

# RELIGIO THE PHILOSOPHICAL JOURNAL

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

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## THE PSYCHICAL SCIENCE CONGRESS

The Psychical Science Congress continues to be a subject of comment and of congratulation on the part of those interested who have learned of the large attendance and the high character of the proceedings. Those who had doubts as to its success were happily disappointed. Those who, for whatever reason, desired it should prove a failure, have not been heard from. Spiritualists who attended are unanimous in praise of the proceedings and many of them speak enthusiastically of the able and instructive character of the addresses and the entire fairness of the Committee in conducting the meetings. For the papers read before the Congress which have already appeared in *THE JOURNAL*, there has been great demand, and to those which are to be published in successive numbers of this paper many are looking forward with anticipations (and with good reasons) of rich intellectual feasts.

## THE FREE RELIGIOUS ASSOCIATION.

The Free Religious Association of America is to hold a Congress in the Art Palace, Hall No. 31, Wednesday, September 20, 1893. This organization was formed twenty-six years ago, when it inaugurated on its platform the idea of a "World's Parliament of Religions." It is, therefore, eminently proper that it should take part in the larger Parliament being held in this city as a part of the World's Fair. The full significance of that vast assemblage of delegates from the leading religions of the earth would not be fully manifest, nor would the logical results of the event be deduced in their completeness, without the meeting of the Free Religious Association, to point to what lies beyond a temporary Parliament, such as this is to be. It is something grand to have the religions of the world thus brought together on the same platform for a presentation of their beliefs and hopes and aims by representatives of their own selection, without controversy or debate; but the representatives of the various religions consenting to come together for a few days in amicable relations will return to their respective countries with the same sectarian spirit and the same controversial aggressiveness against one another, which they have hereto manifested, modified, let us hope, at least in some small degree by this cosmopolitan meeting. The Free Religious Association is the only general religious body in America, which is devoted to "the scientific study of religion and ethics, and formed to advocate freedom in religion, to increase fellowship in spirit and to emphasize the supremacy of practical morality in all the relations of life." "Following the inevitable logical trend of the scientific study of the various religions, as publicly proclaimed through a quarter of a century, the possibility of a new and permanent religious fellowship and coöperation for worthy work on the basis of free reason and a common humanity in place of the old theological dogmas, which have been and are preached on the authority of alleged revelations and miraculous books and persons:"

The Free Religious Association was organized when there was less catholicity in religious matters than there is to-day. It was a departure from Unitarianism, which was not then and is not now ready to offer a free and broad platform such as the Free Religious Association has maintained these many years. The morning session of the Congress will be at 10 o'clock and will be presided over by Col. T. W. Higginson, who will make the introductory address. Mr. W. J. Potter, the President, will read a paper on "The Free Religious Association: its twenty-six years and their Meaning." Mr. F. E. Abbott will have an essay entitled "The Scientific Method in the Study of Religion." Mrs. Anna Garlin Spencer will speak of "The Association as the Expounder of the Natural History of Religion." Rev. J. L. Jones will have something to say about "Religious Progress." Addresses are promised in the afternoon by Rev. M. J. Savage, Dr. Edward McGlynn and others. In the evening there will be a festival at one of the large hotels of the city, after the manner of the Boston festivals. Colonel Higginson will preside in his inimitable manner and welcome the guests, and a number of speakers will take part in the exercises.

## THE WORLD'S CONGRESS OF EVOLUTIONISTS.

A Congress of evolutionists in connection with the World's Congress Auxiliary will be held in the Art Palace on the 27th, 28th and 29th of this month. It seemed to the promoters of this Congress that it should take its place among the Auxiliary Congresses as an illustration of evolutionary principles, and as one of the indications of "the most characteristic and wonderful movements of our age, which will make the 19th century forever memorable." Papers on various topics connected with the general theme have been secured from some of the ablest representatives of evolutionary thought in Europe and in this country. After the opening address by the Chairman, Mr. Underwood, a paper will be read from the pen of Herbert Spencer, which he has specially prepared for this occasion. The distinguished naturalist, Prof. Ernest Haeckel has also sent a paper, which will be read as a part of the proceedings of the biological department. Prof. Cope, Dr. Edmund Montgomery, Dr. Robert Eccles, Dr. John E. Purdon, Dr. James T. Bixby, Ph. D., Prof. E. D. Bastian, Wm. Emmette Coleman, Mr. William J. Potter, Dr. Lewis G. Jones, Mr. James Skilton, Dr. Bayard Holmes, Rev. E. P. Powell, Rev. J. L. Jones, Mrs. Sara A. Underwood, Mrs. Celestia Root Lang, Mrs. Celia P. Woolley are among those who will present papers relating to various aspects of evolution to this important Congress. Two questions which the Committee have propounded to a number of eminent thinkers are the following: 1st. Does the doctrine of evolution in its sociological aspects offer wise suggestions for the solution of the grave social and economic problems of our time? 2d. In your judgment, in accordance with such suggestion, ought all the known steps taken in our country look toward the solution of this problem?

These are important questions and replies to them will be given by Prof. John Fiske, Dr. R. W. Shufeldt, Dr. Bayard Holmes, Benjamin B. Kingsbury and others, forming a kind of symposium, which can

hardly fail to be both interesting and instructive. Probably no Congress has been, or will be, held in connection with the World's Congress Auxiliary of the Exposition, of greater importance than this evolution Congress. As the Springfield Republican pertinently says: "It is the most absolute modern of all the Congresses that have to deal with the thought of man. The spiritualistic suppositions and assumptions have existed in ages practically thoughtless, but the idea of evolution is a product of this age of subtlest thought underlying and modifying in strange ways the rigid materialism of the civilization in which it exists and to which many have superficially deemed it a confirmation of materialism. It is now coming to be seen that evolution leads to nothing else so surely as to the spiritual origin and continuation and perpetuation of the universes. Those we can define and those beyond definition. The best among the men of science are arriving at this conclusion. Huxley and Tyndall are now on the verge of recognizing the spiritual element. Herbert Spencer long since confessed that beyond all that was in material evidence, there was an element which he could not define, and which as one painfully drew 'out of his philosophy, appears not unlike Matthew Arnold's 'Eternal Power not ours that makes for righteousness.'"

One of the most interesting sessions of the Congress will be devoted to setting forth the best claims of the pioneers of evolution, Darwin, Spencer, Wallace, Haeckel, Gray and Youmans. "The Poets of Evolution" will be the subject of a paper by one whose name is very familiar to the readers of *THE JOURNAL*.

Biology, Psychology, Sociology, Ethics, Religion, will all receive due attention from the standpoint of evolution by thinkers of ability and reputation.

Certainly there is no class of people who should be more interested in the doctrine of evolution than Spiritualists. With the very inception of modern Spiritualism in this country was presented evolution not with the scientific precision nor with the fullness with which it is understood to-day, but with a distinct acceptance of the view that the universe is a cosmos, an orderly arrangement, that law is universal and eternal, that higher forms have been developed from lower ones and that continuity has been a primary fact in the appearance of all the variety and wealth of life which have come upon this globe. Works like "Nature's Divine Revelations" and "The Arcana of Nature," written years before Mr. Darwin's "Origin of Species" was published, presented the evolutionary view of life, of its early appearance and its gradual growth and differentiation, with clearness and strength. Since then the labors of great scientists have contributed not only to establish the theory upon an impregnable basis, but to amplify it, extend it so that it applies to everything, not only to organic forms, but to government, marriage, literature, art, science, indeed to the solar system a whole, which to-day is the product of modification of all pre-existing periods. Evolution, itself, indeed as a conception, has been evolved, every view of the subject in any given time being the result of all past thought and discovery in regard to it.

There is in the study of this subject something

more than merely tracing the manner in which material forms have been evolved. Beyond matter is that which matter symbolizes and evolution merely represents modes in which that power has operated through the ages; in producing worlds, in clothing them with vegetation, and filling ocean, air and earth with myriad forms of life. Such a subject as this is one of profoundest importance to all thinkers, but especially to those who look upon man as being connected with the infinite and eternal and who regard mere physical evolution as but an external phase and form of development.

#### LET US TELL THE TRUTH TO OURSELVES.

There can be no doubt that the Catholic church, especially in this country, is making great progress from a liberal point of view. There is a strong party, of which Archbishop Ireland is the leader, in favor of modernizing somewhat and Americanizing the Catholic hierarchy. One thing noticeable in this so-called infallible church, is the readiness with which some of the leaders of late have admitted its deficiencies and short comings. Statements, which if they had come from any other lips than those of a Catholic, would have been deemed hostile to that church, have been made at the Catholic Congress in this city by eminent representatives of that faith. Mr. Elder, of New Orleans, read a remarkable paper the other day. He seems to be a man of education, who is attached to the church; but who is not blind to its defects and does not lack the courage to call attention to them. We have heard ad nauseam from the prelates of Romanism about the good that the Catholic church has done, how it has excelled every other church in learning, in art, in charity, in the general elevation of the people, in a word, in advancing the civilization of mankind, but we have rarely heard from the Catholic desk any words criticising the Church or its methods. Now comes Mr. Elder of New Orleans, who says:

Let us tell the truth to ourselves. Our position—our position—certainly is inferior—is owing greatly, chiefly, almost wholly, to ourselves.

The great men of this Nation have been, and are, and will continue to be, Protestant. I speak not of wealth, but of brain, of energy, of action, of heart. The great philanthropist, the great orators, the great writers, thinkers, leaders, scientists, inventors, teachers of our land, have been Protestant.

What does surprise me is the way we have of eulogizing ourselves—of talking buncombe and spread eagle, and of giving tally all round. I am sorry to say that I cannot well join in this enlivening pastime. But I truly cannot. When I see how largely Catholicity is represented among our hoodlum element I feel in no spread-eagle mood. When I note how few Catholics are engaged in honestly tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I cannot talk buncombe to anybody. When I reflect that out of the 70,000,000 of this Nation we number only 9,000,000, and out of that 9,000,000 so large a proportion is made up of poor factory hands, poor mill and shop and mine and railroad employes, poor government clerks, I still fail to find material for buncombe, or spread-eagleism, or tally-giving.

These are grave words to come from the lips of a Catholic. They are the words evidently of a man who has strong love of truth and firm faith in the principles and the ultimate triumph of the church to which he belongs. A sectarian, he no doubt is, but one of those sectarians who does not shade his eyes to palpable truths and who does not attempt to advance his faith by misrepresenting or ignoring actual facts. When a representative of Catholicism can speak thus plainly at a gathering of the priesthood of the Catholic church, in a paper that must have been read and approved by the Archbishop of this diocese, there is certainly hope that the Catholic church will try to conform to the modern spirit, that it will try to become less Roman and more American, less medieval and more of the nineteenth century.

While referring to this remarkable utterance in regard to the Catholic church in this country, it is worth while to suggest that some of the Protestant representatives at their congresses might express a little wholesome truth of like character respecting

their own sectarian organizations, instead of claiming all the credit for the advancement that has taken place during the last fifty or one hundred years, putting their sectarian label upon a thousand things that have no necessary connection with any particular faith. They would do well to take note of their proscriptive spirit, of their pandering to wealth, in order to secure the support of the rich; of their neglect of the poor in the large cities, where show and fashion and luxurious ease are prominent characteristics of the churches; they might call attention to the fact that every new reform, that every scientific discovery, if it seems to militate against any of their sectarian claims, receives not encouragement but opposition from their pulpits. In fact, there are a great number of truths that the representatives of the different orthodox denominations might express and thereby relieve their minds, as the Catholic brother did last week, and thereby prepare the way for the removal of some of these evils and abuses, and thus put themselves in alignment with the progressive spirit of the age. And indeed some of the heterodox organizations, such as the Unitarians, Universalists, etc., might find quite sufficient material in their own history and in their present state, to form the basis of one or two very timely papers showing room for improvement in their own work, in regard to the reform movements and the advanced ideas of the day.

Not only the churches, but those who pose as being freethinkers, those who have broken loose from all church organizations, those who assemble in conversions and proclaim their emancipation from the thralldom of all creeds and affirm the supremacy of human reason as authority in all matters of belief and practice, might also when they come together to tell about their achievements, point out certain defects in their methods, the inferiority of their press, the incompetency of their public lecturers, the existence of a large number of freethinkers so-called, who have no free thought in any proper sense of the word, and who have no knowledge of the advanced ideas of the great thinkers of the world. The speaker who should do this would probably give as great offense to many of the hearers as Mr. Elder did to many of the Catholics who listened to him; but it might serve a good purpose in calling the attention of liberals from the old obsolete methods to which so many of them adhere and the old antiquated ideas to which so many of them still cling.

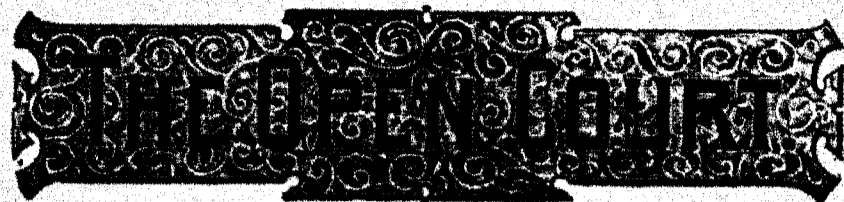
Says the Chicago Daily Times: The Sunday-closing question in some phase or another has now been before a cloud of judges. First there was Judge Stein. Then in the federal court there were Judges Woods, Jenkins, and Grosseup. Then on appeal from these Judges Fuller, Allen, and Bunn. Coming back to the state courts, the Columbian authorities having shifted their position meantime, there is demand upon Judges Goggin, Dunne, and Brentano that the injunction issued by Judge Stein restraining the Columbian authorities from closing the gates of Jackson Park upon Sunday shall be vacated. Judge Goggin chooses to deny this motion. In the technicalities of the matter none but the professional are interested. Then to this illustrious array of judicial talent and worth is added Judge Ewing. The Columbian people go before Judge Ewing and ask him to take up a matter pending before a brother judge of the Superior court. He declines for what appears to be a sufficient reason. The matter, therefore, stands upon the record in Judge Goggin's court and it is not probable that a hearing can be had upon the subject if it shall still be the desire of the Columbian authorities to have the motion to dissolve the Stein injunction pressed until Judge Stein himself shall return from Europe, whither he has gone to take that vacation which is so dear to the heart and so necessary to the comfort of the judicial officer. But when the judge will have returned the Fair will be practically over and the question is no longer one of importance. Meantime let the Fair authorities, who have presented a variegated record upon this whole subject-matter, rest. We agree with the Times in its concluding remarks: They will make the best of the situa-

tion if they will render Jackson Park on Sundays as attractive as it is possible for them to make it, and to other inducements for attendance they might add a reduction in price. This was urged upon them months ago. They would have been wise had they followed it.

SOME weeks ago we read a statement in the Christian Register to the effect that the Sultan of Turkey was required by the Koran to take a new wife every year. The statement occurred in a letter written by the editor of the paper named while he was at Constantinople. We were satisfied that the statement was incorrect, but before referring to it in THE JOURNAL we sent it to Mr. Alex. R. Webb, editor of the New Moslem World, for his remarks. He wrote as follows in reply: "Permit me to thank you sincerely for the extract from The Christian Register written by Rev. S. J. Barrows which is a fair sample of the malicious stupidity and falsehood that emanates from the pen of the average Church-Christian who visits Mohammedan countries. Let me assure you that there is nothing in the Koran which even suggests, much less requires, that the Sultan shall have a new wife every year. If Mr. Barrows had desired to investigate the truth of the matter, he might have inquired of any English-speaking Mohammedan he met in his travels. He does not even modify his statement by saying that it is supposed or believed, but he states as an absolute fact what is really an absolute falsehood. If the other statements in the article have no better foundation than this one, it is utterly unworthy of the belief of any one." We know Mr. Barrows to be a very truthful and fairminded man who would not knowingly misrepresent any book or system of faith; but in this case he seems to have taken for granted as true something he had heard or read without verifying it, in this way, probably, doing unintentional injustice to the Koran of the Mohammedan system of religion as taught in that book.

Of Stoecker, who has made himself famous by his agitation against the Jews, and of Mr. Moody's inviting him to this country, a Chicago daily says: The Jew-baiting German chaplain was brought over here by Dwight L. Moody to assist him in his evangelistic work and in preaching the doctrines of Christ, himself a Jew, whose cardinal doctrine was one of love for all men, even for those who persecuted him. It would be almost tantamount to accusing Brother Moody of the lack of ordinary intelligence to assume that he does not know the character of Dr. Stoecker, whose public utterances against the Jewish people in Germany have been notorious for nearly twenty years. It would be unjust to Brother Moody to assume that knowing the man he has invited he sympathizes with his dislike of the Jews, but it is none the less a serious matter for him, the step he has taken. The Jew-baiting Stoecker can be of no benefit to him in the conduct of his services. Dr. Hirsch pertinently says: "The Jews of America have nothing to fear from Mr. Stoecker's crusade. But Christianity may suffer from the harangues of a man who would enlighten the American people at a time when the Jews are feeding the non-Jews and practically have demonstrated that Jewish charity knows no difference of religion, race, or color." Brother Moody has made a mistake, but it is not too late for him to rectify it. He should cancel his engagement with Stoecker at once. Rabbi Hirsch may have stated the case too strongly when he says that Christianity may suffer. Christianity in general will not suffer. But Brother Moody's Christianity will not derive any benefit from Stoecker's preaching.

We are now as a nation well cast away on a stormy monetary sea without chart or compass, or the slightest knowledge from day to day of where we are. What is to be the standard of value? What is the value to-day of the current dollar? What will be its value to-morrow? Things have now been brought to a head. We cannot any longer avoid the issue. Congress must act and the quicker the better.



## THE PSYCHICAL SCIENCE CONGRESS

[No paper read before the Psychical Science Congress was listened to with deeper interest than Mrs. Underwood's which is printed in THE JOURNAL this week. Another paper that received close attention is the one by Rev. Minot J. Savage which is also presented to our readers this week. Mr. Coleman's "Critical Historical Review of the Theosophist Society" is one of his best productions. The reading of it was listened to by a large audience and we know it will be carefully perused by the readers of THE JOURNAL whose estimate of the Theosophical Society is not likely to be increased by some of Mr. Coleman's disclosures.—Ed.]

### AUTOMATIC WRITING SO-CALLED.

By MRS. SARA A. UNDERWOOD.

I think it advisable to preface this account of the results of my personal experiments in automatic writing with a short statement of the mood of mind in which those experiments were begun.

There is not within the sound of my voice to-day one man or woman more skeptical in regard to the reality of that which is known as Psychical, Occult, or Spiritualistic phenomena than I was for many years of my life. And my disbelief was not the result of indifference in religious matters. Nor of mere bigoted ignorance, nor of fear of ghosts or demons, nor of intellectual contempt for Spiritualism, but it was the outcome of my reason, based on the facts of materialistic science.

I came of religious ancestry; the blood of Scottish Covenanters who gave up life and lands for their religious convictions, runs in my veins, and I was brought up in the firm belief in the Christian faith and the doctrines of the Methodist church. My heart inclined to do the right and my mind early turned to thoughtful considerations of religious questions, and yet at twenty, with no companions who shared my confidence or my convictions, I had lost faith in Christianity as it had been taught me in all its hard materialism. But I longed to find the truth and I sought diligently in the region of reason and fact to find it; I was often disheartened, and though I did not deny that in the region of the unknown the truth concerning our being and existence might be hid, I had given up all hope of light—I freely acknowledged my agnosticism. As a child, though I thought I believed in a God, the devil, heaven and hell, I was not at all given to imaginative superstitious fears concerning spirits: I was never afraid in the dark, nor of graveyards, and I had no experiences tending to encourage such fear, and as I grew older and heard my mother relate some experiences of her own, of visions and voices, I felt a lofty feeling of pity for her superstitious imaginings; later, I felt the same lofty pity for those among my friends who were Spiritualists, when they related some of their experiences, though I would not have hesitated to accept the statements of most of these in regard to any other subject. I did not even investigate, I threw aside the literature on the subject on a superficial reading with a feeling of contempt; it did not interest me; I was sure it was imagination, or partly due to some undiscovered law but mostly due to deliberate fraud. I attended no séances, interviewed no mediums. I make this statement of my state of mind and attitude toward Spiritualism, hoping those who listen to my further statements will bear this in mind.

My first experience in so-called automatic writing dates back twenty years ago or more when Planchette was all the rage. But the experiments with that, though marked by some unaccountable writings, were mainly made in company with varying groups of persons, many of them young and giddy, who looked upon the little machine not as an aid to serious

scientific enquiry, but as a sort of witch-like fortune-teller, and though Planchette would write under my hands, so inconsequent, trivial and inaccurate generally were the messages given, that I soon wearied of it and threw it aside. But my very first experiment with it was a very remarkable one, which I have often recalled with ever increasing mystification, when trying to account for it from the standpoint of telepathy. In the small country village in Massachusetts which for more than thirty years was the home of my parents, a young lady had been presented with a planchette, and as she could get no writing from it, loaned it to me. At that time every morning there came to the house a blind man, a bachelor of middle age, a devout Catholic whose early intention to become a priest had been frustrated by the loss of his sight. On account of his misfortune I used to read the daily news to him and relate to him anything that had occurred of interest. So I explained to him about planchette and brought it out to make trial of its powers in which I had not the slightest belief. Besides this devout Catholic there was only present my mother, an ardent Methodist, and myself. To my great surprise as soon as I placed my hands upon it planchette began to move, then to deliberately form the letters of the name "Elizabeth." Naturally I thought this was written for me, but not recalling any dead person I knew by that name, I remembered hearing my mother speak of a sister Elizabeth of her own that had died in childhood. With this in mind I asked who "Elizabeth" wished to communicate with, "Phillip F." was promptly written—the name of the blind man who was listening attentively. "Ask the last name" he interposed when I read this to him—"Elizabeth T." was written. "Tell Phillip I am often near him." "O, Mrs. Underwood" he exclaimed excitedly, "throw that thing away! It is of Satan—don't touch it again! Please don't." I looked at him in surprise, his face was flushed, he was shaking with emotion and his voice trembled. As soon as the name was written I remembered for the first time in years, the pretty girl of seventeen who bore it, and who died of consumption when I was about fourteen years old. Mr. F. was then a young man of about twenty. Though living in the same village, I did not then know either of them personally, nor whether they knew each other. In my mind I had never thought of either of them in relation to the other nor thought of her at all after her death. So I was deeply surprised when he declared in a rush of confidence, quite unlike his usual self, that he had loved this girl very dearly and her early death had been a great shock to him, though he had never before confessed that to a human being, and he felt convinced why I could not understand—that the Evil One only could have inspired planchette with that message to himself when he had not thought of her for a long time. So he would not allow me to ask any more questions for him. But to-day I fail to see in this instance the work of a subconscious self, or of thought transference, since of those present my mother could not recall that she had ever known the girl; she had passed out of my recollection since my fifteenth year; neither of us knew that our blind friend had any interest in her, and he had long before half forgotten her save as a boyish fancy and as he had deceased relatives bearing the first name, it was not until the whole name was written that the thought of her crossed his mind.

When between three and four years ago I first had access to the published proceedings of the English Society for Psychical Research, I was aroused to renewed interest in the subject. I remembered that even during the planchette period I had found that my hand could be moved to write independent of my will; so I began at various times to try if I could get definite writing. It was the usual habit of my husband and self nearly every evening to sit by one large table strewn with writing materials, etc., he busy with his work at one end, and I at the opposite side. It was generally at such times when he was busy writing or reading opposite me that I made my experiments silently, for I did not at first speak to him of the matter, as I knew he was opposed to the plan-

chette business as being frivolous and leading to what he considered superstition and folly. I thus got a number of communications signed by various names and written in different handwritings, but very soon names of people whom Mr. Underwood had known more intimately than I had, began to be written, accompanied by appeals that he should recognize them. Then I spoke to him about it, and he questioned the power that used my hand, for he saw that the handwriting was not mine and knew me well enough to be assured of my own good faith in the matter. I soon became intensely interested in this writing, for whatever it might seem to others, to me personally who knew most surely that the words written never even crossed my brain before they appeared before my eyes, though written by my hand and pen without any effort of will of my own, the thing was marvelous. My will was only directed to keeping my hand perfectly passive, never trying to finish a word or sentence left unfinished. I was so interested that in the absence of Mr. Underwood, filled with desire to get answers to questions which had arisen in my mind to be asked this intelligence, I would try over and over again, vainly, to get this writing, but it was some time before I connected my failure with his absence. So dependent on his presence is the power to write, that if in the midst of a sentence he leaves the room, the sentence is broken off. Of course I can at any time write of my own will my own thoughts.

In articles contributed to the Arena magazine, to the Christian Register, and THE RELIGIO-PHILOSOPHICAL JOURNAL, Mr. Underwood and I have already published a few of the more striking incidents of this communication with unseen correspondents, such as information given which we both doubted when written, giving verbal and decided expression to our doubts at the time, and receiving emphatic assurance of the truth of such information through it, which we afterward received unexpectedly. I will not here repeat the instances be-  
lished, but will briefly call attention to some instances of knowledge outside my own consciousness.

Mr. O., publisher of a Boston paper, with whom for many years Mr. Underwood had business relations, died on Sunday, Jan. 11, 1891. He was an old man, whose death had been for some time expected, but neither Mr. U. nor myself had ever heard that he had any special disease. I had met him, but had no intimate acquaintance with his early experiences, or his family relations, nor felt any great interest therein. His paper we had reason to know was always made up on Mondays and went to press Tuesdays, so the number following his death contained only a bare statement of the fact and date of funeral, but no particulars of any kind; that number was dated Wednesday, Jan. 14th. In the next number for Wednesday, Jan. 21st, appeared a long biographical memorial, giving an account of his last hours, his early life, the causes that changed his religious beliefs and led to his becoming a publisher, the name of his wife and other statements of the sort, all of which was either unknown to us, or partly known and misunderstood. This paper went to press in Boston, Tuesday, Jan. 20th. In Chicago, a thousand miles away, on that evening I felt that peculiar thrill which I had come to note as a call from my unseen correspondents, the ring of the telephone between the seen and the unseen, so to speak. Mr. U. had just come from his office when I spoke of this. He was tired and drowsy and half reclined on the sofa to rest, as I sat down near him to see what would come of the call, feeling simply a little curious, but with no one in my mind.

"B. F. Underwood wanted" was soon written. I asked who wanted him, and the name of Mr. O. was written. Then followed a series of statements, a number of which we both doubted, but most of which were verified in the memorial number which I did not read until the following Sunday, the 25th, nor Mr. U. until the next Tuesday, the 27th, being absent from Chicago from Friday until Tuesday morning. In another paper I have the whole statement carefully written out with the extracts verifying them follow-

ing, but have time now only to give the final test. Said Mr. U.: "If this really is Mr. O. then I wish to ask a question—can you tell us of what disease you died?"

I protested here that that was a useless question, since we knew he died of old age, and no disease had been mentioned in connection with his illness. Mr. Underwood replied to me, "Never mind now what you think about the matter, I want that question answered; can the intelligence writing tell us of what disease Mr. O. died?" I inwardly protested, but held my hand passive; first, "I don't know," was slowly written, but Mr. U. persisted, to my surprise, saying, "Surely you can remember from what disease you suffered while here?" Then "Ulcer" was written. I felt sure this was all wrong, but Mr. U. looked deeply interested and asked, "In what part of your body was the Ulcer?" I still held my pen in the position where it stopped after writing "Ulcer" and at the last question it moved briskly on adding "of stomach" making the sentence read, "Ulcer of stomach." Afterward was written, "Cancer, some said." Then Mr. Underwood told me that just before he left the office that evening he had read a paragraph in a Boston paper about the funeral of Mr. O. in which it was stated that he died of "Cancer of the Stomach." Now if the answer was the result of telepathy from Mr. Underwood's mind to my hand, why should the word "Ulcer," often confounded with cancer, have been written when Mr. Underwood had thought "Cancer?" When the memorial number was read the statement was made that his physician thought his disease was cancer of the stomach.

In the article entitled "Psychic Experiences," which appeared in the *Arena* of August, 1891, and which was sent to that magazine nearly a year previously, I quoted from a communication professedly given by Elizabeth Barrett Browning and Robert Browning, but eliminated from it a sentence which I might be attributed by the admirers of Robert Browning to my own predilections in favor of Mrs. Browning. When her name was written I made the remark that I felt that she was the greater poet of the two, but that her merit had been overshadowed by the wordy admiration of her husband's devotees. Immediately my hand was moved to write: "Robert Browning says you are in the right. My dear Alter Ego—I was never her equal." I did not then think that Robert Browning thus believed, and when about two years after, Mrs. Orr's *Life of Browning* appeared I was startled to find that during his life he had over and over again asserted her superiority as a poet to himself, as when he reproves Madam Du Quaire for giving him greater praise thus:

"You are wrong—quite wrong—she has genius; I am only a painstaking fellow. Can't you imagine a clever sort of angel who plots and plans, and tries to build up something—he wants to make you see it as he sees it—shows you one point of view, carries you off to another, hammering into your head the thing he wants you to understand, and whilst this bother is going on God Almighty turns you off a little star? That's the difference between us. The true creative power is hers, not mine." But I thought the sentence which followed this declaration that he was "never her equal" very like Mrs. Browning—"Robert gave me life—he gave me to Love—he and I are but two sides of one individuality. Both of us understand this."

As I entered upon these experiments solely for my own satisfaction and now feel as if the intelligence when it can be obtained is as if from personal friends, I have no disposition or intention to use the power for the experiments of other people, so that I have not even attempted to "get communications" for the many who have asked me to do so. I am very strongly averse to so doing, but in two or three instances when my sympathies were deeply moved by the appeals of grieving hearts, I have yielded to try, but in very doubtful mood. In only two cases was I apparently successful—one has been related in Mr. U.—'s article in the *Arena*. The second was that of a daughter very much attached to her father who before his death had been a correspondent of my

husband, but we had never met either father or daughter, and knew nothing of their circumstances, family affairs or surroundings. The daughter wrote despairingly to Mr. U.—and then to me, begging me to try to get a word in regard to her father's state because she said he was greatly attached to Mr. U.—. I consented at last and held her letters near me while waiting for results. Writing came, but from "Pharos" as the individuality which during the past two or three years claims to control the sittings, names himself. Said he knew of no such person as the one named, but would try to find out, and bring word if we would sit the next evening. This we did, and it was then said that he had been found and through Pharos gave at least a beautifully worded long message to his daughter. We asked that if this were really the party, he would write of things which the daughter would recognize as a test of his personality. Among other things, we were told to "ask her whom she will ask to share the trust I left with her. What that trust is, she knows, and I need not specify"—her "self-sacrifice" for his sake was referred to, and she was to remember the conversations in regard to spiritual things, held between the father and daughter the week before his departure and she would understand that their hopes were more than verified. All these references were blind words to us, but I copied the writing and sent it on to the daughter with a feeling that it was all nonsense and guesswork. In a few days I received a joyful letter from the daughter, explaining to me what the "trust" was, and what the sacrifice she had made, and what the conversations were about. Of course she wanted me to try to get other communications, but that I would not do, and may as well say here that I am not in that sort of business at all.

It may be asked why I was afraid this message might be all nonsense coming from such a source? Simply because a number of these messages have been found to be nonsense and untrue, but that fact does not lessen the marvelousness of the information given from this source which is true. When I take the writers to task for these untruthful communications I am told that it will be all made clear to me when I come over on their plane. I am sure it is not clear to me now, but then I am convinced there is still a vast store of knowledge in the universe which I have not gained, so I am content to seek through some rubbish for the gems which may be hidden.

For a year or so after I began to get this writing, we said nothing to even our most intimate friends in regard to it. I had a nervous horror of being considered a "medium," and besides, knew that had any of my friends told me similar experiences I should have considered them on the verge of insanity, and so I begged my husband not to mention the matter to any one while we continued our investigations. At first too, I destroyed the sheets of paper used in these communications from fear that any stray sheet covered with the scrawling writing might be recognized as "spirit writing" by any caller but when they began to grow so interesting Mr. Underwood asked me to preserve them, and I began too to write the question soon as the reply was written immediately above the reply so as to keep a straight record of question and answer; our questions were always asked orally and most frequently arose from something which had been written.

Now I will explain how I came to give my experiences to the public. Very often when I expressed pleasure at some statement made as to spirit-life I was told to "share with others the information given me" and asked "when would I give to the world statements made to me as to continued existence," but I did not feel ready at my age to be branded as a lunatic, and so I paid little attention to these remarks. By and by some pleasant message would be interrupted suddenly and my hand would seem to be seized with a vigorous power as of indignation and the word "Coward" would be interpolated in a bold handwriting. As it was no unusual thing for one communication to be suddenly broken off to give place to an altogether different one (like the switching off of a telephone message) and as all sorts of unrec-

ognized names were written, and I had heard of people whose name was "Coward," I was not sure but it was so in this case, or that some personality was conscience smitten and took this method of confessing its cowardice, especially as nothing else followed in connection. I am speaking, as you perceive, as though these communications were really spirits of deceased persons who could thus control a living hand. "Spirits" from the first they persisted in calling themselves and I could do no less in courtesy than accept their own definition. But as the word "Coward" was written often and always in this unexpected and apparently earnest way—I asked at length why that word was so often written—"is it written as a confession or a name?" "Neither," was the reply. Then I asked, "Who is the coward?" and the reply was written quickly, "You are, Sara." Now, as heretofore, I had always had the courage of my convictions and been outspoken in declaring them, however unpopular. I had never thought myself lacking in courage, so I rather resented the imputation, asking wherein I was a coward. "Because you dare not speak out and confess you receive messages from us," was the reply. I did not at once express readiness to make public this fact, and "coward" continued to be occasionally interjected in the writings, sometimes followed by the word "shame." Again I protested, saying: "Why do you write coward so often intimating that you mean I am one?" "Well, we are very anxious to have the truth of soul communion established. We have done our best to awaken interest among others on your plane and meet with so little sensible appreciation," was answered. From this a discussion ensued as to the way in which we could make public the facts in the interest of psychical science, and a suggestion was made by our unseen friends, which suggestion was followed after careful deliberation on the possible outcome of such publication, but I confess with a little fear and trembling on my own part. After I expressed my readiness "coward" was never again written.

I have spoken of "Pharos," the name given as that of the control who professes now to act as amanuensis for all who send communications to us. I did not like the idea of any one individuality doing this, but after some months when the writing was of all sorts, I began to notice that the best and most coherent messages were now in one handwriting but I gave that fact no particular thought. It will be remembered in my *Arena* article that I spoke of a friend in a distant State who wrote me before I had told any one of my experience, of a very similar experience on her own part just developed. I took her at once into my confidence and we exchanged specimens of the writing. She thought them so similar in tone that she fancied they emanated from the same mind. She wrote me the name which had been given her as the controlling guide and wished me to ask if it were the same as mine. I did so, and the reply was "no." I asked if there was any one in special control of the writing received by me. The answer was "yes" and the name given was Pharos. Now "Pharos" is a word so rarely used that I had never before had my attention drawn to it. It was when thus written an entirely new word to me—and like some other words used in these communications, I had to look it up in the encyclopedias and dictionary and I was delighted to find its significance was so appropriate—"a light tower." Since then, I must own that "Pharos" has become as real an individuality to me as any one of various living beings with whom I have been in correspondence for years without meeting face to face—and I think I would recognize the signature anywhere as surely as I do those of these living correspondents.

I have come to accept the common phraseology of these communications so much that I find myself mentally protesting against the word just used—"living correspondents"—as opposed to these unseen friends who have in many emphatic ways declared that they are "now more alive than ever." In speaking of those who have passed over to the great majority, I of course often used the words, "When

he died," "Since his death," "When we die," etc. In my questions, but never does such use of these words pass unnoticed or unrebuked. "When he came over to our plane of life" "When he experienced the change doctors call death," "When I passed over to this phase of life," "Since his change of form," "When you come over on our side the veil" or "mask," are some of the phrases used in speaking of what we call death.

If this writing in any obscure unrecognized way emanates from the sub-consciousness of the only two parties concerned in it, Mr. Underwood and myself, I am at a loss to understand the tone taken toward us both. There are often statements made and opinions given of affairs and persons, diametrically opposed to our own convictions. We are personally reproved or differed from and patronizingly addressed as "children," "pupils," etc. Mr. Underwood's close criticism of vague statements was often resented. When they complained once of his being "antagonistic" he replied that he was not antagonistic, but wishing clear answers to his questions was apt to emphasize his queries. Then the following was written: "Now friend Underwood, sink your line into the depths of your being, and see if antagonism is not your general state of intellectual consciousness?"

It is wholly unlike all I know of my own nature to accept authority submissively; then how can I believe that such counsel as the following could emanate from my own mind? This was dashed off rapidly as a good-night word—like many of the rhymed answers which are given through that source:

Child of Spirit and of Truth,  
Thine must be the words of Ruth,  
Whither leads my spirit guide  
With that leading I abide,  
Truth shall lead thee to our side,  
Error far shall from thee hide,  
Loving truth as thou hast done,  
Spirit's love you will have won."

One of the strange things, to me, in this writing is the tendency the writers exhibit to give answers in rhyme—without apparent pause to search for the rhythmic word. This I could never do of my own self. What poetry I have written I have always been obliged to wait occasionally for the expressive metrical word. I cannot claim, however, for this automatic rhyme, a high degree of poetic merit.

Often when our questions seem perfectly clear to our own minds, exception is taken to the way they are put, something after this fashion: "Would you state more clearly your question," "Change your wording," "Void are some of your queries to our perceptions," "You have such a vague manner of moulting your withinness," "Shall give you answers when questions are definitely asked." Sometimes they would offer us a substitute for the form into which we put our questions, writing "should you not ask"—the substituted form following which we often found made the reply clearer. Occasionally questions were suggested by themselves; quite early in these communications when nothing previously written led to the subject this was written: "We want you both to state what gave startling emphasis to Sara's mediumship?" At the moment we were not prepared to reply and before we had time to put into words any thoughts of our own, this followed: "Was not communications of a higher order than those generally received from so-called spirits?" which was quite true. There runs all through these writings constant complaint of the limitations of our language and our bounded knowledge, which make clear explanations of the spheres to which they belong impossible. In messages purporting to come from those recently deceased, there is always an intimation of changed sense conditions which puzzled and perplexed at first, but were enjoyed when understood. One such, being asked what were his first thoughts on awakening in his new life wrote, "My first thought was violent whirl of emotion at what seemed an attempt to impose upon me. Sign language alone being presented, I could not express my perplexity, and when it dawned upon memory that when I was

possessed of speech, I was given to understand that what doctors call death was possible—then came the query—"if a man die shall he live again?" and was this strange state a new life?" When asked, "How long was it before you grew convinced of your continued existence?" First answer was, "Cessation of your time confuses us here"; then was asked, "According to your idea how long should you think?" The reply was, "Some hours only." Another tells this experience as to his passing from this state to the other: "I was conscious of a change, but one so easily made that I felt puzzled whether as Paul said, I was in the body or out. Sense perceptions are so changed. I saw what seemed to be W. C. (his name) lying inert, senseless, while the real thinking, loving, living W. C. stood by unable to will that senseless body to any movement, and I said: "Why, I am freed from that prison!" Looking around I was surprised to see so many well known friends. When asking if we could hear from another we were told, "Pharos acts as amanuensis for B. C. and may not convey clearly his meaning, for he is still in a weak and debilitated condition on account of his unexpected change of form." When we asked in regard to another friend who had died a day or two previously, the first reply was "Shall you now ask what conditions are necessary to M. D.'s communicating?" We said we would like to know. The answer was thus given, "Sensory ducts are born with mortals which are here useless, and at re-birth these must be eliminated. Changes must occur most surely while the soul is unconscious, to make possible the realities of the new phase of being, and M. D. left earth's sphere in so chaotic a state of intelligence that it may be long ere his friends can get connected messages from him; but this is strange doctrine to your stage of intelligence."

As my paper is necessarily limited as to time I cannot relate at any length the various developments of this misnamed "Automatic" writing. I hope this Congress of Scientists may be able in the near future to account satisfactorily to themselves and the public as to the true source of this writing. If I, myself, have come to a conclusion, satisfactory to myself as to its source, this is not the time or place to state what that conclusion is.

I can now only call attention to previous papers published on this matter by us, in regard to the many varieties of script, which have appeared when my hand has held the pen, and I think the large number of persons who have seen my own commonplace penmanship will agree with me my own does not seem capable of much differentiation, at any rate I have not been able to change it of my will, much less of writing in reversed hand so that a mirror's aid was necessary to read it—an experience which only occurred once to me. The person whose name it was, was at the time unconscious and near death, many miles away and I was not even thinking of him. Two or three times my hand wrote upside down, and I have never been able to do that of my own will, nor to get it done since. It may interest some who are engaged in psychic inquiry to give here a few answers to our questions as to Spirit-life.

Question.—Do you in your spheres have one language, or what corresponds therewith, or many as we here have?

Answer.—"Spiritual language does not correspond with your vague ideas, but we will try to give you symbolically an idea of language as we know it.

Spirit language means only thought. A word coined by man to express something inexpressible to those on your static knowing; so all languages are but symbolic parts of spirit speech, and virtually we have but one language, which includes all which you have differentiated. Your languages are dialects only."

Q.—What stands in Spirit-life as the highest test of character?

A.—Spiritual life has degrees as physical life has. Different tests are used to test varying planes.

Q.—What quality counts for the most in spiritual evolution?

A.—Shouldst thou not say, "Wherein shall be seen the thought-growth of soul atoms."

Q.—Well, wherein shall be seen the thought-growth of soul atoms?

A.—In enlargement of sympathy; in development of spiritual perception, and the glow of spiritual love.

Q.—Can you tell us what your methods of locomotion are?

A.—Travel with us depends on the need or desire.

Q.—Then you do go from place to place?

A.—Oh, yes, and with more rapidity than is possible on your planet.

Q.—Are all planets phases of the life of this earth?

A.—Planets are worlds such as this in many cases, but most frequently on a far different mode of existence with different sense relations.

Q.—Do beings on different planets have language akin to ours?

A.—No, for language, environments, evolutionary developments and sympathies are in all worlds different.

Q.—What can you tell us as to the locality of your sphere?

A.—There are no words in your language which we can make useful. Verbal words of expression are inadequate to express that of which there is no equivalent on your plane.

Q.—Do you have your hours of sleep there?

A.—Sleep as you understand it, is unknown to us.

Q.—Are you always in such direct communication with our plane that you are ever aware of what occurs among us?

A.—All our knowledge of mortal doings is given us from communion with the minds of the mortal individuals with whom we can get into rapport.

Q.—Do you have habitations distinct and separate from others—like our homes here?

A.—What are your homes—give us some idea of what you mean?

Q.—Home to us means the private refuge of congenial minds.

A.—Thou sayest well—then do we spirits more than you have real homes?

Q.—Explain more fully what you mean?

A.—Spiritual soul relationship goes deeper and is pointedly superior to mere blood relationship as ye shall understand when your sense conditions are of no further use.

Q.—Do you have any need of what we call apparel—clothes?

A.—Choose ye what apparel shall be yours. Thou shouldst understand that in the Spirit-world spiritual clothing typifies the state of those who choose their raiment. Our friend who gave the world our thought in Sartor Resartus spoke better than he knew in saying clothes signify humanity."

This amused me for I wondered what Carlyle would thunder back if he had known of this appropriation of his work.

Q.—Do husband and wife continue lovers on your plane?

A.—If a man and woman—married, according to your idea—are in true rapport with each other the change called death does not alter their relations; but if through misapprehension they are mismatched, however desirous they may be of higher development their ardent hopes count for naught if natural sympathy says no—sympathies and antipathies are stronger here than with you, for here we separate the wheat from the chaff. We only care for the spirits who are at one with us, changed conditions make new relations.

It must be understood that the answers quoted here were not given consecutively nor at one sitting, I have chosen these bits out of a large mass of similarly worded writings.

I have been asked if during this writing I have any abnormal sensations, if I am perfectly conscious, if my hand or any portion of my system is insensible to pain at the time, if the writing exhausts me, if the thought written or the phraseology used is impressed upon my mind, etc., before it appears on paper. To which I reply:

I have no recognized "abnormal" sensations unless I should so designate the gentle thrill which an-

nounces the presence of the writing force and which comes often to me even when I am so situated that I cannot respond by trying to get writing. This descends upon the top of my head first, and if I am trying to get writing moves down through neck, shoulder and arm into the hand holding the pen. It is, as near as I can describe it, like a gentle spray from a magnetic battery, pleasant and agreeable, never harsh or violent. Otherwise I am as normal as at this moment, alert in mind and ready to question, criticize, or enjoy and admire the bright unexpected answers given through my hand to questions propounded by Mr. Underwood or myself, mainly by Mr. U.— as often these unseen friends refuse to answer my queries, unless he voices them, and their chief interest seems to center in him. At first I often felt half-provoked at his excusing himself from further questioning on the plea of tiredness, but before long we both began to observe that if the writing continued more than a short time it had always this effect upon him, and coupled with the fact that I can get no writing without his presence and that it had been written that the "power" was drawn from him, we could not help coming to the conclusion that the writing did exhaust him in some mysterious way. There is no insensibility of my hand or any part of my body. The words written are never previously impressed upon my mind. I follow the words with my eyes but cannot always read them at once as they are often written more rapidly than my own normal writing could be done, and there is no stopping to "dot the I's," or cross the "T's." I do that afterward in reading them over. Often as I note the first letters of a word my own thought runs on ahead and I guess the word is going to be this or that, but the intelligence which rules seems to be cognizant of my guessing and to take a perverse pleasure in twisting the words into something wholly unexpected, yet bringing the sentence into harmonious thought when finished.

Now as to the disappointments in this writing, which to some will militate against belief in the spiritual origin claimed for it. With all my experience I could not to-day venture upon any change, business venture, friendship, or line of conduct advised from this source unless my own common material sense endorsed it. Indeed, I would not take as fact any of its even reasonable advice without question, because it is not reliable as a guide in earthly affairs. Then, it is never at command of one's wish—the impediments to connected replies seem to be very great. There is constant talk of "conditions;" but what the true, right conditions are, even those who take advantage of them when they are right, do not seem to understand. It would be amusing if it were not so pitiful to read the letters from mourning hearts which have come to me since the publication of the *Arena* articles, asking me to obtain for them such and such information, and from unnamed parties as if they thought I had the knowledge of all the spheres on tap to be drawn from at will in labeled and desired quantities at my mere request, when the truth is that it is only occasionally I can obtain it. It is not my will that controls, and I can rarely get a message from my dearest friends.

Then the assumption of great names by apparently commonplace minds is a very strange thing. I was horrified and annoyed when this occurred under my own hand because that is one of the things which disgusted me with spiritual messages before this writing came to me as I had occasionally glanced over such messages. When I protested against such assumption I was told that "Elaine and Guinevere were not real beings, but types. So somewhere in our sphere are spirits who embody cleverness in creations of their own fancy, and adopt names suited to their fancy," which I take to mean that where they aspire to become like any thinker, with whom they are in sympathy, they take the name of that ideal. There is much confusion as to names and dates in all this writing, and identifying facts are very hard to get from this source.

I have been told, mainly by friends who are theosophists, that I do wrong to investigate and experiment in this direction, that it will lead to great

evils. In regard to this advice I do as I have ever done all my life in exercising my own judgment in pursuit of truth. In my own case I may say that I have derived great pleasure, and a much wider range of knowledge from these experiments. It has made many dark and misunderstood things clear to me in a most reasonable way. I am told also that this investigation is very hurtful to health and sanity. I have been engaged in it over three years now, but only for my own satisfaction, as I would in no wise become an experimenter for others, or a subject of experiments. Though during all my earlier years I was a semi-invalid, yet my general health has never been better than during these last three or four years, but I do not ascribe that to my investigations of psychic phenomena. I don't think that has anything to do with my health in one way or another. Another threat was that it would upset my nerves. I think that I never in my life suffered less from nervousness or loss of sleep, and dreams are far less frequent with me than ever before. I have not accepted this writing as something awesome or darkly mysterious, for I have found that thousands beside myself are possessed of this gift and others far more wonderful. I think that we are at the legitimate evolutionary threshold of discovery of laws that have been forever in operation, as the laws of gravity and evolution were ever in operation before their discovery. But only through discovery and by knowledge can we apply those laws to our own physical and spiritual well being; and I intend to learn all I can of them that is open to me.

In conclusion I quote a sentence from the great mass of writings from this source, more of which I hope sometime to publish. A sentence with which I am in full agreement. "On our side, truths of existence called supernatural, are not above nature; but are most surely in the line of orderly evolution."

#### SPIRITUALISTIC INTERPRETATION OF PSYCHIC PHENOMENA.

BY REV. MINOT J. SAVAGE.

Until within a few years the world was divided between those who were afraid of ghosts and those who sneered at the idea of there being any ghosts. But, as a result of the scientific investigation carried on by the various societies for psychical research, the belief in ghosts is increasing while the fear of them is passing away. It is no longer a sign of superior intelligence to scoff at psychical phenomena; it only betrays a lack of intelligence, or, at any rate, a lack of knowledge concerning this particular field.

Only a few years ago Prof. Huxley was reported to have said that even if these claimed messages were received from some other world he should have no more interest in them than he should in the gossip of the old women of the nearest cathedral town. We should hardly expect such a remark from a man who sees the immense significance of a bird-track on some fragment of fossiliferous rock. The following sounds more like the clear voice of a modern, unbiased, appreciative man. In a personal letter, dated February 25, 1893, Prof. J. H. Hyslop, of Columbia College, writes me thus: "I am convinced that science and philosophy, even when telepathy alone is proved, are on the threshold of the largest discoveries ever made by man. Copernican astronomy, Newtonian gravitation, spectrum analysis and evolution are nothing compared with it. And I am confident that the next twenty-five years will be intellectually more active in this direction than the race has been for thirty centuries."

If what are claimed to be common psychic phenomena are scientifically established as true, the result must be one of two things. We shall have made the discovery of another world, compared with which the achievement of Columbus pales into utter insignificance, or we shall have so widened the range of mental faculty and power as to make man seem to us to belong to another and a higher order of being. And either of these, I submit, instead of being the trifling matter that Prof. Huxley's remark would seem to imply, would be a discovery unspeakably

grander and more important than anything that has heretofore marked the triumph of the human race. It is not then for any who are engaged in these studies to apologize to those who have made illustrious the history of the planet and the development of the physical structure of man.

Should any one suggest that, if there be anything in these studies, they ought to have been known before, it is enough to reply that, in a world where evolution is the law, things grow and appear "in the fulness of time." And the natural order would seem to be the physical, the mental, the moral, the spiritual. This has been the actual order in the growth of the world. First, and for long ages, muscle ruled the world. Then mind, either as cunning or as intellect, became king of muscle. Next in order came the power of the moral ideal, which to-day is mightier than either muscle or mind. So it is what we ought to expect if this and the coming age are marked by a predominant development of the spiritual. Then it is to be noted that the comparatively brief period in the life of the race, which is covered by authentic history, is marked all along by intermittent and sporadic manifestations of psychic power. Only men have either bowed down in fear or worship before them, or else have sneered at them as superstition. It is only within the present century, and chiefly within a generation, that any one has even proposed to study them in the light of the scientific method. So the only wonder is that we know so much about them as we actually do. And all this has been emphasized by the further fact that the "regulars," the "orthodox" in science, have been ready to stigmatize as "a crank" any one who has proposed a serious investigation.

But at last the good time has come (which always comes to those who can wait) when we are no more afraid of this bugaboo than we are of the ghosts.

One other word preliminary needs to be said. In studying these phenomena it is not a question of the supernatural. The true scientist takes no account of any supernatural. Whatever is a part of the natural order. When it is supposed that an invisible being may exist, it is simply thoughtless and childish to suggest that such a being is made supernatural by the fact of his invisibility. The same argument would make the atom of the physicist supernatural. We simply recognize what every educated person knows as to the limits of the senses and leave the matter to be decided in the light of the facts and the evidence.

Before treating of the interpretation of psychic phenomena, we must first determine what are the psychic phenomena to be interpreted. And here, I think, we may leave out of account the opinions of such persons as those who, like the ecclesiastics of Galileo's time, will not look and see what the phenomena are, but who are content to put off those who do look with calling them names and making faces at them. On the part of unbiased students certain things are settled, and this in spite of the insurmountable ignorance of both the learned and the unlearned. In setting down what I think these things are, of course I express my own opinion. But this opinion is backed by a careful, scientific study of eighteen years. For all I shall assert that I know, I have, by way of vouchers, such proof as would constitute good evidence in a court of justice. Most of it also is backed by the results of many years of careful work on the part of the English Society for Psychical Research, as well as by the experiments of scientific men in France, Germany and Italy.

I will now set down, at the outset, such psychic phenomena as I have a right to say I know are genuine. Hypnotism, clairvoyance, clairaudience and telepathy come first. Then come what are ordinarily called physical phenomena, such as table-tipping, levitation, the movement of physical bodies in a way not to be explained by muscular contact, raps answering in accordance with a preconcerted agreement, telegraphic messages by raps, playing on musical instruments without visible touch. While these are spoken of as physical manifestations, for obvious reasons, it is to be borne in mind that they are



CHILDHOOD AND MANHOOD.

My morn of life is gone; morn cannot last;  
The dew, the fresh wind, the new sun, the sweet  
Odors of flowers, the songs that birds repeat.  
Their power to move as once they moved is past.  
No more, as when that earlier spell was cast,  
I range through beauty's round with tranced feet,  
Bringing to joy a heart untried, complete;  
No more: In memory's mirror dimly gazed,  
I see a self I scarce can recognize;  
For now I meet with sorrows day by day;  
And while large hopes help me to keep the way,  
My joy is often that stern joy which lies  
In holding fear and weakness well at bay.  
— WILLIAM FRANCIS BARNARD, in New England  
Magazine for August.

Miss Mary Kront in the Inter Ocean, writing upon organizations which are entirely successful and harmonious, says:

The Board of Lady Managers has adjourned, and it has furnished a disagreeable object lesson upon the manner in which sisters do not dwell together in unity. It has called forth cutting comments from the paragrapher in the Chicago press and the press of the entire country, and the pungency of the paragraph has been supplemented by the pencil of the satirical cartoonist. "A lot of women quarreling as usual," has been the most frequent observation, but the modifying clause is unjust. Women do not quarrel, as a rule, whatever may be charged by those who do not know. There have been in existence for years large organizations of women, who have performed an incredible amount of work, and without one jar, so far, at least, as the public could ascertain. Several years ago I was sent to report the annual convention of the Woman's Missionary Board of the Presbyterian church for the Northwest, held in Indianapolis. Every State and Territory west of the Alleghenies was represented, and a more magnificent body of either men or women was never assembled. The convention continued four days, and in that time an immense amount of business was transacted, the accrediting of delegates, planning work for the ensuing year, the hearing of lengthy reports, including that of the secretary and the treasurer. The chairman, the wife of an eminent clergyman, presided with dignity and ability, and the programme was carried out promptly and in the most interesting manner. And I bear this testimony, notwithstanding the fact that I do not sympathize in the work of foreign missions as a whole, nor do I endorse the Presbyterian creed.

For four consecutive years, although not a prohibitionist and opposed to the methods of third-party people, I have officiated as staff correspondent of The Inter Ocean at the annual convention of the W. C. T. U. Here is another magnificent example of what women can accomplish when they work in harmony. Four years ago the convention was, so to speak, without form and void. Each year has seen steady and appreciable improvement. Last year it was a model of order and decorum, a credit to its chairman and to its delegates. Among the latter were women of almost every nationality, and certainly from every section of the United States. But that great convention was one soul and spirit, inspired by devotion to a common cause.

The Chicago Women's Club, which has now achieved a National reputation, and whose fame has been further extended by the facile pen of Julian Ralph, is another illustration of the unity of spirit and purpose which can hold an organization of women together in the performance of great undertakings.

It was founded in 1876, and, therefore, has been in existence seventeen years. Its motto is "Humani nihil a me alienum puto," and it has not only been adopted but faithfully lived up to. From a small beginning it has now a membership of some six hundred; and here again are to be found persons of all religious sects and all political beliefs—Catholics, Baptists, Socialists, Spiritualists, Episcopians, Presbyterians, and members of the Secular unions, Democrats, Populists, Republicans, and the most zealous third party advocates. In the course of its existence the Chicago Women's Club has founded and maintained the Protective Agency for Women and Children, free kindergartens,

a scholarship for girls in the Art Institute; it has raised money with which to build a dormitory for boys at Glenwood, the Illinois Manual Training School; it also raised money with which to build one or more of the dormitories for young women at the Chicago University; it has secured the appointment of women upon the medical staff of the various hospitals in Cook county, and as matrons at the police station, and as school commissioners; it secured the enactment of the compulsory education law of Illinois, and then went to work to clothe the children of the city who were too poor to comply with the law. In addition to its philanthropic work, it has carried on classes in art, science, literature, and household economies, and it opens its doors with beautiful and elegant hospitality, giving entertainments which have become a distinctive social feature.

It is a democracy of brains, in which money cuts no figure, and in which that member is most honored who most honors the club.

All this vast practical work has been accomplished without the slightest jealousy or opposition. There has never been a president who has not had the steadfast support of the members. The committees she has appointed have accepted the duty assigned them, in whatever department it lay, and have performed it with credit to themselves and to the entire satisfaction of their fellow members.

The debate is dignified and impersonal. A quarrel, vulgar personalities, angry accusation and recrimination are things unheard of.

Mrs. Lavina Atwell Fillmore died near Buffalo last Sunday. When she was born, in 1787, the Constitution was not yet adopted; Washington was then in his prime at 55 and not yet the first President of the United States; Napoleon Bonaparte was but 18 years of age, and she was 15 before the Corsican burst from the obscurity of his young manhood. Mrs. Fillmore lived through the terms of twenty-three Presidents. Had she been a man she might have voted at the elections of twenty of them, or at twenty-six Presidential elections.

Mrs. Virginia Beverly McLean, widow of the late Maj. Walker McLean, who died recently at Spillman, W. Va., at the age of 75, was curiously connected with both the opening and closing of the war. Her husband owned the farm at Manassas Junction where the first battle of Bull Run was fought. Hoping to escape the fury of contending armies he moved to Appomattox. There, in his house, Grant and Lee signed the articles of surrender which ended the war.

Mrs. P. W. Farmer, who wrote a carrier's address for Mark Twain when he carried papers for the Hannibal Courier, lives near West Plains, Mo. She wrote a book of poetry in 1856, and helped to mold the bullets which killed Joseph Smith and the Mormon apostles; she is a cousin of Alice and Phoebe Cary.

Olive Schreiner is at work on a new novel "From Man to Man," which is said to be a "study in the comparative ethics of men's treatment of men and their treatment of women."

Mrs. Mary Virginia Proctor is editor, proprietor, and business manager of the Democratic organ of Warren county, O.



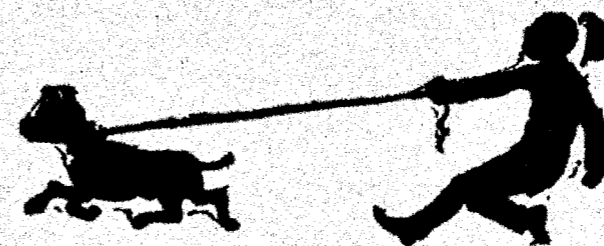
Mrs. Paisley.

Whenever I see Hood's Sarsaparilla I want to bow and say 'Thank You.' I was badly affected with Eczema and Scrofula Sores, covering almost the whole of one side of my face, nearly to the top of my head. Running sores discharged from both ears. My eyes were very bad. For nearly a year I was deaf. I took HOOD'S SARSAPARILLA and the sores on my eyes and in my ears healed. I can now hear and see as well as ever." Mrs. AMANDA PAISLEY, 176 Lander Street, Newburgh, N. Y.

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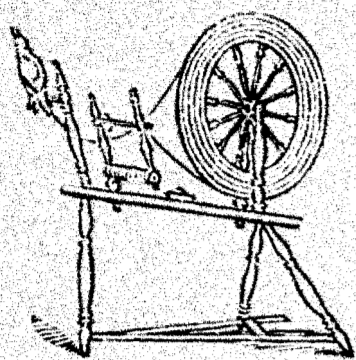
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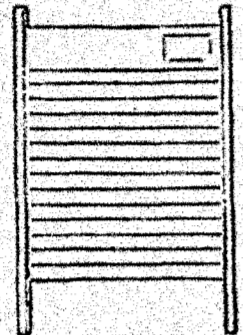
**Too Slow**  
in making clothes, this was. It had to go. And yet people thought it a pretty good thing in its day. Some of them couldn't

believe, all at once, that there was anything better. Just so with every improvement. The old way always has some benighted ones who cling to it to the last.

**Too Fast**

in ruining clothes, un-making them—that's the trouble with the washboard. But it's going now and going fast, to join the spinning-wheel. Women find it doesn't pay to rub their clothes to pieces over it. They can wash better with **Pearline**. Less work, less wear, no ruinous rub, rub, rub.

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We can all see an effect when it comes, but we cannot all see an effect before it gets here. The present shutting down of mills will have a very decided threefold effect. The first will bring a pressure on a Democratic Congress to pass, or retain, Republican measures. The second will depress labor so that it may accept in some cases a reduction; and thirdly it will influence the voter in the fall elections in favor of the "outs." As we are but an observer without interest, we can see with a clear head. Cut this out, and keep your eye on the screen when the lantern slides are worked.—Fibre and Fabric.

The assertion of Chief Justice Bleckley of Georgia in a recent public address that unmarried women were not fitted for the legal profession and that, while married women might be of great help to their husbands in the preparation of cases, they should never appear before a jury, is altogether too sweeping to be true. It is very late in the day to say that unmarried women have no fitness for the pursuit of law. The United States abounds with examples to the contrary. Especially is this true of the West, where unmarried women have shown themselves not only eloquent and effective advocates, but in many instances shrewd and safe counselors. As for the discrimination in favor of married women, most people will fail to see the distinction. The fitness of women for the practice of law is largely a matter of individual disposition and opportunity, precisely as is their fitness for the practice of medicine and teaching. Woman has made too much progress in the various arts, sciences and professions to make it safe to attempt to fix definite bounds to her capabilities.—N. Y. Press.

Congressman W. C. P. Breckinridge being accused of gross and scoundrelly perfidy to a girl comes into court and declares himself not guilty for the following reasons:

1. Said declaration consists of three separate counts, which improperly allege three separate counts of marriage and allege that the said three contracts to marry were subsisting at one and the same time.
  2. Not more than one contract to marry can subsist at the same time between two persons.
  3. The third count of said declaration is bad, because it alleges matters and things which cannot in law be considered substantive facts necessary to substitute a cause of action, thereby violating rule 26 of the common-law of the court.
- This very complete denial of the allegations of the injured young woman of course leaves Mr. Breckinridge with an unsullied character and adds to the already universal admiration felt for the law as a moral agency.

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slight variations and differences of accentuation. In a few minutes the whole company of monkeys, a dozen in number, assembled and sat in rows before him with their hands crossed in their laps or resting on their knees, laughing, gesticulating and answering." The conversation continued for a full quarter of an hour.

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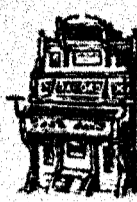
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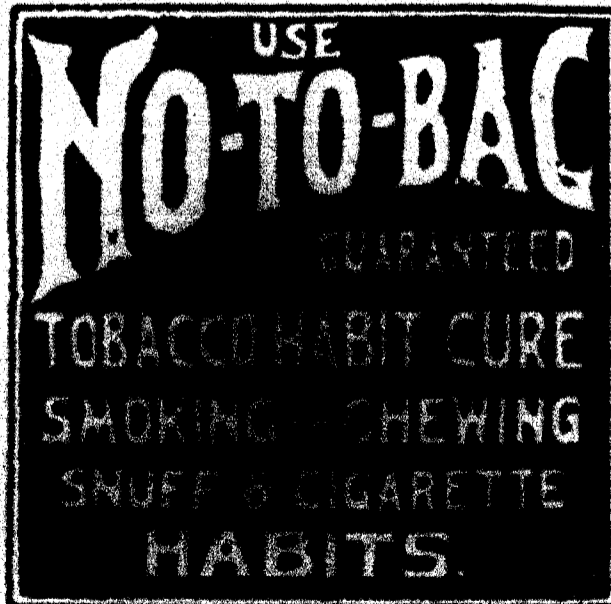
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For some time THE JOURNAL has been offering to send the paper to new subscribers for 50 cents for twelve weeks. This opportunity will not be given but for a few numbers longer. The interest in the papers read before the Psychical Science Congress is very great and as it is at present doubtful whether they will be published in book form or not, a subscription to THE JOURNAL affords a chance of knowing what these careful investigators think on psychical subjects.

Miss Flora A. Brown will open her meetings on the first Sunday of October in Good Templars Hall, Portland, Oregon. The Society is incorporated under the name of the Church of the Spirit. The meetings are free and well attended. Mrs. Brown has depended entirely upon contributions and that method has proved a very good one, as she has something more than paid expenses. She assumes all responsibility, though she has many efficient helpers and the meetings have proved an entire success. Mrs. Brown was in attendance at all of the sessions of the Psy-

chical Science Congress an interested and appreciative listener, and expresses herself as in full sympathy with the spirit of the Congress. Mrs. Brown is a young woman of ability and we look forward to her being among the leading speakers in the ranks of Spiritualism.

Mrs. Coverdale, the trance medium has removed from 78, 35th street to 389 East 14th street, where she will be glad to meet old friends and new ones. Mrs. Coverdale has a great many regular sitters as well as transient persons to whom she has been the instrument for many satisfactory communications from their friends in the higher life. She will hereafter sit only from 9 a. m. to 5 p. m., but not on Sundays or evenings. Persons desiring to reach her can do so by the Cottage Grove Avenue Cable to 14th street.

Mrs. Jennie Potter, the well-known medium of Boston is located permanently at 102 East 26th street, New York City, where she will be glad to welcome her friends. She once more enters into public work, in which she has not been regularly engaged for some time. Mrs. Potter has many warm friends in Boston who will be very sorry to hear of her leaving that city. She will undoubtedly find many friends in New York. Her hours are from ten to four and she does not sit evenings nor Sundays.

Mr. S. H. Morse will soon issue the first number of a quarterly named The Start, a young people's magazine of art, science and literature. The initial number will appear in October. Those who desire to improve their spare moments in gaining knowledge of practice in modeling, painting, carving, designing and composition will be likely to find this magazine of great value. 50 cents a year. S. H. Morse, 3930 Langley avenue, Chicago.

Various requests come to us to send special numbers of THE JOURNAL as specimen copies. We are always glad to do so when convenient. It will, however, be impossible to send as specimen copies gratis numbers containing the reports of the Psychical Science Congress as there is a great demand for these numbers.

Mr. and Mrs. J. T. Lillie stopped in the city a few days last week for the purpose of visiting the Fair. They were enroute from Cassadaga Lake to Minneapolis, where Mrs. Lillie has an engagement to speak until the first of October.

Mr. John Slater who has finished a successful engagement at Lake Pleasant, called at THE JOURNAL office last week. He is as enthusiastic as ever in regard to the work and is very proud of his little son, John Slater, Jr.

Mr. M. L. Van Horn, of New York, was in THE JOURNAL office one day last week. He is a warm friend of THE JOURNAL and of its work.

Mr. and Mrs. David Jones, of Utica, New York, paid THE JOURNAL office a call while they were in Chicago visiting the Fair.

There is not much prospect now for dissolution of the Stein injunction. The duty of sensible men under the circumstances would be to abandon that practically hostile attitude toward Sunday opening at the Fair and make the day on which, notwithstanding their position, there has been steadily growing attendance one that will make people feel at home. Those who enter the gates are within a public park, and paying just as much as is exacted upon six days of the week ought to

be entitled in justice to the full worth of their money; falling this, to a reduced rate. The local directory may not be in position to accomplish this result because they lack full control of the exhibits, but they are in absolute authority over the grounds and buildings, and, carrying the purse strings, it rests with them whether or not Sunday shall be a gala day full of music and rational pleasure taking.

The Congress of Religions, Missions and Church Societies which began its meetings on Sept. 1th, still continues its sessions. The Congresses to follow are:

- September. XVI. Religion, Missions and Church Societies until Sept. 28 XVII. Sunday Rest. Sept. 28. October. XVIII. Public Health. Oct. 10. XIX. Agriculture. Oct. 16.

The Spiritualists of San Francisco, Oakland, and surrounding country will hold a camp meeting at Trestle Glen, East Oakland, October 1st to 22nd inclusive. The grounds selected for the holding of this camp meeting are delightfully located in Indian Valley, among the hills of East Oakland. A pavilion has been erected with a seating capacity of 2,000 with acoustic properties that are seldom found in structures of this character, which is a matter of importance equal to the audience and speaker alike. The camping ground is located on a level plaza only a few steps to the west of the pavilion. For further information address all communications to THOMAS ELLIS, JR., 1217 Magnolia Street, Oakland, Cal.

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