

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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

## TOPICS OF THE TIMES.

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

THE Moslem World published in New York and edited by Mohammed Alexander Webb, is devoted to the elucidation of the tenets of Mohammedanism, the discussion of the Islamic laws and the dissemination of current news of interest to the Mohammedan world. The first three numbers of this journal are marked by considerable editorial ability. The articles by Sir Amour Ali, Judge of the High Court of Judicature in Bengal, are very attractive for they are productions of a thinker and scholar, as are a number of other articles printed in the Moslem World. The paper will help to correct many errors which prevail in Christendom respecting one of the great religions of the world.

UNITY pays this tribute to Judge Joel Tiffany, whose demise occurred a few weeks ago: In the recent death of Joel Tiffany the Unitarian parish at Hinsdale has lost one of its faithful pillars, and the friends of liberal thought in Illinois and elsewhere a familiar friend. His voice has often been heard in our conferences. His presence was always a gracious one. He was a man of varied resources; one who in his long life of eighty-two years had won eminence as inventor, jurist, and public speaker; one who brought a very active mind to the study of the most subtle of problems—the problems of soul-life independent of and beyond the realm of body. He has gone to prove the truth of that psychical world, the existence and familiarity with which was to him not an hypothesis but a fact. In Judge Tiffany was to be found one of the innumerable proofs that Spiritualism has in it to some souls the qualities of a life-forming and life-helping religion.

AN Englishman gives his view of the World's Fair in the July Review of Reviews. He says: What I saw when I gained the northern and eastern balconies of the Administration Building surpassed and surprised my highest expectations. After all that pen and pencil had done to prepare me for the sight, I felt that not one-half had been told me. The great white city which rose before me, silent and awful, seemed to belong to an order of things above our common world. It was a poem entablatured in fairy palaces, only to be done into human speech by the voice of some master singer. It was a dream of beauty which blended the memory of classic greatness with the sense of Alpine snows. It was an Apocalypse of the architectural imagination. The wildness of the day lent its own Apocalyptic setting to the scene. A swaying, drifting curtain of cloud shut in the horizon, blurring lake and sky on the one

side in an indistinguishable haze, and on the other shrouding the city in a gloom of smoke and rain. Ever and again the towers of the Fair were draped with wreaths of trailing cloud, while the beating rain and chilling wind added to the elemental effect. The cluster of buildings hung together there a sort of city in the clouds, yet severe and unmistakable in outline. It was a vision of the ideal, enshrouded with mystery. The dreams of Columbus, the aspirations of the Pilgrim Fathers, the boundless possibilities of the American continent itself, all seemed to have been crystallized in this mute world of hall and peristyle, of column and capital. It stood there one colossal temple of temples, awaiting in silence the presence of the supernal glory.

THE Profit-sharing Congress at Chicago, in the series of meetings connected with the World's Fair, will be held Thursday, August 31. Like the other congresses and conferences, this will occur in the permanent Memorial Art Museum in the city proper, not on the Exposition grounds. There will be two sessions, morning and afternoon. The United States Labor Commissioner, Carroll D. Wright, will preside, and make the opening address. Among the other speakers who will present papers on various aspects of the subject are Rev. E. E. Hale, of Boston; N. O. Nelson, of St. Louis; M. E. Levasseur, the eminent French economist, who will represent the French Society for the Practical Study of Participation in Profits; James Johnston, Esq., J.P., of Manchester, England; and the secretary of the American Association. As this Congress takes place in "Labor Week," it is probable that several other noted speakers from abroad will address the Congress.

HON. ALLEN PRINGLE, superintendent of the Canadian Apiarian department at the World's Fair, writes to THE JOURNAL as follows in regard to impure water and cholera: As the cholera is spreading rapidly in Europe and Asia it is not improbable that it may be here in Chicago before the season is over. It appears to be well established that the cholera germ is taken into the system, not through the lungs, as is the case with so many other disease germs, but through the ingesta, in the food and drink, especially the latter. Impure drinking water is the immediate cause in nearly all cases of cholera. Other dreaded and often fatal diseases are caused by impure or contaminated drinking water. Hence the urgent necessity of using only pure water for drinking if we would avoid those diseases. If the people generally had any adequate idea of the amount of sickness and death caused by impure water they would be so shocked as would cause them to look carefully into this matter. It may not be generally known that the London Lancet sent a commission out here to Chicago a few months ago to examine the Chicago water supply and report as to its character. According to this report the Chicago water taken from Lake Michigan is unsafe for drinking unless filtered or boiled. The commission advises the public "to use nothing but boiled and filtered water." When it is remembered that boiling does not remove the impurities from water but merely sterilizes it (and this it does not do in some cases in which a degree of heat much above the

boiling point is required to destroy the vitality of some disease germs) it becomes obvious that either distillation or thorough filtration is the only safe course. For the past thirty years I have been using charcoal filters in my family, which have no doubt saved many doctor's bills; but the charcoal filter requires frequent repacking and even at its best it has been proved that it will not eliminate the minute spores or original germs of some diseases. It seems that the only filter that will do this thoroughly is the Pasteur filter. Noticing that the Pasteur filter was highly spoken of by the English Commission in their report referred to above, I have, since coming to Chicago in the spring, been looking carefully into this matter of filters and Chicago water, and I am satisfied that the Pasteur filter is the best that has ever been made, as it thoroughly purifies the foulest water, requires no repacking, and may be cleaned without trouble or expense whenever necessary. The impurities all remain on the outside of the tube instead of passing through it with the water and may be readily washed off.

THE editorials which have appeared in THE JOURNAL in regard to Mrs. Besant in connection with her theological claims have attracted wide attention, have been copied by a number of journals, English and American, and have excited not a little discussion and some criticism. It should be remembered that THE JOURNAL has no personal quarrel with Mrs. Besant. She is recognized as a lady of ability, accomplishments and undoubted sincerity. A great deal that she advances is unobjectionable, indeed, it possesses much merit as to thought and style. What THE JOURNAL takes exception to is Mrs. Besant's unsubstantiated claims in regard to the possession of occult powers by mahatmas, a class of men, of whose existence there is no proof, at least of whose existence no proof has been adduced. We object to the statements repeated again and again about these mahatmas, in the entire absence of proof, when the proof is asked for repeatedly, not captiously but in the interests of truth, and with a sincere desire to promote it as far as possible.

A LONDON correspondent says: Highly sensational and exaggerated reports are being sent to America about cholera in Italy. It is true there has been cholera in that country for weeks. It is also true that the government has been guilty of the crime of suppressing facts in every possible way. All telegrams on the subject have been refused transmission until within a day or two. The United States agent sent to investigate was deliberately deceived by the officials. The epidemic has so far been kept well within bounds. The disease is much less virulent than at Hamburg last year, and has not passed beyond control at any point. Fifteen or twenty deaths have been the highest daily rate at Naples, which is the most dangerous seat of the plague. Reports from Russia, however, are more alarming. The disease is beginning to manifest last year's intensity in several districts. Small outbreaks are also reported here and there in Europe. Still, it is a month earlier than Hamburg's scourge, so that danger continues great. Nowhere east of Russia has there been any uncontrollable outbreak.



## IN MEMORIAM.

A year ago (August 6th) Mr. Bundy passed from earth and entered upon those realities of being which are veiled from our view. In the full maturity of his intellectual powers and in the midst of a most useful career, he was struck down by disease and his earthly work was suddenly brought to a close. For years he had been zealously devoted to the cause of spiritual truth and moral reform and his work was earnest and most effective. Hating falsehood and sham, he did not hesitate at great personal sacrifice to combat them and expose those who defended and advocated them. Imbued with a strong love for truth and desire for its advancement, believing fully in the fundamental principles of the spiritual philosophy, in the communication of those who have passed on with those who remain in the flesh, he courageously and steadfastly presented what he believed to be truth, allowing no personal interests or social considerations to make him deviate in the least from the utterance of his convictions. Confronted by an opposition which would have dismayed most men, he encountered it without the least hesitation and overcame it whenever there was a chance for a free and equal contest, whenever there was an opportunity to get at the facts and to present the truth. In this work, continued through a number of years, he was sustained by courageous and warm-hearted friends, some of whom like himself have passed to the silent realm, but some of whom still remain battling for the truth now as they have battled in the past.

Mr. Bundy's work was of a kind that could not be fully appreciated during its performance. It was a work which required time to develop its results and to demonstrate its wisdom. In the present scientific spirit exhibited by so many in the investigation of Spiritualism, in the prominence given to psychical research, the results of which are soon to be presented at a congress in this city in connection with the World's Fair, and in the disposition now so general to distinguish between Spiritualism and mere spiritism, may be seen to a very considerable extent the effects of Mr. Bundy's persistent, untiring course extending through many years. For this work thousands are now grateful to the man whose memory they cherish. He had his enemies and they were not few in number, but they consisted of those who through misrepresentation misunderstood him, or who understanding him, feared and disliked him because of his opposition to their deceptive practices and fraudulent doings. All who knew him and understood him, respected him and honored him; but few men had a larger number of friends and the friendship which his conduct and character inspired was of an enduring character and not merely an evanescent attachment.

Now when the Psychical Science Congress is so near, Mr. Bundy's work and hopes and ambitions will be recalled with pathetic interest. How gladly would he have lived to carry out his plans in connection with this work! and how sadly is he missed by those who are endeavoring to carry on the work with which he was so prominently identified and which he had at heart, perhaps, more than any other man. For some inscrutable reason which the finite mind cannot comprehend, this work which he inaugurated and did so much to promote, had to pass into the hands of others, and we cannot doubt that from his higher state in which much that is obscure and unintelligible here must be as clear as light, that he looks with satisfaction upon the continuance of the work which he began and to which THE JOURNAL has been steadfastly devoted.

## THE PSYCHICAL SCIENCE CONGRESS.

We are definitely informed that Mr. F. W. H. Meyers, Honorary Secretary of the London Society for Psychical Research will reach New York early in August. Mr. Meyers will address the Congress. Two of the important papers he will contribute are respectively entitled "The Evidence of Man's Survival of Death" and "The Subliminal Self."

We learn from the Chairman of the Committee on Psychical Science Congress, who has been in correspondence with Prof. William Crookes and Dr. Alfred Russell Wallace, that each of these distinguished English scientists will probably be induced to prepare communications to be laid before the Congress.

The Imperial Councillor of State of Russia, Prof. A. N. Aksakof has favored Dr. Coues with the official report of the committee which investigated at Milan the celebrated medium, Eusapia Palladino, together with his manuscript additions and corrections to the French publication, requesting Dr. Coues to translate the whole and present it to the Congress. This translation has been made and will be read by Dr. Coues on Prof. Aksakof's behalf.

The President of the London Society for Psychical Research, Prof. Henry Sidgwick, of Cambridge, will as we stated last week communicate to the Congress a paper, the title of which we can now give, "Veridical Hallucinations." Dr. A. S. Wiltze, one of the members of the American Branch of the Psychical Research Society of England, will give the Congress "Some Experiments in Telepathy."

Dr. Coues has in preparation, in joint authorship with Mrs. Coues, a communication to the Congress on the subject of "The Alleged Movement of Objects without Contact" on which he has experimented for some years.

Mrs. Sara A. Underwood, who has had very extensive experience in certain unusual forms of writing, has prepared for the Congress a paper on "Automatic Writing (so-called)." The various theories which have been advanced to account for these phenomena will be the subject of an address by Mr. Underwood.

Among the curious and much mooted questions with which psychic science is concerned are various popular beliefs which can hardly have arisen without some basis in fact, which it is the business of psychical research to discover, if possible. Prof. William F. Barrett, of Kingston, Ireland, the founder of the American Branch of the English Society for Psychical Research, will address the Congress on the subject of "The Divining Rod."

It is much to be regretted that Prof. Oliver J. Lodge will unavoidably be prevented from attending the Congress, but a paper from him on "The Trance State" will be read at the Congress. Prof. Lodge is one of the ablest physicists of London, but he is one of those physicists who appreciate the value of psychic science and he is a member of the London Society for Psychical Research. Whatever he writes always commands attention.

Mr. Walter Leaf, of the London Society for Psychical Research, sends to Dr. Hodgson the title of a paper he will present to the Congress. It is entitled "Fresh Lights on Mme. Blavatsky." Mr. Leaf will also contribute an essay on hypnotism, the exact title of which will be announced later.

Mr. Frank Podmore, of England, co-author with Mr. Meyers of the work, "Phantasms of the Living," will contribute a paper to the Congress on the subject of "Experimental Thought Transference."

Prof. Charles Richet, one of the most eminent psychical researchers of France recently proposed and published in the Annales des Sciences Psychiques his personal account of the séances with Eusapia Palladino, at which he assisted. It is marked by extreme caution and reserve which characterize truly scientific investigation of the perplexing problems of mediumship. A close and complete translation of the French original has been made by Dr. Coues for presentation in connection with Prof. Aksakof's paper.

We learn that the eminent Brazilian, Prof. Alexander, of Rio Janeiro, has forwarded a voluminous report of the condition of psychical science in South America.

Judge A. H. Dailey, of Brooklyn, New York, to whom was assigned the work of investigating Miss Fancher's case, reports that he has concluded his labors and will offer to the Congress the results of his long research. This important paper can hardly fail to be the final and complete account of the remarka-

ble phenomena which have for years puzzled all experts.

The Committee has in hand Dr. Alexander Wilder's paper entitled "Psychic Facts and Theories Underlying the Religions of Greece and Rome."

"Human Testimony Concerning Psychical Phenomena" will be the subject of a paper by Dr. Richard Hodgson, Vice-Chairman of the Committee on the Psychical Science Congress.

Mrs. Janet E. Ruutz-Rees, of New York, will have a paper to lay before the Congress on the subject of "Experimental Crystal Gazing."

Dr. W. C. Winslow will probably have a paper for the Congress entitled, "Psychics among the Ancient Egyptians."

Dr. J. E. Purdon will contribute an important paper to the Congress on "Nervous Attractions as demonstrated by the aid of the Sphygmograph."

Mrs. Elizabeth Lowe Watson writes to the Committee thus: "I heartily appreciate and thank you for the honor extended to me in your invitation to address the Psychical Science Congress, which is soon to add a glorious page in the history of the World's Columbian Exposition and which I am fully persuaded will lend a fadeless luster to this wonderful era. I now hope to be present at the Congress and accept the invitation so graciously tendered to me by the Committee to deliver an address at whatever time seems most suitable to you."

Mr. W. E. Coleman will contribute an important paper to the Congress.

## THE MATERIAL AND THE SPIRITUAL.

The Popular Science Monthly for August contains an article by Prof. Graham Lusk, assistant professor of Physiology, Yale Medical School, on "The Material Value of Life and its Relation to the Spiritual." Professor Lusk recognizes the fact that we live in a material age when old beliefs are being supplanted by what seem to be new truths, but he does not believe that mankind is to be swallowed up in the abyss of materialism and he does not believe that a material interpretation of the universe cuts one from belief in the spiritual. After presenting the scientific view of matter and forces as held to-day and giving an exposition of the material view of life, as complete as the most exacting materialist could desire, he inquires, "Is it impossible for the scientific mind to conceive of the existence of the soul?" He answers in the negative. We give the substance of his concluding remarks:

Matter is divided into ponderable, that which can be weighed, and the imponderable, that which cannot be weighed. Put a body under the bell jar of the air pump and exhaust the air. There still remains the imponderable ether. On this ether light waves travel and the object in the vacuum therefore continues visible; ether is imponderable, invisible, and it has never been scientifically proved; yet it gives an explanation of something otherwise inexplicable and its existence is scientifically acknowledged as pervading all space. The ether is set in motion by the vibrating object. The motion is communicated to the nerve endings on the background of the eye; travels along the nerve and produces in the brain (visual sensorium) the sensation of light, strictly speaking the sensation of luminousness; for light sometimes is used as synonymous with the ethereal undulations. Then it is indisputable that the visible and ponderable are no limit to the rule.

Now in the case of man; he dies, the spirit leaves the body, which remains undiminished in weight, because the spirit is imponderable. As there is a communication between the luminiferous ether and the nerve endings for sight, why can there not be a connection between the spirit and the countless mass of cells and fibres where is what we call the intellect. May there not be surrounding us a spiritual ether, a medium through which impulses may come to the spirit from on high and from the spirit be transmitted to the intellect. We gain our experiences of the world through the senses. Man is born with intellect and through the senses that intellect is educated. The senses, five in number, although they are im-



perfect, train the intellect; but what are these senses? Sight? But the greater part of the solar spectrum is invisible. More rays come to us from the sun that are invisible than come from the same source which we can see. Hearing? But there are sounds so low and sounds so high that they cannot be heard. In other words, there are vibrations so rapid that they do not excite the auditory nerve and do not therefore produce sensation of sound. Taste and smell? Very imperfect. Touch? Millions of particles of dust to the square inch exist which the hand cannot feel with its imperfect senses. We come to know a great deal and yet how inadequate the means. Light, sound, touch, taste and smell are the only forms of motion we are capable of appreciating, because for each of these forms of motion, we have a special apparatus, which can receive, transmit and interpret. For other forms of motion, such as magnetism, we have no appreciation because we have no nerve mechanism which responds to that kind of action. In like manner there can exist around us forces in endless variety, of which we have not the slightest knowledge. "Now is it not conceivable?" Prof. Lusk asks, "that in the spirit, after its severance from the flesh, our present imperfect senses may become perfect and the influence of other now unthought of sensations become possible?" Of course what the new sensations and the new life will be, the Professor does not attempt to explain. "A man is born blind." Through the senses he attains a certain amount of knowledge of the outside world of which his ideas of what really is must necessarily be different from our own; but supposing that by an operation for cataract, a man is made to see and is shown a familiar object, a book, for example, but he cannot see what it is. He must touch it first, for his ideas of things undergo an important and radical change. "So," says the Professor, "it will be at death with our ideas of heaven. The blind spirit released from the influence of the flesh passes into spirit understanding of infinite knowledge. To my mind, the material view of life should have no terrors to believers in religion."

#### THEOLOGICAL AND NATURAL ERAS.

A hundred years ago mankind were divided into great theological camps. Each theological division of the race insisted that its prophet or savior was the central figure of human history, that all historic events up to the time of his birth had reference to him, and that all subsequent events were devolutions from him, he being the cardinal man, or the hinge, on which history turned. It is thus that Bossuet and Neander regard Christ, and Mohammedan theologians thus regard the Arabian prophet. Prophets and enthusiasts were deemed up to within a century the great historic factors and centres of historic interest and gravitation. Such having been the case, it is not remarkable that we have Christian eras and hegiras as survivals still in vogue of the times of crass ignorance of nature and scientific destitution, when myth and theology were arrogantly dominant. For the old Romans, the great cardinal event of history was the year of the foundation of their so-called eternal city. For the democratic, competitive Greeks, who were more fond of the laurel of fame than they were even of gold, the year of the first great Pan-Hellenic gathering at Olympia, for the celebration of their heroic games, was the chronological point of departure in time, the era or fixed time-point from which to date and reckon. Throughout Christendom, it is needless to say that the year, which is purely and wholly a natural division or unit of time, has been called Anno Domini, forsooth, the year of our Lord, in Christian parlance. But whose year was it a million centuries ago when man and the so-called Son of Man were only the remotest, unevolved possibilities, and there was no human being or prophet to appropriate the order to theological and ecclesiastical purposes?

The eternal forces, which compose and vivify cosmos, had been measuring off time into natural units of years by the revolution of planets round their solar centres for incomputable, unimaginable periods

of duration, before there were any so-called prophets and saviors. The *Mécanique Céleste* is a regular, natural clockwork. Nature accomplishes her operations in definite periods of time. She can furnish eras based upon cosmical events, time-points, about which there is no haze or uncertainty as there is in the case of the birth-years of so-called saviors and prophets, who were all born in ages of ignorance and darkness, when there was hardly a scintilla of positive, scientific knowledge, when the unregulated senses, misled by the mythic imagination, were the sole interpreters of natural phenomena.

An eclipse of the sun is a natural era, if we choose to utilize it as such. Thousands of years ago, the old Ionian philosopher, Thales, foretold a certain solar eclipse, which occurred at the time he predicted. That Thalesian eclipse was a godsend to chronologists. Astronomers by the aid of it quickly straightened out the chronology of the events of the primitive historic period. The cosmical movements and revolutions proceed with a chronometric precision which knows no variation. The exact date of an event, say a battle, which occurred during the Thalesian eclipse, can be fixed by astronomers to a second. In the progress of positive knowledge and a rational civilization, arbitrary, theological eras are sure to be discarded sooner or later, because they are badges and relics which the enlightened future will not endure. Actuated by the theological spirit,—that is, the spirit of unreason, and ignorance,—the early Spanish voyagers and settlers in this hemisphere sprinkled the two American continents with the names of all the saints recorded in the *Acta Sanctorum*. Curiously enough, precisely in those countries and communities where there is the greatest number of saintly local names, there the people are at the foot of the social ladder in point of intelligence and morality.

#### A FREETHOUGHT CONVENTION.

As we said some weeks ago, a Freethought Convention is to be held in this city next October under the auspices of the American Secular Union and another organization, so-called, (for it is not deserving of the name since it is a mere organization on paper, named and managed merely to promote personal interests). The object of a Freethought Convention is presumed to be the promulgation of the principles of free thought and the presentation to the world of the best results of its methods. Therefore, any free thought convention worthy of the name must be composed of men and women who think, who are free from the mental restraints of mere authority, who have some acquaintance with the best thought of the age, who have some knowledge of literature, science, history and philosophy, and who possess that dignity of character and that appreciation of the requirements of the occasion which always accompany intellectual freedom, education and high moral character. A convention in which the speakers are illiterate declaimers, whose only claim to be considered freethinkers is that they have opposed the popular religious beliefs, are not the persons to address such a convention. The very fact that conventions assembled under the name of free thought have had so many speakers of this kind on the platform has tended to make the people believe that freethought is deficient in culture, seriousness of purpose, and even good manners. And thinkers of real ability and reputation are disinclined to take any part in the proceedings of such gatherings. We hope that Judge Waite of this city, who is the president of the American Secular Union, will, in the interests of rational liberal thought, do what he can to eliminate from the convention to be held whatever is unessential, irrelevant and crude. If the selection of speakers and the arrangements are left to certain individuals whose names we notice in connection with the convention, the whole affair will bring discredit on the cause in the interest of which it is called.

A NOTABLE example of the power of education to overcome obstacles and develop the faculties stood in hall 27 of Memorial Art Institute July 20th. It was

little Helen Kellar, who when eighteen months old, had a severe illness, which deprived her of sight, hearing and voice. She was, however, given all the advantages possible, and quickly she responded to the efforts of her teachers, and to-day she is one of the best educated girls of thirteen in the world. She has a broad acquaintance with the best English literature and in every way is mentally equipped for life. Helen and Miss Sullivan, her teacher, converse together easily and rapidly by the touching of the fingers and hands, and Helen's deft, sensitive fingers read rapidly the words uttered by another by simply placing her fingers upon the speaker's lips. She did this repeatedly on the occasion referred to. Helen never forgets a face, her fingers have once passed over. This was illustrated yesterday when Prof. Smith of the South Boston institution, where Helen was taught, came to the platform. He touched Helen's arm; instantly her bright face glowed with new interest; her sensitive hand touched Mr. Smith's forehead, passed swiftly down to the professor's beard, and then, sure of his identity, she quickly threw her arms about his neck and gave him a resounding kiss. Shortly after Phillips Brooks' death a bust which had been made of him was brought to Helen. Swiftly the white, soft hands passed over the face. Her countenance fell. "That is not true to life," she said. "It is not his face, it is incorrect, one side is larger than the other." And a close investigation revealed that which the eyes alike of artist and friends had failed to discover, but which Helen's deft hands had immediately perceived—a serious defect in the face of the bust. Although at one time deprived of the power of speech, Helen has been taught to articulate with some distinctness, and at the meeting mentioned recited Longfellow's "Psalm of Life" so that all in the audience could understand her. This is considered by educators of the deaf mutes one of the greatest of achievements in any case, but when it is recalled that the child is blind as well and never saw another's lips move in speech it becomes nothing short of marvelous.

BORDERLAND, Mr. Stead's new publication justly attracts wide attention. The first number presents a large amount of information in regard to Spiritualism and subjects of a psychical nature. Mr. Stead's contributions in regard to his own experiences are among the most valuable papers in the magazine. The replies of certain persons whom he addressed to obtain their ideas in regard to starting the publication give us a very clear insight into the minds of the writers. Some of them have no knowledge of Spiritualism and are opposed to its investigation on the ground that there is something impious in such research, but a number of these letters are very fair and show that the writers are open to new truth and that they are interested in psychical investigations even though they have but little knowledge of the subject. Mr. Stead's magazine will contain an index of the leading articles which appear on subjects that come within the province of the publication. It will, therefore be something of a directory for those who wish to pursue the subject exhaustively.

WHEN we think of the expulsion of the Jews from Russia, and read Mr. Kennan's indictments as to the treatment of prisoners, we are apt to say to ourselves "cruel Russia," says the Independent; but there is a society in that country, under the direct patronage of the Czarina, whose object is to ameliorate the condition of the blind, and this year they have attacked their problem by a new avenue of approach, showing that even in Russia preventive measures are gaining a foothold. They have arranged to the remotest extent of their funds to send "flying columns" of young ophthalmic surgeons to localities far from skilled aid, and they will not only treat blindness which admits of help, but they will treat those eye troubles which, if neglected, end in loss of sight; and naturally they will leave behind them enlightenment enough to prevent some of the fatal errors committed in ignorance.



## A MINISTERING SPIRIT.

When I was dead one year, I came  
Unto mine own,—it was so sweet  
To see their faces and to hear  
The voices that I could not greet:—  
Within the old familiar home,  
They talked and laughed with youthful zest,—  
Brave brothers and fair sisters dear—  
Nor little dreamed who was their guest.

They measured out the morrow's plans,  
And counted joys that filled to-day,  
Their eager eyes sought present good,—  
I was a being passed away:—  
The world was with them and did lure,  
With throng of happy, living things  
They could not feel my spirit touch,  
Nor hear the rustle of my wings!

And all went forth, save one alone  
Who to the window casement stole  
Where erst, we two were wont to sit,—  
And in the anguish of her soul,  
Wept long and sore, with trembling hands  
Upon her tear-washed face, and cried:  
"God pity me this woful day,—  
This was the day my brother died!"

Then, with a spirit's subtle ken  
God-given,—did I minister  
Sweet comfort, such as God gave me  
Unmeasured,—gave I unto her.  
Till, sad with pleasure's surfeit,—they  
Who went, returning, found no trace  
Of woe in her, and whispered low:—  
"She wears God's glory on her face!"

—Zitella Coeke in Youth's Companion.

## BATTLE OF THE GIANTS.

By T. D. EPNER.

"There's a divinity that shapes our ends,  
Rough-hew them how we will."

The beaux esprits, who delight in mental somersaults, have an excellent opportunity of displaying their intellectual prowess in the settlement of the vexata quaestio regarding the freedom of the will, which, from at least as far back as the time of Pelagius, has divided both the philosophical and the religious world.

Those who believe that the law of causation is applicable in the same strict sense to human volitions as to other phenomena, are champions of the doctrine of necessity. On the other hand those who are of opinion that the will is not thus determined, but determines itself, are votaries of the free-will doctrine.

Here is the ground upon which the gigantic figures, science and the soul must grapple in Titanic struggle:

I believe it was Huxley, the world-famous man of science, who said: "Unless the contents of every page in this volume—and there are seven hundred of them—be sheer nonsense, there can be no such thing as freedom of the will."

John Stuart Mill, than whom no greater logician ever lived on this mundane sphere, was a gigantic champion of necessity.

Robert G. Ingersoll, who plays the dual-role of iconoclast and silver-tongued orator, says: "If there could be no suffering, there could be no sin. After all is it not possible that we may find that everything has been necessarily produced, that all religions and superstitions, all mistakes and crimes, were simply necessities. Is it not possible that out of this perception may come, not only love and pity for others, but absolute justification of the individual? May we not find that every soul has, like Mazeppa, been lashed to the wild horse of passion, or like Prometheus to the rocks of fate?"

Mr. Spencer, the world's greatest philosopher, conceived that conscience is but the accumulation of

prudences, which will be relegated to "innocuous desuetude" in the evolution of man.

Now, if I have the right understanding in regard to Mr. Spencer's synthetic philosophy, he shows the possibility of evolution of morality. The thinking man, who has the welfare of humanity at heart, cannot fail to see that motives are the "springs and seed of thought and deed." As the magnetic needle turns to the north in obedience to the immutable behest of attraction, so the passive will indubitably obeys the inexorable injunction of the strongest motive. This is a moral truth over which the honest man may ponder.

It seems to me that I have read in Mr. Spencer's philosophy the manner in which motives, or the moral influences of one generation are transmitted to another, and the a priori idiosyncrasies that Kant found in the individual Spencer discovered were experimental in the race; thus the fact was denuded of its transcendent or supernatural aspect.

The moral improvement of man, peradventure, may be brought about in this way: Ethology, the science that has to do with pre-natal influences may implant in the embryonic mind of the unborn child moral idiosyncrasies transmitted from ancestral sources. These idiosyncrasies may modify the sensorial data or sense-derived experiences, making the body more ethereal and less subject to the law of transgression.

In this manner the wisdom of the creative spirit may show that the discipline of finite sickness and sorrow and suffering is the necessary precursor or antecedent of a salutary sequent.

The doctrine of necessity must in this manner be stripped of some of its objectionable features before the writer can consistently entertain it.

It requires profound knowledge to get an insight of the correlativity of wondrous matter in the inorganic as well as the organic realm.

The fact that snakes and lizards are denizens of our globe as well as the fact that flowers exist, whose aroma pleases the sense of smell and whose beautiful colors and delectable contour delight the faculty of beauty in the human soul, furnishes irrefragable testimony that they are necessarily parts of a wondrous whole they have been induced with the inscrutable essence of organized matter. A composition of causes or antecedents have merged into and come out of multitudinous effects or sequents, and the existence of the snakes and lizards, has its *raison d'être* in the spirit which is immanent in the correlativity of matter; and by the same cause the human will may be affected.

The humble swain who obtusely follows the plow in the spring-time unconsciously recognizes the uniformity of sequence in nature. He knows that the ground must be prepared for the seed, and from the seed comes the harvest. If the seed are sound and the earth mellow the harvest will be good. So, with the fruits of life, if low and debasing motives are implanted in the plastic minds of children, the harvest will be one of sorrow and misery. Does it not behoove us to sow in the human soul motives whose sequents will be salutary?

ALBANY, ILL.

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

By WILLIAM OSLEY.

## IV.

The time that elapsed between the death of Menepthah and the crowning of Setnekit as king over all Egypt is not known, but it could scarcely have exceeded forty or fifty years. If then the exodus took place under Amenoph III., (a most improbable event; the Israelites should have been settled in Palestine for some ninety years). If on the other hand it was under Menepthah, they would only be in Palestine some few years. Professor Sayce says: "It would appear therefore that his list (Rameses III.) contains no reference to the name either of Judah or of any other Israelitish tribe, and that even as late as the reign of Rameses III., the Israelites were not as

yet firmly established in the future territory of Judah." We know from the sculptures of Rameses III., at Meunet Habu, that he invaded Syria, including Palestine, in the eighth year of his reign, overran and made tributary all the native chiefs and rulers, going as far north as Hamath, about 200 miles north of Jerusalem. His list of names of towns and districts which he conquered and made tributary in Syria comprises no less than 253 in number; and among the gifts and endowments he made to various temples in Egypt, he gave the tribute in money, men, produce and cattle, of 169 towns in Syria. Among them is Kanana, (from whence Canaan is derived). Many of these are in North Palestine, showing that they were then an Egyptian province, and such it continued during his long reign of thirty-one years; how much longer under his descendants and successors is unknown, as documentary evidence after his death becomes increasingly scarce. The "annals" inform us that Rameses built a temple and dedicated it to Ammon in Kanana. He says: "I built for thee (the god Ammon,) a sacred abode in the land of Taha, which above (say to the north,) the temple of Rameses the living in the land of Kanana. The nations of the Rutenner (the surrounding Syrian tribes,) brought their tribute to it and offered to its gods." He tells us that he brought many of the chiefs and people as captives or slaves, and gave them for the service of the various temples of Egypt; and if the Israelites were there some of them at least would have to return to Egypt; and Rameses III., vain-glorious as he was, would not pass by such a record as the re-taking of some of a vast host who had been—to Egyptian view—slaves; and of whose recent history—if true—must have been fresh in his memory. It is impossible to conceive of Egyptian scribes, in the service of the palace and temples, omitting any reference to such an episode as the escape and exodus of some two million of people from their country. We know that the alien dynasty was expelled in war by Aahmes I., some two to three hundred years before, but their expulsion does not seem to have affected the natives, or others, in North Egypt; and it is inconceivable, with our present knowledge of Egyptian records, that such a stupendous event in their history could take place without some reference direct or indirect.

For reasons known to astro-Masonic occultists, to my view the whole narrative, as given by the "sacred" historian is not, and was not intended to be taken in a literal or historical sense; for such know who and what Jacob and his twelve sons, the twelve tribes of Israel, and in a later age the twelve apostles, really are.

In short, the Pentateuch, or five books of Moses, occupy the same relation to the Jewish religion as the four gospels to the later Christian system or religion. This were easy to demonstrate but it hardly forms a subject for discussion suitable for the class of literature in which these papers are so courteously received and printed. This important subject I have already dealt with in a work entitled "Egypt and the Wonders of the Land of the Pharaohs," and I think I may modestly claim to have shown the origin of the Christian, if not the Jewish, system of religion so-called. Both bear the stamp of Egypt, although not in equal degree, and will continue to do so until the knowledge, science and philosophy of the now evolving spiritual force and life, shall replace the old which is now rapidly passing away.

The priceless treasure known as the Harris papyrus, in the possession of the British Museum, is remarkable from many points of view. It is dated in the thirty-second year of the reign of Rameses III., i. e., a year after his death, and recounts the gifts, endowments, temples he built and repaired in his reign. The preamble runs thus: "The king of Upper and Lower Egypt, Ra-user-ana, beloved of Amen; the living, the son of the sun; the great god who says worshipping and adoring, (enumerating) the thanksgivings, and numerous and mighty actions which he did as king and ruler on the earth to the temple of his noble father, Amen Ra, king of the gods, and to the



people of the land of Egypt, and to inform the fathers, gods and goddesses, mortals, intelligences and mankind of the many glorious actions which he did on earth while he was the great ruler of Egypt."

In this statement we find that immortality, or the continuity of personal self-consciousness after physical death was a cardinal doctrine of the ancient Egyptian church; and to those who read between the lines, spirit communion was not unknown; and, to my view, much of what is given can only be understood as a communication from the spirit, or Ka—as the Egyptians called it—of the deceased king. He is, or supposed to be by the scribe or recorder who drew up this marvelous document, entering into the paths leading to the abode of the gods, expecting to mingle with them and become as one of them. For the accomplishment of this, he addresses, as of yore, the great father, Amen Ra, chief of all the gods, "who is self-produced; maker of existences; creator of beings; a mystery to men and to the gods," and says: "Give hear to me, O Lord of Gods, and listen to my adorations which I offer to thee!" The king then addresses the other gods in turn, reminding them of the mighty works he had done for them while on earth; and as an acknowledgement on their part, they were to fulfill the promise made to himself, that his son (Rameses IV.,) should be a mighty king of Egypt and ruler of all lands. Inter alia. He says: "My soul lives (i. e., his Ka, or spiritual form); it is seen at the head of the morning and is being made like the glorified form of the noble form of the father (Amen Ra)."

This extraordinary document closes with an address to the army and people of Egypt to be faithful and loyal to his son who had succeeded him on the throne. He then says: "Lo! I go down to Akert (the underworld) like the Ka (the setting sun). I join the circle of the gods in the heaven, earth and depths."

All this, and much more that is related, of which I have only given a very few specimens, may only be a papyrus, but I strongly incline to the opinion that it was the outcome of a psychical experience, similar to one recorded of Vsertesen I., to whom the spirit of his father, Amenhema I., appeared and gave particulars of his assassination and instructions regarding government etc., to his son; details of which are given in one of the volumes of "Records of the Past."

(THE END.)

## FREEDOM IN SPACE.

By DR. JOHN E. PURDON.

### II.

Freedom even in space then involves the conception of an unification of the extended in a spiritual organism that is independent of the physical law of the dissipation of energy. Transformation without loss is its law: the latter condition raising it above the law of death of the physical plane.

I do not wish to be understood as saying that the spirit, when the bodily gates lie ajar in its relaxed inhibitions, can ride free on the ether waves and career through the depths of space, as many are so fond of picturing it in their crude attempts to apply physical analogies to the substance of the eternal existence. No. The best views of the nature of ether do not distinguish it from matter, and waves are no more than its periodic changes of position. If we want to think of spirit free from earthly restraints and beyond the range of death, we must elevate it above the physical plane altogether and get rid of the physical waves with the physical body. Our conceptions must be radically changed. Tumbling in and out of space of four dimensions as a harlequin leaps through a trap, is not a process that satisfies the analytical mind. I again ask is man free in space of three dimensions? I say his body is not free; for he must pay for his passage just as really as he pays for his passage from New York to Chicago when he is carried by a railroad. He is not free as a disembodied spirit to ride the ether waves for the idea involves a contradiction, although I do not doubt but

that embodied spirit uses the ether waves as a part of the material plan to transmit impulses across space to a similar body in a receptive state that can receive and translate them as a purposive language and no longer as a mere undirected radiation, exchanging energy according to ordinary physical laws.

All this reasoning is a legitimate consequence of the hypothesis of the dissociation of the muscular factor from the machinery of consciousness with which I started many years ago. If designed motions can be effected without muscles, the analogy of bodily activity can no longer be used to question the possibility of activity after death.

In what acceptation of the word is the sense theatre tri-dimensional? Sense is specialized feeling and feeling is not motion, although motion is experienced as feeling. The contact sense is not tri-dimensional although it deals with surfaces meeting at various angles and the arms that are extended in various directions or clasped round a resisting object do not convey any other sensation than one of pressure; no more establishing the existence of a permanent and independent tri-dimensional reality than does the stereoscope when two pictures of the same object taken at an angle are combined in double vision with such a startling result. The last word of matter and the external world, as such, is motion, and that word can never be directly translatable into the language of conscious feeling, since the former deals with the many and the latter with the functional activity of the conscious unity. What then is the surface of contact of matter and sense where the unconnected many are unified into a function of the spiritual unity? The answer to this question involves the critique of Spiritualism.

In discussing the question of the relation of extension of spirit, though that always objected to people pretending to picture to themselves a possible state of affairs in four dimensional space, and though I have considered the introduction of the hypothesis of four-fold space as an immediate and exhaustive explanation of our difficulties to be illegitimate through the breach of thought continuity it involves, yet I am very far from rejecting that concept as of no value for Spiritualism; quite the contrary. Consider a cubical crystal in space; it has length, breadth and thickness, but is that all about it. Yes; when independent of my perception of it in time as well as space. But it is clear that if there be a higher and a larger mind of which my own is a finite projection, that existence in space plus time is the differenced and distorted aspect of a higher form which has had one, at any rate, of its homogeneous units so changed as to give us the translation of the higher subjective consciousness into the lower mechanical consciousness; for according to Lagrange, the prince of dynamicians, mechanics is a geometry of four dimensions in which time plays the part of the fourth unit.

The crown of modern dynamics was the application by Sir Wm. R. Hamilton, of Dublin, of the principle of action to the discovery of a single function, which includes within itself the whole future history of any moving system. Let the soul of man be boldly taken as the higher analogue of his dynamical continuity on the lower physical plane and we overcome in one grand coup all the difficulties that are supposed to stand in the way of opposing man's individuality to the unity of nature. His occasional knowledge of his own or of another's future is not then a violation of the order of nature but a glimpse of her processes, through the physical imperfections, for the time being, of the instrumentation of projection which translates the content of the higher form into those of time and space.

Nor need the analogy of the characteristic function be confined to the individual man alone; its application is universal and in it alone can we find a satisfactory symbolism of the Deity; including within it, as it does, the plan of the universe and the reference to the human mind which views the same in detail and aspires to a unity with it in spirit. This at any rate is my creed and I find it meets all the demands made upon it for explanation and consolation.

We who regard the higher life as real will not have much difficulty in following the principles of this paper to their logical conclusion, which seems to be nothing else than a distinct refusal to acknowledge the application of the principle of the dissipation of energy to the universe as a whole and that consequently the inverse process of recovery is a property of that state which we do not experience in terms of sense and feeling on the mundane plane.

The dissipation of energy was a deduction from the laws of the conduction of heat and so long as man remains a heat engine, so long must he be subject to its laws. But the veriest tyro in spiritualistic science, if he opens his eyes, can see that man must, to some very great extent at least, cease to be a heat engine when he becomes a medium, for he can then do work without the intervention of the muscular system and apparently quite independent of it, though probably not so absolutely while earthly life remains. If then operating, through the relation of the frictionless ether to his nervous system, he is enabled to expend and exchange energy with a minimum of loss, the inference forces itself into prominence, that the correlative higher state beyond the bounds of this life actually involves the recovery of that energy which the more superficial view of the space content would lead us to believe was irrecoverably lost in the immeasurable depths of infinity. And what is this but saying that the ether conserves it in its functions of spirit! Spirit is active, passive and neuter within the limits of our human experience according to circumstances; I am spirit active and passive according to the direct deliverance of my own consciousness, and that which we call inanimate matter appears to represent the neutral in being the formal limitation of the other two.

We expend in the individual: we recover in the universal; when I move my individual body through it I affect the whole universe, of which, conversally, I am but a very small portion to receive as a material body or externalized spirit passively in sensation the impulse of the active spirit within. The purely neutral form is only an appearance; it is that of matter supposed to exist in tridimensional space, independent of spirit either within or without to move or to perceive.

Matter is the language of the spirit in the universal self-communion, from which the individualized being emerges in obedience to its special modes of form. It is a system of mathematical relations, which are such as they are, because the laws of the mind which appreciates matter and its changes are definite and not chaotic, and are capable of investigation and rational interpretation. To talk about the eternity of molecules and the impossibility of their vanishment in a higher spiritual subjectivity, is to ignore the absolute freedom of a universal mind and to restrict it to forms of apprehension identical with our own. Those who talk about the eternity of atoms and molecules are misled by the analogies of the muscular sense experience. They can't understand how a resisting body can cease to exist, be it large or small. When the muscles press against a volume of gas at the usual atmospheric pressure the number of molecules in a fraction of a cubic centimetre is estimated in thousands of trillions; and then the pressure is reduced to a millionth part of an atmosphere, roughly equivalent to knocking off six zeros from the former number of the molecules, a number still remains in the same volume practically infinite as far as mere sense appreciation is concerned; but, nevertheless, though entirely outside the sphere of the pressure sense, yet still within the range of sense demonstration when intellect supplements sense in dealing with the secrets of nature. Muscular pressure when it does not produce motion results wholly in heat conduction and radiation; the molecules in the physicist's vacuum tube since they still produce heat by impact against the radiometer vanes are yet within the domain of the pressure sense and might be felt if properly adjusted so as to strike the web of a spider or the nervous system of an insect in some conceivable arrangement. But it is only where an absolute zero of temperature would



ideally exist that the sense evidence of material existence would be found to fail absolutely; and therefore, I say, that the change which takes place, whatever it may be, when the spiritual activity of a medium gives evidence of having transcended the ordinary course of nature, we have the analogue of that critical point and state of affairs when the ideal continuity of sense appreciation and material existence is found to fail, and a new adjustment of relations can take place which could not otherwise hold without violation of the principles of the conservation of sense and of energy. But let it not be thought for a moment that I wish to insinuate that the absolute zero of temperature must be reached before the mediumistic changes can be effected, though cold is often a prominent feature at spiritualistic séances, when cold winds are often found to blow over the hands of the sitters. No; the absolute zero is the limit of the progressive change that can be ideally reached when matter and sense, the objective and the subjective cease to be in correlation. The absolute zero is from the side of physics, the symbol of universal death; but from the side of the spiritualistic metaphysics, it is in a way the symbol of the possibilities of the higher life. The objective is the limitation of the subjective; so long as the laws of that limitation hold undisturbed, so long must the objective retain its integrity. And even if the laws of limitation be such that there are particular or critical values of the quantities expressing the relation, yet, without violation of the general hypothesis of limitation and correspondence, we can suppose the arbitrary introduction of forces or causes which produce particular results in interference with the general course, so long as such forces or causes continue to operate, after which the ordinary course is resumed as before the interruption; but in the meantime the consequences of such real interruption must survive, otherwise the causes introduced would not have been real but imaginary. It must not be forgotten that there exists an enormous difference in the two ways of stating the mechanical question: Given a certain disposition of matter find the forces that have produced it? There may be zero systems of forces which oppose one another, and which as such have not entered into the production of the particular result considered, whereas these forces may have entered into the determination of a larger state of affairs of which that actually considered was a particular case. We cannot tell all the forces engaged though we may be able to tell these just sufficient to produce any required result. This truth ought to be remembered when we are considering the mechanical side of physical manifestations produced in the presence of mediums.

[CONTINUED.]

## THE POSITION.

It requires very little prescience to realise the fact that we are entering upon a period of considerable difficulty. There was a time when there were but two main streams of thought connected with the unseen, those of belief and of unbelief; now we have a number of schools, all having something in common, but each differing from the rest in some way which seems to make for antagonism rather than for agreement. Of these schools of thought there are three which stand out pre-eminently. First, that which may broadly be called Spiritualistic; next, the Theosophic; and thirdly, that represented more or less by the Society for Psychical Research. Those who range themselves generally under the name of Spiritualists may again be divided into two main divisions; namely, those who have satisfied themselves of the reality of certain phenomena, and now are busying themselves with the investigation of the meaning of those phenomena—in fact, are endeavoring to frame a spiritualistic philosophy—and those who are satisfied with what they believe they know, and desire nothing more than a constant repetition of the phenomena in which they find a certain semi-sensuous comfort. Generally, it may be said that neither class of spirit-

ualists (in England at any rate) recognizes any authority, or accepts any book as authoritative and final as to their belief or opinions. In this the Spiritualist differs from the Theosophist who—if evidence goes for anything—is already making something more of Madame Blavatsky than a mere leader. She is passing rapidly into the stage of the demigod, and full deification does not seem very far off. "White Lotus day" is already the name giving to the anniversary of her death, and the "Secret Doctrine" is becoming a new Bible to her followers. This is much to be regretted, as it must warp the endeavors of Theosophic students, and eventually destroy all freedom of thought on their part. And the imprisoning of the spirit leads to a kind of assumption which is of the nature of a not altogether thinly veiled arrogance.

It is this assertion of superior knowledge which constitutes one of the coming difficulties, for it renders the union between Spiritualists and Theosophists impossible. They have many points of agreement, such as the conviction of a life of some sort after death, and the necessity for holy living as a preparation for that life. Re-incarnation, too, is an article of faith common to many Spiritualists and all Theosophists. Nevertheless, Theosophy is of this earth, earthy. It seems incapable of expanding itself so as to take into its purview anything outside this earth, and the system of which this earth is a part. It is full of long words and prodigious numbers, but yet it is narrow and small, and naturally depends eventually upon authority.

Of course it may be said that Spiritualists are narrow and small in their beliefs. And if Spiritualism is judged indeed by the evidence which so many of its adherents offer to a scoffing world, the judgment is just. The feeble utterances of common place moralities which delight the uninstructed neophyte when those utterances proceed from the mouth of a medium inspired by a spirit of no higher intelligence than his own, and the readiness with which almost any story is accepted by some without the slightest investigation, but too sadly warrant that judgment. Yet there is a different Spiritualism, a Spiritualism which is of the spirit and which desires nothing but what is spiritual, which seeks to cultivate communication as far as may be with the higher and holier intelligences—but with a perfect freedom of individual action.

These considerations lead up to another difficulty in the near future. We have no wish to precipitate matters, but there is little doubt that there soon will be plenty of phenomena of one kind and another—good, bad, and very indifferent—brought before an astonished world, and a double danger will arise, that of letting the stories of the phenomena swamp the philosophy, and so help the materialism to which true Spiritualism is properly antagonistic, and that which comes of the ordinary mind being but too ready to accept any theoretical interpretation which is heralded by the trumpet tongue of a self-constituted authority. It is for spiritual Spiritualism that we must take thought, and the danger is near and real.

The Society for Psychical Research has enriched, and doubtless will still enrich, the literature of the unseen with those admirable series of tabulated facts to which we have been so long accustomed. From it we have nothing to fear. It may find some difficulty occasionally in squaring the facts with pre-conceived theories, but there is no crystallized formality about the theories propounded, and a gentler note is sounded now than that of the somewhat harsh music which announced the first approach of its very serious band of investigators.

The term, spiritual Spiritualists, has been used in this article—it has been used purposely—because it will include all those who not, perhaps, avowing themselves as Spiritualists, yet under the name of Christo-Theosophist and so-forth, hold well the banner of the higher life in the fight against an aggressive materialism.—Editorial in Light (London).

## WHAT DID SHE SEE?

BY LILIAN WHITING.

[From Worthington's Illustrated Magazine for July.]

I.

The red rose whispers of passion,  
And the white rose breathes of love;  
Oh, the red rose is a falcon,  
And the white rose is a dove.  
But I send you a cream-white rosebud  
With a flush on its petal tips;  
For the love that is purest and sweetest  
Has a kiss of desire of the lips.

—Boyle O'Reilly.

There they lay—great masses of roses in tints of pink and white and crimson—a very dream of color and faint fragrance. An hour ago she would have reveled in their loveliness; an hour ago they would have made her happy; an hour ago—but it was already ages ago.

When Ethel Leigh met the New York artist, Gardner Courtney, one year before, she touched that supreme moment of life in which past and future are alike absorbed; in which all perplexed meanings were reconciled; all discordant notes forever harmonized. She vaguely knew, rather than actively recognized, that he was distinguished in art, rarely gifted, and was rapidly acquiring prestige and fame. Perhaps if she had really set herself to reflect on it she would have been gratified to know it was true. But she did not love him because of this—at least not consciously. She was glad to know that he was winning great success, if he desired it. For herself she only desired—his love. And when it came to her, life was so blessed that she questioned if heaven itself could hold aught that was more satisfying. She saw him, of course, in an wholly idealized atmosphere. No mortal man could have actually fulfilled all that Ethel Leigh believed her lover to be. She had a girl's dreams, too, about his work and the help she should be to him. Nor did she overrate this help, although she was a woman of possibilities rather than powers, and in the world of achievement she would be something or nothing, according to the spiritual atmosphere in which life placed her. She was capable of enthusiasm and sacrifice; she had her hours of exaltation, but when she took to her lover he repressed her at times by some indefinable failure of sympathy, while at others his mood met hers, and she would concentrate in an hour the happiness of a lifetime. As she herself was a woman of moods and tenses this uncertain note in his temperament rather fascinated her. She could bear anything better than a monotone. Life, her own included, was sufficiently objective to her to present a degree of dramatic entertainment, and it interested her. A curious lack of intuition on his part made sometimes a discord that he could not understand. "Tell me just what you wish to do, my dear," he would often say to her when they talked of the future. But she demanded that he should know without explicit information, and when he did not she was silent. She could not say to him, "If you loved me as I do you, you would know without any words." Yet this was what she felt, and when she shrank away from him in a reserve which was that of repressed feeling rather than coldness he wondered, after all, if Ethel were not exacting in her disposition.

It was out of the very intensity of her devotion to him that these phases arose. If she had cared less for him: if she had been a shade less conscious of every expression of his face and inflection of his voice she would have been a happier woman and have made him happier, too. As it was she perplexed and puzzled him. Yet he cared for her as he had never cared for any woman before, and it was his deepest satisfaction to believe that no one had ever before won from her more than a passing regard. He was absurdly sensitive on this point, and she, giving to him the entire wealth of her devotion, was so really true in the spirit that she failed to realize that she was less true to the letter, and that there was a chapter of her life which it was his right to know. It was one so latent in her consciousness, so utterly lost out of all that now made up life to her, that she did not recall its existence in a manner forcible enough to lend it expression in words. Yet no experience of life, it may be, can ever be so isolated from its general course as to lose all elements of its subsequent influence. In some subtle way it lies in character, and, therefore, contributes to the shaping of all after life.

Gardner Courtney had not been one of the precocious art students of the day. He was twenty-six years of age when, ten years before he met Ethel Leigh, he left college and began devoting himself seriously to art. These years had been full and varied to him. He had passed most of them in Europe; he had studied scenes and places; he had observed and acquired, and had formulated his aspirations into practical living in a manner that made him a living force in the society in which he lived. Ethel Leigh, with her subtle sympathy, entered into his earnest realization of life with a force and fervor the greater, perhaps, that she missed in herself the power to live her ideals in actual detail. She lived in his life



rather than in her own; yet, as she was, after all, a woman of strong individuality in her own way, she could not come so near to him, with the quickly succeeding moods of attraction and repression that the closeness of their relation incited, without sometimes striking a discordant note rather than giving him the perfect peace of love for which she longed. It was her misfortune rather than her fault, but had he given her that all-comprehending and enfolding tenderness which she craved, she could have been strength and sweetness and support to him. Yet had this been so, there would have been no discipline of life for her, and no story of their love to tell. It is, after all, for the gifts that are withheld that we should be grateful; it is the loss and not the gain; the struggle, and not the success that lifts us to higher planes.

Ethel Leigh was the daughter of a New England college professor, who married a beautiful and gifted girl of the college town, resigned his position, and with a capital represented by a good store of learning and of love and a slender bank account, went abroad with his young wife, hoping by means of mingling educative and literary work they might supply their modest needs and gratify their tastes. For a year their plans were fulfilled. They established themselves in Venice, where Ethel was born, and dreams of the rose and gold of Italian sunsets mirrored in Venetian waters were wrought into the very fibre of her being.

Soon after, the young wife and mother died, and Endicott Leigh, with a kindling of his latent New England energy born of desolation and despair, returned to his native land and settled on a great wheat farm of Dakota. Fate had directed his life after the manner of pawns on a chessboard. For his daughter it made a curious combination. She inherited a fair share of the intellectual energy and moral bias that are so distinctively the characteristics of New England. The mysterious and pre-determining influences of heredity had attuned her nature to poetry and to art—to a rhythmic response to all that was beautiful. She was too young at the time of her mother's death to remember her distinctly, or to remember Italy; yet the undefined sense of loss was always keen with her. She grew up as a changeling and an exotic on the great Western prairies. Life was negative to her. She had a child's affection for her father and for the second mother that in a few years he gave her. She found society in the wealth of books, which was the one luxury of their simple home. For some years she studied at a Western college, where she acquitted herself with exceptional honor in every phase of the graphic arts and of pictorial reproduction; and with as exceptional disgrace in everything pertaining to exact science. Leaving college she drifted into teaching, less from active inclination than from the indirect influence of association.

To the educated young people of the great West teaching has come to be the accepted ground of promotion into law or literature, medicine or mechanics, physics or metaphysics. But we are led by a way we know not. Ethel's choice of teaching placed her in a country town where there had come to dwell, temporarily, an artist from the Southwest. Herman Eckstein had come as a poor boy from Germany to that favorite city of German population, St. Louis. From humble efforts in art he had gradually risen to be recognized as the leading artist of that region, and when he became a professor in the Academy of Fine Arts, with art classes in the country town of New Saco, it was his next ambition to paint for the salon a picture that should be distinctively American and to the vast Western plains he came to make his studies for the work, to be called simply "Dakota."

To Ethel Leigh the meeting with Herman Eckstein was that event of destiny that made itself a controlling force in her future. In an instant all her latent artistic instincts awoke and asserted their right to development.

Her assumed duties in conducting the youth of New Saco to the truths of mathematics or rhetoric were forgotten. "You must release me from my engagement," she said. "I have been, as a teacher, an unconscious fraud. If I went no longer I should be a conscious one. You must let me go."

The release was easy—one of the many applicants stepped into her schoolroom, and Ethel was free to turn toward that life which her whole nature was in response. The first elements of technique she had learned at the different "art departments" of the college where she had sacrificed all other work to the all-absorbing study of line and shade. Under Prof. Eckstein's guidance she made phenomenal progress. It was perhaps natural, in the isolation of the rural life, that there should have come a nearer relation between Ethel Leigh and Herman Eckstein than that of pupil and master. His nature was too self-centred for the highest love, but he was attracted to this girl, and on her part—she loved art and not the artist. But she easily mistook one for the

other, and at this time a sudden inspiration came over her—to go for serious study to the Academy of Fine Arts in St. Louis. She did not wait to debate the suggestion, but with an impulse faith only possible to earliest youth, with a sublime disregard of ways and means, with a small sum of money and some excellent letters of introduction from several of her college professors and from Mr. Eckstein, she set out on the journey from which, in a more than literal sense, she was never to return.

"You may close the door behind you, my daughter," said her father, sadly, on the last evening of her hurried visit to her home to prepare for the great city. "You may close the door of all this life behind you. You will never need it again. You will go out by another way. If life is, as I believe, encyclical, it is but the return of the spiral, and we never retrace precisely the same path. There is a fragment of verse of which your mother was very fond," he continued, "that comes to me now to-night, and which embodies a truth that we all come to learn by experience. It runs:

'Out of the quiet way,  
Into the world's broad track,  
We go forth on some summer day,  
And never wander back.

\* \* \* \* \*  
'Not death!  
We do not call it so,  
Yet scarcely more with dying breath  
Do we forego.'

"I will not sadden either of us, my darling," he continued, "by saying this parting is for life. And yet, in a sense, it is. You will never return to me the same as to-night."

"But something better, papa," she whispered softly.

Thus one link in the chain of destiny for Ethel Leigh had been forged and the untried future beckoned her. In the home of an old friend of her father's, who had gone from New England to St. Louis, Ethel found a niche to grow in. She entered on the new life with a kind of unconscious ecstasy in the recognition of a freer, wider horizon where all beautiful possibilities pictured themselves to her, and she said to her own soul: "All these are mine, and I,—I am yours." If she gave herself to art she knew she must rely solely on her own exertions. But it was exhilaration and not hardship, and she repeated to herself with the true fervor of the ideal rather than the practical nature:

I can live,  
At least my soul's life, without aims from men,  
And if it be on heaven instead of earth,  
Let heaven look to it,—I am not afraid.

For the first time in her twenty years of existence Ethel Leigh awoke to the realization of life's significance. She was, in a sense, alone in a great city. Her few letters of introduction opened for her opportunities rather than, in the conventional sense, society. It was the life of the student only, of the spectator rather than the participator in affairs. But youth, health, and hope, were with her. Imagination, once set free, peopled the air with invisible creations. She was under the spell of artistic exaltation. The dreams of her young mother, sleeping under the still beauty of Italian skies, sprang to life and light in Ethel, and demanded realization. For three years she studied and worked—with one hand for bread, with one for art. She essayed a line of sketches that should be imaginative interpretations of poetic motives, and when she produced "The Beleaguered City" it became quite the fashion to have one of Miss Leigh's original little studies. At last this was life—positive, electric, thrilling, not the mere negative existence of all her girlhood when she had dreamed the dreams that seemed impossible to realize. Yet, she had felt in herself the instinct of success, and she had always believed a good deal in her own right of way, with a positive assertion not always visible in her apparently yielding and plastic nature. When, three months later, Herman Eckstein returned to St. Louis this positive assurance in her recognition of life had so asserted itself—she saw so clearly that she had loved—not him, but that life which for the time he represented to her,—that she had begged and at last demanded a release from their engagement. It had become not a support, but a fetter to her. She did not love Herman Eckstein, and the unerring test of absence had revealed this. For it is absence and not presence which is the true test of any regard. Distance and separation are the perspective which alone shows the values truly. It is the finer qualities that make themselves felt through absence and through space, and we may well distrust the regard that is inspired only by the actual presence of its object.

The day on which Ethel was told by the art dealer who disposed of her sketches, that her studies from

"The Golden Legend" had been purchased for a sum quite beyond her expectations, she wandered into the library and sat in her favorite niche before the ideal figure of Beatrice Cenci, which the genius of Harriet Hosmer had wrought into the eternal silence and repose of marble. It is a life-size, reclining figure, with the head resting on a rude block of stone; the long, unbound tresses escaping from their confinement, flowing over the fair, dimpled shoulders. The face, turned to one side, is resting on one little hand, while the other, from whose relaxed grasp falls a rosary, hangs by her side in the careless abandon of sleep. Artists have painted, poets have sung, sculptors have modeled, and historians have written of the subject here represented, the beautiful, high-souled, tragic-stricken Beatrice Cenci. Than hers no sadder life was ever lived. Than hers no more severely tried and suffering soul ever entered heaven.

Perhaps no life ever wrought with more force upon the world of art and letters; and perhaps no name, so universally familiar, is yet so enshrouded in mists of poetic fable. The statue of Beatrice Cenci represents Miss Hosmer's conception of her as she lay in her cell the night before her execution. The face of chiseled marble is the very saddest ever pictured. It is a perfectly quiet, hopeless sadness that you feel rather than perceive. This statue alone would fix Miss Hosmer's place as an exalted one in art. It was hardly possible to sit before this creation of the artist without feeling something of its spell. It touched Ethel Leigh that day. The success that had met the interpretations of the poet's fancies had aroused all her positive force, and like a sudden inspiration came to her the thought of transplanting herself to New York for continued study. She would go, and she would succeed. She touched her foot to the floor with a little unconscious emphasis.

It was at the Art Students' League that she met Theodore Bartlett. Miss Bartlett was a struggling art student, too, but she had a home and a mother, and in this home Ethel Leigh found hers. It was a small suite in the exalted upper stories of a sky-scraping New York apartment house, and Ethel remarked to Theodora that, while it was believed that care was taken that the trees did not grow up into heaven, no one would venture so rash a prophecy about a New York apartment hotel. But the cosy little suite had its sunny windows, its fernery, its books and pictures, and it had that best ornament of a house, the who frequent it. And among ~~these~~ friends was one of the most noted of the rising artists of the city—Gardiner Courtney.

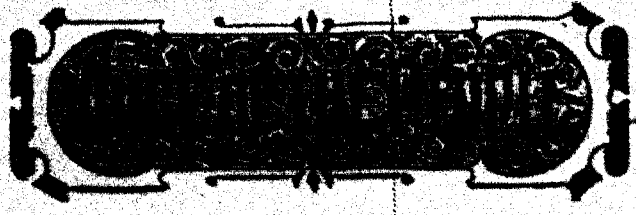
(To Be Continued.)

#### TOADYING.

The following from the editorial department of New Occasions is to the point on the subject treated:

Certainly one of the most repulsive forms in which human nature exhibits itself is showing deference to persons because of their wealth, without regard to their real worth. This is especially prominent in communities where wealth is the criterion of distinction. When by the accumulation of riches men can gain power and influence, naturally the disposition of many is to win the favor by every means possible of this class of men; so we see large numbers ready to use methods which are inconsistent with independence of character. We see even scholars ready to prostitute their talents and their learning in approval of what they disbelieve, in order to secure the approval of men of wealth. The result is a large amount of toadying to those who have no merit, by others who, with all their intellectual qualities have a moral weakness which is the heel of Achilles through which the fatal spear finds its way. Many of these wealthy men who receive with gratification the toadying attentions of their fellows which they secure by the money they expend, understand human nature well enough to know of this weakness and without direct bribery, they appeal to it and make it subserve their interests. The spirit of toadyism is an anomaly in a republic like ours, where every citizen is supposed to be a sovereign, recognizing no earthly master and bowing to no earthly king or lord. If, indeed, the tendency to obsequiousness and fawning to the wealthy is not arrested, the time is not distant when we shall have the same class distinctions here which exist in the old world, when there will be actually a peasant class who will accept its position as one beyond which it has no right to expect advancement, and who will bow low and scrape before money kings, as though they themselves were subjects living by the permission of the masters from whom in return they expected to get a little charity. True Americans, however high their social position or great their wealth, ought to repress these tendencies and to help produce a healthy social tone among the poor as well as among the rich and a state of mind which will brook nothing spaniel-like in the attitude of one class to another.





## AWAY.

I cannot say, and I will not say,  
That he is dead,—He is just away:

With a cheery smile and a wave of the hand,  
He has wandered into an unknown land,  
And left us dreaming, how very fair,  
It needs must be, since he lingers there.

And you—O you, who the wildest, yearn  
For the old time steps, and the glad return,  
Think of him faring on, as dear,  
In the love of There as the love of Here:

And loyal still, as he gave the blows  
Of his warrior strength to his country's foes,  
Mild and gentle, as he was brave,—  
When the sweetest love of his life he gave

To simple things;—Where the violets grew,  
Pure as the eyes they were likened to,  
The touches of his hand have stayed  
As reverently as his lips have prayed.

When the little brown thrush that chirred  
harshly,  
Was dear to him as the mocking bird,  
And he pitied as much as a man in pain,

A writhing honey-bee wet with rain,—  
Think of him still as the same, I say:  
He is not dead, he is just away.

—JAMES WHITCOMB REILY.

## THE GIFT OF GOD.

BY CHARLES HANSON TOWNE.

To thee thy God a gift hath given  
Most bounteous and free;  
A gift that lasts through endless time,  
And it is Immortality!

## LET US FRATERNIZE.

TO THE EDITOR: In the last issue of THE RELIGIO-PHILOSOPHICAL JOURNAL I noticed an article commencing like this: "There are two misconceptions in regard to the Psychical Science Congress which is to open in the Art Palace in this city August 21st; one is that it is Spiritualistic and the other that it is opposed to spiritualism." The article then goes on to explain what the Congress really is to be, and what it hopes to do or accomplish.

Now these "misconceptions" are probably true of a great many. There is a class of closer-clad individuals that can never be induced to wear any garment, however becoming, that is not cut and made with their scissors and needles.

These we may not hope to convert to anything new. Then there is an impetuous and careless class—who go off like guns half-cocked. The only thing to do with such people is to head them off before any damage is done. But there is certainly another class, and we hope it is a large one, who look forward to this Congress as Congress was never looked forward to before—hoping to see people more united in purpose to find out the truth, the whole truth and nothing but the truth. Let every fact be valued as it is vouched for or verified, and if any creed or ism fall by the way—bury it decently and with honor, for honor is due to each. There are good people in all churches; there are mistakes made in every creed. And while we respect the one, hope to correct the errors of the other, let us do it always in the interest of our Father: the God of our creation; the Creator of all not one. For what is man's belief or unbelief but a stepping-stone to something higher or lower in himself. A man may go down as easily as up—in fact to some it seems less difficult. For this reason let us fraternize, and as we pass along help each other up not down. It is sad to go down or to watch others descend in spirit; but if there is no other way to discipline the mind, let us be charitable, at least; until our brother receives the light, when those hard-working and watchful people who live by the sea notice a ship in distress, they do not stand quietly on the shore asking only "what boat?" and sneering at its signals, but every fisherman and woman works with a will to bring the vessel into harbor. It may prove to be nothing but a water-soaked old hulk after all—which shall be rotting in the sun after they have labored to tow it in—but it may be an elegant man-of-war, bearing across the bosom of the waters the very weapons needed to free a nation from stupidity and ignorance and sin. Let us not forget, as we may be called upon to welcome such a vessel, what other, smaller craft have

brought to our shores before, one is apt to do this, we all know. Let us not forget (as we criticize the churches) what each church has done to elevate and humanize our brothers. Let us not forget what the Bible has done to connect the past religions with those of the present time. Let us not fail to see what science has done and is still doing to correct superstition, and to build a vessel that shall out-ride every storm, and that shall neither sink nor go to pieces, even in mid-ocean, if a little chaff in its hold happens to catch fire and burn out. This shall be our ship-of-state, our man-of-war—our great leviathan that shall take into its capacious stomach every bit of food thrown to it—and yet shall never be quite full nor cry with the dyspepsia.

The coming religion must be placed on a scientific basis. There are no more worlds for the orthodox Christian church—so-called—to conquer. It has done so much already in the way of extirpating its he'lls and its aimless, tiresome heavens—that we have only to open our doors wide enough and it will come in gladly.

Let us not forget that we are children of one household, however far we may have strayed from home. Let us, indeed forget nothing that is dutiful and right, but let us fraternize, and find out, if possible, the worth of life here. Let us seek for the Divine thought in our existence; the need of our work and discipline—and let us do this scientifically that nothing be lost, or over-valued, or underbiddden.

(MRS.) MARY E. BUELL.

MILWAUKEE.

## SPIRITUAL AND NATURAL TELEGRAPHY.

## II.

In 1865 I again returned to San Francisco, and while dwelling there for a short time, and on my way to New York with a Mexican commission, I met casually at the house of a Mexican friend a young Mexican woman who, upon hearing my name, exclaimed: "Oh! you are the gentleman who did such strange things with my father in La Paz; send me to heaven or do with me as you did with my father," and then in response to numerous inquiries she rehearsed some of the strange scenes and revelations made by her father, Juanito; for sure enough, it was his daughter now grown up and married. The next day I met the mother Da Guadalupe and when I inquired about her husband she answered: "Don't you know, Señor?" I then assured her that I knew nothing about him; that I had neither seen or heard of him since I left La Paz in the year 1848. She then related to me the following strange story, and as she did so the recollection of my having willed her husband coming to California came up in my mind; but why anticipate? I will relate the substance of what she told me:

"Some years, Señor, after you had gone away and left us at La Paz, my husband, Juanito, suddenly surprised us, exclaiming: 'I must go to California! for Don Alfredo is calling me and I must go.' In vain we tried to persuade him against going, saying it was not so, but he insisted that you wanted him and he had to go. He went alone to California and as some years passed without bringing us any news, we followed him and learned that he first went to Monterey where your regiment had disbanded. He appeared to have remembered only your first name and commenced inquiring for Don Alfredo. At length he found one who told him you had gone with others to the Moguelune mines. He went there, and after diligent inquiries, they told him you had left there years before and had gone to other mines, so he left there to search for you elsewhere. At length, after travelling through many mining camps, he got sick and died while still searching for his friend Don Alfredo." I parted from the widow without enlightening her how I had called her husband to California, but have never been able to clear my conscience, for I still believe that unintentionally I was the cause of his death.

Since that time I have become fully acquainted with Spiritualism. Its depths I have more or less sounded; many, many, strange things have been revealed to me. Long, long ago, I passed beyond reasoning about the truth of Spiritualism. If perchance any one should ask me so silly a question as: "Do you believe in Spiritualism?" I would consider it as nonsensical as to ask me if I lived in a house, so tangible is everything to all my senses. I say all; sight, hearing, feeling or touching, and smelling—all my senses have been satisfied and so has my reason, my logical and

rational process of investigation and my perception of truth. I thank God I have never been so vain or egotistical as to deny the universal truth of all ages or attempt to deny the united testimony of both sacred and profane history. The wisdom of other ages has come down to us through sages, seers and prophets, but who ever heard of any wisdom (mark the word,) coming from any agnostic, infidel, materialist, atheist, or from any man in any age or country who denied the existence of Divinity and the immortality of the same or spirit of man. I must therefore emphatically declare that all history which is useful to mankind, whether it be the Bible which is full of it from Genesis to Revelations, or the old historic nations, such as the Egyptian, Persian, Chaldean, Assyrian, Babylonian, Gauls and Roman—all these have left us record enough to prove that they were governed from the great spiritual world through their magicians, astrologers, soothsayers, diviners, pythonesses and interpreters of dreams, visions and oracles. How illogical are some of the so-called wise men of our age, it matters not whether they be called Tyndall, Darwin, Spencer, Huxley or Thompson. No sensible person will deny their uses upon the natural plane of life; it matters not how much praise, flattery and applause they may receive from those who don't believe in the Bible, Revelation or modern Spiritualism, with all its manifold phases of mediumship, such as magnetism, hypnosis, clairvoyance, etc., they are nevertheless to be pitied: for in reference to spiritual things they are as blind as the bats of the night; or the moles that burrow below the earth in darkness away from the light of the sun. Some of these may have their niches in Westminster Abbey, and similar mausoleums may be awaiting others, but they are of the earth, earthy and their memories will intermingle with the dust of the earth and perish while the souls of the humblest medium or Spiritualist who have believed in God and immortality will like John Brown's soul go marching, marching on to all eternity. Tyndall and others like him may have their fling at Christians and Spiritualists, and ask in derision if their prayers ever change the eternal laws of nature? I answer this by saying that neither Christians nor Spiritualists ever imagine, suppose or believe that by prayer they change God's laws, but they know that through faith and prayer they can put themselves in rapport and harmony with God's laws, and that by making their petitions to Him, heaven is opened and help comes to the man of faith and work through the ministrations of angels and spirits. Therefore Spiritualists and Christians treat with contempt their unphilosophical, illogical and untruthful statements of those who are so full of conceit as to suppose and call themselves philosophers. Yea they think they are giants and all the rest of mankind are mere pigmies, superstitious beings scarcely worthy of notice without they minister to their vanity, egotism and conceit.

Times have changed. The boot is now upon the other foot. Spiritualism has come to the front and come to stay; and in due course of time will become the universal religion of mankind; it claims but two essentials—love of God and brotherhood of all mankind. Only those who live pure, useful lives can enter the Temple of the New Jerusalem which is now coming down from God out of heaven. The Apocalypse is fulfilled, its mysteries revealed and explained. A new era has commenced, a new church is forming—composed of a new brotherhood, of all nations, peoples, kindreds and tongues. Why abhor, hate and despise all ecclesiastical or sacerdotal system?

The object of rehearsing the story of Juanito is to show that spiritual telegraphy was in advance and the forerunner of material telegraphy. Spiritualistic science will always be prior to material science. Some Spiritualists have seen and talked not only with spirits of planets within our solar system, but also with spirits from earths belonging to other solar systems. When a qualified medium is found, and they are near at hand, communications will be opened with other earths, both within and without our solar system. It is written: "I will open my mouth in parables. I will utter dark sayings of old." These parables and dark sayings of old are even now being explained as they pass in panoramic rivers into the vision of modern seers.

Watchman—What of the night? Thank God the night is passed, and the wise see clearly the morning light and passes the morning star.

ATHENS.

## REMARKABLE ALLEGED PHENOMENA.

An oriental and a materialist doctor in the physical and natural sciences met in Egypt, in 1863, according to Horace Pelletier in Le Messager; the learned occidental in trying to instruct the oriental, discovered many things to which he had not only been a stranger but in the reality of which he had obstinately refused to believe.

Without translating the whole of the very amusing and instructive article it will be enough to say that he made the acquaintance of a Coptic magician, a veritable descendant of the ancient Egyptians who lived under the Pharaohs, who was very distinguished in his manners, had much wit and was very well versed in oriental literature. He spoke English, French and Italian with great facility and besides possessed a large fortune which he knew how to spend to his own honor and the great delight of his friends. He wore a rich and elegant costume and dwelt in a splendid palace. He enjoyed the reputation of being a magician and in the eyes of the common herd a very extraordinary man. The people of Cairo, Christians and Mussulmen affirmed that he had a superior intelligence to that of common humanity, and had been incarnated to make known to men the immense power of the spirits of a superior order who were charged with assisting the eternal one in the government of the universe.

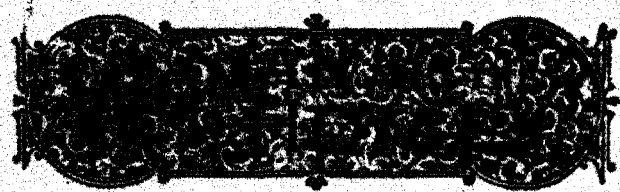
The Egyptian, however, never posed as a magician, and if from time to time he worked wonders it was only because he had received from on high a mission to reveal the power of God. He was an instrument of which the divinity deigned to make use sometimes—nothing more.

M. Martinet—such was the name of the learned occidental—asked the magician named Sidi-Ahmed if he was acquainted with physics, chemistry and natural history. The Egyptian confessed he did not even know the name of either. The occidental savant desired to teach him the rudiments of these branches of science and the Egyptian consented to receive instruction and a certain number of the theories and principles of physics were presented which the magician received with perfect skepticism. He admired the theories imagined by the Europeans but did not at all believe them.

One day M. Martinet was developing the theory of universal attraction and was telling him that "all bodies were attracted towards the center of the earth." "You see," he says, "this hat," throwing it towards the ceiling of the room in which he was experimenting for the instruction of the magician, "I throw it into the air and it does not stay there but immediately falls to the ground to which it is irresistibly attracted." Hardly was the hat thrown when the Egyptian stretched out his hand in the direction of the headcover which was only a short distance from the ceiling. Despite the law formulated by Newton and to the great surprise of M. Martinet the hat, which nothing was sustaining, staid in its position without falling to the floor, an unknown force preventing its fall and giving the lie to the law of attraction. Another surprise was in store for the European savant. Desirous, without doubt, of rejoicing his hat Sidi-Ahmed himself darted up into space and remained suspended in his turn. He kept himself some minutes in a vertical position then took a horizontal position, as if he had been coolly sleeping in bed. His body was suspended at an equal distance from the ceiling and the floor. Martinet rubbed his eyes asking himself whether he was dreaming or whether he was attacked with dizziness. Sidi-Ahmed had other surprises for him. Another day, M. Martinet was teaching his pupil electricity and was able to move some objects only to a slight distance, his pupil looking on in a mild scorn. Without any aid from the battery at hand, the magician contented himself with stretching out his hand into space and the furniture was seen to dance about, even the heaviest tables. A very heavy cupboard containing different articles of considerable weight was set up against the wall of the room which Sidi-Ahmed by a simple act of the will moved about four feet from the wall. Confusion seized M. Martinet at seeing his furniture in full revolution. Imagine scholars in insurrection, in order to make sport of their master coming to make very humble bows in their playful irony. The chairs and other pieces of furniture, came each in their turn and made obeisance to the master in

(Continued on Page 188.)





THE WAY WE WALKED.

BY WARNER IN NEW YORK SUN.

I met a woman on life's way,
A woman fair to see;
Or caught up with her, I should say,
Or she caught up with me.

Then on we went; her laughing eyes
And sunny smiles were sweet;
Above us blue and burnished skies,
And roses 'neath our feet.

And on we went; we watched the day
Into the darkness merge;
My fair companion paused to say,
"Here's where our paths diverge."

"I do not say my love, my life,
Will all be given to grief
When you are gone; the ceaseless strife
Will bring me much relief.

FEMININE TYPES AT THE FAIR.

Common and enterprising merchants
have familiarized the dwellers of large
cities with the products of every land
under the sun, but the majority of the visitors
at the Fair are unacquainted with the
human types shown there, and to many
Midway Pleasance is the greatest attraction.

The Javanese women are the greatest
favorites on the grounds. They are small,
with bodies that are well proportioned and
rounded, and they move with a natural
grace that is in perfect keeping with their
sweet and rather pretty faces.

From the well-kept Japanese village,
with its trim bamboo houses and tiny
water wheel, it is but a step to the ama-
zons of the Dahomey Village. The
women who are the wives and mothers of
the race do not differ in any respect from
the ordinary negress, but the female war-
riors, the body-guard of the King of Da-
homey, are fierce and unattractive.

The women from Ceylon are rather
plain, with their dark hair smoothed back
and oiled, but some of the photographs
shown display mild and gentle and some
rather sweet faces.
Japan has a worthy representative in
the person of Mrs. Morimoto, who is liv-
ing at Hyde Park with her husband.

Alice Merry in "The Woman's Tribune
in speaking of nerve economy says:
We are quite sure how large our bank
account is and we plan just how we shall
dispose of it, doing this thing and leaving
undone the other.

The Countess di Brazza, who has charge
of the royal lazes in the Italian section of
the Woman's Building, has published a
book entitled "A Guide to Old and New
Lace in Italy," and while it is yet in the
publisher's hands and has not been ad-
vertised over a thousand copies have been
sold.

The election of Mrs. Caroline K. Sher-
man as a member of the Chicago School
Board, due largely to the energetic action
of Mayor Harrison, was a wise act. Mrs.
Sherman is well qualified for the position,
and the interests of our schools are likely
to be promoted by her service and that of
the other lady member, Mrs. Flower.

The short-sightedness of publishers is
shown by the wonderful success of "The
Heavenly Twins" by Sarah Grand, which
has just been published by the Cassell
Publishing Company. The author pub-
lished it at first at her own expense, as she
could not find a publisher who would take
it. The book was a phenomenal success
and is said by one critic to be "the bright-
est, the most serious and the wittiest story

that has appeared in many a long day and
that while it has grave faults, they are
forgiven for the sake of the originality,
power and genuine humor."

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## BOOK REVIEWS.

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

*The Paradox and Other Poems.* By Laurence W. Scott, author of Handbook of Christian Evidence, etc. Chicago: Donohue & Henneberry, 1893. Pp. 131. Price, \$1.00.

Mr. Scott, who is a Christian minister and a writer on theological subjects, is something of a poet and he certainly has a unique way of presenting his thoughts in verse. It cannot be said that his poetry is of a high order, and he makes no claim to anything of the kind, but he certainly has the faculty of writing poetry in a great variety of metres and his selection of subjects and his peculiar manner of treating them are original. A number, perhaps most of the poems, are religious; not a few of them theological, such as, "The World's Reformer," "The Marriage Supper of the Lamb," "Canaan's Land," "The Gospel Triumphs," "Balm in Gilead," etc. There is a vein of pleasantry running through many of them and a number of them are very funny, such as "Salt River," "Dick's School Colors," etc. Several of these poems are illustrated. They show versatility in the writer and the whole work is pervaded by a cheerful, hopeful, optimistic spirit, which impresses one very favorably with the author, whose pleasant face is given on the first page of the book as a frontispiece.

*Souls.* By Mary Alling Aber, 1893. Pp. 176.

The author of this work claims that every living thing has a soul and that each which develops normally, according to the laws governing its type, has the power of separating the soul from the body at will, but that men on this planet have so far lost this power that it can rarely be exercised when the body is weak and the mind conscious. The book, the author claims, is the result of the recovery of that lost power and claims to be a record of facts. Some idea of the work may be formed from the table of contents. The titles of the chapters are: "How Souls are Educated," "Where Souls Come From; and What Determines the Frequency of Incarnations," "Where Souls are Between Incarnations; and What Becomes of Souls Who Refuse to Develop and Purify Themselves," "The Relations of Souls to Their Bodies," "The Virtues of Souls," "Souls Beyond our Planet," "Soul Consciousness and Freedom." There is an appendix, the chapters of which are entitled, "Jesus and the New Testament," "Other Universes Beside Our Own," "Souls of Animals and of Savage Men," "Sex on this Planet," "Earth Under Trial," "Foods." Of course this work is based upon the conception of reincarnation and there is much said which expresses the views of the author. We must, of course, take the statements of the author for what they are worth, as we have no means of verifying them, but she writes as one having authority and states facts (alleged) and advances explanations which are of a very startling character, if true. The tone of the work is pure and the style is clear and concise. Copies of this book can be obtained gratis by addressing the author, Mrs. Mary Alling Aber, care Messrs. R. R. Donnelley & Sons Company, 114 Monroe St., Chicago, Illinois.

## NEW BOOKS RECEIVED.

"One Never Knows." By F. C. Phillips, author of "As in a Looking-glass." Cleveland Publishing Co., 19 Union Square, New York. Pp. 262. Paper.

"Abraham Lincoln: Was he a Christian?" By John E. Remsburg. New York: The Truth Seeker Company, 28 Lafayette Place. Pp. 336. Paper. Price, 50 cents.

"Witchcraft: Is it a Reality or a Delusion?" By H. L. Hastings. Pp. 285. Price, 10 cents.

"The Mystery Solved: Spiritual Manifestations Explained." By William Ramsey. Pp. 126. Paper. Price, 5 cents.

"Spirit Workings in Various Lands and Ages." By William Ramsey. Pp. 61. Paper. Price, 5 cents.

## MAGAZINES.

The Homiletic Review for August comes to hand with its usual supply of good things. Prof. J. J. McCook, of Trinity College, contributes the second of his articles on "Practical Politics: What Can Clergymen Do About It?" D. S. Schaff, D.D., writes instructively on "The Graves of Egypt." "Immortality in the Light of

History and Reason." is the theme of an interesting paper by Rev. W. H. Hisley. A concluding article on "The Higher Criticism," by Rev. J. Westby Earnshaw, states and answers some of the objections to that much discussed mode of treating the Sacred Scriptures. Wm. Hayes Ward, D.D., writes upon "The Immortality of the Soul in the Inscription of Panammu I. All sections have their usual interest.—The Pansy for August comes to us with its usual amount of good things. It never fails to do that. As clever a piece of reading as any between its covers, however, is the paper which concerns itself with American literature. Pleasant mention is made of Louisa M. Alcott, Mrs. Burnett, Mrs. Whitney, and the author of the "Wide, Wide World," but the charm of the article for the readers of this magazine will center about Pansy and Margaret Sidney, the young folks' favorites, and to whom, when they look upon the good portraits which accompany the article, it will seem like greeting friends for whom they have long been waiting. "Only Ten Cents" and the "Golden Discoveries" develop in interest, and the shorter stories define the purpose for which they were written—to stimulate the young people to noble aims and high purpose. Price, \$1 a year. D. Lothrop Company, Publishers, Boston.—Our Little Men and Women for August is an unusually bright number. Mary D. Brine, Louis Hall Elizabeth Cummings and Emma Huntington Nason each contribute delightful verse, and the writers of the winning serial stories have, if anything, made themselves more entertaining than ever. "The Duck Flowers" with its apt illustrations makes a dainty botany lesson, and "Flossie," who belonged to the author of "My Dogs and Their Ways," will amuse and interest all lovers of dumb animals—and what little man or woman is not that? Price, \$1 a year. D. Lothrop Company, Publishers, Boston.—Babyland for August tells about a good many things that Baby will enjoy, but "Baby Graywing's Frigate" and "What Babykins Thought about the Camel" will prove as charming, no doubt, as the naughty mouse who carried off Baby's money, and the sewing circle composed of babies, who will not tell their secret. This dainty little magazine is sure always to captivate both Baby and Mama. Price, 50 cents a year. D. Lothrop Company, Publishers, Boston.—Worthington's Illustrated Magazine for August has a number of very attractive articles, some of them superbly illustrated. "Random Notes on Hawaiian Life," by Dr. C. T. Rodgers is exceedingly interesting. "First Love" is the title of a story by Sara A. Underwood. "In old Virginy Fifty Years Ago" (eighth paper), Mrs. Livermore continues to interest and instruct her readers. These articles increase in interest with every number. Walter Denning has an article on "Mental Characteristics of the Japanese," which is well worth reading. Sue Nickerson Thorne has an illustrated paper on "Romance of an Army Bride." Lillian Whiting writes with her characteristic breadth of thought and sympathy on "The Enlargement of Relations." Dr. Pierre S. Starr has an article on "Sea Bathing." "By the Sad Sea Waves" is the title of an article by Kate Lee Ashley. There are several poems of merit. This number of the magazine is quite up to the standard. A. D. Worthington & Co., Hartford, Conn.—New Occasions for August opens with an article by Eldridge Morse on "America's Opportunity—Silver." It is a rather original plea for localizing the present financial struggle, uniting the South and West, with Chicago as the center, in a genuine national issue. It proposes to repeal the bad laws already passed in regard to silver and to remonetize silver and build up an active trade with all the silver nations of the earth, forming a system of reciprocity resting on a common silver standard, that will give us absolute control of the trade and commerce of three-fourths of the earth. Mr. Morse's views may be, and probably are, impracticable, but he shows a pretty thorough acquaintance with the subject. William Francis Barnard contributes a beautiful poem "From the Heights of Dawn." Edmund Montgomery, the philosopher, writes on "Industrial Freedom." "State Education and Crime" is the title of an article by Victor Yarrows. "Economic Harmony" is a very thoughtful paper by a writer under the name of Pax. B. F. Henly contributes a poem "Stories Never Told." Florence Griswold Buckstaff criticises an article by M. C. C. Church in a former issue. Mr. Church has an article in this number entitled "The Homestead Lesson" which is marked by much good sense.

Under the title of "Occasions and Duties," the editor, B. F. Underwood, has a number of notes on subjects of current interest. This with book reviews completes the third number of this promising magazine. Charles H. Kerr & Co., 175 Monroe street, Chicago.—The Arena for August opens with a paper on "The New Crusade" by Benjamin Hathaway, which is thoughtful and suggestive. Senator W. N. Stewart writes on "Monometallicism." James G. Clark contributes an article entitled "Mask or Mirror." Hon. W. A. Standish considers "The Financial Problem." Dr. Leslie E. Keeley has an article on "Inebriety and Insanity." A. C. Fisk considers "Some Important Problems Confronting Congress." "The Bacon-Shakespeare Case, Verdict No. 2," is the subject of a symposium by Edmund C. Stedman, Prof. Dolbear, Prof. N. S. Shaler and others. There are interesting papers by the editor, a number of well written book notices and notes which go to complete this interesting number of a very valuable magazine. Arena Publishing Company, Boston.—The Unitarian for August opens with a sermon by Rev. Robert Collyer on "Instantaneous Photographs." "What can the Prosperous do for the Less Prosperous?" is considered by James T. Bixby. C. W. Wendt writes on "The Geary Law." Mrs. Woolley has an article entitled "A Day in the Sculpture Galleries of the World's Fair." There are other articles and several editorials and editorial notes of much interest.—The Chautauquan for August has among other articles the following: "Up Gibraltar—To Tangier—Into Spain," by Lilly Ryder Gracey; "The End of the Furrow," a novelette, by Theodore L. Flood and Charles Barnard; "Trial Trip of the Cruiser 'New York,'" by Albert Franklin Matthews; "Socialist and Lover," a novelette (concluded), by Dr. George H. Hepworth; "The Fermentations of the Earth," by P. P. Deherain; "Reminiscences of United States Senators," by Walter Kean Benedict; "Village Life at the World's Fair," by John C. Eastman; "Lady Blessington," by Eugene L. Didier; "The Graduate," by Frank Woodbridge; "Negro Women in the South," by Olive Ruth Jefferson; "The Aim of Society Frustrated; Wild Balm," by Clinton Scollard. The editorials treat of Side Lights on the World's Fair and What is Sensational Fiction? There are the usual departments devoted to the Chautauqua Literary and Scientific Circle.—The varied and attractive table of contents of The North American Review for August is headed by two able articles on "The Financial Situation." The first is by the Comptroller of the Currency, the Hon. James H. Eckels, who deals with "The Present Crisis," and the second by Governor Pennoyer, of Oregon, whose article is entitled "After the Four Hundred Years—What?" A forecast of "The Coming Extra Session" is furnished by Senator Vest, of Missouri, who writes from a Democratic standpoint, and by Senator Dolph, of Oregon, who presents the Republican view. Justin McCarthy, M. P., the distinguished leader of the Nationalists in Parliament, contributes a striking and vigorous article entitled "The Useless House of Lords." Miss Agnes Reppier writes "In Behalf of Parents." Other subjects dealt with are: "The Anarchists and Public Opinion," by Edward P. Jackson; "Possibilities of Prayer," by Edward S. Martin, and "Our Coming Rival," by William Selbie.



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Why even of yourselves judge ye not what is right.

LUKE 12:57.

Now let the mind converge its search And reach the flash of all at one; All strata and all planes. And past all pains Of urge and dusty march— The dew and shadow won.

Remember 'tis the mind we say! That snub of energy to heart; That questioner to soul; That cormorant of toll And psychic levy, as it lifts the way Unto watched pleasure, or scanned smart.

Its own distraction e'er 'tis not. Its mishap is false emphasis Of that which whets And alphabets Its own activity to dot And merge with the vast collocate.

The cloud of atoms or of sprites, The swarm of spirits late educed, The voices answering, The shades past numbering, The trumpets, raps and lights; With these it weakly may diffuse.

Now let the mind converge its search And reach the flash of all at one. To question yet the soul, And of the heart take toll; But end this dusty troubled march— The dew and shadow won.

Mark its Christ form! Its finished make: Its light of thought itself to sight; And hear it say to seeking men, And say it o'er and o'er again; Why do ye not your own true birthright take And of yourselves judge what is right.

That mind God seeks as arbor for himself; And unto which the planets kneel at heart; Heir of all latent sense, Spirit's proud radiance, Of all "becoming" the shrewd elf; Lo in its truth's self 'tis its better part!

One thing is needful then that Mary chose. The simple passion for the feet of right. There the pure judgment sits, The flower of all the wits; The illy hearted to all heavenly dews; The light of thought, itself its own calm sight.

Here can the mind conclude its search And reach the flash of all at one, Welcome the collocate, Yet with that proud rebate Which ever saves its motion from the lurch And whirl 't its own selfhood shook and won.

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D. H. LAMBERSON.

The Evolution Congress will be held in the Memorial Art Palace, September 27th, 28th and 29th. There will be papers and addresses by many of the ablest representatives of Evolution in Europe and America.

## REMARKABLE ALLEGED PHENOMENA.

(Continued from page 184.)

a sportive way, turned their backs to him and indulged in a merry dance, even the heavy arm-chairs joining in this irreverent farce.

M. Martinet was a materialist, who believed neither in God or the devil, but on this occasion he felt half converted—he believed in the devil. He felt a cold sweat covering his body. He gave up the task of instructing the Egyptian, however, as a thankless job, as it seemed like the merest tyro trying to give his teacher instruction on matters which were a useless lore to him.

The Egyptian thaumaturgist was not, however, ungrateful. One evening while they were talking, smoking the chibouk and sipping coffee in his splendid dwelling, all at once he stretched himself out on his divan and remained like some one who had completely lost consciousness. He was completely deprived of motion, he was in a trance. Believing him sick, M. Martinet was embarrassed, not knowing what aid to give him for such a grave malady, when all at once he saw another Sidi-Ahmed returning to himself, very much alive, quite similar in figure, costume, features, to that person stretched out on the divan, immovable as a corpse. Only, in the place of being stretched out asleep he was surely on his feet, very lively, very active and smiling on his professor of physics, who had not recovered from his amazement at seeing two Sidi-Ahmeds instead of one. Sidi-Ahmed, the living, stretched out his hand which was of real flesh and warm, while that of the Sidi-Ahmed on the divan was inert and cold as ice. M. Martinet could not believe his eyes, he believed himself the prey of a hallucination and very vigorously shook the hand of the second Sidi-Ahmed to assure himself that he was not the victim of an illusion. It was indeed of flesh, impossible to doubt that for he held it in his own for ten minutes. However, the hand little by little lost consistency, melted like snow then became vaporous as did the entire person of the second Sidi-Ahmed ended by dissolving into thin air while the Sidi-Ahmed in the condition of a corpse began to resume life, then to completely recover consciousness. He had the air of one who had awakened from a profound sleep.

On another evening M. Martinet was requested to think of some loved friend who had departed this life. He fixed his thought on a friend of his school days. The magician stretched himself as before and went into a trance which seemed like death to the savant. Hardly had seven or eight minutes elapsed when his instructor in physics saw before him a phantom with vaporous and undefined outlines which in less than three minutes took on more consistency and they became more distinct, and at last the living image of his friend—presented himself before him. It was indeed him whom he had mourned. His friend smiled on him and said, "Do not waste any regrets on me, do not mourn, I am more alive than ever. The body is a tomb and to say that man dies is to lie, man does not die except when he inhabits his sepulchre of flesh; the moment he leaves it he lives again forever. What is called life on earth, is death and what is called death is life, true life." After having said these last words, the phantom was transformed into vapor and melted into air and Sidi-Ahmed recovered consciousness like one waking from a deep sleep. As for M. Martinet, he was neither dead nor alive, he was as if he had never existed, he had no longer consciousness of existence. It required considerable time for him to recover any idea of his own individuality. "What am I? Where am I?" he asked himself. He finally came to himself and was thoroughly convinced, the orientals less presumptuous than the occidentals possessed a science which the latter had no conception of and this is magic.

"Magic," said M. Martinet, when he had returned to his fireside, "Magic is the only true science; what we call physical and natural sciences are only sciences to laugh at—children's sciences. The most insignificant thaumaturgist of the orient knows more than all our doctors."

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**ABE BUNTER.**

Abram Parsons, better known as "Abe Bunter," one of the famous characters of Williamstown, still lives at the age of 103 years and some months. He was born a slave in the State of New York. He is known as having the hardest head in the world. These facts we learn from the Springfield, Mass., Republican: "Abe" probably has the hardest head in the world. How he found this out is not recorded, but he early discovered that in butting he had no equal, and he made the most of the discovery. Plank which it was desirable to split Abe would sever by taking the heaviest board in his two hands and splitting on his cranium. Tradition has it that Bunter once broke a grindstone into splinters, and twenty years ago there were venerable and trustworthy citizens of Williamstown who vouched for the feat. As his power became known the students and people of the village would bribe him to test it. A cheese would be put in a bag and Abe told that he could have the cheese if he would break it by bunting. This proved so easy that a thin grindstone was substituted for the cheese in the bag and Bunter shivered the stone with comparative ease. He claims to have killed sheep with his head, and even to have battled with bulls in this way. In sober truth it may be said that those who knew Abe in his prime would hesitate about backing the bull with money in such a contest. The old fellow, by the way, is one of the few men who have lived to see their obituaries in print. Word came to this office, some years ago, that Abe had passed over to the majority, and so The Republican wrote a sketch of his life. It afterward proved to have been a false alarm, but not everybody saw the statement that Abe was still living, for when the Spiritualists convened at Lake Pleasant, the next summer, one of the best-known mediums (Frank Baxter) received a message from Abram Parsons, whom he pictured as a resident of the other world. It embodied the facts of The Republican's sketch, and was influential in making many people skeptical as to the reliability of such mediumistic information.

The Hartford Daily Times gives an account of experiences with Mrs. E. L. Dearborn, Brooklyn, N. Y., which says: "It seems a duty to speak of the remarkable character of these tests, notwithstanding Mrs. Dearborn herself has always shrunk from publicity. Many of her callers are ministers in churches and others more or less prominent in the religious field, though probably two-thirds of them visit her 'on the sly,' for fear their friends will find it out. Even priests of the church of Rome have been among her visitors. A number of cases are quoted in the Times that are very interesting, of which we quote one or two: "A woman from Jersey City visited Mrs. Dearborn to see if she could get from her husband, who had died suddenly, only a day or two before, the secret combination of the lock to the safe of the firm with which he was connected. She refused to give her name, and neither Mrs. Dearborn nor her friends know who the woman is; but an intelligence, certainly outside of the medium, purported to be the husband of the inquirer, did give a combination, which, he said would unlock the safe. The woman went away. A day or two later she returned, and said, 'That combination I got through you did unlock the safe.'" She went away without revealing her identity. Another case, in which the names can be obtained from Mrs. Dearborn, was this: "A lady came to consult the spirits," and her father was very ill. She asked, 'Will my father get well?' The answer came, 'Your father will die in exactly six

months from to-day.' The lady left her name and address and six months later she testified to the literal and exact truth of that mysterious prediction. She had not told her father of the prediction, so his own mind could not have influenced the time of his departure." Another interesting case cited was that of a woman, who was given a message from her mother. "My mother," she exclaimed, "My mother is not dead." "Your mother," came the response, "is here! I am your mother. I passed out of the body last Sunday night." Subsequently this lady, who owing to a runaway match was not in communication with her family, came back to say that she had written to a friend in England and the friend had written to her; that the letters crossed each other, one going to England, the other to America, and that her mother had actually died on the very Sunday evening named in the purported message. The writer adds: "How can such facts be explained on any other theory than the one so uniformly maintained, in all the ten thousand messages themselves, that these messages are from the friends departed?"

Quarrels between newspapers are always to be deprecated. The spectacle of a journal published in the professed interests of Spiritualism publicly attacking another, impugning motives, traducing character and misrepresenting the truth, is indeed a sad one. These public assaults have very little effect upon people who think and whose opinion is of any value, because the animus of the articles alone is enough to condemn them. Why cannot Spiritualist papers discuss principles and confine their criticisms to erroneous statements rather than direct them against others in a spirit of rivalry. Where there are wrong and imposition that affect the public, let them be exposed. Where there is a fraud masquerading under the name of reformer let the mask be torn from his face, but the continual hostility exhibited by some papers towards individuals and the spirit that would destroy another paper because it is regarded as a rival, are certainly very sad to contemplate.

The Suffrage Congress commenced in the Memorial Art Palace (Michigan avenue and Adams street) August 7th. The preliminary address on "The Evolution of Suffrage," was delivered by William Dudley Foulke. The Congress will hold daily sessions until including August 12th. THE JOURNAL next week will contain some report of the proceedings of this important Congress.

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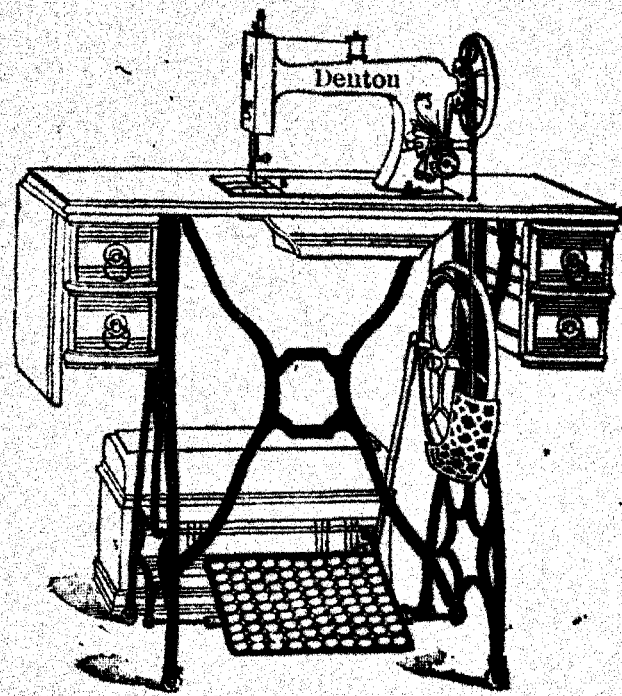






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CONTENTS.

- FIRST PAGE.—Topics of the Times. SECOND PAGE.—In Memoriam, The Psychical Science Congress, The Material and the Spiritual. THIRD PAGE.—Theological and Natural Eras. A Freethought Convention. FOURTH PAGE.—The Open Court. — A Ministering Spirit. Battle of the Titans. Israel In, and out of, Egypt: An Historical Study. FIFTH PAGE.—Freedom in Space. SIXTH PAGE.—The Position. What Did She See? SEVENTH PAGE.—Toadying. EIGHTH PAGE.—Voices of the People.—Awake! Let us Fraternize. Spiritual and Natural Telepathy. Remarkable Alleged Phenomena. NINTH PAGE.—Woman and the Home.—The Way We Walked. Feminine Types at the Fair. TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements. ELEVENTH PAGE.—Selfhood. Miscellaneous Advertisements. TWELFTH PAGE.—The Columbian Exposition. Remarkable Alleged Phenomena. Miscellaneous Advertisements. THIRTEENTH PAGE.—Abe Hunter. General Items. Miscellaneous Advertisements. FOURTEENTH PAGE.—Miscellaneous Advertisements. FIFTEENTH PAGE.—Miscellaneous Advertisements. 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 Psychical Science Congress, which will begin its sessions August 21st. The number of new subscriptions coming in shows that its influence is increasing and that there is a widespread interest in the subjects treated in its columns. In order to place THE JOURNAL within the reach of every one, it makes this offer and every person interested in psychical subjects should avail himself of this opportunity, if he is not already a subscriber.

The Congresses of the past week have been devoted to art, architecture and water commerce. The subdivisions of these subjects covered a wide range. There were papers on painting and sculpture; photography and ceramics; mechanical, mining, metallurgical, military, marine and naval engineering; aerial, lake and ocean navigation, and railway transportation, Sir

Benjamin Baker, the famous engineer who designed the wonderful bridge over the Firth of Forth was present at the Congress on behalf of the Society of Engineers for Great Britain, India and Australia. Lewis Nixon, of Cramp & Son, Philadelphia, read a paper on "The New Vessels of the United States Navy." Another interesting paper was the history of the Nicaragua canal read by A. G. Menocal, one of the engineers employed in this work. The American Institute of Architects was well represented at the Congress of Architects and one of the most enjoyable papers read was that by Frederick Law Olmstead, the landscape artist of the Fair. In this paper, Mr. Olmstead showed how Jackson Park had been transformed by artists and architects and called attention to the fact that beautiful as are the Exposition grounds to-day, their beauty would have been greater if the plan of the late John Wellborn Root had been adhered to, which provided for a great architectural court, enclosing a body of water, this court to serve as an entrance hall to the Exposition through which visitors by train or boat were to pass. American painters were represented and F. Hopkinson Smith, who is equally successful with his brush and his pen, read a paper on "Illustrative Arts of America." The Congresses to come after are as follows:

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

Mr. John H. Copeland, of San Antonio, Texas, President of the Texas Press Association, and Mrs. L. Monroe Power, editor of the Iron-Clad Age, Indianapolis, were among recent callers at THE JOURNAL'S office. Mr. Copeland is remaining in this city during the Fair and informing the people of Texas of the attractions of the great Exposition. Mrs. Power is an able journalist and has made the most of her short visit to Chicago in seeing the Fair, of which she says in her paper: "The present Exposition is greater than any heretofore held in this or any other country. It is wonderful that the White City could reach such perfection of finish and be peopled from all parts of the globe, in the incredible period of three years. Grand, massive, imposing, the buildings rear their time defying domes with haughty pride upon the very edge of the lake. The wooing waves of beautiful Lake Michigan, the tranquil waters of the lagoon, the Wooded Island with its wilderness of loveliness fresh from the hand of nature, the combined achievements of mankind and nature for ages, are here met in a surpassing Aladdin-like marvel. An observant and thoughtful person while reveling in this dream of enchantment, this accumulation of the greatest, highest, noblest works of men and women feels a sadness that there are so many thousand toilers, men, women and children, whose poverty and needs prevent the feasting upon the vision before it disappears."

The friends of THE JOURNAL are entitled to its thanks for the generous manner in which they have stood by it and sustained it by their subscriptions, and many by their contributions to its columns, since Mr. Bundy's demise. But for their cordial interest in the paper and their valuable aid, it could not have been continued.

Now that the country is in the midst of a serious business depression, when there is a stringency in money matters unknown before for years, it is especially important that THE JOURNAL be given all the assistance possible, that those who are in arrears remit the amount of their indebtedness, and that all who can obtain new subscribers. The Psychical Science Congress is about to begin and THE JOURNAL will publish reports of the proceedings and it will therefore be especially valuable to all who are interested in psychical research, as well as to Spiritualists generally. It is a good time for friends of THE JOURNAL to bring the paper before those whom they think may be interested in it.

A contemporary, speaking of the case of a Swedish woman named Faxsen, who followed her husband to this country and caused his arrest on the charge of abandonment, says: "It is claimed that it is doubtful whether an American court has jurisdiction in the matter, the offense having taken place in another country." In the interest of public justice, as well as of ill treated wives, says the New York Press, it may be well to state that refusal to support a wife is in itself an offense, no matter where the wife may have been deserted in the first place, and if the story told in court by the woman in the case mentioned is true—and it does not appear to have been questioned—it is clearly the duty of the authorities to require the husband to support his wife or suffer the consequences. This country should not be an asylum where recreant husbands may escape the obligations they have solemnly incurred.

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 Psychical Science Congress?

Mrs. Elizabeth Lowe Watson will visit the World's Fair in August and speak before the Congress Auxiliary at the Art Palace. This will be a favorable opportunity for societies to secure her services for lectures after the Congress. She may be addressed care of RELIGIO-PHILOSOPHICAL JOURNAL, Drawer 134, Chicago, Ill.

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