

RELIGIO THEOSOPHICAL 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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"Not things, but men."

The World's Congress Auxiliary —OF— THE WORLD'S COLUMBIAN EXPOSITION OF 1893.

"Not matter, but mind."

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PROGRAMME OF

The Congress on Psychical Science TO BE HELD IN THE MEMORIAL ART PALACE, (MICHIGAN AVENUE, FOOT OF ADAMS STREET.) CHICAGO. DURING THE WEEK OF AUGUST 21, 1893.

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Woman's Committee on a Psychical Science Congress.

DEPARTMENT OF SCIENCE AND PHILOSOPHY.

General opening of the Congresses of this Department, including

PSYCHICAL SCIENCE.

Monday Morning, August 21st, 10 a. m.

Hall of Columbus.

- Addresses of welcome, by the President of the World's Congress Auxiliary and others.
- Responses in behalf of different Congresses and countries.

Upon the conclusion of these opening ceremonies the Congresses of the several general divisions of the department will assemble in the halls assigned to them, and proceed as designated in their respective programmes.

OPENING SESSION.

Monday, August 21st, 2:30 p. m.

Hall 26.

Opening address by the Chairman,

Prof. Elliott Coues

Human Testimony in Relation to Psychical Phenomena,
Richard Hodgson, LL. D.

A Brief Critical History of the Spiritualistic Movement in America since 1848,
Giles B. Stebbins
Spiritualistic Interpretation of Psychical Phenomena,
Rev. Minot J. Savage

SECOND SESSION.

Monday, August 21st, 8 p. m.

Hall 26.

A Description of Psychical Phenomena in Brazil,
Prof. A. Alexander
Elementary Hints on Experimental Hypnotism,
Walter Leaf, Litt., D.
Contribution to the Bibliography of Periodical Literature Relating to Psychical Science, Spiritualism, etc.,
Benj. B. Kingsbury

Personal Investigations in Psychical Science,
M. C. O'Byrne

THIRD SESSION.

Tuesday, August 22d, 10 a. m.

Outline of a Project for a General Union for Experimentation in Psychical Phenomena,
Dr. Xavier Dariex
Experimental Thought-Transference,
Frank Podmore, M. A.

The Question of Phantasmal Apparitions,
L. Deinhard

Programme for Experimental Occultism,
Baron Carl Du Prel

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

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

FOURTH SESSION.

Tuesday, August 22d, 8 p. m.

Hall 26.

Verdical Hallucinations as a part of the Evidence for Telepathy,
Prof. and Mrs. Sidgwick

Some Experiments in Thought-Transference and Their Significance,
Dr. A. S. Wiltse

Critical Historical Review of the Theosophical Society,
Wm. Emmette Coleman

Madame Blavatsky and M. Solovyoff,
Walter Leaf, Litt., D.

Certain Experiments with the Sphygmograph,
John E. Purdon, M. D.

Scientific Evidence of the Theory of Reincarnation,
Capitano Ernesto Volpi

FIFTH SESSION.

Wednesday, August 23d, 10 a. m.

Hall 26.

The Relation of Consciousness to its Physical Basis,
Prof. E. D. Cope

The Subliminal Self,
F. W. H. Myers, M. A.

Report on the Case of Miss Mollie Fancher,
Judge A. H. Dalley
Thought and Its Vibration,
Mrs. Hester M. Poole

SIXTH SESSION.

Wednesday, August 23d, 2:30 p. m.

Hall 26.

Experiments with the so-called Divining Rod,"
Prof. W. T. Barrett,
Dreams, Considered from the Standpoint of Psychical Science,
Edmund Montgomery, M.

On Automatic Writing (so-called),
Mrs. Sara A. Underwood
Experimental Crystal Gazing,
Mrs. Janet E. Ruutz-Rees

SEVENTH SESSION.

Wednesday, August 23d, 8 P. M.

Hall 26.

On the Alleged Movement of Objects without

The Religious Significance of Psychical Revelations,
Mrs. Elizabeth Lowe Watson

EIGHTH SESSION.

Thursday, August 24th, 10 a. m.

Hall 26.

Theories Regarding Automatic Writing,
B. F. Underwood

Memory in Relation to Psychical Experiences,
Charles Whedon

On the Difficulty of Making Crucial Experiments as to the Source of the Extra or Unusual Intelligence Manifested in Trance Speech, Automatic Writing and other States of Apparent Mental Inactivity,
Prof. Oliver J. Lodge, F. R. S. S.

Hypnotic Suggestion,
C. G. Davis, M. D.

Evidence Favoring the Theory of the Dual Nature of the Human Mind,
T. J. Hudson

The Etiological Significance of Heterogeneous Personality,
Dr. Smith Baker

NINTH SESSION.

Friday, August 25th, 10 a. m.

Hall 26.

Official Report of the Milan Committee on Experiments with Eusapia Palladino. Translated from the French, with M. Aksakof's Manuscript Additions and Corrections,
Prof. Elliott Coues

Remarks on Prof. Charles Richet's "Notes on the Milan Experiments,"
Prof. Elliott Coues

Further Remarks on the Milan Experiments,
Dr. George Finzi

Possibilities of a Future Life,
Miss Lillian Whiting

Short Account of some of the Most Remarkable
Psychical Phenomena I have Observed,
Senor Alfonso Herrera
Notes of Personal Experiences,
Madame E. Von Calcar

TENTH SESSION.

Friday, August 25th, 8 P. M.

Hall 26.

Exhibition of "Spirit Photographs" Known to
be Spurious, and of Others Supposed to be
Genuine, with Remarks,

Prof. Elliott Coues

The Evidence for Man's Survival of Death,

F. W. H. Myers, M. A.

Papers written by absent authors will be read by
proxy.

SPIRITUALISM AND VIRTUE.

A friend writes from a city several hundred miles
distant from Chicago, as follows:

"I am afraid that there are comparatively few in
the world at the present time who are benefitted by
their knowledge of and communication with spirits.
If such intercourse has not a tendency to make a
man better, to inspire them with reverence
in whom alone cometh every good and per-
fection, and to make them of greater use in the
world in a humanitarian sense, then I personally do
not (the scientific aspect of the case does not influ-
ence me,) wish to have much to do with the subject.
I could write for publication, but what could one pen
do against the trend which the movement has taken
in directions, so material, so-of the earth earthy."

We do not think that mere belief in the existence
of spirits, intelligences that once lived in the flesh
on this planet, will necessarily elevate the character
or improve the life of those who accept this belief.
It is said that even the devils believe and tremble.

**There is too much stress put upon mere belief. A
man may believe in all the articles of the longest
creed ever written and yet he may be very imperfect
and a very unworthy man. His creed may be so
short that it can be expressed in a dozen words, and
yet he may be a man not only of large knowledge,
but of a high moral character. Whether Spiritualism
helps those who investigate it and come to feel an
interest in it depends upon the moral character of
the man and woman. A selfish, sordid and corrupt
mind may be satisfied by evidence of spirit existence
and such a person is very liable to show interest in
it only so far as he can make it promote his personal
ends. If he can secure wealth by the discovery of
mines, if he can get tips in regard to the markets, if
he can receive directions that will give him advan-
tage over others in business, if he can make it the
means of forming relations and alliances that will
serve his baser propensities, to that extent it will in-
terest him and he will be enthusiastic in advocating
its claims at public meetings as well as in private
conversations. There are such men in many of the
spiritualistic societies in our large cities; when one
of the mediums before the public is discovered to be
a fraud, such persons care nothing about it and are
quite ready to condone and cover up these practices,
if thereby their own personal interest can be promoted.**

If persons bring to the study and investigation of
Spiritualism unselfish and pure minds as well as dis-
crimination and good judgment, such persons will find
what they seek; that is, they will find the intellectual
and moral worth responding to their own and en-
couraging and fortifying them in all the struggles of
life. We generally in the moral world find what we
look for and so Spiritualism may be made a means
of degradation instead of elevation, if there is neg-
lect of the higher aims and purposes of life and pan-
dering to the lower part of human nature, with a
hope of securing spirit influence in this unworthy
aim. So it is always wise to present Spiritualism
from a high moral point of view and with such asso-
ciations as will preserve it from the influences of the
selfish and the corrupt. What we state is just as
true of the churches as outside of them. Many of

the strongest believers in the spiritual life merely
make use of their faith and of their church connec-
tions to promote their worldly interests. Such have
their reward here, but certainly a stunted moral and
spiritual life must be the inevitable result.

EXPERIMENTS.

A friend writes from a distance as follows:

"It has occurred to me to suggest as a good test,
which might awaken interest in quarters in which it
is desirable that interest should be aroused, that on
a certain evening to be designated by yourself, or
better still, by some skeptic, a meeting of a certain
number of persons should take place in your city;
that here at the same time, the little circle with
which I am connected should meet, and that I should
obtain particulars of your meeting and forward them
to you at once, to you, or to some honest skeptic
who met with you. I have never been in Chicago.
I have hastily thrown out this idea. It might be
elaborated so as to make it certain that I could not
hear from Chicago before my account of the meeting
reached there. I have not submitted this to the con-
trols. I do not know whether it will be approved by
them, but I believe if they do approve, it can be car-
ried out successfully."

There can be no objection to such experiments,
but the difficulty is in making them under conditions
likely to result in success. If the persons of the
right mental character and susceptibilities could
unite in several places at the same time and all per-
turbating conditions could be eliminated, perhaps the
communication could be effected. Some experiments
of this kind have been made and it is claimed with
some degree of success, but we apprehend that owing
to the complexity of the conditions required and the
subtlety of the relations involved, the chances
of successful communication are disproportionately
small in comparison with the failures.

Those who have kept themselves acquainted with
telepathy and the various modes of communication
between minds, cannot have failed to notice that
generally the communication of knowledge does not
come from the conscious self of the transmitter but
from the subconscious, or, as Mr. Meyers would
say, "the subliminal self." Often the person from
whom the knowledge is received is not conscious at
the time of it and in some cases it comes to the indi-
vidual to whom it is given, not direct to his conscious
self, but through his sub-conscious self, and is re-
corded automatically or is spoken in trance, or ex-
pressed in a way showing that the ordinary self, that
is, the ordinary conscious nature, has less to do in
getting communications at a distance than has been
heretofore generally supposed. A consideration of
this fact somewhat diminishes the value of such sit-
tings as our friend supposes and yet we would by no
means discourage them, for conducted under favora-
ble circumstances, they might be successful and be
helpful in the investigation of psychical science.

WAR.

THERE is nothing that is so burdensome, so bar-
barous, so horrible in all its phases as war says the
Investigator. We cannot write the word with calm-
ness or with patience. We cannot think of the vast
armies of Europe—millions of men whose sole busi-
ness it is to be ready at a word of command to kill
their fellows—without a shudder. War is far more
demoralizing than vice. Its effects last for genera-
tions after the battles are over. War is cruel, in-
human, brutish; it is the expression of the beast in
man. The profession of the soldier is degrading.
Nations that go to war with one another have not
learned the lesson of civilization. Men should re-
fuse to carry arms, no matter at whose command.
Every soldier in the United States is a disgrace to us
as a nation, and every battleship that sails the sea
under the glory of the stars and stripes is a reproach
to our national character. France expends annually
\$200,000,000 to maintain a military force to frighten
other nations, Russia nearly as much, while Great
Britain, Germany and Austria pay each from \$75,-

000,000 to \$125,000,000 every year for a similar pur-
pose. A standing army is a standing shame to the
nation that maintains it. A man with a musket on
his shoulder or a sword by his side has to be sup-
ported by the man with a hoe or hammer in his hand.
War robs not only the present generation but the un-
born. It is every way a curse. The trade of butch-
ering men is the worst that man has ever learned.

THEOLOGY.

Theology has sometimes been called the science of
sciences. It is a science so-called which relates to
the attributes and purposes of God. There is no
doubt that thousands and hundreds of thousands of
cultivated minds have given their best thought
through years to the study of this subject and vast
libraries of books have been written to expound it;
but is theology, properly speaking, a science? There
is no question but that connected with the study of
it have been conducted investigations in ancient his-
tory, in pre-historic archaeology, in geography, in
philosophy and in science, which have resulted in an
enlargement of human knowledge and the improve-
ment in man's social and moral condition, but while
these subjects, studied in connection with theology,
undoubtedly belong to the province of human knowl-
edge and therefore to the province of science it, is
true that God can be made a subject of study and
knowledge, in regard to his nature and plans, suppos-
ing that his plans can be ascertained and classified,
in a manner to justify us in calling theology a sci-
ence. What do we know, what can be learned in re-
gard to the nature of God? God is infinite. Can the
infinite be defined? Can it be comprehended? Is it
picturable to the human mind? If it be considered
that God is pure intelligence, the proposition may be
true, but what conception of pure intelligence can we
form except as it resembles the only intelligence with
which we are acquainted, the intelligence of man,
not to speak of the lower intelligence of the brutes?
The intelligence of man is a growth, an expansion.
It implies bodily senses, the power of perception and
something about it to perceive, the power of concep-
tion, the revival of impressions made upon the brain,
the multiplication of these conceptions or ideas and
their aggregation through weeks and months and
years in a coherent, unified system, producing the
intelligence of the experienced and educated mind;
but all this implies organism and environment and
action and interaction between the two. It implies
consciousness and growth, the growth of intelligence,
from that of the infant to that of the adult. It im-
plies surroundings and therefore finiteness.

When we speak of the intelligence of God, we do not
mean that God is a limited being who has an organ-
ism, who is finite in space and, therefore, who is sur-
rounded by objects which he can perceive, that he
has ideas that had a beginning, that they are based
upon what he sees about him, that he has imagina-
tion by which he brings to mind things that are at a
distance from him, that he has memory by which he
recalls at one time things that had been forgotten,
that he has reason, the faculty of perceiving rela-
tions and comparing ideas and deducing conclusions
and thereby adding to his knowledge, that he pos-
sesses sympathy or has the capacity for suffering like
finite beings and therefore feels regret and sorrow
over suffering because of this sympathy—we do not
mean this when we speak of the intelligence of Deity,
and yet it is the only kind of intelligence of which we
can form any definite idea. Of infinite intelligence,
we can form no conception whatever; we cannot
form an idea of that which the two words "infinite
intelligence" represent. The words as we use them
are as contradictory as the expression a square circle
or a round triangle. Then it follows that the word
God in philosophy is like the letter x in an indeter-
minate algebraic equation. It stands for the un-
known. We have no formula by which we can
solve the problem and learn what the symbol repre-
sents; that is only saying that the mathematics of
human intelligence is inadequate to deal with the
problem of the infinite. This being so, what validity
is there in the claim that the noumenon, or cause and

basis of all things, that which lies beneath all phenomena, that which is the ultimate of every activity, physical and psychical, throughout the entire universe during beginningless and endless time, is a proper object of scientific study. How can it be truthfully maintained that we have sufficient definite knowledge of the infinite unknown cause of phenomena, verified and put into classified form, to justify us in saying that we possess scientific knowledge of it and that what we know of it makes the science of theology the greatest of all sciences.

The fact is theology is no science and never was. Science is knowledge, but there can be no science of anything concerning which there can be no knowledge and there can be no knowledge of anything that does not come within the range of our human faculties. If one uses the terms which are employed to describe human intelligence to represent, for the satisfaction of the undeveloped mind, that which philosophy knows is unrepresentable, there can be no objection, but for the learned man to claim that these conceptions of God are absolutely truthful and that the utterance and reiteration of speculations are the teachings of science, is simply to claim what is obviously absurd.

Between theology and religion we make a clear distinction.

OUR RELIGIONS FROM ASIA.

The Asiatic presents a striking contrast to the European and American. He is "a brown man." Yet the white races and communities of Europe and America have derived their religions from the brown Asiatic. The Asiatic's idea of government is that of a single, irresponsible, absolute despot. The thought of a popular representative government based on law never entered his head. A writer in *The Contemporary Review* several years ago said: "The Asiatic from the days of Saul and earlier has preferred that his ruler should be absolute, and there is not and never has been, a brown community in which the ruler had not the right to inflict death on a private person at his discretion." . . . "Asiatic rulers are not overthrown for despotism and the reason is that their subjects like it, that it strikes and soothes their imaginations, that they think autoeracy, wielded by an individual who can fit his decision to each individual case the perfection of beneficial energy and a reflex of the government of the Most High. Unless the law is divine they dislike law as an instrument of government and prefer a flexible and movable human will, which can be turned by prayers, threats or conciliations in money." As has been said the chief religions of the world are of Asiatic origin, viz.: Judaism, Buddhism, Christianity and Mohammedanism. Of course the primitive Asiatics of Arabia, Persia, Judea and India, who were the evolvers of the above religions, had no correct scientific knowledge, no idea whatever of the limitless universe of modern science. Their terrestrial knowledge even only included a portion of the continent of Asia. The sky according to their primitive notions was a mere aerial roofing of the earth and not an outlet into infinite space starred with innumerable suns and worlds. Of course they made the sky the abode of a celestial despot with a court of angels, his ministers and servitors. In other words the theism of all the chief religions is the rule of an oriental despot reigning in the heavens. In the New Testament the theism, which prevails even at present among the white races of the West, is called "the kingdom of the heavens," as if there was a personal Deity reigning in the heavens overhead! Our theologies being of Asiatic origin are all infected with the Asiatic idea that the universe is governed by a personal celestial despot. The New Testament is a thoroughly Asiatic book, as much so as the Arabian Nights. The same superstitious notions which are spoken of in the New Testament are still prevalent all over Asia, for the Asiatic morally and mentally is a fixture, a stationary man, and not only morally and mentally but socially and in matters of government. He reached a certain stage of development two or three thousand years ago

and there he "sticks" to the present day. He still believes in demoniacal possession as he did in the days of the so-called Savior, that is, he believes that there are bad spirits or demons, the subjects of Satan, who take possession of the bodies of human beings as opportunity occurs and infest them with disease and madness. The Asiatic believes that Satan holds divided sway with God and that the powers of light and darkness are engaged in a constant warfare for the souls of men. As Prof. Huxley says the Gospels, the Acts, the Epistles and the Apocalypse assert the existence of the devil and his demons and hell as plainly as they do that of God and his angels. Disease in the New Testament is regarded as the result of the demoniacal possession of the sick man. And it is largely so regarded all over Asia to-day. Asia to-day, as it was thousands of years ago, is everywhere overrun by fanatic religious tramps called dervishes, santons, yogees, etc., who are unutterably filthy beggars, but who are everywhere treated with reverence. In the third chapter of the first gospel one of these oriental religious tramps and enthusiasts is introduced under the name of John the Baptist. He might have been a wandering Buddhist saint. He is represented as roaming the desert shouting to all who might be within earshot to repent because "the kingdom of the heavens," whatever that might have been, was at hand. Then follows a regular oriental myth or fairy-tale of the Arabian Nights sort, descriptive of the baptism of Jesus by this wandering santon in the Jordan, while the heavens open and a dove hovers above the scene and a supernatural voice is heard vouching for the divine sonship of Jesus. The New Testament, like the "Arabian Nights" and all other Asiatic writings, is full of supernatural occurrences and the performances of supernatural agencies. Travelers in the East to this day, no matter how rational or modern they may be in their ideas and convictions, say that the everywhere prevailing superstitions are so constantly insisted upon, that they cannot escape a certain infection, for the time being. The question is how much longer the supernaturalisms, theologies, mythologies and pneumatologies of Asia, which originated among the primitive Assyrians, Egyptians, Persians, Arabians and Jews (an Arabian tribe), thousands of years ago are to be preached in these modern days of positive knowledge, truth and reality? How much longer will the rational Norse and Germanic nations, which are the leaders of modern civilization, condescend to tolerate these worn-out and exploded Orientalisms and Asiaticisms? The primitive Greeks, who were the first rational, modern people, understood Asia and the groveling Asiatic mind, so servile and unmanly and superstitious in its tendencies, thoroughly. Hence they opposed with all their might and successfully the attempts of several Asiatic despots to overrun and subjugate Europe. But later on Europe became fearfully infected with Asiatic superstition, and both Europe and America remain so to this day. But the rational, scientific, democratic civilization of to-day, is bound to disencumber itself of this oriental rubbish, which constitutes the chief obstacle to progress.

THERE is scarcely an action or a remark that is not open to misconstruction, says the *Christian Register*. It is almost impossible to make a statement that cannot be twisted into the shape of its opposite meaning. Commonly, this is not important; when one is willing to understand, the ordinary terms of expression are sufficient; but, if they who listen are looking out for something not in the mind of actor, speaker, or writer, it will be easy enough to find it. One becomes aware of this, if, for instance, he is made a witness in a court of law. Here he meets men who are trained to track the double motive, to find the not obvious meaning of words, to make the concealment of a selfish purpose impossible. An unsophisticated, innocent person, taking the witness-stand for the first time, will listen with astonishment, soon rising to indignation, as the possible but unthought of meanings of his words are put before him. There are always at least two interpretations of any

course of conduct possible. The different judgments passed upon public men are easily accounted for; they who like a man put the good interpretation upon everything he does, they who dislike him put the other interpretation upon the same things. In private life the same process of duplication goes on. The optimist, therefore, finds one world, and the pessimist finds another; and the two are one.

THE practicability of cooking by electricity has been demonstrated before, but marked attention has been called to the subject by its elaborate and attractive illustration at the World's Fair. The principle, of course, is the development of heat by resistance to the passage of the electrical current. The broiler for a steak, for example, is a porcelain plate, in which a network of wires is imbedded. The steak rests upon a metal framework above this broiler. A turn of a knob and the wires become incandescent, and in four minutes the steak is cooked. In an oven the heat can be regulated to any desired degree, the temperature being shown by a thermometer hanging inside and readily seen through a glass door. By attaching an insulated wire to her flatiron the mistress of the laundry can iron the most delicate fabrics with exactly regulated heat and with never a stop to change. By turning a switch at the head of his bed a man can start up the electric radiator and warm the room before rising to dress. This device eliminates from facetious literature the old problem as to which of a married couple should rise on a cold winter's morning to light the kitchen fire. There are other devices of household convenience, too numerous to describe, but which may become as familiar in domestic economy as the gas stove.

TERRIBLE are the depths of crime to which human nature may descend. This fact finds recent illustration in the doings of a gang of men who have been arrested in Biskupitz, Croatia, on charge of having mutilated young children. The men have for years made a trade of crippling children and then sending them out to beg or selling them to others for the same purpose. Children were stolen or were induced by promises to visit the house kept by the gang on the outskirts of the town. Once there they were bound and tortured. When the police forced their way into the house recently they found two girls of twelve and fourteen years with their legs broken. Another girl of about the same age lay bound on a bed with her right arm broken and both eyes gouged out. Two of the children, hardly less horribly mutilated, were found on cots in the cellar. Many instruments which had been used in producing physical deformities were uncovered in the cellar and were seized for evidence.

OLIVER RUTH JEFFERSON in the August Chautauquan writes: Was there ever a sisterhood so numerous who, in so short a time, had come farther out from the shadow of the original brutality, stupidity, and tyranny of their own men, and the even more destructive enslavement to the whims and vices of civilized society, than our colored womenfolk in the last thirty years? To deny this wonderful uplift in all the characteristics of a Christian womanhood is simply to shut one's eyes to what is going on everywhere in these States, or to insist on a provincial theory of human nature in the face of all impartial judgment, the world over.

A WELL-KNOWN physician says that he gives bread pills and sugar pills in his practice to compose the nerves and stimulate a belief that they are getting better in people who have nothing the matter with them. Chronic invalids, he says, are to be found chiefly among people who have nothing to think about but their livers, and they devote their minds to their aches and pains with great assiduity. He would like to recommend work, but he knows that his hypochondriac patients would get angry at such a suggestion and would engage another physician.

HYPNOTISM.

By JULIA A. DAWLEY.

The literature of the science of hypnotism, suggestion, etc., grows more and more each year. Books, pamphlets, newspapers and magazines in all languages are found everywhere touching upon these subjects either in original compositions or copying from some popular exponent of the science. The facts of hypnotism have thus become familiar among all educated people.

The cause of theosophy and higher Spiritualism thus gains ground, but on the other hand ignorant, undeveloped and designing people meddle with things in which are hidden frightful dangers. Experiments in hypnotism, undertaken for fun, with no knowledge and no earnest purpose ought never to be made.

The masses, only half educated, should, however, be taught something of the theory and its dangers that they may know how to guard against its evil use. In these days people rush into silly excesses of all sorts, in most nervous haste and demand the most exciting books and plays as well as amusements of all sorts. Some novels of the French school, and a few even in our own country are enough to work devastation in many minds.

One of the most clever of the French realists, Guy de Maupassant, became a victim to his own conceptions and died in a mad-house. In one of his books he portrays the phenomena of hypnotism in the most graphic manner in the story of a man who, having been repeatedly hypnotized and wrought upon by suggestions received in the trance condition, finally loses his own individuality entirely and becomes a victim to illusive conceptions, or perhaps is really hypnotized and obsessed by a disembodied spirit even more easily than one embodied and is haunted and hounded to his utter ruin. The story is a masterly delineation of a process which many a close observer has seen going on in "subjects" or "psychics" used by certain magnetizers, but there is danger to some minds in reading such descriptions. Ten or twelve years ago, perhaps, such tales were considered by most people as mere "ghost stories," without any truth, but now it is not so. People are nervous and apprehensive and in the mixture of real events and hallucinations of over excited brains, find it hard to distinguish one from the other. To all who are interested in hypnotic and telepathic phenomena, this book of Maupassant, *Horla*, is a solemn warning against the employment of the forces of nature so little understood and so uncontrollable by most persons who undertake the experiments with no higher motive than to excite wonder or amuse a gaping crowd.

Within the past six years there has been published in Paris, a review from which the following abstract was published. Later in a German magazine from which again, the present writer makes a literal translation thus:

"All we can say at this moment is that the delight in certain substances which have become the fashion produces apparitions to the nerve centers which in many instances resemble the phenomena attendant upon nervous prostration. On this account we believe it would be well to combine the study of hypnotism with that of opium, ether, hashech, etc., in fact any substances used to act upon the nerve centers or nervous system. The use of these is unhappily spreading with frightful rapidity. We will describe the way to employ them: The dose permitted, the over-dose and the poisonous one; we will show their delights and their dangers, the phantasies which may be experienced and denote the point at which the wise man must desist." Wisdom indeed! "In a word," the author continues, "the point at which we aim is the intelligible and scientific study of the hypnotic apparitions in persons who are well."

Albert de Rochas has published a book in which the cause of the hypnotic appearances is sought for not in the person operated upon but in the power of the operator; the human body according to this teaching is polarized and all magnetic manipulations depend upon the laws of polarization. The theory established by de Rochas is that certain persons are extremely sensitive and become like instruments which betray the presence of rare fluids somewhat similar to electricity in their effects which stream out from the bodies indicated.

Crimes committed by hypnotized persons are usually sins against the body, and are perhaps not very frequent. But the most important objection to becoming a hypnotic "subject" is the loss or suppression of the will and the power to control one's self, thus making it possible for the operator to make a criminal use of his power.

There is also a possibility of bodily and mental, moral and perhaps spiritual harm to the subject and hypnotism is almost sure to bring out any lurking tendency to hysteria and a condition where the subject becomes liable to be self-psychologized and lead a double life. The person who has been once hypnotized can never after be quite sure of himself.

The use of hypnotism by private experiments in the interest of science and for healing purposes may be allowable, but for mere show or amusement it is dangerous and useless and should be discountenanced.

THE PHILOSOPHY OF KINDNESS.

By T. D. FEXER.

"The works of God are fair for naught,
Unless our eyes, in seeing,
See hidden in the thing the thought,
That animates its being."

—Tilton.

In the womb of the mother many million infinitesimal artificers, directed by the law of the Creator, build up man in embryo. He makes his advent upon the theatre of life a helpless, tiny creature.

The mother, in obedience to an innate instinct of philoprogenitiveness, essays to protect this wonderful little organism from the insidious approach of disease; she shields its sensitive eyes from the glaring light; she wraps the little body in flannels to protect it from the sudden change of temperature; and, in diverse ways obeys the God-given injunctions of her nature.

The infant is oblivious of the import of these benignant acts; but in due time it receives synchronous sensorial impressions that find their way to the mind over the nerves of special sense. These percepts soon acquire stability and unity. The different groups of impressions become in the terminology of the psychologist concepts, or in common parlance, ideas. This result is brought about by the disposition of atoms to arrange themselves in systematic order. Impressions received simultaneously as above stated, form the idea of an object. They always pass along the same nerves of sensation and reach the same place in the living brain-substance. A mind highly sensitive is more susceptible to the impressions, and the percepts in such a mind become more intimately blended; or, in other words, the ideas are more vivid.

Now, when a percept, or impression, reaches the mind, through the law of association, another, or peradventure, many sensations recur, which belong in the special group of sensorial impressions or concept.

If the reader has caught the ideas, we will return to the child and observe how it gets its initial idea in regard to kindness.

Suppose instead of giving the infant its usual nourishment, the mother puts in a cup some bitter liquid and gives it to the child; the gustatory nerves convey to the baby mind a disagreeable impression. Again the mother puts the noxious substance in the cup and approaches the infant; the infant cries. Why? Because the sight of the cup conveyed to the mind via the optic nerve, through the law of association, reproduces the disagreeable sense of taste. Now, suppose the draught is withheld, the disagreeable feeling is superseded by a pleasurable sensation, and the in-

fant appreciating the mother's action, gets its first idea of kindness.

In course of time the infant discards the swaddling garments of infancy, and dons the habiliments of maturer years. During this time many metamorphoses have taken place in the mind of the growing man. He has received multitudinous pleasurable and painful impressions produced by malevolent and benevolent actions on the part of his fellow-creatures. He has thus acquired a refined, discriminative sense of good and evil. He discovers the fact that the basic principle of ethics is harmonization with the ubiquitous law of peace-causation in the sentient mind. He believes that this is an eternal verity, ens realissimum, and, thus believing, he has found God in spirit and in truth.

Of all the noble faculties which the spirit has implanted in the human soul, there is none greater than benevolence. As the blood going on its mission of rehabilitation heals the wounded hand, so benevolence with pity akin to love, mitigates human suffering!

ALBANY, ILL.

THE INTRINSIC VERSUS THE ADVENTITIOUS.

By W. G. BABCOCK.

It being generally conceded that the eternal spirit or essence is immanent in human nature, it is not difficult to subscribe to the doctrine that there is some good in every one. We may call this good the intrinsic element, and about everything else we may denominate the adventitious.

It is the adventitious that is usually recognized more than the intrinsic, and that explains the commonness of low ideals and errors of judgment. Among things that are adventitious are station, wealth, temperament, temper, manners, faults, foibles, environment.

It is impossible to admire and love the abject poor or the conceited rich, the despondent or the irascible, the ill bred and the malicious, unless we can find underneath their disagreeable manifestations something intrinsically true, good and beautiful. The trouble in society is the lack of developed power and desire to seek anything further than is manifest on the surface. If a person happens to be of a lively temperament, an amiable temper, winning manners and in easy circumstances, he will easily gain the respect and consideration of the community, though intrinsically he may not be any healthier, wiser or more useful than those who unfortunately are not blest with outward fascinations. The aristocracy of wealth, heredity and despotic power still exists, exerting a baneful influence by relying upon the adventitious rather than the intrinsic.

It is impossible to realize a reign of comfort and blessedness while so many, many souls are contemned and neglected on account of their faults or misfortunes, and so many are still aiming no higher than to be well thought of in the world of respectability. Pride, prejudice, conformity, blind our eyes to the intrinsic worthiness and ability of acquaintances of ours, who have overstepped the line of prudence and brought upon themselves the unpleasant consequences of imprudence and impatience.

If with all their faults we could love them still, how different would be our conduct towards them—how sympathetic we should become instead of indifferent or vindictive—and how likely we should be to cherish and strengthen the good within them, even to their victory over their besetting sins.

And how thin and short-sighted is the antipathy towards the manual toilers, the mechanics, the day laborers who intrinsically are inestimably useful and indispensable.

Is it possible that for ages since the noble words of Paul, the same grievance continues, which he eloquently reproved of one member of the body setting himself above another member? Are we still practically opposed to his doctrine that the members should have the same care one for another, each having a necessary and honorable part to perform?

Are we still in great doubt whether it is natural and possible to love our enemies, to appreciate the lowly, to feel interested in criminals, to have fellowship

with foreigners, agnostics, Romanists, Mohammedans? The intrinsic in man is that which inheres in every man, the reality which constitutes human nature and it is something good to be prized, to be loved, honored and cherished, whatever accidents or incidents may occur in a human career.

If we are wise we shall never lose sight of that something good, that capacity to be, to do, to suffer physically, intellectually, morally, that possibility which inheres in every human being. Neither sickness, sin nor death can extinguish human possibility. Why should we not adore it, graduate all our treatment of each other with reference to it?

Why call anybody or anything alien to us and unclear, beneath our notice or deserving our condemnation, when infinite power, wisdom and love are involved in everything that is, was, or is to be? Are such adventitious things as gold and silver coins dominion over nations, vast revenues and personal vanity to be preferred to developing human possibilities far as man is found?

The countries in Europe, each having its own intrinsic resources, should be zealous in developing those intrinsic resources and not vie with each other in stunting human genius with war and extravagant preparations for war, robbing affectionate parents of their boys and exhausting their fields by withdrawing young men from agriculture and impoverishing their subjects by taxation for army maintenance. Men on Wall street are not thinking of the intrinsic and essential blessings due to human nature in themselves and their fellowmen when carried away with the excitements peculiar to bears and bulls in the exploded customs of the ancient arena.

We are obliged to make some account of the incidents and accidents of life, be they of a pleasant or an unpleasant kind; but we are apt to overdo in the matter, to make too much or even an erroneous account of them, to be too elated or too grieved, to be too indulgent or too severe. Nothing can rectify our mistakes so surely as reverting to the intrinsic values of life, the supreme ability of becoming more healthy, more intelligent and more useful inherent in man's constitution and guaranteed to every human being by the presence of the infinite soul of the universe. It would be preposterous to cope with the adversaries of health, intelligence and moral happiness or with the evils brought on ourselves by our own fault, folly and wickedness, were it not for the fact that they are adventitious, can come and go, while the ability to improve is constitutional, intrinsic and abiding.

Armed with this persuasion, the saints of all ages, the reformers and philanthropists of all times persevere in their appeals to man's deeper nature, which consists of the permanent desire to be better and happier or as the favorite hymn calls it "Nearer to God." It may be true, as our evolutionist preacher told his people, that three-fourths of our miseries proceed from our own fault, that we have no one but ourselves to blame for them, although such a statement seems to leave heredity and environment out of their accustomed account. But it is not right on that account to leave us or withhold a helping hand.

It was a noble reply recorded of Jesus, "Neither did this man nor his parents sin that he was born blind," but to give you an opportunity to love and help him. Whether victims of bad habits deserve or not the consequences of those bad habits, our duty and privilege it is to cherish their intrinsic capacity to correct them, by no means to desert them or disgust them by confining ourselves to remarks upon them.

They are adventitious and not intrinsic defects and should not be overrated.

We shall all of us fall short of the glory of overcoming all our faults, but we have had in the past enough exaggeration of the nature and doom of disobedience.

We have no legitimate reason to despise, neglect or condemn, but very sound reasons to be on terms of sympathy and fellowship with our fellowmen, for are we not intrinsically all of one nature and all in union with the soul of nature?

"With all thy faults I love thee still" is a confession that does credit to human nature.

It transcends all ecclesiastical confessions and covenants with which we have been acquainted.

SPIRITUAL SCIENCE AS VIEWED FROM THE UNIVERSAL.

II.

BY JUDGE JOEL TIFFANY.

The individual human, as a rational being, is held responsible for the faithful exercise of his rational faculties and powers. And it is because of the possessions of these faculties that he becomes an accountable being, and is obliged to recognize himself as such, and from such recognition there can be no escape. One in full possession of these faculties is held by himself and by universal being as responsible for irrational conduct. Man is so constituted that he cannot determine the actuality of any system of truths purporting to be a revelation from the universal spirit except by the exercise of his rational and conscious faculties and powers. He cannot determine whether any of the systems of faith existing are worthy of credit, except by the exercise of his rational faculties guiding him in his investigations. As an intelligent and rational being, man is capable of investigating all systems of philosophy, physical, metaphysical or spiritual, and all systems of theology, and in doing so, he becomes responsible for exercising an honest and truthful spirit. One examining the Bible as a book containing a system of doctrines, or as being a history of the religious unfolding of an individual, or of a race of individuals, as a rational being, and as an honest man, is obliged to apply every rational test he would apply to any other book or system, and in conducting such investigation he is responsible only for the honesty and fidelity with which he has conducted the same. As an honest and rational investigator, one is not to assume that any particular book or system is to be presumed to be true, and make it the standard by which to try all others, nor is one to apply friendly rules of criticism to one, and unfriendly rules to others. Fidelity, honesty and a truthful spirit forbid that it should be so done.

The laws of mental impressibility in their operations, and the extent of their influence depend upon the status of the mind to be operated upon. It has always been so—it is so now—and it must forever be so. Under the universal administration, in such respect there can be no change. The laws of mental or conscious impressibility, constituting spiritual inspiration as a means of communicating facts, truths and principles to the perceptions, the understanding and comprehension of man are fundamental, and in operation are as immutable as the universal spirit from whom they are a proceeding, and whoever will seek with all his mind, might and strength in a spirit of truthfulness, to find such status, will certainly find it.

It becomes self-evident that spiritual inspiration as a means of enlightenment, can never transcend the conscious reciprocity of the subject thereof. Such inspiration can never become full and complete in a universal sense until the subject thereof becomes perfect in the reciprocity of an inflowing consciousness from the inspiring presence, because there can be no spiritual impressibility of one, in whom there is no conscious reciprocity from the inspiring presence; nor can there be any inspiration beyond the unfoldment of consciousness in the subject thereof.

The writers of the books of the Bible were necessarily subject to these conditions. In their inspiration they were as imperfect in inspiration as they were in spiritual status; because, under universal law, reciprocity and responsiveness depend upon status. Therefore, they were as imperfect in reciprocity as they were in moral and spiritual character or status. They were subject to the same laws and hence status, then as now; for the universal spirit did nothing special for them. If under the Divine administration they received gifts not common to all,

it was because they had attained to spiritual states not common to all.

.....The universal spirit being omnipresent, as such spirit cannot be more especially present in one locality than in another. It is only in spiritual status in the individual, responsive to the divine presence that the universal spirit becomes especially present in the consciousness. The prophets of every age have been subject to the same conditions, to the same relations and the same laws. The universal spirit imposes no conditions upon one which he does not impose upon all, and hence he can become no respecter of persons. All are alike his children, living under his government, and having the same destiny to accomplish; while circumstances attending the creation and development of individuals cause them in many things to differ, some having one talent, some two, others five or ten, it matters not. Fidelity in the use of that which one has will secure the reward; each will get his penny and no one can get more.

The apostles, who were disciples of Jesus, and were familiar with his verbal teachings, while remaining in the flesh never attained to a spiritual status in which the spirit of truth could become so present in the consciousness as to communicate to their understandings the real significance of the Christly system of redemption and salvation, because it could not free their minds from those limitations which their Jewish faith had imposed upon them. Their history for years after their apostolic labors commenced, furnishes no evidence that they had acquired any correct ideas of the spiritual mission of Jesus; or of the real office of "The Christ." Jesus had, by his instructions and example, produced a very great change of character, morally and spiritually considered; and had likewise caused his own life, character and verbal doctrines to be brought before the world to the extent of the capacity of his historians. But he had no power to so reach their consciousness as to remove from their minds their Jewish ideals, which became to them the actual "anti-Christ" of that day.

~~Such being the fact, which cannot be truthfully denied, it is false to assume that they were primarily inspired to comprehend and teach the spiritual doctrines of the Christly system, while it is apparent that they had no truthful conceptions of the same.~~

The difference of significance between the teachings of Jesus and the interpretation of the same by his disciples, arose from the standpoints occupied by them from which to view the universe in its being, existence, operation and tendency, Jesus, standing in the inmost or celestial of the universe, and looking at the operations of the universal through the spiritual into the natural, saw clearly the order, beauty, harmony and the eternal oneness of the infinite, working to create individualities endowed with faculties, having functions by means of which they would become consciously receptive of a spiritual personality; and thus become children of the infinite and eternal—created in the image and completed in the likeness of the Universal Parent, becoming in their completeness spiritual universes. Jesus saw every step in such process; how the individual must proceed through all the inferior degrees of unfolding until the Christly status was attained and the individual became complete in the similitude of the universal spirit who everlastingly had been engaged in the work of begetting, developing and completing sons and daughters of the universe.

The disciples, as interpreters of his system, were individual humans standing in the natural and carnal plane, looking out into the spiritual darkness by which they were surrounded and with which they were filled, trying to interpret the significance of their Master's teachings by the Mosaic standard, in which the carnal man, under the influence of his selfish hopes and fears and swayed by his appetites, passions and lusts, judged of the character and requirements of Jehovah as a being requiring their loyal obedience and worship as a condition of giving to them the heathen for an inheritance and the utmost parts of the earth as a possession. The wonder

own intelligible nature has power to determine the course of nature by means of free volitional causation.

Leibnitz, having become acquainted with Locke's sensationalism, modified considerably his view of innate ideas. He changed, however, the motto of the sensation philosophy by adding a clause to it, which made it read: *Nihil est in intellectu quod non fuerit in sensu, nisi ipse intellectus*. Thus changed, it became the motto of Kant's transcendental idealism, and this view of innate faculties, instead of innate ideas, distinguishes the Kantian view, on the one hand, from the old Leibnitz-Wolffian philosophy that rested entirely on innate ideas, and on the other hand from Hume's sensorial experientialism, which denies the existence of any sort of innate possession, whether in the form of ready-made ideas or of mere potential faculties. Kant undertakes to show that the mind brings with it certain elements of a priori knowledge in which no empirical influence, personal or ancestral, is traceable. "Experience," he says, "consists of intuitions which are entirely the work of the understanding." "Experience consists in the synthetic connections of phenomena (perceptions) in consciousness, so far as the connection is necessary" (Prolegomena 1, sec. 22, 23). "The reader had probably been long accustomed to consider experience a mere empirical synthesis of perception, and hence not to reflect that it goes much further than these extend, as it gives empirical judgments universal validity, and for that presupposes pure unity of the understanding which precedes a priori" (ibid., sec. 26, Mahaffy's translation). "It is the matter of all phenomena that is given to us a posteriori; the form must be ready a priori for them in the mind."

"Before objects are given to me, that is a priori, I must presuppose in myself laws of the understanding which are expressed in conceptions a priori. To these conceptions all objects of experience must necessarily conform" (Preface to second edition of Kritik). We are affected by objects, he argued, only by intuition, which is always sensuous. The faculty of thinking the object of sensuous intuition is the understanding. "Understanding can not intuit, the sensibility can not think. In no other way than from the united operation of both can knowledge arise."

Thus Kant maintains that before sensuous impressions can be changed into experience they must be molded by the mutual forms of sensible intuition and logical conception. It is universally admitted among thinkers that Kant tried to hold positions that are contradictory; but on this point I cannot dwell here.

The post-Kantian philosophers aimed to overcome the new dualism implied by Kant's contention that not only sensations as such, but also space and time, the very media in which they appeared, and their whole synthesis in consciousness, are products of the feeling and thinking individual, and by his insisting on the existence of an outside realm of things-in-themselves affecting the individual's sensibility. Fichte tried to prove the synthetic power of the individual to create the objective world; Hegel, by identifying thought with being, and subjective thought with universal thought (transcendental idealism); Schelling, by making the subjective and objective both inhere in one and the same all-comprising hyper-subjective and hyper-objective substance or subject-object (transcendental realism). Fichte, Hegel, Schelling, Schopenhauer, all founded their systems on Kant's a priori elements in knowledge. The main line of descent from Hume in England was represented by Hartley, James Mill and John Stuart Mill; and none of them were able to reconcile with their experiential philosophy the fact of a priori forms of intuition on which Kant had rightly insisted.

It remained for Herbert Spencer to apply the principle of evolution to mind and to show that Kant's "forms of thought," although a priori in the individual, are experiential in the race—in other words, were acquired in the evolutionary process. Long before Spencer, instincts were regarded as acquired mental habitudes that had become organically fixed. Conscious experience and conscious memory of it were thus held to pass, by means of organic fixation and subsequent transmission of the modified structure, into organized experience and memory. This conception forms the nucleus of Spencer's mental philosophy. Thus Herbert Spencer, "our great philosopher"—as Darwin called him—in his Principles of Psychology, published before Darwin's Origin of Species had appeared, assuming the truth of organic evolution, endeavored to show how man's mental constitution was acquired. Spencer, recognizing the existence of the subjective forms, with a grasp of thought and philosophic insight never surpassed, shows that while in the individual they are a priori, in the race they are experiential, since they are con-

stant, universal experiences organized as tendencies and transmitted, like any of the physical organs, as a heritage; that thus such a priori forms as those of space, time, causality, etc., must have had their origin in experience. Says Dr. Carpenter: "No physiologist can deem it improbable that the intuitions which we recognize in our mental constitution have been acquired by a process of gradual development in the race corresponding to that which we trace by observation in the individual. . . . The doctrine that the intellectual and moral intuitions of any one generation are the embodiment in its mental constitution of the experience of the race was first explicitly put forth by Mr. Herbert Spencer, in whose philosophical treatises it will be found most ably developed."

Lewes remarks: "Such is one of the many profound conceptions with which this great thinker has enriched philosophy, and it ought to have finally closed the debate between the a priori and the experiential schools, in so far as both admit a common ground of biological interpretation, though, of course, it leaves the metempirical hypothesis untouched."

Spencer saw that this conception affords a solution of the problems of sensorial experience and innate faculties, and is a compromise between Locke's and Kant's school of thought; between the sensation philosophy and transcendental idealism. With Hume, and against Kant, this view maintains that all knowledge is derived from sensorial experience. But with Kant, and against Hume, it asserts that we are, nevertheless, born with predisposed faculties of thought, which necessarily constitute a preformed recipient and norm for all new experience.

As regards the inseparable bond of connection between experiential particulars, it holds that it is, indeed, established through habit, but by means of generical inheritance, and not merely during individual life; that it is, however, certainly not established through the functional play of faculties inherent in mind prior to all experience, individual or ancestral.

Hume ignored completely the existence of anything beyond consciousness. He does not assume powers outside of us awakening our sensations. He takes account of nothing but vivid and faint ideas and their combinations. Spencer, on the contrary, assumes with Kant the existence of a realm external to us that has power to affect our sensibility. But, unlike Kant, who allows these affections to fall chaotically into empty space and time, and to receive all their significance solely from the combining, systematizing and apprehending power of the intellect, Spencer teaches that the order found obtaining among conscious states has been established by vital and organic adjustment to a corresponding order obtaining among the forces that constitute existence outside of consciousness. Life, with all its mental as well as vital manifestations, consists with him in the adjustment of internal or subjective relations to external or objective relations.

The psychological fact is that the forms are conate, therefore a priori; the psychogenetical fact is that the forms are products of ancestral experience, and therefore a posteriori. Locke was right in claiming that all knowledge is ultimately derived from experience, from intercourse between organism and its medium. Kant was right in recognizing the fact that there are definite tendencies or predispositions in the individual at birth. Locke was wrong in denying that there is any element in mind a priori to the individual. Kant was wrong in ignoring the results in the individual mind of ancestral experiences.

Says Mr. John Fiske: "Though Kant was one of the chief pioneers of the doctrine of evolution, having been the first to propose and to elaborate in detail the theory of the nebular origin of planetary systems, yet the conception of a continuous development of life in all modes, physical and psychical, was not sufficiently advanced in Kant's day to be adopted into philosophy. Hence, in his treatment of mind, as regards both intelligence and emotion, Kant took what may be called a statical view of the subject; and finding in the adult, civilized mind, upon the study of which his systems of psychology and ethics were founded, a number of organized moral intuitions and an organized moral sense, which urges men to seek the right and shun the wrong, irrespective of utilitarian considerations of pleasure and pain, he proceeded to deal with these moral intuitions and this moral sense as if they were ultimate facts, incapable of being analyzed into simpler emotional elements. . . . So long as the subject is contemplated from a statical point of view, so long as individual experience is studied without reference to ancestral experience, the follower of Kant can always hold his ground against the followers of Locke in ethics as well as in psychology. When the Kantian asserts that the intuitions of right and wrong, as well as the intuitions of time and space, are independent of experience, he occupies a position which is impregnable so long as the organization of experiences through successive generations is left out of the discussion. . . . Admitting the truth

of the Kantian position that there exists in us a moral sense for analyzing which our individual experience does not afford the requisite data, and which must therefore be regarded as ultimate for each individual, it is, nevertheless, open to us to inquire into the emotional antecedents of this organized moral sense as indicated in ancestral types of physical life. The inquiry will result in the conviction that the moral sense is not ultimate, but derivative, and that it has been built up out of slowly organized experiences of pleasures and pains."

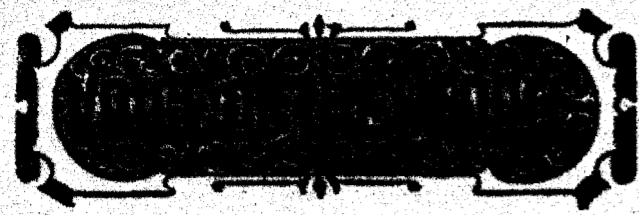
Says Dr. Edmund Montgomery, learned in all the schools of philosophic thought: "Philosophy, after twenty-four centuries of most diversified trials, had failed to discover the ways of knowledge. In no manner could it be adequately extracted from reason, and just as little could it be fully derived from the senses. Nor had any compromise at all succeeded. Nativism and empiricism remained fundamentally irreconcilable. Suddenly, however, light began to pierce the hitherto immovable darkness. It was Mr. Herbert Spencer who caught one of those rare revealing glimpses that initiate a new epoch in the history of thought. He saw that the evolution hypothesis furnishes a solution of the controversy between the disciples of Locke and Kant. To us younger thinkers, into whose serious meditations Darwinism entered from the beginning as a potent solvent of many an ancient mystery, this reconciliation of transcendentalism and experientialism may have consistently presented itself as an evident corollary from the laws of heredity. But what an achievement for a solitary thinker, aided by no other light than the penetration of his own genius, before Darwinism was current, to discover this deeply hidden secret of nature, which with one stroke disclosed the true relation of innate and acquired faculties, an enigma over which so many generations of philosophers had pondered in vain!"

Du Bois-Reymond disputes the priority of this foreshadowing insight. In his lecture on "The Physiology of Exercise" he says: "With Mr. Herbert Spencer meeting me in the same thought, which I believe, however, I have more sharply grasped, I deduced on a former occasion how, in such transmissibility of educationally derived aptitude, possibly lies the reconciliation of the great antithesis of the theory of knowledge—of the empirical and the innate views."

I am not able to judge as to the justice of Du Bois-Reymond's claim, but evidently he had no clear conception of the subject such as alone could have enabled him to make the discovery a consistent part of a scientific theory or a philosophical system.—From B. F. Underwood's lecture on "Spencer's Synthetic Philosophy."

THE RIGHTS OF PARENTS AND CHILDREN.

There is little doubt that the rights of the parent do infringe occasional on the rights of the child, and that, in the absence of any standard, the child becomes a creature of circumstance. He can be fed unwholesomely, kept up late at night, dressed like Lord Fauntleroy, dosed with pernicious drugs, and humored into selfish petulance at the discretion of his mother. Worse still, he can be suffered to waste away in fever pain and die, because his parents chance to be fanatics who reject the aid of medicines to trust exclusively in prayer. But granting all this, fathers and mothers have still their places in the world, and until we can fill these places with something better, it is worth while to call attention now and then to the useful part they play. It is perhaps a significant fact that mothers, simply because they are mothers, succeed better, as a rule, in bringing up their children than other women, equally loving and sensible, who are compelled to assume their duties. That old-fashioned plea "I know what is best for my child" may be derided as a relic of darkness; but there is an illuminating background to its gloom. I am not even sure that parents stand in absolute need of all the good advice they receive. I am quite sure that many trifles are not worth the serious counsels expended upon them. Reading or telling a story, for instance, has become as grave a matter as choosing a laureate, and many a mother must stand aghast at the conflicting admonitions bestowed upon her. Read fairy tales. Don't read fairy tales. Read about elves. Don't read about ogres. Read of heroic deeds. Don't read of bloody battles. Avoid too much instruction. Be as subtly instructive as you can. Make your stories long. Make your stories short. Work the moral in. Leave the moral out. Try and please the older children. Try and charm the younger ones. Study the tastes of boys. Follow the fancies of girls. By degrees the harassed parent who endeavors to obey these instructions will cease telling stories at all, confident that the task, which once seemed so simple and easy, must lie far beyond her limited intelligence.—Agnes Repplier, in North American Review for August.



GOOD IN ALL.

BY BELLE BUSH.

Some minds are like streams flowing on to the sea,
Through fields where the sunshine lies placid and free,
Where the clover, wind-wafted, coquettes with the bee.

Some are like mountain rills dashing along
Over rocks and through valleys with laughter and song,
But checked, they plunge on down abysses of wrong.

But some, like great rivers, too closely confined,
Fret the rocks that oppose them, and silently find,
Or make in their progress grand canons of mind.

Deep, dark and mysterious, wild gorges of gloom
They may seem, and yet in them sweet wild flowers may bloom,
And gems and pure gold in their caverns find room.

No depths of man's nature are barren of good,
Over desolate rocks swept the winds and the flood,
And forests arose that for ages have stood.

Over all their fair tresses the summer had care,
Her soft breezes fanned them, and birds of the air
Made nests in their branches and warbled love's prayer.

So over men's hearts let the sweet waters flow,
And the rocks shall be melted, now hardening below,
And the vine and the roses will cling there and grow.

HELVIDERE SEMINARY, N. J.

FROM CASSADAGA CAMP

TO THE EDITOR: This famous camp has many attractions this summer to the student in psychic science, political economy and the social, financial and religious questions of the day.

The subject of psychic science is discussed from the rostrum, in the conference and at the regular meetings of the society.

Wednesday, Aug. 2d was special labor day. Hon. O. P. Kellogg, member of legislature from Sundance, Wyoming, was the speaker of the morning.

Mrs. H. S. Lake, pastor of the Spiritual Temple, Cleveland, Ohio, and Mr. Geo. P. Colbey, of Lake Helen, Florida, spoke in the afternoon, each putting forth some valuable theory upon the great problems of the day, and awakening the minds of the people to renewed effort in the adjustment of issues of vital interest to the world.

On Friday afternoon Mr. Willard J. Hull, of Buffalo, gave an able lecture upon "The Storm of Thought and the Calm of Faith." Mr. Hull is a man of superior intelligence and perception of principle and justice. He speaks what he believes to be the truth, without fear or favor, "striking out from the shoulder" every time and hitting error square between the eyes. He does not deal in sentimentality or idle theories, but has a happy faculty of clothing the truth in a rich garb of beautiful words, which combine beauty with utility every time.

Saturday, Aug. 5th, the subject of "Medical Legislation" was discussed earnestly and ably by several people of high intellectual and spiritual attainments, and in the afternoon Rev. W. W. Hicks gave a fine discourse upon the "Religion of Spiritualism. Phenomenal Spiritualism has plenty of representatives on the grounds, and have a good share of patronage from people who are interested in that phase and need it. But the general trend of thought seems to be in the direction of the philosophy.

LILY DALE, N. Y.

RECORDER.

A SERMON ON SPIRITUALISM.

TO THE EDITOR: On Sunday evening July 9th, I attended services at one of Joplin's leading churches, for the purpose of hearing a sermon on "Spiritualism."

The reverend gentleman was in the pulpit when I entered, and just stating his eminent qualifications for the task before him by saying that he himself, personally, knew nothing about Spiritualism, never having attended a séance in his life and having carefully avoided their literature, or words to that effect.

He took his text from the woman of Endor (he called her a witch, which the Bible does not) and proceeded to read the

chapter containing the séance with Saul, and the calling up of Samuel, and proceeded to squarely contradict the Bible by saying it was not Samuel that appeared, and gave as a reason that he "came from the wrong direction."

This seemed exceedingly silly and the mental cogitation of the intelligent audience on that remark, if it could have been voiced, would, in our opinion, have been anything else but flattering to the preacher. (Wonder if he thinks the world is flat and "all beneath is hell;" and that heaven is really above us?)

The reverend gentleman dwelt lovingly on the passage of scripture relating about spirits who "peep and mutter," and repeated it over and over as though in that little text, was concealed dynamite enough to annihilate the whole philosophy of Spiritualism.

We have attended a great many spiritual séances but have yet, for the first time to hear a spirit "peep" or "mutter."

The preacher did not seem to deny that the phenomena did occur, but stated that it was the devil who did it, and to prove his position, past the peradventure of a doubt, gave as a reason the direction from whence the spirit came. The devil he said, was cast down with all his angels, while Samuel had, no doubt, ascended up to heaven; so if it had been Samuel he would have descended and alighted in the presence of King Saul, perhaps from a chariot of fire and attended by a retinue of angel guards.

Well, if it was really the devil, (as the parson assured his hearers it was,) although called the "father of lies" he certainly ought to have the credit of telling the truth once at least; as all he told Saul came true the next day.

Another fine point upon which the parson dwelt was that all the Bible spirits that appeared to Abraham, Lot, the prophets and others were of a superior order called "angels," while the Spiritualists of modern times made no pretensions to talking with any but the spirits of those who had formerly inhabited the earth as human beings.

This the reverend gentleman seemed to consider a clincher in favor of Bible Spiritualism over this of the present day. He seemed to have entirely forgotten the transfiguration on the mount and the appearance of Moses and Elias who, on that occasion talked with Christ in the presence of his disciples. He also failed to remark that the word angel meant simply "messenger," and that a messenger might, or might not be an angel, and that as in the case of John, who wrote the apocalypse, the angel might also be a man, for John says that when the angel finished dictating to him what to write, John being only his amanuensis he, John, was about to fall down and worship him, but the angel forbade him saying, "See that thou do it not for I am thy fellow-servant, and of the prophets," meaning that he was at one time one of the great teachers of earth, then called prophets, and became a spirit or angel and returned on a mission to earth which mission being now finished he was again to return to his ethereal state and lay aside the materialized form that he had to assume to make it possible for him to instruct his fellow-mortal still in the flesh.

After quoting many texts of scripture to prove that Spiritualism was not a new thing, but as old, almost as mankind, that it was witchcraft and was of the devil, and that we were warned of it in the Bible, he asked the audience what they would do if a little child should ask them if fire would burn it? Would they advise it to thrust its little tender hand in the bright flame and see for itself? Or would they tell it to keep it out? "I think," said he, "You would tell it yes, the fire will surely burn, keep away from it." "So," said he, "will I tell you of Spiritualism, let it alone, have nothing to do with it, don't investigate it, don't read its literature, don't attend its séances, keep out, for if you touch it you will surely get burned." Rev. Mr. Allen, a noted Unitarian minister, of Boston, also preached a sermon on Spiritualism from the text, "Let these men alone, if their works are of God ye cannot hinder it, if of the devil it will come to naught, have care that ye be not found fighting against God."

In his sermon he told his congregation the opposite from what the Joplin preacher did his, he told them to turn the search light of investigation strongly on to Spiritualism and every other ism, that the truth fears no investigation, to search all things and hold fast to the truth no matter where found; to "try the spirits," etc. The Joplin divine reminded us of a little boy we once knew who lived in a house

the floor of which was quite shaky; he used to bring armfuls of cobs from a mill near by and build cob houses in the center of the room, and meet every one who entered the house at the door and warned them to be sure and step lightly for fear the jarring of the floor would topple down his cob castle.

The preachers are well aware of the shaky condition of orthodoxy and want their congregation and everybody to "tread lightly," go slow, as a little investigation just now might topple their fabric about their ears.

S. T. SUDDICK, M. D.

SPIRIT COMMUNICATION.

TO THE EDITOR: It is not easy to explain the different processes of communication between the earth and spirit-land, but it is easy to claim that such communication is possible and not only possible, but of daily occurrence. It is not certain that any law can be fully understood by a finite mind and it may as well be stated that the law of spirit communion can no more be understood than the law of gravitation or any other law that has to do with the health and happiness of man.

It was for many centuries believed that man was directly descended from the gods, of which there was supposed to be a great number, but the evolution of thought finally disclosed the fact that man must have been created by one God and that there could not be room in the universe for more than one supreme mind and Creator. It makes no difference what theory of creation may be held, whether by the simple fiat of an all-powerful Creator man came into existence, or the Creator instituted laws, the unfolding of which resulted in the development of man from the lower forms of animal life, back of and at the starting point of a y and all theories must be a creator.

The necessity of introducing this thought in the very commencement of this consideration will be apparent as we proceed and it must be true that the organization and nature of man should be first understood before we can theorize as to his possibilities. By whatever process man came into existence, it must be admitted by all good thinkers that he is a dual creature and that compels us to believe that he could not have come as the result of creation or evolution, when we consider him as having two natures the antithesis of each other, and it will be necessary therefore to account for him before we can philosophize about him.

To my thought, man is a created being in so far as his physical body is concerned and that, without attempting to define the process by which he was created, whether in the "twinkling of an eye," or by the slower process of evolution, requiring the unfolding of the possibilities of all the lower forms of animal life and finally resulting in man.

It may be properly claimed that we must recognize a creator and leave the process of creation as an unsolved problem which we cannot understand.

Returning again to the thought that the physical man is a creation, we have now to account for the mind or spiritual man and we are at once compelled to admit that mind is not a creatable substance and therefore cannot be accounted for in that way.

It will not be difficult for us to believe that a creator capable of creating a world like this, with all it contains, including the people of the world, could in some way provide man with a mind capable of reasoning from cause to effect, and in a measure comprehending all his wonderful works of creation.

The elements of nature, such as light, heat and electricity, must have always existed in some form and in just what form we of course do not know and never can know, but it will do no violence to the opinion of any good thinker to say that they must have inherent life; that is, they must have their own life and that does not mean that any element of nature has inherent intelligence.

In passing, it might be well to remark that the elements of nature moved upon by the power and wisdom of a divine mind could produce and undoubtedly has produced everything in the world except the mind or spiritual man, and we are compelled to account for this real man, before we can philosophize about communication between a mind embodied and disembodied.

The only way that I can account for the mind of man, is to believe that after the physical man was created or evolved from the lower orders of animal life, that God

gave him a mind which could not be created or evolved, but must have been a part of himself; that is to say, God conferred upon man the faculty of intelligence and the ability to use this faculty so that it would serve him for all the purposes of his life in the world and link him with a chain that could not be broken to his destiny of everlasting life.

This mind then, comes to man as a gift and it is not possible to understand how it could have come in this way, unless it was something which God had to give, instead of being a creation.

It is of course true that God could create anything creatable and present it to man, but God himself is the author of the law by which creation is possible and this law has limits which cannot be exceeded and the limit of creation is confined to things material in their nature.

When you are ready to consider that man is both a material and a spiritual being, you are nearly ready for this thought, that he can only be communicated with by other like natures and that suggests this additional thought, that the spirit man can only be communicated with by a spirit.

We are now ready to consider, as far as the limitations of our ability will allow, the way by which these communications are held, but it will be necessary in this investigation to assume that some things are true, which cannot be proven true, except by the law of logical reasoning.

In attempting to prove the possibility of communication between two minds, the one embodied and the other disembodied, it will of course be necessary to believe that such minds exist; and it would be difficult, if not impossible, to prove the existence of a disembodied mind, though it is not very difficult to believe that mind cannot be blotted out or destroyed and is not subject to the law of death and decay.

Assuming then, that every mind that ever existed is still in existence, we have a starting point for our investigation that will enable us to proceed with our theory of thought communication and it may be possible to prove, to the satisfaction of many, that this theory is true in fact.

Let me remind you, that there is no way to prove any theory true in fact unless it is true and it is necessary to remember this, because otherwise we are not in a proper mental condition to receive and properly weigh the evidences.

Man, then, is a dual creature and as has been stated, cannot be communicated with except by kindred natures; in other words, man must be communicated with by man and we do not know of any other being who can communicate with him so as to be understood.

It will not be necessary for any person to criticize the statement just made, because we are now considering man simply as a material or physical being and therefore the statement is not equivalent to saying that the Creator could not communicate with man if he should so elect or desire.

If it be conceded that what has been said is true, it will not be difficult to believe that what will be said is equally true, because what follows is the logical sequence of what has been said on this subject.

The beauty of any belief is the simplicity with which it can be stated and the logical deductions which can be drawn from it and I have tried to make the statement as brief and at the same time as comprehensive as possible.

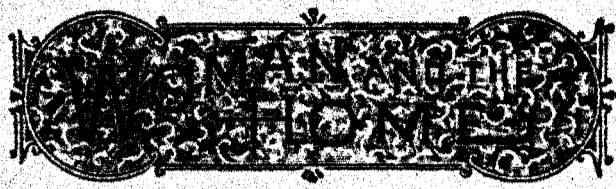
It is sometimes very easy to elucidate a theory, but not so easy to explain the theory itself and I find that to be the case with the one now under consideration.

We have taken man from his creation and have, as best we can, brought him down to his grave; but in doing this, we have found that no grave is large enough to hold him; or in other words we have found that the mind, soul or spirit cannot die and hence we are compelled to follow him still further in his life of progression.

The nature of the real man is spiritual and therefore we conclude that at the death of his material body, he at once takes his place as a spirit in spirit-land. If man is a spirit and a spirit is simply a man, we are nearing the climax of our subject and can very briefly give our thought regarding spirit communion.

For a man on the earth to communicate with another man or person, it is only necessary to have them meet and talk with each other; or if separated, to write, telegraph or telephone, as is most convenient, but if the person from whom a communication is desired is in another state or condition, these modes will not answer the purpose of communication and we have

(Continued on page 221.)



WHEN I GET TIME.

When I get time—
I know what I shall do:
I'll cut the leaves of all my books,
And read them through and through.

When I get time—
I'll write some letters then
That I have owed for weeks and weeks
To many, many men.

When I get time—
I'll pay those calls I owe,
And with those bills, those countless bills,
I will not be so slow.

When I get time—
I'll regulate my life
In such a way that I may get
Acquainted with my wife.

When I get time—
O, glorious dream of bliss!
A month, a year, ten years from now—
But I can't finish this—
I have no time.

—VOGUE.

THE JANE CLUB.

The Jane Club grew out of the necessities of the "girl bachelor" with refined tastes but slender purse. It received its name in honor of Miss Jane Addams, of Hull House, who has been a firm friend of the club since it started a year ago last May. Not only did she give the benefit of her large experience but she secured the premises and furnished the building out of her own pocket. It costs only \$3.00 a week to be a member in good standing, which includes the comforts of a home, a good table and pleasant companionship. To belong to it, the candidate must have the written guarantee of two club members who pledge themselves as to their personal knowledge of the eligibility of the candidate. Unmarried women (or widows without small incumbrances) between the ages of eighteen and forty-five are eligible, if they are self-supporting, but it takes a two-thirds majority of the club members to elect them. One hundred is the limit of membership allowed by the constitution. There are now about fifty members in the club. A large proportion of them are young women from the central part of Illinois, from Iowa, Michigan and Wisconsin who have left their homes to become breadwinners in Chicago. Some of them are stenographers, some cloakmakers, bookbinders, milliners, dressmakers, shirtmakers, shoemakers, typewriters. Their ages range from eighteen to twenty-eight, though one member is over sixty.

The sum of \$3.00 is supposed to cover all expenses, but occasionally a deficit occurs, when according to the constitution an assessment is levied on the members, but it is never large and has never exceeded 50 cents at any one time.

The Club is situated at 253 Ewing street, and is really an offshoot of Hull House. It is a double house or rather two houses of three flats of seven rooms each. Three of these flats are not used by the Club at present. It has two large and handsomely furnished parlors, three dining rooms, four bathrooms and ten bedrooms. The kitchen is back of one of these dining rooms, and there is a large laundry in the basement fitted up with the best labor-saving appliances. For this they pay a monthly rental of \$85.00. The furniture, rugs and carpets are pretty and of good quality. There is a piano in the parlor with plenty of music and quite a small library, all good works, and many handsomely bound. Even in the bedrooms are handsome pictures, photographic reproductions of famous old-world buildings, or scenes, fine etchings, water colors, etc., which add so much to the attractiveness of a house and exert a beneficial effect on the occupant.

The bill of fare is a generous one and the girls live on the fat of the land. The average bill of fare is as follows: Breakfast, oatmeal, with sugar and cream, followed by a bit of steak or chop or broiled ham, with coffee, toast or muffins. The girls who are at home to lunch have something warm, those who are away take sandwiches, cakes and chocolate. At dinner there is often soup, always a good roast, never less than three kinds of vegetables, pudding, pie or fruit, and always tea, coffee, or milk. It is prepared by a first class cook, who receives \$7.00 a week for her services. The two housemaids

each receive \$5.00 a week. The present steward of the Club is Miss Kitty Ryan. The officers of the Club do not receive any compensation for their services and there is really considerable work connected with the various offices. Miss Ryan used to hold a position as dressmaker down town but now she confines herself to making the dresses of the Club, which being done entirely at home, allows her to give constant attention to the supervision of the household.

It is one of the rules of the Club that each member shall make her own bed and help about keeping the rooms in order. Two members each night help clear off the dinner tables and wash the dishes. As the time comes to each one about once a month, there is no cause for grumbling. If any one is dissatisfied with the workings of the Club, she has an opportunity to bring her grievance before the fortnightly meeting, when the matter is settled as the majority votes.

The Club has proved such a success that it is likely that a similar club may be started on the North Side of the city.

It is a model worthy of imitation in other cities. After the first heavy expenses, with a moderate reserve fund are provided for, the Club will take care of itself and a helping hand held out to young women who can earn but starvation wages, would save many from wrong doing and suicide, who disheartened and depressed by stress of circumstances, so often after bravely struggling succumb at the last.

Probably nothing in the way of needle work is more wonderful and beautiful than the artistic tapestries of Mme. Henriette Tauber Maukiewicz, who has really created a new branch of art. When a child she presented a small painted plaque to the famous Hans Makart for criticism and he pronounced a great future for the girl, and it was he who advised her to devote herself to the decorative color side of art. Her family were wealthy and influential and she took up painting for the mere love of it. After she left Vienna for the home of her husband in Dresden, she began the serious study of needlework. It is said that while looking at the stars one bright summer night, that she first conceived the thought of producing a landscape in moonlight on silk with the aid of both needle and brush. The result was so successful that when they were shown in the exhibition at Paris, Sully Prudhomme called them "Phantasies in silk," Anton Proust "Wagner in Needlework," and Sarrey "Epoch-making."

As a foundation for the needlework she uses a rough white atlas. When the silk is tightly stretched she draws the figures with sepia. For deep, warm shades, she uses chenille; for the colder parts cordonette and white and yellow silk for the brightest parts and Palatine silk for the intermediate parts. She has also colored many of the silks herself as she could not get the requisite shades. The brush is judiciously used and the effect is very beautiful.

Florence Marryat's new book, "Parson Jones," is the sixtieth work of fiction which she has written since she began in 1865, twenty-six years ago. During these twenty-six years Miss Marryat has also been on the stage and on the platform, both in England and America, and has done a great deal of work on the press.

Mrs. Elizabeth Stuart Phelps says that after the publication of her book, "The Gates Ajar," a quarter of a century ago, she received nearly 10,000 letters. They came from all over the world and were mainly from persons in affliction, strangers to her. Some wrote in gratitude, very many in the longing for sympathy.

Signorina Ada Negri, the new Italian poet, is not yet 21, and has thus far lived a sad and laborious life, supporting herself and invalid mother by arduous and ill-paid labor as a teacher in the national schools. A committee of learned men has just awarded her a pension of 1,800 francs a year.

Mark Twain's eldest daughter, Miss Clara Clemens, not yet 20 years of age, has written a play of an allegorical character, which is said to be charming and clever.

APPEAL OF THE HORSES.

Our Dumb Animals presents to its readers the following reasonable appeal of "The Horses" to their drivers and riders: DEAR FRIENDS: While driving for pleas-

ure and enjoying beautiful scenery, we pray you to consider us.

There is much you can do to protect us from unnecessary suffering and permanent injury.

It is true that our owners must keep us through the year, and we are willing to work hard and earn as much as we can for them during the short season you are here, but humbly ask that you will try to create a public sentiment that will protect us from abuse while we are doing our best to make your visit happier. Please kindly refuse to ride in any conveyance that is overloaded, or behind those of us who have had the misfortune to become lame.

Do not urge drivers to drive us too fast. Do not compel us to be driven again when we have already done a hard day's work.

Fast driving and too many hours of work injure us more in one day than weeks of hard work with kind management.

Do not overload our buckboards or other carriages. It is often because you do not think, that drivers feel compelled to overload us.

Drivers wish to please you and do not always have the courage to do what they know is right.

It will help us greatly if, when we come to steep hills with heavy loads, some of you will lighten our loads by walking.

A few moments' stop at the tops of hills to enjoy the scenery will often give us much rest.

Do not encourage drivers to race with each other.

Remember that we need and enjoy a drink of fresh water very often.

Before riding us, please see that our saddles fit well and that our backs are not sore, and kindly tell your young sons and daughters that fast riding or driving often means great suffering to us.

When hiring your horses, please discourage the barbarous practice of docking, by giving the preference to those of us who have not been mutilated and doomed to lifelong suffering from flies and other insects.

And to our owners we most humbly petition:

If you must use that instrument of torture, the "overcheck rein," do kindly lessen our sufferings by loosening it while we stand waiting for you.

We are glad to learn that it is becoming unfashionable, and many of our finest horses no longer wear it.

What a comfort it would be if we could get rid of those blinders which we are told are never used in some European countries, and which injure our eyes and often cause us to stumble.

When you find we do not eat well, please kindly examine our teeth and see if they do not need filing down, which can be done by a veterinary surgeon in a few moments.

If there is in your place an agent of the "Society for the Prevention of Cruelty to Animals," kindly aid him in protecting us, and kindly encourage and aid all those friends of ours who sustain societies for our protection.

You can obtain humane literature to distribute by writing to Geo. T. Angell, 19 Milk street, Boston, Mass.

Respectfully submitted by your friends,
THE HORSES.

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"As It Is To Be."

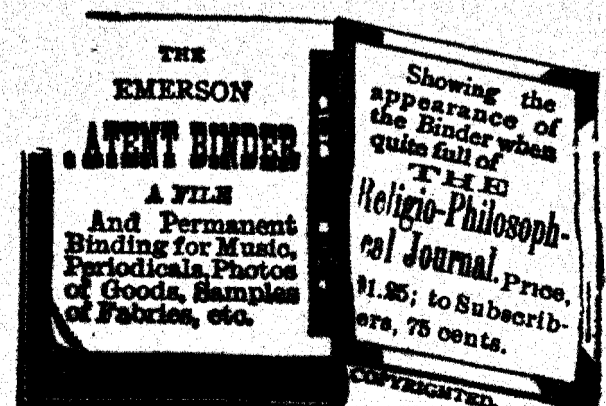
BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unobvious ways.

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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.]

Zenia The Vestal; or the Problem of Vibration. By Margaret B. Peeke, Author of "Born of Flame." Assisted by the Brotherhood and the order of the Hierophant, the Egyptian and Alcantra of Granada, under the direction of the Algerine. Boston, Mass.: Arena Publishing Company, Copley Square, 1893. Pp. 355. Cloth.

The author of this work says in sending out the book to the world, she is but an instrument, serving under orders, obeying commands, which have come to her from many sources, leaving the result with those who have guided her. She regards the present as a new age upon which we are entering, that there are many souls awakening from their long sleep of death and beginning to reach out after their spiritual powers that are the birthright of the children of God, but which have hitherto except in isolated cases remained undeveloped as mere potential possibilities. To quote from the introduction: "The pith of this book is true occult law, giving the mystical insight into all human possibility and to the awakened mind of the student will reveal the steps to be taken, if he would enter the temple of truth and abide in unchanging peace. The law of vibratory forces and of magnetic power has already obtained a place among the scientific minds of the day. In attempting to prove that the knowledge of these forces is the key to all power, I have hunted out the secret belonging to the common age. The order for this work was given sometime ago, but as there was no one ready to perform the work, it waited and was given me as an instrument to whom the Light has come from sources that I knew not existed when I began my work. The Hierophant of the order Egyptian, the order of Alcantra of Grenada, the School of the Prophets of Mount Hermon, the Illuminati and the Nameless One, over whom the keeper of the lost world presides, all these have given of their wisdom and bid me say that some of the cult used in the book, has never before been put into English." All of which tends to weaken rather than to strengthen one's confidence in this work; but let the work be judged by its own merits, not by the authority of names or orders, ancient or modern. The story of *Zenia* is one evidently of much interest. It is written in a very fine style and represents the emotions, passions and scenes which go to make up most of the stories of love and romance. The women are exceedingly ethereal and the men are of an ideal character. One of the young men falls in love with the daughter, consecrating heart and life to the attainment of her as a wife, and following her adoringly and insistently, only to find that his companion and friend has become equally devoted to her as a lover. It is not necessary here to follow the story which is developed in the work with a good deal of ingenuity and in a manner which reveals human nature in some of its higher aspects. Some of the teachings of the book involve the adoption of mind reading, repeated incarnations of the individual, which finds illustration in the case of the daughter and other characters that figure in this story. The teachings of science concerning the law and uses of vibrations, that is the vibration of atoms and molecules are made use of and are applied so as to embrace the existence and activity of spirit. In other words, vibrations and their laws are treated as an essential part not merely of the material order, but of the spiritual universe, as a law of thinking and feeling, as well as of molecular motion. The following extract will perhaps give some idea of the author's views on this subject:

"It [vibrations] is a subject that has fascinated me ever since I was six years old, when I saw the first snake. My sister was with me. It lay by a fence, and when I first looked it was spotted, but after a little it became a living rainbow, and I could not remove my eyes. My sister seized me, and carried me off, and long years after I was told it was all due to vibrations. The interest has steadily increased, as I find all phenomena reducible to its laws. It will be but a short time before it will be recognized as a practicable force, as electricity is now, chained to do our bidding. Light is vibration; electricity a higher vibration, and life itself, with all its emotions, is but a still higher mode of vibration. When once this is believed and understood sickness must be banished; unhappiness must be abolished,

and the radiance of pure emotion, as manifested in the vision of St. John, will ever produce harmony in the life, the home, the community and the world.".....

"Unless there is a truth underlying vibration, as broad as humanity and as deep as the race, we shall give it no place. Unless marriage, business, society, politics, all are found capable of transformations through its laws, it will avail nothing. A certain learned man says all love is electricity, but I would say all love, all accomplishment, is vibration."

The book is of some value on account of its admirable descriptions of places which the author has visited, Paris, Geneva, the Alps, Madeira, Egypt, etc. The author is evidently strongly inclined to theosophy; but there is a great deal in modern theosophy which is too crude for her to accept. There are many references to mystic words and sentences in the bible, and there is an air of mystery and occultism running all through the work.

From a sketch published in the Weekly Journalist, we learn that Mrs. Peeke was in early life a teacher and at the age of twenty-two was married to a clergyman, Rev. George H. Peeke, who occupied a pulpit in this city. She was for awhile associate editor of the Chicago Alliance, then under Prof. Lovings' management. After writing on various subjects, in 1889, she went to Europe and after her return wrote "Born of Flame." Overwhelmed at this time by a great sorrow, which stripped away all desire, interest and ambition, it was whispered to her, she says, from the unseen that her work was to continue on a higher plane, that it must be upon the vibratory law of which at the time she knew nothing. From all quarters of the globe, she says, has come the light, masters of the occult giving wisdom without stint, while the author has framed her plot and written her own book, but only as an instrument used by some higher powers. Evidently Mrs. Peeke is a lady of culture and she must possess mediumistic power, and whether we accept all she says or qualify it as most readers evidently will, we must recognize in her work evidence of the influence of strange psychic powers which mere mundane agency is perhaps insufficient to explain.

NEW BOOKS RECEIVED.

"The Passing Show." By Richard Henry Savage. New York and Chicago: F. Tennyson Neely. Paper. Pp. 326. Price, 50 cents.

"Death a Delusion;" with an account of some Personal Experiences on the Borderland between Sense and Soul. By John Page Hopps. London: Swan Sonnenschein & Company. Pp. 46. Paper. Price, one shilling.

"The Philosophy of Individuality or The One and the Many." By Antoinette Brown Blackwell. New York and London: G. P. Putnam's Sons. Pp. 519. Cloth.

"L'Antre des Nymphes de Perphyre par Pierre Quillard." Paris: Librairie de l'art independant, 11, Rue de la Chaussee d'Antin. Pp. 27. Paper.

MAGAZINES.

The Non-Sectarian for August is the first number of a magazine in its third volume which has come to this office. It is a broad, liberal publication. The opening article in this issue is by Rev. T. E. Allen on "Some of the Reasons why Modern Spiritualism should be Investigated." Rev. S. S. Hunting contributes a paper on "Evolution of Religion." R. C. Cave writes on "The Kingdom of Heaven." Rev. Joseph Henry Crooker has an article on "A Safe Religion." This magazine is a monthly edited by H. R. Whitmore and published by the Non-Sectarian Publishing Company, 1813 Chestnut street, St. Louis, Mo.—The Eclectic for August is an excellent number of this magazine. The opening article is "The Prospects of the Civilized World," by Rev. J. Llewellyn Davies. Henry Arthur Jones has an article on "Middle Men and Parasites" G. W. Bulman writes on "Are Bacilli Causes of Disease?" Among the other attractive articles are "The New Era, in Letters," by Arthur Waugh. "Personality in Art," by G. H. Page. "The Progress of Women's Trade Unions," by Miss Evelyn Marsh-Phillips, and "The Situation at Washington," by Prof. Goldwin Smith. E. R. Pelton, Publisher, New York, 144 8th street. \$5 per year.—The Carrier Dove for July has quite a varied table of contents. In addition to several biographical articles accompanied by portraits are articles on "Esoteric Science," "Material-

ism," "Increase of Crime," "The Grandeur of Human Freedom and the Crime of Human Tyranny," with other original contributions, poems, miscellaneous matter, etc. Carrier Dove Publishing Company, 121 8th street, San Francisco, Cal. \$2.50 per year. The Journal of Hygiene and Herald of Health for August has for its opening article "Alcohol as a Cause of Unchastity" by the editor, Dr. M. L. Holbrook. Isabel C. Barrows has a paper on "Gymnastics in Sweden." The editor has a number of "Notes Concerning Health," among which is one entitled "Disease from Imitation and Auto-Suggestion," another on "Rights of Children." Dr. Palmer has an article on "Magnetic Healing" and Jennie Chandler one on "Hygiene for Women." "Topics of the Month" are especially of current interest. M. L. Holbrook, editor, 46 East 21st street, New York. \$1 a year.—Social Economist, George Gunton, editor, for August, opens with an article by the editor on "What Congress Shall Do," which is followed by a symposium on "Practical Suggestions for the Extra Session" by Hon. Joseph H. Walker, Hon. Abram S. Hewitt, Hon. William F. Draper and others. Van Buren Denslow has a paper on "The First Bank of the United States." "Peonage in Mexico" is the title of a paper by Walter L. Logan. "A Shorter Working Year" by Matthew Middleton and "Reform of the Census" by Joel Benton are among the other articles, which with the editorial notes and book reviews make up a very readable number. 31 Union Square East, New York. \$2 a year.—The Season for August is fully up to the standard. On plate 999, seven handsome outdoor costumes of exquisite designs are represented, Figs. 1, 3, 6 and 7 being very desirable and seasonable. Plate 1002 shows two very handsome toilettes for the seaside promenade. Plate 1003 is devoted to children. Five beautifully colored designs show sixty-three handsome costumes, besides the colored plates, and seventy-five beautiful illustrations for fancy work in knitting, crochet, lace, embroidery, scotch work, Berlin, applique, initial and monogram letters. The International News Co., 83 & 85 Duane St., New York.—The Popular Science Monthly for August is a number of even and well-sustained excellence. It opens with a very readable paper on "Animal Speech," by Prof. E. P. Evans, a subject that is attracting much attention in the scientific world. This is followed by the address of Prof. Rudolph Virchow as rector of the University of Berlin, which is a vigorous and suggestive educational essay under the title "Learn and Search." A timely article is "Protection from Lightning," by Alexander McAdie. This season of annual meetings of societies and of World's Fair Congresses also makes timely a critical and suggestive article by George Hes on "Success with Scientific and other Meetings." Herbert Spencer contributes a postscript to his essay on "The Inadequacy of Natural Selection," under the title Professor Weismann's Theories. Dr. Ernest Hart's exposure of the bogus hypnotic phenomena that certain French doctors have been reveling in, under the title "The Revival of Witchcraft," is concluded this month. Prof. Graham Lusk contributes an examination of "The Material View of Life and its Relation to the Spiritual." Dr. G. G. Groff writes on "Honey and Honey Plants," and Prof. Frederick Starr furnishes a "A Sketch of Paola Mantegazza," the eminent Italian scientist. New York: D. Appleton & Company. Fifty cents a number, \$5 a year.



Mr. Joseph Hemmerich.

A Veteran

Mr. Joseph Hemmerich, 529 E. 146th St., N. Y. City, in 1862, at the battle of Fair Oaks, was stricken with Typhoid Fever, and after a long struggle in hospitals, was discharged as incurable with Consumption. He has lately taken Hood's Sarsaparilla, is in good health, and cordially recommends HOOD'S SARSAPARILLA as a general blood purifier and tonic medicine, especially to his comrades in the G. A. R.

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DEAD

By CARL BURELL.

At twilight I stood on the beach,
A ship sailed on her way
Until she dropped beneath the waves
Amid the shadows gray;
The pale mist crept up from the sea,
The waves grew white with foam
Yet something seemed to hold me there,
I could not return home.

I knew the vessel bore away
Far o'er the stormy sea
One who was kind and loving too
Who loved and trusted me:
And though I knew that he loved me
I knew not I loved him
Till I had driven him away
Into the shadows dim.

But then I knew that I loved him
When he had gone from me
And my heart beat with throbbing pain
Just like the throbbing sea,
And as the angry waves rose high
My sorrow drove me wild
And then in tears I cried to God
To help an erring child.

"Forgive me, Father, for my sin
And calm the raging sea,
And for his sake if not for mine
O bring him back to me!"
But stronger, stronger grew the wind,
The mighty waves rose high,
Until the storm wrath drove the foam
Against the leaden sky.

Until the pieces of the wreck
Were hurled upon the shore
And I thought I could hear his cry
Above the breakers' roar,
Until the raging waves brought in
As they rushed toward the land
The cold, dead form of one I loved
And left him on the sand.

And then the storm wrath shrieked, or else
A voice in my breast
Cried: "God gives thus all you have asked,
He could but keep the rest;
You only love this bit of dust,
You never loved the whole,
You never saw how good and true
Was his great loving soul.

Or else you never could have said
Those words, with bated breath,
That broke his heart and crushed his soul
And drove him thus to death."
As I pressed his cold cheek to mine
I could not weep, for sooth
I knew that my reward was just,
For then I knew the truth.

Though men may say—what fools men are
Though to be wise they strive—
That he it is who's dead and gone,
That I'm the one alive;
Yet I know better; his great soul
Now lives in me instead,
But in his cold form on the beach
My soul is lying dead.

SAN FRANCISCO, Cal.

IN PURSUIT OF PROOF.

The Committee of Propaganda selected by the Congress Spirite et Spiritualiste at Paris in 1889, have issued to the world an appeal to send answers to the following questions:

You are earnestly requested to advise the Comite de Propaganda, by minute reports according to circumstances the facts of spirit identity of which you have been witness, or which have come directly to your knowledge.

1. By what mode of mediumship have you obtained the proof of the identity of the spirit communicating with you? Indicate in the report the mode of communication with the spirit: Table, planchette, intuitive, writing mechanical or automatic writing, slate, direct writing, vision, incarnation, apparition, materialization in the light or darkness, spirit photography, moulds or imprints resulting from partial materializations of the head and members.

2. What are the proofs of identity given by the spirit manifesting?

Detail the facts recalled by the spirit. Say whether these facts were present in the thought of the person to whom the proof of identity was given, or if the person had lost remembrance of it.

State whether the terms used by the spirit, were the same as those accustomed to be used by him in life, or indeed, whether only one or two or several expres-

sions were used which were equally familiar to him during his human life.

Specify whether the conditions under which the spirit manifested himself revealed his character, his manner of habitual existence; such as in fact would have been recognized prior to his death.

Was the spirit manifesting known to the medium, to one or several of the persons present?

Did the proofs of identity concern a person who was not present at the séance and did the control discovered after the séance recognize the personality of the spirit? State under what condition the control was obtained.

3. Was the spirit, which communicated entirely unknown to the persons present and inhabitants of the locality? If yes, by what means was his identity able to be confirmed, the facts of his earthly life which he may have recalled being given? Cite whatever documentary evidence may have been consulted with this view, such as dates of birth, marriage certificate, date of death, condition in military service, brevets or commissions, etc. What correspondence has been exchanged to discover the identity of the spirit?

4. In what concerns identity obtained by vision, by means of clairvoyant mediums or lucid somnambules, it is indispensable to mention in the reports, if medium or clairvoyant, had been acquainted with the spirit of which he may have made the most perfect description in his early life; state in what terms this description has been made and omit no one of the particulars which were used to recognize the spirit. Specify moreover, if the spirit had been acquainted with one or more of the persons present, and if these persons were thinking of this spirit, before or while the medium was giving the description of it. State whether the spirit presented itself without evocation and unexpectedly to the view of the medium or clairvoyant. Indicate if the identity, obtained by vision made use of the means of a "control" in confirming the identity given by the spirit, in the same séance, by means of the table, planchette, medianimic, automatic writing or by direct writing, etc.

5. In the spirit communications obtained by medianimic or direct writing, was it possible to recognize whether this writing was like that which was used by the spirit in his lifetime? Was the writing given in the communication by the spirit compared with that which had been left to its parents or surviving friends?

6. Make known the name of persons who can guarantee the exactness of the facts stated in the reports; better still, try to obtain from these persons permission to sign these reports, giving their address and station.

Committee of Propaganda: A. Mongin, President; Gabriel Delanne et Boyer, Vice President; Laurent De Faget, Secretary-General; Lecomte et Champrenaud, Secretary; Girod, Treasurer; Hatin, Assistant Treasurer.

The Committee add the following note:

Persons who may not have as yet have obtained from spirits proofs of identity under the conditions mentioned in the foregoing questions, are immediately requested to obtain some. Among these proofs, especially those relating to persons unknown to the medium, or to persons who may be present at the séance. This style of proof being unquestionably demonstrable of the existence of the soul, or of the spirit after the death of the body, its communication with the human survivors being possible, all the theories imagined by our adversaries will thus be answered or weakened. In this way the Committee will prove that Spiritists know how to provide themselves with means of a control destined to give to their experiments

a character which is rigorously scientific, being able to establish on a sure foundation the truth in regard to the existence of spirits.

All communications to be addressed to Laurent De Faget, 28 Rue des Lilas, a' Bagnole (Seine), France.

A MONUMENT TO PROCTOR.

Professor Richard A. Proctor, the famous astronomer and writer, who died in 1888 of yellow fever in a New York hospital under such circumstances that he would probably have been buried in Potter's Field had not the Rev. Stephen Merritt, the undertaker, interposed, was placed temporarily, as was supposed, in the private lot of Mr. Merritt in Greenwood. There the body has remained ever since, no one taking sufficient interest to see that it had a fitting resting place marked by a proper monument until Mr. William J. Bok invited public attention to the facts.

Even then the facts did not seem to awaken sufficient public interest to have any practical results. Mr. Bok then called the attention of Mr. George W. Childs to the matter, and he at once said that he would willingly bear all the cost of a befitting interment for Professor Proctor's remains and for the erection of a suitable monument to his memory.

A lot was selected recently on Vine avenue, near the eastern entrance to Greenwood Cemetery, near where Henry Ward Beecher's monument stands. The monument will be in the form of a sarcophagus. It will be built by Mr. Robert F. Mackellar, and its roof will be artistically embellished with stars cut in relief, emblematical of the profession of the dead astronomer. This will be the inscription: "Richard A. Proctor. Born Chelsea, England, 1837; died in New York City, September 12, 1888. How good! How kind! And he is gone. Erected by George W. Childs."

Suitable exercises will take place at the dedication of the monument the first week in October. The Rev. Dr. Talmage will participate, and the exercises will include a prayer, suitable addresses and a benediction. Mr. Bok has written letters in connection with the event to Professor Huxley, Professor Tyndall, Sir John Lubbock, Herbert Spencer, Colonel Robert G. Ingersoll and many others. Replies to these letters it was originally intended to have read at the dedication ceremonies, but, whether read or not at that time, they will be published in full and given to the public.

There will be room in the lot for the interment of other members of Professor Proctor's family. Miss Mary Proctor, the elder daughter of Professor Proctor, who is about 19 years old, inherits some of her father's genius and ability as an astronomer, and has already written a book—"On Starland."

The above is taken from a daily paper. It is very proper that a monument be erected to Proctor (before whose name American papers persist in affixing the title Professor), but why is a preacher of the peculiar Talmage type, for whom Proctor had only mingled pity and contempt, called upon to take part in dedicating a monument to the famous astronomer and freethinker. Proctor was a man of science, Talmage knows nothing of science and refers to it only to ridicule and caricature it and its representatives. He might properly take part in ceremonies dedicating a monument to Sam Jones, but he ought to be far away from the Proctor monument when it is dedicated.—Ed.

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HIS PHANTOM LEG.

I have been requested by many friends to note for publication some of the nerve phenomena characterizing the sensations I have suffered from my amputated limb.

For years past I have heard and read of similar sufferings of soldiers and others who had lost a leg, foot or hand, and have known of the superstition in respect to these sensations being due to the burial of the lost member in a cramped condition, and of the sensations ceasing upon the limb being relaid in a natural position, so that I was not wholly unprepared for what I have to relate. But no previous warning or information can give to one any anticipation of the strange, ghostly, but terribly substantial pains which are so frequently the sequel to amputations.

There is little need to be paid to aught but the pain of what are called the surgical and nervous shocks following a thigh amputation. All one can do is to hold on to life with the grit he possesses while passing through this severe ordeal. I think it was the fourth day after the operation that I became strangely conscious of my leg not having been severed at all. It was lying there in bed by the side of its companion, perfect in knee, calf, ankle, heel, instep and hollow of foot and toes, and as natural as its fellow. The pain in nearly all its members would have sufficed to make it realize itself to me, but I found I could raise it from the bed, work its foot, articulate its toes and gently move it from one place to another. It began to be intensely painful and soon commanded my whole attention. From that time to this, about three weeks, it has caused the only suffering I have endured. The wound itself has been free from pain and the rest of my body in a fair normal condition, while my appetite has been fair and my spirits comparatively cheerful. But let no one make the mistake, by my saying that these nervous emotions have been my "only" sufferings, of supposing that they have consequently been slight. On the contrary, had I been stretched night and day on the storied rack of the inquisition my torture could not have been greater. Had Dante suffered a similar amputation he could have added pictures surpassing anything to be found in his "Inferno." And yet, as I have said to myself and sometimes out loud, a hundred times, there is absolutely nothing there and all these tortures occur where nothing exists!

The reader will be curious to know the kind and method of these tortures. They partake of every kind which the spirit of cruelty could devise. At times a stream of fire courses down the calf with a violence that tears the flesh open; then it wreathes its flames about the ankle and heel and makes its escape by deep grooves along the foot to the toes. This changes to the limb being held in a terrible vise of jagged wood, as torturous clamps are put on the ankle and heel until they seem crushed out of all form. Small balls of fire are pressed against the hollow of the foot, and appear to be burning themselves through. The toes are twisted as by a sharp wrench, and to vary the pain a keen knife proceeds to slit open the ball of each toe. One of the most excruciating tortures consists in binding foot, ankle and leg with innumerable cords and strings attached to the toes and then drawing a tension on them that threatens to disjoint every member. As I sit writing these cords are on, and my foot seems drawn nearly to the seat.

I have lain in bed for hours watching these varying tortures, and wondered what devilish appliances would come next. These sensations are not so violently severe as the surgical and nervous shock, but the latter are of momentary endurance, and one has the satisfaction of knowing what they mean, while the other sensations are constant and are veiled in mystery.

Surgical science calls these sensations the effect of "nerve habit," but I tell Dr. Little he would find some other definition if he once had them. I have wondered at times if this phantom leg, so aflame with feeling, might not be a part of the spirit body which Swedenborg taught existed within the physical frame. If there be such a body of course it could not be dismembered, and would remain intact in spite of any physical amputation. Being connected with its severed physical limb it would probably be subject to pain, and all the greater and more acute because of its finer material. When the wound had completely healed the spirit limb would feel no painful sensations, which agrees with what the doctor tells me, and after such healings these sensations will disappear.

I asked the doctor what under the sun they meant, and he sharply answered that I had no business to be so nervous, and I have to confess that there are grounds for his insinuation, but the answer is not satisfactory.

As I walk on my crutches I feel the amputated knee bending under me and the foot extending out behind.

I could dispense with my astral limb with infinite zest.—Muscatine (Ia.) News.

LA BEAU MONDE.

Christian charity, therefore, puts us in an attitude of friendliness to all the world. But this universal friendship must, in realization and practice, be limited because we are limited.—Rev. Arthur A. C. Hall.

Aside from the problem involved as to whether social life should be Christian or conventional; whether it is possible to establish social relations on the absolute basis of the Christian spirit irrespective of external differences, there comes in a third which is infinitely more delicate and elaborate in its nature. In fact, the question as to whether society shall be Christian or conventional is very easily answered among refined and high-minded people. Among such, friendships or friendly relations are not based on wealth or the lack of it; an individual of this type does not care whether his friend lives on this street or that, in a fashionable locality or the reverse; whether he has an elaborate establishment or one room, nor for any of the external scenery of wealth or rank. When one does grade his friendships by these merely accidental things he is a snob, and not a gentleman. The insignificant politician whose self-imposed mission it is to advise New York "society" as to the means and methods of being "genteel," counsels that when one sees an acquaintance approaching who is unfashionably dressed to immediately cross to the other side of the street, that he may not be seen recognizing any one not clad in la mode, but it is not of McAllisterian vulgarity we are speaking now, but of society represented by ladies and gentlemen.

This age is the one that profoundly recognizes the service of humanity as its highest expression, and with which the brotherhood of man is co-ordinated, morally, with the Fatherhood of God. To serve is the noblest purpose; to minister, and not to be ministered unto, is the higher privilege. Life is only truly lived when we are helping others, and are being helped by them, and we thus keep responsive and harmonious relations. This attitude is the spiritual one, the Christian one, and with persons of the finer type it is not so very difficult to keep largely on this plane. Such people as these are not dazzled by spectacular displays, or limited to some mere literal and conventional form, as the cruder or less experienced might be. They would find it not only easy, but inevitable, to open their doors to refined and cultivated poverty, and close them to crude and self-assertive wealth, and all that it might stand for. There is no opportunity for a special revelation of virtue here—it would be impossible to do anything else.

But there is a very wide difference between being in love and charity with a man in the Christian sense, and desiring his companionship. The former is a divine obligation; the latter is a personal preference. And unless we concede the right to exercise our personal preferences in the matter of companionship, we rob life of its sweetest joy, and limit and cripple our better possibilities of realization.

It is possible, nay, it is easy, to feel very kindly toward one whose presence in the sense of companionship is distasteful and hard to endure. It is not specifically because he is rich or poor, or great or unknown, good or bad, fashionable or unfashionable, learned or simple. For the fact of liking transcends all these things and defies exact analysis. The reason of Dr. Fell's is what we all come back to at last. You may love a person out of that higher state of being we call the Christian life; but you can only like him from reasons of temperamental adaptability. The friend one likes and cares for in the sense of companionship; who can never come too often nor stay too long; with whom presence is always a joy and solitude a sympathy—such friends as these are ours purely by right of temperamental accord. One's friendships in the sense of one's personal enjoyments are matters of sympathy, of tastes, of mutual experiences, of culture, of habits and general scope of life—a whole world, indeed, into which only the initiate can enter, and whose atmos-

phere can neither be translated nor communicated to those who are not in it and of it.

Friends, in this sense of close and always grateful companionship, are not made, they are found. They are not matters of reason, or logic, or conscious choice, or balancing of qualities; they are magnetisms. They are predetermined by spiritual harmony and the swift recognition of insight.

Friendships in the sense of friendly attitude and of infinite good will, and even a very tender and sympathetic interest—such friendships as these, in which the element of the love of the Christian, the love enjoined in the divine sense, enters and rules—these, surely, are as wide as the range of persons who appeal to us and who desire such love and care and interest. For life is ministry, life is service—or it is nothing.

The only aid of any value that one life may give to another is by way of communicating an impulse—through books or conversation or some form of suggestion, that may "start" him, so to speak, along new lines of thought or activity. No one can do more for another than stimulate him to new activities for himself, but the continuance can only depend upon the one receiving the stimulus. Its permanence must be from within and not from without.

Above all things, we are placed in this life to serve, to be served, but ministration must necessarily include many, and cannot be limited to a sole occupation toward any one individual.

"There is a certain ambiguity," says Father Hall, "in the very terms friend and friendly. You say that you have a friendly feeling toward this or that person, who may be very unlike yourself, with whom you have little in common in taste or aspirations, in education or position, whom you would not care for as a companion; but you would not speak of a friendship existing between you and this other. There is no sharing of fortune and experience, no union of heart and mind. There is no reciprocity in your relation. We may make a healthful distinction between liking and loving. Love may be supernatural, while liking is altogether natural. You may love with a true Christian charity a person whom you do not at all like, who is naturally repulsive. You may have a yearning, pitying love, when you cannot entertain a friendship, for this involves a certain congeniality."—Lilian Whiting in Boston Budget.

The American Field records as a fact that, when an epidemic of cholera threatens a certain locality, the birds leave the neighborhood a few days before the appearance of the scourge. This was noticed in connection with the recent outbreak of the epidemic at Hamburg. In 1884, the same phenomenon occurred at Marseilles and Toulon, where all the birds, as if actuated by a common impulse, abandoned the plague-stricken cities, and took up their abode at Hyeres, which was fortunate in escaping the plague. The great influx of birds at the time was much commented upon by the inhabitants. In 1872 all of the sparrows left the town of Prezemy, Galicia, two days before the appearance of the pest, and not a single bird returned before the end of November, when the cholera had entirely disappeared. Let us hope that the birds may remain with us this summer.

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Yale's old south college and athenæum are now being demolished, and apropos a reminiscent student tells the following tale, says the Chicago Post. It was when President Porter was holding recitations in the athenæum. In one of the class divisions was a young fellow active in athletics who found it difficult to blend proficiency in baseball with the forty pages of advance and review which made up the normal day's lesson in Dr. Porter's bulky volume on "The Human Intellect." Taking advantage of Dr. Porter's easy-going recitations the young fellow hit on the following device: He divided the forty pages into eight sections of five pages each. For each section he prepared an answer, usually based on a suggestive line or two, sometimes evolved purely from inner consciousness. At recitations he simply watched Dr. Porter turn the pages, basing his answer absolutely on the number of pages turned. From pages 5 to 10 meant answer number 2, from pages 25 to 30 answer number 6, and so on, not the slightest attention otherwise being paid to the question. The young pioneer in psychology, who rattled off the answer with all the flexibility of speech and earnestness he could command, always met a gracious smile from Dr. Porter and found substantially by this audacity he had secured a stand in psychology among the first half-dozen in the class. Years after he met Dr. Porter and explained the trick and its result. The President turned the thing prettily: "Mr. Blank," answered he, "if you got eight ideas out of each forty pages of my 'Human Intellect' you got so many more than most of your class that you deserve your stand."

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any man who ever lived in it. He cannot talk very well in prayer meeting, and he doesn't often try. He isn't worth \$2,000, and it is very little he can put down on subscription papers for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew in church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife kept house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."

Grief anticipates age. Dwelling on the inevitable past, forming vain hypothesis as to what might have been if this or that had not been, acquiring a craze for recounting what has occurred—these acts do more harm to future health and effort than many things connected with calamity. Occupation and new pursuits are the best preventives for mental shock and bereavement.—Words of Wisdom.

The industrial paralysis which now exists is not confined to this country, and England may yet have to consider whether its influence in favor of demonetizing silver was not used inimically to its own interests.

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SPIRIT COMMUNICATION.
(Continued from page 216.)

but one way open to us and that is by thought.

It matters not what form the communication shall take, it must be the result of thought transference between the embodied and disembodied mind.

The mind is the real man or person and the real person cannot die, therefore the real person must continue to think and by a law that is not understood, some people can cognize and understand the thoughts of others who are in a different state or condition.

It would not be wise to claim that this statement is as comprehensive and conclusive as I would like to make it, but it is as clear as I am able to state with my limitations of power, and it may be in conclusion said that no person can ever explain the real process of thought communication and no person can ever tell how they think.

I will not enlarge on the subject only to say that thought communication is not the idle imaginings of a disordered brain, but is the very best result of the working out of a divine law that was instituted for the purpose of convincing the people of the world that the continuity of life for man is a fact that can be proven and demonstrated to any person who can have the experience which this law makes possible; and who can convince others of the same truth by certifying as to their experience.

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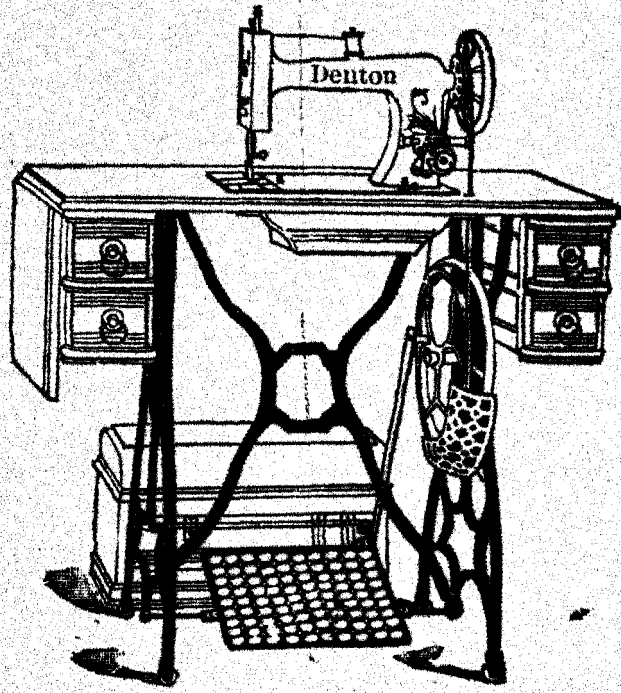
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After an absence of thirty years from the old Harrold Homestead, Mrs. Margaret Harrold, of Ellis Park, Chicago, returns to the old farm, where her husband and four children were buried, and has removed them to the cemetery at South Charleston, Ohio. The monument over the graves is a large cube of granite on which is the inscription: "Let no man

say we are dead, for eternal life is the law of nature." Mrs. Harrold is a Spiritualist, and she says that her departed husband has spoken to her several times on important matters in a clear and distinct voice. She is a woman of great moral courage and earnest convictions and would stand against the whole world for what she feels and knows to be the truth. The belief in an immortal life which is to many only a matter of faith is, to her she says, actual knowledge, and it has been her stay and comfort through many losses and bereavements and has kept her life bright, and her hope strong, looking forward to an eternal future where all will be well.

The Congresses of the past week have been on a variety of subjects and have come under the general head "Miscellaneous." There was the Congress on Peace and Arbitration; the Congress on Africa, including every topic that could be of interest in regard to it, such as geography and history, arts, language and literature, sociology. There were the Congresses on Dentistry, Medical Jurisprudence and Horticulture. The remaining Congresses are as follows:

- August.
- 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 Baptist Gleason belongs to a type of sectarian papers alluded to in a recent editorial printed in THE JOURNAL entitled "Religion and Religion." We give a sample of its notice of religious opponents: In a very bitter, partisan, sectarian report of the Marmaduke debate, written by a little red-headed Methodist preacher—a regular spit-fire, Baptist-hating Methodist—in the Arkansas Methodist, we find this significant sentence: "The illiterate people conceded the victory to Hall; the more cultivated hearers put the victor's wreath on the classic brow of our worthy champion"—Ditzler. When it is remembered that none of the audience claimed to be "cultivated" except Ditzler, Crowe and Riffin, the others confessing they were among the "illiterate," it can be seen what a confession is here made. It is a fact that the masses "conceded the victory to Hall," and the others felt it.

Helen Louise Johnson, editor of Table Talk, is demonstrating at the Chicago Exposition that electricity in cooking will do more to lighten the labor of the kitchen, save housework as well as money, than anything she knows of. All kinds of ordinary utensils heated by electricity are shown, and it is demonstrated that a steak can be cooked to a turn in four minutes and everything else in short order. The utensils include everything required for all kinds of cooking, from the making of pancakes to the baking of a ham, and even the hot-footed flatiron is obtained by simply hooking on a cord and switching on the heat producing current. All the cooking on the whaleback, "Christopher Columbus," is done in this way, and the Minnesota Club, of St. Paul, uses electricity exclusively in its kitchen.

The native musical instrument of Guatemala is the marimba, which visitors at the Fair may enjoy. It is a long, narrow instrument, suggestive in shape of a coffin, played upon by four Indians. It originated on the Congo, and the supposition is that it was brought to Brazil by slaves

and gradually crept up the coast. The narrow slabs, thirty-seven in number, between which are the claritos—or keys, are made of the wood of the chocolate tree. Underneath are the cajonas or big boxes, which in the original instruments were gourds. The tone is changed by means of pieces of gum underneath the slabs. The manner of playing is with long sticks with bulbs on the ends. It makes a very picturesque and interesting instrument, but no more picturesque than the musicians, four handsome young Indians in native costume, who, however much they please the audience, never themselves show a sign of pleasure.

At the Congress on Africa Mrs. May French-Sheldon gave an offhand short talk on the African language, which was all the more enjoyable because it treated the subject from the point of view of the traveler and the observer, rather than that of the professor. She said the Africans on the east coast have a sympathetic language, more or less phonetic, but naturally circumscribed, as they have but few wants to express. They have no love expressions except "I like you," or phrases of that sort. Mrs. French-Sheldon said, amid laughter, that where the missionaries had not gone there was no profanity because the natives had no God to swear by. They used a great many soft vowels like the Italian in their conversation, and the few consonants they had were harsh, like the Anglo-Saxon.

We are informed by the Secretary that at the Congress of the Free Religious Association, to be held September 20th, as a part of the Parliament of Religions, Col. T. W. Higginson, Rev. Wm. J. Potter, Francis E. Abbott, Ph. D., Mrs. Anna Garlin Spencer, Dr. Edward McGlynn, Rev. Minot J. Savage, Mr. M. M. Mangasarian, and Mrs. Edna D. Cheney will speak, as will also the senior editor of Unity, Rev. J. L. Jones.

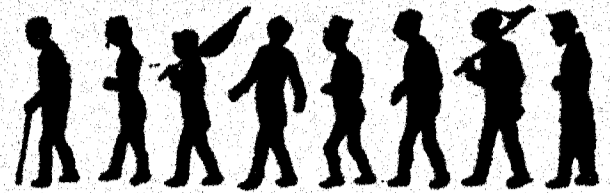
THE JOURNAL desires its friends and readers to send lists of names of Spiritualists or liberal minded persons in their immediate locality who are not subscribers to THE JOURNAL. Will you not endeavor to do this now, so that THE JOURNAL may be placed before all such persons during this summer, when so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

Mrs. Elizabeth Lowe Watson will visit the World's Fair in August and speak before the Psychological Science Congress 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.

Tufts College is to establish a scientific and manual training school for students of both sexes. The school is made possible by the receipt of a fund for its maintenance, which comes to the college under the will of Henry B. Pearson, who died many years ago.

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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