. I had the pleasure of seeing him do it. Many medical men were there to take advantage of the opportunity for study. It was a fine object lesson. The home of the cholera, as everybody knows, is in India. Every seventh year, when the Mohammedans indulge in their pilgrimage to Mecca, a wave of cholera is started abroad which reaches over an important part of the world. No doubt their religious pilgrimages are praiseworthy from their moral point of view, but it is rather hard that the rest of the world, even as far off as America, should be made to suffer the effects of them. Great Britain holds the key to the situation. If she would restrain the pilgrims from coming across the Suez canal to Mecca, there would be comparatively little danger of a cholera invasion of Europe. But her interests oppose such a solution of the problem. Her supremacy in India is assured only so long as she humors the religious customs of the natives.

The World's Congress on Education which was in session last week and will continue to July 31st has been very interesting and must have beneficial results. Among the subjects discussed were those relating to the kindergarten and manual training and the education of the blind and deaf and dumb. There was a congress of stenographers and college fraternities. University extension was discussed and the sessions devoted to Chautauqua and the Emma Willard Association were well attended. The congresses that come after this are as follows:

- August.
- X. Engineering.....Com..July 31.
- XI. Art, Architecture, etc.....July 31.
- XII. Government, Law Reform, Political Science, etc.....Com..Aug. 7.
- XIII. General Department.....Aug. 11.
- XIV. Science and Philosophy (Psychical Science).....Com..Aug. 21.
- September.
- XV. Labor.....Aug. 28.
- XVI. Religion, Missions and Church Societies.....Com..Sept. 4.
- XVII. Sunday Rest.....Sept. 28.
- October.
- XVIII. Public Health.....Com..Oct. 10.
- XIX. Agriculture.....Oct. 16.

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**A PSYCHICAL EXPERIENCE.**

The memorial meeting at University Hotel, July 21st, was a special occasion for the purpose of paying tributes to Miss Emily A. Kellogg who recently passed to the higher life so soon after her steadfast friend, Miss Mary Allen West, President of I. W. P. A. Miss Kellogg was a former Secretary. Many eloquent tributes had been paid by her associates of Foster Mission, Kings Daughters and W. C. T. U. workers. Then Miss Haskell, Principal of Monticello Seminary, paid a beautiful tribute to Miss Kellogg and added: No one would accuse me of being visionary, my busy, active life leaves no time for investigation and speculation. I can but tell you what before this has remained untold. Miss Kellogg's sister said in a letter, "Emily does not seem well. I do not like to say we are anxious about her." That night I was quite restless and remember distinctly hearing the clock strike one. Then I feel asleep. I suddenly awoke and saw a figure dimly outlined at my door. This figure placed its hands on the back of its head at the base of the brain. I said, "Come in." I called three times loudly, "Come in!" The figure slowly receded. Next morning came the telegram, "Emily died last night. Come." My first inquiry was, "At what hour was she called?" The reply was, "Two o'clock a. m." I did not then associate her particularly with my experience of the night before, until I was informed that she died of rheumatism of the brain. From the suddenness of the attack, I had supposed it to be heart failure, but when I was told that it was rheumatism of the brain, I immediately recalled the position of the hands of the figure in my vision of the night before. I can but feel that my friend came to me.

Note.—This statement carries much weight, being from Miss Haskell, who is well-known through the length and breadth of Illinois as the principal of Monticello Seminary, and a level-headed business woman. The editor was not present and did not hear the account from Miss Haskell, but the foregoing statement has been corroborated by a number of persons who did hear it.

Mrs. Warren Hutchins, of Detroit, one of THE JOURNAL'S subscribers, has just completed with brush and pen a picture which is pronounced by competent critics to be very remarkable in execution and design. It is all the more remarkable when her advanced age of seventy-seven years is taken into consideration. The Detroit Journal describes the picture, which was presented by the ladies of the city to Mr. W. J. H. Traynor, the well-known secret society man, as a tribute to his fearlessness, integrity and moral courage and public spirit. Thirty-three years ago, Mrs. Hutchins wrote the Lord's prayer on a piece of paper half the size of a gold dollar. Mrs. Hutchins has a national reputation for her penmanship.

Mr. J. W. Buell, of Union City, Michigan, passed to the unseen land on July 13th, aged 56 years. He was a man whom to know was to respect. We say with the Union City Register, "Old friend farewell! In after years, when the flowers bloom above thy grave may those who look upon that little mound be as good, and as true to their convictions as you have been."

The New York Press proposes to send to the World's Fair as its guests in October fifty veterans, members of regular Grand Army posts. From the moment the train leaves New York until its return, they will be the guests of The Press. The veterans will have a week's stay in Chicago, with

all expenses paid, including daily entrance to the grounds of the Exposition. The selection of the fifty favorites will be made on the ground of popularity, to be voted by ballots printed in every issue of the Sunday Press.

J. R. Cravath writes of electricity at the World's Fair in the July Review of Reviews. He says: The generating of all the power at one central point and within a few square feet of area is of great significance: as showing the direction in which electricity is leading the economics of the world. The World's Fair probably comes as near being the electrician's ideal city as any spot on the globe. Without electricity the transmission of energy for power and illumination to all parts of the grounds would have been a practical impossibility, to say nothing of the dirt, noise and inconvenience that is removed by the use of one common source of energy.

Miss Abby A. Judson, after leaving Chicago where she is at present, will attend the camp-meeting at Devil's Lake, Mich., for a week, then going to the camp at Vicksburg, Mich., and then to the camp at Haslett.

The Woman's Voice of July 1st published a speech by Mr. Warren Hutchins, delivered before a meeting of the W. C. T. U., of Detroit, on the theme "Shall We License Stealing?"

Mr. E. G. Goddard, of the E. G. Goddard Lumber Company, of East Saginaw, Michigan, passed to the higher life July 13th.

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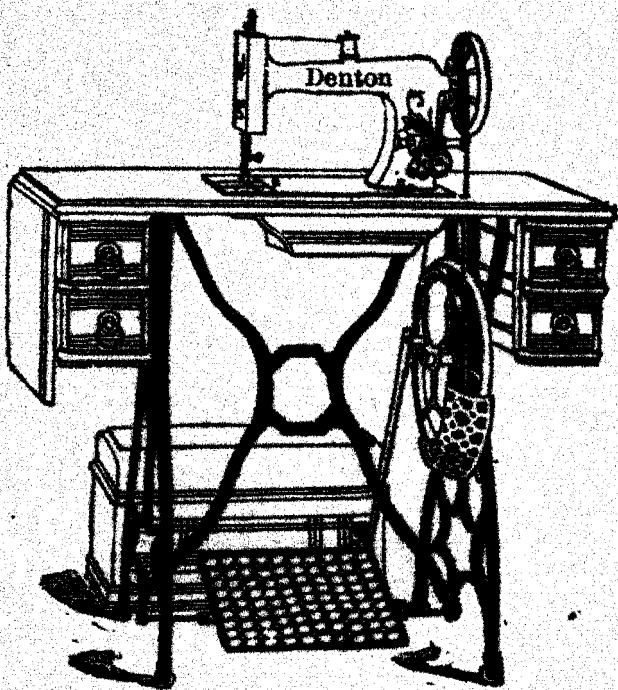
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THE JOURNAL will be sent to every new subscriber for fifty cents for three months. THE JOURNAL is a high class spiritual paper, abreast of all important questions of the day, and it is the recognized organ of the Committee of the Psychical Science Congress, which will begin its sessions August 21st. The number of new subscriptions coming in shows that its influence is increasing and that there is a widespread interest in the subjects treated in its columns. In order to place THE JOURNAL within the reach of every one, it makes this offer and every person interested in psychical subjects should avail himself of this opportunity, if he is not already a subscriber.

MEETING OF WOMEN LAWYERS.

There will be a meeting of women lawyers in Chicago, Illinois, August 3d, 4th and 5th, next, under the auspices of the Law Department of the Queen Isabella

Association. There will be papers, discussions and conference meetings. Among the papers to be presented are: "Sunday Laws," Elizabeth Cady Stanton; "Evolution of Law," Clara S. Foltz; "Fundamental Laws of Trade," Jane M. Slocum; "Woman as Lawyer," Nettie Cronise Lutes; "Naturalization Laws," J. Ellen Foster; "The Legal Principles Involved in the Couzins Case," Phoebe W. Couzins; "International Arbitration," Belva A. Lockwood; "Protective Agencies for Women," Charlotte C. Holt; "Women Barristers in Ancient Times," Mary A. Greene; "The Populist Movement from a Legal Standpoint," Mary E. Lease; "Insanity," Dr. J. S. Briggs.

Mrs. Belle A. Mansfield, the first woman admitted to the bar in the United States, will speak upon her admission in Iowa in 1860, and several others who have met with difficulties in gaining admission, will talk about them. There will be short memorial addresses upon the principal women attorneys who have died. The committee in charge consists of Ellen A. Martin, Chairman, Florence Cronise, Elizabeth Eaglesfield and Catharine Waugh McCulloch. The meeting will be held at the Isabella Club House, northwest corner 61st street and Oglesby avenue. (four blocks from the 60th street entrance to the World's Fair grounds).

The Club House is reached by the Illinois Central trains at 60th street and also by the 61st street Electric Railway, connecting with North and South car lines. The sessions will be held at 10 a. m., and 2 p. m., each day and will be public.

Too much stress perhaps is laid on the material benefits that must result from the bringing together of so many diverse products and manufactures of the earth and not enough upon the intellectual and spiritual aspect of our great Exposition. People from all parts of the globe, even the far isles of the sea, are exchanging ideas that must be mutually helpful. Many societies and organizations have arranged meetings at the Fair for the purpose of renewing old acquaintances and forming new ones among people of similar tastes and pursuits. One of the most delightful reunions of this kind was that of the Emma Willard Association last week. Many former pupils of Troy Seminary, who left their Alma Mater as enthusiastic young women met as cordially after long years of separation as if Time had stopped in his course and they were all girls again. Many persons met each other for the first time in forty years. One lady, Mrs. Rowley, of Granville, N. Y., was present who was graduated fifty years before, having been in the first class to receive a diploma, that of 1833. On Monday, July 17th, at 2:30 p. m., appropriate exercises were held in the Assembly Room of the Woman's Building, consisting of music, papers and impromptu speeches. Mrs. Russell Sage, of New York, the president, presided. The most important paper read was by Mrs. Mary Newbury Adams, (class of '36,) the wife of the late Judge Adams, of Dubuque, Iowa, which gave a comprehensive idea of Mrs. Willard's work and a high tribute to her memory. The following day, similar exercises were held, after which Mrs. Russell Sage gave an informal reception to the members of the Association at the New York building. It was very pleasant for the old pupils to meet their old friend and teacher, Miss Mary A. Hastings, who has charge of the Emma Willard exhibit. She was graduated in 1846 and taught in the seminary until 1859. On Wednesday afternoon there was a special session at the World's Congress on Education devoted to Emma Willard, at which a paper by Mrs. Elizabeth Cady Stanton (who was a graduate) was read on the theme, "Emma Willard,

the Pioneer in the Higher Education of Women," of which a full report is given in another column. From four to six of this same afternoon, Mrs. Cyrus H. McCormick gave an informal reception to the graduates of the seminary, at her home on Rush street. Mrs. Russell Sage and Miss Mattie Hill assisted the hostess in receiving. The decorations were of pink, the colors of the seminary, the flowers being pink sweet peas and carnations, and the dainty china carrying out the scheme of color. The members attending the re-union were most of them of the earlier classes. There are thirty-five former pupils and graduates resident in Chicago, among whom are, Mrs. Cyrus H. McCormick, Mrs. Charles J. Barnes, Mrs. Marshall Field, Mrs. Bryan Lathrop, Mrs. C. C. Bonney, Mrs. Lucien Colby, Mrs. Arthur J. Caton, Mrs. John C. Bundy, Mrs. John Alling, Mrs. McAuley, Mrs. H. S. Durand, Mrs. Howard Laing, Mrs. Charles Phelps, Mrs. C. P. Kellogg, Mrs. O. F. Aldis, Mrs. Henry Towner, Mrs. George C. Fry, Miss Frances Lund and Miss Helen Bissell.

Mrs. Elizabeth Lowe Watson will visit the World's Fair in August and speak before the Congress Auxilliary at the Art Palace. This will be a favorable opportunity for societies to secure her services for lectures after the Congress. She may be addressed at Cupertino, California.

A gentleman from New York who recently had sittings with Mrs. Slosson and Mrs. Coverdale of this city, writes that he received some very strong and satisfactory tests through both these mediums and thanks THE JOURNAL for giving him their address.

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