THE RELIGIO-PHILOSOPHICAL JOURNAL

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

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

SCIENCE AND A FUTURE LIFE.*

Whatever Mr. Frederic W. H. Myers writes is well worth reading. His writings appeal to the thinker as well as to the man of literary tastes. His mind is judicial and singularly free from prejudice and bias. With a brilliant, creative imagination which "bodies forth the form of things unknown," and a fondness and a fertile faculty for theorizing, Mr. Myers adheres rigidly to the scientific method in his researches and constantly emphasizes the importance of verification in dealing with matters that are doubtful and to which tests may be applied. He has the poet's insight, and the poet's fervor, too, but the latter is kept in restraint by that sobriety of judgment which comes from disciplined thought and the scientific spirit. His thought is marked by fine spirituality, and his ideals are always high and noble. His comprehensive culture includes thorough acquaint-

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[redacted] independent and often severely critical in his attitude toward it, he is in cordial sympathy with the latest evolutionary thought, as far as it goes. Mr. Myers' style is remarkable for precision of statement, for the discriminating use of words in making fine distinctions, for strength and clearness, and for elegance of diction.

Not only in the field of literature, as an essayist and a poet, has Mr. Myers won distinction. In the domain of psychical research his patient and painstaking accumulation of data, his cautious and critical examination of evidence, his original views, held and presented tentativity only until tested and proven, his enthusiastic interest in the subject with his disinterested and untiring efforts to secure for the phenomena, and for the problems involved, the consideration which their importance demands, command the admiration and gratitude of the thousands who know of his fine work in this field investigation. The work which he is doing, as a representative of the Society for Psychical Research, is possibly the work for which he will become the best known and be the longest remembered. The method which Mr. Darwin pursued in biology, Mr. Myers is pursuing in experimental psychology, and it may not be too much to expect that the use of this method will be as fruitful of results in the study of psychical phenomena as it has been in the investigation of organic structure.

The latest volume from the pen of Mr. Myers takes its title "Science and a Future Life," from that of the first of the essays, six in number which compose the work. The other essays are on "Charles Darwin and Agnosticism," "The Disenchantment of France," "Tennyson as Prophet," "Modern Poets and Cosmic Law," and "Leopold, Duke of Albany—In Memoriam." These essays appeared originally in the Nineteenty Century and the Fortnightly Review, and though not composed as a consecutive series they disclose a certain unity of purpose which is emphasized by giving the first place in the book to the essay in which this purpose is most obvious.

Mr. Myers thinks that the influence of science, by reason of its studied neutrality in regard to a future life, tends to destroy belief in it. "The silence which surrounds the topic is almost more discouraging than overt attack." The old traditions are fading away and the educated world is beginning to see that the great hope which inspired the past is being gradually undermined. Mr. Myers raises the question whether, among the countless advances of science, any evidence has been discovered which bears on this momentous problem. To him it seems that during the last few years discoveries have been made "which must gradually revolutionize our whole attitude towards the question of an unseen world and of our own past, present, or future existence therein." He refers to discoveries in the realm of automatism and of human personality, with others, which he re-

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to meet materialistic science on its own ground. The representatives of ecclesiasticism have generally preferred to leave the question of a future life to the domain of faith, wishing to retain the monopoly of spiritual teaching; "they have been less concerned to prove by carnal methods that an unseen world exists, than to impress their own crowning message or revelation upon men who already believed in that world as a reality." They have been averse to allowing a doctrine so important as a future life to be regarded as a matter of speculation. The efforts to defend this doctrine on scientific grounds has received small encouragement. On the Continent the savants and disciples of science have ceased to regard the question as one worth discussing, and in England and this country the belief in a future life "seems now to rest, not so much on any definite creed as on a temper of mind which in energetic Western races survives for some time the decay of definite dogma."

Mr. Myers, far from having lost confidence in our survival of death, claims that science furnishes indications of its reality; for it shows that our ordinary consciousness is but a fragment of the total self, that we have powers, which the processes of terrestrial evolution do not explain and which indicates "connections between mind and mind of a character which there seems no logical necessity that death should interrupt or abolish." The direct action of mind upon mind at a distance without the agency of the usual sensory channel — telepathy — is instanced as enough to show something far more complex than any physical law can explain, and with hallucinatory images which occur so frequently at or about the moment of death and represent the dying person to a distant friend, proves that the materialistic psychology is fundamentally wrong. "We generally suppose, for instance, that a rapid flow of blood through the brain is necessary for vigorous psychical action. But in some of our psychical cases the dying man seems to produce a strong psychical effect at a distance while he is lying in a state of coma, with bodily functions at their lowest ebb. In short, this kind of special telepathic energy seems to vary inversely, rather than directly, with the observable activity of the nervous system or of the conscious mind."

Referring to the question whether any of these phantasmal appearances which give evidence of living men at a distance, can be held to give evidence of an influence of those who have passed from this life, Mr. Myers says: "The study of cases of this type (many of which I have set forth elsewhere) has gradually convinced me that the least improbable hypothesis lies in the supposition that some influence on the minds of men on earth is occasionally exercised by the surviving personalities of men departed."

Mr. Myers is further confirmed in this belief by the study of automatic phenomena of which automatic writing is a prominent type. There are messages, he says, "which contain facts apparently not known to the [redacted] but known [redacted] ever dreamed [redacted] sonality which originates such messages as these."

Mr. Myers thinks that the centre of man's psychical centre of gravity may be in the sub-conscious or subliminal strata of his being and that telepathy and cognate faculties which occur without apparent hereditary cause are inherent in the sub-conscious nature and may be the result of an evolutionary process not included in the objective changes of physical evolution. Our essayist has little hope of influencing agnostic savants who pronounce the new evidence to be strong but "whose habitual temper of mind does not permit them upon the conclusions to which that evidence points, nor theologians and metaphysicians who, without examination, reject the new evidence as worthless, while continuing to treat a future life as proven by the old arguments they employ." He thinks the appeal, to be effective, must be to those devoid of prepossession who neither feel the old religious fervor nor are dominated by the spirit of negation.

The time for a priori assumptions and "for amateurish talk and pious opinion has passed away." Is there evidence in the phenomena of automatism, apparitions and cognate phenomena of an energy in man that is transcendental, or of an influence emanating from intelligent beings who have passed from this life? Mr. Myers thinks there is. He holds that we are a part not only of the race but of the universe and that it is "conceivable that our share in its fortunes may be more abiding than we know; that our evolution may be not planetary but cosmical and our destiny without an end."

Mr. Myers has foregleams of a time which we trust is not remote when physical science and psychical science, the two aspects of truth, two sides of the same shield, will be recognized as a unity having its basis in the spiritual life of the universe.

Remarks on other essays of this important volume are reserved for future numbers of THE JOURNAL.

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*Science and a Future Life with other Essays by Frederic W. H. Myers: London and New York: Macmillan & Co., 1893. Pp, 243. Cloth, $1.50. (A. C. McClurg & Co., Chicago.)

ANNOUNCEMENT.

With the present issue of THE JOURNAL my connection with the paper ceases. For nearly seventeen years I have been closely identified with THE JOURNAL—with its business and editorial management. During all the years that it was conducted by Mr. Bundy I was a co-worker with him, sharing the responsibilities, and participating in everything that pertained to the support and conduct of the paper. We worked together for the exposure of error and wrong and for the advancement of truth and justice. The triumphs, joys and disappointments of one were those of the other. When Mr. Bundy was called from this life to the life that is veiled from our present view, I deemed it a duty and it was a great pleasure to carry out and complete, as far as possible, the immediate plans which he had in view. Among these was the Psychical Science Congress, the conception of which originated with him; and the initial arrangements he had already made. My efforts were unceasing for the success of the Congress and I have continued in charge of THE JOURNAL till the most important papers read before the Congress could be published. I know that I must now take a long and much needed rest and I feel that my retirement from THE JOURNAL at this time will cause no break in the good work which it has done, is doing and is destined to do.

I now commit THE JOURNAL to the care and conduct of Mr. B. F. Underwood, who was an intimate and faithful friend of my father and of my husband, by whom he was esteemed as a co-worker in radical reform, as a valiant soldier in the grand army of progress. Mr. Bundy and Mr. Underwood were warm friends when they were young men. They were, for the most part, in agreement in their views and even when they differed, they were in accord in spirit and purpose. Mr. Underwood has been a contributor to THE JOURNAL, almost from its inception, and has been profoundly interested in psychical science and in the higher aspects of Spiritualism, for many years; in him Mr. Bundy found a most useful helper and co-laborer in the work to which THE JOURNAL has been devoted. During the last three years of Mr. Bundy's earthly life, Mr. Underwood rendered such service and aid on THE JOURNAL as he never before received, and when his work was left incomplete, Mr. Underwood stood by me and helped me, in every way possible, to carry out his plans and purposes. I therefore, in retiring from the conduct of the paper, confidently place in his care the great trust involved in its continuance. His intimate association with me in the editorial conduct of the paper and my knowledge of his character and thought, warrant me in saying that under his management THE JOURNAL will be kept along the lines hitherto pursued and that its readers will have no cause to complain of the unavoidable change. Of his journalistic experience and equipment for the work, nothing need be said.

Mrs. Underwood, whose significant spiritual experiences have attracted wide attention, will take an important part in the editorial management of the paper, and will thereby add both to its literary merit and to its interest.

To you, friends of THE JOURNAL, in every State in the Union, in foreign lands and islands of the sea, I tender my heartfelt thanks for your never failing interest, encouragement and support, and hope that the same will be continued with increasing enthusiasm. As is well known to you, THE JOURNAL has been mainly instrumental in purifying and uplifting modern Spiritualism, in making it respected by vast thousands of men, in making it possible for the Society for Psychical Research to gain the strong hold in this country which it has, as Mr. F. W. H. Myers and Dr. Richard Hodgson so gladly affirm. I am perfectly assured that these truths and the scientific method which THE JOURNAL has stood for so valiantly will continue to be the purpose of its being and will ultimately triumph.

I ask you, one and all, to strive to bring home to every hungry soul the truth for which we all stand.

Fraternally, in the spirit of light and truth,

MARY E. BUNDY.

COMMENTS ON SOME CRITICISMS.

On another page in THE JOURNAL this week is printed a communication from Judge C. B. Waite in which he critically inquires as to the meaning of certain expressions by Herbert Spencer, and then censures President Bonney of the World's Congress Auxiliary for not permitting the freethinkers to hold a Congress in the Art Palace. We have a few words of comment to make.

By the expression "the consciousness to which the religious sentiment is related" Mr. Spencer evidently means the consciousness of a power, in whatever form or forms conceived, that is behind all phenomena. The religious sentiment more complex than the mere consciousness of power, has been evolved by the continued contemplation of this power, by its influence on the mind through many centuries of experience. The consciousness of power behind humanity and all physical phenomena, therefore, is "the consciousness to which the religious sentiment is related." The religious consciousness and the religious sentiment, should be studied, as everything else pertaining to man should be, in the light of evolution.

In order to learn what religion is fundamentally one should consider all religious systems and ascertain what is common to them all, what are the universal elements in distinction to the special belief, forms, histories, etc. That which is essential to them all will be found to be recognition of power behind phenomena to which man and all living creatures are dependently related. And man having been evolved by and in the presence of the manifestation of this power, has gained consciousness of its reality which has become inwrought in his mental [illegible]

Of the nature of the ultimate cause man has no correct conception it is true, but he has a consciousness of the reality of such cause, and this consciousness is the subjective basis of the religious sentiment. The mere fact that man cannot conceive the ultimate cause, as it is, is no reason for denying that it is the objective basis of religion. The human mind cannot conceive "mediate causes" as they actually are; in fact "mediate causes" are no causes at all nor does science deal with them at all, as such.

"Freethinkers" and "Agnostics" have not been evolved apart from the rest of humanity and are not essentially unlike other men. But some men indoctrinated in absurd creeds outgrow them, rebel against them, oppose them, and because they were educated to believe that these creeds and these creeds only were religion, they imagine in their ardor of negation that they have in rejecting the creeds got rid of religion and that religion is nothing but falsehood, humbug and fraud. Those who hold to this crude view do not represent anything worthy to be called "Freethought."

Men were not excluded from the Art Palace "because they were opposed to the prevailing religions of the day," if thereby is meant the more popular forms of faith in this country. The Unitarians, the Universalists, the Seventh Day Baptists, the Swedenborgians, the Free Religionists all had their Congresses, and Mohammedanism, Buddhism, Shintooism, Confucianism, etc., were represented in the Parliament of Religions.

Judge C. B. Waite is President of the American Secular Union. Did he apply to Mr. Bonney for permission to have a Congress for the purpose of setting forth the principles of State Secularization and a statement of the progress made in this reform? We believe that if such an application had been made, it would have been granted, Judge Waite had no right as President of the American Secular Union to call a Congress of that organization for any other purpose. It was organized to promote this object. It has again and again declared that its platform is embraced in the "Demands of Liberalism" in which are stated the reforms needed to remove all vestiges of the union of church and State in this country. It has called upon all classes of liberal minds, and has asked Christians who believe in justice and a complete secular government, to help sustain the Union in this work. If Judge Waite, as President of the American Secular Union, desired and made application for a Congress of the Union in the Art Palace, for other purposes than the advancement of the cause of State Secularzation, he exceeded his official duty.

Mr. Bonney we understand wished the representatives of the various systems, theories, etc., who were invited to take part in the Congresses to present their own views, the affirmative side of their thought, and in order to avoid unnecessary antagonism to omit as far as possible, mere attack upon the views of others. Joseph Cook has been much criticized for disregarding this rule. If Judge Waite's purpose was to bring together speakers merely to attack Christianity it is not surprising under the circumstances that Mr. Bonney declined to permit the use of halls in the Art Palace for such purpose. Mr. Bonney's position was one in which many responsibilities devolved upon him; he had numerous classes and interests to harmonize, the success of the Congresses, the method and decorum of the proceedings, in fact a multitude of considerations had to enter into the reasons for his decisions. It is the conviction of those who know something of the difficult work which he did, that in arranging for and conducting the Congresses, Mr. Bonney showed great catholicity, great liberality of spirit and a most accommodating disposition, as well as conspicuous ability. Judge Waite's letter is printed as it was written, but THE JOURNAL utterly dissents from the statement that Mr. Bonney "played the part of a petty religious tyrant."

INCREASED SENSIBILITY.

The price of increased intellectual ability and more refined perception is increased susceptibility to painful sensations. The nerves are the telegraphs of the brain. When the body suffers injury, though the sensation is local, it is really the brain that feels. The more quickly and accurately the brain registers impressions which the nerves convey the more surely will physical discomfort be felt. The comparative indifference of savage tribes to pain is well known. It has generally been ascribed to superior courage and fortitude; but it is highly probable that it is owing in a very large degree to dullness of the sensory nerves. The tortures inflicted in so-called sun dances of the American Indians are often extreme; but the sufferer seldom cries out or shows any signs of agony. The same disregard of wounds and sufferings is visible in all savages. A writer says: "When we read of a Kaffir laughing merrily at the appearance which his own thigh, after a severe compound fracture, presented; and of a second, whose skull had been broken in by a blow from a knobkerry, submitting calmly and without anæsthetics to the operation of trephining, and walking away afterward as though nothing had happened; and of a third holding on his cheek, which had been almost entirely sliced off by a blow from a sword, and yet yelling and shouting with his comrades in the full enjoyment of victory—we may not feel inclined to deny that the savage feels, but we cannot hold that he feels as we feel." However, the world's experience has shown that the increased sensibility of the civilized man to pain, physical or mental, is accompanied by a greater ability to bear pain than the barbarian possesses. It has been proved a thousand times that the highly civilized and highly educated man can endure hardship and suffering which would crush the savage. If education and refinement increase the capacity to suffer they also increase the capacity to endure without flinching and to persevere until the desired end is accomplished. This is a fact of the highest moment to the human race.

THE PSYCHICAL SCIENCE CONGRESS

THE RELATIONS OF PHYSICAL AND PSYCHICAL PHENOMENA.

BY PROFESSOR A. E. DOLBEAR.

(Read by the author before the Psychical Science Congress August 24, 1893.)*

Knowledge has grown apace within the past fifty years. It is generally admitted that more has been acquired in this time than in all the preceding centuries. Furthermore, the knowledge thus acquired has not been simply an addition to the mental possessions of former days; it has instead been of such a kind as to completely overthrow nearly all former notions of nature and its mode of operations, and the new product can hardly be allowed to be an outcome of the work of earlier men. It is in the nature of a catastrophe where old continents have sunk and new ones have arisen from old ocean beds.

This generation lives in a new world with new environments, new ideas, new explanations, new philosophy, new ideals, and new beliefs. We have new astronomy, new chemistry, new physics, new psychology, new natural history, and everybody is on the qui vive to know what can possibly come next. This does not mean that nature goes on in a different way from what it had hitherto done, but that we have mentally grasped a new and transforming idea. We have reached an elevation from which it is possible to survey a broader field, and can interpret phenomena better because their relations are better understood, and because of this it is seen that the old explanations were all wrong, and, indeed, were because not true. While all this is granted readily by most thoughtful persons, there are not a few who recognize the changed opinions in the various sciences and philosophy in general, who are not at all persuaded but what the present philosophy of things, which is dubbed evolution, is itself only a passing phase and may itself presently give way to some new and possibly truer conceptions, being content to be mildly agnostic on such matters, and willing to wait with patience for more light. There are some who think the new philosophy does not take account of all the known factors, if, by chance, there may not be unknown factors of as much or more importance than any which have been included, and which a final philosophy of things will certainly include, and such object strenuously to the limitations which the current philosophy seems to set to knowledge and to the ideals of the race.

The man of science hears rumors of phenomena which are said to be as certain as any in his own field, which he has never investigated, and which cannot come into his category of related things. Some of these reported happenings are as marvelous as any miracles that have been recorded. Persons of undoubted probity have reported phenomena taking place in their presence which, if true, give credence to many things for which in the past men and women have been burned to death as wizards and witches. Thus I have an acquaintance, an eminent man not given to romancing, who assures me he has seen, in undimmed light, a chair ten feet from any person rise as if some one had hold of its back and come and set itself down by his side. Something of the same kind is said to have taken place in the Milan experiments of last fall. Mr. William Crookes tells us that the weight of a body has been changed to be more or less according to an effort of the will of Mr. Home, and likewise in Milan the weight of the medium varied as much as fifty pounds.

Now there have been numerous attempts to define a miracle, for the purpose of philosophy, and usually it is not the thing accomplished so much as the means adopted for doing it. The antecedents of the event are supposed to be other than the usual ones, which might do the same thing. Thus, a chair may be moved by a person who lifts it and carries it to a new place, but the chair may be pushed by a stick or pulled by a string to a new place, while no one touched it, and all who have been to see Hermann, and other magicians, have seen things move about in a surprising manner when no one touched them. In such cases it is believed that none but well-known means are skillfully used to produce such displacements, and that any one might learn the art if it were worth his while. In other words, no one thinks he is looking at a miraculous event at a magician's show, no matter how surprising the thing done; but if any person should be able to make a chair, or an object, move from one place to another without the mechanical adjuncts of some sort, which are needed by others, by an act of will rather than by the employment of what we call energy, such a person is able to work what has always been called a "miracle." His method of doing that thing is a supernatural method, which is not the gift of every one even in the slightest degree, for any one can try and satisfy himself as to whether he can, by any simple act of will, make the tiniest mote in a sunbeam or the most delicately poised needle move in the slightest degree. This is the common experience, and because it has been found by experience that matter never moves except when some other body has previously acted upon it with a push or a pull, it has come about that we have reduced the experience to the statements embodied in so-called laws of motion, have found them to be justified and without any exception so far as investigation has gone, and this, too, by a multitude of persons for two hundred years. As modern science rests upon a mechanical basis, as it is concerned altogether with the phenomena of matter, and the relations of the phenomena, and as these have been found in every case that has been fully investigated to conform to mathematical laws rigorously, not partly or dubiously, is it not much more probable that any other phenomenon, no matter what, that involves matter and its changes, does conform strictly to the general laws, than that these laws are sometimes inoperative?

Probably the whole thing resolves itself into this: Are the fundamental properties of matter variable? Some of the phenomena alleged to happen at séances imply that they are. How strong the case is against such assumption, I think is not perceived by many persons who give credence to the happenings, but who are not well equipped with physical knowledge. Many persons seem willing enough to admit physical laws and physical processes in what they take to be the field of phyics, but they hold that there are other fields just as certain, and among such, mind, that controls matter and its forces, and to which it is not necessarily subject; that it is perfectly philosophical to think that mind may exist independent of matter and its relations, and be able in this condition to control phenomena.

Let us examine this. Assume that every physical process in the world should be suddenly stopped, so there should be no change. That would mean that all motions were stopped. There would at once be neither day nor night, for these are due to the earth's rotation; no light, for light is a wave motion; there would be no heat, for heat is a vibratory motion; there would be no chemical changes, for they depend upon heat; there would be neither solid nor liquid nor gas, for each depends upon conditions of temperature, that is, of heat, which is assumed to be absent; there would be no sight, for that implies wave motions; nor sound, for that implies air waves; nor taste, for that implies chemical action; nor smell, for like reason; nor touch, for that implies pressure—the result of motion. The heart would cease to beat, the blood to flow, and consciousness would be stopped. Every one of the senses would be obliterated or annihilated; nothing would happen, because there would be no change anywhere. Every phenomenon in the world of sensation would be stopped because every phenomenon in the physical world had stopped; which is the same as saying that all we call sensations are absolutely dependent upon physical changes going on all the time independent of our will or choice, and which cannot be controlled in the slightest degree by anybody. Every phenomenon of every kind, then, consists in, as well as is dependent upon, matter and its motion, and there is in the whole range of experience no example of any kind of phenomenon where matter, ordinary matter, is not the conditioning factor. There is no known case where force or energy is changed in degree or direction or kind but through the agency of matter. Every kind of a change implies matter that has thus acted. What is called the correlation of forces means that one kind is convertible into some other kind of energy, as heat into mechanical energy in the steam engine. But the engine, a material structure, is essential for the change. What is called the conservation of energy means that in all the exchanges energy may undergo, as heat into light, or work of any kind, the quantity of it does not vary. The matter as such does not add to, or subtract from it, hence only a material body can possess energy, and a second material structure is necessary in order that the energy of the first should be changed into any other form. So it appears there must be at least two bodies before anything can possibly happen.

This all means that what we call energy is embodied only in matter, and that what we call phenomena is but the exchange of energy between different masses of matter; also that these exchanges take place with mathematical precision, else prediction would be impossible, and computation a waste of time.

Now assume that the physical structure of an individual was kept intact, and that every atom and molecule in the body maintained its relative position after all motions had ceased. Assume, too, that the mind or soul, or whatever one chooses to call the conscious individuality, ever of acting upon gle atom be moved in the slightest degree? If any be moved, then energy has been expended, energy which must have existed elsewhere or have been created de novo. For conscious perception, whether sight or sound or any other, motions embodying energy are essential, as pointed out, and hence to produce any perception some motions would necessarily have to be initiated, and to initiate them energy from some source must be supplied. All the energy the matter had has been destroyed, according to the assumption; so if any movement has begun, it must have been created or produced from some other unthinkable condition which was not energy, in some such sense as matter is supposed to have been created, in which something is made out of nothing. The demand is for creative power. Admit for the argument's sake that it is done, and matter begins to move in any kind of a way; so far it possesses energy, physical energy as embodied in matter. Call the amount of it "A." Now if the original condition of things was established, so far as the amount of energy was concerned, which may be called "B," then the whole amount of energy is "A plus B." It will make no difference in this sum if one supposes that the original motions and energy were not interrupted, for if, on account of mind action, any particle moves more or less than it would have done with its original supply, then something has been added to the store of energy in matter, and what is called the conservation of energy is not true.

Until all phenomena have been examined there will be obscure happenings and things to be explained by some one who can, but it is no final explanation of anything to say, "A man did it," or "An intelligence did it." What kind of changes, that is, what kind of phenomena, the forms of energy we are now acquainted with are capable of producing no one can now limit, certainly not one who has not been to the pains to understand how the simpler ones take place. I have often been told that things cannot move in certain ways, or certain things cannot be done except by intelligent action or guidance, but it

* Also before the American Psychical Society, Oct. 25th, 1895.

may be remembered that Kepler thought guiding spirits were needful for making the planets move in their elliptical orbits. If one must explain an obscure phenomenon, is it not wisest to explain it in accordance with what we know rather than in accordance with what we do not know? It is better for on to acknowledge his ignorance of the cause of it than to go romancing for a reason, and repudiate all we really do know and its implications. A juggler may do the most surprising things before one's eyes, but if one cares to inquire into the antecedents of anything done he will have no difficulty in tracing it as far as the breakfast. What is meant is, the juggler does nothing which does not require energy, energy of the ordinary sort, in the same sense as if it had been required for sawing wood or walking up the street. As for consciousness, dexterity, and all that is implied in both, I pointed out a little way back there could be neither in the absence of those changes which constitute physical phenomena, and that not only life itself but consciousness, as we know it, would be impossible without the exchanges in the energy embodied in the cellular structure of the brain. In the light of what has been accomplished in the direction of physiological psychology, it is entirely unwarrantable to assume that even thinking can go on in the absence of physical changes of measurable magnitude, and this is the same as saying that what we call intelligent action is physical at its basis.

There is such a formal agreement as well as actual connection between conscious life and the life of the brain that it is not to be supposed any one who has properly attended to the facts will venture to deny them. Argue as one will, it is true there is no experimental knowledge that is a part of science, of consciousness separable from a material structure called brain, in which physiological changes take place as the conditions for thinking as well as for acting. This is the only known relation of mind and body. However this association of such apparently different provinces is to be explained, it is still true that for every phenomenon in consciousness there is a corresponding phenomenon in matter. Psychologists have pointed out that the phenomena indicate an identity at bottom between the activity of consciousness and cerebral activity. To follow this out into particulars would be interesting and perhaps profitable to most, but the significance of it here is that even in the psychological field, where the opportunities for investigation are right at hand and most is known, there is no evidence for consciousness apart from a material structure, or that the law of conservation of energy does not hold as strictly true here as elsewhere in physics. So there is no experimental reason for assuming the existence of incorporeal intelligencies. There is no psychological question that it is not at the same time a physiological question.

Experimentally it appears that the association of mind with matter and energy is not of such a nature that one is at liberty to assume their dissociation any more than one is at liberty to assume gravitation or magnetism as independent existing somethings controlling matter according to certain laws. So any hypothesis invented to account for an occurrence that is not yet explained ought not to be in contradiction to everything else we know, and ought not to be entertained except as a last resort, and the hypothesis of disembodied intelligencies acting now in and now out of the field of material things is such an one. If such phenomena really happen at séances, as are alleged, then we have to do with affairs strictly within the line of physics, whether such phenomena are so-called mental or so-called physical. It is useless to affirm that the two are such radically different phenomena that the methods of the latter are not appropriate in the former, and the extensive laboratories for physiological psychology, which are now being established in all the larger institutions of learning, is a sufficient denial of the proposition.

The term psychics is intended to denote something different from the phenomena of psychology as manifested in a given organism. It is supposed to relate to the sympathetic relation of one mind to that of another quite apart from the ordinary physical relations, that is from the senses. As for the mind-reading as exhibited some years ago by Brown and others, I believe it is now agreed that it is due to the sense of touch, and cannot be done without contact. In hypnotic work there has to be "suggestion," and most of the very remarkable cases, such as those in France last winter, have been shown to be gross frauds. But let it be granted that some of it is genuine, that it is possible in some cases to impart information and discover the thoughts of another without the common resources, it does not then follow that the method is extra-physical. If only here and there is to be found an individual called a psychic, who is thus sensitive, and it is not a race endowment, one no more need to summon a mysterious, supernormal agency to account for it than such is needed for the work of Newton or Mozart. Because a phenomenon has not been explained, and no one knows how to explain it, is no reason at all for supposing there is anything mysterious about it. There are any number of phenomena throughout nature that have not been explained, and no one knows how to explain on the basis of what is known. Such, for instance, is the whirlwind that crosses the field, raising dust and leaves into the air. No one has explained the soaring of birds; no one knows what goes on in an active nerve, or why atoms are selective in their associates. Ignorance is not a proper basis for speculation, and if one must have a theory, let it be one having some obvious continuity with our best physical knowledge.

What is here given is not intended to be a denial that such phenomena as thought-transference, or even the most surprising things such as those described in the Milan experiments, take place. It is only intended to emphasize the probability that whatever happens has a physical basis, and is therefore explained only when these physical relations are known.

THE RELATIVITY OF KNOWLEDGE—SPENCER'S UNKNOWABLE.

By B. F. Underwood.

[This address was given before the Congress of Evolutionists, of the World's Congress Auxiliary, in Chicago, September 28, 1893, by B. F. Underwood, Chairman of the Congress and it was repeated by request before the Chicago Evolution Club, November 22, 1893.]

Science deals with phenomena but philosophy demands the postulation of an ultimate reality of which phenomena are symbolical representations in consciousness.

It is a philosophical truth that things are not what they seem; the mind that has been able to penetrate beyond the illusions of sense and to get beneath the surface of things, knows that matter is an appearance, a symbolical representation of an underlying reality. What we see are phenomena, appearances, the effects upon our consciousness of a reality that manifests itself to us under the forms of matter and force. What we do not see is the ultimate reality underlying phenomena.

It does not require very extensive knowledge of the physiology of the sense-organs to know that we do not actually see objects. What we know as objects are representations, products of our optical apparatus, mental in their nature, corresponding with, but not images of, external things. Helmholtz, referring to the discussions in regard to erect vision, says that they have only the psychological interest "of showing how difficult it is even for men of considerable scientific capacity to make up their mind really and truly to recognize the subjective element in our sense-perceptions, and to see in them effects of objects instead of unaltered copies (*sit venia verbo*) of objects, which latter notion is altogether contradictory." What we perceive as objects are not external things, but the effects of the "things-in-themselves" upon our consciousness. This is just as true of our bodies as of any other material objects.

Our entire world is the product of two factors, our consciousness and an objective reality, which, in itself, is inscrutable. We may from the connection of sensations and ideas within us infer a connection of things outside of us. But we cannot logically infer any resemblance between the internal and the external orders. As Spencer says: "The utmost possibility for us, is an interpretation of the process of things as it presents itself to our limited consciousness; but how this process is related to the actual process we are unable to conceive, much less to know."

We know matter by its qualities, or to speak more accurately, we know it only as qualities—a congeries of qualities. We speak of the roundness, yellowness and sweetness of the orange, the hardness of steel, the heaviness of lead, the blueness of the sky, etc. What do we know of matter apart from, or except as, these and other qualities and properties? Nothing. Of the essence of matter, the eighteenth century materialists, like Holbach, wiser than some of our less educated modern materialists, declared that nothing was or could be known.

What we speak of as the qualities of matter are psychical in their character. Certainly this will not be disputed by anybody competent to understand the subject, at least, in regard to the so-called secondary qualities of matter.

Fragrance is a sensation. A rose smells fragrant, i. e., produces a state of consciousness which we name fragrant. To say that the rose is of itself fragrant, except in the sense that it has some quality which excites in us certain sensations is to affirm what the philosophical thinker knows to be untrue. A rose has qualities which, given the sense of sight and smell, produce the sensations known as redness (or whiteness) and fragrance. These sensations are felt by the individual. What the rose possesses are those qualities which affect consciousness, so as to produce these sensations. Two persons, being the same in their essential constitution, in the presence of a rose will be affected similarly by it, will experience sensations to which one and the same name can be applied. By common usage, the rose is said to be fragrant, just as by common usage the sun is said to rise.

Color is a sensation or a state of consciousness dependent for its existence upon a sensitive retina and ethereal vibration. No instructed mind now regards color as existing objectively. It is the same with sound. The aerial waves touch the auditory nerve and excite the sensation called sound, which, outside of consciousness, has no existence. The sweetness of an orange and the sourness of vinegar are the conscious states which these objects produce in us. Sweetness and sourness are sensations—not the qualities of inanimate things. The orange tastes sweet. In other words, there is something that appears round and yellow called an orange, which, affecting us through the sense of taste, causes a sensation of sweetness.

So the hardness of a piece of steel is, when carefully considered, seen to be mental and not material. It produces in us the sensation of resistance, and therefore we say it feels hard. We change this word which describes a feeling, a conscious state, from an adjective to an abstract noun, from hard to hardness, and then in our simplicity imagine that the word hardness describes the piece of steel, instead of seeing that it describes only the state of consciousness which the steel produces in us. The illusion is the same as in the case of heat. The heat is not in the stove, but in us. Heat is a sensation, and not anything objective. When it is said "heat is a mode of motion," it is true only of the objective factor—of that with which physics has to deal—just the same as when it is said "sound travels," the statement is true only of the objective factor of sound, viz., aerial vibrations.

The question is not here raised as to what these objective factors are in their last analysis, nor into what they are resolvable; the only object is to indicate that what materialism assumes to be external to us, and the cause of mind, and the so-called qualities of matter are, in fact, states of consciousness, and that there is nothing material about them.

What is the ultimate reality that man has invested with his own sensations, with his own states of consciousness? Is it material? We have analyzed the qualities which at first appear to be the qualities of inanimate substances, and have found that they are psychical and not material at all; and having been forced by logic to divest the objective reality of material qualities, we cannot regard it as matter without reinvesting it with the qualities which were just shown to belong to consciousness, and without disregarding the elementary facts of modern psychology. The ultimate reality is not, therefore, material and materialism has no scientific basis, unless, indeed, matter be regarded as essentially transcendental in its nature.

Herbert Spencer, the greatest philosophical thinker of this century, argues from the relativity of knowledge that the reality underlying phenomena, of which matter is a symbol, is in its nature inscrutable. This thinker has often been called a materialist and his philosophy materialism. This is inexcusable when he has dealt materialism the heaviest blows, from a philosophical standpoint, which it has ever received. He declares that it is "hopelessly condemned." It is much more rational, he says in substance, to regard the absolute cause of phenomena as psychical than to assume that it is material; and he holds that the same power which is manifested objectively in what is called the material world, is manifested subjectively in our mental being; that the power displayed in the motion of the stars, "wells up in consciousness."

In regard to mind Mr. Spencer holds that states of consciousness imply a subject, and he speaks of the "substance of mind," and by profound and ingenious reasoning he attempts to show that we can know mind only as states of consciousness (as we can know the world) and that therefore we do not know what it is that underlies the phenomena of consciousness, emotion and thought. There has been so much misconception and misrepresentation of Spencer's thought on this point, that I must here quote a passage from his "Principles of Psychology" (Vol. 1, pp. 159-161):

"Mind, as known to the possessor of it, is a circumscribed aggregate of activities; and the cohesion of these activities, one with another, throughout the aggregate, compels the postulation of a something of which they are the activities. But the same experiences which make him aware of this coherent aggregate of mental activities, simultaneously make him aware of activities that are not included in it,—outlying activities which become known by their effects on this aggregate, but which are experimentally proved to be not coherent with it, and to be coherent with one another.† As, by the definition of them, these external activities cannot be brought within the aggregate of activities distinguished as those of Mind, they must forever remain to him nothing more than the unknown correlatives of their effects on this aggregate, and can be thought of only in terms furnished by this aggregate. Hence, if he regards his conceptions of these activities lying beyond Mind as constituting knowledge of them, he is deluding himself; he is but representing these activities in terms of Mind, and can never do otherwise. Eventually, he is obliged to admit that his ideas of Matter and Motion, merely symbolic of unknowable realities, are complex states of consciousness built out of units of feeling. But, if, after admitting this, he persists in asking whether units of feeling are of the same nature as the units of force distinguished as external, or whether the units of force distinguished as external are of the same nature as units of feeling, then the reply, still substantially the same, is that we may go farther toward conceiving units of external force to be identified with units of feeling than we can toward conceiving units of feeling to be identified with units of external force. Clearly, if units of external force are regarded as absolutely unknown and unknowable, then to translate units of feeling into them is to translate the known into the unknown, which is absurd. And, if they are what they are supposed to be by those who identify them with their symbols, then the difficulty of translating units of feeling into them is insurmountable. If Force, as it objectively exists, is absolutely alien in nature from that which exists subjectively as feeling, then the transformation of Force into Feeling is unthinkable. Either way, therefore, it is impossible to interpret inner existence in terms of outer existence. But, if, on the other hand, units of Force, as they exist objectively, are essentially the same in nature with those manifested subjectively as units of Feeling, then a conceivable hypothesis remains open. Every element of that aggregate of activities constituting a consciousness, is known as belonging to consciousness only by its cohesion with the rest. Beyond the limits of this coherent aggregate of activities exist activities quite independent of it, and which cannot be brought into it. We may imagine, then, that by their exclusion from the circumscribed activities constituting consciousness, these outer activities, though of the same intrinsic nature, become antithetically opposed in aspect. Being disconnected from consciousness or cut off by its limits, they are thereby rendered foreign to it. Not being incorporated with its activities, or linked with these as they are with one another consciousness cannot, as it were, run through them: and so they come to be figured as unconscious,—are symbolized as having the nature called material as opposed to that called spiritual. While, however, it thus seems an imaginable possibility that units of external Force may be identical in nature with units of the force known as Feeling, yet we cannot by so representing them get any nearer to a comprehension of external Force. For, ...supposing all forms of Mind to be composed of homogeneous units of feeling variously aggregated, the resolution of them into such units leaves us as unable as before to think of the substance of Mind as it exists in such units; and thus, even could we really figure to ourselves all units of external Force as being essentially like units of the force known as Feeling, and as so constituting a universal sentiency, we should be as far as ever from forming a conception of that which is universally sentient."

Dr. Maudsley, the distinguished physiologist, who is no more than Spencer or Lewes a subjectivist or idealist, says: "After all, the world which we apprehend when we are awake may have as little resemblance or relation to the external world, of which we can have no manner of apprehension through our senses, as the dream world has to the world with which our senses make us acquainted; nay, perhaps less, since there is some resemblance in the latter case, and there may be none whatever in the former .....The external world as it is in itself may not be in the least what we conceive it through our forms of perception and models of thought. No prior experience of it has ever been so much as possible: and therefore the analogy of the dreamer is altogether defective in that respect."

The question whether the ultimate reality is matter, and whether it is inscrutable having been stated and briefly considered, another question arises:

Is the cause of all phenomena psychical in its nature? We must choose between this view and the view that the absolute reality is inscrutable. But if it be regarded as psychical, is it not necessary to hold that it is a personality in the sense of a being having an existence distinct from everything else, located in space, limited in time, receiving knowledge through the senses, and subject to the influence of environment? Such a being would be the product of nature, and, as a cause of permeating influence, incommensurate with the infinity of being. "A personal God is not thinkable consistently with philosophical ideas," says Fichte. "Belief in the personality of God is a theologic cramp," says Emerson.

But since man with his intelligence and his moral and religious nature is the outcome of millions of years of change, is the flower of evolution, may we not, it may be asked, infer that the energizing and controlling force of the universe is somewhat akin to the highest that has appeared, even though we cannot conceive it under the limitations of sense and form? Since matter, which at first sight seems the one enduring, everlasting existence, is by science shown to be but an appearance of an invisible reality, and since this reality is demonstrably psychical in its effects, may we not confidently say that the controlling power of the universe, revealed to us in consciousness, is psychical in its nature?

That the power has any resemblance to our finite, sense-imprisoned intelligence, that we can comprehend it or define it, or describe it in words, which fail even to describe accurately ourselves or the simplest objects, is not claimed; but is it not in consonance with reason, the highest faculty of man, to hold that in some way, which our limitations do not allow us to grasp, the noblest and best that evolution has produced, the human mind gives the most correct idea of the nature of the power in which we move and live?

In his essay entitled "Retrogressive Religion," in reply to Harrison, Spencer says (p. 68, Appleton's edition):

"I might enlarge on the fact that, though the name agnosticism fitly expresses the confessed inability to know or conceive the nature of the power manifested through phenomena, it fails to indicate the confessed ability to recognize the existence of that power as of all things the most certain. I might make clear the contrast between the Comtean agnosticism which says that 'theology and ontology alike end in the everlasting no with which science confronts all their assertions,' and the agnosticism set forth in 'Frst Principles,' which, along with its denials, emphatically utters an everlasting yes. And I might show in detail that Mr. Harrison is wrong in implying that agnosticism, as I hold it, is anything more than silent with respect to the question of personality; since, though the attributes of personality, as we know it, can not be conceived by us as attributes of the unknown cause of things, yet 'duty requires us neither to affirm nor deny personality,' but 'to submit ourselves with all humility to the established limits of our intelligence,' in the consciousness that the choice is not 'between personality and something lower than personality,' but 'between personality and something higher,' and that 'the ultimate power is no more representable in terms of human consciousness than human consciousness is representable in terms of a plant's function.'"

Intelligence, as known to us, has a genesis and growth; it implies an environment, it is built up by personal experiences; personality we know as something circumscribed, associated with form; an evolution; a growth, possessing intellect and will and the power to act upon its surroundings. These words cannot, without a perversion of language, be applied to that which is without limit in space or time, that which is not a growth but the cause of all growth; that which has no environment, but of which all forms and conditions, revealed in consciousness, are manifestations. It is most correct to say unknown and unknowable is the ultimate cause or basis of phenomena. But people generally persist in thinking of the ultimate reality as an anthropomorphic being.

The following extract from "Religious Retrospect and Prospect," by Herbert Spencer, may help those who are satisfied to apply to God terms which express their own qualities to be patient with those who make no attempt to describe or define the Ultimate Reality:

"Every emotion has its antecedent ideas, and antecedent ideas are habitually supposed to occur in God: He is represented as seeing and hearing this or the other, and as being emotionally affected thereby. That is to say, the conception of a divinity possessing these traits of character necessarily continues anthropomorphic—not only in the sense that the emotions ascribed are like those of human beings, but also in the sense that they form parts of a consciousness which, like the human consciousness, is formed of successive states. And such a conception of the divine consciousness is irreconcilable both with the unchangeableness otherwise alleged and with the omniscience otherwise alleged. For a consciousness constituted of ideas and feelings caused by objects

†See, in this connection, First Principles, pp. 143-156.

and occurrences, cannot be simultaneously occupied with all objects and all occurrences throughout the universe. To believe in a divine consciousness, men must refrain from thinking what is meant by consciousness—must stop short with verbal propositions; and propositions which they are debarred from rendering into thoughts will more and more fail to satisfy them. Of course, like difficulties present themselves when the will of God is spoken of. So long as we refrain from giving a definite meaning to the word "will," we may say that it is possessed by the Cause of All Things, as readily as we may say that love of approbation is possessed by a circle; but, when from the words we pass to the thoughts they stand for, we find that we can no more unite in consciousness the terms of the one proposition than we can those of the other. Whoever conceives any other will than his own must do so in terms of his own will, which is the sole will directly known to him, all other wills being only inferred. But will, as each is conscious of it, presupposes a motive, a prompting desire of some kind; absolute indifference excludes the conception of will. Moreover, will, as implying a prompting desire, connotes some end contemplated as one to be achieved, and ceases with the achievement of it, some other will, referring to some other end, taking its place. That is to say, will, like emotion, necessarily supposes a series of states of consciousness. The conception of a divine will, derived from that of the human will, involves, like it, localization in space and time; the willing of each end excluding from consciousness for an interval the willing of other ends, and therefore being inconsistent with that omnipresent activity which simultaneously works out an infinity of ends. It is the same with the ascription of intelligence. Not to dwell on the seriality and limitation implied as before, we may note that intelligence, as alone conceivable by us, presupposes existences independent of it and objective to it. It is carried on in terms of changes primarily wrought by alien activities—the impressions generated by things beyond consciousness, and [illegible] from such impressions. To speak of an intelligence which exists in the absence of all such alien activities is to use a meaningless word. If, to the corollary that the first cause considered as intelligent, must be continually affected by independent objective activities, it is replied that these have become such by act of creation, and were previously included in the first cause, then the reply is, that in such case the first cause could, before this creation, have had nothing to generate in it such changes as those constituting what we call intelligence, and must therefore have been unintelligent at the time when intelligence was most called for. Hence, it is clear that the intelligence ascribed answers in no respect to that which we know of by the name. It is intelligence out of which all the characters constituting it have vanished.

These and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic characters given to the first cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning must go on enlarging, until, by disappearance of its limit, it becomes a consciousness which transcends the forms of distinct thought, though it forever remains a consciousness."

If, however, these words convey no adequate or correct idea of the eternal energy, it does not follow that it is less than these words imply. Indeed, intelligence and personality have been evolved by the power back of evolution, and it is a conclusion warranted by good logic and sound philosophy that this power is greater than its products, and therefore greater than what we know as human intelligence and personality. Matthew Arnold spoke of it as "the power not ourselves that makes for righteousness." Certainly, the tendency and trend of things have been toward the better and the higher through all the millions of years of this world's existence. This process of development was going on when there was no human eye to see, no human heart to feel on the globe; nay, when there were none of the lower creatures through which man ascended, on land or sea; when there was not so much as a fern or a lichen on all the earth; when indeed the conditions of life had not yet appeared and could not appear for a period inconceivable by the human mind.

But the words "higher" and "lower" have only a relative meaning and cannot properly be applied to the ultimate reality of which all phenomena are manifestations. Inscrutable in the strict sense of the word is the ultimate reality; for it is eternal and infinite, and by attempting to explain or define it by analogies and comparisons which relate to limited, finite forms and faculties, we involve ourselves in confusion.

The interdependence of all things and the unity of nature being recognized, the true philosophy must be monistic. The monistic conception is the antithesis of the various forms of dualism—such as that of Descartes, who assumed an extended substance devoid of thought and an unextended thinking substance—in opposition to all systems that have recourse to a plurality of principles to explain mental and physical phenomena. But monism is a very general term, and it may stand for numerous theories that differ widely, agreeing only in the single-principle theory as opposed to dualism. There is the monism of Spinoza, which identifies God and nature in an absolute substance, possessing, with many attributes unknown to us, both thought and extension; Schelling's monistic system of transcendentalism; Hegel's monism of self-evolving logical reason; Hartmann's monism of unconscious, transcendental will logically evolving the world; and the idealist monism of W. K. Clifford, who argued that the universe consists entirely of mind-stuff, that that which is extended to the mind and is represented as matter, is mind-stuff—in other words, that matter is the mental picture and mind-stuff is the reality represented, the ultimate, while matter is only phenomenal. Clifford's ultimate mind is mind-stuff, out of which the complex forms of thought and feeling are built up. In this ingenious theory, which has been so often and so erroneously labeled materialism, the hypothetical atom of mind-stuff corresponds to the hypothetical atom of matter, only the mind-stuff atom is the ultimate fact and the material atom is the phenomenon. Clifford saw the insufficiency of the old materialistic theory, and his speculations indicate the tendency to interpret phenomena in terms of mind rather than in terms of matter. Different from Clifford's monism is that of the German naturalist, Haeckel, which assumes the eternity of the material atoms and invests every one of them with sensation and volition, pleasure and pain, desire and aversion, which properties, aggregating parallel to combinations of material particles, form the complex souls, corresponding with the complex structures of animals and of men. Then we have the monism of George Henry Lewes—a psychophysical monism, which instead of making consciousness and brain motion convertible into each other, assumes that consciousness is the subjective aspect of the same fact of which brain motion is the objective aspect.

The monism of Bain teaches that physical and mental phenomena are the properties of one substance—"a double-faced unity." The monism of Spencer sees in mental and physical phenomena but different modes of inscrutable power, of which matter and force are symbolic representations. Monotheism, which ascribes all phenomena to one supreme creative first cause, is monism; and a system so different from this as materialism, which makes matter the ultimate basis of all phenomena and mind an outcome of material organization, is no less monistic. A word that covers so many and such contradictory theories and conceptions, has no value as the name of a system of thought. Yet it means something definite when used to express the unity of the cosmos, despite the infinite variety of physical and mental phenomena. "The universal spirit," says Goethe, "dwells within and not without." "The universal spirit," the force immanent in all things, considered phenomenally, though divided like the billows, is united like the sea, constituting from everlasting to everlasting an unbroken unity, while manifesting a wonderful wealth and diversity of form. The farthest stars are connected with our planet, and the remotest ages are related to the present.

This is the position of Spencer, though some uninformed critics of his philosophy represent him as a dualist who "divides the universe into two fragments, "the knowable and the unknowable." (Francis E. Abbot.) "I recognize no forces," says Spencer, "within the organism or outside the organism, but the variously conditioned modes of the universal immanent force."

The knowable and the unknowable are not two fragments of the universe. The words rather indicate the limitation of knowledge imposed by the very mental constitution and the conditions of knowing. Knowableness implies mental capacity; unknowableness, lack or limit of mental capacity. The ultimate nature of all things is unknowable; in other words, the mind cannot know this ultimate nature; all things are knowable, can be known by the mind, as the phenomenal manifestations of the ultimate. The reality, the ultimate nature of which is unknowable, is the reality, the effects of which on human consciousness are knowable as phenomena. What is "manifested beyond consciousness under the forms of matter and motion, is the same as that which, in consciousness, is manifested as feeling and thought."

The unknowable is not a nonentity; it is the absolute; fundamentally and essentially we belong to it, are a part of it; but we know it only phenomenally, only as it appears to us, only as it is symbolically represented in consciousness, only as it affects us; and how it affects us depends as much upon ourselves, the subject, as upon the acting object. The senses give us not pictorial representations of things, but, as Helmholtz says, the effects of things, or, in Spencer's words, the "shows of things." That which manifests itself objectively as matter and motion and subjectively as consciousness, is in its nature unknown and unknowable. Our conceptions of it are but symbolic representations. The externality, which John Stuart Mill calls the "possibilities of sensation," is primary being. Our conceptions of it are but the x's and y's of algebra, which represent the unknown quantity; and the finite mind has no formula by which it can work out the problem and ascertain what the unknown quantity is. Thus theological speculations in regard to the ultimate reality are worthless, while, as Lange justly remarks, "the ancient materialism, with its main belief in the sensible world, is done for; even the materialistic conception of thought which the last century formed cannot stand."

THE ANNALS OF TACITUS—THE ORIGIN OF CHRISTIANITY AND JUDAISM.

By Wm. Emmette Coleman.

The Annals of Tacitus contain a passage relative to the persecutions of the Christians by Nero. Certain prejudiced freethinkers, who delight in attacking Christianity with little regard to the validity or soundness of the arguments used in the attack, have sought to overthrow the testimony of Tacitus to the existence of Christianity under Nero. Certain uncritical infidels champion the foolish theory that Jesus Christ never existed—that there was no personal founder of Christianity—that it was based upon a mythological abstraction, the entire history of Jesus being a friction. Another class claim that Jesus did not live in the first Christian century, hence was not executed by Pontius Pilate; but that he did live in the first century before Christ—about 100 years prior to the time stated in the Gospels. As Tacitus refers to the execution of Jesus by Pilate, both of these classes of freethinkers have been very desirious of overthrowing his testimony in this matter.

At first it was claimed that the passage in Tacitus about the Christians was a forgery or interpolation. This was a purely arbitrary assumption, with not a vestige of solid fact upon which to rest. Later, in 1883 by Ross and in 1890 by Hochart, it has been

claimed that the whole of Tacitus's Annals is a forgery—that it was manufactured by Poggio Bracciolini in the fifteenth century. Just after publication of Ross's book in allegation of his theory, a critical review of it was published in the Edinburgh Review, which annihilated Mr. Ross's assertion; and the scholarship of the world has paid no heed to the extravagant assumption and presumptions of those who claim that Tacitus never wrote the Annals. A few anti-Christian cranks have espoused and promulgated this theory, as by it the evidence of Tacitus about Jesus and Christianity is gotten rid of. Ross's untenable theory being revived by Hochart, the most recent editor of Tacitus, Mr. Furneaux, has deemed it best to demolish once for all the claim that the Annals were forged in the fifteenth century. If the Annals mentions facts which were unknown in the Middle Ages and the days of Poggio, and which have been confirmed by more recent spigraphic discoveries, that effectually settles the matter. This has been done, not in one case only but in a number. Furneaux gives a list of them, of which these are samples. The Annals state that Nero, the son of Germanicus, was espoused to a daughter of Creticus Silanus. An inscription discovered since the time of Poggio, confirms this and supplies the name, Junia. The Annals specially note that Julia Augusta, in dedicating a statue to Augustus, offended Tiberius by placing the name before his. The Præenestini Calendar, unknown in the days of Poggio, confirms this by giving the names in the same order as in Tacitus. One of the proofs of the antiquity of the Annals is of an extraordinary character, hardly paralleled elsewhere. The Annals, referring to an insurrection in Frisia, North Germany, says: "Ad sua tutanda digressis rebellibus" (the insurgents having moved off to protect their own quarters). Ptolemy, who wrote in Greek only one generation after Tacitus, must have had the Annals before him; for, in a list of towns in North Germany, he gives the name of one as Siatoutanda. This cannot be anything else than a mistaken idea that sua tutanda was the name of the place to which the insurgents withdrew. The authenticity of the Annals is thus well established; yet no doubt for some time to come the anti-Christian extremists and cranks will continue to talk and write about the Annals having been forged by Poggio in the fifteenth century.

The silliest of these anti-Christian cranks is Professor Edwin Johnson. Some years ago he published in London an anonymous book. "Antique Mater," in which he claimed that Jesus and the Apostles, including Paul, never lived, and that the whole of the New Testament, including Paul's epistles, were forgeries of the early Christian centuries. This was wild and preposterous enough, in all conscience; but latterly he has published another book on the origin of Christianity which caps the climax of scholastic nescience and freethinking absurdity. Professor Johnson actually claims that the Hebrew language and literature, including the Old Testament, were concocted by Spanish Jews in the fifteenth and sixteenth centuries, and the whole of the Christian literature, including the New Testament, the writings of all the church fathers, and all else of a Christian character were forged by Benedictine monks about the same time; also that both Judiaism and Christianity were founded on Mohammedanism, both religions and all their holy books and all other books, historical, classical, etc., bearing upon those religions and their literature being deliberate forgeries about the time of the Reformation. If this is true, practically the whole history of Europe during the Middle Ages is a huge, monstrous lie. If there was no Christianity, there was no Roman Catholicism and no papacy; the Church and the Pope are both myths. As the whole of European history is intermingled with that of the Church and the Papacy, if the latter did not exist all medieval history of Europe, in every land, must be a lie. There are many original documents and manuscripts in existence in proof of the accepted history of European countries and of the action of the church in connection therewith. But Mr. Johnson cooly sets aside all documentary evidence as forgeries of those wonderful Benedictine monks. All so-called ancient manuscripts are forgeries, written in imitation of the ancient scripts.

But any intelligent person should give credence to such manifest falsehoods as form this theory is deeply to be deplored. Freethinkers, who berate Christians for believing the myths and legends of the Bible, do not hesitate to accept as true this monstrous aggregation of impossibility and absurdity. Those who ridicule Christians for belief in Jonah and the whale do themselves swallow and attempt to mentally digest that which far exceeds in ridiculousness any and all the mythical and legendary elements of the Old and New Testaments. A book and a theory that should be indignantly repudiated by sound rationalism and sensible freethought, as frauds and falsehoods, are being coquetted with and more or less approved by three of the four principal freethought journals in England. Two of them virtually support it. The Freethinker does not go so far, but gives Mr. Johnson a quasi encouragement, while expressing doubts of the entire truth of his conclusions. The National Reformer (now suspended) did not accept Mr. Johnson's discoveries. (?) It is the credit of some of the most ultra anti-Christians in England that they reject in toto Mr. Johnson's ridiculous hypotheses. That any of them should in the least countenance or champion such rubbish proves positively that the bigotry and irrationality for which they reprove the Christians are as prominent in themselves as in any other class of mankind.

The foregoing is written in the interest of historical truth and rational common sense, and not in that of the Christian faith, which I renounced forever some thirty-five years ago. Critics of Christianity should confine themselves to fact, truth, and reason, be just and honorable in their attacks upon that religion, and not belittle themselves and their cause by the employment of unworthy weapons, by distortion and perversion of history, truth and common sense.

For the facts herein contained avert Funeaux's vindication of the authenticity of the Annals of Tacitus, I am indebted to a recent work, "Books in Manuscript" by Falcaner Madan, the Medieval Paleographer at the University of Oxford, London, 1893. Pp. 131, 132.

SAN FRANCISCO, Cal.

AN ADDRESS.

[The following address was given by Mrs. Clara M. Bisbee before the Boston Society for Ethical Culture, October 1, 1893.]

DEAR FRIENDS OF THE BOSTON SOCIETY FOR ETHICAL CULTURE:

With cheer we meet to-day! The summer has brought its bitter and its sweet! This season opens to us the vista of a new year, with its many hopes and aspirations, all blended with the thought of mutual labor. What a privilege, this association of kindred minds! The few can better meet, than many, for the object we delineate. With religion grandly recognized, as at the present "Parliament" in Chicago, we can give our life's best strength to the building up of character.

But let us pause, just here, to note the mighty revolution which has but lately passed over the face of the "religious world," so-called. Twenty-six years ago the "Free Religious Association" of Boston, our own city, entered the wedge which to-day stirs the world. How few even know that such a body of pioneers ever existed! It is to some of us, however, a scource of inexpressible joy, that certain of these leaders have been permitted to enter into the product of their labors. In July, '81, our own beloved association had the honor to be welcomed by the elder brothers and sisters of "Free Religion." And in the lapsing years, have we not grown in intellect and grace? Surely, the great thought which gave us birth is potent still! We feel the impetus of an all embracing faith! We feel that no name under the sun can shut us off from the great heart of humanity! Ours is the religion which can commune with Jew or Gentile, bond or free! Ours is the faith which, under garb of Spiritualist or materialist, can be assured of the infinite, working in and through all! Let none sorrow for the name of a brother of a sister! The name is but an attempt to label poor human thought regarding the "all important reality." I have observed that in immanent peril, whether of body, mind or soul, religionists forget their name. All praise to humanity's heart! It is larger than its head. As I travel among people of all beliefs, I learn that too little time is allowed for reflection. We should be charitable about people's love of truth. I think if more mothers could keep apace with the times through worthy magazines, or even through the daily papers, there would be far less bigotry among the common people, whether church-goers or not. But generally, the larger thought among the unread world will be found with the stay-at-homes—and for the reason that they are not constrained by the published creed of some isolated church. No people, no church holds all the truth; and the sooner we can at least accept this, the sooner we shall be started well toward the highest life. Would we be good and great, my friends, a lever to humanity's best estate, our usefulness must come by slow degree. Sobeit the fountain of truth is to work through us, its overflowing streams must, one by one, be freighted with the means to righteousness and peace. The grandeur of old Father Rhine is not ours at once! The veriest glimmer of the future, vouchsafed to simple hour-by-hour purity of life, is not caught by us. Could we see the beauty, hideousness too would be ahead to offset the vision and our hearts would falter, if not fail before it. The ignorance we bear toward the future, like every other causal fact of nature, is, or ought to be, acceptable. The patient reaching out of the philosopher, the saint, the artist, is to be paralleled only by the expanding and the beckoning of the object sought. This being the case, our faith should be perpetual in the power to grow. And only by becoming humble disciples of nature in the mineral and vegetable world, shall we become likewise her humble disciples in the animal world. Learners thus, we shall interpret progress in that highest animal called man. We shall bide calmly the normal action of cause and effect.

It would seem appropriate to-day to answer the oft repeated question, "What is the sphere of the Society for Ethical Culture?"

I answer promptly that the work proposed as a finality, is no more nor less than that of every ecclesiastical association in the land. The peculiarity of our work is in its methods. When we explain that the "new thing," ethical culture, is only improvement of human conduct," our dear old grandmothers cry out, "Why, that is the work of the parson. There is nothing new in it!" True, friends, there is nothing new in this. But, let me ask, why do not the churches, by their titles, declare just that for which they exist? I like the word "ethical culture" because they tell an honest story, viz.: that the people work for better conduct. But to proceed.

What has "religion" to do with this? The term is somewhat hackneyed. Yet no one here can deny his relation to the source of his life and happiness. So, whatever he may regard as an object of supreme regard, that selfsame being gives rise to the relation which is a fact and which the whole known world has called religion.

Now, while ethical culture, as an end, should pertain to all church work, the fact which exists for the word religion has been given overweening prominence. In short, the means have come to usurp the end. Recognition of the source of life and happiness should be had as an uplifting and indispensable part of every association ostensibly for character growth. So that every ethical society, to my mind, should be recognized as a religious society—indeed, I believe, in the nature of things, it is a religious society, because none striving for the best life can obliterate the fact that such is related to some great source of good.

I conclude, then, that there is nothing new in the

Ethical Society except emphasis given to the ethical aim.

But, while recognizing morality and religion, with morality first as an end of action, I discover a particular method which to me seems vital in the ideal association. This method is harmonious self-discipline. I mean the absence of all formal organization, reliance being placed at once upon each one's conception of the right or fitting between members. Some may say, "You would impose the millennium go-bys upon this faltering nineteenth century!" But greater than we have tried this. Let us dare to live as near the highest as possible, though that highest draw to us but twenty souls. I am, however, confident enough of the everlasting truth to prophesy the enlarging of our little circle into as many circles as there are here permanently working individuals to become the centre of such. My friends, I cannot speak of the vision ahead without a thrill which stirs me to the depths.

Do you ask for practical show? for large display in monied institutions? I show you none. The work I have for years proposed, is silent, slow, perpetual nourishment of the individual in all forms of good. Its outgrowth will be noble human spirits, whose correspondence will be found in homes of matchless beauty, fitted each to its presiding genius! Our watchword to-day must be Patience! and all will be well! We have much to think upon! Outside of selfhood, yonder hovers the choice vision of that other selfhood and our relation to it! Each one is called to-day to yield his best for self and the world's aggrandizement, and if the heart be right, each one will find his joy in such fulfillment. A word from another's pen:

"If thou hast thrown a glorious light
Upon life's common ways,
Should other men the gain have caught,
Fret not to lose the praise.

If thou art true, yet in thee lurks
For fame a human sigh,
To Nature go, and see how works
That handmaid of the sky.

Her own deep bounty she forgets
Is full of germs and seeds.
Nor glorifies herself, nor sets
Her flowers above her weeds.

She hides her modest leaves between,
She loves untrodden roads;
Her richest treasures are not seen,
Concealed in her abodes.

Accept the lesson. Look not
For Reward; from out thee chase
All selfish ends, and ask no more
Than to fulfill thy place."

INTERESTING PHENOMENA.

The following was related in the office of THE JOURNAL by Mr. S——, of Denver, Colorado:

The occurrence took place on Saturday, the 28th of October. The gentleman died on Tuesday the 24th. This occurred in Parsons, Kansas. On the evening of that day, we were all assembled in what was termed the front parlor. The mother of the young lady lying upon a lounge, not taking more than a passing interest in our proceedings, when one of the gentleman present asked the privilege of hypnotizing the young lady, who was unknown to the members of the family as a sensitive or subject to trance conditions. When in a complete hypnotic condition, the young lady was taken possession of by a spirit force that gave his name as Carlos Katischa, who claimed that he was very much interested in the young lady and was assuming to be her control; said he had been watching her for some time and found that she and a lady by the name of Mrs. M——, of Boston, were the only two people that he had ever been able to manifest himself through since his death; and said that the young lady was affected with a serious heart difficulty, one of such a peculiar character that most physicians would be unable to recognize it (which was true). He then urged very strongly that she be permitted to accompany him into what he termed the third sphere, where he lived and he would have performed upon her an operation which he would not say was sure of relief, but thought very strongly it would do good. At that point he rested his request and said that her father was now talking to her, urging her to accompany him to this zone or sphere and that her father would also accompany her with him, and asked that the gentleman who had produced the hypnotic condition ask the other members of the family to consent to her submitting to the operation. Upon inquiry as to how long it would take, he said he could not tell, perhaps an hour, perhaps several hours. Upon counsel with the members of the family, who were sitting around, they decided that she might go. At this point, he requested that we lay her gently upon the lounge in a comfortable position, which we did, her mother taking her place in the easy chair and the daughter taking the lounge. She then was in a perfectly comatose condition for perhaps three or four minutes, when she commencing moaning as if suffering severe pain, continuing the moanings for perhaps ten minutes. By request of the control the operator was requested to place his right hand directly over her heart and keep it in that position until notified to take it away. After the lapse of ten minutes, she became perfectly quiet again and the control said she had gone through the operation and had suffered a great deal of pain, that the heart had been cut away from its fastenings, which had long existed and had been the cause of these many pains in this region and that the heart had been tied back and the result would be known the next day and desired that we hypnotize her again the next morning and he would talk again. We then woke her up and the young lady described the sensations as follows, telling what she saw: That she had seen her father, had talked with him and he had quite insisted upon her taking this trip with this control, saying that he would accompany her and see that no accident of any kind would befall her. She said what she knew first after leaving her father was suddenly finding herself on a hill, which she described in very beautiful terms as being a very lovely place with an atmosphere that seemed to be particularly soft and pleasant and cheerful to her, and her father standing with her and the control suddenly coming up the road to where they were standing. She then said she was taken to what she thought was a hospital, a room with a great many people, some very intelligent persons and some seemed to be decidedly obnoxious and described by her as being idiotic looking. She was laid out upon a table and seemed to be incased in a garment that was different from anything she had ever seen in her life. Then she was conscious of the fact that an operation was being performed upon her, which she described as being exceedingly painful. The young lady seemed to have the same feeling that would really have existed after a material operation. She was not nervous but had that feeling that one has of dread of going through it again. That was the last for that evening. The next morning at ten o'clock we again hypnotized her, when her control came and said that he was very sorry that the operation had not been successful, that she had surely suffered enough to have made it a complete success but it seemed that her moving around through the night, taking care of her mother, who was exceedingly nervous, had broken away the stitches, tyings he called them and that the operation would have to be performed again when he hoped that it would be more successful.

On the same evening just at the time that the control of this young lady was asking for the family's consent to her being taken away to have the operation performed, one of the ladies of the party discovered the materialized form of the father lying upon the lounge beside his wife, with his left arm thrown carelessly over her shoulders, a favorite position of his, we understand, when lying together. The father told this young lady that he would materialize through her and the same materialized form was seen by six of the ten persons present. The mother, a grandchild and two other persons present did not see him. It remained fully two minutes. The young lady describes the sensations when her father was materializing through her as a peculiar contracting force upon her person and in order to assist her father, she was conscious of a necessity to expel from her strength and give it to him. He begged her to continue the materialization longer, but she seemed to be unable to extend the strength for any greater length of time at which period two members distinctly saw the father leave the lounge, go back of the daughter and disappear in her personage. All were members of the family except the two outside who did not see. Each told what he or her saw independently without any one calling attention to the fact. Two ladies saw the father materialize from the daughter, pass around to the lounge and go over and lie down on the lounge just as if he was in life. A little grand daughter was kneeling in front of the mother and her hand was on her head. She neither saw nor felt anything. A sister of the wife, who never was a medium and never believed, exclaimed, O, my! but no one spoke of it that evening at the moment though four said at the same time that they saw it.

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O Socrates, that drankst with calm
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R. F. UNDERWOOD.

AGNOSTICS AND THE WORLD'S CONGRESSES.

TO THE EDITOR: I have read with much interest the editorial under the above heading in THE JOURNAL of November 18th.

As great a thinker and as profound a philosopher as Herbert Spencer, will sometimes use language the exact meaning of which an ordinary mind finds it difficult to grasp.

For instance, let us take the following paragraph:

"The process of evolution which has gradually modified and advanced men's conceptions of the universe, will continue to modify and advance them during the future. The ideas of cause and origin, which has been slowly changing, will change still further. But no changes in them, even when pushed to the extreme, will expel them from consciousness; and hence there can never be an extinction of the correlative sentiments. No more in this than in other things, will evolution alter its general direction; it will continue along the same lines as hitherto. And if we wish to see whither it tends, we have but to observe how there has been thus far a decreasing concreteness of the consciousness to which the religious sentiment is related, to infer that hereafter this concreteness will further dimimish; leaving behind a substance of consciousness for which there is no adequate form, but which is none the less persistent and powerful."

Now, to say nothing of what is meant by "concreteness of consciousness"—perhaps your other readers can understand that better than I can—what does he mean by "the consciousness to which the religious sentiment is related?" He has just said that no changes in the ideas of cause and origin will expel them from consciousness. It is therefore but fair to infer that when he speaks of the consciousness to which the religious sentiment is related, he means the consciousness of cause and origin; and perhaps when he speaks of a decreasing concreteness of the consciousness, he means a decrease in the definiteness of our ideas of cause and origin.

Thus far we seem to be feeling our way with some degree of success. But in the next paragraph he speaks of "the development of the religious sentiment," and in the paragraph after that of the "religious consciousness."

Are we to understand that "the religious sentiment," "the religious consciousness," and "the consciousness to which the religious sentiment is related," are one and the same thing? If not, what is the exact difference in the meaning of these phrases? Are they all resolvable into ideas of cause and origin, and are those ideas necessarily religious? If not, is there, in addition to the ideas, a consciousness of cause and origin, and is this consciousness a religious one?

Mr. Spencer distinctly rejects the religion of humanity, as something which is to replace the religions of the past. In this he is plain and intelligible enough, and I agree with him. But I cannot distinctly understand the nature of the religion which he looks upon as undergoing development. If he means our ideas of cause and origin, I deny that they are necessarily of a religious character. Of the ultimate cause we can have no idea, because ideas are finite and conditioned, and cannot grasp the infinite. Our ideas of the mediate causes are purely of a scientific and philosophical character.

The freethinkers or agnostics, as Mr. Bonney calls them do not profess to have any religion; and that is why they were excluded from the Art Palace. They were not excluded from the Parliament of Religions—they made no application for admission to that parliament; if they had, the reason for their exclusion would have been more plausible. But they were excluded from the Art Palace, because they had no religion, and because they were opposed to the prevailing religions of the day. I say the prevailing religions, because there are so-called religions of a harmless character, to which freethinkers might not object, though they might claim that they are improperly called religions.

The pretense of Mr. Bonney, when applied to, was, that the space was all engaged through the whole time; but I am glad to see that now he has the manhood to give the true reason. It was because we have not, as he truly states, any religious faith to affirm and no religious achievements to set forth. It is very true. We have never burned a heretic, nor banished a dissenter, nor can we boast of any achievements of a distinctively religious character. For that reason we were excluded by Mr. Bonney who admitted Congresses of almost every possible description, without inquiring whether those holding them had any religion or not. By this action, Mr. Bonney played the part of a petty religious tyrant. What right had he to raise any religious question in reference to the occupancy of the Art Palace?

What makes his action simply ludicrous, is the fact that some of his own speakers at his side, advocated atheism as pronounced as any freethinker possibly could do. But it was all current coin with Mr. Bonney so long as it was stamped with the word religion. Mr. Bonney wants everybody to have some religion and thinks an atheistic religion a good deal better than none at all.

C. B. WAITE,
Pres. American Secular Union.
CHICAGO.

A LETTER FROM MR. STEBBINS.

TO THE EDITOR: I knew an odd old woman, years ago, who was trying to decide whether to make two parties at her house, one for old folks and one for young, or to have but one gathering for both together. She settled on the last, "so as to have it all under one trouble."

To have but one trouble for editor, printer and proof-reader, whose trials should not be forgotten, I decide to treat of several topics in this letter.

WATER-FINDING

with a forked twig of hazel or peach may come first. In past days I wrote for THE JOURNAL on that matter, the substance of which writing can well be repeated, with some additions. My friend Cyrus Fuller lives on his farm twenty miles west of Detroit, in Livonia, three miles from the village of Plymouth. He is an old resident, well known as a man of sturdy independence, and as intelligent and honorable—a Hicksite Quaker by birth, a pioneer abolitionist, a rational Spiritualist. He has found in his vicinity, over one hundred and fifty wells, never failing, and always on the first trial. I have the certificate signed by a score of substantial farmers and by an ex-Congressman, that he had found water pure and abundant for them, they testifying to the fact, with no opinion as to his singular faculty. One day, at his house, the matter was spoken of. He went to the woodshed, and took down from over a beam a dry forked twig of hazel, the single end about a foot long and the size of one's finger, the forks about the same length. We went back to the family room, he held the forks in either hand so that the twig was horizontal and the forks projected through his closed hands, and said to me: "Walk by my side, take hold of the end of the fork next you, and if it turns you can see and feel that my hand or fingers do not move." On reaching the middle of the room the twig dipped down to an angle of some forty-five degrees, and I felt and saw the fork twist in my fingers and in his hand, with no motion of his hand or fingers. Stepping along slowly the fork came up to its horizontal position and the twigs were motionless. A dozen times that line was crossed, with the same result. I asked: "How is this? Is there water under this floor?" He laughed and replied: "The spring and pipe that feed the pent-stock at the back door are about ten feet below the middle of this floor." The water from that pent-stock, clear and constant, never freezing in winter, flowed into a large trough in ample supply for his house, and was piped to the barn for his cattle and horses, the overplus flowing away. This spring he found with his forked twig, as he said. At another time we started in his farm wagon to ride a mile to his brother's and he took along his twig—a dry stick, one of several in the woodshed.

Not far north we were to cross a bridge over a small stream. He handed me the reins, held the twig horizontally, I holding, as before, the end of a fork in my fingers and walking the horses slowly onto the bridge, when the twig dipped down, rising and falling as though drawn by some invisible force. As the wagon wheels rolled off the bridge the twig became horizontal and quiet, its forks no longer turning.

Only running and live water makes this possible, standing water under ground never affects the twig. He says: "My neighbors and others come for me. I go out into their fields and yards. They go with me and look on and chat about common things, but I enter into no argument and want quietude of mind and no distraction of attention. I walk about, holding my forked stick; when it turns I follow up and find, if possible, where two or more springs join, the strongest dipping of the twig telling where there is most water. Then a stake is put down in the best spot and they begin to dig and often find water before I leave. I can usually tell how deep they must dig. I have no special or peculiar sensation at the time. I have no theory about this. It seems as though there was something in my temperament that made this rapport possible and natural by some subtle law which I do not understand."

This has never been a money making vocation, nor has fame been sought. His neighbors he charges nothing, those more distant paying a moderate fee—in all not enough to make good the time lost on the farm.

So far as I know the water thus found has had a permanent flow in quantities sufficient for watering stock and for family use on large farms. Cyrus Fuller is now over eighty years old and I do not know of his going out to exercise his gift for years, his devoted care of an invalid wife (a superior woman) keeping him at home.

"Confirmation strong as holy writ" is thus given of this fact of water-finding by a forked twig. I know of no case on record so remarkable and so clearly proved as this.

How can these things be? Solve me the riddle of the turning of vines climbing toward the rising sun, or the needle pointing to the pole, and I will try to tell.

From these pure springs beneath the soil we tread on brought to its surface to meet the needs of man and beast in this wonderful way to the celestial "sea of glass-like crystal" of the Apocalyptic vision is an easy transition of thought, especially as all springs and seas, in all worlds, are under one law, unitive and infinite in its sway. There we remember how our conceptions of "the city whose streets are paved with gold" and of "the great white throne" and the everlasting waving of palms and songs of praise are changing, and this brings us to

"HEAVEN REVISED,"

the admirable book by Mrs. E. B. Duffy which is just republished by THE RELIGIO-PHILOSOPHICAL JOURNAL. It is excellent in style, full of vivid interest and fine description, and in rational naturalness—an ideal of the life beyond as like our life here uplifted and glorified—it has merit above "The Gates of Ajar" of Elizabeth Stuart Phelps, and "The Little Pilgrim" of Mrs. Oliphant, which have wide reading. Mrs. Duffy's book will be an excellent Holiday present, of moderate money cost, but of priceless spiritual value.

Heaven begins on earth, in our initial stage of the eternal life, and those who, to use Emerson's words slightly changed,

"Do adorn
The world whereinto they are born,"

thus become heavenly messengers. One of these is

LILIAN WHITING,

who gave a fine address at the Psychical Research Congress in Chicago; "And that which is to come." In that discourse she speaks of a new book, "The Unseen World," by Rev. Arthur Willick, of the Church of England, which as she says: "Sets forth a speculative belief whose contemplation does much to calm and elevate life. It is that this forms, this individuality, our conscious self, inhabiting this world, is but a segment, so to speak, of our real selves; that our essential self is dwelling all the time in the higher world, while the physical self, with mind and some impouring of spirit is dwelling on earth.... If we could once realize this as an actual truth how unspeakably it would dignify and glorify this present life."

I must frankly say that such a speculation is, to me, wholly unsatisfactory, and fortunately not likely to be ever proved as true. The body is formed and shaped and matured by the spirit, and within the physical body is the spiritual body, invisible yet real, which the stroke of death cannot harm, but only releases to be the form clothing and serving the spirit in the life beyond. The word of Paul was: "There is a natural (material) body and there is a spiritual body." That word agrees fully with the thought of modern Spiritualism, and clairvoyance is verifying the reality of the spiritual form and its escape from the bonds of flesh at the change called death. The spirit needs the discipline and experience of its life here to be ready for its life above, and to have "a segment" of it in another stage of existence "died with Christ" as Mr. Willick says, or with anybody or anywhere else, takes away the unity and continuity of our existence here and hereafter, and makes our trials and triumphs of small value or significance.

One immortal spirit, individualized in the body which serves it at birth, and clothed and served by the celestial form which bursts its cerements of clay at that birth to the higher life, which we, "all too materialistic," still call death, is the inspiring ideal, the great truth to "dignify and glorify this present life."

Not "a segment" here and the rest hidden in heavenly glory, but one spirit, individualized, indissolable and so coherent that it cannot separate into fragments and die, is the ideal and the great truth toward which we are reaching.

With all else in this address I am in accord. Its spirit is sweet and noble, its thought large and wise. I bear in mind too that its author did not fully endorse the views of the English clergyman but found in them some help and light, where I can only find hindrance and confusion.

G. B. STEBBINS.
DETROIT, MICH.

LEVITATION IN BOSTON.

TO THE EDITOR: I think I can testify with great positiveness to an instance of levitation far more extraordinary and decisive than were the cases reported from Milan.

It was an episode of a meeting of Boston Spiritualists and took place under full gas light.

The medium was a woman whose name I cannot recall. After playing several airs on a heavy piano, which raised itself on two legs in time to the music, she left her seat and stool at one end of the instrument, upon which she placed [illegible]. She then asked the piano to stand upon its two opposite (end) legs and it complied. Then several men got on top of the instrument and the end levitation was repeated.

The case was reported at the time (about the middle of the seventies) in the Boston Herald.

Z. T. H.

BIDE A WEE AND DINNA FRET.

Is the road very dreary?
Patience yet.
Rest will be sweet if thou art aweary,
And after night cometh the morning cheery;
Then bide a wee and dinna fret.

The clouds have silver lining,
Don't forget.
And though he's hidden, still the sun is shining;
Courage! instead of tears and vain repining,
Just bide a wee and dinna fret.

When toil and cares unending
Are beset
Bethink thee how the storms, from heaven descending,
Snap the stiff oak, but spare the willow bending,
And bide a wee and dinna fret.

Grief sharper sting doth borrow
From regret;
But yesterday is gone, and shall its sorrow
Unfit us for the present and the morrow?
Nay; bide a wee and dinna fret.

An overanxious brooding
Doth beget
A host of fears and phantasies deluding;
Then, brother, lest these torments be intruding,
Just bide a wee and dinna fret.

—Every Other Saturday.

SOME BRIGHT WOMEN.

Mrs. Cruger whose nom de plume, Julien Gordon, has rendered her familiar to novel readers, is not only a brilliant author but a woman of the world. A New York correspondent of the Chicago Herald speaks of Mrs. Cruger at home:

"There is not, perhaps, so much variety in the houses of Julien Gordon or so far-fetched a contrast, but they are none the less individual. Her house in town small, but very beautiful and complete; no ray of daylight ever intrudes into the sacred, perfumed chambers where the goddess of Mrs. Cruger's imagination, herself, receives the homage of her adorers. She sits upon a low divan with her beautiful Pauline Bonaparte head reflected in the mirror behind her, long draperies hang in graceful folds before the soft recesses of this same luxurious couch, jars of flowering jasmine stand on golden pedestals beside it, carefully trained domestics dispense tea and liquors, coming and going with noiseless step. She herself will rise slowly and gracefully from this chosen seat to give her vistors welcome. She will be dressed in an elaborate indoor gown of trailing brocade; she will wear embroidered slippers upon her pretty, graceful feet, one glove will cover the hand which holds her gold lorquette, the other will be left free to perform the graceful gestures which explain and adorn her brilliant talk. Her bright, abundant curls will be confined in a golden fillet with diamond monogram. She suggests the days of the eighteenth century. She will surround you with an atmosphere cloying perhaps, but persausive and impressive; you will come out into the open air with something of the same feeling that you have after you have seen a rather exciting French play, but you will feel that you have been amply amused.

Her conception of her part when played in the country is considerably altered or perhaps amplified. There the differing moods of her character find equally various expression. She has a marble hall, with fountains, statues and cool white spaces for moonlight evenings and romance; she has a small French drawing room, where she dispenses gossip and plays with her fan; she has a spacious music room, where she has ample room verge enough for the voices and the music of the gifted people whom she gathers around her. She has a cozy library, hung with rich, deep colors, where a small wood fire burns constantly even in summer and where the deep, low divan in a recessed and curtained alcove, invites the privacy of a tete-a-tete. Outside there are wind-blown spaces; there is the sea; there are the gardens where she walks with her dogs. The house is solitary, unsupported, unaided by any outside influences from the bare surrounding country, but within the gates this strong, interesting and really admirable personality holds its sway."

Mrs. Burton Harrison has the rare distinction of being a distinguished writer at the same time she fills a high social position. At her pleasant receptions society and literature meet on equal footing. She comes of an aristocratic Virginia family—the Carys, who are related to the Fairfaxes and she is too sure of her position not to smile at the weaknesses of the crests and coats-of-arms of the "American College of Heraldry." She is versatile and has a reputation on the other side of the water as well as here. She is described as possessing a refined, handsome face, full of kindness and gentleness and intelligence and is said to have a sunny smile that warms everyone to her.

Mrs. Molesworth, the well-known and popular writer for children, is a woman of Scotch and English blood. She believes in methodical work and she compels herself to sit down at her usual time and write two pages, whether she feels in the mood or not. If at the end of this time she finds it difficult to go on, she lays her work aside and waits till the mood takes her. She usually finds, however, that the work runs smoothly after the first effort.

According to a writer in the Critic, Lucy Larcom's first verse was never published. It is only now from the memory of her brother who is seventy-five years old that it is rescued from oblivion. He says that one day in their play, when she was six or seven years old, she suggested that they write some poetry. He could write nothing, but little Lucy's verse was something like this:

"One summer's day, said little Jane,
I was walking down a shady lane,
When suddenly the wind blew high,
And red lightning flashed in the sky.
The peals of thunder, how they roll,
I feel myself a little cool,—
When just before I was so warm,
And now around me is a storm."

It will be a surprise to many that a writer of the ability and reputation of Lucy Larcom should not have made more money by writing. She says in a letter to a friend: "Circumstances make it necessary for me to pass from one thing to another before I have fairly solidified my own ideas. The circumstance in chief is that I have never made any money by writing and so must turn aside from my own plans when anything profitable distinctly offers itself—and so things that I intend to do often get laid entirely aside. I write verses and sketches for the magazines when I can, but even when these are accepted, they sometimes make us writers wait a year or before they are printed."

It may be that the memory of Miss Larcom will also be honored in the White Mountains, as the Appalachian Mountain Club has recommended to the United States Geological Survey, that Mount Whittier as it is now called be officially named thus, and that the smaller peak be named Mount Larcom.

The difference in the treatment of women of China and Japan is illustrated in Washington. The wife of the Chinese minister does not take any part in social or public affairs, not even receiving calls or attending her own state dinners. The wife of the Japanese minister on the other hand is said to be one of the most fashionable women in the city and her entertainments are delightful affairs.

The cradle for the baby prince of Roumania is very beautiful. It is carved in wood by Testolini, of Venice, introducing frolicking cupids. The hangings of the crib are of the softest silk.

The New York World says: Mrs. Jerry Bourke is what men call a brick. She was the daughter of an Englishman of rank and had been lady in waiting on the queen. But when her father disinherited her for marrying a "second son," and when her husband lost his position in America, she lived in two small rooms, did her own housework and never complained. Now the old man has relented, and she has gone to make him a visit and tell him how much Americans respect a woman of real dignity and courage.

The Atchison Globe says: It should be printed in large letters to the credit of the old maids that not one in twenty of the inmates of the old women's charitable homes is single.

BOOK REVIEWS.

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

Things New and Old. A Discourse Delivered in Sundry Places. Parker Pilsbury, Concord, N. H. Republican Press Association. Pp. 22. Price, 15 cents.

Parker Pilsbury is known as one of the great anti-slavery agitators and orators, a man whose power of invective and of portraiture of character has not been surpassed by that of any modern reformer. For years he denounced the crime of slavery and in language that almost terrified some of his hearers. Of late years, Mr. Pilsbury has given considerable time to criticizing the popular theology and in this work he pays his respects in characteristic style to theology and theological defenders. Mr. Pilsbury believes in Christianity as taught by Jesus, but he is a foe of every form of ecclesiasticism and of the popular creeds. He has also words of criticism for Free Religionists for their attitude toward Spiritualism and he criticises Materialism as freely as he does dogmas of the churches and he does not allow Spiritualism to pass without a rebuke. "Never," he says, "has Free Religion, Spiritualism, nor any form or name of liberalism or progression, professed or held any higher ground than that held by the so-called Christian sects and denominations on the dark and dreadful problem of national wars." Mr. Pilsbury is a radical through and through on every subject and this little pamphlet shows that years have not diminished the vigor of his mental powers.

The Brooklyn Ethical Association. Its Objects, History and Membership. By Lewis G. Janes. Brooklyn. Reprinted from the Popular Science Monthly by permission D. Appleton & Co., 1893.

In this paper Mr. Janes has given a sketch of the Brooklyn Ethical Association, of the splendid work that it has done in the interests of science and philosophy, considered from the standpoint of evolution. It is a very creditable showing. It would be well for thinkers interested in the advanced thought of the day and desiring to popularize it and to substitute it for the worn-out creeds and theories of the past, the innurtitious food on which so many are now subsisting in a half-famished condition, to read Dr. Janes' statement in regard to the Brooklyn Association, with a view to adopting its methods and doing similar work in their own communities.

Political Aspects of the Labor Problem. By J. W. Sullivan, Author of Direct Legislation by the Citizenship through the Initiative and Referendum. New York: D. Appleton & Co., 1893. Price, 10 cents.

Mr. Sullivan, who was formerly one of the editors of the Twentieth Century is an intelligent and thoughtful student of labor and social problems and whatever he writes on these subjects is well worth reading In this essay, one that was given before the Brooklyn Ethical Association, he considers wherein lies the strength of labor, refers to the cigar union as a type of trade organizations, speaks of the democratic character of trades organizations, refers to Prof. Huxley on social diseases and their remedies, presents the condition of laboring classes in England, considers work and wages in America and makes an appeal for "not charity but justice." The pamphlet contains valuable facts and is able and suggestive.

Periwinkle. By Julia C. R. Dorr. Illustrated from Drawings in Charcoal by Zulma DeLacy Steele. Boston: Lee & Shepard. Containing 36 drawings printed on fine cut paper. Size, 8¼ by 11 inches. Oblong quarto. Cloth. With handsome cover. Boxed. Full gilt, gilt edges. $3.00. Full leather. Gold title. Gilt edges. $5.00. A. C. McClurg & Co., 117-121 Wabash ave., Chicago.

This book contains a series of thirty-six pictures and vignettes which were drawn in charcoal, and then reproduced in half-tones. They are charming landscapes, such as are seen in the picturesque regions of old New England, and succeed each other with varied groupings and special details, yet with a familiar resemblance. The drawings are free and bold, giving the effect of a skillful artist's original sketches; while, at the same time, the half-tone process lends a silvery softness to the work. The vignettes facing the drawings are formed of graceful sprays of periwinkle. In each scene there are cattle grazing or resting, and one of them continually reappears. And then the title comes to mind, and the question arises, "Who or what is 'Periwinkle?'" Turning then to the poem, the reader finds a charming little melody which gives ideal suggestions of form, color and motion. The poet and artist follow the "Tinkle, tinkle" of "Periwinkle" through meadows and pastures, along willow-fringed streams, and among the rocks on the hill-side, and picture the beauties of the summer landscape. As we pass along the grassy path the tinkle of the bell is a bright accent among the drowsy sounds of field and farm. In this way the illustrations take us into the heart of the poem.

The Philosophy of History. By Edwin P. Powell. Author of "Our Heredity From God." New York: D. Appleton & Co., 1893. Pp. 42. Price, 10 cents.

In this essay, one of the evolution series given before the Brooklyn Ethical Association, Mr. Powell has done himself great credit. Like one who understands what evolution means, he says that history admits of study and is not, as Froude superficially asserted some years ago, the incoherent drama of millions of men, a mere action of wills undetermed by any law and lacking in sequent order by which classification and study are made possible. It is impossible in a few words to give any idea of Mr. Powell's essay except to say that he regards civilization as the progress of historic evolution, a definite process. He gives a sketch of the development of the family, the State and the Church, the family in ethics, development of clans and tribes, arrested development, as in China for instance, our double heredity, the town and the individual in American history, the evolved family, our industrial problems, the evolution of the church, etc. Following the lecture is an abstract of a discussion to which it gave rise.

John B. Gough, the Apostle of Cold Water. (Vol. XI. American Reformer Series.) By Carlos Martyn. Funk & Wagnalls Company, New York, London and Toronto. Pp. 336. With portrait. Price, $1.50.

This new volume of the "American Reformers" series is racy and pungent to a marked degree. The author describes with a graphic pen the wonderful career of Gough, showing how drink nearly ruined him and how, after a struggle which only Gough himself could describe, he was reclaimed. Mr. Martyn here does for Mr. Gough what he has done for Wendell Phillips—shows us the man. The book is full of lively and highly interesting anecdotes, and it gives, incidentally, a history of the temperance movement in America and England during the life of the reformer, 1817-1886. Bristling throughout its pages, all of which are luminous, we find references to many lively facts and incidents with which are linked the names of Charles Dickens, Joseph Parker, C. H. Spurgeon, Daniel Webster, Hogarth the painter, Samuel Johnson, Neal Dow, Dante the poet, William Lloyd Garrison, Clinton B. Fisk, Wm. E. Gladstone, Queen Elizabeth, Henry Ward Beecher, and a host of others of equal celebrity, as a glance at the copious index will disclose. The book is a fascinating one for the student, the reformer, the ambitious, the young, and the old. It furnishes an invigorating study for embryo public speakers as well as for full-fledged orators. It is especially encouraging to those apprehensive of stage-fright, for, notwithstanding his life-long practice and his marvelous success as an orator, the veteran, Gough, acknowledged that his dread of an audience grew instead of decreased, and that often when his fears amounted to positive suffering, after the first nervousness had passed, there came to him a consciousness of power that exhilarated, excited, and produced in him a strange, thrilling sensation of delight. The tale told in this volume once read cannot easily be forgotten, and its memories are valuable.

MAGAZINES.

The Freethinkers Magazine for November opens with "The Progress of Evolutionary Thought," Mr. Underwood's address at the opening of the Congress of Evolutionists in September. Among the other articles in this number are "Cosmology against Theology," (continued) by Vindex. "The Great First Cause," by Daniel K. Tenny and "The Divine Science or God among the Stars," by W. W. Walker. There is also a poem which shows genius by Voltairine De Cleyre, entitled "The Chant of the Wind," written on a Kansas prairie. Editorials and notes are interesting. H. L. Green, 383 Eagle street, Buffalo, New York.—The Journal of Hygiene and Herald of Health for November is an attractive number. "Hygiene and Aesthetics of the Nursery," by Bertha Meyer is the opening paper and it is well worth the price of the magazine for a year. E. L. Hart writes on "The Effect of Tobacco on the Health." The editor, continuing his notes concerning health, writes on "The Poison from Lungs and Skin," "Working after Eating," "The Tongue in Health and in Disease," "Exercise for Weak Hearts," "Physique of the Icelander," "School Hygiene," "Causes of Intemperance," etc. Jennie Chandler writes about "Hygiene for Women." Topics of the month and book notices complete the contents of this very useful number of a journal that ought to be read in every household. Dr. M. L. Holbrook, 46 East 21st street, New York. $1.00 a year.—Notes and Queries (a monthly magazine of history, folklore, mathematics, mysticism, art, science, etc.,) for November has the usual amount of information of special interest to antiquarians. This magazine is indispensable to those who desire accurate knowledge in regard to dates, events, persons, etc., concerning which there is or has been doubt. Manchester, N. H. S. C. and L. M. Gould. $1 a year.

The Social Economist for November has for its opening article, "How is Wealth Distributing Itself?" "Silver and Gold Fallacies," "Condition of Bakers, Waiters and Miners," "Women and Child Labor in Germany," and "Facts about Silver," are among the other articles in this number. George Gunton, editor. New York: School of Social Economics. Union Square. $2.00 a year.—The Independent Pulpit for November contains a number of readable articles on a variety of subjects. The opening paper is on "Equal Suffrage," by J. P. Richardson. Grace Danforth, M. D., contributes an article on "The Religious Parliament." The editorials and notes are of interest. J. P. Shaw, Waco, Texas.—The December number brings to a successful close volume XXVI. of the Homiletic Review. "What the Ministry May Learn From the Character and Works of John G. Whittier," is the title of a scholarly and suggestive paper by Prof. J. O. Murray, D.D., of Princeton. Rev. Henry E. Dosker tells the story of "Dutch Calvinism." Moral responsibility for the cultivation of the memory is treated by Rev. Augustine S. Carman under the subject, "The Ethics of Memory." Dr. William Hayes Ward continues his series of studies with a paper on "The Shades of the Dead; Rephaim and Teraphin." Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at $3.00 a year.

THE PANSY

announces many new and important features. A special department "Our Christian Endeavor Bulletin," will be devoted to the work of the Christian Endeavor Society: The editor, Mrs. G. R. Alden (Pansy), has long been one of the prime movers in Christian Endeavor work. Rev. Teunis S. Hamlin, D.D., contributes in November an article on "The Immediate Future of Christian Endeavor." To be followed by helpful and progressive papers from Christian Endeavor specialists. Other departments of the magazine are to be broadened and enlarged. One is the department of "Athletics," and "Indoor Games in the Family Circle." Mr. A. Alonzo Stagg, the famous Yale pitcher, will contribute an early paper, to be followed by other experts. Pansy's new and fascinating serial, "Vira's Motto," will be illustrated by H. P Barnes. Margaret Sidney's Golden Discovery Papers will have important subjects. The Pansy Reading Circle will take up Greek History this year. Elizabeth Abbott will prepare interesting papers. An important new feature will be "Daily Thoughts," comprising daily readings for Christian Endeavor Societies and Sunday-schools. The Missionary and Foreign fields of labor will have special departments. Baby's Corner, will be continued. So will the stories about animals, pets, etc. The Pansy is $1 a year. A Free Subscription will be presented to any one sending direct to the publishers two new subscriptions, with $2 for the same. D. Lothrop Company, Publishers, Boston, Mass.

Attention seems to be directed actively toward psychometry at the present time. Accounts of quite remarkable cases of readings of different parties all over the country are sent to this office. Mrs. H. E. Robinson, 308 17th street, San Francisco, has probably been in the field as long as any one. She has a great many excellent testimonials and is heartily indorsed by Mr. W. E. Coleman, Mr. F. H. Woods, Mrs. Watson and others in California. Mrs. Robinson is also quite prophetic and many times her prophecies are startling. Mrs. Adaline Eldred, Central Music Hall, is one of the psychometrists of this city to whom we point with satisfaction, as she has given many fine readings and excellent tests of her powers.

Christianity, like most other religions, has a small aspect and a large aspect, says the Christian Register. Seen in its largest aspect, it is a religion of great magnitude and catholicity. Take it in its smallest and narrowest aspect, and it can be made to shrivel into egotism, intolerance, and literalness. At the Congress of Religions Prof. W. C. Wilkinson made a presentation of Christianity which shows what a narrow and intolerant thing Christianity has become, in the view of the speaker. His paper made Christianity the only way of salvation, and swept all other religions aside as of little or no importance. The result was to make the hearer feel that it is of no use to try to put the ocean into a quart pail. Professor Wilkinson simply illustrated his inability to appreciate any of the larger aspects of Christianity. He did his best to minify the religion he undertook to represent. The external opponents of Christianity have never done it half the harm that has been done by many of its would-be advocates.

We have recently gotten out a new edition of the popular little pamphlet, "Seven Revised," by Mrs. E. B. Duffey. This is an excellent book to give to persons who are anxious to know what Spiritualists believe in regard to the future life, as it is a "narrative of personal experiences after the change called death." Those who are already Spiritualists will be interested to see how it compares with their individual conceptions and experiences. Price, twenty-five cents. For sale at this office.

The report of the Parliament of Religions is attracting wide attention. A number of our subscribers are inducing their friends to take it. There is nothing that has ever created the interest that these two weeks' meetings did at the Art Institute under the auspices of the World's Congress Auxiliary during the World's Fair. Some of the orientals are still in the city, giving lectures and being entertained by our citizens. Some of the Hindus came thirteen thousand miles to be present at this remarkable Parliament.

We have a few copies of the book "Man and his Destiny," written by the Hon. Joel Tiffany. It is a book that has had a very large sale and it is a valuable one. There are but a few copies of it left and we shall be glad to fill orders for it at $1.50.

People who are interested in the Society for Psychical Research can procure back numbers at this office. Some of the older numbers have become very rare and we have but a few that we can sell. For prices, see advertisement on another page.

A PSYCHOMETRICAL DELINEATION.

Psychometry can hardly be regarded as a science, or if it is a science, it is in a very inchoate stage. Physicists generally treat it as pretension and humbug, as a few years ago they treated all the phenomena which pass under the name of Spiritualism. But many careful, independent investigators are confident that there are peculiarly constituted, sensitive individuals who, from person's hand writing and articles which have been worn or used by them, can often give descriptions of character and experiences, transcending any knowledge they could have obtained by ordinary methods. We have in mind accurate and minute descriptions of two persons of marked characteristics, one of them a very unique character, given by a psychometist who knew neither of them, by simply holding in her hand letters from them which she did not read.

Another person, not known to the public, who is exceedingly modest as to making any claims, but of whose powers we learned from disinterested persons who had received from her correct readings, (Mrs. C. H. Russell, Riverside, California,) has favored us with a test of her psychometric power, which we deem worthy of mention. A lady well known to all who are connected with the office of THE JOURNAL, entirely unknown to the psychometrist, wrote the fellowing question and enclosed it with a lock of her hair. These were sent to the psychometrist without a word or indication in regard to the person who wrote the question.

The question was: "Is my present work good for spiritual development?"

The answer was as follows, and it is the unanimous conviction of all who know the person described, and have read the delineation that it is wonderfully correct:

A strong influence comes to me with the look of hair and I am made to feel as if the subject possessed great firmness, self-control and vital force; steady, systematic and true in character; could endure a great deal without giving up. This seems like a lady and one in fairly good health—harmonious—not easily disturbed. The interior perceptions are unfolded to a marked degree. The sensitized spirit is conscious of being moved upon by thought-waves from the spheres of spirit life. Yet she is so steady, so cool, her will power is marked in its strength. There have been shadows and perplexities in the life so far, but nothing to overthrow the perfect equilibrium. Few are so well fitted as she seems to be to discharge the duties she finds in her way. I have not yet decided upon what she does; but many things tending to the same end. Good actuates, and good alone can result from it. A higher purpose than distinction inspires her; she moves not alone for to-day but for humanity and to-morrow. Always looking straight before, she never stumbles. No weak fretting or repining, no faintly turning aside, but ever onward and upward.

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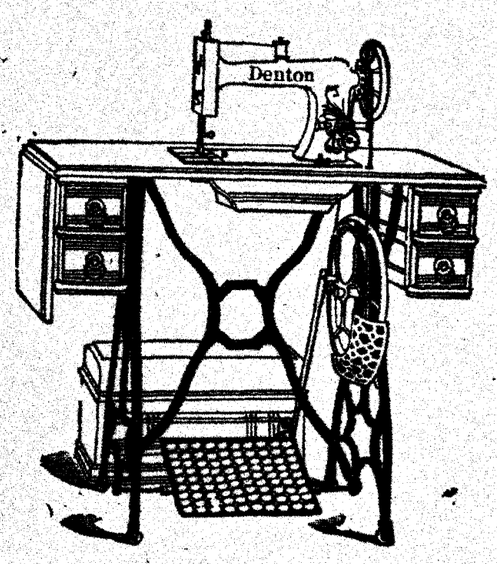

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B. F. UNDERWOOD.

B. F. Underwood was born in New York City, July 6, 1839, of mingled Knickerbocker and New England parentage. From a sketch published nearly two years ago, we condense the following, passing over the first years of Mr. Underwood's life and adding a few paragraphs:

At an early age Mr. Underwood was deeply interested in religion and philosophy. Before he was eighteen he had read most of the standard "Christian Evidences" on one side, and many of the best freethought works on the other. Gibbon's "Decline and Fall" and Hume's Essays were among his favorite works. As early as 1857 he contributed articles to Garrison's Liberator and to the Boston Investigator. The same year he gave his first lecture on the "The Cause and Consequences of Religious Revivals." It was the year of the great religious "awakening," and the lecture stirred the few communities in which it was given to their foundation and brought upon the head of its author torrents of abuse. From 1858 to 1861 he gave several weeks each year to lecturing, and encountered fierce bigotry and animosity, which more than once assumed a violent personal form.

His knowledge of books and his personal qualities caused him to be elected President of a Library Association, in which position he selected for the library, with the approval of the trustees, all the best works representing modern thought.

When the war of the Rebellion broke out, full of patriotic ardor, leaving books and studies, he entered the service. He joined the 15th Mass. Vols. and was wounded in battle, at Ball's Bluff, Va., October 21, 1861, and captured and held a prisoner of war nine months. Subsequently he belonged to the 5th R. I. Artillery, of which he was Adjutant and in which he served till the end of the war. Gen. Charles Devens referred to him as a "gallant and meritorious officer who was severely wounded in action." After his release he was united in marriage to Miss Sara A. Francis. While in the army he was regular war correspondent of the Newport Daily News and a contributor to other journals.

At the conclusion of the war Mr. Underwood re-entered the lecture field, and for many years, addressed audiences in every State from Maine to Oregon, on scientific religious and reform subjects. He lectured in Eugene City, Oregon, on evolution in 1871 and again in 1873. Prof. Campbell, President of the Monmouth University, was sent for to oppose evolution in a joint debate. The debate lasted four days. When Mr. Underwood returned to Eugene City in 1888, the State University had been established there and in it was taught evolution. Among his hearers was one of the professors engaged in such teaching, who stated that he obtained his first idea of, and first became interested, in evolution during that debate. Mr. Underwood in 1873 delivered the first freethought lectures ever given in Canada and has since addressed audiences many times in Toronto, Montreal and other leading cities of the Dominion.

In 1882 he was requested by the Evangelical Association of Boston to take part in a debate before them on "Evolution and Religion" with President Chadbourne of Williams College and Professor Asa Gray, of Harvard. Over 400 ministers were in attendance.

In 1880 he became business manager, and with Mr. W. J. Potter, co-editor of the Boston Index. He resigned in 1886 to take charge of the Open Court, of which paper, on his retiring from the management, the Boston Daily Advocate said: "Mr. Underwood is very widely and favorably known in this country as one of the ablest of the radical leaders, both with his pen and upon the platform, and the Open Court under his direction has won a conspicuous place among the best critical and thoughtful contemporary periodicals."

For a year or more with other work he edited the Chicago Graphic News, but this was a sort of journalism not quite to his taste. He did much work in the lecture field at the same time.

During the past twenty-five years he has held nearly a hundred public debates with clergymen, including a number eminent as ministers and as presidents of theological seminaries. Some of these debates have been published and have had a wide circulation. He is also author of many essays on a variety of subjects, published in leading liberal journals, in magazines, official reports of conventions and congresses, etc. He has lectured before the Free Religious Association; in Boston Horticultural Hall Courses of lectures; before the Nineteenth Century Club, New York; the Brooklyn Ethical Association; the Chicago Philosophical Society; Woman Suffrage Associations and various radical associations of one kind and another throughout the United States and Canada.

Mr. Underwood at an early age became interested in the phenomena, philosophy and literature of Spiritualism and is familiar with the works of the writers of its past literature, as well as with those of the present—with Davis, Harris, Hare, Edmunds, Chase, Randolph, Britten, etc.

For many years modern philosophic and scientific thought, as represented by Mill, Spencer, Darwin, Wallace, etc., engaged his close attention. Later he became interested in the investigations of the English Society for Psychical Research and from that time especially he has been an interested investigator of psychical phenomena and the various phases of mediumship.

Professor Henry Sidgwick, the President of the Society for Psychical Research, is not only one of the most prominent educators but one of the most broad and liberal minded men in England, says the Chicago Evening Post. The fact of his connection with the movement for psychic investigation, which has grown to such important proportions, has probably done more than any other one thing to attract some of the best minds in England and America toward what may be called the new science. It is, more strictly speaking, an old science on a new basis. Never before has there been such widespread interest in the subject among people of intellect and standing, and never before has there been such promise of obtaining accurate knowledge of the laws which govern the world which lies beyond the five senses. In this field both Professor Sidgwick and his wife have been tireless and enthusiastic workers. Mrs. Sidgwick is at the head of Newnham College and with her husband has for years taken a prominent part in the promotion of the higher education of women. Professor Sidgwick is in his fifty-fifth year and is professor of moral philosophy at Trinity College, Cambridge.

Hon. C. C. Bonney writes to the editor of THE JOURNAL: "You are quite right in your criticism of my inadvertent use of the word 'agnostic' in my closing address. In revising it for publication I have substituted the phrase 'so-called Secularists and Freethinkers.' I used the word agnostic, as you suggest, in the popular sense, not thinking at the time of the term."

We are often asked by friends to mention a work on hypnotism giving full and reliable information on the subject. Such a book is "Hypnotism; Its Facts, Theories and Related Phenomena; With Explanatory Anecdotes, Descriptions and Reminescences," by Carl Sextus, published by A. C. McClurg & Co., Chicago, price, $2.00. The work was recently reviewed in THE JOURNAL. This is what the Inter Ocean says of it: "This is an exposition of hypnotism by one who understands it. The author holds that hypnotism sustains an important relation to society and is a factor in medical science, and he treats of the perplexities and mysteries from a scientific standpoint. Touching briefly on mesmerism and the development of what he calls hypnotic science, he comes to the consideration of hypnotism as a remedy, the methods by which hypnotism may be produced, the practical value of hypnotism in the healing art, and how to avoid the dangers of hypnotism, and then proceeds to the consideration of hypnotic clairvoyance in its relation to the mysteries practiced by the magicians of Egypt, and to hypnotic influence over animals and to the introduction of hypnotism in Chicago. Incidentally there is much said about clairvoyance, about mineral and personal magnetism, and about the so-called marvelous experiments of the magicians. A good many of the people of Chicago are familiar with the experiments and theories of Mr. Sextus. His book is of special interest not only for these, but to all those who have been puzzled by the manifestations of those said to be under hypnotic influence and by superficial explanations that are often made as to the phenomena. The book is handsomely illustrated with nearly one hundred pictures and is probably the most satisfactory publication touching the mysteries of what has been a fashionable as well as a scientific fad." The work can be ordered from the office of THE JOURNAL.

The fifth and holiday edition of "As It Is To Be," by Cora Linn Daniels, is now ready and is certainly one of the most tractive and beautiful volumes one offer for a Christmas or holiday Bound in satin at $1.50 or rich cloth gilt at $1.00. Its fine portrait, illustrations and thick paper make it far more valuable than the price asked. As for its contents, the author has now received 1,600 letters from all over the world, thanking and blessing her for a work which afforded such help, encouragement, enlightenment, comfort and joy. This exceptional book seems to have some gracious charm about it—as if the pure spirit of truth dwelt within its pages. There is a very convenient pocket edition at 60 cents.

"Mr. Heaphy's Ghost" is a pamphlet containing the London artist's own account of a wonderful apparition. There are also the letters written by Charles Dickens to Mr. Heaphy, referring to the peculiar circumstances which attended the [illegible] publication in "All the [illegible] inaccurate version of [illegible] a number of copies [illegible] we will send on application, [illegible] by two two-cent stamps.

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.

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