

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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

## TOPICS OF THE TIMES.

PRESIDENT BONNEY is authority for the statement that the congresses so far held have been successful beyond all expectations, says the Christian Register. He realizes, however, that the bright particular jewel of the Congress coronet will be the Parliament of Religions.

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.

No matter what a man may do externally, he but objectifies what previously existed within his soul, says Wade's Fibre and Fabric. Thus if we see a man and his home surroundings, especially if we listen to his words; but his works can never deceive us, and it is by his works that occultists know him.

THE Psychological Science Congress which opens Monday morning, August 21st, will be held in the Memorial Art Palace, Michigan avenue and Adams street. There will probably be three sessions daily, forenoon, afternoon and evening. All the meetings will be free to the public. Elsewhere in this number of THE JOURNAL is given a list of the papers which will be read before the Congress.

A DISPATCH from Zanesville, Ohio, says: In connection with the recovery of a bicycle by George Hackenberry and the arrest of John Wilson, charged with the theft, Mr. Hackenberry relates a remarkable dream. On the night before the recovery of the wheel, which was found in a haymow, he dreamed that he would be approached by a person who would offer to show him where the wheel was. His dream came true in every particular. Wilson is suspected of stealing another wheel, which was shipped to Pittsburg, and he is under arrest charged with the crime.

TENNYSON was habitually conscious of communion with spirits or intelligences not of this world, writes Mr. Stead in the Review of Reviews. Whether these intelligences were disembodied spirits of mortals who had put on immortality, or whether they were intelligences never incarnate on this earth, Tennyson knows more to-day than he knew when he was still with us. But no one can read "In Memoriam" without recognizing that the Poet was conscious of spirit-communion, which, if it had been suspected in a less eminent man, would have led to his ostracism as a lunatic or a Spiritualist. . . . But Tennyson went much further than this. It is understood that he believed that he wrote many of the best and truest things that he ever published under the direct influence of higher intelligences, of whose presence he

was distinctly conscious. He felt them near him, and his mind was impressed by their ideas. He was, to use the technical term, a clairaudient and inspirational medium. He was not clairvoyant. These mystic influences came to him in the night season. They were heard in the voices of the wind. They made him write what he sometimes imperfectly understood when in a state of mind that was perhaps not always distinguishable from trance.

THE essential teaching of Spiritualism is, that we are all of us in every act and thought helping to build up a "mental fabric," which will be and constitute ourselves more completely after the death of the body than it does now, remarks the Banner of Light. Just as this fabric is well or ill built, so will our progress and happiness be aided or retarded. Just in proportion as we have developed our higher intellectual or moral nature, or starved it by disuse and by giving undue prominence to those faculties which secure us mere physical or selfish enjoyment, shall we be well or ill fitted for the new life we enter on. The noble teaching of Herbert Spencer, that men are best educated by being left to suffer the natural consequences of their actions, is the teaching of Spiritualism as regards the transition to another phase of life. There will be no imposed rewards or punishments, but every one will suffer the natural and inevitable consequences of a well or ill-spent life.

"DISCOURSES at the Salon of Madame the Duchess de Pomar, (Lady Caithness) at Paris" is the title of an article in La Revue Spirite for July which is quite entertaining as giving a new view of the interest in Spiritism, occultism and theosophy which has been aroused in Paris recently among all classes, not even excepting the Catholic clergy. At this salon every Thursday at 4 p. m., a chosen orator gives discourses to the Parisian world of fashion and learning. M. Didé, a senator and eloquent orator, has discoursed about the recent work of Vauchez, "La Terre," replete with spiritualistic ideas. "The spectacle was well worth seeing, says Leymarie. "Ladies educated at the convent Des Oiseaux, men from among the Jesuits, those intellectual workmen of the first class listen quietly to talks on Spiritism and progress. Yes Spiritism is the fashion of the hour, the need of it is being felt and as it is rational and answers to the most urgent necessities, the nobility, the faculties, the publicists and the Church, are occupying themselves with it, discussing it without offensive epithets as formerly; eminent politicians like M. Dide talk about it with respect." M. Fabre discoursed of Joan of Arc; Madame the Duchess de Pomar presents her philosophic theories and is applauded; M. L'Abbé J. A. Petit, discourses of Mary Stuart, the patron of Lady Caithness, for whose revelations, as is well known among Spiritists, she erected a sanctuary where she receives communications, as she believes, of a very high order. In regard to these the learned and eloquent Abbé, after saying that Cardinal Manning and the Archbishop of St. André had asked for her beatification by Leo XIII., and the matter is being seriously considered at Rome, says: "For a long time incredulous to derision, persistent in the denial even of the most pal-

pable facts, there has been required proof of the most extraordinary character to bring me to admit the reality of the manifestations of Mary Stuart in this place. But at last physical and moral evidence has been such that it was necessary to yield, and I avow, here, without boasting, without weakness, I believe in it; these manifestations are undeniable. The role of the unfortunate martyr is too elevated for her to occupy herself with the phenomenal portion. If she adheres to it, it is with regret to impose conviction. Her work is more spiritual. The duty which I have imposed on myself to tell the truth for good or ill has compelled me to confess again that I have found, in her revelations, the solution of the gravest problems which are agitating the world since Saint Augustine. I have recognized here for the first time, with irresistible proofs, the practical reality of that article of faith; I believe in the communion of saints. Courage then, Madame, courage! Serve as an interpreter for the royal martyr. Transmit to us her teachings and God will bless you in this delicate mission; you will have adversaries, but be persuaded, if there are unbelievers and enemies, you will always find the most entire dis-

PRIESTLY circles are considerably agitated over a ruling just made by Sir Frederick Jeune, Chief Justice of the Court of Probate and Divorce, to the effect that a minister of the gospel has no right to plead privilege when asked to state in court the substance of a confidential communication made to him in his sacred capacity by one of his parishoners. Hitherto it has been the unwritten law in England as well as many other countries that a divine shall not be compelled to disclose such communications, and in cases which occur almost weekly Roman Catholic priests are excused from disclosing statements made to them under the sanctity of the confessional. In the case in court the divine belonged to the high church branch of the Episcopal denomination, and was in the habit of hearing confessions. The court, however, compelled him to disclose the information that had been made to him.

J. F. MOTT, Leicester, England, writes in regard to "Sound and Color," in Science as follows: Without in the least doubting the accuracy of Dr. Wallian's curious observations respecting the appearance of color about the heads of public speakers, I would just suggest the possibility of another explanation. I have myself frequently observed, when listening to various preachers, a patch of rich blue color near to the head of the speaker. I have always attributed this, however, to the well-known effect upon the retina of fatigue from the continued impression of one color giving rise to a phantasm of the complementary color. The face of a speaker is some tint of flesh color. The eye of the listener is fixed upon the face, and in a short time the complementary phantasm makes its appearance, always some tint of blue or purple, according to the complexion of the speaker. This will not, of course, explain all the phenomena mentioned by Professor Underwood and Dr. Wallian, but it is a factor which should not be forgotten in discussing the subject.

## PHILOSOPHY.

The literal meaning of philosophy is "the love or search after wisdom." The current popular meaning is knowledge of powers and laws back of phenomena, knowledge of causes and reasons of things as they exist. When it is applied to any particular group of things, it means knowledge of the general laws or principles which underlie the facts or phenomena relating to the subject.

Sir William Hamilton says: "Philosophy has been defined; the science of things divine and human, and the causes in which they are contained; the science of effects by their causes; the science of sufficient reasons; the science of things possible in so much as they are possible; the science of things evidently deduced from first principles; the science of truths sensible and abstract; the application of reason to its legitimate objects; the science of the relations of all knowledge to the necessary ends of human reason; the science of the original form of the ego, or mental self; the science of science; the science of the absolute; the science of the absolute indifference of the ideal and the real."

There are many systems of philosophy, but all these systems may be divided into two great schools; the a priori school and the experiential school. The former presents certain general statements and affirms them on grounds independent of human experience. It finds in human consciousness its authority for affirming certain propositions which do not admit of verification. The other school, represented, for instance, by Locke and the Mills, teaches that all knowledge is derived from experience, that we cannot possess any knowledge except what is derived from this source and, therefore, any philosophy to be worthy of the name should have its basis in knowledge obtained by the experience of men.

For centuries, the controversy ranged between philosophers representing these two schools. One said the human mind has innate ideas and these are not derived from experience. Later this claim was modified, as represented by Leibnitz and others, so that it was claimed that what was inherent was not ideas but mental forms, which compelled the mind to think in certain ways. Kant, did not, as many suppose, teach that ideas are innate. He merely taught and argued that there were certain forms of sensibility into which ideas dropped as into a mould and that these determined our conceptions. For instance, he held that even space and time, instead of being objective realities were subjective sensibilities, were forms under which the mind was compelled to think.

The other school denied that there were innate ideas but of course they were compelled to recognize the fact that the intellect itself was an important factor in giving shape to our conceptions and that the intellect being constituted in a certain way, determined the manner in which we should be impressed by external things. At the same time they claimed that the mind itself formed no conceptions except those based on experience, and therefore that the experiential system was the true one, since there was no knowledge without experience.

It was reserved for Herbert Spencer to effect a reconciliation between these two philosophical schools. With a power of penetration never surpassed and with a mind not prejudiced in favor of or against any system, with a strong desire to get at the truth in the different and opposing systems of philosophy, he was able to see that both these schools possessed a large amount of truth mixed with some elements of error. He united the truths of each, eliminated the misconceptions and fused into one system the truths of both; for instance, he saw in the a priori or transcendental school this truth, that the mind has independently of any personal experience certain faculties, certain capacities, certain aptitudes, which are a priori to the individual. He also saw that there was a truth taught by the school of experience, that the individual possessed no knowledge which was not acquired in some way or other, but he found this error in the former school, viz: the assumption that the individual

possesses knowledge without experience, and he noted this error in the second school, viz: denial or disregard of the fact that the individual has at birth certain a priori elements that go to determine what experience furnishes him; so he propounded this view, that at birth, the mind possesses, together with the structure inherited from ancestors certain tendencies, aptitudes and predispositions, which are very important factors in the mental make-up of the individual and which go far to determine his mental life. But said Mr. Spencer, these characteristics were not acquired by the individual, they are inherited from ancestors. Thus the results of ancestral experiences are condensed and consolidated, and are transmitted to descendants and what is a priori to the individual has been experiential with the race and the so-called mental forms or forms of sensibility, which the German school of philosophy, represented by Leibnitz and Kant, failed to explain are shown by Spencer to be the results of the experiences of ancestors extending through centuries. In this synthetic philosophy, we have a system which recognizes the a priori element and the experiential nature of knowledge, and fuses both these truths in a synthesis and make philosophy a consistent conception and at the same time brings it in full accord with evolution.

There are persons posing as philosophers who utterly ignore Spencer's positions, with which often they are not acquainted and they still talk of Plato and Aristotle and Kant and Hegel, as though there were no modern thought, as though philosophy had made no progress, as though the old speculations of centuries ago were the ne plus ultra of intellectualism. Such persons very often mistake poetry and literature generally for philosophy, and though their superficial method may give them a certain popularity with the people who can understand their poetry but know nothing about philosophy, such persons have no recognition among thinkers and no reputation except of the popular and ephemeral character.

## SCIENCE.

Science is classified knowledge. The only difference between scientific knowledge and common knowledge is this: scientific knowledge is based upon careful observation of things and a systematic arrangement of them, so as to discover common principles which underlie different phenomena of the same character. Ordinary knowledge is the result of ordinary observation without any careful classification of facts; for instance, the ordinary knowledge in regard to the weather may be mentioned in contrast to that scientific knowledge which enables the weather bureau to make forecasts in regard to the future, which, although they are not infallible, because the methods are imperfect and the knowledge acquired is still too incomplete, yet these are vastly superior to the mere personal opinion of any individual and these predictions having been fulfilled in such a large proportion of cases there is a certain degree of confidence put in an official statement from the bureau in regard to the weather of tomorrow.

A great many Spiritualists who have been accustomed to accept statements in regard to phenomena without very much discrimination have shown not a little opposition to the efforts made to test Spiritualism by the scientific method. They seem to think that there is something in such investigations hostile to the doctrines and claims of Spiritualism. Perhaps, too, one reason of this prejudice is the unsatisfactoriness implied by insisting on such tests, in their own observations and methods; but the fact is there can be no examination of spiritualistic or any other phenomena that will possess any value for thinkers or produce any lasting effect, that does not demand a rigid scrutiny of all the facts and conditions evolved. A theory or a system that cannot stand the test of the application of the method of science does not deserve to exist and in this age cannot long endure. Take, for instance, the claim of theosophists in regard to mahatmas. What effect does such a claim produce upon careful thinkers in any part of the world,

when the only reply given to the request for proof that those mahatmas actually live on the earth is that they do not wish to be known, as it would interfere with their purposes and plans.

There has been a great deal put forward in the name of Spiritualism which tested by the scientific method is of no evidential value whatever. Certain proofs thought to be such, which were satisfactory to the earlier Spiritualists, viewed in the light of modern knowledge, carry no weight whatever. These will have to be relegated to the past and Spiritualism will have to establish its claims upon a basis that will satisfy the scientific mind. Of course we do not mean to say that a person can have no evidence of Spiritualism unless he is a man of science or unless he applies the scientific method to the investigation of the subject. He may have in his own life-experiences abundant evidence, sufficient to satisfy him of the presence and communion of spirits. One may have in his own family, experiences that are all sufficient to carry conviction, many of them of a character too private and too sacred for the general public. What we mean is that when evidence is presented to the world in favor of Spiritualism, it should be evidence that will stand the test of the scientific method, for no other will make any impression whatever upon careful investigators.

## EVOLUTION.

Evolution is a conception of the universe, in distinction to creation, or creation according to the old idea of something being produced from nothing, of there being an event in the natural world without any antecedent in the same order of existence. The old idea was that the production of new forms was due to the special interposition of a power that existed outside of nature. According to evolution, there has been change in which continuity has been a characteristic all along the line, so that the condition of the universe at any given time is the result of all the changes of the preexisting periods, that its condition now is the product of modification of all previous conditions, that nothing has come into existence de novo, but there has been a sequent order in which forms and events have been produced by a process just as much in accordance with natural law as is to-day the growth of a tree, or the movement of a feather in the air.

In opposition to the old theory that the universe appeared at once, substantially as it now exists, that the sun, moon and stars were produced by a dictatorial word, by a creative fiat, by a categorical imperative, by the sudden exercise of omnipotent power, is the conception that the universe in its present condition has gradually been evolved through millions on millions of years from pre-existing conditions, that it was once in a gaseous or nebulous condition and in accordance with laws that are part of the cosmos and impelled by forces that were potential in the existing substance, have been rounded into shape and beauty all the suns that go to make up the constellations of the heavens; that this planet existed millions of years in a condition in which no life upon its surface was possible, but that in time, when the cooling process had gone on long enough and the conditions were favorable, the lowest forms of life appeared in the water and on the land and in the air; that these forms of life were simple, homogeneous, suited to the environment which then existed, which was incapable of supporting complex forms of life such as now exist on the globe. The theory further teaches that from these lower forms of life which appeared by natural methods in ways that cannot be fully understood at present, were slowly evolved higher forms and that in each successive period there was an increase in complexity of life, in differentiation of organs and functions, and a general improvement in the character of the creatures that appeared. The theory further teaches that man is a product of the successive changes of animal life below man and that just as forms below him were evolved from previous forms, so he has been evolved from a form of animal life, natural selection and other factors being prominent in producing these changes

That this is true of the bodily structure of man has been conceded by many of the clergy even, but there has been a decided objection to classing man intellectually with the animals; nor is this strange, for he towers so far above them in his grasp of thought, in his capacity for knowledge, in his power of execution, that it really looks as though man possessed a mind that has no kinship, no genetic relationship with the inferior forms of life on this planet. Yet if we accept the theory that the bodily structure with all its differentiated parts has been evolved from the bodies of the animals, it seems difficult to escape the conclusion that there has been a corresponding evolution of the mind of man from the minds of the animals below him. The evolution of the one implies the evolution of the other, because the two are correlated. The materialistic conception that mind is the function of brain and thinking is produced by brain motion is certainly untenable, but it is true that mind and brain are so related that the development and the quality of the one correspond with the other, the relation between the two being not a causal one, but one of concomitance. How is it conceivable then that the structure of man has been slowly evolved from that of some ape-like animal without conceiving that at each stage of its development there was a modification of the intelligence of the creature, which culminated in the intelligence of the man of to-day.

This, of course, does not explain the origin of mind, but neither does evolution explain the origin of physical forms. Evolution is a process. It is the method by which conditions have been reached. It does not explain the cause of this process nor give the reason of the result. Why, for instance, gravitation exists; why laws exist in accordance with which matter has been evolved into globes, how matter that was non-living has been changed into matter possessing life, or if this expression be objectionable, how matter which seems to be without life is changed into forms in which the activity of life is manifested, how that condition of life represented by the reptile led up to the condition represented by the quadruped,—all these questions with a thousand others are unexplained. All that the evolutionist can say in regard to his theory is that it is a conception of the manner in which phenomena, including those of life, have appeared, which corresponds with all that we know.

Certainly the evolution of the complex and wonderful structure of man through successive ages from mere homogeneous moneron could have been accomplished only by the exertion of a power too great for the finite mind to comprehend. The evolution of the intelligence of an animal like the horse or the elephant from the condition of an animal without any sense save that of touch, is certainly not less marvelous. The development of intelligence to the degree that it reached in the mind of Newton or Shakespeare, is something that is utterly beyond the power of the mind to explain, and yet there is every reason for believing that all these evolutions have taken place, that they have taken place without any break in the continuity and are a part of that natural order in which is immanent divine power, capable of producing all these results.

Whence came the mind? Whence came even the mind of the most inferior animal that lived in the slime of the sea before any of the higher orders appeared on the earth? That spark of intelligence scarcely more than a sensation, a mere feeling, must have had a derivation from something of like source, and in that sense it may be said that all life is eternal without beginning and without end. So when it is charged against the evolutionist that his theory does not explain all the problems of philosophy, a sufficient answer is that it makes no pretensions to any such explanation, and furthermore, that no philosophy and no religion has given anything more than a mere a priori hypothesis respecting these mysteries. Man though thinks he knows a great deal knows nothing in regard to the ultimate nature of things. This remark was made by Socrates in regard to himself that he knew nothing, a remark for which

he has been credited with wisdom and justly so, for the reason that he knew what so few of his contemporaries knew, enough to know that he was absolutely ignorant in regard to matters of which some people think they possess all knowledge.

#### LIST OF PAPERS TO BE READ AT THE PSYCHICAL SCIENCE CONGRESS.

- Aksakof, Prof. A. N., Official Report of the Milan Committee on Experiments with Eusapia Palladino. Translated from the French, with Prof. Aksakof's MS., additions and corrections, by Dr. Coues.
- Alexander, Prof. A. (Rio), "A Description of Psychical Phenomena in Brazil."
- Baker, Dr. Smith, "Etiological Significance of Heterogeneous Personality."
- Barrett, Prof. W. F., F. R. S. E., "Experiments with the so-called Divining Rod."
- Calcar, Madame E. von, "Notes of Personal Experiences."
- Coleman, Wm. E., "Critical Historical Review of the Theosophical Society."
- Cope, Prof. E. D., "The Relation of Consciousness to its Physical Basis."
- Coues, Dr. E., Opening Address, from the Chair.
- Coues, Dr. E., Exhibition of "Spirit Photographs" known to be spurious, and of others supposed to be genuine, with Remarks.
- Coues, Dr. E. and Mrs. E., On the alleged movements of objects without mechanical contact.
- Dailey, Judge A. H., Report on the Case of Miss Mollie Fancher.
- Daricx, Dr. Xavier, Essai d'un projet d'une Union Générale pour l'Expérimentation des Phénomènes Psychiques.
- Deinhard, L., "The Riddle of the Astral Body."
- Faizi, Dr. Geo., (Milan), [Expected in person—to speak probably on the Milan Experiments.]
- Herrera, Senor Alfonso, "Short Account of some of the most remarkable Psychical Phenomena I have observed."
- Hodgson, Richard, LL. D., "Human Testimony in relation to alleged Psychical Phenomena."
- Hudson, Wm. Jay, "Evidence favoring the theory of the Dual Nature of the Human Mind."
- Kingsbury, Benj. B., "Contribution to the Bibliography of Periodical Literature relating to Psychical Science, Spiritualism, etc."
- Leaf, Walter Litt D., "Elementary Hints on Experimental Hypnotism."
- Leaf, Walter Litt D., "Madame Blavatsky and M. Solovyoff."
- Lodge, Prof. Oliver J., F. R. S., "Certain Phenomena of Trance."
- Maitland, Edward, B. A.,
- Montgomery, Dr. Edmond, (On Dreams, considered from the standpoint of Psychic Science).
- Myers, Frederic W. H., M. A., "The Subliminal Self."
- Myers, F. W. H., M. A., "The Evidence for Man's Survival of Death."
- O'Byrne, M. C., (La Salle, Ill.), "Psychical Science as an Incentive."
- Podmore, Frank, M. A., "Experimental Thought-Transference."
- Pardon, Dr. John E., (Paper on certain Experiments with the Sphygmography).
- Rees, Mrs. Janet E. Ruutz, "Experimental Crystal-Gazing."
- Richet, Prof. Dr. Charles, "Notes on the Milan Experiments"—translated from the French by Dr. Coues.
- Savage, Rev. M. J., "Spiritualistic Interpretation of Psychic Phenomena."
- Sidgwick, Professor Henry and Mrs., "Vertical Hallucinations as a part of the Evidence for Telepathy."
- Snell, Merwin-Marie, "The Field of Psychical Research: A Contribution toward the Classification of Occult Sciences and Arts."
- Somerset: Lady Henry, Eastnor Castle.
- Stead, Mr. W. T., "On the Fourth Dimension of Space."

Stebbins, Giles B., "Spiritualism, Historic, Critical, Prospective." "A Brief Critical History of the Spiritualistic Movement in America since 1818."

Underwood, B. F., "Theories Regarding Automatic Writing."

Underwood, Sara A., "On Automatic Writing (called)."

Volpi, Capitano Ernesto, "Scientific Evidence of the Theory of Reincarnation."

Watson, Mrs. E. L., "An Inspirational Address."

Whedon, Charles, "Memory in Relation to Psychical Experiences."

Whiting, Miss Lillian, "Ani That Which is to Come."

Wilder, Dr. Alexander, "Psychic Facts and Theories Underlying the Religions of Greece and Rome."

Willard, Miss Frances E.

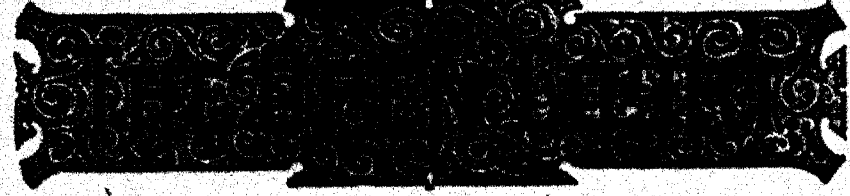
Wiltse, Dr. A. S., "Some Experiments in Thought-Transference."

Winslow, Rev. Dr. W. C., "Psychism Amongst the Ancient Egyptians."

Woods, J. O., "Esoteric Philosophy of Life."

BUT judicious and judicial observers of passing phenomena will carefully discriminate between facts and fancies, and also between facts and inferences or theories, says the Christian Register. In its present stage of development, Christian Science seems to be largely represented by men and women who are not qualified by wide knowledge or trained faculties for conducting difficult lines of inquiry, and who are therefore easily run away with by their own enthusiasms. With honorable exceptions, the literature they have produced is superficial, frothy, and over-charged with imagination, like those primitive Christian writings which for a while found acceptance, but which the better sense of the church excluded from the sacred collection. So far as we have been able to read or to listen, the teachers of this school, for the most part, do not appear to be thoroughly grounded in any general principles or doctrines, so that they are unable to set their new discoveries of "truth" in relation to the other spiritual gains of mankind, or to qualify their new conclusions by the wisdom of the ages. All new-born enthusiasms are apt to claim too much, and to try to force the slow hand of Providence. We are constantly told of the things that are going to be possible. It is true, as all spiritual sensitives forefeel, that the modern world seems to be on the brink of great events, that new openings into occult realms of life and thought appear to be bursting upon our vision, and that vast forces and measureless resources seem "to be about to be" offered to humanity for its enlightenment and enrichment. We are saved by hope, and this predictive and expectant sense of the kingdom at hand is perhaps our sublimest spiritual endowment. Nor is it a gift peculiar to our time; every age has been honored and blessed by some consciousness of coming evolutions and some shooting foregleams of the growing dawn. But it is neither wise, profitable, nor safe to speculate in futures. Theories built on facts yet to be discovered are mere castles in the air; fine accommodations, no doubt, for excursionists who pass that way in their dreams, but no sure dwelling-places for the world's toilers.

The Royal Geographical Society, at a special meeting, has decided that women are not fit to be honorary members of their illustrious body. Lord Mayo's resolution in favor of admission was rejected by 172 to 157 votes. The majority, however, is not large, and we may reasonably expect that it will be reversed before very long. This church refusal to acknowledge the equality of the sexes seems, says a Scotch paper, to bid fair to be a special monopoly of the so-called learned bodies. When women are doing every kind of the world's work and showing themselves to be more and more fit for high tasks, it is reserved for the learned societies to shut their doors in women's faces, or to open them grudgingly and let the applicants cautiously into the outer vestibule



### A LIFE SAVED BY A DREAM—A TRUE STORY OF OLD-TIME NEW ENGLAND.

By G. B. STEBBINS.

Before me is a valuable pamphlet—The 212th Anniversary of the Indian attack on Hatfield, Massachusetts—in 1677, which was held September 19, 1889. Its ninety pages are filled with reminiscences of eventful and perilous days long gone by, and with reports of interesting addresses on the occasion, which called together in the old town, many from far and near.

It is of especial interest to me, as I went to Hatfield when a child, with my parents from Old Springfield, my birthplace twenty miles south down the lovely valley of the Connecticut river, and spent most of twenty years, pleasant to remember, among its good people.

From its touching stories of early days one is of peculiar value, as it helps to verify like experiences better understood now than then.

The attack, in 1677, was by an irregular body of some 400 Indians, their object revenge, plunder, and the ransom of prisoners taken to Canada, then a French province.

The farm houses were along a wide street (still the main street with its noble old elms) in the meadows a hundred rods west of the river, west of this street was a stockade, a mile or more in length. I have many times walked across the long ridge of raised ground on which it was built.

At noon on that beautiful September day, taking the time when the men were busy in the fields, the foe broke in at the north end of the stockade, burning houses, seizing goods, and captives, killing men, women and children, until the men rallied, made a stout fight, the assailants left and the settlers were, some of them, pursued into the forest or hidden among the hills.

From the "narrative of the wonderful escape of Jonathan Wells," (whose descendants I know well) "taken from his own lips about fifty-three years after the event," I quote as follows, first giving a brief preparatory statement that this young hero was in the "Tolls fight" a few miles above the Hatfield near Deerfield, was but sixteen years old, and showed great courage as well as endurance.

The narrative is given verbatim, in the quaint old style and spelling:

"He was with the twenty men yt were obliged to fight to keep their horses. He was fired at by three Indians very near; one bullet brushed his hair, one struck his horse, one struck his thigh in a place which had before been broken by a cart wheel and never set, but the bones lapt and grew together. So yt the bone was not wholly losd in ye place where it had knit. By catching hold of ye horse's maine he recovered himself from falling. Ye Indians ran up very near; but he kept them back by presenting his gun to ym, and so got rid of them. . . . They then separated again and had about ten men with him, and his horse falling considerably by reason of wound, and himself spent by bleeding he was left with an John Jones, a wounded man likewise. He had now got about two miles from the place where yy did ye exploit, and now they were left by ye Indians, and by their own men who should have turned with ym in strange woods and without any path. (Morse fell to die.) Trying to go up ye mountains, but he fainted and fell from his horse, and came to himself and found the bridle in his hand and his horse standing by, and concluded he must dye there, so pitying his horse, he dismist him. . . . Abt noon this and at abt sun an hour high he again took courage, took some tow and stopt his wound, bound it with his neckcloth, and so securely laid himself down to sleep; and when asleep he dreamt yt his grandfather came to him and told him yt he was lost, but yt he must go down yt river

till he came to ye end of ye mountain and then turn away upon ye plain. When he awoke in ye morning refreshd by sleep, his bleeding stopt, he found yt with his gun for a staff, he would go after a poor fashion: when ye sun rose he found himself lost (tho before he thot ye direction in ye dream quite wrong), but on considering the sun, etc., he resolved to go according to ye direction in ye dream, and picking up his powder horn and bullets he girt up himself and set forward down ye river, and found yt at length he came to ye end of ye mountain and to a plain (as in his dream, which before he knew nothing of)."

Hiding from Indians he "got up to Deerfield town plat before dark on Saturday, but ye town was burned and no inhabitants, and so he went on; his method was to go a little ways and then lye down to sleep, laying the muzzle of his gun toward his course to save bewilderment, layd him down once and again expecting to dye, but after some recruit was encouraged to set forward again. At muddy brook he buried a man's head in his path, yt was drawn out of ye grave by some vermin, and got to Hatfield between meetings on Sabbath day." He had taken a week for weary wandering from Deerfield only twenty miles distant, and laid helpless on his bed for months.

But for the guidance of that grandfather, who came from the Spirit-world to direct his feeble steps, he never, in all probability, would have reached home to gain health and live to old age.

No comment can add to the effect of this story, eloquent in its quaint simplicity.

DETROIT, Mich.

### THE COGENCY OF SPIRITUALISM.

By T. D. FENER.

But there are wanderers o'er eternity  
Whose bark drives on and on, and anchor'd ne'er  
shall be.

—BYRON.

The novitiate who essays to learn the law of laws and the law of change in the psychic as well as the corporeal realm, progresses slowly. If he has a penchant for spying out the subtle processes of nature, his love for her will be cumulative. The astute physicist, hoary with age, makes many discoveries. For him nature gives up her choicest phenomena; they develop under his practiced eye like things occult under the spell of the magician's wand.

The writer desires to state that he is not—in the common acceptation of the word—a Spiritualist. He has strenuously studied life-phenomena, and believes that the universe is a cosmos, governed by inexorable law. In other words he is a votary of atomism. But his belief does not preclude the possibility of consistently entertaining the tenets of Spiritualism. Sufficient proof in the external world forming my environment has not been presented to me to justify a belief in Spiritualism on my part. In common parlance I have not had the remarkable experiences that have come into the lives of many erudite men who have implicit faith in the reality of Spiritualism.

Spiritualistic phenomena are not extraneous. When perspicuously elucidated they will be found to fit in nature like the component and homogeneous molecules of an apple.

Nature has her mysteries. How are five hundred million suns and world-systems throughout the vastitudes of space held in their undeviating circumvolving? How does a sunbeam, traveling many million miles a minute, penetrate the most sensitive organ—the human eye—with impunity? How can four million infinitesimal micro-organisms, with their psychic idiosyncrasies, their perfect sensory and motor systems, their wondrous digestive, assimilative and circulatory organs, occupy a space no larger than a grain of sand? How can a few molecules of inorganic matter be placed in juxtaposition to form the immortal soul? Science with all of her wisdom looks upon her awe-inspiring environment and with open-mouthed wonderment beholds the miracle of nature—atoms inscrutable, matter imfathomable, marching to the music of eternal law!

So, if Spiritualism is enveloped in mystery, does it not share the common lot of all? If charlatans and pseudo-mediums and imposters, like drones in the social bee-hive, glut upon the honey of honest hard-working religionists, does that put the brand of falsity upon the system? Is it not a common experience?

Spiritualism is a superstructure, built upon the foundation of human love. Like a child hyper-sensitive and pure, it stands and looks aghast upon the "snakes and lizards crawling from the poisonous ivy-grown orthodoxy!" It was born of the grand idea of immortality—an idea that "ebbed and flowed and will continue to ebb and flow through human nature so long as love kisses the lips of death." It has no monster to change dust to a sentient being, and then clutch and throw its soul into an eternal hell! Its honest votaries are pure and noble-minded, sensitive, sympathetic soulful. They, like the humane bard, Robert Burns, consider:

"The little mousies trembling heart,  
Of the great universe apart."

Some superficial observers, think that the Spiritualists have nothing to predicate a religion upon; they look upon it as a sort of a fad. There is nothing more fallacious. Isn't human love and the hope of immortality an irrefragable foundation-stone?

So far as so-called spirit communion is concerned, whether it is built upon a fact or rests upon an hypothesis, it is not a superstition, but fits in the palpable universal scheme of psychic evolution.

The Spiritualists have good grounds for using the argumentum ad verecundiam (the great man argument). Societies comprising some of the most erudite men on the globe have been organized to investigate psychic phenomena or Spiritism in England, France, Germany and America; and some of these savants have been converted to Spiritualism. I believe enough data have been gathered to admit the application of the deductive method in obtaining facts in nature.

The astute and subtle mathematicians with all their cunning contrivances in the realm of higher mathematics cannot prove the impossibility of disembodied physio-psychic beings living in the ethereal realm 'round about.

It is a fact known to physicists that neither force nor matter is subject to diminution.

There is a law of conservation of energy; and the writer with his meagre attainments can logically demonstrate the fact that the atom with its inherent momentum-power has always existed and moved in obedience to immutable law; that there never was a first cause; that there never was a chaos; that the atom will never cease to move; that it will always move in obedience to inexorable law. This demonstration has been published.

There are those who shudder at the thought of so-called materialism. The idea of annihilation is to them repulsive. Why? Because there is no pure, lofty longing of the human soul that will not some day be satisfied. To such will come the benediction of the true, munificent, merciful, omnipotent and ubiquitous God.

ALBANY, ILL.

### TRUTH THE ATMOSPHERE OF THE SOUL.

The following communication was given through the "Instrument" of the Circle after reading the article in THE JOURNAL, August 15, 1891, headed "Spirit the presence of all things." It was intended for publication at that time, but through an oversight was lost sight of. Although delayed I hope it may find a place in THE JOURNAL. It certainly contains, if I am any judge, a vast deal which should command the attention of all followers of the "Spirit of truth."

M. C. SEECEY.

Truth found an ideal home in the heart of all accepted "Saviors" of men—through the brain of thinkers and tongues of orators. It inspired the dark ages and kindled, with a divine brightness, the centuries. It inspired the declaration on Mar's Hill in the Hellenic City, that all races of men were of one blood. Paul breathed the atmosphere of truth

when he declared the "Fatherhood of God and the Brotherhood of Man."

Truth, taught Plato, that nature is all one piece. Truth is a clear eye which darts its rays into everything and discovers every secret. It is an invisible power which cannot be stayed. It will not admit of a comparison, for like a divine presence, it spans all souls, all worlds. It throws its arch forward from the invisible shore and changes not. Thus it enables the human soul to project itself forward and mount into the region of the soul where it finds its true environment; and the unseen becomes visible. We need not search for truth in any book, or church, or creed. We will have to look for in the human soul. Truth embalmed immortality in the soul and from soul to soul it has come down from immemorial antiquity.

The soul is native resident in the atmosphere of truth, goodness and beauty. This imperishable denizen of immortality proclaims the reality of its own appointed world. Man may hear all about immortality, but it will be little more than empty sound unless the voice speaks from within his own soul.

From this dizzy summit of the centuries truth looks down and beholds the thoughts of all ages shining through the human faculties of to-day. Truth teaches that to be religious one must be a philosopher.

Truth gave the carpenter of Nazareth the power to sweep all the heathen gods from Rome, and assisted Paul of Tarsus to put Olympus to flight. It also gave Plato and Aristotle the gift of reasoning, to Demosthenes and Cicero the power of eloquence, and to Horace and Homer the beauty of poetic art, and like a mighty host they have stored the human world for centuries.

Truth held familiar intercourse with the inspired prophets and holy poets, sages, artists, and great hearted heroes whose characters represented pure purpose and loft aspirations. It mingled an indomitable trust and heroic courage with the agonies of the martyrs that sent forth an influence to quicken all future time.

Truth ever awakens the loftiest sentiments and touches the noblest springs of action, and thereby gives energy to conviction and lifts the mind above the sordid mood into which it is so prone to sink.

Truth revealed immortality to man; it was not the discovery of any religion, and although it does not guarantee absolute unconditional pardon to any; yet, through an equitable retribution it insures a glorified immortality to all members of the human family indiscriminately. Hence to believe in immortality is to believe in the everlasting triumph of truth. For it will bloom with happiness hereafter, for all who have not yet attained its inward root of wisdom and love. But it will never be realized as a stream of happiness flowing in upon the mind, while it is resigned to indolent repose, and it can be only received through the conservation of every energy of moral integrity, rectitude in principle and practice.

In these modern days truth is coming down the stream of time with a new impulse, phantom philosophies are springing up and proclaiming to the world one bond of union, one common immortality to each and all, and mankind are becoming imbued with the spirit of a more perfect truth. Immortality is being felt as a real moving life force in every human soul that will yield to no system which is not adapted to the highest principles of humanity, and which does not open to it endless improvement. Truth demands that the glory of religion be measured by moral power and perfection which it must communicate to the mind. Thus the mind is made capable of ascending to sinless purity. Do you not feel that this demand is too lofty, too limitless, to content itself with any good that may fall short of elevating man into companionship with truth and God?

It is bodied forth in the lovely monuments of the Sythian wilds, in the saracenic architectural display, in the starry courts of the Alhambra, in the theistic memorials of the Persians, in the monuments of Egypt, in the marbles of Greece, and in the architecture of Rome, all of which point to the road that leads to spirit realms.

Truth hovers over the centuries though its followers have passed into the shadows and their dim forms lost in the clouds of antiquity; still there glows up the faint dusty gleams of their chivalry that once shook the world. The influence of these inspired teachers have ever been felt more powerfully in other countries than their own.

This closed the twilight of the first cycle of human history, it became a dead civilization, rotten with the poison of its own licentiousness. Over its grave loomed the gray dawn of feudal civilization which was made possible by Christianity, and but for which it would never have existed. This was the first dawn of civilized society in the history of the world.

The Hindoo Society was a system of castes, race over race. The Society of Greece and Rome was a modified, reproduction of Hindoo castes, and Grecian and Roman Society underwent the same disintegration that the system of castes underwent in India: Egypt it is true flowered into a civilization which had much of the Christian tint. The worship of Osiris and Isis had much in common with the Christian system, but that cult went, like all the rest, into superstition and darkness.

Truth affirms that the babe of Bethlehem became a "savior" by living the life of a great emancipator. He gave liberty to human nature throughout the entire scope of its being and destiny. He broke the chains in which the reason had been held and gave liberty to intellectual thought. "Prove all things, hold fast that which is good," constituted the eternal precept of his religion. He proclaimed the right of every human being to summon reason, to the deliberate inquiry into the "deep things of God."

When Christianity embraces the intellectual liberty which Christ came to bestow, the dungeon walls of theology will be transformed, darkness and error will give place to liberty and truth will shine forth with sun-light splendor. Christ emancipated the oppressed conscience from the power of the passions and seated on the throne of human nature the moral power, the glorious ideal of goodness and greatness, so that the mind might aspire after more lofty rectitude and a more noble disinterestedness. Truth not only inspired Christ to emancipate the intellect and moral power of man, but to set at liberty the imprisoned energy of love. He broke down the prison walls of self and brought man forth into the universe and interlinked him with all mankind of whatever class or condition for the advancing good of the whole human family. He thus blended the commingling currents and tides of love of the whole race in one sympathetic embrace, and reconciled mercy with evil, sympathy with passion, compassion with suffering, pity with oppression, hope for all, making individual life one with the life of the entire race. This enlargement of personal being, was the grand essential aim of Christ. But he did not stop here. The soul must be delivered from the enthralling sway of the flesh and be lifted into communion with immortal spheres. Human nature can never be known by any man, until he discovers in it this central principle of love, which is the most profound, the most sublime and the grandest aspiration in man. Truth quickens the inmost essence of the soul with this insatiable desire by its own overflowing fullness.

The divine principle of love may be imprisoned by the diverse and multiplied forms moving in its moral environment, but it ever awaits the deliverer. Now, truth commissioned Christ to set this principle free. Man's true redemption opens when the soul captive to visible, to tangible and material things resumes its sovereignty and ascends to commune with the departed. Thus the very souls that enthralled it became ministers to assist souls in lower states to return to God and their own.

Think of the liberty the soul gains when it breaks away from all illusions of inferior good and gives itself up in resignation, confidence and heartfelt joy to the teachings of those from beyond the mortal state whose perfect character and perfect purpose, can only work together for good. Does it not find in such a condition an everlasting range for its noblest

faculties, combined with an ever-unfolding object for its loftiest love?

Truth does not imprison reason by a rigid formal creed, but gives it generous principles which it is to carry out and apply everywhere, and by which it is to interpret all existence. Truth speaks from the universe and to comprehend it is to understand the universe.

Truth never writes books but just does the thing. Christ never wrote a book. Thousands have tried to mould into human language what was done, but all time attests the failure to accomplish it.

Truth affirms that the desire in human nature for the immutable and unchangeable gives indication of immortality. The human mind is always seeking a fixed reality. It longs for some settled law which can never change.

Man naturally loves the universal—the unitary. Physically man fills but a very small portion of space. Yet in thought he reaches forth to grasp immensity. He lives in moments yet looks forward to eternity.

Man with all his boasted knowledge of human nature finds that in its distinctive principles it is an unrevealed mystery. It matters but little what rank you may hold at the outset, your spirit will be awakened to fill its destiny. The most fallen of human beings shall be restored from their degradation to the life of angels.

(TO BE CONTINUED.)

### FREEDOM IN SPACE.

BY DR. JOHN E. PURDON.

#### III.

In articles published some years ago in THE JOURNAL, I pointed out how space of four dimensions and space of any higher dimensions might be regarded legitimately by us as the formal theater of the activity of spirit, if laws of force are supposed to hold there similar to those which obtain with us; since any system of polar quantities must be bound into an algebraic system analogous with our own space algebra, I also, more than once, pointed out the fact that, both from this side of mechanics and that of development, the forms of our intuitions, space and time, or the conditions under which feeling can be systematically known to exist are but a limited aspect of a possible four-fold homogeneous form, the theater of the higher subjective life, in immediate relation with our present existence, as conditioned. I now wish to point out the analogy that holds between death, mediumship and the absolute zero, and the relation they all bear to the process of enlargement through which man is released from his present limitations.

As long as matter is molecular it can produce heat by impact and it is possessed of inertia the essential prosperity of matter. As long as it can produce heat by impact, through its motion and inertia, it has not reached, or more properly a mutually impinging mass of molecules have not reached the absolute zero of temperature, that initial point 273 or so, degrees below the zero of the centigrade scale. The atoms or individual parts of the molecules of matter are not known to exist nor is their any reason why they should exist, as impenetrable bodies having extension; the assumption that they are centres of force is quite enough from which to account for the properties of molecules. At the absolute zero, then, the properties of matter sensible and thinkable vanish and a new order of existence obtains. Now when motion is supposed to take place in the ether and energy to be transmitted from place to place, it can be theoretically supposed to be effected through the aid of molecules or of a supposititious vibrating jelly of great elasticity and rigidity which performs periodic vibrations and recovers its undisturbed condition as the wave distortion is passed on from point to point in a spherical surface. We can try to build up a theory of transmission of ethereal motion through the impulse of molecules having long free paths against one another, which causes the motion to be conserved and carried from place to place, being transmitted by the perfectly elastic molecules

which need not themselves be supposed to move very far from their average positions. This theory is difficult to understand in its working but it is not contradictory, inasmuch as the energy is conserved in the motion of the minute masses themselves. But when such molecules are supposed to transmit energy of motion or strain through a non-molecular medium we are obliged to suppose either that this homogeneous non-molecular aggregate of centres of force (for continuity and simplicity of thought oblige us to regard the ether as identical in its nature with the stuff or substance out of which all molecules are built up) is so impressed by the molecule as to take on its dynamic nature leaving its empty form in the ether which it and its like go to constitute or to acknowledge that we are introduced to a totally new and supersensuous state of things. The former hypothesis appears to be a disguised form of the principle of elasticity in which energy of translatory motion is instantaneously conserved from point to point of its path. But what would be the case where there were no molecules to cause and transmit these momentary conditions of motion and tension? The fact is, our senses can only deal with the transformations of the actual; so that where we attempt to picture the non-dynamical possible we are completely at sea. Potential in mechanical science is only the actual kinetic reality, hid from the senses, but revealed to the intellect, through the necessity of believing in the continuity of natural change; and so we can, on such an assumption, construct our maginary ether and endow it with hypothetical but natural properties as long as we do no violence to a possible experience in perfect harmony with our actual past. But when we reach the end of our tether of sense experience and the analogies derivable therefrom we are obliged to acknowledge that we must draw a sharp line between science and guesswork. So it now stands with regard to the nature of the ether.

But when Spiritualism steps in with its new order of experience we can begin anew with fresh hope at our task of translating the inscrutable. We may now boldly hazard the hypothesis that where heat and motion, matter and language of the senses are no longer found to hold a place that we have been introduced to a new order of nature. The theory of energy and the higher dynamical theorems have been shown to be applicable to space of a higher order than the one which we inhabit; but from that it by no means follows that we must be regarded as dynamical beings if our subjective form or our form of representation, recollection or foreknowledge becomes that four unit space there has been so much guesswork and blundering about. It is useless to dogmatize; we cannot picture ourselves into that state although we may be able to speculate upon the nature of the data afforded by those now so conditioned.

The absolute zero, the pure undisturbed ether is the analogue of death, of ideal death at the limit of a possible experience in terms of the ordinary. Somatic death is the separation of the conjugate elements sense and matter, well within their physical limitation of continuity; while the mediumistic exercise of power involves the exercise of that reversible process which, constructing for the time being an instrument of impression and expression, as far transcends the ordinary mechanism of sense and motion as the conservative dynamo does the wasteful heat engine in the exercise of its function. This operation on the part of the medium's life forces is analogous to that gigantic process through which the eternal life of the universe is preserved. It is the negation and counterpart of the dissipation of energy and it is related to death by contract, in the fact that through its reversibility it passes the finite mind through the portals of the larger life in both directions, leaving it still to the "destroyer" to effect the final consummation when the part is forever united with its similars as the integrity of the whole.

May finally say, from the conclusions forced upon me in the study of man and nature on the spiritual as well as the physical side, that objectively regarded energy is the reversible life process of the universe

while from the subjective standpoint it can be nothing else than the limitation of spirit. Its conservation, then, is the continuance of our physical life and at the same time of our ignorance of our higher nature—a conservation and change of form and appearance which permits the soul to wander freely in the prison of the senses, but isolates it for the time from its own infinite possibilities.

THE END.

### SPIRITUAL SCIENCE AS VIEWED FROM THE UNIVERSAL.

BY JUDGE JOEL TITANY.

Of one thing every rational being can be assured. There is present in the universe that which creates, unfolds, sustains and operates it in every department thereof—and therefore, "All are but parts of one stupendous whole" and, that being such, each part must be operating and cooperating with its fellow, under universal law. This, in a universal sense, must be true.

It becomes equally apparent that these universal operations are creating that which is individual and finite; and which become characterized by status due to specific conditions and relations present as a means of such creations. And the operations of the universal become manifest in the creation and endowment of the individual with a status giving character to the reciprocity of, and responsiveness to the universal presence. And this status must come from the universal and is limited only by the degree of one's reciprocity of and responsiveness to the universal.

In the process of individual creation and development there becomes manifest a law of progress of status, which gives character to these successive individual creations; and this progress is continuous from the infinitesimal in the direction of the infinite and absolute. Hence the law under which any manifestation of this universal presence takes place, must be deemed to be fundamental; and as such, an incident of status and a proceeding therefrom.

The power which enabled Jesus to perform his wonderful works, operated as an incident of his status; and whoever attained to such status would become able to work the like works. Jesus recognized this fact and he taught the same as fundamental to his system of truths. Said he, "Whoever keepeth my sayings the works which I do shall he do also; and even greater works."

By such statement Jesus affirmed that the power of the individual human depended upon his status in respect to the universal; that is, his status of reciprocity and responsiveness thereto. Hence it was the universal working in and through the individual which accomplished the result; and that the universal is no respecter of persons as individuals. That everything depends upon status by means of which finite results are accomplished.

One must perceive that the individual alone can have no inherent power to do anything except to obey that which the universal requires of him. And for this the individual has an instinctive will and power to act in all matters essential to bring the individual to a state of conscious will and power to act from individual inclinations. When arriving at this stage of unfoldment individual responsibility attaches and the book of remembrance is opened, and an account of one's motives purposes and acts, and also, of their effects are recorded therein. From this stage of unfoldment the individual is ultimately responsible for failing to do the best possible for universal welfare, so far as he is made conscious of what universal welfare demands. From this stage of unfoldment the individual is required to obey those impulses to action, which he perceives and feels to be essential to the general welfare. If the individual human is immortal, then his welfare must harmonize with universal welfare; because all being immortal, their ultimate destiny must be essentially the same to become accomplished under the operation of the same laws, and hence, by the use of the same means.

The divine presence then can be no respecter of

persons as individuals. In every department of existence he must be present, and must be operating by every attribute of being and existence. Therefore he is always at work; and in the presence of the same circumstances he is always doing the same thing, by the use of the same means; and thus he is always accomplishing the same end and use. As already postulated, the divine operates in the department of the individual and finite according to status therein; determining reciprocity and responsiveness thereto.

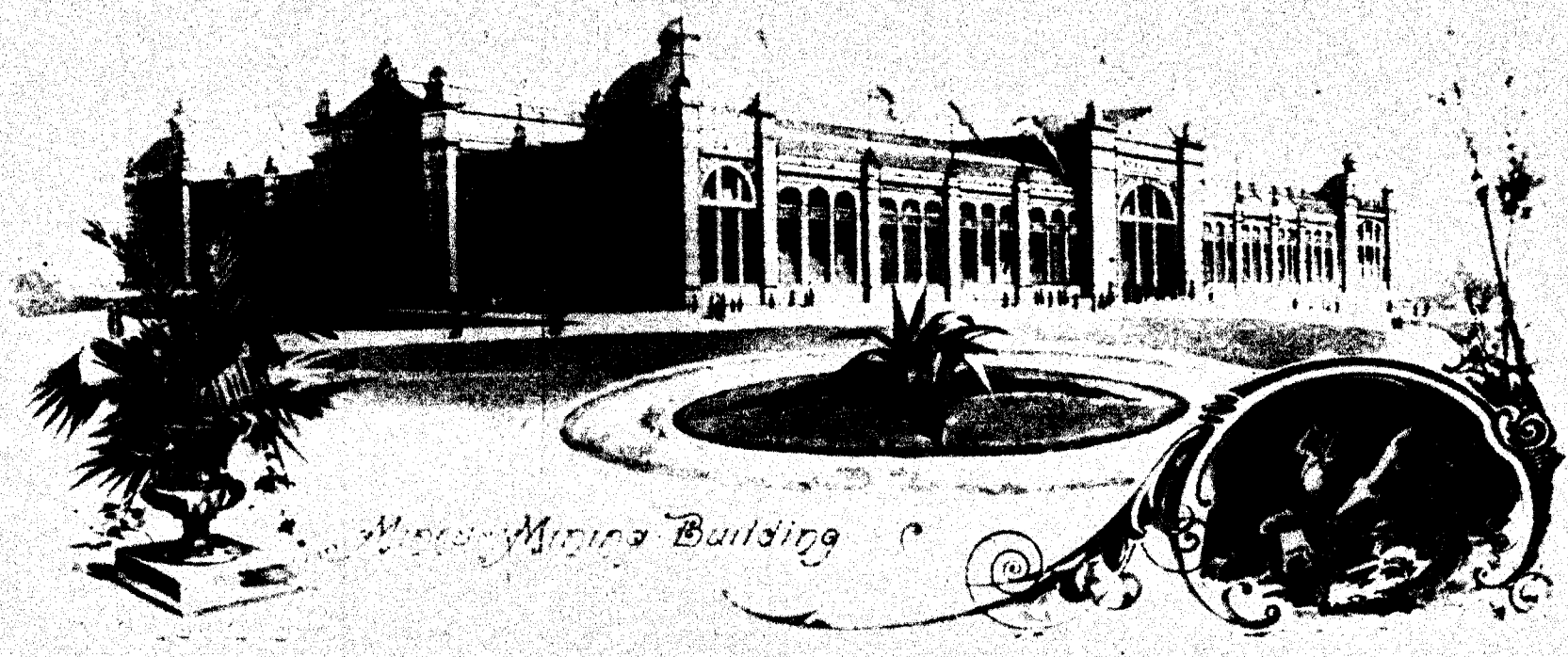
Some entertain the idea that the evidence by which the character and mission of Jesus are to be determined, consists mainly in the miraculous works performed by him, supposing that these works were performed by an especial exercise of Deific power as an attestation of the divinity of his mission; and that the universal father in the exercise of his general providence does not include such power; that is, that such powers are not incident to the omnipresence of Deity. According to the ideas of such the absolute presence of Deity, by his perfect attributes, giving life, law and potency in accordance with one's reciprocity and responsiveness, is not all there is of the Almighty presence and power. That there is a power held in reserve for cases of emergency, to be drawn upon only when needs are pressing, or when the universal deems it important to make a special showing of what can be done. Then a special providence is called upon to supplement the general providence of the omnipresent, omnipotent and omniscient of the universal Father—because his general providence is not adequate for all that is sometimes needful to be done.

But nowhere in rational history, or in philosophy, or in revelation, can any authority for such an assumption be obtained. And a theology involving as a part of its system, any such hypothesis must be deemed to be irrational and absurd. The hypothesis that the universal Creator and Providence has not eternally been doing, and is not yet doing, and will not eternally be doing, all that is possible to be done to accomplish the best possible results through the orderly operations of his government, both in the material and the spiritual of the universe, is false in fact, in truth, and in principle. And any such theology has its foundations in falsehood. Its teachings involve this postulate. The universal spirit presence has in reserve, a magazine of energy not included in his general Providence; and for this reason, the general providence of God is inadequate for the accomplishment of all needful purposes. That as a rule, the workings of the Almighty are not according to his best ability. That it is only on special occasions and for special purposes that the Heavenly Father does his best.

This doctrine of a special Deific Providence belongs to Paganism of a very early day. It is a characteristic of Pagan theology. It has its source in the hypothesis that there must be a multiplicity of gods to superintend the diverse affairs of men. That there must be special gods for special purposes. Such ideas are absolutely heathenish; and become fatal to a true faith in one only living and true God; because they ignore the perfect attributes of the universal Father, by which the human conceives of him as a being worthy of supreme love, reverence and worship. Such faith producing such a dogma, is the outbirth of ignorance and spiritual darkness and cannot be admitted by one seeking to find in the universal spirit, absolute perfection.

It is denied that the marvelous works of Jesus were in any sense, outside the operations of the general providence of the universal spirit. It is not denied that such works were performed by Deific power, operating through the spiritual status present in Jesus and by him directed to the accomplishment of such a result. And it is affirmed also that the same result could have been accomplished by any human in whom such status had been present as it was in Jesus; and so Jesus affirmed and taught.

In all progressive unfoldings of status in the individual, continual changes, both in the natural and in the spiritual, are taking place by means of which the conditions of reciprocity and responsiveness be-



*Victoria Mining Building*

come affected. But during all these changes in the individual, there is no change in the presence and action of the universal spirit.

Such being, as the celestial sun, is forever emitting an effluence as an eternal proceeding from the exhaustless fountain of love, wisdom, will and power; and thus becomes creator and providence, giving life and law to all things and thus establishing their uses. And as the effluence of the natural sun becomes the potential presence of the same throughout its sphere, so likewise the omnipresence of the celestial sun of the universe becomes its potential presence therein, imparting of its effluence to all who, through status, are in any degree qualified to receive and respond thereto.

The individual human is so constituted that he becomes both individual and personal. As an individual he has a selfhood which becomes immortal by means of its conscious union with the self-living or personal of the universe; and every individual receives of this personal effluence according to status in itself, whether it be of form merely or of form and life, or of form, life and consciousness constituting mentality; and in each of the orders, series and degrees of creation and unfoldment from the germ of individuality in the abyssal, to the perfection of the archangel, each receives according to status in itself; and that which creates status controls individual reciprocity; and that which becomes responsible for status becomes responsible for reciprocity; and the only thing special in any of these operations consists of individual status by and through which the universal presence in its operations becomes manifest. In the work of creation and development everything takes place in accordance with laws which are as constant and immutable as that universal presence in which "all things live and move and have their being."

As an individual, man becomes an intellectual and rational being; and whatever is presented for his reception, comprehension and adoption as a mental and spiritual being must be presented to his understanding. And whatever is presented to the understanding must be able to pass the ordeal of a rational criticism, and one shrinking from such a trial of his faith is not true to himself or the universal spirit. All systems of theology, of morals, or of scientific speculations, together with the facts upon which they are based and by which they are to be sustained, must be able to pass the rational ordeal. So, likewise, all assumed revelations with respect to their genuineness, their authenticity and credibility, must be required to pass this ordeal and abide the result.

(To Be Continued.)

## WHAT DID SHE SEE?

By LILIAN WHITING.

[From Worthington's Illustrated Magazine for July.]

### II.

#### DEVELOPMENTS.

The private view of the autumn exhibition of the American Art Galleries was thronged on the second day of November. The beautiful rooms, with their wealth of painting and statuary, seemed a temple fit for the gods, and the guests, in various ways, were enjoying it. For modern society is much concerned with things artistic, and considers art exhibitions a part of its daily bread, and a right as inalienable as any other form of the endless pursuit of happiness.

Miss Leigh, who had come in with some friends, was sitting before a large salon picture as Mr. Courtney entered the gallery. She had that effective style of beauty produced by the union of golden hair and eyes changing from deepest violet to black, as she grew earnest or questioning. Some excitement in her thoughts had brought a flush to her face and a new sparkle into the play of her expressive countenance. Seen in profile her features were so exquisitely chiseled as to be at once an artist's dream and his despair, and Gardiner Courtney caught a new impression of her as he watched the changeable glow of her face. The picture before which she was sitting was entitled simply "Dakota." It was the work of Herman Eckstein, the fruition and result of the studies he had made for a great American picture in the summer when his visit there had touched the spring which was destined to influence all the after life of Ethel Leigh. The picture represented a great stretch of level land. There were clouds studding the sky, and afar to the horizon the prairie stretched away as infinite as the sea. The shadows of the

clouds lay upon the grass. In the foreground were great patches of wild flowers that grow riotously, and in the middle distance were more than twenty ploughs, drawn by two, and some by four horses each, which the men were driving. The great stretch of level country, the strong realism of the farmers and their implements, the lack of dramatic variety and incident, all these were so subordinated to the poetic art with which the painter has invested and idealized his subject as to make it seem to Ethel one of the two or three great paintings of the exhibition.

"A dreary subject," commented Mr. Courtney; "or, rather, it just fails in the one essential element necessary to lift it from the photographic into the artistic realm. Yet a painter who could do that,—who could seriously devote himself to this study as something essentially American, has a grasp and power that is exceptional."

"I know, or rather I knew the artist," replied Ethel. "Some day I will tell you about him. There seems something like fate in my coming upon this picture to-day that oppresses me. Let us go to something else."

He looked at her a little wonderingly as she rose, and they passed into another gallery and paused before a wonderful picture of great, riotous roses in a wealth of bloom. For a moment she stopped, lifted her hands suddenly to her eyes, and exclaimed: "O, Venice, do you see! I was born there. I belong there—there by the lapping of those blue waters. It is more real to me now than all my life that I have lived here. What an exquisite interpretation is this!"

The picture was, indeed, a beautiful composition. There was a grey morning sky, a rift of sunshine sifting through the clouds and shining full on a mass of white and crimson roses in an old basket, a picturesque Venetian water-jar filled with delicate pink and white fluffy flowers, a part of a garden wall over which the wealth of bloom was falling, and beyond the Laguna, reaching far to the Lanna, and thence fading into the Adriatic. A few tinted sails of the braggozzi, telling the morning hour as they speed outward bound. It was a picture of sunshine, atmosphere, and nature, painted evidently by one who loved the lovely flowers in dreamy Venice,—who felt their pathos and their poetry.

"The work is admirable," replied Mr. Courtney. "See what an original grouping that is of Venetian sea, the grey sky, against which the flowers seem blooming; the ray of sunshine that strikes full on this center mass of white, and the cool grey of these foreground flowers in shadow."

"If only I could have that picture always before me," Ethel murmured in reply.

"You shall have something quite as good—that is to say, 'good for to-night only,'" he replied,—"you shall have the original flowers."

They wandered away into other galleries, and as the early November sunset was fading, they left the exhibition to saunter homewards. Passing a florist's, Mr. Courtney left her for a moment, while he gave the order for the roses which he intended should glow with a welcome to her when she reached her own room. Passing the cathedral on their way up Fifth avenue, they passed in as if by mutual accord. It yet lacked an hour of being time for the vesper service. Somewhere, unseen, people were passing. They heard voices and footsteps. Occasionally a priest disappeared within the door of a confessional. The life of the city grew dim and far away. All its hopes and happiness; all its despair and its degradation; all its daring and its dreaming could not voice itself to them as impressively as the whispered prayer of the woman who knelt at a shrine seen dimly through the pictured vistas. It was leaving all the world behind them to sit here. It was cutting off, for the moment, all connection with the tides of life. Here she could tell him the story which the picture of Herman Eckstein had called back to her that day.

"I want to talk to you," said Ethel, speaking rapidly as if her resolution might fail; "I was once—engaged to Herman Eckstein."

"The artist of the 'Dakota,'" he answered, quickly.

"Yes," she said.

"I congratulate you upon your ability to conceal what should have been told, Miss Leigh," he returned, icily.

"Oh, don't speak to me like that!" she said. "It was all over long before I met you. I found I did not love him. I never knew what love was until—she hesitated a moment and then went on bravely—"until I met you."

"Yet you had given him your promise?"

"Yes. But you cannot understand it," she continued, "unless you can read it intuitively. Words say too little or too much. It was not Herman Eckstein that I cared for, but the world—life, art, success, freedom, happiness—a world really wide enough to live in. Mr. Eckstein represented that to me. But when I came to life itself, he had no part or place in it."

He was silent. Ethel had always felt, rather than

known, that Gardiner Courtney's one undisciplined and uncontrolled quality was his unreasoning jealousy. It was not from a desire to deceive him; not even a desire to conceal this fact in her life that had kept her silent; but, instead, some subtle instinct for harmony, some latent dread of a discordant note between them, some faint foreshadowing of an hour when he would understand her so fully as to comprehend that it had no real place in her life. They rose, as by one accord, and passed out of the shadows of the cathedral. The gleam and glitter and glow of Fifth avenue contrasted strangely with Ethel's mood and her lover's unrelenting attitude.

"You have deceived me," he said; "if not in words at least tacitly. You are the only woman I have ever loved. You led me to believe that you fully reciprocated the compliment."

"But it is true with me," she interposed. "I never cared for—"

"I fail to see that your extraordinary assertion makes the affair any more acceptable," he interrupted.

They had reached Ethel's home. She was pale and trembling. Nothing in her character fitted her to meet such moods as these on the part of her lover, yet with her clearer woman's sight she knew that it was not himself, not that ideal in him which she loved that had thus spoken, and a deeper tenderness, a longing to save him from himself, came over her.

"Will you come in?" she said.

"I will come this evening," he replied. "Forgive me, Ethel, but I want to talk to you very seriously."

Ethel passed directly to her own apartments. The great basket of fragrant roses which he had ordered for her as they left the gallery stood on her table. In their shades of crimson, and rose, and creamy white they gleamed before her in the faint twilight. She turned away from them sick at heart. Yet an hour before they would have made her happy. She threw herself upon a fauteuil and covered her face with her hands.

Some time had passed when she started suddenly. Had a touch aroused her? Had she been dreaming? "My darling! my darling!" she heard distinctly, in her lover's voice. She raised her head and saw him standing with one hand on the roses and the other outstretched to her. He came nearer, and she felt the tenderness of touch and tone.

"Why, Gardiner," she exclaimed, "why did you come here?"

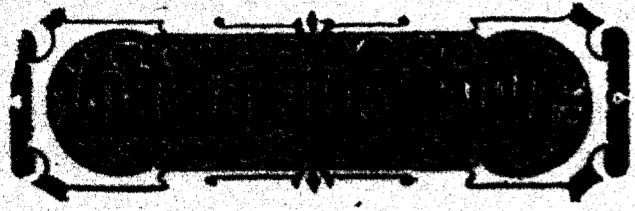
But had she felt that touch? There was no one near. She was alone, and the clusters of white and crimson blossoms were very indistinct in the darkness. She arose and lighted the gas. She looked at her watch. It was half-past eight.

"The gifted artist, Gardiner Courtney, was evidently just going out for a call last evening when he fell dead from heart disease," said the Herald the next morning.

Friends brought their words of sympathy to Ethel. No one ever knew from her the story of that day of her life. But there was about her an invisible atmosphere of consolation and peace. Now, she knew, they understood each other truly. Death had forever united what life had threatened to divide. In that spirit communion their souls met. And she knew that he had given her his message of love and of peace in the touch of those flowers, in their masses of pale rose and gold and creamy white, with their faintly flushed petals and their last message of a love strong enough to overcome death,—a love as strong and abounding as life.

THERE can be no truer note of progress than the cry which is being raised against the multiplicity of phenomena. At the same time it must not be forgotten that the production of phenomena is still absolutely necessary for many people. Of the demoralization that comes through the constant use (or rather abuse) of the science we have no doubt; and this demoralization, unhappily, is not confined to the sitters themselves, for it can hardly be supposed that the retention of unseen intelligences in this atmosphere can be of much benefit to those intelligences. It was a saying of the late editor of Light that he had never consciously attempted to bring back any one who had passed over the border, and one felt that he was right. Nevertheless, phenomena are still important; the physicist will never give in to a psychological theory, he must see things to believe them. This is what made the Milan experiments so valuable. It was not that a band of scientific men gave their sanction to those experiments, and so encircled them with a halo of respectability, as some have meanly insinuated, but because those experiments were carried out with unusual care by a body of trained experts. There are many, we are glad to think, who no longer need phenomena; as there are some who have never needed them; but the majority of mankind are, as yet, unable to use any sense other than the recognized five. Intuition is to be won; it does not always come unsought.—Light.





**"PROCRASTINATION IS THE THIEF OF TIME."**

BY CORA WILBURN.

The thief of Time? Of more than hours and days,  
Of more than all the proceeds of the years,  
Are thefts that to the trusting soul betrays  
The presence of a multitude of fears,  
That blight and crush: as broken faith is shamed,  
And lightly is the broken promise named.

"No time to-day; to-morrow I will go  
To see the sick, who for my coming long;  
I cannot now the promised gift bestow,  
A hundred social duties press and throng,  
I must keep step with all the reckless pace  
Of worldly striving, or incur disgrace!"

To-morrow, and the sunrise shines upon  
The pulseless clay, with broken heart at rest;  
For ever past earth's ministrations gone,  
Of what avail the sorrow in your breast?  
Mid social pleasures you will soon forget  
The tender longing of a vain regret.

Too late the gift that might have saved a life!  
Too late the spoken word of sympathy!  
Like to the thrust of an envenomed knife,  
To quivering vitals of humanity,  
To cold neglect; that with thrice withering force  
From heart and spirit drain hope's lovely source.

Must you keep pace with ostentatious show?  
What are the swift returns of worldliness?  
That hearts with lofty needs of service glow,  
And bring truth's sweet awards of blessedness?  
Does fashion pay in currency divine,  
For the time lavished at her gaudy shrine?

Far more than time procrastination steals!  
It robs the soul of trust in man or heaven;  
For human truth the love of God reveals,  
The charge of souls unto our own is given.  
By selfish mandate, friendship's broken word,  
Despairing life to evil depths is stirred!

Procrastination, as the thief of time  
Urges the thought to dread omission's crime!

**A VISION.**

TO THE EDITOR: In the spring of 1886, I passed through a strange and wonderful experience, which for a better term I will call a "vision."

I had become interested in some articles bearing upon the psychic plane of thought, and having but very little time to read, not knowing what works to take up which would give me the truth if I did read, I uttered a prayer to "Our Father in Heaven" to send his blessed messengers of light and wisdom and instruct me in my sleep as I had heard it was possible to be done, if one could get into a passive state. I had made many prayers before in life which seemed to go unheard, and unanswered, but being very much in earnest and desiring light I resolved to give prayer one more trial and was rewarded this time in a tenfold ratio. My blessed angel mother who acts as my guardian angel was near and heard my prayer and as soon as I fell asleep, which seemed sooner than usual, she appeared to my view and said in tones so sweet and gentle, "My dear child I heard the prayer you uttered and I will do all I can to have it answered. I cannot give you the information you desire of myself, but I think I know where I can get a teacher from our side of life who can instruct you. Now be patient, my dear child, and I will go and bring him." I agreed to this and she disappeared.

I will state a few particulars here so that you may see the power of spirit in passing through substances. My husband was in the East at the time and I was alone with my babe of six months, on the first floor of a two-story house. There were others up stairs but I was alone down stairs.

It seemed as though my mother was not gone more than two or three minutes of our time when she reappeared passing through the roof and floor above me, and with her was a gentleman of this description: He was not tall, was quite stout, wore no beard, had jet-black hair combed a la pompadour and wore a black Prince Albert suit, buttoned up tight. He carried in his hand a black book, but it was not used in the lesson given. His form beamed with radiance, seemed fairly illuminated. His voice was a rich bass when he addressed me. His name was not given me, but with this informal introduction from my mother, who said, "This, my dear, will be your instructor." He

bowed and said, "In order to give you a correct knowledge of our sphere and receive the lesson you ask for, it will be necessary for us to take your spirit to our realm.

I think it will be safe to keep it one-half hour." Whereupon I replied that I was not afraid to go, for I was there for fifteen minutes once before some years previous. He informed me that it would be necessary for them to separate my spirit from my body, and he and my mother began making passes over my body from my feet upward. Instantly I began to experience the sensation of sliding apart or out of my shell; the sensation was not unpleasant and I realized every move until the brain was reached when all was dark for a moment only.

When I became conscious I was standing on the floor beside the bed, supported between my mother and instructor and gazing at myself lying on the bed. Imagine if you can, dear reader, the strange feeling that would thrill your senses upon beholding your double or counterpart. It lay there motionless with a peaceful smile upon the countenance and the sleeping baby on its mother's arm. There was a fine golden cord joining the two bodies, which I was told made it possible for the spirit to again inhabit the body—as long as that remained unbroken, all was well, but if by any accident it should become severed that it would be impossible for my spirit to again inhabit that form, and I would then have experienced the change called death.

They placed me between themselves and we were enveloped in a vapory substance which resembled mist. We began to float upward. It seemed as though the motor power was concentration of thought. I seemed to have no power of myself, but was lifted by the power of the other two. Floors and roofs offered no resistance to our progress as we passed through both with the greatest of ease, and I kept watching the body in the bed till we had risen above the roof, when I could see nothing but the vapor which enveloped us. The thought came to me that it would be a good time to get a view of the country, but on opening my eyes I found I could see nothing so closed them again and floated on.

It seemed as though we had gone miles and miles, but passed swiftly when I experienced the sensation of stopping at the top of an elevator landing. I opened my eyes and such a sight as I saw. Pen cannot describe the beauties, for there is nothing on earth to use as comparisons unless we take a picture that we would say was very much overdrawn in regard to coloring. The scene was of a wooded country, the trees were large with mighty arms almost reaching the ground, the grass was like green velvet and so smooth and clean. There were no paths for they seemed to float there rather than use their feet as on the earth. The atmosphere was of a pinkish golden hue similar to the rays of a golden sunset, but more brilliant. It was the most charming picture I ever witnessed and I realized that my mortal eyes could never have withstood those dazzling rays.

After going a short distance we came upon a crowd of restless moving bodies and I inquired who they were and was told that they were new born spirits who had no knowledge of the true life after death, but had expected to meet God and Jesus upon their arrival into heaven, and having been disappointed in this respect did not know what had happened to them or where they were, nor what to do. After watching them for a while we moved on, when I came upon my father-in-law, who, by the way, is still in earth life. It seemed as though he had gone out of earth life very unceremoniously having retired as usual in the best of health, as far as we could see, and not coming down in the morning to breakfast upon investigation was found dead in his bed. I asked him how he liked it there, and he answered with his usual smile, "very much." He said that he was going around visiting his friends and having a good time. I asked him if he would like to go back to earth and he said, "No." Then I asked him if he knew that he was going to die, and he replied, "No," but supposed that he would get up the next morning as usual.

My instructor now informed me that the time was fast passing and I must go, so bidding him good-bye passed on to a quiet spot where we were alone again. The ground here seemed to have little knolls, and I was placed upon one of these under a large tree while my instructor stood before me.

The lesson he commenced by saying, "You must understand that there are seven

spheres of our development. These spheres are divided into grades or classes similar to your schools. The first grade is for the lowest type of humanity which are only a little above the animal. According to the amount of intellect they possess they occupy the different stations." I wondered how high man could attain and asked, if by making the best use of the light and knowledge we gain in earth life, how high up the scale can we reach, and was told that the sixth sphere was the highest limit in earth life. Upon entering the Spirit-world we take up the work where it is left off here and go on learning of our elders until we graduate from the seventh sphere, when we must go forth and make a practical use of the knowledge we have acquired by instructing others.

This he said is the end of the first lesson and you must return. I felt satisfied that I had received as much as I could digest for that time, but sorry that it was over so soon. I was very happy for I had learned a lesson that I never heard in earth life, although I was informed by an eminent Methodist divine that Swedenborg must have been my teacher as those were his doctrines, but as I had never read any of his works up to that time, that was news to me too.

I was brought back to the place where we landed and was again enveloped in the mist and began floating downward, when we arrived at my room, there my body lay just as we had left it.

The process of putting the bodies together again was the opposite from the releasing of it. The passes were made downward from the head, and soon I was put together again, and slept on until morning when I awoke one of the happiest women in Minneapolis.

MERIAM C. BARKER.

**GOOD AND BAD INFLUENCES.**

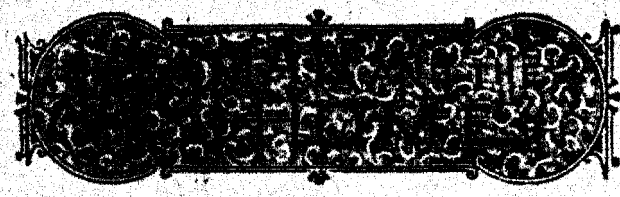
The following from the Harbinger of Light of Melbourne, contains some valuable suggestions:

At a recent meeting of the Victorian Association of Spiritualists, a question was asked, "Whether the belief commonly entertained that we are surrounded by evil spirits, who incite us to wrong-doing, is correct?" Were we in the position of a witness undergoing cross-examination by a clever counsel, we should be under the necessity of answering in the affirmative; but, on the other hand, were the question put, "Is it true that we are surrounded by good spirits, who incite us to right-doing," we should still be constrained to answer in the affirmative. The fact is, we are surrounded by disembodied spirits, as varied in their mental and moral qualities as are the embodied spirits with whom we are in more conscious daily contact; but the disembodied, being more easily attracted or repelled by our thoughts and words than those encumbered with a physical body, respond more readily to our unuttered invitation, or enter uninvited a door of the mind which is carelessly left open. All spirit influence, or control, is dependent upon conditions, primarily in the subject. A person of strong mind is not likely to be influenced by individual spirits, and hence is comparatively free from interference by the lower grades of spirits, who are not sufficiently in harmony with each other to cooperate, save where the human being, by entertaining and focalizing some malevolent thought, attracts spirits in harmony with his thought, who act in concert with him to accomplish his design. The higher spirits, however, will cooperate spontaneously in acting upon a positive mind, knowing that such a mind has more power and potency to diffuse any truth they may be able to instill into it. The less positive minds are more plastic to individual influence; and are impressed according to their moods and conditions by spirits of various grades. An individual of good moral status, however, is seldom diverted from the path of rectitude by low and depraved spirits, simply because he is not in affinity with them, and did not invite them. There is, however, a third class of people, who, from extreme susceptibility and lack of mental power, are negative to the will of spirits, good, bad, and indifferent; and such as these, unless protected by a stronger mind—whether in or out of the body is immaterial—are liable to be controlled at unseemly times by selfish and unscrupulous spirits, who take delight in manifesting themselves and giving their crude ideas to those who will listen to them, as spiritual truths. Sometimes the more degraded of these will infest the medium, depriving him of his power of volition; but this

rarely happens, save where the poor deluded subjects have willingly surrendered themselves to the influence time after time, until they have become biologized. It is rare indeed that a disembodied spirit can persistently control the mind and body of a human being, except under these circumstances. It is amongst the susceptible, unbalanced class of people that the dangers of Spiritualism exist; and from them arise most of those things which are repulsive to the intelligent skeptic. No persons of this class should be encouraged to seek development as mediums unless they have a naturally moral tone and religious aspirations. Such as these, surrounded by a harmonious circle of friends, will soon attract a class of spirits who will act of their protectors; lacking these, they are treading dangerous ground in which there are many pitfalls, and without the moral bias referred to, the path is more likely to be a downward than an upward one. Obsession, unreliable communications, and other repulsive manifestations of Spiritualism, are all the result of ignorance or disregard of the laws of mediumship and spiritual intercourse, and until more time and attention are given to the study of them, these evils will continue to exist. There are two points from which the subject may be legitimately approached: the scientific or intellectual, wherein it is necessary for the investigator to acquire by reading or oral instruction from those who have preceded him on the road; and the religious, where, with a realization of the supreme importance of the knowledge sought, the soul is lifted up by aspiration to the higher spheres, the responsive influence of which protects the aspirant from the intrusion of more mundane influences. There are, unfortunately, but few that approach the subject in this spirit; hence the greater need of enlightenment on the intellectual road, and although the laws of mediumship and spirit intercourse generally are advanced but little beyond the embryonic state, sufficient of the general principles pertaining thereto has been gathered and published to qualify an intelligent reader to investigate Spiritualism in a rational way, and so avoid many obstacles which constantly impede the uneducated, and not unfrequently divert them from the track.

Says the New York Press: The predictions made in certain quarters that the opening of the Fair on Sunday would lead to riot and disturbance have proven to be utterly without foundation. The people who have attended the Fair on the first day of the week have been orderly in their behavior, and have required little supervision or guardianship by the police. But the crowds which entered the gates on the first two or three Sundays quickly discovered that many of the most interesting and instructive exhibits were screened from sight. The so-called "Sunday opening" virtually amounted to charging the full price of admission to an exposition one-half of which was closed. As might have been expected, the attendance rapidly fell off. Last Sunday the visitors who paid for admittance only numbered about 40,000. The project was advanced of cutting down the Sunday admission fee from fifty cents to twenty-five. This would have been a logical course, since it would have involved the payment of half the regular price in order to see half the Fair. But although a majority of the Chicago newspapers favored the scheme it was not adopted. Its defeat made Sunday closing inevitable. It is probable that religious scruples had much less to do with keeping exhibits covered on Sunday than has been asserted. Most of the exhibitors had figured out their expenses and engaged their forces of curators and clerks on a six day basis. When it was decided to open the Fair on Sunday, they found themselves confronted with the alternative of hiring an extra force or closing their exhibits on that day. The Exposition managers were in much the same dilemma. Both the managers and the exhibitors recognized the fact that American public sentiment would not tolerate the enforced labor of employes seven days in the week. As there was no probability that the increase of receipts from Sunday opening would justify the employment of several thousand additional hands, the covering of exhibits and the ultimate closing of the Fair one day in seven was the natural result.

The poetry of motion in the Plaisance is largely muscular poetry, and will give the casual beholder, as a friend remarks, a sort of nightmare suggestive of the St. Vitus dance and a Southern negro "trot."



TO A REPENTANT SINNER.

BY WARNER WILLIS FRIES.

We judge not men by what they were at birth,  
But by the present time's intrinsic worth;  
We judge the plant by what it is to-day,  
Not by the seed that had to sprout in clay;  
Our march is onward: not for us retreats:  
We have not time to dwell upon defeats.

Our thoughts are fixed on victories to win,  
Not on the conquests made by olden sin;  
'Tis forward, upward, we must journey on,  
Our faces toward the sunset, not the dawn.  
The present is, the past, thank God! is o'er;  
Our souls to-day seek that which lies before.

The stepping stones which faltering childhood  
knew,  
Have long ago receded from our view:  
Old creeds, old sins, old errors, which are slain,  
Grieve us not now, but those which still remain:  
When we look back 'tis but to conquests see,  
Which give us strength for further victory.

From noisome marshes serpent haunted, we  
Have been led forth by guides we could not see;  
Up mountain heights our tired feet have pressed,  
The while our anguished souls cried out for rest:  
O'er arid desert wastes of human grief  
Long days we wandered, prying for relief.

And yet, why count the losses, tears, and pain  
Of trials that can never come again?  
If we the needed lessons have been taught,  
Why give the pain of learning them a thought?  
Ah! why review the path where our hearts bled,  
When fair, green oases lie just head?

Away! be brave! be firm! be wise! be true!  
Accept the future as it comes to you.  
The past is past; bid it return no more;  
With trusting heart await what lies before;  
For loving, unseen friends are by your side;  
Your task is but to follow where they guide.

WATTSFIELD, VT.

WOMAN'S SUFFRAGE CONGRESS.

In the department of Government, Law Reform, Political Science, etc., of the World's Congress held during the past week, the question of Woman's Suffrage was brought up and thoroughly discussed. The Suffrage Congress was under the direction of the American Woman Suffrage Association and the President, Miss Susan B. Anthony, presided. She opened the meeting with a very characteristic speech in which she said:

"We have been clamoring just forty-five years, demanding that these women should be counted as inhabitants, as people, as residents, as citizens, and we have insisted that some of these terms, or all of them, include the right of women in the voice of government, because that is the protective right of all other rights. For forty-five years we have wandered up and down the wilderness of disfranchisement. That is five years longer than the children of Israel, and not many of them got there. But the women of this country have not only looked across the river and seen the promised land, but some of them have crossed over and got there. They have voted in State and Federal matters for twenty-five years in Wyoming, and the influence they have exerted has always been for good, and never for evil."

Mrs. Charles Henriotin read an interesting paper on "Financial Independence," from which the following is quoted:

"The keynote of the relation of the sexes is really a financial one. The economic condition of woman is still a sad one. It is undeniable that the exhibits at the Columbian Exposition testify to the tremendous advance which she has made during the last half century in the industrial world, but they also testify to the fact that she has occupied a subordinate position. That she is in the labor market to-day as a permanent factor is apparent; 6,000 women in this country act as Post-mistresses. The Treasury Department employs 1,400 women. Over 3,000,000 women are earning independent incomes in the United States. The average weekly wages of working women in America is \$5.24, the highest being \$6.91 at San Francisco, and the lowest \$1.05 at Atlanta, Ga. There is no more potent sign of the times than the fact that woman is attracting the attention of the financial world and that her large property interests are recognized as an integral part of the 'woman question.' The relative numerical position of men and women as investors in building and loan associations is as

one to four. Many of the great financial difficulties of the country come from the fact that the women realize in no manner its financial condition. It is imperative that woman now take a new stand in the financial world and should be informed as to the financial condition of the country, and not only that, but she should have the sense of responsibility which would make her attend the meetings of the institutions in which she holds stock. There is a large number of intelligent women in this country owning great financial interests. These women would make excellent directors; with a little exertion they could acquire the requisite knowledge of finance. If once the feeling of moral responsibility toward the financial interests of the country could be aroused in woman it would be greatly to the advantage of the country. She hates to be in debt and extended lines of credit present no charms for her. She would be a tremendous conservative factor could she once undertake the management of financial affairs."

Mrs. Harriet R. Williams Strong read a paper on "Business Training for Women;" Helen Eakin Starrett on "Asking Their Share of Power;" Leonora M. Barry-Lake on "Wage Earning Women and the Ballot," which made a great impression, and Mrs. Alice Asbury Abbott on "Labor Legislation." Mrs. Florence Kelley, Miss Mary Kenney, and Mrs. Corinne Brown spoke for working women in relation to the suffrage.

Vice-Chairman W. D. Foulke made a strong plea for the enfranchisement of women in his opening address at the Suffrage Congress. He said in part:

"By the code of Napoleon of France the joint property of the wife belonged to her husband, and however brutal he might be he could compel her to live with him, even if he had to bring her to his home between a brace of gendarmes. The common law of England was just as bad. When she married all her personal property became her husband's by the act of marriage. All her outstanding claims were his as soon as he saw fit to reduce them to possession. Her real estate belonged to him during their joint lives, or if a child was born to them, remained his for life, and not a penny of personality could she call her own. The children, too, were subject to his will, and he might beat her, provided the rod were no thicker than the judge's thumb. Gradually these hard conditions have been ameliorated, but still her status remains one of inequality. There are still States in which she cannot make a contract, where her own earnings do not belong to her; and even where these inequalities have been swept away, the door is still closed to all political preference, and all this, according to the letter of the law, is for her good."

Mme. Sigride Magnusson, of Reikjavik, Iceland, attired in a picturesque dress, decked with shining ornaments, and a crown and veil on her head, read an interesting paper on "The History and Present Conditions of the Suffrage in Iceland."

Mrs. Eliza Orme, of London, read a paper at the Congress on law reform on the "Legal Status of Women in England," and Miss Clara Polz, of San Francisco, on "Public Defenders." Miss Mary A. Greene, of Providence, R. I., read an able paper on the reform of married women's property acts, and Miss Cornelia Sorabji, of Bombay, sent a paper on "The Legal Status of Women in India."

An eloquent and vigorous plea for woman's suffrage was shown in the paper by M. B. Castle on the theme "Historic Development of the Suffrage," in which he said that as late as 1879 women did not own their own dresses in the great commonwealth of Massachusetts. The first innovation toward woman's rights in this country took place in New York State in 1848, when the wife was given certain property rights. The speaker reviewed the exclusiveness of schools in early days, by which women were debarred from self-improvement. In 1853 the first normal school for girls was opened in Boston, and forty years ago only one college, Oberlin, admitted girls to the full course. "To-day," said he, "no respectable college bars them out. If they do they are mere slugging shops where voice and muscle win instead of brains. To-day there are 25,000 female physicians in the United States." Mrs. Elizabeth Boynton Harbert followed with a thoughtful paper on "The Philosophy of Suffrage." In the words of Thomas Jefferson she said that the government under which all persons have the right to life, liberty, and the pursuit of happiness was the only form of government. Going on to develop her idea, the speaker said that was the best government where the

fewest and simplest laws existed. An address on "The Relation of Woman to the Suffrage" was given by Rev. Anna H. Shaw, Philadelphia. She claimed that woman had always borne the brunt of the fight for every great reform, and was entitled to the suffrage on equal terms with men.

Among other interesting papers were "City Government as it Affects Women," by Mrs. Patti Moore; "Tenement Houses and the People who Live in Them," by Mrs. Alice N. Lincoln; Rev. Olympia Brown, of Racine, Wisconsin, on "United States Citizenship;" Alice Stone Blackwell, on "Strongholds of Opposition."

The sessions were well attended and at many of them the rooms were uncomfortably crowded.

Susan B. Anthony was a prominent figure but many familiar and well loved faces were missed; lovely Elizabeth Cady Stanton, with her snowy hair and genial presence; smiling, gentle Lucy Stone, whose words, uttered in her low, sweet voice, have the merit of going straight to the point; Julia Ward Howe and Mary A. Livermore, who are so excellent in off-hand speeches.

The pioneer work is ended; but few of the younger women in the field give promise of the sterling qualities that these women possessed; the power of brain, the strength of will, the tenderness of heart that was yet strong enough to turn aside the shafts of ridicule and bear all for the sake of helping their less favored sister women. The race is nearly over, the laurels nobly won, and thousands of intelligent and independent women all over the land hold in loving remembrance the bold stand made by the vanguard in the struggle for equal rights for all.

Appropos of woman's suffrage, the first place where women voted among English speaking people was the Isle of Man, where they have full suffrage, as they do also in Pitcairn Island and in Iceland, though the women do not want the ballot, it is being thrust upon them by the men. Women have the ballot in British Columbia, Quebec and Montreal. Unmarried women in Ontario may vote for all elective officers but two and in Sweden, England, Scotland and Wales, for all officers except members of Parliament. In Finland, women vote for all elective officers but one. In Russia, women who are heads of households vote for all elective officers on all local questions. In British Burmah women taxpayers vote in rural districts and they vote in all municipalities, in the presidencies of Madras and Bombay. They have municipal suffrage at the Cape of Good Hope, New Zealand, New South Wales, Queensland and South Australia. even Tasmania has woman's suffrage. In free America, Wyoming is the first and only State to give the unrestricted ballot on the same terms with men, though in thirty States women have school suffrage and in Kansas municipal suffrage.

It is rumored that Mrs. Potter Palmer has become a convert to the principles of woman's suffrage. If this is so, the cause has an able ally.

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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.]

*Old Kaskaskia.* By Mary Hartwell Catherwood. Boston and New York: Houghton, Mifflin & Company. The Riverside Press, Cambridge, 1893. Pp. 200. Cloth. Price, \$1.25.

This story was originally published as a serial in the Atlantic Monthly and has deservedly won appreciation for the author by its originality and power. It deals with the early history of Illinois when under French rule and is dramatic and realistic from beginning to finish. The characters are perfectly drawn with a few bold strokes and in the various situations each one plays his or her part consistently. There is not much of a plot, the incident of the flood and the rescue being the only action of importance in the story, but so naturally does the author make her personations move that their every-day experiences are read with intense interest. The crabbed old "tante-gra" mere, the terror and despot of the small household, the sweet and lovable Angelique, Col. Menard and Peggy are all individualized and entertaining. A pretty scene in the tale is where little Pierre Menard pleads his father's rival, Rice Jones, to give up all claims to Angelique, as the children have determined that she must be their step-mother. The author's subtle knowledge of woman's nature is shown in the chapter in which Angelique, divining the hunger and longing in Pegg's heart, arranged that she may go in the boat with her dead whom she must never claim again.

*The Russian Refugee.* A Tale of the Blue Ridge. By Henry R. Wilson. Chicago: Charles H. Kerr & Company, 1893. Pp. 610. Paper. Price, 50 cents.

The story, as the title indicates, deals with the ever fascinating subject of Russian wrong and oppression. It is the story of a refugee who because of his connection with the "Scarlet Circle," a radical club having for its object the civil and political freedom of Russia, was obliged to make his escape from Russia to avoid penal servitude in Siberia for life. He comes to America and buys a home in the Blue Ridge mountains. Summoned again to Russia by the Order, though forty years had elapsed, he is shadowed and only escapes by killing the detective on his track. Knowing that he should be traced to America and that he could be extradited on the charge of murder and punished for his political offense as well, he takes up his abode in a cave in the mountains. While knowing full well that fact is stranger than fiction, the tale would be much stronger if the author had not made his hero of the advanced age of one hundred and twenty years. The episode of the cave, also, reminds one strongly of that in George Sand's "Countess of Rudolstadt." The book is interesting but rather long and would gain in force by being condensed. Elsie and Mr. Adolph, Mr. Hastings, the Patriarch and Esmond are all interesting and well drawn characters and the conventional and rather rapid St. Johns' family are true to life. It is a story out of the ordinary run and will prove of especial importance to those who are interested in current topics of the day, such as socialism, mental therapeutics, trance, clairvoyance, etc. The most remarkable instance of the latter is during the search for Adolph, the Patriarch sees every move made by the party and compares notes on its return.

*Biblical Eschatology: Its Relation to the Current Presbyterian Standards and the Basal Principles that must underlie their Revision,* being a review of the writings of the Presbyterian Divine, L. C. Baker, by Henry Theodore Cheever, D. D., supplemented by an original Thesis by Mr. Baker on the Eschatology of the Church of the Future.

Dr. Cheever is known as the author of several works, including "Correspondencies of Faith and Views of Madame Guyon," "The Pulpit and the Pew," "Island World of the Pacific," "Life in the Sandwich Islands," "Waymarks in the Moral World with Slavery," etc.

The author, in this volume, while he does not claim to be an original discoverer in the unknown realm of eschatology, thinks that he has fairly lifted out of the dormitory and has brought into the clear white light of intelligent observation an important principle that opens the grim portals of gloomy medievalism and puts the key in the rusty locks of traditional theology. That principle is "an eternal

benignant and redemptive plan and purpose and process in the resurrection of judgment, resurrection of the unjust by which we can safely navigate the unexplored ocean of eschatology, sounding on our dim and perilous way under the reign of law and by the Nautical Almanac of Holy Scriptures until the restitution of all things which God has spoken by the mouth of his holy prophets since the world began."

Dr. Cheever puts on the title page of his work for a motto, the following from Luther's letter to Hans von Rechenberg, A. D. 1522. "Whoso hath faith in Christ shall be saved. God forbid that I should limit the time for acquiring this faith to the present life! In the depths of Divine Mercy there may be opportunity to win it in the future state."

Such headings and sub-headings to chapters as the following indicate the general character of this work: "The Resurrection of Judgment, Tantalum to Reincarnation," "Evidence that Christ himself Tarried Awhile in the Psychic Realm," "Importance to the Church of a New Line of Evangelizing Effort," "How to Correct the Age-Long Errors that have Crept into Theology," "The Needed Corrective of the Holy Spirit," "The Liberty of Prophesying not to be Fettered," "Science a Helper to Scriptural Exegesis," "Atonement not a Governmental Device but an Expression of Infinite Love," "Harmony between the Laws of Life and the Methods of God," "Seen and Unseen World," "Intellectual and Spiritual Atrophy of a Manacled Pulpit," "The Basis for a new Theology in a new Eschatology."

It is needless to say that the author is a man of very broad and liberal views. He does not believe in confining the life of the present age within the limits of an age far less equipped intellectually in every department of thought. He is not satisfied with an intellectual and empirical religious life. He advocates the right and duty of exercising in the realm of religious science, the same intellectual liberty which is exercised in every other scientific realm. He would bring the religious thought of the age in harmony with all true thought and have the proper religious spirit animate every part of life. Such works as this, in view of the interest taken in differences such as are represented by Dr. Briggs and the Presbyterian synod, have value for a very large number of people who are trammelled by old theological ideas which serve as fetters to prevent the free exercise of their minds and independence of thought.

MAGAZINES.

The August issue of the Century Magazine is the annual midsummer holiday number, with a special cover, and a table of contents which includes many attractive features. Readers will be apt to turn first to "Phillips Brook's Letters to Children," a collection of letters written from abroad by the late Bishop Brooks to the children of his brothers. They present a delightful side of the life and character of the great preacher. W. J. Stillman tells the story of a summer's outing in the Adirondacks in 1858 of a party which included Emerson, Lowell, Agassiz, and others, of whom Mr. Stillman was one. Emerson's attempt at deer-hunting is an interesting episode described by Mr. Stillman. The number contains a reminiscent article on Napoleon's nephew Prince Murat and his American wife, a paper on "Breathing Movements as a Cure," by Dr. Thomas J. Mays of Philadelphia, and several complete stories. The illustrations are many. The frontispiece portrait of Phillips Brooks is one of the best. The Century Company, New York.

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### PHYSICAL PHENOMENA AS A MEANS OF RESCUE FROM DANGER.

We frequently hear it said by materialists that the spirits do no good; frequently they prove on the contrary their intervention in the affairs of life. The good spirits work to withdraw all danger from the steps of their wards. They watch over their safety. We will give an instance of it.

In the family Gratius, friend of Lumiere, a sharer in our labors, there happened during the last days of February some very disturbing facts. A wardrobe opened of itself, objects came out of it and were placed in order on the floor, caps, muffs, linen clothes arranged themselves outside of this piece of furniture.

All this was put back not without some dread, the interior of the wardrobe being filled with a fluid perceived to be in abundance by sensitives. Then considerable noise was heard, sometimes like a shower of sand. The mother and the young girl, constantly or almost always in the house, had to suffer from these strange disturbances and the more that they were already suffering from the unhealthfulness of the apartment. Both were sick and visibly fell away from the moment they entered these apartments on the ground floor. An unhealthy odor was perceived which poisoned them little by little. A third friend of ours having visited them was a witness of the phenomena. One day she had replaced in the wardrobe the objects and had closed and locked it herself. An instant afterwards the wardrobe was opened. At last during the night of the 3rd of March, direct writing was produced on a piece of paper which had by chance been left on the table, and this contained the explanation of everything. The writing was well formed, very large as if in crayon, in no manner resembling the writing of these ladies.

It read as follows: "Counsel of a protector. If you do not get out of here this will be your tomb. Pity for the young girl already too sick! God has said: 'Help yourself and Heaven will help you.' 'Seek and ye shall find.' March 3d, '93, 2 o'clock in the morning."

Breaking up housekeeping is a thing not to be accomplished so soon as one might wish; these ladies resisted somewhat. The noises continued. It was truly clear that the protector meant his plan should succeed in spite of landlord and tenant.

Circumstances showed themselves favorable to hasten a change. A doctor called, convinced the occupants of the unhealthfulness of the quarters and decided them to leave. The landlord understood the necessity of certain repairs and the tenants were released from all obligations to stay or lose their rent. From the moment that the family determined to move, there was neither noise nor displacement of objects. It is curious to remark that the objects removed from the wardrobe, were precisely those which it would have been necessary to take to leave the place; caps, muffs and the rest. After the change in apartments the ladies were no more troubled.—LA LUMIERE.

In regard to courtesy to children a writer in The Contemporary Review says: If courtesy to parents is a duty, it is not less a duty to pupils. Everybody knows how Luther's school-master, the famous Trebonius, used to take off his hat when he entered his school-room. "I uncover my head," he would say, "to honor the consuls, chancellors, doctors, masters who shall proceed from this school." Dr. Arnold won his way to the hearts of Rugby boys by the simple respect which he showed in accepting their word as true. A master's success has sometimes been imperiled by so slight a matter as the mis-

take of not returning boys' salutes in the street. For courtesy begets courtesy; it is a passport to popularity. The way in which things are done is often more important than the things themselves. One special point of personal courtesy you will let me mention—it is punctuality. To keep a class waiting is to be rude and to seem to be unjust; for a sense of speculation arises when a master is apt to be late. If he is generally four minutes late the boys will count the chance of his being one minute later and the result will be disappointment, disaster and then dislike.

Some of us have often thought that, if the clairvoyant's claim be a true one, we might as well all live in glass houses, and at once cease from using language to conceal our thoughts. The following from the Harvard Lampoon hits another view, which will be appreciated by our Spiritualistic friends: Dinner was over, and the guests were in the drawing-room. Among them was a certain Mr. B—, who professed to have the power of second sight, and now, by way of amusement, offered to prove his ability. A thick blanket was brought, a newspaper placed behind it, whereupon B—, to the amusement of all, read off an account of an accident heading the first column of the paper. The host, extremely delighted, called for the servants that they might witness the extraordinary feat. Bridget, the waitress, came in first. She looked on while B— read a few lines through the blanket, and then rushed from the room. The host followed Bridget out into the hall, where he found her frightened and ashamed. "What's the matter," he asked, "is anything wrong?" But Bridget simply shook her head, and, half laughing, half angry, replied: "Ah! shure, what's the use of me clothes?" Certainly, in the present weather, we do not wear clothes for comfort; and if they don't serve any other purpose, we as well as Bridget might as well go without them.—Secular Thought.

The Chinese pay their doctor only so long as he keeps them in health. They believe in preventing rather than curing disease. This is sound sense, and one of the strongest recommendations of Ayer's Sarsaparilla, a medicine which not only cures diseases but prevents them.

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One of the arguments which has been urged against the Sunday opening of art galleries, libraries, and World's Fairs—that it would prove the "opening wedge" toward the breaking down of Sunday as a day of freedom from labor. The theory is that, if a few men have to work on Sunday in order to promote the enjoyment of a multitude, like the janitors of buildings, the attendants in libraries and museums, and the guards at expositions, it will soon become the rule for all men to work Sunday, and the factories and mills will before many years be running seven days in the week. Referring to this subject the New York Evening Post says: Experience is here, as everywhere else, the best teacher, and experience has shown that there is no tendency whatever toward universal Sunday work in such cities as New York, Philadelphia, and Boston, which have for years tried the policy of opening the best places of resort Sunday. Moreover, during this same period there has been a decided increase in the number of legal holidays and a reduction in the number of hours that men and women work in large establishments. In short, so far as from the tendency being towards making Sunday as much a workday as the other six, the amount of labor required on the other six has been sensibly diminished. The fear that Sunday opening of the World's Fair at Chicago would ultimately involve Sunday opening of the city's workshops is as groundless as the fear which was expressed by many good people in New York years ago that the same result would follow the hiring of musicians to give concerts in Central Park Sunday.

The Mines and Mining Building, a picture of which is presented with THE JOURNAL this week, is in the style of the Italian Renaissance and was designed by S. S. Beaman of Chicago. This is one of the buildings that the majority of people expect to "do" in a short time, but which holds out so many attractions that the visitor returns again and again. There are beautiful specimens of ores and minerals, native pearls, crystals, geodes and onyx that are dazzling and wonderfully fascinating. There are models of mines and various kinds of machinery used in their operation. There is beautiful amber exquisitely cut and diamonds in the rough. There is always a crowd about the section where the process of cutting diamonds is illustrated by the diamond cutters at work. It is in this building that is shown the famous Montana statue of Justice, of life size and in solid silver, and for which Ada Rehan posed as a model. Ada Rehan is much prettier in the flesh but the amount of silver used is of course worthy of note. Arizona, Idaho, Utah and New Mexico have a fine collection of specimens that makes the mineralogist very covetous.

James Emerson, of Williamsett, says the Holyoke (Mass.) Free Press, is circulating a petition addressed to the legislature and asking that the honorable bodies of the commonwealth pass an enactment requiring our prison commissioners to ascertain as nearly as practicable the religious belief of each prisoner or patient consigned to our prisons or asylums, that the influence of the various religions upon the morals of the masses may be obtained.

The movable sidewalk at the World's Fair carries many thousand people from the shore half a mile out into Lake Michigan every day. Somehow or other when a person after having braved the presumed difficulties of getting on the sidewalk seems loath to leave it. The road has a number of steady patrons, who day in and day out appear when the sun's rays are the warmest, and, seeking the shelter afforded by the roof that covers the in-

genious piece of mechanism, ride for hours at a time. The visitor from the country makes the sidewalk his lurching place, and at noon nearly every seat is occupied by men and women who are discussing the contents of baskets and enjoying the ozone of Lake Michigan. The fact that the road never stops is one that this class of visitors finds a difficulty in grasping, and after waiting half an hour or so for it to stop, he or she generally takes a header in the wrong direction, landing sometimes not on their feet.

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.

Mrs. A. J. McKinney, of 4209 Ellis avenue, is pleasantly located and could accommodate a few persons with room and board at reasonable prices. Persons desiring such accommodations please address Mrs. McKinney at the above number.

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

### AN EVOLUTION CONGRESS.

At the Evolution Congress to be held in the Memorial Art Palace September 27th, 28th and 29th, in connection with the Religious Congresses, Evolution will be treated in all its aspects by many of our ablest scientific and philosophic thinkers. Of the Committee of Arrangements B. F.

Underwood is chairman and L. G. Wheeler, secretary. Dr. Lewis G. Janes, president of the Brooklyn Ethical Association, is chairman and James Skilton, secretary of that Association, is secretary of the Committee on Programme and Correspondence of the Evolution Congress. Dr. Janes' address is Room 171, World Building, New York City. Mr. Underwood may be addressed at the office of THE JOURNAL.

The National-Printer Journal for July contains a good half-tone portrait of Mr. Bundy with the address given by Mr. J. K. LeBaron, in memory of Mr. Bundy at the memorial meeting of the Illinois Press Association held in Rockford, Ill., last March.

The Congress on Government, Law Reform and Political Science was a very interesting one and well attended. A full account of the Suffrage Congress is given on another page. The remaining Congresses are as follows:

- August.
- XIII. General Department. .... Aug. 14.
- XIV. Science and Philosophy (Psychical Science). .... Com. Aug. 21.
- September.
- XV. Labor. .... Aug. 28.
- XVI. Religion, Missions and Church Societies. .... Com. Sept. 1.
- XVII. Sunday Rest. .... Sept. 28.
- October.
- XVIII. Public Health. .... Com. Oct. 10.
- XIX. Agriculture. .... Oct. 16.

The diamond display at the Fair, in the French, American and English departments particularly, is something marvelous, but the Kimberley show, in the Mining Building, is something that is educational as well as artistic. The exhibit is carefully guarded by great, quaint looking, bared Zulus, who, standing about with clubs and spears, give the beholder an idea of the ideal muscularity that Haggard depicted in the phenomenal physique of his hero Umslopogas. Diamond digging is here shown from beginning to end. There were 100 tons of dirt brought from Cape Colony, and a miniature machine that demonstrates what the process is whereby the soil is robbed of its precious stones. This is worked daily and the pebbles are extracted just as is done at the mines. The rough diamonds are turned over to polishers, who perform their work behind glass cases.

The twentieth annual session of the New England Spiritualists' Camp Meeting Association opened July 30th, at Lake Pleasant, Mass. Hon. A. H. Dailey, President of the Association made the opening address. Music was rendered by Mr. and Mrs. J. P. Hayes, of Haverhill, and at the close of the services John Slater gave satisfactory platform tests. The prospects are that it will be a successful season at the camp.

A few people seem to be laboring under a misapprehension that the Psychological Science Congress is to be exclusively patronized by scientists. Such is not the case. All the sessions are free to the public and it is hoped that there will be as large an attendance as possible. Let every one who can show by his presence his interest in the subjects to be discussed.

The number of firms and corporations now practicing profit sharing in Europe and America is known to be about three hundred. The American "Association for the Promotion of Profit Sharing"—of which the United States Commissioner of Labor, Hon. Carroll D. Wright, is the president—has for its object "the promotion and extension of such methods of uniting the interests of employers and employes as 'profit sharing,' 'industrial part-

nership,' 'gain sharing,' 'earning sharing,' 'the premium system and kindred systems.'" The membership fee is \$3.00 per annum, and all persons who favor such methods of industrial progress are invited to become members, and thus aid the work of the Association. The address of the secretary and treasurer, N. P. Gilman, is No. 33 Pinckney street, Boston.

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

Mr. David Havard, of Malvern, Pa., paid THE JOURNAL office a call during his visit to the Fair. He was an abolitionist and has always been interested in reform movements. He is one of the oldest subscribers to THE JOURNAL.

Mr. L. Deinhard, of Munich, Germany, whose name is familiar to JOURNAL readers, is in Chicago and will attend the Psychological Congress, where he will read a paper on "The Riddle of the Astral Body."

Mrs. Flora Brown, of Portland, Oregon, paid THE JOURNAL office a call on her way to Cleveland, where she is to visit friends. Mrs. Brown expects to attend the Psychological Congress next week.

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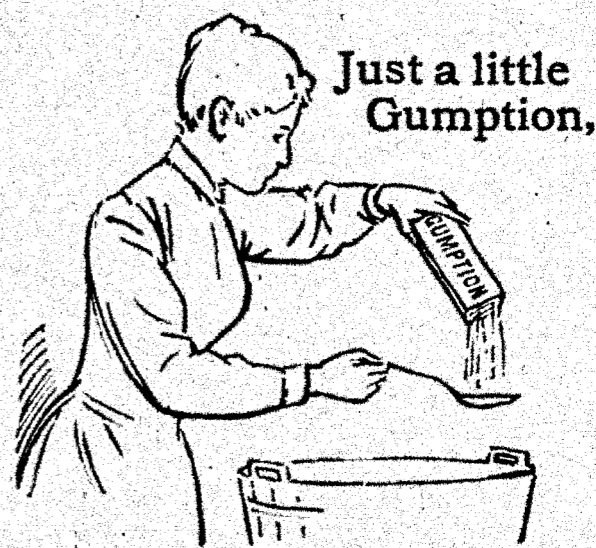
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