

# RELIGIO THE PHILOSOPHICAL JOURNAL

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

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

## TOPICS OF THE TIMES.

AN Evolution Congress will be held late in September in connection with the Religious Congresses of the World's Congress Auxillary.

THE Psychical 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.

WILLIAM FRANCES BARNARD, our young Chicago poet, offered but little for publication till the beginning of the present year. Since then some twenty-five of his poetical contributions have appeared in magazines twelve of which have accepted poems from him. We have long known Mr. Barnard to be a poet of rare ability and we are glad to know of his literary success.

FROM the Editor's Outlook in the Chautauquan for August this paragraph in regard to Chicago is taken: The "windy city" was the title for Chicago during the campaign for the honor of entertaining the Exposition, but in the hot days of July and August the breezes from Lake Michigan will be welcomed by the visitors to the Fair. No city in the land could be a better geographical center, while its cool breezes for the comfort of visitors become a joy to life. Great ideas are seen in the amount of land set apart for the Exposition, the magnificence of the buildings constructed, and in the marvelous variety of exhibits. It is the greatest show of its kind the world has yet produced—the eighth wonder of the world. We ought to bring Queen Victoria and all the crowned heads with all the great official uncrowned heads of the Old World over here to make the Exposition complete.

IN regard to the possibilities of increased railroad speed H. G. Prout writes in the North American Review for July: When in 1881 the train time between New York and Chicago was reduced to twenty-six hours and forty-five minutes there was no great practical reason for reducing it only an hour or two more. One must pass a night and lose a working day on the journey. Bringing the time down to twenty-five hours, as was done two or three years later, enabled the man who left one city in the evening to arrive at the other early enough to dine and go to the theatre the next evening. Or, if he started in the morning, he gained an hour and three-quarters for his business the next morning. Indeed, if he were a tough traveler, and traveled merely for business, as most folks do, he would do about as well to start in the evening by a thirty-six-hour train and stop two nights on the way. By so doing he got tolerable lodgings, he lost no more business hours than if he had taken a twenty-five-hour train and saved the extra fare of

the "limited" trains. But the twenty-hour service immediately introduces new conditions. It enables a man to do business in New York, in Chicago and again in New York on three consecutive days, and to get in each city a fair business day. For instance, leaving New York at three o'clock, he is in Chicago at ten the next morning. He has really been twenty hours on the way, but for business purposes he has only been nineteen, because of the difference in longitude. Then he has four clear hours in Chicago, and leaving at two in the afternoon is in New York again at 11:15 the next day. The new trains, therefore, are essentially business men's trains, and if the acceleration of speed stops at the present limit the gain in time will still be one of the most distinct and important improvements in train service that have been made in recent years.

SAYS the Christian Register: Prof. Huxley, who is fairly good authority on the subject, says in The Romanes Lecture: "Theories of the universe in which the conception of evolution plays a leading part were extant at least six centuries before our era. Certain knowledge of them, in the fifth century, reaches us from localities as distant as the Valley of the Ganges and the Asiatic Coast of the Egean." In order to estimate at their full value modern doctrines of science and philosophy, one needs to have some idea of historic perspective. That there is nothing new under the sun is a conclusion of wisdom; but there is a difference; while the doctrine of evolution is not new, the form of it is new, and the evidence by which it is supported is more precise and full. The way of evolution, not known to the ancients, has been discovered and surveyed. To Herbert Spencer is due the credit of rediscovery and independent verification of a nation as old as civilization itself. The modern world did not begin with the men of this generation.

REV. JOHN HENRY BARROWS chairman of the general committee on Religious Congresses says in substance in a recently printed circular that it is expected these Congresses to be held in September and October will be the crown and culmination of the Columbian year. In the center of these great gatherings will be the far-famed Parliament of Religions, which begins on Monday, the 11th day of September, and continues for seventeen days. The Parliament of Religions is looked forward to with ardent hope and eager curiosity by thoughtful men everywhere. It has been the theme of editorials in London, Athens, Constantinople, Berlin, Melbourne, Tokyo, Shanghai, Buda-Pesth, New York and Honolulu. More than three thousand of the foremost religious leaders of mankind, scholars in the great universities, missionaries, eminent divines and devoted laymen of all lands, have accepted places on its Advisory Council. Among those who will take part in this memorable meeting may be mentioned the following eminent Americans and Canadians: Prof. George P. Fisher, of New Haven; Bishop Dudley, of Kentucky; Rev. George Dana Boardman, of Philadelphia; Sir Wm. Lawson; Rev. Edward Everett Hale; Rev. J. M. Buckley; Principal Grant; Bishop C. D. Foss; Cardinal Gibbons; Archbishop Ireland; Bishop

Spalding; Dr. Lyman Abbott; Rabbi Wise, of Cincinnati; Hon. Andrew D. White; Miss Frances E. Willard; Mrs. Ballington Booth; Rev. Washington Gladden and Prof. Philip Schaff. Of European scholars may be mentioned the following: Canon Fremantle; Count A. Bernstorff, of Berlin; Prof. Max Muller; Prof. Rhys-Davids, of London; Dr. Washburn, of Constantinople; Rev. H. R. Haweis; Prof. Henry Drummond; Rev. H. Grattan Guinness, of London. A high-caste Brahmin will speak on Hinduism. Mr. Mozoomdar, of Calcutta, will speak for the Brahmo-Somaj. Three eminent Mohammedans, of India, have promised their attendance. The delegation of Buddhists from Japan will be large. The Secretary of the Chinese Legation at Washington will read, by direction of the Imperial Government of China, a paper on "Confucianism." Catholics, Lutherans, Methodists, Congregationalists, Unitarians, Jews, the Evangelical Alliance and other religious bodies have found so much interest that they are expecting very large and enthusiastic meetings. Twenty-five nominations will hold Congresses. From a list of a recent package of one thousand names, Mr. Barrows found that seven hundred correspondents, mostly ministers, were expecting to be in Chicago in September. The Mission Congresses immediately follow the Parliament of Religions and they will furnish the only complete picture of city, domestic and foreign missions ever attempted. It is very important that Mr. Barrows should have some estimate in advance, of the number of persons planning to attend these phenomenal gatherings in order that adequate provision may be made for the meetings in the Art Palace on the Lake Front and for the over-flow meetings which are likely to occur. He requests that all who are planning to come to Chicago in September, and to be present at some of these Congresses, to send him a card giving name, address and denomination, addressing Rev. John Henry Barrows, 92 Dearborn street, Chicago.

AT the Psychical Science Congress Mr. F. W. H. Myers will read two papers, one on "The Subliminal Self," and the other on "The Evidences of Man's Survival of Death." There will be among the other papers one by Frank Podmore on "Experimental Thought-Transference," one by W. Leaf on "Fresh Lights on Madame Blavatsky," and another by the same author on "Hypnotism." There will be a paper from Prof. Henry Sidgwick on "Hallucinations" and one from Prof. Oliver J. Lodge (who cannot be present we regret to learn) on "Trance." Dr. A. S. Wiltze of the American Branch of the Society for Psychical Research will have a paper on "Some Experiments in Thought-Transference." Dr. Richard Hodgson's subject will be "Human Testimony Concerning Psychical Phenomena," and B. F. Underwood will speak on "Theories in Regard to Automatic Writing." Miss Lillian Whiting will consider "And that Which is to Come." Mrs. Janet E. Runtz Rees' subject will be "Experimental Crystal Gazing." Judge Dailey will have an exhaustive paper on "Mollie Fancher." Mr. G. B. Stebbins, Dr. Purdon, Mrs. Underwood and Mrs. Poole will be among the other essayists. We hope very soon to give the programme complete.

## PSYCHICAL SCIENCE CONGRESS.

"Psychical Science Congress? What is its object? What is it going to do?" Such were the inquiries of a friend made the other day on hearing mentioned the meetings of the Psychical Science Congress to be held in this city, commencing August 21st. "The object of the Congress is to promote psychical science," was the reply. "But," he said, "there is no such thing as psychical science. All the science I know anything about is physical; that is, it relates to material objects."

This is a misapprehension that is not uncommon among those who have but superficial acquaintance with science and the principles that underlie science. It would be much more correct to say that all science is psychical, for science is knowledge, knowledge classified and systematized; and such knowledge far from being material is mental.

For convenience we divide science into various divisions and sub-divisions. One of the most general of the distinctions is physical and psychical. As the human mind is constituted, it is compelled to recognize two different orders of existence, the objective and subjective. The objective may be represented by the movement of a cloud, the subjective by the consciousness of pain. In the former, we recognize material motion, which reduced to its ultimate in the terminology of materialism is a change of space relations between molecules or atoms. The latter, the consciousness of pain, is an experience, something sui generis, that is, not susceptible of being classified or compared with any other phenomena. By no effort of the imagination can we conceive a passage from the motion of a molecule to the sensation of pain. Pain may be conceived as the accompaniment of motion, as being correlated with it, as being in some way the concomitant of it. Indeed George Henry Lewes conceived sensation as one side of the shield of which molecular motion was the other, as the subjective aspect of thought, of which molecular motion is the objective aspect, but he recognized the impossibility of a transformation of one into the other. Then we have the phenomena of the material world objectively and the experiences, that is, the feelings, emotions, thoughts, reasonings, evolutions, etc., of the mind. One we call physical, the other we call psychical. One is just as legitimate a subject of investigation as the other. They both belong to the orderly processes of nature. They are both parts of the cosmos. The study of the operations of the human mind, of the thoughts, decisions, purposes, determinations of men are certainly not less important than the study of his physical functions and movements.

It may be said that we cannot see emotions, thoughts, etc., of the mind and that, therefore, they cannot be properly classed among the objects of science. This is a very superficial objection. It requires but little knowledge of science to enable one to know that we do not actually see any external objects. What we perceive is mental, an image as we are accustomed to regard it, (but erroneously,) an impression made upon the mind by some externality.

The deepest realities, the most powerful forces in nature are invisible. What an absurdity it would be to say that there can be no science of electricity because electricity is invisible and can be known only by its manifestations.

There has been from time immemorial a mental philosophy and the great difficulty with the study of mental philosophy has been the absence of carefully collected and thoroughly verified data, such as to some extent we now possess. The only methods of studying the mind were entirely a priori, but in these modern days, there is a disposition to note the effects of human experience, even apparently the most trivial, such as dreams, evanescent impressions, etc., and to make these, as well as phenomena that are classified under the name of telepathy, clairvoyance, etc., the basis of a careful and rigid scientific induction regarding the mind itself, but this is carrying science farther than persons, such as the gentleman whom we have quoted above, are able to pursue

it, for the reason that they have limited their knowledge to the range of the senses and erroneously imagined that the physical is the limit of the real and the conceivable is the limit of the possible.

It is hoped that the Psychical Science Congress will do something to dispel the confusion that exists in many minds respecting the groundlessness of the objections to psychics as a science, by showing that psychical phenomena are not only observable and calculable, but that they are classifiable and that already they are sufficiently large in number and varied in character to give strong hints of laws which underlie them.

## ISLAMISM IN AMERICA.

Mention was made in THE JOURNAL recently that a Mahommedan magazine was to be published in New York and edited by Mohammed Alexander Russell Webb. Mr. Webb, it seems, is a native of the State of New York, forty-six years of age, who has been editor of two or three different journals in this country, including the Missouri Republican, of Unionville, Missouri, which he conducted from 1873-76. He was appointed United States consul at Manila, the chief seat of the Philippine Islands, in 1887. For some years previous to that time, he had been engaged in the study of oriental and spiritual philosophies and his real purpose in taking the position as consul at Manila was to have an opportunity to read, study and experiment along these lines. It seems that he had not been at Manila long before he came in possession of books which deeply interested him in the Mohammedan religion. He opened correspondence with prominent and learned Moslems and to make a long story short, he soon became thoroughly convinced of the truth of the Islamic system. After resigning his position in Manila last June, he made an extended tour of Burmah, India and other parts of the East, returning to America by way of London last February.

The Oriental Publishing Company has issued a sketch of Mr. Webb, in which he makes a brief statement of the teachings of Mohammedanism and other subjects relating thereto. He says that Mohammedanism is very generally misrepresented in Christian countries, which we can readily believe, that there is general ignorance prevalent among even learned people regarding the life, character and teachings of the Arabian prophet. He speaks of one well-known Western editor who referred to Mohammed as "the famous Greek prophet," but we imagine that the word learned when applied to men of this type requires considerable qualification. There is, Mr. Webb says, no one in the whole range of history who has been so persistently and grossly misrepresented and misunderstood by Christians as Mohammed, that there is not a single work in the English language which presents anything like a conception of the character of the inspired Arabian prophet or of the doctrines that he taught. Before giving a description of Mohammed's character and teachings, Mr. Webb ventures to give a little sketch of his own religious history. It seems that he was brought up in the Presbyterian faith but that it was repulsive to him and, at quite an early age, he became skeptical and uninterested in Christian dogmas, and at the age of twenty, he became so independent that he wandered away from church restraints and has never been troubled with them since. At length, he drifted into materialism and for several years had no belief in any system of theology whatever. About a dozen years ago, he became interested in the study of oriental religions, beginning with Buddhism, and he has since kept up his study and interest in these subjects until he has finally found a resting place in Mohammedanism. Mr. Webb is not a learned man, nor a great thinker. He seemed to have been troubled with restlessness of mind and has felt the need of some stable mooring. His writings do not show that he possesses a deeply religious spirit, his mind being more practical than devout, and how far the purely religious spirit of his nature or his reasoning powers or other considerations have influenced him to proclaim himself a Mohammedan, we shall not attempt to determine. It seems that he had

satisfied himself of the immortality of the soul and some of the other essentials of religion before he began his special study of the Mohammedan system.

According to Mr. Webb, orthodox Mohammedanism—we don't learn from him much in regard to heterodox Mohammedanism—is, first, faith in one God, eternal omnipotent, omniscient and good; second, faith in "angels, ethereal beings, perfect in form and radiant in beauty, without sex;" third, belief in the Koran, as the divine revelations given at various times to Mohammed by God or through the angel Gabriel; fourth, belief in God's prophets from Adam to Mohammed; fifth, belief in predestination or the inability of any man to avoid by any act of his own the predetermined destiny, "written down in the eternal book previous to the creation of the world."

Mr. Webb remarks that the belief of the orthodox Mussulman is not like the Calvinistic idea of predestination, because the former does not believe that man's course is fixed irrevocably from the cradle to the grave and that man cannot stray out of it by any voluntary act of his own. The Mahommedan idea of predestination is foreknowledge of God, or literally, the omniscience of God."

Mr. Webb does not inform the reader how there can be foreknowledge of an event unless there are co-operant causes and conditions necessary to produce it. If God foresees an event, evidently that event must take place and the conditions and reasons for its taking place existed at the time it was foreseen, and therefore, there was no possibility of preventing the event, but Mr. Webb has not gone very deeply into metaphysics or theology and it is not necessary to stop and dispute with him on this subject. His object is to make as much distinction as possible between whatever is outgrown and objectionable in Christianity and his newly adopted system, which he presents, of course, in its most favorable light. He tells us that Mohammedanism in its fundamental teachings resembles very closely Christianity when the latter is stripped of the Trinity, the Immaculate Conception and the vicarious Atonement. The five articles of religious practice named are prayer, absolution, alms, fasting and pilgrimage. After studying the teachings of Mohammed Mr. Webb enters upon a description of his character and life. Of course, he makes him the embodiment of all the virtues and a saint of the highest character, quoting in support of his views, several authorities, including Christian writers. Without going into an examination of this part of the work, we can easily believe that Mohammed was substantially as Mr. Webb represents, a pure-minded, zealous, religious reformer, and we think that the facts of his life and the circumstances connected therewith, go to show that he was a medium of a high character, that he wrote automatically and that the Koran was really written in a mediumistic state and is just as much entitled to be claimed a series of spirit communications as any work of modern times. Indeed it is not unlikely that many of the great religious works of the past as well as a number of later times have had their origin in a similar manner, being the products of intelligence other than that of the normal conscious mind of the writer or medium.

Mr. Webb speaks of Mohammedanism as to its effects upon character and says that its whole tendency is to restrain and to elevate men and that wherever its doctrines are preached and practiced, to that extent there is reform in practical life and in the social amelioration of the people. He says that Mohammedanism teaches cleanliness as it requires frequent prayer, and ablution before every prayer. It requires fasting and the attainment thereby of higher spiritual conditions; that it demands the control of the lower or animal nature. He maintains that contrary to the popular misapprehension throughout Christendom, Mohammedanism encourages the elevation of woman, that it discourages polygamy, even though Mohammed, like Moses, permitted it. He ridicules the idea that women are excluded from the Mohammedan heaven and quotes from the Koran and other authorities to prove that woman, like man, is to be judged by character and not by sex. Slavery is opposed by Mohammedanism, Mr. Webb claims, and

the freeing of slaves under the system of the Koran has been the most effective possible under the conditions which have prevailed. Emphasis is placed upon the fact that no orthodox Mussulman will drink any intoxicating beverage and drunkenness is an unknown vice among the followers of Islam.

Mr. Webb concludes that Islamism is the simplest and most elevating form of religion known to men. It has, he says, no paid priesthood, no elaborate ceremonials, no vicarious atonement; in fact, not to extend this article, Mr. Webb makes out a pretty good showing for his newly adopted faith; but he almost entirely ignores all those absurd doctrines and evil customs and practices which have grown up in connection with Mohammedanism; the same as similar doctrines and practices have grown up in connection with Christianity. He dwells upon the teachings of Mohammed, the same as those who care nothing for ecclesiasticism in Christendom, dwell upon the teachings of Jesus as found in the New Testament, such as the Golden Rule, the practice of self-examination, forgiveness of enemies, etc. Very likely Mohammedanism in its simple, primitive character, and Christianity and Buddhism also divested of all that has been foisted upon them and stripped of whatever has been outgrown and is unsuited to the present social conditions, are essentially true to-day as they were centuries ago, but there does not seem to be any necessity for a man of this age who has been through Christianity to return to an old system of faith and stamp or label himself a Mohammedan or a Buddhist. Perhaps it is just as well, if one must put a label upon himself, to call himself a man, for "an honest man is the noblest work of God;" but one may be a Christian or a Mohammedan, that is, in his theological belief, and still be far from being an honest man or approximately a perfect specimen of exalted manhood.

#### MYSTICISM IN FRANCE.

Some observations of the French-Press extracted by Victor Flamen in La Lumière under the head "Revue de la Presse," are preceded by a lively Frenchy statement in the following style: The month of March has been filled from the point of view of our special investigations; all the "profane" journals have published articles more or less interesting on "Magic," "Spiritism," "Eusapia Paladino" and "Pickman" articles white to a degree of silliness, or black to a degree of madness, products of ignorant tramps, or of active men of erudition, of spiritophobes or of impartial observers; in a word, of sick and healthy people, the one set giving us nauseating doses, the other saturating us with forces by the expression of an ardent faith and crying to us, "Hope," in the midst of a social whirlpool which seems to be opening beneath our feet. What sign of the times does this gigantic struggle between the brothers of the human race who treat each other like animals, impostors, thieves or fool present, while deliverers are laboring at their task and angels are watching the earth. . . . .

It seems that the art of interviewing has been carried to a considerable degree of perfection by Austin Croze whose interviews with such men as Charcot, J. K. Huysmans, Augustin Thierry, M. Berhelot and M. Christian in Petit National, are made the subjects of extracts and comments by Flamen.

M. J. K. Husmans has affirmed his belief in Satanism, which he declares exists especially among the clergy, particularly in Pays-Bas, Italy and Spain.

"I have done justice to the disciples of contemporary occultism," he says, "I have put them in the alternative of being either fools or thieves, and I have shown the pedantic ignorance of the Rose-Croix and of our Diaforous, learned in the Kabbala. In truth, I am expecting some real innovator, otherwise the mystic science will result in nothing." Talking of Doctor Johannes, M. Boullan, M. Huysmans recalls the iniquities by which his life was shortened—already alluded to in THE JOURNAL—his trials, his sentences, his acquittals, his sojourn in a dungeon of the Roman Inquisition and finally the eulogistic Bref of Pius IX. and the proof that he was not a suspended priest. When, having reached the subject of

spiritism, M. Huysmans is begged to explain himself, he draws back from the truth at his pleasure; he sees only elementals, "larves and lemures." In short if one is haunted by the devil larves or no matter what enchanter, there is only one means of deliverance: "To go to communion, to go to communion, to go to communion." But if he who prepares the host does works of Satanism, O. M. Huysmans, what will happen?

M. Gilbert-Augustin Thierry says: "The naturalist school believed they had overthrown metaphysic, and behold metaphysic is becoming the key-stone of all this new literature; only this new neo-Spiritualist school is already split into two different camps: The neo-Catholics and pure Spiritualists. . . . .

"I take for example one of the dogmas of this philosophy called neo-Spiritualist: The necessity of successive reincarnations, the eternity of the ego compelled to refine itself by continual trial, life being the hell of the soul. It is quite certain that an author fortunate enough to find a simple formula within the range of all intelligences would be a 'comforter' very much listened to. . . . .

"I do not believe in the possibility with a great Supreme Being, of any creation emanating from himself, which could be bad. I consider then the belief in Satanism as erroneous. I do not believe in enchantment—envoutement—but admit that your desire and your force of will, (increased ten fold by certain practices which sharpen it) might have an effect is not more absurd than to accept as fact, to-day established, the communication at a distance called telepathy. Enchantment would then be a kind of telepathy, or suggestion. A distance; in fact, the power of one will over another."

Dr. Charcot says: "I begin by telling you that in France we have not become brutal enough to give too much attention to this contemporaneous mystic movement referring to mysticism. The artists? Eh! yes, it is very good for the arts, this mysticism, but for science! This movement is being manifested in science. Ah nonsense; a matter of fashion. And in this way of thinking many claim support from your works. Wrongly, for if my discoveries seem to give any semblance of existence to 'That Beyond' au-delà can we scientifically say (and that is all) that it really exists? Surely, I should like to believe that all is not ended at death, that there is something after. . . . . I desire it even; but I repeat it scientifically, it is inadmissible. I will add that this movement is even dangerous, for mysticism may produce a sort of hypnotism over the masses. Now, hypnotism is inoffensive when it is directed by expert and prudent persons and applied to persons who have no extensive neuropathic defects; in all other cases it is dangerous."

M. Berhelot, who declares himself neither a Spiritualist nor a materialist, says: "All these theories of atoms, elements, fluids, arise from an invincible inclination of the human mind toward dogmatism. The majority of men cannot bear to remain suspended in doubt and ignorance; they have need of forming for themselves beliefs, absolute systems, in science as in morals. But who knows if the theories at present in vogue on atoms and on matter will not appear as chimerical to men of the future, as in the eyes of the savants of to-day, the theory of mercury of the old philosophers."

M. Christian believes in the existence of modern witchcraft, declaring that one may toxicologically enchant.

It suffices to poison in a subtle manner some objects in use by the intended victim, and expresses his belief in the operation of witcheries by candle, blood and a frog and a disenchantmen by a mixture of sulphur, nitre and carbon, in love philtres.

Jules Bois says: "M. Berhelot does not venture to believe in the fact of the 'Beyond.' We are sure of it. At the close of the nineteenth century, I venture to affirm that outside of men individual wills exist which guide the world. I believe in angels, demons, in spirits, because I have felt their presence around me, because I have seen them, because they have talked to me. I am as sure of the reality of my soul as the experimenter is sure of the residue in the re-

tort which he sees before him. I have touched God as the humblest have touched him when they have prayed on bent knees with fervor, and I have enough simplicity to believe with all the prophets, with all the Messiahs, with all those who have sounded the earth and the heavens, that there is a conscious force to guide the universe. . . . .

No our true apostles are not the pontiffs or the hierophants of the interior of the Temple, but the initiators will be women. The Gnosis claims that the Paraclete (or the Holy Spirit) is to be incarnated not in a new Adam but in a new Eve regenerated. This is symbolical. Humanity is great enough to no more endure the ferule of Jules Simon or of this Berengr of a Republic of Yvetet. The reign of law is ended, that of love commences.

You see this restlessness which reigns in the tribe of women—clan des femmes—it is because they feel that the expected renovation is coming from them.

Man is hard, whatever he may do; woman has inspiration, tendernesses which go beyond the heart of man. Our earth, which is disturbed enough, requires a little rest, it is going to take itself into retirement, as old men whom life has too much afflicted with its painful experiences and there the mild hand and the zeal of sisters and mothers of charity will be required. . . . . Believe me The Invisible manifests himself to us when the laws of Providence permit it, but these—pretended spirits—are only the sad reflections of themselves, which appear to the "magillons" magicians (?) who pretend to command the spirits. The only practical magic which does not deceive is prayer; not that which comes from the end of the lips but that which wells up from the bottom of the soul. Prayer multiplies by a hundred fold the forces of him who prays and puts in his hand a mysterious scepter which makes submissive, without their knowing why, those who surround him. Formulas render more intense the will as a concentrated battery of electric fluids. Orthodoxy resides in some inspired persons, not yet in union, but who will in the day of spiritual encounters, edify the Eternal church.

And this is the man who according to La Lumiere has fought a duel with Papus Directeur of L'Initiation.

Or Richard Burton's religions, which were many, his wife says: It must not be supposed that Richard was the least insincere because he tried religions all round. He wanted to get at the highest, the nearest to God, the nearest to other worlds, and in that respect he was like Cardinal Newman. He always spoke the truth, and if he changed every other day he would have said so. Every time he was disappointed with a religion he fell back on mysticism. It was the soul wandering through, like the dove out of the ark, and seeking a place whereupon to rest. In religion he found something good and much that disappointed him; then he took the good out of the religion and went away. He was sincere with the Mohammedans, and found more in that religion than in most. He hoped much from Spiritualism, and studied it well; but he could make nothing of it as a religion. It never seemed to bring him any nearer; but he believed in it as in the light of a future frontier of science. His agnosticism, which, in his case, is a misapplied word, was of a much higher cast; it was the mysticism of the East. It was the tired soul of brain that said: "O my God, I have studied all things, and I am still no nearer the point of closer connection with thee, whom my soul longs for and aims at. I know nothing; I can touch nothing. Faith is a gift from thee; give it to me!" He became impressed with one fact here in Syria, as he had done at Baroda in his youth, and that is Catholicism is the highest order of Spiritualism, having no connection with jugglery, or table-turning, or spirit-rapping; that we cannot call it up at our pleasure or pay for it; but that when something does happen it is absolutely real, only we are not allowed to speak of it except among ourselves, and then with bated breath. Richard, however, had opportunity enough of seeing all this for himself in Syria, in Damascus, where some extraordinary things were going on that were without a doubt genuine.

## SOUL-FLIGHTS.

(Adapted from the German.)  
By JULIA A. DAWLEY.

1882.

Standing below in the valley I measured the mountain's height,  
Which looms like a giant above me, who crushed a dwarf  
with might.

Then higher still in my fancy I fly to the stars o'erhead  
Far over the mountain's summit, while my heart is heavy  
as lead.

"Am I only a worm in the pathway as I grovel in tears  
this night?"

I cried, and my thought, like an eagle, flew straight to  
the Source of Light.

And the rays of light supernal illumined my darkened  
brain.

While the thought of life eternal turned to gladness all  
my pain.

\* \* \* \* \*

1892.

I grieve no more in the valley where the mountain stands  
ever alone:

The stars in their orbits forever roll on in their change-  
less tone,

But I, with a Spirit's freedom, can soar beyond moun-  
tain and star

And, piercing the barriers of all things, can roam o'er all  
world's afar.

No sorrow can hinder my soul-growth, no terror nor  
want restrain

The germ of the God-nature in me from seeking its own  
domain;

And if my frail body is shattered my soul will be only  
set free

To knock at the gate of heaven, where loved ones will  
welcome me.

## FREEDOM IN SPACE.

By DR. JOHN E. PURDON.

I see from a recent issue of *Light*, that Mr. Stead of the *Review of Reviews*, is inclined to enter a fourth dimensional space through a path having a very fanciful name to seek for an explanation of the queer things that occur in his own person.

Mr. Stead has entered our vineyard late in the day; nevertheless there is fruit enough and work enough for any honest toilers, but we must take care that we who have done the labor and heat of the day (not to mention the dirt thrown at us by the idlers of all sects,) don't let our pennies slip from us through neglecting work for them and put forward our just claims to recognition.

Before we seek for any explanation of anything in terms of a higher space and its appropriate language it is well to inquire how far such a supposition is necessary. We all acknowledge that in searching for a knowledge of the other world or the larger life or the future state we aim at getting hold of some law or principle that will bear translation into the language of this life; otherwise the only rational course that is left to us is to sit down quietly and wait for death to bring us face to face with that which will not have representation in earthly language, mental or physical. But we work on in the hope that our efforts will not be wholly unsuccessful, thereby expressing our belief that there is no impassable gulf fixed between our successive states of being, or between those different states which occurring in still living men are regarded as the analogies of the changes which take place after death, on the hypothesis of the survival of the individual.

This being the case we are prepared to accept what are called by some scientific solutions or what I prefer to call, for the above reason, rational treatment of the problems involved in the idea of enlargement. The scientific method must be pursued along the same lines and above all things we must avoid breach of continuity of thought, otherwise the method

of investigation ceases to be scientific. Fourth dimensional space must not be boldly adopted as a dogmatic explanation of difficulties not otherwise explained by those who don't know any better mode, though it may be quite possible that the human mind after exhausting all its powers of critique will find itself driven back upon transcendental space as affording the only ground of presentation of fact in a rational form.

Are we free in three-fold space of ordinary experience? This certainly is a question that should be asked and answered before we attempt higher flights. In considering this question much turns upon the meaning of the word free. We are free to move in three-fold space from the fact that we can walk on curved surface of the earth, though more or less confined to it. We can operate in space by means of heat, light, electricity and mechanical force, not to speak of telegraphy, telepathy, et hoc genus omne of modern Spiritualism. But this does not answer the question asked for that implies the complete recognition of man's possibilities in relation to the extended theater of his ordinary experience. One application of the principles of science which will put our ordinary experience in a new light will satisfy the thinking man that it would be quite premature to fall back on four-fold space, even if that conception of extension were more easily understood than is actually the case, when we wish to avoid what appears to be a contradiction in the order of nature.

And first I here express it as my solemn belief that it would be a matter of impossibility to frame any consistent conception of the universe on the ground of dualism or any other philosophical system but that of the one substance theory, monism, as is technically called, if for no better reason than that we never need go outside ourselves to know what we are talking about when we discuss the universe. On the dualistic hypothesis the same mathematical and experimental inquiries may be undertaken and the field of practical knowledge indefinitely extended; but the true synthesis, the subjective wholeness is absent, while, on the objective side, the universe remains a mere conglomeration of chemical elements and mechanical forces that neither can nor do conform themselves to the unity of intelligent plan, except upon the adoption of arbitrary hypothesis that strain our faith and offend our reason. Monism, on the contrary exhibits the subjective and objective sides of the universe as but different aspects of the same divine reality, which is from infinity to infinity and everlasting to everlasting; time and space, of whatever number of dimensions either of them may partake, being but the theater of particular manifestations under the guise of the phenomenal; forms of restriction of the spirit and not otherwise independent entities.

When the flying bird was evolved from his more lowly reptilian progenitor he gained a greater degree of freedom in the ordinary sense of the word; and when the gorgeous butterfly flutters above his baser brethren he has been in all ages taken as the symbol of the glorified body of arisen man. But the soaring eagle and the glancing butterfly have each of them but gained a little more freedom than before; and if man by an exercise of will and the application of the results of intellectual effort to aerial navigation traverses the atmosphere in the near future, binding the world within the circle of the clock, he will be no different in kind from the plodder who tramps along the ground looking up in envy or admiration at the splendid voyager who is after all only as much above him as the rich are above the poor.

We have two chief senses which conspire together either actually or potentially to give us the world as we perceive it to exist. The sense of sight and the sense of pressure, including touch and muscular sensibility are integrated together and their resultant is, on the one side, matter, and on the other side, limitations to fixed conditions under the dominance of force, which is nominally regarded as a property of matter. Unless we make the outwardness of space a mere illusion we are forced to regard the ray of light or cosmic energy as the type of the full motive of

space, though not properly of its freedom, since the ray of light is directed and cannot change its path without material interference. With this freedom, however, the sense of vision has nothing to do. But while we grant to the eye the appreciation and the resultant effect of the full motion of space, the correlative sense is bound down to a surface and wherever contact holds the same restriction is imposed. Be the pressure great or small to be of any value it must be appreciated as such, and that involves the idea of surface contact. So far the living spiritual principle appears to be wholly passive to impression, being active only in the muscular response that enters as a necessary factor into the construction of our real world of things in space. Wherever muscular activity exists there also is limitation of the spirit. This idea of surface contact as contrasted with free motion in space, is also apparent in the case of the pseudo-freedom that would attend the use of artificial wings which would be sufficiently powerful to endow the flyer with a velocity of a hundred miles an hour. The freedom would still be relative. I think we might even go as far as to say that wherever the expenditure of energy would take place in any more analogous to that upon which our experience has been moulded, the idea of the pressure of formed matter is involved with the natural consequence of the irreversible dissipation of energy; that is to say where the expended energy cannot be taken into the body again to do work without an expenditure of work upon it equal to that which had been lost by degradation.

In a paper I wrote upon the dynamics of mediumship many years ago I pointed out that in many "spiritual manifestations" of a physical nature an expenditure of energy of a radically different character from that of the heat engine and the muscular system took place. In that case we have ashes which are not only the measure of the work that has been done but also the proof of the work having been cut off and expended externally; and generalizing from that I said that work was the true physiological criterion of externality in the metaphysical as well as physical sense of the word. Even where electricity is the agent for the transmission of energy we have in the ashes of the steam engine that runs the dynamo the evidence that the work done involves the separateness and mutual externality of the several parts of the total machine engaged in the transformation of energy. And this appears to be true wherever found matter enters as a factor into the manifestations of energy, whether in the chemical battery or in the animal body.

But does all manifestation of change involve the degradation and dissipation of energy and the separateness and externality, outness and otherness of the parts that conspire to bring about this change according to the above corollary, that naturally follows from the principle of the conservation of energy? What do we mean by this question? If we mean, to ask does all motion of matter involve that consequence, I say, yes, certainly; but if we mean does all change in consciousness involve the motion of matter and consequently the dissipation of energy, I can answer with an equal sense of the truth of my words, no; and for the reason that "matter" as we understand it involves a begging of the motion of externality and its consequences!

We are confined in our ordinary experience to the correlative changes in the material body which is the organ and servant of consciousness; that is to say, to the motions of our material body and therefore to all the consequences of the motion of matter. But if matter should cease to exist, as such, to that which really and ultimately thinks, i. e., the spirit of man, by the removal of the inhibitions which from their functions prevent the free interchange of that which can remain one and indiscerptible, although undergoing change without the degradation of energy, if such be the case, I say then modern Spiritualism, as a series of extraordinary phenomena, cannot only be true but will most certainly point out to us the next great scientific advance by facing us to the idea of the substantial unity underlying any series of phe-

nomena however integrated or disjointed; whether in the self-communion of a mind whose bodily parts are practically infinite in number or in the instance of sympathy across oceans and continents or even the grave. The spirit only knows itself as body when all the bodily functions are actively performed; when the impulses from without can only be recognized as from without through the affections of sense and form being broken up and degraded by the intervention of the inhibitions whose integrity is the guarantee of the perception of the existence of "matter" as such. Under these conditions the spirit knows itself with an expenditure of energy corresponding to ordinary work. Just as a man cannot know his neighbor without the use of words involving muscular work, so he does not know himself as a materially conditioned being without a similar outlay. Here again we have ashes and externality and if the whole purpose of nature in evolving a man be that of the maintenance of his isolated individuality and his stability as a selfish unit her object is so far perfectly accomplished during his healthy earthly life. This is true of the highest intellectual type of animal life as it is of the lowliest worker for his daily bread. But this is not true of the spirit, whether manifested in animal or human life, for the gregarious owners of a flock or of a race may be saved from the consequences of the dissipation of energy through the frictionless unity of its spiritual integration and this is the principle towards which we must look for the physical salvation of the universe. Wherever there is force there is friction; wherever there exists the unintegrated many, where each is struggling for individual gain, sustenance or superiority, there the curse of loss steps in and life and energy alike are sacrificed as the reducing process of an ignoble selfishness.

The two extremes of active human life are theoretically as well as practically exemplified in the case of the healthy workman and in that of the spiritual enthusiast. The one occupies his time in the normal and healthy transformation of the potential energy of food stuff into the actual energy of work done or heat radiated out into space, or in the necessary outlay for the winding up process of his organism during sleep. During his entire life his true spiritual essence may be dormant and he may have no more than a verbal, second-hand acquaintance with it from the lips of another. The enthusiast, on the other hand, who lives low and thinks high, may exert a true and lasting indirect physical as well as direct spiritual influence upon a large section of his race without a proportionate expenditure. In the former instance the man works for himself alone and his own immediate belongings; in the latter case the man and the race are united in a higher synthesis and the expenditure on self becomes a vanishing quantity relatively speaking.

[CONTINUED.]

#### THE WORLD'S COLUMBIAN EXPOSITION.

By D. H. LAMBERSON.

Ever since childhood have I been wishing to see something that would surpass my most enthusiastic and idealistic dreams of the beautiful and artistic in architecture, but never until gazing on those matchless buildings at Jackson Park has the picture seemed complete.

From whatever position you look the mind is in a whirl of admiration and one is compelled to think that such beauty and artistic excellence were never before so perfectly blended as to make it impossible to determine where the work of the architect ceases and that of the artisan commences.

It is usually the case that predictions made about any such event as a World's Fair, will far exceed in every respect, the reality when fully completed and ready for visitors, but the World's Columbian Exposition is an exception to this rule and thousands of visitors have been compelled to acknowledge their agreeable disappointment in the surpassing grandeur and palatial beauty of the peerless perfection that surrounds them when walking through the Exposition grounds.

The " " thousands of people who are hasten-

ing forward from every country, state and nation to witness the greatest Exposition that was ever held, will be more than compensated for their days' and weeks' of travel, when they reach that magnificent White City on the shore of sparkling Lake Michigan and are fanned by the cooling breeze from this large expanse of water.

There are but twenty-six letters in the English alphabet and no combination of them into words or sentences would fully convey to any one the perfection and well-rounded beauty which their own eyes will instantly convey to their mind; and there the kaleidoscopic picture will remain as long as life lasts.

It is fortunate that the mind is the most elastic thing we know anything about, or it could not begin to hold one-half the buildings at Jackson Park, to say nothing of the wealth of exhibits which they contain.

It is true that the art of photography will preserve accurate pictures of all those buildings to be gazed at and admired by future generations, but no camera that was ever made can give the proper coloring and stereoscopic effect of a pair of human eyes, rightly focused, to carry impressions to the mind they serve and hence all persons should see this Exposition for themselves.

To describe in detail the exhibits of useful, costly and curious articles and bric-a-brac that are intended for the bodily comfort or esthetic taste of the people, would require several volumes of closely printed pages and would be tame reading compared with the mental exercise of a personal examination that can be secured at small expense and with lasting profit.

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

By WILLIAM OXLEY.

##### III.

For my purpose chronological dates are not important so long as history is in known order of sequence. All dates applied to oriental history are speculative, hence the great diversity among Egyptologists. This arises from the vast mass of monumental and other records being without any given era; and it is only indirectly and incidentally that an approximate chronology can be tabulated. But as regards the period of Egyptian history under discussion, we are on safe and well known ground. The extraordinary preservation and discovery of the actual bodies, with their written names on the shrouds of several of the kings of Egypt of the era pertaining to the times we are referring to, is simply invaluable, as they afford landmarks that are irreplaceable, for they are in perfect accord with the list of kings as sculptured by Sethi; showing his ancestral line (with great breaks, however,) on the temple walls at Abydos. The two Pharaohs named on the Tell-Armana Tablets, i. e., Amenoph III., and IV., stand with only one between them and Sethi, and he is Rameses I., the father of Sethi. There was one or two short reigns between, but the civil and religious war that followed on the death of Amenoph IV., fully accounts for their omission.

From one of the monuments in the great temple at Karnak on which is recorded the conquests in Asia by Thothmes III., the grandfather, or great-grandfather of Amenoph III., we find that he overran the whole of Syria and made it a part of the Empire, rendering the native rulers of the various tribes tributary to the Egyptian monarchy. Towards the close of the reign of the third Amenoph, the revolt of the Syrian provinces began, and at the death of the fourth Amenoph—to whom the mass of this correspondence was dispatched—Syria was lost to Egypt. According to Major Condor, the wars between the native rulers supplied the opportunity for the invasion of the southern portion by the Israelites, but after events do not seem to give any probability to the assumption. The Egyptian civil war resulted in a victory for Rameses I., the father of Sethi, who by virtue of his marriage with a princess, descendant of the Amenophs, became king of Upper and Lower Egypt, and the birth of Sethi restored the old, or legitimate line

of the Pharaohs, as the now known Twentieth Dynasty, as well as the state establishment of the old Ammonite religion and capital of Thebes. How long this war lasted is uncertain, but the tablet of kings' names at Abydos shows Seti (Ra-ma-men) with his son, the Prince Royal, afterwards Rameses II., offering worship to the names of the Pharaohs' predecessors; and according to the biblical Egyptologists it was this young prince, when he became king, who was the "oppressor" of Israel; and his son Menepthah who was the Pharaoh of the Exodus; i. e., according to most biblical Egyptologists; but all this rests upon nothing more substantial than the Jewish scripture records. If we take Major Condor's opinion as to the date and king when the exodus and invasion of Palestine took place, the Israelites ought to have been settled in the land, and would be a powerful factor to deal with by the Egyptian kings who soon after invaded and recovered the Syrian provinces.

There were four kings, nominally, who succeeded Amenoph IV. with very short reigns, say fifteen years at most; and during the disruptions and contentions following, Rameses I. obtained pre-eminence and by his victories over the dissentients he was accepted and crowned as King over all Egypt and was the founder of a new (Nineteenth) dynasty. He was succeeded by his son Sethi, who invaded and again made the native princes tributary in South Syria. After his death, his son, Rameses II., invaded Syria again, and according to the list of places conquered by him in Palestine and recorded on the temple walls of Karnak and Luxor, he enumerates sixty-two towns and districts, among them Qansa. alma—i. e. "the district of Salem" or Jerusalem. His long war with the Kheta, supposed to be Hittites, ended by a treaty and his marriage with a daughter of their chief, leaving Rameses in possession of the southern part and Khetas the northern.

But there is not the slightest reference to the Israelites, and the memory of the great exodus of some two million of people having occurred so recently, say about twenty or thirty years, from Egypt, would naturally have called for some reference or record if they had been there.

After the death of Menepthah, son and successor of Rameses II., the alleged "oppressor" and "defiant Pharaoh" of the exodus, Egypt was again torn by civil wars and was in a state of anarchy; when a military chieftain in the South overcame all opposition and was crowned King of all Egypt. He was the father of Rameses III., under whose reign the kingdom attained a power equal to the times of Thothmes and Rameses. In the "Annals of Rameses III.," given in the justly celebrated "Harris Papyrus," he tells us: "The land of Kami (Egypt) had fallen into confusion; everyone was doing what he wished; they had no superior for many years who had priority over others. The land was under chiefs of homes, each person killing the other for ambition and jealousy. Other events followed in these distressing years, and A-ar-su, a Syrian, became chief amongst them. He placed the whole country in subjection, and they abused the things done to the gods, and as for men, they made no offerings in the temples, and in the interior of the temples the images of gods were overthrown and laid on the ground and he did according to his wish and purpose."

"The gods raised up their son, who emanated from themselves to be the living ruler of the lands in their place, the great Ra-user-shau; the living son of the sun; the dearly beloved of Ammon; Setnekht the living. He slaughtered the abominable and purified the land, and was made the living ruler of upper and lower Egypt. He made me the noble heir—and after he descended to his abode of eternity in western Uas, (i. e., laid in his tomb at Thebes,) the gods crowned me as Lord of Egypt in place of my father, the land was in peace."

Such was the deplorable condition into which Egypt fell after the death of Rameses II. and his son

\*The destruction of the temples in the Delta must have been very widespread and terrible as shown by the number repaired, restored and rebuilt by Rameses III., a list of which with the state endowments are recorded in the "Annals of His Reign," in the Harris Papyrus. See "Records of the Past," volumes VI and VIII, first series.

Menepthah; for although Rameses had some forty-nine sons, he outlived most of them and the direct line became extinct. It is probable that Rameses III. married a daughter or granddaughter of Rameses II. and this would account for the readiness of the nation to accept him as king. He proved himself a great warrior, as well as an able, energetic and enlightened monarch. There, however, remained the spirit of dissatisfaction among the nobles and officers of state, and the king had a commission of judges to try the criminals, three of whom were found to be implicated, tried and executed. Many of them occupied high positions in the palace, government and temples, and many ladies of the court were involved who were imprisoned for life. The result was that twelve suffered death, and fourteen had their noses and ears amputated, and the rest sent to penal servitude. The conspiracy was thus crushed, which put an end to any further attempt to disturb the then established dynasty.

(To Be Continued.)

#### AUTOMATIC WRITING WITH THE OUIJA BOARD.

By WINFIELD SMITH.

In July, 1892, I joined, after two or three months' absence, my family, constituting, with other near relatives, a household in a small village on the seashore in Massachusetts, where we spent some months, during which we were favored with phenomena that seemed to me to be worth recording.

Two or three members of the household were believers in the possibility of communication by spirits of deceased persons with those living. Some were not, and others were indifferent or hostile to the practice of seeking such communications. Two of the ladies most active were near relatives and I can vouch for the perfect truthfulness, not only of themselves, but of the other persons who from time to time took part as spectators or otherwise.

On the first evening of my arrival I found that the "Ouija board" was in use. This is a board on which in a convenient order the letters of the alphabet are printed, and over which a pointer easily moves under the direction of the hand of the person or persons acting as psychics. The lady whose arm was moved in this case, and in the generality of cases, was hardly a believer in spiritual communications, and when writing, she paid no attention to the matter written, except at rare intervals. She did not herself look at the board or the letters, nor in fact did she ordinarily know which letters were being pointed at except when her attention was called by something peculiar in the communications as read. The two hands on the pointer concealed the letters from her sight. It was noteworthy that her hand alone did not impel the pointer, but as soon as the hand of another person seeking communication was held with hers upon the pointer, or upon hers, the pointer proceeded to move, and generally with a rapidity so great that few persons could read fast enough to understand the communications, and it was found necessary to select one person for that purpose, who, sitting at the other side of the board, was ordinarily able, after practice, to read the letters indicated. This was usually done aloud, so that each person listening could hear what was given; the most of us being unable to keep pace with the movement of the psychic's hand. It is also noteworthy that it was immaterial whether the person whose hand was joined to that of the chief psychic was capable of writing alone. If unable to write alone, yet laying the hand upon the hand of the chief psychic, caused the motion to be at once set up. The peculiarity of this phenomenon was that two persons, neither of whom could write alone, by joining hands upon the pointer caused it to move, and so rapidly that neither of them could read the letters, for which purpose, as stated, a third was specially appointed. We were informed that the medium, or chief psychic, had been developed for the purpose of transmitting communications and was of uncommon value because of her indifference to the matter of the most of them, and because of the clearness with which she was enabled to give the

exact meaning desired to be impressed, uncolored by her own thoughts or feelings. Her indifference seemed in truth foreign to her natural disposition.

These communications were received almost daily during several months, and were to some of us, including myself, of great interest. It happened at one time, perhaps in September, that we were informed that her peculiar powers were liable to be taken away at any time, and that an illustration of this would be given then. In a moment after she laid her hand upon the board, and although another person's hand placed upon it would ordinarily have produced motion at once, her hand was entirely motionless, even with another laid upon it, and this continued until some time later, when her power to write was restored. I, and another member of my family were each early told that with sufficient practice upon our parts, we possessed enough psychic power to receive communications directly through our own hands without her help and this in fact turned out to be true, although neither of us ever attained to that accuracy which seemed to mark all the messages given to us through her hand as I have described.

During a few weeks our communications were not only interesting, but seemed to be unmingled with deception, and to the last it seemed that the communications received through the two hands, one being that of the chief psychic, were fully to be relied upon. I do not mean by this that all matters foretold by them as likely to happen came to pass; but it appeared to us that these communications were at least the genuine creation of the parties who were named as the authors, and that they gave intelligent evidence of their presence in a manner to be reasonably satisfactory. That could not be said, however, of the communications which we latterly received without the agency of the medium whom I have called the chief psychic. We discovered, each of us who gave the most time to writing on the board, that other agencies were at work than those who professed to be writing. To describe it in the simplest way, it appeared that deceitful and mischievous spirits were writing to us in the character, and under the assumed names, of friends who had before written to us, and who were for some time supposed to be continuing; but the matter of the messages, and even the character of the psychic force, and the peculiar methods of writing, indicated to us at first doubtfully, but soon clearly, that we were being imposed upon. It was found extremely difficult to get rid of these impostors, and the effort to do so can hardly be said to have been fully successful, although after a prolonged struggle one or two of them finally disappeared under peculiar circumstances quite interesting, but which I do not now narrate. Others, however, took their places to a greater or less extent, and all those creatures seemed to have, by reason, perhaps, of their nearness to what is often termed the "earth plane," a greater influence, so that through them communicating force was strong and ready; and unfortunately for us, they seemed also to have the power to exclude the presence of our friends on the higher planes who had previously been in communication with us, and whom we vainly would have retained as our only correspondents. This is an explanation we received over the Ouija board.

I do not desire at this time to go into the subjects of these communications, but I might say this—not only while the communications were sent to us through three persons, engaged, two in writing and one in reading, but at other times when one of us alone was writing for his own pleasure, the messages sent seemed to be wholly distinct from the tenor of our own thoughts, to come from personalities entirely different from ourselves, to convey sentiments and doctrines different from and often quite opposed to our own. In our dialogues the opposition of views led to discussions sometimes warm, although not controversial—in short, similar to the discussions one could have with friends here upon different subjects. There was nothing within our conscious minds, either in present thought or remembrance, resembling the views often presented to us through this outer agency. We were constantly assured by them of

their identity with the persons they professed to be, and of their immediate presence with us. Those whom we had known upon earth gave us frequent proofs by reference to special events within our knowledge and theirs and to incidents of different kinds, and by their style and manner of speech of the truth of this claim, and so impressed it upon us that we were talking with them that we could hardly doubt it. I frequently conversed with old friends and playmates of matters that had occurred many years ago, and was reminded by them of circumstances which had completely passed out of my mind. Not only that, but the character, the peculiar manner of speech, the well-remembered wit of some of those spirits—if I may so speak—gave us a most complete confidence in the reality of the persons who professed to be speaking to us, to be seeing and hearing us, although we could neither hear nor see them.

I might say that while learning to write, I for considerable time, and even at intervals afterwards when the influence upon my arm was weak, had difficulty in distinguishing my own personal impulse from that which was communicated to me, so that I was not always certain whether the writing was the result of my own mind or of another, yet as my sensitiveness increased and I acquired the mental habit of submitting my arm more entirely to the foreign agency, I came to be generally able to distinguish the influences so received very clearly from those originating in my own mind; and it is as certain to me as anything within my own consciousness can be, that many of the sentences which my hand thus wrote, were not only not dictated by my own feelings, wishes or opinions, but were new to me, and were sometimes strange and even unwelcome.

I was so much disturbed in the latter part of the summer by the activity of impostors who seemed to be determined to monopolize the opportunity of writing, which they generally did by personating friends of mine, that I felt often doubtful of the authenticity of the messages of my friends until they had been verified through the agency of at least one of the other psychics, through the means above described; and I may admit that probably, a third of the communications which during a period of four months I personally received, were deceptive.

It appears to me, as conclusion from my own experience that the greater amount of the frauds and falsities charged upon professional mediums, may be attributed to base or tricky spiritual influences which obtain control of them, frequently without their knowledge or participation. Ordinarily these mediums would desire to be truthful and accurate. The higher their reputation the greater would be their pecuniary reward. I suppose it would be more pleasing to them to earn their money honestly than dishonestly; and if they had the powers it would also be very much easier. But the spirits, on the other side, if we may believe what we are constantly told, are of the same nature as when they lived among us, and are in as large a proportion false or malicious as those among us; and if they have a greater strength, or greater desire to use the opportunities of communication, it is quite reasonable that tricks and deception should happen in so-called spiritual communications, and that they should prove unreliable to that degree which has made investigation obnoxious to many.

The peculiarity of the communications which we received through the chief psychic is perhaps this: that they came through so many hands that there could be no previous combination of purpose; that the chief psychic was so utterly under the control of the agencies as to be quite incapable of formulating the communications, or even of understanding them, until after they were read aloud; that she never looked at the letters nor followed the pointer; that the personal character of each of the individuals engaged in producing them was such as to place all possibility of fraud out of the question; that a real spirit of investigation controlled all the minds, and that there was no circumstance nor influence in the household leading to any deception, even to self-deception. The persons concerned were honorable, th

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able, and the results seemed of the most satisfactory nature, until after the time when the class designated as impostors seemed to have found their way in; but they were a class, who, as I have said, could with due discrimination on our part, be distinguished from our truthful visitors, and through the instrumentality of the psychic who had been designated for that purpose, we were able to detect on each occasion when we submitted it to the test, the doubtful communication which had been in fact received from a fraudulent source.

These communications continued with more or less activity until the close of our summer at the seaside. After that it was difficult to obtain the co-operation of the various persons who had convened there, and the communications have since been in consequence rare, interrupted, and almost at an end. For myself I may say that I am quite unable to procure through my own arm, the attendance of any of those visitors except occasionally of some wandering cheat, who is willing to sign any name, or to make any statement for the purpose of deceiving me, and obtaining the opportunity for a short communication, to which, however, he never gives his true name.

MILWAUKEE, May, 1893.

The above article was sent to THE JOURNAL through Dr. Coues, who appended the following remarks:

The above narrative will be read with interest by many persons, whether they incline to the theory of actual spirit-communication, or to that of pluri-personality. It clearly gives certain facts, the results of direct experimentation in automatic writing, which, while not entirely novel, have all the force of cumulative evidence in attesting the verity of psychical phenomena of this class. The results attained fall in very well with others already repeatedly recorded, but are not on that account less worthy of publication. We cannot have too many cases thus well recorded and fully attested.

ELLIOTT COUES.

#### MY EXPERIENCE IN AUTOMATIC WRITING.

It is now barely twelve months since my hand began to write automatically. During that time a day has seldom passed without my receiving some communication by that method, but I have not hitherto published any narrative of how it came about, nor have I explained why I accept the messages thus written as communications from an intelligence distinct from my own. I have already published (in the Review of Reviews for April) some account of my experiences in receiving communications from persons who are living at a distance, but this is only a branch, an offshoot, as it were, from the main trunk.

In publishing the following record of how it was I began to write automatically, with illustrations of the nature of the communications thus written, I do not venture to dogmatize as to the cause of this strange phenomena. The reader can form his own opinion as to how the messages were produced. He may decide that they were the product of my sub-conscious self. He will not, I am sure, accuse me of writing them consciously when I state, as I do, that all these communications were written by my pen, held in the ordinary way by my right hand, without any conscious direction by my mind, or without any knowledge on my part of the nature of the message which was written down. Whether my hand was directed by the intelligence of one deceased, or by a living person, or by my subjective self, I did not control it; I rested the point of the pen on the paper, and the mysterious force did all the rest.

These communications come to me at all times and places, but their arrival depends almost altogether upon my own volition. That is to say, unless I take a pen or pencil, make my mind passive, and wait for the message, I do not receive any communication any more than I should receive a telephonic message if I never went to the telephone. The analogy between the method of communication and the telephone is very close, but with this difference—in this system it is always the recipient who rings up, so to speak, the transmitter at the other end of the line. Possibly,

others may have a different experience. But I am never rung up by the invisibles. They do not seem to have any means of communicating with me when I am alone unless I first place my hand at their disposal. They often complain, when I have been too busy to let them write for some time, that I have never given them an opportunity of addressing me.

The *modus operandi* is of the simplest. As a rule, I write best automatically when I am alone, but I have had many messages when a friend has been with me. My hand writes almost invariably when it is disconnected, so to speak, from my conscious brain. Not that it will always write what is sought. Often it will merely communicate a few words, with an intimation that no more writing will come just then. On one occasion, when I met a small circle in the West End, my hand refused to write anything the first two attempts, and when a third and final attempt was made later it only wrote, "It is time that this seance should cease," the alleged reason given by the invisible being that it did not like the influence of another invisible controlling an automatic writer who was present.

I hold my pen in the ordinary way, but when the writing is beginning I do not rest my wrist or arm upon the paper, so as to avoid the friction, and to give the influence, whatever it may be, more complete control of the pen. At first the pen is apt to wander into mere scrawling, but after a time it writes legibly. Unlike many automatic writers who write as well blindfolded as when they read what they write as they are writing it, I can never write so well as when I see the words as they come.

There is danger in this, which is most clearly illustrated when my hand writes verse—especially rhymed verse—for the last word in each line suggests to my conscious mind a possible rhyme for the ending of the following line; this rouses up my mind, my own ideas get mixed with those of the communicating intelligence, and confusion is the result. That is the chief defect in my mediumship. I find it difficult to keep my mind passive, and when my own train of thought mixes up with the message, it spoils everything. The calligraphy of my handwriting automatically differs from that which I write naturally. It is always written either perpendicularly or leaning from left to right, instead of from right to left. At the beginning of a message there is often an attempt to imitate the signature of the alleged transmitter. But as soon as that is done my hand relapses into my usual automatic calligraphy. I do not have to wait more than a few seconds for a message, although at first most beginners will find, as I did, that they need to wait for some time.

When my hand begins to write, it always begins with the name of the person from whom the message purports to come, and the repetition of the same name at the close is a sign that the communication has ended. I have never received any communications in any language but my own. But communications in foreign, and especially in Asiatic languages, are not infrequent with some writers. Mr. Glendinning, for instance, had a long message written by his hand in ancient Japanese characters, which remained undecipherable until the Japanese Exhibition, when a Japanese scholar to whom it was shown recognized the characters and translated it into English. A Congregational minister in Sheffield sent me the other day some sheets of automatic handwriting which the pundits in the British Museum decided were partly in a corrupt Sanskrit. Other automatic writers have similar experience.

As to the question of the nature of the communicating intelligence, I think that even Mr. Podmore and Mr. Hudson would admit that their favorite hypothesis of telepathy would fail to explain how my subjective self could write of what was yet to happen. Whatever may be the *causa causans* of the automatic writings, my hand never for a single moment hesitates in affirming that it is being controlled by personal intelligence. That, of course, may be merely subjective. But none of all those who write with my pen ever vary their assertion on this point. They with one consent assert that they are the spirits of the dead or of the living, as the case may be. Each has his or her own personality, which is quite as distinct as that of the men and women whom we meet every day, and when these communications are frequent, as in the case of Julia, it is difficult to resist the conclusion that it is a clearly defined distinctive personality with which you have to do.

In printing the story of my experiences, I do not, for obvious reasons, give the real names of the persons concerned. They are given in full, with all corroborative particulars, in the statement which I have prepared for the Psychical Research Society. I need only say here that they are all persons of the highest character. The reputation of some of them is world-wide, and I have not published this narrative before submitting it to them and receiving their confirmation of its accuracy so far as it relates to matters

within their knowledge. I worked part of these experiences into my Christmas story, "From the Old World to the New," from which I have transferred them to their proper place.

In conclusion, I may say that I fully recognize that, as was remarked by a friend, my spook writes Stead-ese. I suppose it is almost impossible to prevent the color in the stained-glass giving something of its hue to the ray of light which passes through it. But as my friend, when here on earth, was in almost perfect accord with me on most of the questions on which I have received communications professing to come from her, it is hardly to be expected that the character of her thought would be revolutionized by the mere putting off of the body. I claim no authority for her communications beyond what they deserve from their intrinsic truth. That my hand wrote them without my consciousness or volition—my own mind being quite passive—would seem to point to the fact that they reached me from some source outside myself, but that fact gives them no right to be regarded as authoritative or inspired. All automatic handwriting is of the nature of anonymous letters written in a feigned hand, and I have uniformly treated them as such, judging them each and all solely by the evidence which their contents afford of the authenticity and accuracy of their statements.—W. T. Stead in *Borderland*.

#### WORKING HYPOTHESES.

Working hypotheses are essential, and so long as they are not converted into cast-iron dogmas they are as useful as they are essential. If a working hypothesis is recognized as only a working hypothesis, which can only be accepted so far as it squares with facts which are real facts, it is a great help towards the discovery of truth. So far as we have gone at present, the theory of unembodied intelligences, invisible to mortal eyes, but capable of impressing the mind and sometimes of communicating through the senses, seems to supply the only hypothesis which will account for known facts, the reality of which cannot seriously be disputed by any one who will bestow any attention on the subject. But while asserting this without hesitation, it must not be forgotten that in the early days of the world's history, when mankind had but imperfectly studied the laws of nature, it was the invariable practice to fall back upon spiritual agencies to account for phenomena, the natural, not to say material, origin of which is now universally recognized. The golden rule in all such investigations is never to fall back upon the hypothesis of a spirit until you have exhausted every possible explanation that is based upon what we ordinarily call natural laws. But when you have exhausted every natural law, and you are still face to face with facts which can only be explained on the supposition that we are in the presence of invisible intelligences, it seems to be a miserable kind of inverted superstition that would refuse to admit the possibility of such intelligences as at least a provisional working hypothesis.

The natural longing of the human mind and the craving of the human heart to discover proofs of the permanence of individual existence after death is so strong that we need to be on our guard against hastily leaping to the conclusions that seem to confirm a cherished desire of our race. The wish is so often father to the thought that it is necessary to scrutinize more closely the evidence that seems to tell in favor of a conclusion that we desire than the facts and arguments which point in the opposite direction. Our natural instinct is quick to discern gaps in the chain of reasoning that leads to a conclusion which we dislike, while sympathy and strong desire combine in favor of the demonstration of our favorite doctrine. This and much more of the same kind of reflection must be borne sedulously in mind if we have to introduce the scientific spirit into the study of occult subjects, and especially into the consideration of the most absorbing question which can command the attention of mankind, "If a man die, shall he live again?"—Light.

OUR correspondent further says that Light has always been agnostic on the subject of Re-incarnation, and asks, "Is it agnostic no longer?" May we remind him that pre-existence, which is, to our mind, a necessary corollary of subsequent existence, and Re-incarnation are not the same thing? To have lived before does not necessarily mean to have been incarnated here; and what was intended by the note was that attachments which are made apparent here are the presentations, under present conditions, of some affinities existent in anterior states. This does not necessitate, nor does it deny, Re-incarnation. It may seem vague to say, "Love has its roots in eternity," but the vagueness is only apparent. The dualism which is represented here by the two sexes possibly, probably has been a dualism of great duration; and perfect attachments occur only when that dualism is complete.—Light.



## COWSLIP TIME.

By E. J. Howes.

In the careless cowslip time,  
All the world remote  
From the screen of tender green,  
Sweetly bells the blackbird's chime.

From the half hid shore  
'Neath the tamarack boughs,  
Where the water laps the boat,  
Goes a dart and gleam  
To the inner forest dream,  
To the golden muck and slime  
Of the careless cowslip time.

Lone, soul sweet, and sylvan home:  
Tender savage charm;  
Velvet feelings in the air  
Meet and part and roam.

In the wild duck's herd gleam bright  
Down the windy cove,  
In the hawk flock soft and warm  
On the sky's fair clime  
By the cloud's still form,  
All things tell of gilding love  
In the careless cowslip time.

## HOPE.

By WILLIAM BRUNTON.

Hope and I in childhood's hours,  
Played together side by side,  
Plucked the weeds and called them flowers;  
Lived in bloom of summertime!

Years have passed in toil and strife,  
Still I know her as my friend,  
Giving sunshine to my life,  
World of comfort without end.

As I near the river's shore,  
She is with me all the while,  
And I love her more and more;  
Heaven itself is in her smile!

## CASSADAGA LAKE PSYCHICAL RESEARCH SOCIETY.

TO THE EDITOR: The school in psychical science which has been conducted at this camp by W. J. Colville, has awakened a new interest, which shows that the time is ripe for investigation and the acceptance of facts spiritual as well as physical. That evidence of communion between the two worlds has been abundantly given and that he who seeks may find the truth is an undeniable fact, but more and greater methodical work is at the present day needed. With this end in view a society was formed for the purpose of opening a channel here through which psychical phenomena may be presented to the world. This society has been duly organized and the following officials elected: President, Mr. W. J. Colville; Vice Presidents, Mrs. Marion H. Skidmore, Mr. H. D. Barret, Mrs. E. W. Tillinghast, Mrs. R. S. Lillie; Secretary, Mrs. H. S. Stearns; Corresponding Secretaries, Mrs. Elizabeth Thompson, of Olean, Mrs. Ida Wheeler of the Buffalo Express, Mrs. Orpha E. Tousey, of Fredonia, N. Y.; Treasurer, Mrs. Abby A. Pettingill, of Cleveland, Ohio. Mrs. Margaret Eleanor Parker, late of "The Cliff," Dundee, Scotland, is on the grounds, stepping at the Grand. She has helped in organizing this society and on Sunday evening, the 16th, she was elected President pro tem and conducted a very entertaining as well as practical business session. Her presence with us is indeed opportune, for a more thoroughly capable and energetic organizer would be hard to find. Mrs. Parker's life has been devoted to philanthropic work. She is a magnificent type of the possibilities of womanhood, not only in her personal unfoldment, but in her helpfulness to others. She was the founder and first President of the British Women's Temperance Union and ex-President of the Women's International Temperance Union. She was the originator of the Woman's International Association and drew up the first resolutions for the same, which were seconded by Mrs. Percilla Bright McClellan, sister of the celebrated John Bright. She has crossed the Atlantic nine times for philanthropic and educational purposes. She visited California a few years ago and seeing what need there was for educated help returned to Europe and brought back one hundred educated women from the old country, all of whom have been successful, some of them now being married and well-to-do. She spent six weeks at the World's Fair, being most of the time engaged in the in-

terests of the Woman's Congress and her brief address on this occasion abounded in gems of valuable experience. Mrs. Parker has risen by the power of a clear judgment and an intuitive perception of right and duty above any mere party or sectional prejudice into the atmosphere of love and charity for all. She brings into her work a warm heart, a clear intellect and a thoroughly educated spiritual and loving character. Mrs. Elizabeth Cady Stanton, Susan B. Anthony and Lady Somerset, who is her successor, are her friends. Mrs. Parker was the author of that charming little book "Six Happy Weeks in America." Those who have read this book will readily discover how clearly and correctly her mind touches the salient points in any subject, reaching straight to the underlying principles, and how entirely free her conclusions are from any form of prejudice. She has said, "Labor stands on golden feet and is honorable" and she is and ever has been the champion of freedom and justice upon both hemispheres and in every department of life.

RECORDER.

## SPIRITUAL AND NATURAL TELEGRAPHY.

TO THE EDITOR: A few days ago I entered a telephone office in this city of Durango. A young Mexican woman with piercing black eyes and nymph-like form sat working the instrument. How deft and graceful are all her movements; her eyes flash with intelligence as the bell tinkles; her hand moves rapidly to the ear; silently for a moment she listens, and then in quick succession touches the springs and returns the answer.

Mexican girls will make fine operators and so will the fair sex of all countries. They are better qualified for this labor than the coarser sex and ungraceful man should leave all easy feminine work for them to do and seek employments becoming the man. Presently an American gentleman took her place and although he had had much experience I could readily perceive that the feminine character and hands are better adapted for this purpose. The gentleman remarked, "I have a friend East who can telegraph several miles without a wire of any kind." "Yes," I responded, "it can be done, and I have frequently sent messages that way many years ago from New York to San Francisco and Arizona; and forty years ago I sent a mental telegraph to a friend then living at La Paz, Lower California." The gentleman eyed me with a look of surprise as if he questioned either my sanity or veracity. I then related to him the following strange story, which shows how I succeeded in sending successfully a mental telegraph over a thousand miles many years before the invention of the telegraph:

In the summer of 1847 I belonged to a portion of the United States Army that had been dispatched under the command of Colonel Burton to conquer and hold La Baja, California. In one of our campaigns to the interior, our command halted at midday adjoining an orchard. The sun poured down fiercely his rays, and although I was tolerably well sheltered I could not rest as was customary after the noonday lunch, partly on account of the heat and next the melancholy twittering of birds. I at length arose and went toward the place from whence came the fluttering sound of the birds. I soon saw a flock of small birds flying as if bewildered around a tree about fifteen feet high, making at the same time a doleful noise. On approaching closer, the birds did not fly away. Wondering at this I drew closer and then perceived a large serpent about the middle of the tree coiled around with the head and a small portion of its body loose as if in waving motion, its bright piercing eyes fixed upon the birds which it had magnetized or charmed, still drawing them closer and closer to himself. So soon as I understood his snakeship's manner of getting his dinner I threw a rock which broke the charm and liberated the little captives. This was my first lesson in animal magnetism and I then resolved if I came safe through that campaign to follow the snake's example and instead of birds operate upon some of my Mexican acquaintances. A month later, safe and sound, I returned to the town of La Paz, and the evening following our arrival I magnetized the daughter of the Mexican Alcalde. It was my first experiment. I was a lively kind of snake scarce twenty years old and full of magnetic or electric power. The next day I magnetized the Mexican bugler, a man of about thirty years, and found to my surprise that he

was a splendid clairvoyant subject and with him I commenced experimenting.

Our Mexican population as well as the small body of American soldiers were all more or less excited over the wonderful revelations of this clairvoyant. He described the state and condition of our army in Mexico; and to such an extent was public curiosity aroused that the dear old curate offered me the use of the church for a lecture and experiments with my medium, which I accepted; and this was probably the first lecture of the kind ever delivered in Mexico though I knew nothing of Spiritualism. The lecture was a great success and more than a nine days' wonder. Shortly after this I received an order, about 10 a. m., to be by 3 p. m., on board of a sailing vessel to accompany my Colonel across the Gulf to the port of Mazatlan. I deeply regretted having to leave my medium behind, so I resolved to magnetize him once more and learn all I could. I had only a few hours to spare and not finding him at his house I was led as if by instinct to the house of a family lately arrived from Guymas where I found him; such was my haste that I scarcely offered the common salutation. Seeing the medium I said: "Juanito, I have come to magnetize you for the last time." Without further ado or motion on my part he sat down in a large arm chair, closed his eyes as if in obedience to my will and abided my questions. "Juanito," I said, "I want you to go to my country and tell me about my family?" I felt anxious about them as I had not heard from them for several years. Quickly the medium responded, "What a strange country is this! All is white; the trees, the ground, the roofs of the houses; and there is something like a river, yet it can't be a river for I see horses and cattle on it; they are hauling something like coaches without wheels; oh! how strange! how curious is this place! What a strange country!" "Oh, Juanito, that is snow," I exclaimed, admiring his bewilderment. Don Juan was a child of the tropics, born and raised at La Paz he had never seen snow. After feasting his eyes for some time upon a Northern scene in the month of January, I sent him to my father's house, and through him learned of all the strange events which had happened since I left home, all of which were verified a year or two later when letters came from home. I had some strange revelations now made at that sitting; finding my medium so clear and that distance was no impediment to his vision I resolved upon a bold experiment saying, "Juanito! I want you to go the moon?" "Es camino muy largo," he answered; I knew the road was long as he stated; my notions at that were crude and undefined, I had a vague confused idea of his going, but if it was by an electric current as I then supposed he would have time to go and return ere my three hours elapsed for being aboard the vessel on which I had to embark. So I gave the command, "Go Juanito! go to the moon!" He started, knowing the distance was considerable. I determined giving him ample time; so after the lapse of some minutes seeing he was growing pale I said, "Are you there yet Juanito?" A faint yet audible "No, Senor," came from his lips; fired with the hope of getting him to the moon, I still kept my eyes fixed upon the medium the pallor of his countenance increased. Again I asked, "Are you there yet, Juanito?" I saw his lips move as if saying, "No, Senor;" but I heard nothing more. Still hope lingered in my breast I wanted to hear from the moon so I left him to travel on as I thought, but still watching for an answer. Some minutes elapsed when I was suddenly alarmed by hearing the family that stood around exclaim, "Es Muerto! Es Muerto! He is dead." I looked at my medium, his appearance was that of a corpse. I felt but found no pulse, his body was cold. I put my hand within his shirt and found a little warmth in the region of the heart. I then went out of the back door, and I could feel as I waved my hand clearing as it were something away from my brow and I could feel that it was as sensitive to my touch as the invisible wind that blows upon us. Then I reentered the house noticing as I did so the anxious fear of those standing near the supposed corpse. I had this reflection, I must keep cool and self-possessed. By the power of my will I have brought this man into this state; by the power of my will he must be restored to put those around in good humor and dispel the influence of fear. I cracked a joke and made them laugh, but none understood the prayerful thoughts I uttered in silence, as I stood before the medium reversing the motion by which I generally put him to sleep.

I prayed for his restoration to life; in a short time I perceived a small red streak rushing up through the jugular vein; a little later I saw it spreading gradually throughout the veins of the face. "Juanito! Juanito! Open your eyes." Slowly he did so, then I helped him out of the chair, we walked together slowly for a moment, when finding him fully restored I gave him a parting embrace, "Adios! Juanito Adios! for scimpie Adios!" A half hour later I was aboard the little vessel scudding over the blue waters of the gulf.

Some five years later while living in San Francisco after being satiated with business and disgusted with politics, I felt a craving for something better. Ofttimes my mind reverted to Juanito, and I said to myself I can teach man something if I can get him here, remembering my famous control over him and that distance availed nothing. I determined to will his coming to me, so for a short term of two days I sent forth my will for him to come to me. I neglected informing him of my exact locality. After thus inviting him to come I forgot all about it. Years passed away and the great war came. I had passed through one war and I had learned to hate war. I hated our fratricidal war, so I left California and went to Mexico.

(To be continued.)

## ARE WE "A CHRISTIAN NATION?"

A correspondent, commenting on the increasing tendency to make religious observance a matter of compulsion by the direct or indirect use of civil enactment, denies that the Supreme Court was sound either in the law or the evidence when it asserted this to be "a Christian nation."

That, of course, was the language of the demagogue, the hypocrite, the pharisee. We are not yet free from those who devour the substance of widows and, for a pretense, make long prayers; and whether these are in or out of office, they are the ones who are most urgent for compulsion as the handmaid of religion. These are the ones who always stand ready to appeal to Cæsar and to force him, even when he is unwilling, to crucify every Christ who is sent to them.

It was never intended that this should be "a Christian nation." It was intended that Christians, Jews, heathen, and infidels should live together here in full enjoyment of entire liberty of conscience. It was never intended that any Jew or any heathen should be compelled to ask any Christian or any number of Christians for toleration in America. It was asserted, on the contrary, that liberty of conscience is a matter of every man's right, and not of the mere toleration of any government or any majority whatever.

To a certain class of persons it seems hopeless that the doctrines of Christianity should ever make their way by their own inherent force. Of these, the disciple who cut off the ear of the high priest's servant and then thrice denied his own Master was the type. They are continually attempting to draw the sword of the state to strike some one whom they regard as an enemy of religion; to cut off the power of some class in the community that they regarded as inimical to Christianity. To them there is no meaning in the command, "Put up thy sword into the sheath;" and they can understand nothing of that self-sacrifice which, with power to call "legions of angels," yet relies solely on the power of truth—on the compulsion that sooner or later truth, if there be no violence to convert it to error, must exert over reason.

This is not "a Christian nation," and as long as Christianity is perverted into an excuse for using the force of the state it will be slow in becoming a Christian people.

The truest Christianity we have is religious liberty. If we maintain it we will finally work out the highest possible type of religion by reaching a clearer and fuller understanding of what Christianity really means. If we lose it we lose everything. —St. Louis Republic.

## IN DYSPEPSIA AND NERVOUS EXHAUSTION

USE HORSFORD'S ACID PHOSPHATE.

Dr. J. B. Kreider, Bucyrus, O., says: "Have used it in dyspepsia and nervous prostration. I am delighted with the results obtained. It has proved an admirable medicine in my hands in relieving that nervous exhaustion which so commonly ensues after days of exalted temperature, as well as that which follows as a sequel of dyspepsia and other prostrating diseases."



"By thine own soul's law learn to live,  
And if men thwart thee, take no heed;  
And if men hate thee, have no care,  
Sing thou thy song and do thy deed,  
Hope thou thy hope and pray thy prayer,  
And claim no crown they will not give."

**WOMEN'S CANVASSES AT THE FAIR.**

Wandering through the long galleries at the Fair among the different schools of art represented by the several countries, it is interesting to note the various ways in which the woman form divine is painted, from the voluptuous type chosen by Hans Makart and the sensuous figures of Rixens and Bououereau to the domestic and modest housewife of the Holland artist and the rare beauty of Russian womanhood. But woman is not represented on the walk of the Exposition galleries simply as a model. There is much good work from her brush, from the studies of still life and flowers to the more ambitious portraits and the paintings dealing with the human figure. Nearly every country sends some canvas painted by a woman. France, though chary of her favors to women, is still more generous than the rest and when an artist like Rosa Bonheur demands attention, she does not withhold her honors. This artist has two fine pictures in the exhibit; one "The King of the Forest," a noble stag with branching antlers held haughtily aloft; the other, "The Overthrow" showing a stampede of cattle. The latter is a small picture that many pass by unnoticed, but it is a fine piece of work. At seventy Rosa Bonheur dressed quietly in black, with her short hair concealed under a gray perruque would be unnoticed but for the red ribbon of the Legion of Honor that she wears in her buttonhole. She is better known to the public in the dress that she still wears in her studio and in which she appears in her portraits, with loose jacket and trousers, with the short hair that makes her face in spite of her years appear boyish. Both of these pictures are owned by M. Gambard, the Spanish consul at Nice, who gave Rosa Bonheur her first start. He not only recognized the talent of the young artist and bought her paintings, but had a pen built for her in one corner of his grounds where she could study and paint at her leisure the animals she understood so well. Louise Abbema has a striking picture in this section, entitled "Japan," which is somewhat allegorical, but everyone can understand the face of the woman, which is of the purest and most beautiful Japanese type.

Mme. Lemaire, who is said to receive more for her pictures than any other woman artist in Paris, is represented by three pictures, "Prunes," "The Fall of the Leaves" and "The Fairies' Car," the latter showing a decided French treatment.

English woman artists are well represented both in water colors and oils. Lady Butler, whose most celebrated picture "The Roll Call," has been loaned by the Queen, is the best known of the artists in this section. This picture was painted when she was an obscure art student. (Elizabeth Thompson) and daughter of the English consul at Geneva. When this picture was exhibited at the Royal Academy, though it was the work of an unknown artist, it created such a furore that a policeman had to be stationed in front of it to keep off the crowd. Ruskin writing of it in 1885 said: "I never approached a picture with more iniquitous prejudice against it than I did Miss Thompson's, partly because I have always said no woman could paint, and secondly, because I thought that what the people made such a fuss about, must be good for nothing. But it is an Amazon's work this, no doubt of it, and the first fine pre-Paphaelite picture of battle we have had." There is another fine picture "To the Front" in the Woman's Building. Lady Butler greatly admired Alphonse de Neuville, which was probably the cause of her taking up military subjects.

Mrs. Alma Tadema has several canvasses on exhibition, "Battledore and Shuttlecock," "Fireside Fancies," "Always Welcome."

In the Woman's Building are some sketches and paintings by Queen Victoria, which are interesting from the fact that the royal hand created them rather than for any intrinsic merit.

There is also a painting by the ambitious and ill-fated Marie Baskirtseff, "Jean and Jacques," representing two little Paris gamins with the out-of-door treatment she studied so faithfully and at such a cost to obtain.

In the Holland Section, Mme. Henriette Ronner has shown herself a master hand in painting cats and kittens. "Coquetry" shows a complacent cat and lively kittens near a mirror, one of which stands resting its front paws on the frame and looking into the glass. It is a saucy little animal and the wee tail sticks straight out behind. Mme. Ronner is now in the neighborhood of seventy years. She has always led a very retired life, having as a child been in constant attendance on her blind father and later in life devoted to the care of a delicate husband and five children. It was as a child of ten that she made her first attempts at painting. Her father sent her for the colors necessary, and told her that the only teacher she was to have was nature. How wise her father was is shown in the wonderful skill displayed in her paintings of cats. Her first picture sold was at the Dusseldorf Exhibition of 1836. She has always had a good sale for her works but she has never become the fashion with those who enjoy squandering thousands on a single picture.

In the American section are many pictures by ambitious women, who, while they have done creditable work, have their laurels yet to win. The Exposition can but serve as an incentive to art students all over the country who here have an opportunity to see different schools side by side and it is safe to prophesy that the artistic taste of the country will receive a fresh stimulus because of it.

"Teresa Dean" tells a good story in the Inter Ocean that well illustrates the quality that makes Mrs. Potter Palmer a universal favorite among the women with whom she is brought in contact:

"An American woman who proudly bears a title of high rank which was bought in the usual way—with a husband appendage—arrived in the city on a commission from the country to which she is indebted for having her name added to the list of nobility. She desired to meet without delay the President of the Board of Lady Managers—Mrs. Potter Palmer. With another American she took a carriage and drove to the lake-shore residence of Mrs. Palmer. The ladies were received in Mrs. Palmer's most gracious manner, and as they were leaving Mrs. Palmer said:

"—, where are you stopping?"  
"At the Palmer House," was the reply, "and it is the most miserable hole I was ever in."

Mrs. Palmer never changed expression; but answered in her own sweet way:  
"I am very sorry. There are some very fine hotels here in the city, however, and I am sure that you can be pleased."

When the ladies were seated in their carriage the titled lady heard for the first time that the proprietor of the Palmer House and the owner of the lake-shore castle was one man.

The next morning Potter Palmer called personally on the titled American and extended the hospitalities of the hotel, which she accepted, and remained its guest for a week."

Thursday was "Waif's Day" in Chicago. Mrs. Potter Palmer pleaded earnestly with the World's Fair officials to allow them to be allowed to walk through the grounds and the principal buildings and see a few of the wonders of the Fair, but the Board of Directors were not to be shaken in their belief that ten thousand children temporarily released from the pressing duties of selling newspapers and matches, and shoe-blackening industries, might seriously annoy the visitors at the Fair, if they did not do any further damage. So a picnic was held instead at Sixty-fourth street, and in the afternoon they all attended the Wild West Show as the guests of Buffalo Bill, and showed their approval in bursts of applause. That they were all loyal little Americans was attested by the deafening shouts and hurrahs that came from their throats when the American flag appeared. If vocal testimony is of any importance, it is quite evident that to them Buffalo Bill is the biggest man in the country.

The Lombardian Photographic Society of Milan chose as representative at the Photographers' Congress in Chicago, Mrs. Dario Papa. She was a Miss Dinsmore, of Chicago, who went to Milan ten years ago to cultivate her voice. The world lost a singer but Signor Papa who is the editor

of L'Italia del Popolo, gained a very popular wife. She is thoroughly conversant with European as well as American politics and has been for some time a contributor to the New York Sun and other American newspapers. She is very charitable and a great favorite in society. Amateur photography is a fad in Milan and the society which she is to represent in America is composed of countesses, duchesses, etc. The society publishes a monthly magazine called The Monthly Bulletin of the Lombardian Photographic Circle.

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Booth, Booth as Hamlet, Hon. James J. Hill, Mr. E. V. Smalley, of St. Paul, Princess May and the Duke of York, the Earl of Aberdeen and General Lord Roberts. The article touches on many subjects and is really worthy of this wide-awake magazine. "An Englishman's Impression at the Fair" is the title of an article from the pen of Rev. F. Herbert Stead, M. A., who is the younger brother of the celebrated founder of the English Review of Reviews. J. R. Cravath writes about "Electricity at the World's Fair" in which Machinery Hall, the Westinghouse Exhibit, MacMonnies Fountain, the mammoth Allis-Corliss Engine, the Intramural Railway, the Edison Tower, Illumination of the Grounds and other features of the Fair are described in a very interesting manner. Thomas A. Edison, the greatest of inventors, is the subject of a paper by Charles D. Lanier. There is a very condensed account of the contents of the leading magazines and many notes of much interest. New York, 13 Astor Place. \$2.50 a year.—The Electrical Engineering Magazine for July has an illustrated article of much value by Frei De Land, entitled "One Way to See the Exposition." "Four Benevolent Giants," is the title of an article by James D. Lockwood. There is the usual synoptical index of current electrical literature and notes pertaining to electrical matters of interest to everybody. This illustrated magazine is one that is very necessary to one who would keep abreast of the times and in touch with the trend of technical thought. If he lacks the time to peruse even one journal from cover to cover, we heartily recommend the synopsis of current electrical matters, which forms an essential part in Mr. De Land's magazine. 565 The Rookery, Chicago.—The Proceedings for Psychical Research for June, 1893, opens with Chapter VI. of Mr. Frederick W. H. Myers' paper on "The Subliminal Consciousness." This chapter is devoted to "The Mechanism of Hysteria," and it is followed by Chapter VII., which is devoted to "Motor-automatism." This essay is a very able and exhaustive discussion of certain abnormal phenomena. There is perhaps not another person living who could treat the subject so exhaustively and luminously as does Mr. Myers, who has the rare faculty of coining words and expressions, when he cannot find any that will convey the particular shade of thought which he desires to express, and the value of his newly coined words consist largely in their intelligibility to the reader. They do not, as so many words do, stand for the absence of an idea. This article gives many extracts and much data (Continued on Page 171.)

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The Review of Reviews (the American Edition) for July, on its front page gives a portrait of Edison, which has a very life-like appearance. The opening paper is "The Progress of the World," in which are discussed many subjects of current, political and personal interest and which is accompanied by pictures of Senator Sherman, Gov. McKinley, ex-Secretary Charles Foster, ex-Gov. Foraker, Jefferson Davis, Miss Winnie Davis, the late Edwin

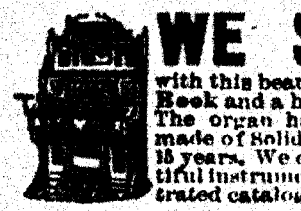
Booth, Booth as Hamlet, Hon. James J. Hill, Mr. E. V. Smalley, of St. Paul, Princess May, and the Duke of York, the Earl of Aberdeen and General Lord Roberts. The article touches on many subjects and is really worthy of this wide-awake magazine. "An Englishman's Impression at the Fair" is the title of an article from the pen of Rev. F. Herbert Stead, M. A., who is the younger brother of the celebrated founder of the English Review of Reviews. J. R. Cravath writes about "Electricity at the World's Fair" in which Machinery Hall, the Westinghouse Exhibit, MacMonnies Fountain, the mammoth Allis-Corliss Engine, the Intramural Railway, the Edison Tower, Illumination of the Grounds and other features of the Fair are described in a very interesting manner. Thomas A. Edison, the greatest of inventors, is the subject of a paper by Charles D. Lanier. There is a very condensed account of the contents of the leading magazines and many notes of much interest. New York, 13 Astor Place. \$2.50 a year.—The Electrical Engineering Magazine for July has an illustrated article of much value by Frei De Land, entitled "One Way to See the Exposition." "Four Benevolent Giants," is the title of an article by James D. Lockwood. There is the usual synoptical index of current electrical literature and notes pertaining to electrical matters of interest to everybody. This illustrated magazine is one that is very necessary to one who would keep abreast of the times and in touch with the trend of technical thought. If he lacks the time to peruse even one journal from cover to cover, we heartily recommend the synopsis of current electrical matters, which forms an essential part in Mr. De Land's magazine. 565 The Rookery, Chicago.—The Proceedings for Psychical Research for June, 1893, opens with Chapter VI. of Mr. Frederick W. H. Myers' paper on "The Subliminal Consciousness." This chapter is devoted to "The Mechanism of Hysteria," and it is followed by Chapter VII, which is devoted to "Motor-automatism." This essay is a very able and exhaustive discussion of certain abnormal phenomena. There is perhaps not another person living who could treat the subject so exhaustively and luminously as does Mr. Myers, who has the rare faculty of coining words and expressions, when he cannot find any that will convey the particular shade of thought which he desires to express, and the value of his newly coined words consists largely in their intelligibility to the reader. They do not, as so many words do, stand for the absence of an idea. This article gives many extracts and much data (Continued on Page 171.)



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MAGAZINES.

(Continued from page 170.)

relating to the subject but we can only make this brief allusion to it and cordially commend it to all psychic researchers. Dr. Richard Hodgson contributes his second paper on "The Defense of the Theosophists," in which he examines some of the statements made by Mrs. Annie Besant, who seems to have been rather hasty in her criticism of his exposure of the Russian madame. Dr. A. T. Meyers and F. W. H. Myers contribute an interesting article on "Mind Cure, Faith Cure and the Miracles at Lourdes." Walter Leaf gives notice of Dr. Moll's "Rapport in der Hypnose." The same writer also reviews Dr. Schmidkunz's "Psychologie der Suggestion," and Prof. Brofferio's "Per le Spiritismo." Frank Podmore has a notice of "Experiments at Milan" with Palladino. H. Babington Smith notices Prof. Tamburini's "Spiritismo e Telepatia." There is also a review of Mr. Hudson's work which was noticed editorially at some length in THE JOURNAL on "The Law of Psychic Phenomena."--Borderland is the name of a new publication by William T. Stead, the first number of which has been received at this office. Mr. Stead is a very enterprising man and it is his intention to publish a quarterly review which will present all that is of current interest relating to psychical and spiritual phenomena and that will enable the subscribers of his journal to be in elbow touch, so to speak, with one another, so that they cooperate in the investigation of this subject. It will contain an index to the most important psychical articles which appear in the various magazines, papers and other publications of the day. In this number, Mr. Stead states specifically "How we intend to Study Borderland." Under the title of "Seeking Counsel of the Wise," and in "The Response to the Appeal" from prelates, pundits and persons of distinction are quite a number of expressions from eminent men as to the advisability of starting this publication and a number of them incidentally giving their ideas as to how much is or may be known in regard to Spiritualism and what the effects of such knowledge has had or may have upon the mind. To the Spiritualist this chapter is very interesting reading. "The Study of Psychic Phenomena" is an interesting article by "X" who is abreast of the times with respect to the subject of his essay. "Our Circles for Experimental Research" contains rules and regulations for holding circles. There is a chapter given to "Jeanne d'Arc, Saint and Clairvoyant." Mr. Stead gives his experiences in automatic writing with the story of "Julia" and others. A portion of this has already appeared in the Review of Reviews and has been referred to and quoted from quite extensively in THE JOURNAL. "Auto-telepathic Writing" is the title of one chapter; "How to Hold Seances" taken from M. A. Oxon; "The Phenomena of Spiritualism: How they Should be Investigated," giving some of the crude remarks of Huxley in relation to the phenomena; and "From Whence the Communications Come" by Mrs. Besant, taken from Lucifer, are among the other articles. There are numerous selections from various publications and the substance of articles that have appeared the last few months in English and American magazines and papers, most of which have been extracted in THE JOURNAL. Mr. Stead is a journalist of great ability and he has put into very readable form in the first number of Borderland a large amount of information of interest to all Spiritualists and not only to Spiritualists, but to all who are engaged in psychical research. The price of this publication is seven shillings. Mowbray House, Norfolk Street, W. C. London.

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Up to the autumn of 1887, I was as prejudiced against what is called Spiritualism as most members of orthodox churches. I was also very much afraid of it. I thought most of it was fraud and humbug; and that if there was any outside spiritual agency in it, it was Satan himself, or his emissaries. Still, one thing allied to it, I knew to be true. I was aware that under certain conditions, our minds can impress each other, though our bodies be widely separated. Two personal experiences had made me know this to be true.

In 1854, I was governess in a family in New York City. My stepmother was in Hamilton, thirty miles west of Utica, N. Y. On the 31st of May, about 10 o'clock, p. m., I lay in bed, when I was startled by a white form bending over me. This occurred several times, and I became so frightened that I went to another room, and saw no more. My stepmother, Mrs. Emily C. Judson, passed to spirit-life the next morning. I was summoned by telegram to the funeral. I did not mention what I had seen, but I learned from her sister that, at the hour above named, my stepmother lay unconscious. I knew her spirit came to me, and I supposed her loving anxiety for me led her to me. I have since learned that her spirit guides brought her to me, in order to gain from me some magnetic force that aided her spirit to free smoothly from the worn physical body.

In 1864, and somewhat later, I had three successive experiences with an invalid relative, who is exceedingly endeared to me. Though separated forty or several hundred miles, at each access of painful suffering on the part of this dear one, I spent a night of agony on his behalf. The coincidence of time was exact in each case; so that on the third occurrence, I awaited a letter with certain foreknowledge. The expected letter came, and the third seizure was at the time I suffered with him, though he was near Boston, Mass., and I in Skaneateles, N. Y.

Thus I was shown that mind does impress mind, though widely separated. But I had the odd notion that it was only embodied souls; only those that we call the living, that could thus do. It never once occurred to me that disembodied souls could come to us and influence us. To me, the disembodied spirit seemed farther away than the central sun of the starry universe. This odd opinion of mine was due to my being really, though unconsciously, tinged with materialism. I had an indefinite theory that while we are here, a magnetism, or something, was projected from the body, that could affect certain sympathetic minds. But when a person was dead, I supposed he was completely carried off. All that power of projection was then lost, for I supposed it depended wholly on the body. When persons died, they went to either heaven or hell, and there was nothing more of them here. From my present standpoint, that state of mind was incipient materialism.

As time passed on, I began to be skeptical as to the continuance of life at all, after the death of the body. The imperfect condition of the mind in infants, its weakness in illness, its demolition of the mind in insanity, and its decay in extreme old age—all these circumstances pointed with fatal finger to the dread conclusion that the mind depends for individual existence on the body, is produced with the body, is developed as the body develops, decays as the body decays, and—dies when the body dies. Materialism was no longer incipient; it was well developed. Its subtle poison, everywhere pervasive, planted a sting in every joy. It also made me, of course with the best of motives, hide my real views of existence from nearly all. Very rarely, I hinted these desolate forebodings to some thoughtful soul. If the person were strictly religious, I saw the painful chill that my words imparted. If the friend were skeptical like myself, it was but sorry comfort to find that another soul was plunged in the same slough of uncertainty that engulfed me.

But I kept these painful feelings mostly to myself. A teacher and therefore thrown much with the young, I was very careful not to say a single word that would deaden

their faith in a life to come. To them, I spoke of God's love, of the perfection of the character of Jesus, of the truths of the Bible, of the influence of Christianity. Thus did I try to water the soil of other hearts, while my own heart was a desert, parched and perishing for the water of life. I should have thought it very wrong to sap belief in other minds, especially in the young, though I could not believe myself. Thus my double life went on. Outside, devotion to church and missionary enterprises; inside, a gulf of uncertainty opening into a sea of despair.

For, alas! the religion taught in my church did not make me long for immortality. Supposing the mind did continue to exist after the death of the body, what comfort could I take in being "saved" myself, when the greater part of the human race had not heard of the "plan of salvation" and must be plunged into hell forever? Besides, according to the tenets of the "orthodox" church, the millions in Christian lands, who had heard of the gospel plan, but had rejected it, were also to be in hell everlastingly. There they were to suffer untold agony, knowing that they might have been saved, and yet that they had refused the proffered mercy. And, what made it still worse was that many whom I greatly admired, in past ages and in the present, had never accepted Christ, and must therefore be damned forever. There was no hope of course for Socrates, Plato, and Confucius; for Zoroaster, Regulus, and Marcus Aurelius; for Jefferson, Hume, and Gibbon; for Shelley, John Stuart Mill, and Ralph Waldo Emerson! Of course Catherine de Medici, Philip II., and Judge Jeffreys were all right, for they were washed in the blood of Jesus before departing this life. How I worried over Shakespeare's doom! There seemed to be a little hope for him, because he said in his will that he "hoped through the only merits of Jesus Christ his Savior to be made partaker of life everlasting."

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The Congress on Education which closed last week has been one of the most interesting and instructive of any yet held. Dr. William Harris, Commissioner of Education of the United States who is recognized as among the first of eminent educators, has been a prominent figure at the Congress as has also been Dr. James McCosh, ex-President of Princeton University, "the father of American philosophy." Dr. McCosh presided at the sessions of the department of "Rational Psychology in Education." The existence of soul as other than "passing thought" was one of the themes discussed. The subjects "Universities" and "Colleges" called together many college presidents. Among those present was James B. Angell, President of the University of Michigan, President David Starr Jordan, of Leland Stanford University, President Jacob Gould Schurman, of Cornell, and President Seth Low, of Columbia. The University of Chicago was well represented by President Harper and Professors Shorey and William Gardner Hale, Wesleyan was represented by President Raymond, Wheaton College by President Blanchard, North Western University by President Rogers and others who entered into the various discussions with a spirit that showed their interest in the work. The secondary, elementary and kindergarten branches, as well as the sessions devoted to art, industrial, technological and business education were well attended. The Congresses of the past week have been very valuable, great interest having been shown by those engaged in the work as well as the audience attending the sessions. The proceedings of the different Congresses held during the summer will be printed in book form and will be especially valuable to persons interested in current topics, as giving the best thought of those best qualified to give it.

A picture of the Electrical Building at the Exposition is presented with THE JOURNAL this week. It is an imposing building, Corinthian in style, with a fine entrance, in the vestibule of which is a statue of Franklin. Around the frieze are names of celebrated electricians. The interior at night is very dazzling, with hundreds of electric lights of various sizes and colors. There is a large column made of electric lights in the center of the building in the exhibit of the Edison Co., which is very brilliant when lighted. In the Westinghouse section a good imitation is given of forked lightning by forcing the electric current against glass. Crowds stand by the hour in front of an electric arm that writes automatically the words, "The Western Electric Company," while equal interest is aroused by a similar arm which lights rows of electric lights. Another triumph of electricity is the "Electric Intramural Railway" and electric launches, which without smoke or noise transfer passengers quickly from one part of the grounds to the other.

Commissioner St. Clair left his badge at home and tried to enter the Fair grounds on his card, having arranged to do so with the proper office. But no order had been communicated to the gatekeeper and Mr. St. Clair was refused admission. The inspector who was called to the scene had received no word in regard to admitting the commissioner. An altercation and blows followed and Mr. St. Clair got the worst of it as he deserved to; but he had influence enough to secure the discharge of the gatekeeper and inspector. These men discharged for faithful performance of duty, should be restored, and if Mr. St. Clair is the man we have taken him to be, he will, when he recovers from his anger and humiliation, see that the men whom he

has wronged are reinstated. Their discharge to please him reflects upon those who are responsible in the matter. Injustice to a gatekeeper is as no more permissible than injustice to a commissioner.

The recent action of the School Board of St. Paul, Minn., in fixing the same scale of wages for teachers of both sexes in the public schools of that city is in line with the policy adopted by school authorities in various parts of the United States and Great Britain. The rule, however, is not general in either country, although the reason why it should not be is not apparent. It is encouraging to note that the wages of women are advancing in most of the occupations open to them. When it is remembered that women are a recent factor in professional, mercantile and many forms of industrial life, and that they ordinarily depend little upon combination and association for securing suitable compensation, this fact is of special significance. It shows that prejudice against female labor as such is no longer a serious bar to women in their struggle for self-support.

Dr. McCosh, a man of undoubted ability, as all know who have read his writings, is said to be quite egotistical, without the tact to conceal his weakness, and without being aware of it even. In an exchange, we find the following anecdote of the distinguished theological professor, given as an instance of his egotism: "Some years ago, he was lecturing before the senior class. He had been discussing Leibnitz's view of the reason of evil, to the effect that mankind was put upon the earth because there was less evil here than elsewhere. One of the seniors inquired, 'Well, doctor, why was evil introduced into the world?' 'Ah!' said the doctor, holding up both hands, 'ye have asked the hardest question in all feelosophy. Sukkrates tried to answer it, and failed; Plato tried it, and he failed; Kahnt tried it, and made bad work of it; Leibnitz tried it, and he begged the whole question, as I've been tellin' ye; and I confess (gnawing at his thumb knuckle), I confess I don't know—what—to make of it myself.'"

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SIXTEENTH PAGE.—General Items. Miscellaneous Advertisements.

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 Psychological 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.

A correspondent writes of a young woman who has recently become a medium, in a small town of Illinois. She says she has psychometric powers of a high order and gives unusually fine in-

spirational lectures in a deep trance. She is described as being in perfect health, of considerable beauty, devoted to her family, modest, and decidedly averse to putting herself before the public. She cannot be persuaded to give an exhibition of her powers for money, nor is even a collection taken up at the weekly meetings held at her house. While she is naturally intelligent and uses good English in conversation, she never reads and is apparently incapable of giving the lectures that have every evidence of coming from a highly cultured and traveled student, a philosopher as well as a thinker. This is but one of the many instances that come to the notice of THE JOURNAL. In many families are found mediums of this character, who are unknown to the world at large, but by the very nature of their environment and education are doing important work among a class of people who would never visit a public medium and are horrified at the name of Spiritualism. While much is to be said in favor of the public medium receiving compensation for his or her time, too much stress cannot be laid upon the dangers that beset a sensitive who takes money for spiritual gifts. Those who place themselves in a receptive condition and wait for the phenomena to come as it will are more apt to receive satisfactory communications. Better one message from the Spirit-world uncolored by the medium than hundreds in which there is even the slightest suspicion of fraud. The commercial side of Spiritualism, the love of finery on the part of the medium, or the use of spiritual advisers for business ends on the part of the sitter, is the cause of what has so long made Spiritualism a by-word and a reproach and to nothing more than to mediums in private homes is due the new interest in psychic phenomena which is at present receiving the attention of scientists and scholars all over the world.

The World's Congress on Education continued its sessions the past week. The interest in the papers has been great in spite of the warm weather, and several receptions have been tendered the delegates of Congress, the most notable being that at the home of Mrs. William Penn Nixon's. The Congresses to follow are:

- 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. 14.  
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.

There is much misrepresentation in papers published at a distance from Chicago regarding hotel rates and price of board and lodging in this city. Rooms can be secured near the Fair grounds for from \$1.00 to \$1.50 per day. In every part of the city good rooms and board can be obtained at reasonable prices, but a trifle above those which usually prevail here. Do not credit exaggerated reports about extortionate prices at Chicago hotels, boarding houses or for rooms in private houses.

An illustrated booklet showing the aims and purposes of the Drexel Institute, in Philadelphia, recently opened to the public, has been received at this office. It is very similar in its curriculum and features to Cooper Institute, of New York, and

Pratt Institute, of Brooklyn. It has an endowment of nearly two millions, the gift of the late Anthony Joseph Drexel. There is a fine Library and Art Museum connected with the Institute, for educators are beginning to understand that the best artisans are those who have the best mental and artistic education and that manual and mental training are equally important.

Visitors to the Fair will be well paid by taking the elevator to the observatory at the top of the Masonic Temple, corner of State and Randolph streets, which is said to be the highest building in the world. From a height of 302 feet a magnificent view is obtained. On a clear day, the Michigan shore, sixty-five miles away, may be seen. A fine view of the Fair grounds is obtained, and there is at one's feet the ever-changing panorama of the great city. The best time to visit the observatory is late in the afternoon or on Sunday, when the factories are shut down and the air is less smoky.

"The Time Saver" is a very complete little book which locates five thousand exhibits of especial interest at the World's Fair. So much time is wasted in searching for particular exhibits, that the visitor with limited time at his disposal, will find this a very valuable work. It cannot be bought at the Fair, but only upon application to newsdealers or to the compiler and publisher, W. E. Hamilton, 283 South Clark street, Chicago, Ill.

The Golden Rod and other Poems, by Anna Gardner, is a brochure that has come to this office. The poems are thoughtful and graceful and show a love of nature, many of them referring to Nantucket, the home of the author. Those under the caption, "The Golden Rod" and "Genuineness" are particularly good, the latter expressing a thought that is not dwelt upon often enough in this day of shams and subterfuges.

THE JOURNAL desires its friends and readers to send lists of names of Spiritualists or liberal minded persons in their immediate locality who are not subscribers to THE JOURNAL. Will you not endeavor to do this now, so that THE JOURNAL may be placed before all such persons during this summer, when so much will be given that is valuable in connection with the Psychological Science Congress?

If any reader of THE JOURNAL has a copy of the "Light of Egypt" he wishes to dispose of, kindly notify this office, stating price he would take for same.

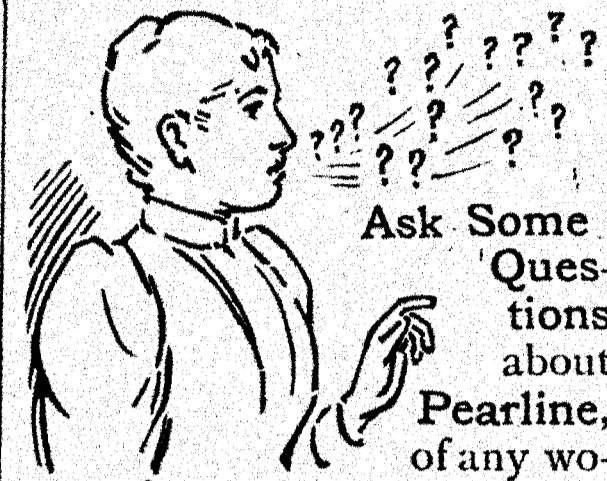
Mrs. Watson has been speaking acceptably in a Unitarian church at Stockton, California.

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