

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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## TOPICS OF THE TIMES.

THE theological fight now is between Presbyterianism and Briggsism. The former represents the hard dogmatism of the past, the latter the living and growing principle which has been exemplified in all human progress.

REV. JOSEPH COOK telegraphed to Washington: "If temporary injunction is impossible to-day, let proclamation and troops hold closed until obtained. Sunday closing is the law of the land until the courts hold otherwise." Yet Mr. Cook claims to be and no doubt imagines he is a follower of Jesus! And there are many such.

As the Herald of this city says: May and June are the months for Chicago people to see the fair with some degree of comfort and hope of profit. During the vacation months it will be crowded with strangers from abroad, who, properly enough, will come to take ~~the~~ **If Briggs is defeated personally, the** ~~the~~ **advocates will triumph.**

THE following advertisement appeared on May 20th in one of the Spiritualistic papers: "Spiritualists wishing to receive free of cost a copy of the report of the proceedings of the Psychical Science Congress held in Chicago should send their names and address at once to Mrs. A. J. Allen, Secretary, 12 26th street, Chicago, Ill." THE JOURNAL has the authority of the Chairman of the Committee for saying that no such person is known to the Committee, and that no such person knows anything about any report of the proceedings of the Psychical Science Congress. The advertisement is therefore believed to be for the purpose of conducting some underhanded transaction.

PROFESSOR MAX MULLER in an article in the Nineteenth Century, in which he criticizes Madame Blavatsky, says of the woman: Unfortunately, she was without the tools to dig for those treasures in the ancient literature of the world, and her mistakes in quoting from Sanscrit, Greek, and Latin would be amusing if they did not rather appeal to our sympathy for a woman who thought that she could fly though she had no wings, not even those of Icarus. . . . If I were asked what Madame Blavatsky's Esoteric Buddhism really is, I would say it was Buddhism misunderstood, distorted, caricatured. There is nothing in it beyond what was known already, chiefly from books that are now antiquated. The most ordinary terms are misspelt and misinterpreted. Mahatma, for instance, is a well-known Sanscrit name applied to men who have retired from the world, who, by means of a long ascetic discipline, have subdued the passions and gained a reputation for sanctity and knowledge. . . . Some of them, though not many, are distinguished as scholars also; so much so that mahatma—literally "great souled"—has become an honorary title. . . . That some of these so-called mahatmas are impostors is but too well known to all who have lived in India. I

am quite ready, therefore, to believe that Madame Blavatsky and her friends were taken in by persons who pretended to be mahatmas, though it has never been explained in what language even they could have communicated their Esoteric Buddhism to their European pupil. Madame Blavatsky herself was, according to her own showing, quite unable to gauge their knowledge or to test their honesty.

LAST Sunday more than 150,000 persons, including a large number of working men with their families availed themselves of the opportunity offered, to visit the Exposition. The best of order prevailed. Not an incident occurred to break the general harmony. Says the Inter Ocean of the next morning: "The crowd was not only the largest, but one of the most orderly that has been in attendance on the fair any day. A gentleman who studied the crowd carefully says that he never saw a more thoughtful or orderly crowd. Everybody seemed eager to drink in the beauty and knowledge of everything about him. It was not a talkative, sauntering, sight-seeing body, but they were there for a purpose and that purpose was to know something of the great exhibition of which they had heard so much." **That the courts will sustain the director's in keeping the Exposition open on future Sundays as long as it is held, is a consummation devoutly to be wished.**

Henceforth said President Bonney at the formal opening of the World's Congresses, the "decisive battles of the world" will be fought on moral fields and on intellectual heights. The artillery of argument will take the place of the shot and shell hurled by the mighty guns of modern war. The piercing bayonet of perception and the conquering sword of truth will take the place of the weapons of steel which soldier and captain bear. The fame of a great general will become less attractive than that of a great statesman, or orator, or poet, or artist, or scientist or teacher. The laboratory of the chemist, the workshop of the architect, the field of the engineer or scientific investigator, the study of the author and the institution of learning will more and more attract the rising genius of mankind. The army of peace enters upon the scene. The splendid procession of 1893 marches into view. At its head a golden banner bears the golden legend of woman's progress. Behind it walk the living leaders of that progress, reflecting renewed honors upon all the long line of illustrious women, from Zenobia, queen of Palmyra, to Victoria, queen of Great Britain and Ireland and empress of India. This fair and inspiring vision passes, and that mightiest of the powers of modern progress, the public press, advances to the front. Public opinion, with imperial mien, heads its ranks. The winged lightnings wait to bear its messages to the confines of civilization. Mountains do not bar its movement; even across the great seas it sends its burning words. Close behind it walk the healing arts to cure with marvelously increased skill and wisdom the many ills which hinder human weal. Temperance, greatest of mundane physicians, appropriately follows, appealing to all mankind to shun the appalling miseries which intemperance entails. Moral and social reform enters the field of view, with such names upon its ensigns as

"Charities, Correction and Philanthropy," "Prison Reform," "Humane Societies," the "King's Daughters" and others of like import. The flags of the business world appear. Bankers, boards of trade, merchants, railway carriers, building associations and insurance companies, active representatives of the vast interests of commerce and finance, march past in imposing array. Upon their skill and fidelity the welfare of the world largely depends. But we cannot stay to witness all that is to come. What we have seen belongs to May and June only. July, August, September and October have other departments of the grand army of peace and progress to present. Music, literature, education, engineering, art, government, science and philosophy, labor, religion, Sunday rest, public health, agriculture, with more than one hundred general divisions, wait the order to advance. A single week of years stands between us and the twentieth century. If the causes now in operation shall go on unchecked, the world will witness in these seven years the crowning glories of more than seven centuries of ~~human~~

With this hope I proclaim  
World's Congresses

MISS SUSAN B. ANTHONY gave an address at the session of the Congress of the Religious Press on "Moral Leadership and Christian Journalism" in which she told some valuable truths. The address will be given in THE JOURNAL next week. We quote now a few of the closing sentences: I have stood from the first with Elizabeth Cady Stanton in favor of the Sunday opening of the World's Fair. Not because I do not reverence God and all his works, but because I do reverence him and all his works. Of all things to honor God Sunday with the "White City" is the greatest. It makes us feel that man is, indeed, almost divine. Look at this question, friends, not from the bigotry of pulpit or backwardness of the press. There are great object lessons there such as the world has never seen before. To say that for us to go there and study the beautiful things the hand of man has made is violating an injunction of God—I can't understand it!

THE various sessions of the Press Congress held in Chicago last week afforded abundant evidence of the wide scope and catholic character of the press. Every branch of the publishing business and every department of editorial work were represented. Journalism in all its various aspects was the subject of essays brimful of thought presented in an attractive manner. Some of them of course did not rise above commonplace, but most of them were marked by ability, both as to thought and style, while not a few were masterpieces of instructive discussion. A number of these by representative women journalists were read at the various meetings of the woman's branch of the Press Congress. There was not a meeting that was not interesting and entertaining. The presence of so many noted writers, men and women, was the occasion of many delightful receptions and entertainments. The week was not only a remarkable one in relation to the press, but it was a notable one in the social world. The Press Congress will long be remembered, and from it is likely to result incalculable good.

## MIND IN AND OUT OF THE BODY.

Says the Summerland: "There is no doubt that minds in the body are as capable under proper conditions of controlling the medium as are minds out of the body. The fact of the capacity of one mind to control another has been pretty well shown by numerous hypnotic experiments."

This statement is one, the importance of which to Spiritualists cannot be overestimated. There has been a too general disposition to ascribe to spirits out of the body phenomena which can be more rationally explained by ascribing them to the agency of spirits in the body. It should not be forgotten that man whether he lives here or in another stage of being is a spirit. As Allan Kardec says: "The spirit is the principal being since it is the being that thinks and survives. The body is then only the accessory of the spirit, an envelope, a clothing, which it abandons when worn out. Besides this material envelope, the spirit has a second semi-material, which unites it to the first. At death, the spirit strips off the first not the second, to which we give the name of perispirit. This semi-material envelope in the human form constitutes for the spirit a fluidic, vaporous body, but which invisible to us in its normal state, does not the less possess some of the properties of matter. The spirit then is not a point, an abstraction, but a being limited and circumscribed, to whom is wanting only the properties of being visible and palpable to resemble human beings. Why, then, can it not act upon matter? Is it because its body is fluidic but is not among the most refined of fluids, those often regarded as imponderable, electricity, etc., that man finds his most powerful motors? Does not imponderable light exercise a chemical action on ponderable matter? We do not know the specific nature of the perispirit but let us suppose it formed of electrical matter or other equally subtle, why should it not possess a power directed by a will."

Discussion of what is the power of feeling, thinking and acting, which we may reasonably suppose as Mr. Kardec and as other Spiritualists have maintained, that the spirit is clothed with a body which may find some analogy in the subtle forces of the material world. If the spirit released from the bodily structure can perform acts which attract attention by reason of their implied power of mind over matter, why may not the spirit in the flesh under favorable circumstances perform like acts? Why should the spirit in the flesh be under all conditions so impotent, and when divested of its body be almost omnipotent to perform acts outside of the ordinary operations of nature.

Then in the realm of mental phenomena, if a spirit out of the body can perceive the thought of a human being on the earth, why may not one mind read another when both are in the body. If the spirit divested of the material form can see objects at a distance, can tell what is transpiring thousands of miles away, why may not the spirit in the body be able, under conditions that are favorable—exceptional conditions of course—to possess the same kind of clairvoyant power?

It is admitted that the spirit in the body may have healing power as great as that possessed by discarnate spirits and possibly even greater, as illustrated in the case of Jesus and some of the other illustrious healers of the world. There seems to be no kind of phenomena implying volition either physical or mental, which may not be performed by the spirit while it an inhabitant of the fleshly tabernacle. Mr. Stead's recent narratives, if they are reliable and we see no reason for doubting them, demonstrate that a person's hand may be moved to record the thoughts of those who are hundreds of miles distant. This experience has been supposed to be the peculiar power of the liberated spirit, but if this can be done by the spirit in the body, how can we reasonably fix a limit to the capacity of the spirit, within the realm of phenomena which pass under the name of spiritual. There was a time when all these various phenomena, such as trance speaking, automatic writing, etc., were

ascribed to the immediate agency of spirits and usually to the agency of those particular spirits that claimed to produce the phenomena. The operation was supposed to be a very direct and simple one. The spirit dispossessed the inhabitant of the body for the time being and used the organs the same as the intelligence that was normally associated with the body; but in these days there is a great deal of doubt among Spiritualists themselves respecting this subject. While the spiritual influence and performance is admitted, it is not so easy to distinguish what may be ascribed to the agency of discarnate spirits and spirits in the body. If one human being on the earth can influence another to write at a distance, then such being may have in other ways a vast influence over those who are separated from them by many miles of space. An important question among Spiritualists is: How far can we determine what phenomena are produced by human agency, that is by the agency of human beings in the flesh, and how far are they produced by intelligences that are separate from the bodily organization? Doubtless this subject is one that will be discussed at the coming Psychological Science Congress. Those who imagine that the old methods of thirty and forty years ago and the theories of that day respecting spirit agency, can still be maintained in the light of modern experiments and experiences, are certainly not abreast of the times in regard to the investigation of Spiritualism. Whatever is true in Spiritualism will remain and will be scientifically established upon an impregnable foundation. There is more danger of believing too much than of believing too little in regard to matters which are as yet unsettled. The Spiritualist need not be disturbed by any of the questions now before the scientific minds in regard to the psychical phenomena. At least there has been an acknowledgment of the actuality of phenomena heretofore denied and derided, wherever there has been a careful and scientific investigation by competent men such as Crookes and Lombroso, not to speak of earlier scientists such as Dr. Hare. The Spiritualist has no fears of the strictest scientific scrutiny which is recognizing more and more the philosophy of spiritual agency in the universe.

## THE WORLD OF THE UNSEEN.

We have looked through with considerable interest a work by Mr. Willink which attempts to reconcile the essential claims of Spiritualism and of spiritual religion generally, with science and philosophy by attempting to show the probability of a fourth dimension or direction of space. The author notes the prevailing restlessness in the minds of men to-day, their dissatisfaction with old creeds and a desire for some alleviation of this epidemic. There is a search for better things. The people are looking beyond this world and think of the unseen with the hope of finding comparative repose if not permanent peace. There is a desire to gain knowledge of the hidden world and its conditions. Whatever the various and even contradictory theories held in regard to the future, the pursuit of knowledge of the unseen is regarded by Mr. Willink as worthy of attention and a significant sign of the times. The unseen he regards within the limits of legitimate investigation and he hopes it may be brought within the limits of a sound theory of understanding. In the higher space he thinks we are to look for the understanding of the unseen. He finds in the higher space the basis for a theory that will justify the belief in what is termed the spiritual world and the spiritual life beyond the cognizance of the senses. He admits that few indeed can realize the idea of the higher space to the extent of picturing it mentally and confesses that of these he is not one.

This is certainly a weak point in the book. There is no evidence that anybody can form a picture of a space with more than three dimensions. By no effort of the imagination can we think of space except such space as that which has been our environment and

\*The World of the Unseen. An Essay on the Relation of Higher Space to Things Eternal. By Arthur Willink. New York: Macmillan & Company, 1893.

the environment of our race, namely, a space of three dimensions. He thinks that the power to picture another dimension of space a very desirable one. It may be said that if a fourth dimension of space was representable to the human mind, that it would afford evidence of the existence of such space, because it would not be a complex form from a combination of simple elements of things known; but on the contrary, would be a primary conception proving some reality corresponding with it. The author endeavors to remove the impression that the higher space is some great distance from us and to convey the idea that it co-exists with the other dimensions and people living in it may be right with us, among us, though not seen and not cognized as such. He thinks that the higher space of four directions of infinitely greater extent than the lower space of three directions. He appeals to mathematics to show the possibility of the existence of the fourth dimension.

Those who remember Prof. Clifford's reasoning and the reasonings of others who have argued in favor of a possible fourth dimension, cannot entirely ignore Mr. Willink's use of these arguments, though they may not be satisfied with them and the average minds do not even comprehend them. Our author thinks the higher space, that is, the world of the unseen, may be full of life and activity and all things necessary for the expression of that activity, that the departed, those who have passed from life dwell in this world; and though we know not the manner of their living, we may believe that they are in safe keeping in a better world. We cannot by means of our senses penetrate into the higher space, nor can any of our senses reveal to us anything that goes on within it. It is to be reached from any point in our world, it is claimed, without passing through any other point by a movement in the fourth direction, which is first perceived when the limitations of the body are removed. The movement of a person in order to reach the higher space is along the unseen path into the unseen world.

In the unseen, those who have entered it must enjoy a real existence with real forms analogous to ourselves. The word spirit and spiritual describe a connection with the higher space just as body and bodily describe a connection with our lower space. We may think of the departed as having real bodies with real powers, real surroundings resembling our own. The power of sensation and action may be indefinitely enlarged. The unknown direction, the fourth dimension, is as well known to the inhabitant of the unseen as the third dimension is known to us in the higher space. As time goes on, the constitution itself, which has suffered during its sojourn here on earth, becomes stronger. The intellect is free. What are here independent and isolated phenomena are there united into harmonious relationship. There are laws which have been painfully determined here, seen there to be more no than particular statements of special cases, easily deduced from higher laws that we cannot perceive. Between us and the boundary of that space there is no distance. A closed book it is to a person from our point of view, but it is not so from the point of view of higher space. Many of our disparities do not exist for those in the higher space. There powers and faculties are indefinitely increased by the removal of finite bounds: as beings rise through the series of higher spaces in each successive ascending space of disparities peculiar to the things below it in order are removed. The development continues, that which was in the germ, advancing toward maturity until at last in the highest space of all where God is found, all limitations are stripped away and that which has been growing toward the highest receives its absolute perfection in God in whom dwells infinite power, knowledge and wisdom.

The author of this book, of whose main ideas we have given an outline, goes into a theological discussion and considers the kenosis and "the earthly life of our Lord," "the risen body of our Lord," "the ascension of our Lord," finding in the higher space an explanation of what has heretofore been regarded as something outside of the order of nature, and pertaining to the supernatural. We cannot go into an examin-

of the author's views on these points. The work is valuable to us not so much for the speculations of the author, which are not verified and which in fact do not admit of verification, as for the tendency which it shows of the mind to break away from materialistic moorings and to look for the explanation of phenomena in a spiritual direction and yet purely within the domain of the natural world. This seems to be a wholesome sign of the times and doubtless the greatest problems will be solved by investigation along this line of research.

#### A STRANGE STORY OF MODERN WITCHCRAFT.

The "King of the Exorcists" and the modern wizards of Paris is the subject of a lecture by Charles de Thomassin before the Society for Scientific Psychology of Munich (Gesellschaft für Wissenschaftliche Psychologie) in February last appearing in the April number of Sphinx.

After suggesting that it was not Father Aurelian who had created considerable excitement and drawn from the pockets of the capuchin monks and the *Kulnsche Zeitung* considerable money who should bear this title designates the Abbe Boulau whose death was recently noticed in the French papers and who figured in a romance, "La Bas," by J. K. Huysmans as "Doctor Johannes." According to the declarations of certain circles the darkest realms of the so-called supernatural were revealed and he might rightly be called the apostle of occultist doctrines and their practical application.

This Abbe Boulau was consecrated a priest when quite young. Soon his superiors observed in him a restless spirit, which had a great bias for mystic subtleties. He was warned not to become too much engrossed in them. It was vain. In the beginning at Paris the young priest made himself the representative of the Johannic doctrines, to which he sought to give a new mystic clothing. Immediately after becoming the confessor in a nunnery he adopted the plan of making his mystic views more practical.

The heads of modern Catholicism soon found, however, that the good Abbe was departing somewhat from the teachings of the Savior, and his utterances were calculated to give offense to pious ears. They were in doubt about his special mission, which he believed he possessed, and which consisted in obtaining for the God of love again the victory over Satan, who according to his view, was to make himself more perceptible in our time than was admitted by the theologians, and as delegated from heaven to free the faithful who were possessed by unclean spirits. Watched by the inquisitors he continued his activity in the nunnery.

He could have found no better place for the exercise of the task for which he was now qualified. As the nuns noticed that an exorcist exercising an apparently great power was dwelling among them, they began to complain to him confidentially, of the frightful attacks they had to endure from Satan and his subjects. Stories of Incubi of which Görres presents such hair-raising examples in the fourth volume of his "Christliche Mystik" (Christian Mythicism) were told the new exorcist in abundance, which the lecturer intimates may be due largely to auto-suggestion.

Of course the higher clergy did not trouble themselves to study in more thorough fashion the new psychology of suggestion, and thought consequently, it was best, as the reports in regard to the diabolical influences in Boulau's nunnery and his extraordinary heavenly power over the Incubus increased from day to day to examine him in the palace of the archbishop in regard to the dangerous experiments which were not looked upon with any favor at Rome, and his peculiar doctrines, to send to him in appropriate fashion the story of the Levites and if possible to exclude him from association with the believers to avoid further scandals.

This also was done, as Boulau did not show himself sufficiently submissive to the archbishop; and as the exorcist wished to present himself in person at the vatican in his own defense, offered himself for experiments with those who might require such ser-

vicos—he was driven away. The cardinals were furious against this priest who had the boldness to expatiate on his Johannic doctrines in the church, to give himself out as an ambassador of the divine paraclous of love, and willing to show his supernatural powers over Satan while he, according to their views, was himself inspired by evil and diabolical spirits, Satan, Belial and Behemoth to the seducing of the believers."

The condemned man betook himself again to France more convinced than ever of his power and control over Satan. He moved to Lyons and resided in the family of an architect there, who was reckoned one of his friends and disciples. Without interruption he began more than ever to preach the all-prevailing power of love and through it the redemption of the world.

Persons who met him in Lyons related marvelous things about him. Angura in his "Study" in "Figaro" declares that these persons, whom he had spoken to about him and furnished an enthusiastic report of the virtues of the ex-priest, regarded him neither as lying nor insane.

Abbe Boulau, who occupied himself much with magnetism, but of course connected with it religious teachings, seems to have been one of the most skillful magnetizers. A large number of sick persons claimed to have found recovery through him.

He was at last punished through the efforts of the regular doctors by imprisonment for the illegal exercise of medicine.

Besides his activity as magnetizer the priest of former days developed also those faculties which created for him in wide circles the additional name, "King of Exorcists." He had now a much wider theatre for his work than the nunnery. From all parts of France were brought to him persons, who were supposed to be possessed, and he is said to have really cured very many of them by his power, his faculty of suggestion, if so it will be said. He freed, however, the bewitched, not only from their sufferings, but it is said, if certain reports are to be believed, understood how to transfer the evil over to the evil witches themselves.

Angura related the following in regard to this: If you, fearing a spell, consulted the Apostle, he began to put a clairvoyant to sleep and sought through her enlightenment as to who the witch was and what kind of enchantment used. If it was a severe case, he took his flight to "Melchiselech's Ruhmes Opper," where the following ceremony took place:

The officiating person had a silver cup, consecrated bread and wine put upon an altar, consisting of a table and a tabernacle of wood, on which was a cross, surrounded by a tetragramm. He immediately put on his priestly robes, a long red robe with a red and white girdle and a white cloak, on the breast of which was cut out the form of a cross, and began to read the sacrificial prayer.

He who was desirous of the aid of the Apostle was brought to the neighborhood of the altar. Boulau then went on with his supplications, and laid his left hand on the head of the bewitched. Thereupon he stretched his other hand out, begged the archangel Michael, to aid him and adjured the glorious legions of angels to bind the bad spirits. Now came the moment of the prayer of exorcism and the officiant cried it out three times, after he laid the hand of the supplicant on the altar. Then bread and wine were extended to him with which the ceremony was finished.

In this way would well-known Parisians be cured of the ills, which, according to their view, their enemies acquainted with wizard's arts, who belonged to the Cabbalistic Rosceruscian order lately revived among Parisians by Stanislas de Guaita, had affected them with.

Boulau, the lecturer goes on to say, was the enemy of this order, believing certain members of it to practice "Black Magic," identifying de Guaita with San Peladin. "The poor Guaita, who, however, is well known to occultists by his sublime works in regard to ecstasy and communion with God and universally reckoned as an Apostle of Love for one's neighbor, became likewise the victim of the frightful reproaches

and accusations of "the king of exorcists." He is said to have frequently bewitched the "Saint" of Lyon (as Boulau was called by his disciples) from Paris."

The lecturer observed that he came to Paris, was discovered by Angura, reporter of "Figaro," although he came under a false name, with a view to publish a work on "Tohar."

The lecturer remarked that the sudden death of the Abbe, who had come to Paris in good health was by Haysmans and Jules Bois one of the most zealous apostles of literary mysticism in France attributed to Black Magic employed by Peladin and Guaita in articles appearing in "Gil Blas" and "Figaro."

Haysmans relates to Horaceon Bianchi the following. It is indisputable that Guaita and Peladin daily engaged in black magic. The poor Boulau had been continually in conflict with bad spirits, which they sent him. Two years through they had dispatched these from Paris to Lyons, and it was according to his view quite possible that the Abbe had succumbed to a spell. "I am sure," continued Haysmans "that Peladin and Guaita have done all they could to injure me. You see everytime when I wish to go to sleep I receive blows on my head and in my face from, as I only say, however, fluidic fists. I might suppose that they are subjective feelings of hallucination, dependent on great sensibility of my nervous system. I am inclined to think, however, that it is a matter of magic. For proof of it I say to you, that my cat, who certainly is not hallucinated, likewise at the same time as I, receives blows on the head. And it is certain that Madame Shibant, a worthy woman, whom I became acquainted with at Abbe Boulau's once speedily cured me of this maleficium. Since our friend has died I feel double blows every evening." The lecturer then concludes his lecture with some notice of the experiments of Colonel De Rochas recently noticed in THE JOURNALS of the British Medical Association as an explanation scientificall etc.

THE Supreme Court, by a majority of five to three, has upheld the constitutionality of the Chinese Registration Act, says the Christian Union. Justice Gray, who delivered orally the opinion of the majority, stated very clearly that it was not the duty of the Court to pronounce upon the wisdom of the Act; it had only to judge whether Congress had exceeded its constitutional powers in passing it. Upon this point he held that "it was one of the fundamental principles of the law of nations that every independent nation had the inherent right to keep aliens out of its country, and to order them to get out of its country." Inasmuch as the care of international relations, extending to the annulment of treaties and the declaration of war, belong to the political departments of the Government, it would be out of place for the courts to interfere." Chief Justice Fuller and Justice Field and Brewer dissented from the opinion of the majority, all holding that the deportation of Chinese for failure to register was a cruel and unusual punishment. However, this question of constitutional law is of less interest than the practical effect of the decision upon Chinese residents. Upon this point the instructions to Federal officers have not yet been issued, but Solicitor-General Aldrich, who won the case in favor of the law, has given out the statement that the analysis of the measure shows that the failure of Chinese to hold certificates merely puts upon them the burden of proving before a court that they were residents of the country at the time the Registration Act was passed. If they establish this, certificates will be granted them. Inasmuch as the great body of the Chinese simply failed to register, because they were misinformed by counsel as to the constitutionality of the law, there is no apparent reason why the discretionary power of the courts should not be used to extend temporarily the period of registration. The offensive spirit of the act misrepresents the American people, but the Supreme Court had nothing to do with that aspect of the measure.

## LAUGHABLE GHOST STORIES.

By DR. M. L. HOLBROOK.

It would be well for all those who believe in apparitions to learn how people are sometimes deceived and form erroneous opinions about their appearance. I think no one can read the following stories without laughing heartily as I did:

"Sir Richard Owen had two remarkable ghost stories, and one of these, perhaps the better of the two, is related by a Daily News (London) correspondent. In his early days, when surgeon to the prison at Lancaster, a negro died therein. After the inquest the young surgeon saw the body put into the coffin and the lid screwed down, to be ready for the funeral. Owen had at the time been already attracted to the study of comparative anatomy, and negroes' heads were not plentiful; so he made up his mind that this one should not be lost to the cause of science. In the evening he returned to the prison with a black bag containing a brick—from his official position he had no difficulty in getting admittance to the mortuary, where he exchanges the brick for the negro's head. The ground outside the principal entrance to the jail had a considerable descent; and the time being winter, with snow and frost, Owen had scarcely passed out when he slipped and fell all his length—the bag went from his hand, and the head tumbled out and rolled down the paved way. He jumped up, caught the bag, and following the head clutched it just as it finished its career in a small tobacco shop.

When he got it into the bag again, he vanished out of the shop, and he was capable of. Next morning he was going to his usual duties at the prison, and by the woman at the shop who had seen him on the previous evening. She wished him to see her husband, who was ill. He had had, she said, a fright the night before that caused him to look wild and dazed-like. The man, it turned out, was a retired sea captain, who had been in many adventures among the West India Islands, when deeds were done that did not at that time require to be accounted for. Among these had been the killing of a negro in which he had a hand, and the transaction had left a touch of trouble on his conscience. After giving these details the old captain told of the horrible event that took place the night before. He was sitting in his shop; all was quiet, and it so chanced that he had been thinking of the negro, when suddenly he saw his very head roll into the shop in front of the counter, and it was followed by the devil, all in black, with a black bag in his hand. The devil snatched up the head, and both disappeared through the earth like a flash of lightning."

Another story occurred in my own house some dozen years ago. There were a dozen girl servants for the various duties of the establishment and their rooms were on the top floor. There were also other rooms on this floor reserved for guests. When not occupied sometimes one or two of the girls would go into them to sleep which was against the rules, and occasionally inconvenient. One night the housekeeper went up to one of the rooms in which she suspected some of the girls might be, after she had prepared for bed and walked into the room very quietly and up to the foot of the bed. It was too dark to see plainly, but she saw a person on the bed and could not tell whether it was a man or woman. As it did not stir, she decided to retire without making any demonstration which she did. She had only fairly got out of sight when she heard some one rush from the room, and next morning one of the girls reported that she had seen a spirit, that it came up to the bed and looked at her and then turned and left. She had not dared to speak or hardly breathe. As soon as it had gone she ran out and nothing would entice her or any girl into that room at night after that.

They were not informed of the true nature of the apparition.

## EVOLUTION OF THE MATERIAL AND SPIRITUAL WORLD'S.

By ETHEL RAY.

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I.

## THE LAW OF PROGRESSION.

Among the vast number of inhabitants on the mundane sphere, many deep thinkers are interested in trying to solve the problem of existing forces—by making inquiry:

"Is the theory of spiritual evolution correct?"

Many are of the opinion that it involves a matter of doubt. While others are fully persuaded as to its reliability.

Does not the knowledge that the vegetable and mineral kingdoms, are constantly in a condition of progress and changes, sustain the latter belief?

Not without some way of determining the forces of nature, however, can the smallest particles of matter be detected. Yet so constantly is the process of evolution continued, that all which exists, in due time disappears only to again appear in a different condition—and take up the work assigned by nature of gradual growth and reconstruction.

For example: Take the well known fact of the worm in the chrysalis state—how it emerges from the cocoon a beautiful butterfly of brilliant colors. Does it not give irrefragable proof of an ever increasing advancement, and growth into a higher condition of existence?

From such demonstrated facts of apparent death of matter, springs a new life re-juvenated and equipped for a broader field of action.

Of effects thus produced nature fully justifies the claim of being harmonious and unlimited in her designs—thereby sustaining the tenets of evolution. Not a drop of water, not a grain of sand is lost—but is a part of the whole, as it were, of nature's plan to gradually unfold all that exists—from an apparent state of uselessness into a condition of increased activity and progressive life.

Out of the depths of profundity, may arise a link of the chain of evidence riveted, and connected through nature's system onto a solid foundation. Looking into her realm one is amazed at the construction of all animate and inanimate objects which are evolved from her great laboratory—and present important truths to mortal minds.

From darkness to the dawn of a new day, serves as an illustration: How, many years ago in the dark ages, as it were, mankind rejected advanced ideas, and condemned them as fallacious—thereby causing much persecution. But in the era of modern research much that was then obscure, is now made plain and clear by the light of evolution. And will be more fully comprehended in the years to come.

Were it not for the fact, (and which has been clearly proven,) that countless planetary bodies in space, are constantly being evolved from those of greater degree, this world would long since have been consumed by its own latent heat—which through the forces of nature is thus protected and relieved by continual changes. Thereby demonstrating the truth of the continuity of all existing forces.

Ever progressing onward and still onward—and proving beyond a doubt, that what is termed by many as destruction and death, is only a change to a higher and more active condition. Looking at the subject from a material point of view, to some it seems vague and incomprehensible—and skeptics are apt to exclaim:

"What proof is there that all life continues ever in a state of progression—reaching upward and onward to a higher and loftier condition?"

To such, the reply is:

"Organic matter may seemingly perish and pass into a state of decay and chaos. But the spiritual part is evolved from the material portion, by just the process of apparent dissolution needed to rebuild and readjust it into a spiritualized entity—by remov-

ing the grosser particles and supplying it with refined and etherealized life."

## THE TRANSITION.

Animal matter apparently dies. The body becomes inanimate. The pulse is still, the heart has ceased to beat. The signs of recognition which those around have been accustomed to expect have disappeared, and only a dumb and unresponsive form of flesh is before them.

Yet merely the material part lies there which once was occupied by the spiritual force that gave it life and animation. It has risen out into the light; passing upward and onward into a new form of existence after having thrown off the earthly elements with which it was enveloped while in the mortal. And unobstructed by finite bounds it enters into the infinite and spiritual world. Ever being evolved by the law of progression into a more exalted state of life.

## COMPARISON.

Every theologian is inclined to interpret the scriptures according to his particular creed: and into which dogmatism enters to a considerable extent. Looking at the subject from a rationalistic point of view, (and with due regard for all other ideas upon the matter), it seems obvious to those believing in evolution, that the Bible is a book of records, and contains both truth and error. Embodying as it does much biblical love, which if rightly understood cannot fail to be a source of interest and instruction to all readers.

But is it correctly interpreted? It would seem not! Its many parables and symbols are replete with ethical worth, and are applicable to individual life. Full of helpfulness and comfort by its illustrations, and not conveying ideas of an implacable God as some would have it understood is meant. And claiming that its words must be accepted as having a literal meaning.

Thus endeavoring to prove that unless one becomes converted he or she is eternally lost. Barring the more liberal views of Universalists and Unitarians.

When one carefully studies the characteristics of the gentle Nazarine, they carry weight as it were, of his inestimable greatness. And give ample proof of his mission on earth to be among the poor and lowly.

Ever seeking to elevate and help mankind to a higher standard of living. Thus bringing out the redeeming attributes which he knew they possessed, and by the law of progression teaching all through his example, the truth of his doctrine.

All creeds fall into utter insignificance through his inspired words. By the sublimity and force of the symbols which he taught, he has shed a radiant light and knowledge upon many otherwise obtruse questions.

Would it be practicable and advisable to accept all (judging from a rationalistic point of view), that is recorded in the Bible, as being wise and just?

The torture and misery which men, women, and innocent children were condemned to suffer, cannot fail to cause many to repudiate such barbarity in olden times. And has made many skeptics in the present enlightened age.

People are seeking to understand the scriptures for themselves. Not satisfied with the explanations which impart no satisfactory evidence, as to doctrinal points offered them by some of the clergy. Who do not dare to openly avow their belief in regard to many advanced ideas, that are made plain and clear by the light of spiritual philosophy and progression. And guide to paths strewn with bright flowers of hope, leading to the realm of eternal peace and joy.

## TRUTH VERSUS ERROR.

It has been said, "truth lives and error dies." Yet with such tenacity do many persons cling to early teachings, (which are like weeds in a garden, destructive to all that is beautiful and of use), by their loyalty to them. Naturally they become narrow-minded, and fail to expand into a condition of progress and knowledge which a liberal mind is ever seeking to obtain. Not satisfied with the old tenets of faith, but desiring proofs of continual advancement by gradual evolution in both the material and spiritual worlds.

In an enlightened age, to those ever reaching out

for a clearer insight into many apparently obtruse religious problems of the day, it appears like a delusion, and as having a foundation built on sand, as it were, to rely wholly upon long since overthrown views in regard to the future life.

It seems to some as useless to attempt to fathom the problems, and wiser to leave them alone. But to a seeker after truth, it presents great opportunities for research and an inexhaustible supply of reasonable evidence which cannot be refuted or cast aside.

It proves conclusively beyond a doubt, that, what is a living entity or germ, cannot die. But it is absorbed through electrical forces that are combined with magnetic aura, into a sustaining and life-giving principle emanating from the Infinite Good which fills all immensity and is without beginning or end.

All that exists being a part of this great all-pervading source, clearly disproves the idea that death of matter ends life. It gives evidence that existence in the material form is merely a shell covering the spirit while in the mortal body. And after having served its earthly purpose lays it aside to be substituted for a spiritualized and more ethereal structure.

Thus proving that life in the material world is really the shadow, while that in the spiritual one is the substance.

Such facts based on more than mere hope and credulity, robs "death of its sting and the grave of its victory."

Thereby causing the after-life not to be feared and dreaded as the great change. But as the spirit draws near the portal of the other world, to look with pleasure and sure knowledge that the gates are ever open to admit the newly arrived soul freed from its earthly form. And passing into a condition of happiness, or one which by the law of progression or evolution can become so.

However vague and incomprehensible appears to some persons in regard to immortality the positive assurance exists that the veil separating the material world from the spiritual one, is not altogether impenetrable to those searching for the truth of a higher existence than this life affords.

In order to attain such an insight through psychic culture, it is necessary to look into the interior of all spiritual laws by concentration of thoughts. And reject the material part as inferior and subservient to the spiritual. Thus barring out crude preconceived ideas which retard one's higher growth and esoteric knowledge.

To those striving for emoluments in this life, ever reaching out for more and still more wealth, and seeking happiness by such measures, only to find after acquisition that all material objects are elusive and unsatisfactory, save as a means to help and bring comfort to those less fortunate in this world's goods than themselves.

To one thus engrossed the spiritual faculties are dormant, while the material ones are fully developed. Contracting and dwarfing all the finer attributes with which mortals are to some extent endowed.

Were it not for the fact which is obvious to all—that if merely the necessities of material life were satisfying, such would not be the case. But the greed and undue desire on the part of those who have enough and to spare to acquire more than is justifiable, is without doubt the cause of each and all endeavoring to obtain as much as possible. The greater often crowding out in many cases the weaker by competition.

How soon when misfortune or death enters the homes of those thus employed, do such objects lose their interest. The thoughts invariably turn into a different channel. How hollow appears this life. How fleeting the success and hopes which seemed to be theirs. Taken away when they felt so secure and leaving dark despair. Where can they look for aid?

Then come thoughts of a higher existence and involuntarily they turn to a spiritual source for comfort in their troubles.

Thus rising out of the night of darkness into an illuminated and refulgent condition of spiritual de-

velopment. Growing into thoughtfulness of the sorrows of others and aiding them in many ways, thereby expanding their noblest qualities necessary to fulfill a wise purpose through evolution of the spiritual faculties. And what seems to them a loss, is in reality an after gain.

People who make universal brotherhood of humanity the basis of both theory and practice in their lives are without doubt the true followers of the teachings of Jesus of Nazareth. Not with pomp and display, but in an unostentatious manner ever seeking to render aid to those in distress and poverty. Giving and expecting no return increases one's higher aims—which involves no principle but fulfills the wise law of endless progression.

But putting aside all selfish motives, it calls into action the nobler attributes, causing one to rise apparently above finite objects into a full realization that this life is only a school of preparation for the great eternal existence which knows no end.

#### FERNSEHEN.

##### V.

[Translation of an article by Carl Du Prel in Sphinx.]

Gassendi in his "Life of Peirescius," relates in the year 1610 Peirescius was returning in company with a certain Reiner from Montpellier to Nimes. In the night Reiner heard Peirescius murmuring in his sleep and waked him up, who however complained of his thus waking for he was having a very pleasant dream: he supposed he was in the shop of a jeweler where he was offered a gold piece of the time of Julius Caesar for four crowns. Having reached Nimes Peirescius went out walking and coming to a goldsmith shop he inquired about old coins and the goldsmith offered him a gold piece of the time of Julius Caesar for four crowns. (Pery: Die Mystische Beschreibungen II. 375.) My own sister when a girl of ten in the educational institute of Dietmannsdorf, learned of a social excursion of the pupils to Lengarys. The scenery, the view of the mountains and the entire course of the journey presented itself, even the arrival at the hotel where there was no room to be had and search elsewhere, and another far down in the village was found and proved to be a country house, and in it was sitting the former music teacher of the institute, who had not been seen by her for a couple of years. Miss S—. Just as soon as my sister awoke from her sleep she related the dream to her neighbor in the sleeping chamber. As soon as the children were awaked they were told that the principal of the school had thought of a surprise for them in the shape of a trip to Lengarys. On this trip my sister's neighbor in the chamber told the children of the dream and the girls were now on the lookout to see whether the rest of the dream would be fulfilled. This was also the case. In the first hotel they came to there was no room and they were compelled to go away and hunt up another place in the country house where the music teacher was discovered sitting—all pure accident.

A merchant dreamed three months after his marriage, on the 1st of April, that on the anniversary of his marriage a baptism would take place. He saw the feast and the guests, but there came into the room a masked person who recited verses. He awoke and still had a recollection of the closing verse. Again he went to sleep and spun out the dream still more; there came a second masked person and he likewise declaimed verses—and so for the third and fourth times. At the end of November his wife gave birth to a child but the relatives wrote that they could not come before January, hence he set the 4th of January, the day of his marriage for the baptism of the child. During this festive occasion his brother drove up with three ladies. All were masked and every mask declaimed a poem with reference to the marriage festival and indeed those heard in the dream, which the brother had composed. G— had therefore in his dream heard a piece of poetry, which later and by a different person had been completed.

To the details of clairvoyantly seen objects belong

dreams about lotteries, of which Dr. Christoph Knapp cites a couple of interesting cases. When he was still an apprentice in the court pharmacy in Berlin he made a venture on the numbers 22 and 60. In the night before the drawing he dreamed, that his principal sent him to commissary Mylius with a question. He dreamed he was delighted, as an opportunity was afforded to go by the way of the lottery office on his return and look after the numbers; that he went to Mylius, then to the lottery office, just when the numbers were being drawn from the wheel of fortune, and indeed the first to come out were 22 and 60 whereupon, he, since the others had no interest for him, ran home.

After waking he remembered the dream distinctly; on the next day the principal sent him to Mylius on the very errand he had had in his dream. On the way back he made his way round to the lottery office and just in time to hear the numbers 42 and 60 called out. Some years later, Knapp had a dream in which he dreamed of the lottery numbers: he saw on a black border in a shop of Rinksdorf Strasse, the five numbers. After waking up he betook himself there, in order to see at once whether there was really a lottery office there and wished to stake the numbers. He remembered distinctly only 42 and 21; the two next ones he knew began with 6 and 4, uncertain which was followed by 9. Of the last he knew only that it belonged among the 50s. At this uncertainty he satisfied himself with staking some twos and threes, but was obliged on account of unfavorable compositions to be satisfied with a modest winning as three days afterwards the numbers 69, 4, 21, 52, 12 were drawn.

Just as the details of prophetic dreams occur in second sight—of which more later—and in somnambulism: a somnambule subject of Dr. Henneken saw beforehand the entrance of the city and the arrival of the city was greatly named exclaimed:

"master or servant?" which exactly coincided with the fact. Ducommet relates the following: One of his relatives who had left her son in Nantes and come to Paris was worried about him. Ducommet put her into a somnambule sleep that she might see what the son was doing; she saw him planting flower-bulbs with the son of the family in the house. An inquiry confirmed the clairvoyance. A somnambule subject was questioned by the privy counselor Goestel about his dwelling in Rotenberg. She described the dwelling, the room in which his wife was, in all particulars; but then she spoke of a girl jumping and running about the room, with blue eyes and light hair—the description suited his child but that was a boy—whereupon the somnambule explained her mistake by saying that the boy wore girl's clothes. Goestel wrote to his wife about it and learned that they had really put a girl's clothes on the boy. This somnambule, upon being asked by the postmaster Fillepope what his family were doing in Waben, replied that his wife was in a room on the right hand of the entrance and had a sick child in a robe—or cloak—that appeared to be over half a year old; it was cutting teeth and was quite sick, would not nurse at the breast and would have a diarrhea which would relieve it. Upon the question, whether she could also see how the child looked, she said no because the wife was walking quickly about the room with the child in her arms. This description agreed in all particulars with the reality. The wife was then going quickly about the room on account of the unrest of the child. This somnambule could at the beginning of her clairvoyance answer questions directed to her in the same day, and afterwards at the same hour: if she postponed the answer to a number of questions these were answered in the right order. From Cassel she had eighty somnambule views of distant lands, even of America.

A somnambule described in all details the dwelling of Dr. Gregory: In the reception room a lady was sitting in a particular—peculiar—chair and was reading a new book. Gregory learned at home that his wife had really sat at that hour in the chair—which

was seldom occupied—and had read in a new book just sent to her.

(To Be Continued.)

### SKETCHES OF CONCORD PHILOSOPHERS.

BY SARA A. UNDERWOOD.

(Reprinted by permission from Belford's Monthly Illustrated Magazine of April, 1893.)

The Summer School of Philosophy at Concord, Mass., was founded in 1879. It was the realized dream of Amos Bronson Alcott, the dream born of his Socrates studies and transcendental ideals. It was a unique experiment, which drew toward it original thinkers of strangely varying characteristics as students and teachers.

It is to recall, ere the memory of the school fades from public recollection, the strong individualities of which it was the exponent that this article is written. A word should first be said of that brilliant coterie of men and women of genius whose homes or haunts had been in Concord for longer or shorter periods ere the founding of the school, thereby making that quiet New England village the most fitting place in which to attempt Mr. Alcott's ideal experiment.

The first session was held in the library of the Orchard House, that house sacred to the memories of the "Little Men" and "Little Women" of Louisa Alcott's family; her father, the Dean of the faculty of the school, was, thanks to Louisa's generosity, at that time free from those carking cares of poverty entailed upon the family in early years through his unworldliness. Though past his most vigorous intellectual period, he was fully alive to the importance of the new movement and filled with buoyant hopes as to its outcome. He is well described at this period in Sherwood Bonner's audacious poem, "The Radical

it, almost ready to

the rare and radiant Alcott that he begged us to adore;

His smile was beaming brightly, and his soft hair floated whitely

Round a face as fair and sightly as a pious priest's of yore."

"The Mystic" was the name given him by O. B. Frothingham in his "History of Transcendentalism," and that Alcott himself thought the name not ill-bestowed was illustrated by an incident occurring at one of the morning sessions of the school, when Dr. H. K. Jones, of Jacksonville, Ill., had ventured mildly to dissent from some point in Darwin's theory of evolution, to which dissent Prof. Wm. T. Harris as mildly took exception. "Dean" Alcott, vaguely fearing something was wrong, rose to deprecate any misunderstanding between the speakers, whereupon Doctor Jones, looking surprised, exclaimed, "I don't know what you mean, Mr. Alcott." "Nor I," echoed Professor Harris. Then the philosopher smiled, as he subsided into his seat, and said, cheerfully, "Well, I don't think I know what I meant myself"—adding, as a laugh rippled over the audience, "I am a Mystic, you know." Whereat the merriment became general.

His was a genial, childlike, friendly personality, whose soul went out in kindness toward every sympathetic face he looked into. The writer remembers with pleasure with what a beaming smile, cordial tone and friendly look he turned toward her (till then a perfect stranger to him), as she stood one of a group gathered around him on the greensward in front of the chapel after the morning's lecture, saying, as he held out his hand, "Good-morning, my friend; I can't just recall your name, but recognize your face as some one I ought to know."

Emerson, whose well-won fame will ever make Concord a literary Mecca, attended a few of the earlier sessions of the school. The first year he read before it his essay on "Memory"—his own already beginning to fail him; and the second year, assisted by his daughter Ellen, he read his lecture on "Aristocracy." But he was already at "the beginning of the end," with his thoughts largely indrawn into that unseen spiritual world, whither he soon after betook himself. On the occasional times when he sat on the platform of the "chapel," it was mainly as a lay figure for the inspiration of those present, but it was a

pathetic figure to those who had known and loved him at his prime, spite of the seraphic smile upon the serene face.

Thoreau, that true son of nature, had passed away before the school opened—but had he lived his distaste for society would probably have kept him away from the Hill-side gatherings. Hawthorne, too, was gone: resting quietly a little beyond, in the "Sleepy Hollow" cemetery, yet the "Old Manse" still spoke eloquently of him—and his son Julian was of those who gave earnest tribute to Emerson's memory at the school in 1884. So, also, many others who had helped make Concord famous in the past had already vanished into the beyond. Such strong personalities as quaint Ezra Ripley, "the parish minister and county Nestor;" Margaret Fuller, who F. B. Sanborn says resided there "at intervals coming and going in her sibylline way," and William S. Robinson, the "Warrington" of the political press, born in Concord, as Thoreau was. But the shades of these seemed to linger about their olden haunts, to awaken sympathetic response in the hearts of thousands of casual visitors to the Summer School. Frank B. Sanborn, Elizabeth Peabody, Judge and Senator Hoar, F. M. Holland and the recluse poet, Ellery Channing, still lived there, as did Louisa Alcott—who having had her fill of philosophy in her hard-worked youth while her father was sowing his "Transcendental Wild Oats," rarely attended the school.

Frank B. Sanborn, the able secretary and one of the most active promoters of the school, was then, and is to-day, a resident of Concord, whose literary and reform record gives added luster to the famous town. He has been before the public in various capacities for many years. He gave many lectures on varied subjects before the school during the years of its existence. In addition to his excellent work as the biographer of Thoreau and John Brown, the liberator, he is a most successful journalist, and was for years one of the prominent officers and workers on the Massachusetts State Board of Charities, while his contributions to the literature of social science have been very valuable.

An interesting personality is that of Elizabeth P. Peabody, one of the originators of the Concord School of Philosophy. She gave several lectures before it, was one of the most faithful attendants during its continuance, and was closely identified with Concord's notables. She was sister-in-law to Horace Mann, the great educator, and to Nathaniel Hawthorne, the novelist, the aunt of Julian Hawthorne and his sister, Rose Hawthorne Lathrop. She was at eighteen the pupil in Greek of Emerson, then but a year her senior, whose lifelong intimate friend she remained. She was the coadjutor, when young, of Alcott in his famous school; the companion of Margaret Fuller, whose renowned "Conversations" were first held in Miss Peabody's rooms in Boston; the teacher of Louisa Alcott's girlhood; one of the select coterie whose work it was to fan the flame of early transcendentalism, until it became the sacred altar from whence was lit torches of spiritual enlightenment, which still burn glowingly in what is best of our modern literature. In this high-thinking circle she was brought into intimate relationship with such minds as Theodore Parker, Doctor Hedge, George Ripley, G. W. Curtis and the whole vanguard of idealism. She has ever been a leader in educational reform, was the first to adopt Froebel's ideas, and is well named "Mother of the Kindergarten" by reason of the brave work she did in introducing the kindergarten system in America. By tongue, pen, financial aid and personal labor she has done a great work in rousing public sympathy in behalf of the Indians, and helping them by education to help themselves. Indeed there is no good cause in which this noble woman has not taken a most active interest—anti-slavery, woman's suffrage, temperance—everything that is worth and of good report. Only a year younger than Emerson, she is still living, as these lines are penned, at her home in Jamaica Plains, Mass., though she is no longer able to attend the public meetings, where for so many years the little lady with round, benevolent face, smiling eyes, serene, placid air, with the lovely "white curls bobbing quaintly from the head-dress that she wore," was once so familiar a figure to Bostonians.

David A. Wasson was another of the lecturers who had made Concord for awhile his home, and there in the beautiful cemetery all that is mortal of him lies buried. It was John Weiss, Colonel Higginson and D. A. Wasson who were characterized by O. B. Frothingham as the last valiant defenders of Transcendentalism. Mr. Wasson was a native of New England, and educated for the ministry, but he became too doubtful of Christian dogmas to remain long in an orthodox pulpit, and preached for awhile to the more liberal congregations. His essays and poems won a place in the leading magazines by reason of their fine style, broad thought and higher spirituality. His poem entitled "All's Well," has a more than national popularity. He was for a long time an invalid, and it was a brave, strong, sweet nature which

while denied all that ambition craved, and racked with pain, could write and feel such thoughts as these:

"Ask, and receive—'tis sweetly said,  
Yet what to plead for I know not,  
For Wish is worsted, Hope o'ersped,  
And aye to thanks returns my thought.  
If I would pray,  
I've naught to say  
But this, that God may be God still,  
For him to live,  
Is still to give,  
And sweeter than my wish, his Will."

A few years previous to his death he partially recovered health and strength, and it was during this time that he gave his Concord School lectures—ten the first year, two the second, and one on "Herbert Spencer's Causation" the fifth year.

Four Unitarian clergymen, of the era of Transcendentalism, Brook Farm, Emerson and Margaret Fuller, were still sufficiently vigorous, in spite of their weight of years, to contribute, by their presence and lectures, to the philosophic symposium of the Concord Summer School. These were Rev. Cyrus Bartol, Rev. Wm. Henry Channing, Rev. F. H. Hedge and Rev. James Freeman Clarke.

Rev. W. H. Channing, the nephew of William Ellery Channing, the great Unitarian leader, was, from the beginning of her literary career, the close friend of Margaret Fuller, and he, with Hedge and Emerson, wrote and edited the first memoirs of that remarkable woman. His last years were passed in England, where his daughter became the wife of the poet Sir Edwin Arnold. He was a contributor to the leading English and American reviews, and was the author of an excellent memoir of his distinguished uncle, William Ellery Channing. His death occurred before the Concord School was discontinued.

Rev. James Freeman Clarke was a life-long friend of Margaret Fuller, a contributor to the Transcendentalist Magazine, The Dial, and a preacher and writer of acknowledged power and ability. His most notable work is entitled "Ten Great Religions." He survived the collapse of the Concord School but a year or so.

Rev. Frederick Henry Hedge, D. D., has also joined "the great majority" since the close of the Concord School. He was born in 1805, studied at Harvard and German universities, and became a Unitarian clergyman whose intellectual power was widely acknowledged. He frequently contributed strong philosophical papers to leading magazines. His preaching, writings and influence were always in the direction of progressive thought.

Rev. Cyrus Augustus Bartol, born in 1813, and drawn into the Transcendental ring about the time of the formation of the club, of which A. B. Alcott was the suggestor, was, Colonel Higginson says, to this club "the flame of aspiration." Dr. Bartol has been for many years a favorite magazine writer, and is the author of a number of works of which "The Rising Faith" is perhaps the most popular.

Col. Thomas Wentworth Higginson, preacher, poet, story-teller, essayist, historian, reform leader, soldier, and statesman, was most appropriately one of the lecturers of the earlier sessions of the Concord Summer School. In appearance he is not inaptly described by the author of the poem "The Radical Club," as

"A Colonel cold and smiling with a stately air beguiling,  
Who punctuates his periods on Newport's sounding shore."

But the "coldness" is most assuredly only in appearance, since all will acknowledge that it must have taken considerable warmth of heart and strong conviction of soul to impel a man of family, of rare intellectual culture, refined, esthetic taste and scholarly proclivities to publicly advocate, in its most ridiculed stage, the political enfranchisement of woman; the slave's right to liberty at a time when to do so meant social ostracism; unhesitatingly to leave the pulpit to become the colonel of a colored regiment, and, though an avowed advocate of peace, to shed his blood in defense of the principles held dearest of all things.

Colonel Higginson is not only a poet, but he has lived lyrics. No stories written by him equal his own life's romance. Most of the reforms he urged when in their infancy, he has lived to see adopted. He has not only written history, but he has helped to make it; and with all this he is still a man of the world, who adorns society, and is one of the most charming after-dinner speakers and toast-masters.

Mrs. Ednah D. Cheney properly belongs to the group of Transcendentalists who took part in the Concord School. When a girl she was an attendant on Margaret Fuller's "Conversations," and was one of the few women identified with the "Free Religious" movement. She has been for many years contributor to the liberal press and is the author of a number of works, among them a "Short History of

art, Life of Louisa Alcott," and a biography of Christian Daniel Rauch, a Berlin sculptor. Her name is associated with many educational, charitable and reform movements, especially those in behalf of her own sex. Her Concord lectures were mainly on art and literature.

Julia Ward Howe was also one of the leading spirits of the Summer School of Philosophy, but her work and history are too widely known to be dwelt upon in this connection. Her lovely daughters were frequent visitors at this school, sometimes participating in the discussions, especially the beautiful Julia Romana Anagnos, whose literary work seemed to promise so much ere she was too soon called to higher spheres. She had a voice of singular sweetness, a tender, womanly face with a charming smile, a complexion combined of the rose and lily, with laughing eyes of brown.

Though the idea of the School of Philosophy originated with New England thinkers and was carried out on New England soil, yet a large share of its students and teachers were from the West. This fact rather surprised the "cultured" ones of Boston and Concord, who had no idea of the great interest taken in abstruse metaphysical philosophy by the denizens of "the wild and woolly West." It is related in Louisa Alcott's biography that when one of the literary ladies of the East, thinking to give information to a quiet-looking Western woman, whom she met at Concord, advised her patronizingly to look into Plato a little—his works were very suggestive to thinkers, etc.—she was somewhat taken aback when the Illinois visitor heartily agreed with her, saying, "Oh, yes, we have been reading Plato in the original in our philosophical class in Jacksonville the past three winters."

Mrs. E. D. Cheney, in a letter written from Concord to the Free Religious Index, of Boston, the first year of the school, says: "The West has responded nobly, and sent us admirable representatives of the fresh thought and life of that region. It is an astonishment to many, who think all beyond the Alleghenies as a region devoted to material speculation and party politics, to see the ripe scholarship and philosophic thought which come from her schools." Of one of these Western thinkers who took a leading part in the school from the beginning, she writes: "Doctor Jones is spoken of as the most thorough Platonist in the country, and interprets Plato's most difficult work with great vigor and clearness. The West, too, has furnished others who have added much to the 'Conversations.'" This gentleman is well known throughout the country for his enthusiastic study of Plato, and he has been the means of leading many who would not otherwise have become interested in philosophy to study for themselves the leading thinkers of all ages, in the classes which he organized and has led for so many years at his Jacksonville home.

Dr. William T. Harris, our present Commissioner of Education, is another Western man whose name is strongly identified with Concord and its Summer School. Though born and educated in New England, he gained his reputation as a scholarly thinker partly through his fine educational work in the schools of St. Louis, Mo., where he was for some time Superintendent of the Public Schools, and where in 1867 he established his Journal of Speculative Philosophy, which is the only journal of its kind in the English language. During several seasons of the Summer School, Professor Harris with his family occupied the old Alcott homestead, on the grounds on which the Chapel is built.

Prof. Thomas Davidson, a constant attendant and lecturer, though a Scotchman by birth and education, a graduate of Aberdeen university, can well be counted as a Western man, having long been identified with the educational interests of St. Louis. His travels in Europe and his familiarity with Italian and Grecian language and literature make him an excellent tutor in the lessons to be learned from Plato, Aristotle, Dante and the more modern philosophers. Since the close of the Concord School he has started a Summer School of his own in the Adirondacks, where he has bought a tract of land, on which he has built cottages where the summer students can board in country style and "loaf and refresh their souls," dividing their time between study of abstruse speculative philosophy, academic interchange of thought, and loitering through lovely woodlands, hunting, fishing or other primitive amusements.

Prof. Denton J. Snider is another Western scholar who has helped the attendants of the Concord School to some clear champagne—like draughts of the "Pierian Spring." He is especially interested in the works of Shakespeare and Goethe, and by his bright, earnest manner makes an excellent interpreter of the deeper thoughts of these two masters. He is well known as a poet, essayist and lecturer in the West.

One lecture of the earlier Concord courses, entitled "Platonism in Its Relation to Modern Thought," was given by Louis J. Block, of Chicago, who is recognized in that city as one of the most thorough stu-

dents of Plato and an authority on Dantean puzzles. He is a poet, critic and essayist. His volume of "Dramatic Sketches and Poems" has received high praise from acknowledged authorities in literature.

Though women formed the larger part of the audiences all through the Concord discourses, and many took part in the discussion of the papers presented, yet only five women were among the lecturers during all the years. These were Elizabeth Peabody, Julia Ward Howe, Mrs. Cheney, Mrs. Hathaway and Mrs. Sherman—the two last named being Western women.

Mrs. Amalia J. Hathaway was the wife of the poet, Benjamin Hathaway. As a friend of Doctor Cocker she became early in her career intensely interested in speculative philosophy. A frequent visitor to Chicago from her farm home in Michigan, she joined the Philosophical Society in this city, and for five successive seasons her name was on its programme of lecturers. Her papers were on such subjects as "Mental Automatism," "Immanuel Kant," "The Hegelian Philosophy," "Schopenhauer," and "Pessimism From the Standpoint of Hegelianism." She gave one lecture at Concord in the summer of 1881, which made a decided sensation among the scholars then assembled. The Springfield (Mass.) Republican, in a notice of her death, which occurred in December of that same year, said of her: Mrs. Hathaway was probably by far the best grounded in philosophy among American women. She was an authority on Kant and Hegel. Her paper on Schopenhauer was one of the most notable read before the Concord School of Philosophy last summer and occasioned one remark at the time—that she was the only woman there who thought level with the men—with such men as Doctor Harris, even. "To those who enjoyed her personal acquaintance the charm of her learning was enhanced by her thorough womanliness and modesty of manner."

Mrs. Caroline K. Sherman, who gave a lecture in the Goethe course at Concord in 1885, is well and favorably known in the most cultured literary circles of Chicago. She was one of the early members of the Chicago Athenæum Club, devoted to the study of Herbert Spencer and like philosophical works. She is an honored member of the Chicago Women's Club, which owes to her its department committee of Philosophy and Science. She has given careful study to the works of Plato, Dante, Goethe, Hegel, and kindred thinkers. She has been for years a leader of classes in these studies, given frequent lectures in the same line, and is President of the Chicago Dante Club and chairman of the Woman's branch of the Department of Philosophy and Science of the V Fair Congress Auxiliary.

During the whole period of its existence, the Concord School and its philosophers were targets for all the cheap wit of the newspaper humorists. The style and subjects of the different speakers were satirized caricatured, or parodied in paragraph or verse. Once in awhile these hits were really brightly amusing, as when the deeply philosophical paper of Dr. Edmund Montgomery, of Hempstead, Texas, entitled "Plato and Vital Organization," was read before the school, the rhyming wit of the Boston Record got off the following:

#### OUT-PLATONING THE PLATONISTS.

A Texan has floored the Concord crowd,  
Sing hi! and sing ho! for the great Southwest.  
He sent 'em a paper to read aloud,  
And 'twas done up in style by one of their best.

The Texan he loaded his biggest gun  
With all the wise words he ever had seen,  
And he fired at long range with death grim fun,  
And slew all the sages with his machine.

He muddled the muddlers with brain-cracking lore;  
He went in so deep that his followers were drowned,  
But he swam out himself to the telluric shore,  
And crowned in his glee o'er the earthlings around.

#### ENVOY.

Oh, Plato, dear Plato, come back from the past,  
And we'll forgive all that you e'er did to vex us.  
If you'll only arrange for a colony vast  
And whisk these philosophers all off to Texas.

Another paper represents a later lecturer, the well-known William R. Alger, the essayist and brilliant prose poet, as following in the wake of Doctor Montgomery in the use of those philosophical terms so puzzling to the popular mind, and says: "The Rev. W. R. Alger, of Boston, came up to Concord this morning, with each barrel of his galling gun of philosophy loaded to the muzzle with equal parts of 'Plato, Buddha, Swedenborg and Fichte, concerning an Immortal Self,' with the hopper in first-class order, with the crank well greased, and in fact with every part so regulated as to do the deadliest execution. It would seem as if he had read the Record story of how the wild Texan cowboy philosopher, Doctor Montgomery, 'obfuscated' the philosophers and philospheresses the other day, and, filled with envy at the

tale, had come to Concord thoroughly determined to out-Montgomery Montgomery or die in the attempt."

The cream of these joking allusions to Doctor Montgomery as a "wild Texan cowboy philosopher," can only be enjoyed by those who have had the pleasure of the personal acquaintance of this scholarly, cultured, high-bred gentleman. Dr. Edmund Montgomery, though born in Scotland, of distinguished Scottish lineage, passed his childhood in Paris, and was educated in the best German universities, where he had the advantage of attending the lectures of the leaders in science and philosophy. From his earliest years he had a passion for scientific research and speculative philosophy, and years before coming to America he was a valued contributor to English scientific journals. As his health had been undermined by the vicissitudes of his profession, he bought the Liendo plantation, in Hempstead, Texas, when he came to America, in 1871, partly from motives of health, but mainly to gain quiet and time for his philosophic studies and scientific experiments. Classic in feature, courtly in manner, distinguished in bearing, such is the "Texan cowboy" of the Concord School. He is among those chosen to represent his State at the World's Fair.

Among the most philosophical thinkers heard at Concord, was Rowland G. Hazard, of Rhode Island, since deceased. He was, strange to say, a wealthy manufacturer who was deeply interested in philosophical problems, and held somewhat original views. He was well known as the author of several metaphysical books, among them a work examining Doctor Edwards' theory of the will, wherein he attempted, with considerable skill, to reconcile the doctrine of philosophical necessity with moral freedom. He was recognized by John Stuart Mill and others as a deep thinker and a good logician. His lectures at Concord were on such subjects as "Man as a Creative Power," "Utility of Metaphysical Pursuits," etc.

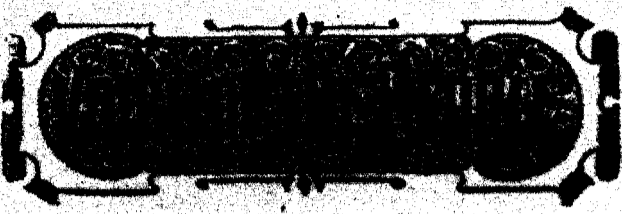
John Fiske, who has made so indelible an impression on American literature by his splendid work in philosophy and history, was also one of the high intellects which the Concord School called to its aid in discussing the knotty problems of existence. One of his lectures given at the school in discussion of the question "Is Pantheism the Legitimate Outcome of Modern Science?" is embodied in his published work entitled "The Idea of God," and another volume, "The Destiny of Man," is a lecture given there on immortality.

Prof. William James, of Harvard, ... of the Swabian philosopher, Henry James, Sr., and brother of the renowned Anglo-American novelist, Henry James, Jr., himself a distinguished specialist in psychology, whose work has been recently so specially helpful in psychical research, was another distinguished Concord philosopher who tried there to help unriddle the problem of the universe.

Many widely differing thinkers were invited to voice their philosophic conclusions on congenial subjects on the simply arranged platform of the orchard chapel. We recall among these such as that eminent educator and orthodox authority on ethics and philosophy, Rev. Noah Porter, President of Yale College; Rev. Dr. McCosh, the acute metaphysician of the Scotch school and for so long the head of Princeton University, and Elisha Mulford, author of "The Republic of God" and other striking theological works.

When we take mental stock of this array of intellectual force brought into harmonious activity through the medium of the Concord Summer School of Philosophy, it will be easily perceived that the thought emanating from such a body of men and women could not fail to prove a strong factor in the awakening and uplifting of thinkers everywhere into a stronger and purer intellectual and spiritual atmosphere.

We may call Alcott and the others who made the Concord School a possibility dreamers and students of the impracticable, if we choose, but in the rounded vision which takes in the whole needs and purposes of life, its spiritual cravings as well as its sense longings, it must seem no small thing in this materialistic age, in this swirling rush and roar of commercial greed and mechanical activities, to have called together for a number of years the thinkers and ethical teachers for a few quiet country weeks to compare notes, arouse the intellect, take stock of knowledge in store, and reach daringly forward in search of the unknown. The Concord School is dead, men say, but before it died it accomplished its work—it sowed seeds of culture, of love of knowledge, of desire for virtue, of aspiration for all things good and beautiful; and all over the country to-day circles gather here and there, small though they may be, and pursue the lines of inquiry and of higher thought awakened by the Concord School and its philosophers; for among the attendants at that school were many of strong intellects and highly spiritualized natures, who, absorbing all the varied intellectual and spiritual food set before them in this feast of reason, have since grown strong in power and purpose, and have become awakeners and teachers in their turn.



## SPIRITS AND SPIRITS.

By E. J. HOWES.

What is indispensable is, that man guided by his senses should find in virtue an actual and captivating charm.—Tolstol.

In this spectral country of life,  
Search not too keenly  
For less than the good and the true,  
The kingly and queenly.  
Oh, search for the lovely and true!  
The spirit's full due.

There are spirits and spirits. The drift  
Of their fluxes and flushings  
To the soul of their ilk is the sift  
Of that soul. 'Tis the blushing  
Of dawns; or the tensions and rift  
Which must shatter ere lift.

But never thou care, optimist!  
Shut off the night side.  
The demon-toned winds never list:  
The pure be thy bride;  
With God be thy trust:  
With the stars be thy pride.

A MATHEMATICAL EXPERIMENT  
PROPOSED.

TO THE EDITOR: I have long wished to try a certain psychological experiment, and, as I cannot act single handed, I ask the kind assistance of some of your readers.

There is a problem in multiple arrangements which lends itself admirably to my purpose, which I will first describe and afterwards apply, if I can get the help I require. This question has often been solved, but not, I think, in the unique manner in which I wish to see it answered. It is as follows: "Fifteen nuns walk round the convent garden in threes every day for a week and during the seven days no two are ever together twice." This question was proposed many years ago, in, I think, the London, Edinburgh and Dublin Philosophical Magazine by Mr. Kirkman, of Trinity College, Dublin, a well-known worker in that field of mathematics. I have also seen it proposed in Knowledge, the scientific journal that was formerly edited in London by the late R. A. Proctor, and also in an American daily paper as a catch question.

Now I want fifteen girls to try and solve this question practically, that is to say, without any attempt at calculation; I prefer girls to boys because they have more patience and more intuitive perception, and besides, I think they would take more pride in their work. The task therefore is a very honorable one, for it is neither more nor less than an attempt to show that multiple living units can conjointly effect the realization of a design which entirely transcends the powers of the individual as far as physical expression is concerned, which, of course, is quite a different thing from its symbolic solution in abstract terms.

It will be seen that the elements involved in the solution I seek will correspond to attraction, repulsion and conformity to design or plan; attraction where the girls fall together to form their triads; repulsion where individuals that have been together reject each other; conformity to plan in the fact that each girl walks once with each of the fourteen other girls and no more.

I cannot but think that fifteen bright girls can easily do what is required, and that in several ways; for there are very many correct answers to the same question. The full solution, that is to say, the total number of correct answers is not at all what I am after, though the greater the number I would receive the better I should be pleased, as indicating the general, as opposed to the particular or accidental, truth of my suggested idea; namely, the correspondence or parallelism that exists between the most minute natural changes, where what we are pleased to consider mere inanimate forces operate and those more evident arrangements, both voluntary and automatic, where life and design palpably enter as factors.

I would suggest that there should be a sixteenth to act as recorder and that each young lady should wear a number from one to fifteen pinned on the breast of her dress. This would make it very convenient for the recorder and also for the publication of the results, for the eye picks up and holds a

list of numbers much more easily than a lot of names. I think it would tend to forward the cause of science if some of our gifted school teachers would take this matter up and arrange a class of apt, intelligent pupils who would show an interest in illustrating the theory of the spontaneous mathematic of the compound organism.

It would be interesting to note the time and the number of attempts at arrangement after which the seven groups were effected in each instance. Of course walks around the table in seven minutes would keep the combinations fresh in the girls' minds and cause them to be more quickly managed towards the end of the operation. Remember that all complex mental processes are to be avoided and more especially symbolic manipulation. It is organic synthesis not mental analysis that we are after.

JOHN E. PURDON, M. D.  
CULLMAN, ALABAMA.

## PROGRESS.

TO THE EDITOR: The wonderful progress that has been made in the world of mental and material activities during the last half century, has carried us far into the region of impossibilities, as viewed from the standpoint of leading minds fifty years ago. Distance has been so far annihilated that a conversation between two persons can be carried on in natural tones of voice, though a thousand miles intervene. Nor are the advances made in realms of thought less surprising, embracing as they do facts capable of demonstration, which are more marvelous if possible, than anything yet achieved by physical sciences; in which a student's success depends on his ability to perceive and apply principles underlying nature's laws.

So in the realm of mind, success depends on one's ability to acquire knowledge of, and a proper application of laws and principles governing in that direction. Nature's laws and principles being as old as time must have always existed, and might have been utilized centuries ago, had the human mind been sufficiently advanced to grasp and apply them. When these became acknowledged principles to be adhered to when searching for truth, an impetus was given to progress that was unprecedented, and is still unabated.

Every one of this statement is contained in the history of the course pursued by those who for the sole purpose of ascertaining the cause, took part in the investigation of those mysterious rappings that challenged attention forty-five years ago.

By following directions given by the intelligence communicating through those sounds, they were rewarded by the discovery of that which established the fact, that those we call dead still live, and under favorable conditions are able to make their presence known.

The innumerable instances in which this truth has been demonstrated since that event, warrant me in saying that the fact of spirit return was then and there established.

Compared with this, the insignificance of theological dogmas become so glaringly apparent that their rejection is inevitable.

Thus was laid the foundation on which has been erected the philosophy of Spiritualism, towering above creeds and dogmas, from whence the light of truth is permeating inquiring minds in all civilized portions of this planet. This brings us face to face with the new philosophy, in which innumerable questions arise in the minds of investigators in relation to it, and also to the various phases of phenomena through which disembodied intelligences give expression to thoughts and ideas.

Questions relating to the nature and character of surroundings, occupations, and the locality of what is termed the Spirit-world have been repeatedly asked, answers to which were as varied as would be those of persons answering the same questions pertaining to conditions here in everyday life.

The existence of objective localities conveyed to the mind by the terms heaven and hell, has become so thoroughly engrafted on the minds of those who have accepted such teachings, that they find it difficult to conceive that they simply express conditions. So, not until this idea is thoroughly grasped, can one be expected to clearly understand, or comprehend some of the answers that come from those in the next life in response to our interrogatories.

But, the greater question, if a man die shall he live again? is answered in the affirmative by demonstrable proof that life is continuous, and that that which we call death is expressed in the decay of matter: and does not apply to the intelligent

selfhood manifesting in the realm of mind. It is this that assumes control, in directing forces in conflicts with circumstances, conditions and environments, both mental and physical, inherited or otherwise, while acting his or her part in the drama of human life through all its varied changes that are ever being evolved in nature's onward march toward higher conditions.

Long before it dawned upon the horizon of man's untrained intellect that law and order reigned supreme, he stood in awe of what was evident to his mind, that some unseen personal intelligence that he could neither understand nor comprehend was guiding and directing mysterious forces in accordance with his will and pleasure. Being intensely imbued with this idea, its transmission during ages that followed its conception, made it an inborn inheritance, that is, it became a natural characteristic manifesting itself in every shade of theology that has ever been presented to mankind for consideration.

Living in perpetual fear, man became so servile that his feeble mental energies went out in search of means by and through which could be made known his readiness to do the bidding of this imaginary being, on condition that special favors should be shown him whenever dire calamities were to be dispensed. Then, as now, there were individual minds that were far superior to the masses by which they were surrounded, by virtue of which they became leaders, whether by stratagem or common consent is immaterial.

Stimulated by innate selfishness, they were not slow in devising schemes that enabled them to instill into the minds of their followers a superstitious belief that they were chosen representatives of that imaginary being, by whom they were endowed with special powers and authority.

Thus was established a priesthood that has been continuous from its earliest formation, which still maintains its existence by appealing to such minds as yet remain under the clouds of ignorance and superstition that enshrouded the mind of their ancestors. Behind these clouds, during ages when these conditions were universal, the light of truth was shining on nature's laws as clearly as it does today, but the human mind was not sufficiently unfolded to perceive it.

It would be interesting to know just when, and under what circumstances man first ventured to invite reason to aid him in determining the why and wherefore of some of the phenomena that were daily occurring in his presence. Concerning that important event we have no reliable data, at the same time we can point to it as that feeble agitation of thought which was the beginning of wisdom. We may also say that it was man's first experience in partaking of the fruit of the tree of knowledge. However repugnant it may have been to the masses, there were evidently some to whom it was an agreeable relish, stimulating in them a desire for more. Considering its quality was the next step, when it was discovered that it was improved by the addition of different varieties of the same fruit. That is to say, the greater the quantity of knowledge, the finer its quality.

It should also be borne in mind that in those days as now, the priesthood realized that the key to their continuance in power was in the perpetuation of ignorance and superstition, whereby the chains of mental slavery were transformed into rich and rare jewels in the estimation of those wearing them. In the onward march of time, events that marked the lines of thought in those days, derive a significance now that greatly increases their value to us when reviewing history relating to dissensions that have occurred from time to time among priests and leaders in regard to the propriety of continuing the promulgation of some special dogma. Each of these dissenters became a nucleus around which gathered sympathizing followers, who still clung to original lines, with the exception of the idea in dispute, which they had eliminated, and toward which they pointed with pride as evidence of their progress. The frequency of these dissensions has had the effect of largely increasing the number of so-called religious sects, the last dissenter always claiming to have made the greatest progress. While to a certain extent their claims are conceded by persons of advanced idea, who at the same time find those making the claim barren of ideas concerning principles underlying truths that can be demonstrated.

Therefore, the conclusion is that the degree of progress to which they have attained is in proportion to the number and character of the dogmas they have discarded. While rejecting one after another

of the old dogmas is evidence of progress to those who claim that it leads to a point where the next step takes them across the line lying between mental slavery and liberty of thought. The reader must see that this idea of progress will only apply to dogmatic theology, its base being a chapter of negations. While the discovery and application of truth is an affirmation in support of the onward march of independent minds.

In all that has been written or said by advocates of theories in support of the idea that every manifestation of mind or matter was guided and directed by a being possessing infinite intelligence, wisdom and power, the fact remains that appeals to that source has never revealed a single truth.

But, it is found where it has always been, imbedded in nature's laws, occupying the only position for which it was adapted, and ready to respond whenever the human mind has risen to a consciousness of its existence. In support of this assertion we submit as evidence the entire sum of all the knowledge ever obtained in every branch of mental and material science, each new discovery being a law of nature that always existed.

J. SIMMONS.

## APPROVAL.

TO THE EDITOR: I do not know that Mr. W. A. Cram feels the need of approval, yet I am constrained, perhaps by the great longing I have at times had to know that my life, or words, had helped another life, to offer my sincere thanks for Mr. Cram's beautiful and helpful article, "A Secret of Beauty," which appeared in THE JOURNAL of May 13th. It would be impossible to express the pleasure and profit which I derive from THE JOURNAL which is most gladly welcomed as a weekly inspirer on to a greater search for those marvelous truths awaiting hearts that will receive them, and lives that need them. It would be trespassing upon your time and space to enumerate the helpful contributions of the paper that encourage one to pursue psychic study, but I should like to refer with gratitude to the articles of late by Mrs. Hester M. Poole. Never was there greater necessity that the human mind should be kept in a state of perfect equilibrium, that it may discern the teachings of the spirit, than in the immediate present.

READER.

YONKERS ON HUDSON.

## FROM THE DIARY OF SWEDENBORG.

In everything of nature inwardly there is something acting from the spiritual world; unless this were so, nothing in the natural world would actuate the cause and effect; that which is from the spiritual world in natural things is endeavor, on the ceasing of which action or motion ceases.

It may be said of thought that it goes forth or proceeds when it becomes speech, and of the will when it becomes action.

No one either in heaven or hell thinks, speaks, wills and acts from himself, but from others. Sensual men are cunning and dexterous in acting and reasoning.

In the natural world, that which acts and reacts is called force, and also endeavor, but in the spiritual world that which acts and reacts is called life and will.

In everything created by God there is reaction; in life alone is there action, and reaction is excited through the action of life; this reaction appears as if it were of the created thing, from the fact that it exists when it is actuated.

From the action alone done by the hands, the angels with a man know his whole quality; note hence the science of palmistry.

Heaven and hell,—two opposites that act against each other, from whose action and reaction there result equilibrium.

The spiritual impels nature to act, as a living thing impels a dead one.

The soul acts in the body and into it, but not through it, and the body acts from itself from the soul.

No happiness of life without active life. The reason why the angels are God's ministers, is that they may be in active life and thence in happiness.

Active thought is the speech of man's spirit. Desire is the activity of life itself, and from the activity of life comes power.

Forms are substances, forces are their activities. Prior things continually decrease in activity and expansion even to ultimates, when their activity and expansion ceases in ultimates.

The activity of love produces the sense of delight; its activity in heaven is with

(Continued on page 25.)



## THE WORLD.

The world is well lost when the world is wrong,  
No matter how men deride you;  
For if you are patient and firm and strong  
You will find in time (though the time be long)  
That the world wheels round beside you.

If you dare to sail first o'er a new thought track,  
For awhile it will scourge and score you;  
Then, coming abreast with a skillful tack,  
It will clasp your hand and slap your back,  
And vow it was there before you.

Aye, many an error the old world makes,  
And many a sleepy blunder;  
But ever and always at last it wakes,  
With pitiless scorn for another's mistakes,  
And the fools who have followed go under.

The world means well, though it wander and stray  
From the straight, short cut to duty;  
So go ahead in that path, I say,  
For after awhile it will come your way,  
Bringing its pleasure and beauty.

—ELLA WHEELER WILCOX, in Once a Week.

## WOMAN'S PRESS CONGRESS.

The second of the world's great congresses, the department of the public press, while not attracting the immense crowds of the preceding one, has been very satisfactory in the number and character of the papers read. Newspaper folk are such busy people that in many instances the writers of the papers were not able to read them themselves, which in a measure detracted from the pleasure of their written words, so much is there in the personal magnetism of the individual. The woman's committee of the public press was Miss Mary H. Krout, of the Chicago Inter-Ocean, chairman; Mrs. Martha Howe Davidson, vice chairman; and Mrs. Antonette V. H. Wakeman, of the Chicago Evening Post, chairman Woman's Programme Committee, all of whom proved themselves equal to the task of presiding at the sessions of the Congress and making graceful offhand remarks. While it is proverbial that writers are rarely speakers, the applause which greeted the few impromptu speeches made by Mrs. Coke, of the London Queen, Miss Anthony and Mrs. Conner, showed clearly how much more an audience appreciates a few telling sentences inspired by the enthusiasm of the moment than it does long papers, however interesting and well prepared. A good example of this is Mrs. Eliza Archard Conner, a well-known editorial writer of the American Press Association, who is by the way vice chairman of the Woman's Committee of the Psychical Science Congress to be held in Chicago next August. Mrs. Conner, who is a member of Sorosis, is called "the Chauncey Depew" of that famous club and her address on "The Evolution of the Newspaper Woman," given without notes or manuscript, demonstrated the fact that she was a good speaker as well as a deep thinker on all subjects pertaining to woman. After speaking of various woman journalists in the past, such as Margaret Fuller, Jane Gray Swisshelm, "Jennie June" and others, she dwelt upon the great changes modern times had brought about when every paper has its women reporters and many of the large papers have at least one of their principal editorial desks filled by women, while all of them have editorial contributions by women. She paid a high tribute to Mrs. Margaret Sullivan, of the Chicago Herald, who receives the highest salary of any woman in the United States, and "is worth every cent of it." In closing Mrs. Conner said:

"Most of all, though, I glory in my twentieth century newspaper woman, because she will interpret to the world the message of women to the twentieth century. The moral and spiritual side of the race has never yet been developed, but it is nearer perfection in woman than in man. My ideal newspaper woman will bring this distinctive element to bear in journalism; that is my hope and belief. Before they know it, impelled by the silent mysterious power of her thoughts, the twentieth century newspapers will find themselves telling the truth. Men who have been wont to advance to power through the crooked burrowing ways of the rat and fox will pause. Then, as in a flash of lightning, it will come to them that the easiest and best way to gain what we want is the practice of simple, straightforward honesty

and truth, and, unconsciously to herself, it will all be owing to my ideal newspaper woman, who came with her white hands and pure heart and cleansed the whole moral atmosphere."

A very thoughtful and well delivered paper was that by Mrs. Ida J. Harper, of Indianapolis, who treated the same subject from another point of view. If space permitted, we should like to reproduce it entire. We quote as follows: "Our newspapers are published for all classes of people. Their scope is almost without limit. All of the leading questions, the great movements, the distinguished individuals, the arts, sciences, religions, and social topics of the day are discussed by the press. It needs the touch of woman, the impress of her thought, the influence of her individuality. The world wants to know that women think of these things, and it is right and best that the power which the press exerts in forming public opinion should come through the combined strength of these two greatest forces in the universe, man and woman."

Miss Kate Field, of Washington, read the paper of Miss Lillian Whiting, of Boston, who is well known to readers of THE JOURNAL. The subject was "The Ethics of Journalism" and the paper was characterized by the same elevation of thought and earnestness of purpose which marks whatever comes from the pen of this woman, who always shows the bright side of everything she writes about. She said: "The essential aim of journalism is less what one can get out of it than what one can put into it."

Before such a body as the Congress of American Journalists I do not fear that it will be regarded as any merely vague transcendentalism to affirm that there is no more potent power than can be brought to act on what we are accustomed to call practical affairs than to spiritualize the present. We are spirits now, and living in a spiritual world, even though the spirit must act through the instrument, the body, and must deal with material agencies; and it is keeping this truth in mind that will enable us to act in accordance with spiritual laws. Instead of giving our work grudgingly, let us give joyfully, realizing that it is an opportunity for eternal investment.

"Whether the journalist leave behind him that name which men call fame, is of little matter, if he only set in motion a new train of activities toward that divine life to which all humanity is tending. In this service of the highest lies only true success of journalism."

One of the best, most thoughtful and most carefully prepared papers of the Congress was that of Mrs. Pauline Givens Swalm, of Iowa, who read a paper on the subject, "The Newspaper as the Greatest Factor in Civilization." She said:

"The newspaper's realm is to-day that it deals with passing events. It speaks not in unknown tongue of the past, but with the living voice in the present. It is possible to all; alien to none. The newspaper has its faults, but I am not here to listen to them. It is sometimes condemned for its superserviceableness. The newspaper has been tritely called 'the poor man's university,' but in its enriching touch the poor man has lost his poverty in the halo of the trained mind and is potential."

Miss Mary H. Krout read a paper entitled "The Newspaper Woman," which was broad and inspiring. She said in part as follows:

"The time has come now for women in the dress room, the church, the club and the newspaper office, to stand shoulder to shoulder making a common warfare, working in a common cause against evil and ignorance, putting aside all thoughts of personal preferment and personal ambition so far as unregenerated human nature will permit them to do.

"My second point is to counsel the young women in newspaper work to avoid manliness and professional aggressiveness. . . . I do affirm that womanliness in manner and bearing are essential to good work in whatever field a woman enters, and that slang and impertinence and disregard of the proprieties of life are and should be as fatal there as they are in the household and in the best of your polite society."

Mrs. Margaret E. Sangster, of New York, sent a very characteristic paper on "Conscience as a Factor in Educational Work," from which the following is quoted:

"Among the qualifications necessary for successful journalism we naturally think of an acute mind, quick to receive impressions, and swift in arriving at conclusions; of that intellectual altruism which is vicarious in judgment and sym-

pathetic in disposition, of a wide and various knowledge, giving its possessor an equipment in resource and skill which prepares him for any emergency. Back of all this—back of the kind heart and the firm hand and the strong will, which the editor imperatively requires in the everyday exercise of his functions, there is need of another essential, an essential the value of which cannot be overestimated. That essential is conscience."

Mrs. Hester M. Poole, the well known contributor to THE JOURNAL, read a paper on "The Ideal Journalist" which was thoughtful and uplifting in its sentiments.

There were so many papers of interest that there is not space to even name more than a few. Mrs. Martha A. E. Whitaker, of Boston, read a paper "Three-fourths of a Century in Farm Journalism." Olive Logan sent a paper giving full information about "Women Journalists in England." Mrs. J. C. Croly, or "Jenny June," read a fine paper on "Editorial and Department Work," which was full of suggestions. "Women as a Race Reporter," by Mrs. Ida Tins Klockner; "Woman as an Authority on Trouting," by Cornelia T. Crosby; "Woman as a Washington Correspondent," by Ruth Kimball Gardiner; "Modern Progress Among Oriental Women," by Mme. Hanna Karany, of Beyrout, Arabia, who added to the picturesqueness of the scene by appearing in her native costume; "Comradeship Between Men and Women" by Florence Fenwick Miller, England, were a few of the many interesting and varied papers of the Congress. Miss Susan B. Anthony, in an extemporaneous speech, pleaded for a paper for woman, edited by women and managed by women, which should look at all questions of the day from a woman's standpoint, but the press women who spoke on the subject considered that woman's influence on the press was far greater working side by side with men than it could possibly be working on separate lines.

Aside from the sessions at the Art Palace, numerous courtesies have been extended to the visiting members from ladies in Chicago. On Monday afternoon Mrs. Potter Palmer gave a reception from four to six and the visitors had an opportunity of seeing this charming woman in her beautiful home on the Lake Shore Drive. Wednesday evening, the National Press League gave a reception at the Auditorium hotel from ten to twelve in the evening, which was a very notable gathering. Thursday afternoon, Mrs. Charles Henriotin gave a reception, which was very informal and enjoyable. Friday Mr. William F. Cody, "Buffalo Bill," invited the ladies to visit his Wild West Show, and on Saturday Mrs. Potter Palmer gave a public reception in the Woman's building, so the visitors will have no reason to say that the Chicagoans did not endeavor to be hospitable, while the great value of bringing people of various degrees of thought together can not be overestimated.

## FROM THE DIARY OF SWEDENBORG.

(Continued from page 21.)

wisdom, and its activity with hell is with insanity. In all conjunction by love there must be action, reception and reaction; the delicious state of a wife's love is acting or action, the state of a husband's wisdom is recipient or reception, and is also reacting or reaction according to perception, and this action is perceived by wives with delight in the bosom.

Life is the inmost activity of the love and wisdom that are in God, and are God. Activity itself, regarded in itself is not creatable. Sound, which is the activity of the atmosphere, is not creatable; neither is heat, which is the primary activity. It is from creation that where there are actives, there are also passives; if the actives were creatable like the passives, there would have been no need of a sun. The natural sun consists of created substances, the activity of which produces fire.

The actives of life are called celestial things, and the passives spiritual things. That no effect can exist in the universe without an active and a passive, thus without a marriage. All actives are changes of state and variations of form. In the Hebrew language, powers are meant by the same term as activity.

He who commits actual evil induces upon himself a nature thence. Man draws with him into the other life from actual sins, innumerable evils and falsities. No one is punished there for hereditary evils, but for the actual evils that he has himself committed. Evil spirits and geni are only allowed to operate into those things

which a man has actually acquired. The evil that a man has contracted by actual life and confirmed in thought even to faith and persuasion, cannot be amended, but remains forever. Actual evil is acquired by thoughts without act. Man should guard against any evil going into actuality; for as soon as there is actuality, it puts on custom and habit, and passes to posterity.

It is in consequence of the correspondence of the speech of thought and the speech of the mouth, that man when he comes after death among spirits knows how to speak in a universal language; thus with spirits, whatsoever has been their language in the world; also he scarce knows any other than that he speaks there as in the world; when, nevertheless the expressions of their speech are not expressions such as man uses in the body, but are ideas, which were the ideas of his thoughts, and in an idea is a multiplicity of things; wherefore a spirit can utter more in a moment than a man can speak in a half an hour, and still there are several things, which are in the same idea, which cannot at all be expressed by bodily speech. The angels who are in heaven speak yet in another way distinct from spirits, for the angels who are in heaven have their speech from intellectual ideas, which by the philosophers are called immaterial ideas; whereas spirits have their speech from ideas of the imagination, which are called material ideas; hence in an idea of the thought of angels there are contained many more things than spirits can utter by several series of their ideas, besides many things which they cannot express at all; but when a spirit becomes an angel, he is in angelic speech; just as a man, when after death he becomes a spirit is in the speech of spirits, and for a like reason. From these considerations it may be manifest what action thought is, viz., that it is the speech of a man's spirit.

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## BOOK REVIEWS.

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

*The Poet and The Man.* Recollections and Appreciations of James Russell Lowell. By Francis H. Underwood, author of "Quabbin," "The Maker of American Literature," etc. Boston: Lee & Shepard. Pp. 138; cloth, \$1.

The aim of this book is to give in a brief compass the important incidents in the life of Lowell; to give some account of his works both in prose and poetry; and to present a picture of him as a man. His was a curiously complex character, and cannot be described by the customary phrases of biographers and critics. The only way to do this (as the author believed) was by etching in separate traits and particularities, by showing him in different situations and moods, and by connecting his thoughts and emotions with the men and the ideas of his time. A biographer might write a perfectly faithful account of Mr. Lowell as he appeared in public, and yet fail to give the least notion of the real man as known to intimate friends. Never was there a more complete mingling of opposites than in Lowell's opinions, tastes and instincts. Mr. Underwood first met Mr. Lowell in 1853, and for some years was one of a circle which met at Elmwood on Sunday afternoons. There the conversation was general and took a wide range. The discussions of current literature were especially instructive and elevating. The same men met as a whist club on Friday evenings at Elmwood, and at all the houses of the members in turn. This was continued for some years, and its memories are ineffaceable. Mr. Underwood was afterward associated with Mr. Lowell in the conduct of the Atlantic Monthly, and, until the death of its publishers, met Lowell and the other leading contributors at their monthly dinners. Mr. Underwood's "Recollections" do not pretend to cover Mr. Lowell's whole life, but they do belong to a most interesting period when his feelings were fresh and his creative powers (perhaps) in their fullest vigor. The estimates of the works, though brief, will be found thorough and suggestive. The readers of Mr. Underwood's recently published book, "Quabbin," will need no assurance as to the fidelity with which this work is done, nor as to the pure and beautiful style in which it is written. Two portraits are given, one taken about the age of fifty, and one after seventy years of age. There is also a facsimile of two stanzas of a poem, written in 1853, "The Oriole's Nest." That poem under the title of "The Nest" is included in Heartsease and Rue (1888) with some changes and omissions.

*Manual Training.* Elementary Wood-work. A Series of Sixteen Lessons Taught in the Senior Grammar Grade at Springfield, Mass., and designed to give fundamental instruction in use of all the Principal Tools needed in Carpentry and Joinery. By George B. Kilbon, Principal of Manual Training School, Springfield, Mass. Illustrated. Boston: Lee & Shepard, 1893. Pp. 99; cloth. By mail 85 cents.

This book is a record of the manual training work done in the senior grammar grade of the Springfield, Mass., schools; which work has since its commencement, in 1886, been in charge of George B. Kilbon, who spent twenty-five years in various kinds of shop work at Springfield and Warren, Mass., Meriden and South Norwalk, Conn., and Providence. R. I., during which time unusual facilities were enjoyed for obtaining experimental knowledge of the various trades which deal with forming wood and iron. It will be seen that he brings to the work unusual qualifications in the line of experience. There are three well defined systems of instruction in tool using at present claiming the attention of educators; that known as "Russian," which consists of instructive problems only; that known as "Swedish," which claims that every problem should be a useful article, and that known as "American," which is a combination of the other two—that is, the early problems of any given series as chosen for their educational values purely, while every series closes with one or more useful projects. Our Swedish friends were fortunate to find in their language a word coined which defined the new instruction, "Sloyd." Americans were not so fortunate and have been obliged to use two words, "Manual Training." So far as these two names mean simply tool instruction they are to be considered as identical, but as ordinarily used

they cover instead the kind or class, and order of problems used in giving that instruction, and in that sense their meanings are diverse. This book favors the American system, but contains in an orderly arrangement those fundamental principles of working in wood which must be obtained by a student of any system to make his study of value. The first six lessons in the book are too preliminary to be drawn. From the seventh onward, the problems are drawn under the direction of the drawing supervisor as a part of regular school work.

*Simplicity and Fascination.* By Anne Beale. Boston: Lee & Shepard, publishers. Pp. 499. Paper. Price, 50 cents.

This is a simple home story of everyday English life, in which there are no startling denouements. The ordinary events that make up the lives of the average mortal are utilized by the author in an attractive manner. Love, with customary obtuseness, at times threatens to bring unhappiness upon the lovers, but the little god finally relents and the tale ends merrily.

*Cosmopolis.* A Novel. By Paul Bourget. Translated from the French by Cleveland Moffett. F. Tennyson Neely, Publisher. Chicago and New York. Pp. 341. Paper. Price, 50 cents.

A writer recently applied a very good criticism to fiction of the realistic school, which he compared to a puddle, adding that if the realist, in painting the unsavory details of the puddle would look long enough, he would discover reflected in it the blue sky and fleecy clouds of the heavens above it. The book before us evidently is the puddle with the sky left out, for while the style is strong and vigorous and the characters drawn with a master hand, the book is not a pleasant one. The baser and lower passions of men and women are shown in a manner that teaches no moral lesson and only repels the average reader. Contrary to artistic precedent, vice, not virtue, rules supreme through the novel, which closes with the suicide of a young girl, driven to her desperate resolve by the discovery of the baseness of her mother. The world will not be made better by books of this character.

## NEW BOOKS RECEIVED.

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

"Pre-Natal Culture." By A. E. Newton. Introduction by Alice B. Stockham. M. D. Chicago: Alice B. Stockham & Co. 1893. Pp. 33. Paper. Price, 25 cents.

"Charles Darwin." His Life, and What the World Owes to Him. With Portrait and Illustrations. By B. O. Flower and T. B. Wakeman. H. L. Green, publisher. Office of the Free Thinkers' Magazine, Buffalo, N. Y. 1893. Pp. 28. Paper. Price, 15 cents.

"The Shadow of Desire." By Irene Osgood. Cleveland Publishing Co., 19 Union Square, New York. Pp. 282. Cloth, silver embossed. Price, \$1.25.

## MAGAZINES.

The Popular Science Monthly for June continues Herbert Spencer's admirable papers on the "Inadequacy of Natural Selection," which attract the attention of thoughtful minds interested in the various aspects of evolution. John Hawkins writes on the "Ceremonial Use of Tobacco." Prof. E. P. Evans has a paper on "Modern Miracles." Dr. Ernest Hart in "The Revival of Witchcraft" exposes some of the superficial investigations of Dr. Luys in regard to "exteriorization of feeling." J. W. Folsom has an article on "Adaptations of Seeds and Fruits." "Why Grow Old" by Dr. N. E. Yorke-Davies is a very readable paper. The frontispiece is a portrait of Sir Archibald Geikie, of whom there is an interesting sketch. D. Appleton & Co., New York.—The Chataiquan for June has a picture of Olga, Queen of Greece, for its frontispiece. "Electricity at the World's Fair" by William Igleheart. "The Social Condition of Labor" by Dr. E. R. L. Gould and "Our National Health" by Dr. Felix L. Oswald are among the contributions. George Alfred Townsend has an article on "Demagogues" and Frank G. Carpenter writes on "Mommson, the Great Histerian." Olive Ruth Jefferson, in Woman's Council Table has an article on "Southern Women at Work."

There are a dozen other very readable contributions. Meadville, Pa.—Worthington's for June has a beautifully illustrated article on Hawaiian life, the first of a series by Dr. C. T. Rodgers. A notable article is by Hester M. Poole, also illustrated, entitled "Sorosis, the Pioneer Woman's Club," which is the first purely independent woman's club, the parent of numerous others in all parts of the United States and foremost in all humanizing influences. Its organization was an effort toward spiritual revolution and its growth proved the wisdom and energy of its leader. The paper is ably written and well illustrated. Portraits of most of its presidents and executive officers are given. Mary A. Livermore continues her story "In Ole Virginia Fifty Years Ago." Julia Mills Dunn has a story. Junius Henri Brown has an article entitled "Has Woman Good Taste?" William F. Barnard contributes an appropriate poem on June. This issue of Worthington's is very attractive. The magazine which has been very bright and breezy from the beginning well sustains its reputation. Worthington Co., Hartford, Conn.—The Globe conducted by William Henry Thorne appears for May to August. It is made up very largely of contributions from the editor who has seven out of the thirteen papers in this number. Some of the articles are good, but there is really too much from one pen in a magazine of this sort, to be of general interest to readers, even those interested in the subjects. 716 Title and Trust Building, Chicago, Ill.—The May number of Hall's Journal of Health has a readable article by William Watson Hill, M. D. on the question "What is Cholera?" There are several other articles on subjects of current interest among medical men and writers in regard to matters of health.—Thought for May opens with an article by Emma Curtis Hopkins on "The Resurrection of Christ." Sister Mary writes on "The Waters." "There is no Death" is the title of an article by E. M. Barrett. Unity Book Co., 820 Walnut St., Kansas City.—The New Church Independent for May has a number of articles. Perhaps the most interesting is "Sleep" by George Bush, A. M., which will be concluded in the next number of this magazine. Dr. William H. Holcombe continues "Short Studies in the Word." Among the editorials is a very timely article on "Opening of the World's Fair." Weller & Son, 141 37th St., Chicago.



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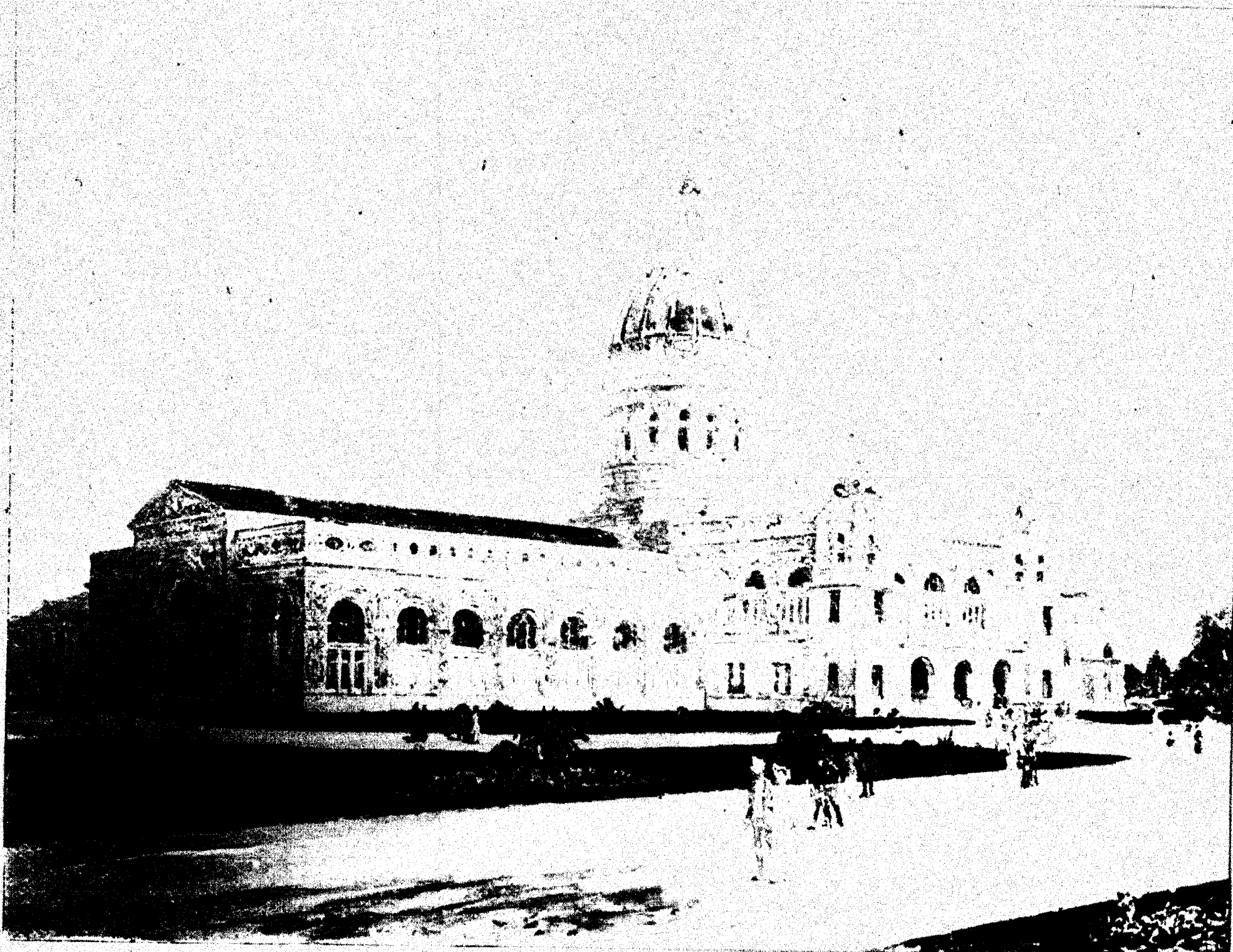
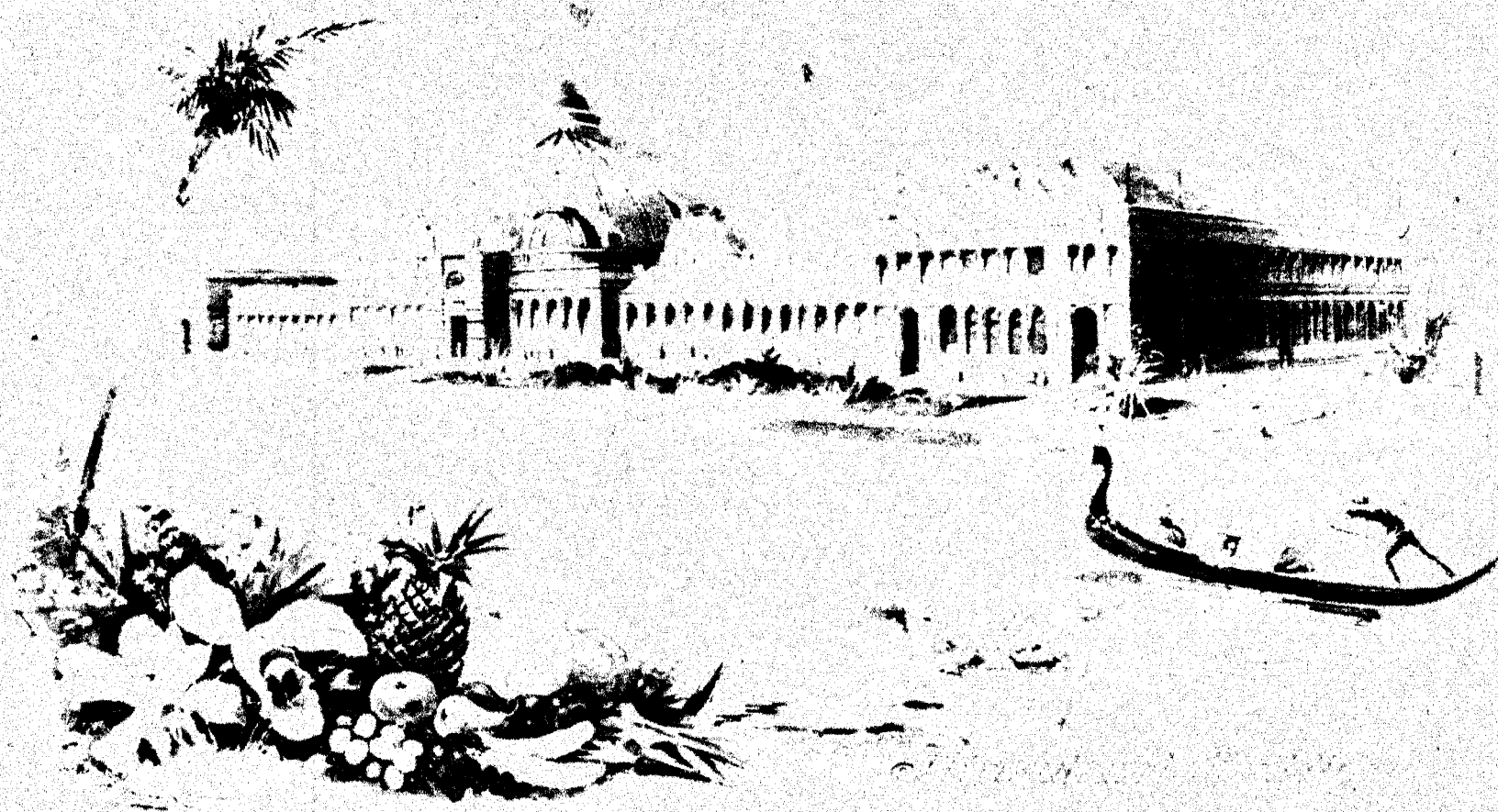
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In that we live;
Naught can we add or take away—
Naught ours to give.

We are, is all that can be said
In truth or time;
The power that moves us is the same
That writes this rhyme.

The water which runs down the hill
Is just as wise—
Obeys the law the same—as we
With hands and eyes.

All nature is intelligent—
Controlled by law
As sure as we who stand and gaze
In fear and awe.

Search not, for ye will never find
Your God of dreams,
But being, filling all in all,
Just as it seems.

No mystery; all things exist
In fact and thought;
The mystery would surely be
If there were naught.

Nothing is all unthinkable;
We cannot think
Of naught, nor forge a chain
Without a link.

Something must be necessary
Alone the cause;
The answer comes, where'er we turn,
'It always was.

Substance and principle combine
In endless change;
No thing can perish, but it has
A boundless range.

For evolution has no end;
Turn where we may,
We're met by an unfathomed truth
Or endless day.

We see the panorama pass;
We are a part—
Behold it gliding by, and watch
With beating heart.

But who of us has will or power
To start or stay;
Being's all-potent laws drive on
The destined way.

What can we do to stop or change
The course of suns;
We must obey unchanging law
As water runs.

We must accept our common lot
Of good or ill,
With the resistless tide of life
Undrifting still.

We hope, we trust, we dare believe;
We're leaving night,
Forever sailing on and out
Into the light.

We leave the brutal earth behind—
The pain and woe,
And wake to conscious sympathy
Unknown below.

We rise above the fading dust
We leave behind—
Approach the glorious realms of light
Immortal Mind.

Attraction is the law of love
That beareth sway;
The light grows brighter as we rise
In endless day.

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### MOSES G. FARMER.

Passed to the higher life on May 25th, from his residence in this city, Professor Moses G. Farmer best known as one of the American pioneers in the field of theoretical and applied electricity. He was born in 1820, at Boscawen, N. H., and from the age of 26 up to 1881, when he became an invalid, he was active in the science of electricity as engineer, demonstrator, and inventor. His early aptitude for chemistry led him into electrical investigation. He took out many patents for wires and instruments used in telegraphy, telephoning and other branches of the applied science. The last nine years of his active career were spent in the service of the government as electrician at the United States torpedo station at Newport, R. I., where he instructed the officers of the Navy in chemistry and electricity. He was a member of numerous scientific societies in this country and Europe.

Prof. Farmer's home had been for many years at Eliot, Me., but for several months he had resided in Chicago, arranging here for exhibition at the World's Fair of his electric railway and incandescent lighting, which antedate many years all similar systems in this country. He began his experiments in electricity in 1845. In 1846 he constructed a small electro-magnetic locomotive, also a small railroad track, which he exhibited in various cities. It was operated at Dover, New Hampshire, in 1847. This was the first electric railway known, though it was impracticable because of the great expense attending the production of the current by means of batteries. Subsequently (in 1850) Professor Farmer amazed his neighbors by lighting his house with electricity. The cost of the electricity was the only hindrance to its coming into general use at that time. He invented the first machine in the world for giving an arc of fire by electricity. His inventions of a fire alarm telegraph system and multiple telegraphic transmission have continued in practical use and yielded him considerable income.

Professor Farmer and his wife, now also deceased, spent a large portion of their ample income in charities. Mrs. Farmer endowed a home for mothers and children in Eliot, Me., and Professor Farmer gave a public library to the town. He was a brother-in-law of C. C. Coffin, author and war correspondent, was known little, except by reputation, when he came here with his daughter, Sarah J. Farmer, but his noble personality and his professional enthusiasm gained him a wide acquaintance in electrical and Exposition circles. The body was taken East for interment at Eliot, Maine.

Though Mr. Farmer was seventy-three years of age and had been for some time in feeble health, his death was unexpected and was a shock to his friends who knew of the gentleman's great desire to see the triumphs at the Columbian Exposition of the science he had made his life study.

From an historical and philosophical work published in 1878, the following is taken: "He (Professor Farmer) stands in the foremost rank of scientific men; and it may truthfully be said that as an electrician he is without a peer on this side of the Atlantic, while among the scientists of Great Britain, France and Germany, his opinions are quoted as authority. His reputation is world wide, and his inventions everywhere known. He is often called an electrical expert in the United States courts where his statements are never questioned."

Professor Farmer was a man of deeply religious nature. Although reared in orthodoxy, of late years he had become very liberal in his views. He believed profoundly in God and immortality. He was a Spiritualist and derived great consolation

from its teachings during the last years of his life. He was deeply interested in the coming Psychological Science Congress, (of the Advisory Council of which he was a member,) and he believed, as he stated in a letter to Mr. Underwood, that the greatest discoveries of the future would be in the psychical domain.

Professor Farmer was a man of the noblest personal qualities. His heart was as pure as his head was clear. With a strong penetrating intellect, he had a kindly, affectionate nature which attached to him children and all good people who came into his presence.

He passed from the scene of earth peacefully, conscious to the last, recognizing his devoted daughter and responding to her words by pressure of the hand when no other mode of communication was possible. Such a beautiful life is a precious legacy to his surviving relatives and an intellectual and moral contribution to his race.

The higher intelligences cannot come to an ordinary séance or circle, as it is seldom that the conditions are perfectly harmonious and of one accord writes A. F. Colborne in the Medium and Daybreak. It is necessary that all should be highly developed in a spiritual sense, not mere wonder-seekers. The latter find disembodied affinities in the lower spheres. This is why mere phenomena alone are to many so unsatisfactory. The manifestations are generally unreliable, and of a low order, and the controlling spirits arrest attention only, without fully satisfying the higher spiritual wants. Of course, this is in a great measure due to the sitters, but, being investigators, they are often ignorant of spiritual laws, and repelled from further inquiry. This is not written in disparagement of phenomena, but as a plea for their more intelligent use. Circles should be kept select, and approached only in the reverential desire to seek and find; and then the revelation must come from this same law of affinity, and all feel that the light of truth has dawned at last.

In the Popular Science Monthly for June Herbert Spencer concludes in this number his essay on "The Inadequacy of Natural Selection," which has attracted much attention from thoughtful evolutionists. "The Ceremonial Use of Tobacco," comprising the use of tobacco as incense and sacrifice and in the operations of seers and medicine-men, is described by John Hawkins. "An Ethnologic Study of the Yuruks," a wandering people of Turkey, is contributed by Alcide T. M. d'Andria. The features, dress, and dwellings of this people are shown in illustrations. Under the title "Modern Miracles," Prof. E. P. Evans describes some of the astonishing feats of Arabian and Hindu fakirs. An article describing "The Phenomena of Death in Battle" is contributed by George L. Kilmer. In "The Revival of Witchcraft," some of the later developments of hypnotism are shown to be based on fraud and delusion. The article is by Dr. Ernest Hart, who has examined most of the famous hypnotic subjects in Paris. New York: D. Appleton & Company.

A Chinaman named Ny Look was recently arrested and brought before Judge Lacombe, in the United States Circuit Court, on Wednesday last. Ny Look had been a resident of the United States for thirty-six years, and was a cook on an American naval vessel during the war for the Union, and was, it is said, wounded in action. It would seem that if any foreigner deserved a secure asylum in the United States Ny Look merited that privilege. Yet under the Geary law he is liable to deportation, and is only at liberty

through the humane and lenient interpretation which Judge Lacombe has given to the enactment. The Geary law is obviously in need of amendment, and public sentiment will not sustain any attempt to enforce it in a harsh and inhuman manner. Chinamen who have lived in this country for years and obeyed the laws have a claim to considerate treatment in accord with the dictates of enlightened civilization.

In all his long public life Gladstone has never appeared to such advantage as at present. He is confronted by perhaps the most difficult situation which a prime minister and leader of the Commons was ever obliged to face, and has shown himself at all times completely its master. Attacked on all sides and on all kinds of questions by a compact, determined, almost virulent and ably led opposition, he is never taken at a disadvantage, never thrown off his balance or betrayed into a display of ill-temper. He is alert, watchful, ready at all times to plunge into the debate, and daily making masterly speeches in reply to opposition assaults, or in defense of his policy and programme. He does not let a single one of the tactical errors of the opposition escape him or fail to turn it to good account, and is just as keen in discerning and avoiding the traps which they lay for his wary feet.

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This volume gives the author's views of "the infinite ether, that unseen monarch who holds all matter in the hollow of an almighty hand," of the nature of matter and the powerful physical agencies associated with it, the operation of electricity in the ether, as seen in the aurora, the comets and the solar corona, the phenomena of heat radiation upon the solar surface. It is an exceedingly interesting account of the nature of ether and its relation to matter, told in a manner to interest alike the scientific thinker and the unscientific reader.

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

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

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## WAS ABRAHAM LINCOLN A SPIRITUALIST?

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"I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition," writes Mrs. Maynard (page 91).

Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."

Mrs. Maynard tells plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent person can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."

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N ENIGMA INDEED—WAS IT THE BABY'S GHOST ?

In Good Words Mr. W. Canton publishes a very remarkable article made up of extracts from letters of a friend now dead. This friend lost his first child when she was six weeks old, just before the death of his first wife. He married again and had another little daughter, who lived to be three years and then died. The curious thing about this child was that she always insisted that she had a little baby as a plaything. Her father wrote:

Lately she has taken to nursing an invisible "iccle gaal" (little girl) whom she wheels about in her toy perambulator, puts carefully to bed, and generally makes much of. This is—"Yourn iccle baby, papa, old man!" if you please. When I sit down this accession to the family is manifest to her on my right knee; and she sits on my left and calls it a "nice lovely iccle thing." When she goes to bed, and when she has been tucked in, she makes place for "yourn iccle baby," which, of course, I have to give her with due care. It is very odd to see her put her hands together for it, palms upward, and to hear her assurance, "I not let her fall, papa."

At first they did not think much of this fancy of hers, but her persistence in the reality of this child made some impression upon their minds, as will be seen by the following extract; but it was not until the little girl herself died that the father saw the spirit form of his first-born lying by the side of his dying daughter:

"I told you about her invisible playmate. Both N. [his wife] and I have been wondering whether the child is only what is called making-believe; or whether she really sees anything.

"If I rest my foot on my right knee to unlace my boot, she pulls my foot away—"Papa, you put your foot on yourn iccle baby." She won't sit on my right knee at all until I have pretended to transfer the playmate to the other.

"My poor darling is dead! I hardly know whether I am myself alive. Half of my individuality has left me. I do not know myself.

"Can you believe this? I cannot; and yet I saw it. A little while before she died I heard her speaking in an almost inaudible whisper. I knelt down and leaned over her. She looked curiously at me and said faintly, 'Pappa, I not let her fall.' 'Who, dearie?' 'Yourn iccle baby. I gotten her in here.' She moved her wasted little hand as if to lift a fold of the bed-clothes. I raised them gently for her, and she smiled like her old self. How can I tell the rest?"

"Close beside her lay that other little one, with its white worn face and its poor arms crossed in that old-womanish fashion in front of her. Its large, suffering eyes looked for a moment into mine, and then my head seemed filled with mist and my ears buzzed.

"I saw that. It was not hallucination. It was there.

"Just think what it means if that actually happened. Think what must have been going on in the past, and I never knew. I remember, now, she never called it 'mamma's baby'; it was always 'yourn.' Think of the future now that they are both—what? Gone?"

"If it actually happened! I saw it. I am sane, strong, in sound health. I saw it—saw it—do you understand? And yet how incredible it is!"

Incredible indeed most people will think it, but the effect of that weird vision seems to have been very blessed to him.—Review of Reviews.

TIME.

Amid all the prevalent discussions as to conditions under which matter is evolved out of spirit, or spirit out of matter, there is generally, with materialists and Spiritualists alike, a curious assumption of the permanence of present conditions. The Spiritualist who imagines his departed friend to be living a happy and agreeable life possibly in the possession of "property" that he was not blessed with here, has surely never grasped anything outside the continuity of the present state of things. Nor is there any attempt at realizing any other than these same conditions in the "erratic" of the French spiritist. The dwellers in the "spheres" have the same time and space as we have, and come back to their different re-incarnations with only a change from "fluidic" to "solid." Now and then some speculators, but generally outside the circle of occultists, have attempted, as in "Flatland," to surmise, at any rate, the possible existence of a

state of things different from this, different, that is, as respects the dimensions of space, and so forth, as we know them. But little else has been done.

When a clairvoyant sees through a stone wall, it may of course be said that the conditions of his sight are very different from ordinary conditions; so they are in a way, but the fundamental conditions are really the same. That the clairvoyant sees between the molecules is simply an exaltation of the faculty of vision, for we know there are spaces between those molecules, through which we could all see were our eyes adapted for the purpose. When, however, a prophecy of future events, afterwards realized, has taken place, or a true history of the past, a history unknown generally, is given, then we may fairly look for conditions absolutely and entirely different from those with which we are generally acquainted. The series of remarkable prophecies of the Scotch seer as to the fortunes of the Seaforth family is a case in point. It is strange to see the smile of incredulity flit across the face of the occult philosopher when space of four dimensions is mentioned; he dismisses it with as easy a grace as certain others have dismissed all the accredited phenomena of occultism. He does not understand it; that is enough. Yet it would seem a possible thing for such so-called space to exist, even though one can neither understand nor explain it in terms of cognition at present at our disposal.

But though we cannot say much about such space, very much because of the difficulty of expression; yet it does seem easier to talk about a condition in which what we call "Time" is of more than the one dimension in which we know it. As we know of space of three dimensions it seems a little less difficult to grasp the idea of an extension to two or three dimensions, of anything which we as a rule only conceive of as of one dimension.

The set of sequences which we call time is essentially of one dimension only. When we look back in the ordinary way of recollection we go back over the sequences, and apparently do little, if anything, more. But if an individual could stand outside the line of time, he would be conscious of neither past nor future, in the ordinary sense of those words. A man standing on a plain can look along a row of trees on that plain in either direction; so a person existing in two dimensional time could prophesy, or trace back the past as easily as we can see the present. To such a one there would be neither past, present, nor future.

We may go a step further. Across any surface an infinite number of lines may be drawn; what is there, then, to exclude an infinite number of different sequences, or of different times, to an equally indefinite number of individualities? It may be, indeed, that the crossing of these lines, or sets of sequences, may explain some of the phenomena of life which are such a puzzle to us now. Let us suppose a set of sequences of which a regular curve is the type, and not a straight line—such a curve, say, as that used for representing regular wave motion, a regular undulation curve, and let us suppose also such a curve running along by a straight line so as to touch it, as it would do, at regular intervals—the sequences of the life represented by the curve would then come into the sequences of the life represented by the straight line, and we have at least an illustration of that law of periodicity which even the stubborn facts of statistics show to be the rule in moral as well as in physical life.

The phenomena of dreaming seem in some ways to show that this speculation is not an idle one. The incongruous mixing up of details in certain dreams, and the well attested prophetic character of others, receive an explanation at once, if the dreamer is allowed at times to have stepped out of one dimensional time into a region in which there is no past, present, or future. Without going further into speculations as to n-fold extensions of space, and the corresponding multiplicity of sequences or times, what a vista of infinite variety is suggested—a vista which makes our present condition with all its stupendous interests sink into a nothingness to which the smallness of our earth, as compared with the visible universe, is but a feeble representation.—W. Stainton Moses.

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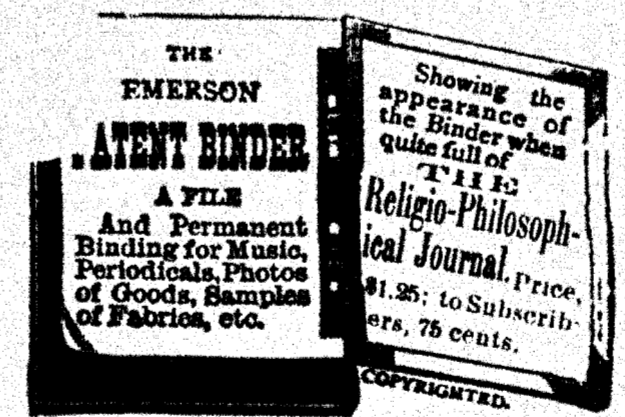
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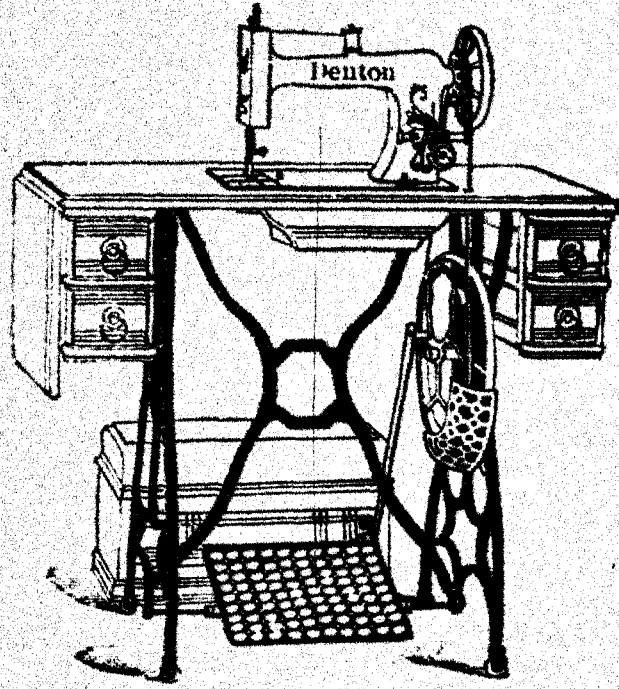
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CAMP CASSADAGA.

A correspondent writes: Judging from present indications the season of 1893 will be the most prosperous one that has ever been realized at Cassadaga Camp.

There are new arrivals every day, and many cottages that were closed during the winter are already opened, and many improvements have been made in the Camp since last summer. Mr. Richardson, one of the trustees whose home is at East Aurora, N. Y., has furnished money and laid the plan for the electric light plant, and most of the posts are in place and everything will be in readiness for the lights for the picnic in June. The vexed question of sewerage and water works is at last solved through the generosity of our worthy president, Mr. A. Gaston, of Meadville, Pa., and Mrs. Henderson of Erie, Pa. Mrs. Pettingill, the new member of the board of trustees is building a unique residence just at the entrance of the grounds on Melrose Park. The generous-hearted lady has also caused Hotel Grand to be painted, outside and in, papered, carpeted and furnished, making it in every

way attractive and comfortable. Mrs. Shaw, of Chicago, has purchased a home on Melrose Park.

Many donations have been received from different friends of the camp, and all seem to be inspired with the worthy ambition to do their utmost to make Cassadaga a desirable summer resort for those who are seeking truth. The programme for the summer camp is of a high order, and the best of opportunities will be given for investigators and for those seeking a more extended knowledge of the scientific side of Spiritualism. Mr. W. J. Colville is to open his school in Psychic and Spiritual Science in June. The expense of living at Lily Dale is comparatively small, and the fine natural scenery and the quiet of the place is conducive to inspiration, thought and study.

We present to our readers this week a picture of the Horticultural building, which is filled with rare plants from all parts of the globe. There is a beautiful crystal cave in this building, the material for which was brought from a wonderful cave of that name in South Dakota. In the original, one can travel fifty-two miles and over fourteen hundred crystallized rooms have been explored so far, while there are thirty-two beautiful little lakes in this cave. "Uncle" John Thorpe, as every one calls the chief of floriculture, is going to try an experiment with electricity on seeds planted in this cave. He thinks the seeds may be deceived by the brilliant light and fancy it is the sun. He loves his beautiful plants and talks to his flowers as if they were human beings. He says good-morning to the pansies in their beds, as if they could understand. Perhaps they do, for the plants blossom under his loving touch as if they tried to do their best for the man who cherishes them so dearly.

Among the many attractions in Chicago this summer is Buffalo Bill's Wild West Show. Westerners who are familiar with scouts, cowboys, mustangs and Indians may perhaps see no novelty in the show, but the man, woman or child who loves a horse and a fearless rider, will spend two hours or more of unalloyed pleasure in watching the various maneuvers of the greatest rough riders of the world. The shooting of Miss Annie Oakley attracts much attention, not only for her unerring aim, but for the fact that she is a woman, and Buffalo Bill himself gives a sample of what he can do in the way of riding and sharpshooting. A circus is good, but infinitely better is Buffalo Bill's show.

Froebel's Letters have been published by Lee & Shepard. They unfold the kindergarten system admirably. They constitute a work which is valuable to teachers and parents in enabling them to keep in touch with nature and the wants of man. It has some noble suggestions and possible unfoldments. A better method of education must come into vogue, one that will help to make the very best of our children and reach on into manhood. He was the pioneer of this, and the reading of these letters shows that what we might be if we were only wise enough to do it.

THE JOURNAL has received a call from Mrs. Corrolo Phipps who read a paper at the Press Congress on Saturday, entitled "Journalism in Mexico." For some years Mrs. Phipps has edited a paper in Spanish and English in Mexico and she is in Chicago as special correspondent of "El Nacional." She also sends a weekly syndicate letter to several official papers in Mexico. Mrs. Phipps is the author of a small work for the use of Mexican children

in learning English, which is used very generally in the Mexican schools.

The following is a copy of a poster used by Professor Moses G. Farmer (of whom a sketch is given in another column,) in 1847:

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A correspondent describing the study of Flammarion, the great astronomer, says: Among the books may be noticed a number of works referring to occult sciences, notably Colin de Plance's "Dictionnaire Infernale." "I have always been intensely interested in the occult sciences," says Flammarion, "and have studied them for over twenty-five years from Alan Kardec to Rochas and Papus. My conclusion is that there exist certain natural forces of which humanity is ignorant. Papus, the writer on occultism, is a frequent visitor to my house and has given numerous sciences here." My question on this subject was provoked by the sight of a book by P. P. Genet entitled "Death and the Devil." "You will find the result of my observations in this branch of study," he continued, "in my book 'Laumen.' I cannot say that I have come to any conclusions on the subject beyond the one which I have just formulated, which is that there is certainly something in the science and that the investigations merit attention."

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