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

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

ANNOUNCEMENT.

In assuming entire control of THE JOURNAL, business and editorial, I have only to say that the paper will be conducted in the same spirit and with the same purpose which have hitherto characterized its career. Having been for some years closely connected with THE JOURNAL editorially, it is not necessary that I should now, in taking formal charge, make any statement beyond the assurance that it will aim to present the best thought of the day, giving special prominence to the psychical side of life and to the moral and spiritual interests of man. I never anticipated when I was quietly cooperating with our lamented friend, Colonel Bundy, that he would so soon pass to the silent land and that it would devolve upon me to conduct THE JOURNAL in the cause of scientific investigation of spiritual phenomena and of reform in general. Mrs. Bundy, to whom during the last year or more I have given such help as I could, having retired from THE JOURNAL and left it in my care, I shall endeavor to keep it up to the high standard which it has attained in the past and to make such improvements in adaptation to the requirements of this progressive age as may be needed to keep it ever abreast with the most advanced thought.

Mrs. Underwood will be associated with me in the editorial conduct of the paper. With the support of its friends, including its corps of able contributors, THE JOURNAL in the future will, I hope, do a work not less important than that which it has done in the past.

B. F. UNDERWOOD.

DOES DEATH END EVOLUTION?

Thus far science has been unable to show where evolution first started; still less may it affirm when it shall stop. There is yet no point where it can be said that nature has issued the fiat. "Thus far and no further goes development." The materialistic theory which accepts nothing which is not within the scope of our confessedly limited sense perceptions, declares that the change which we name death, is the limit of the evolution of the individual consciousness in man; for purely physical science, seeking for the soul by post-mortem methods of dissection of our physical organism, can find no organ seemingly specially adapted as a location for the psychic element in man.

But ever since man recognized himself as a conscious being, ever since he instinctively felt rather than reasoned "I think, therefore I am," and knew he could also think of himself objectively, the hope, the ever present sense of his own enduring existence, has been intuitive in all the races of mankind, and has been the basis of religions however widely diverging in other respects.

But this intuition of permanence of being has never been formulated as most of our knowledge is, on well grounded scientific tests. It has rested mainly on the inward sense of man, on disputed and unverified personal revelations, and such reasoning

as Addison puts into the mouth of the Roman Senator Cato when contemplating suicide and preparing himself for the act by reading Plato:

"It must be so—Plato, thou reasonest well—
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at distraction?
'Tis the Divinity that stirs within us:
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man."

The more recent discoveries and conceptions of our own age, an age which has made vast strides in physical science, have been marked by an ominous silence in regard to the soul of man, though that science has brought out in strong light the processes tending to the moral and intellectual development of the human mind and character. This silence has been markedly instrumental in undermining among men of education the belief in the continuity of man's individual existence beyond his earthly span of life, and disbelief in a future has within the past half century been rapidly gaining ground from lack of any apparent basis in science upon which such belief could reasonably rest.

But in the meantime and almost co-existent with the growth of this disbelief there has been a growing accumulation of phenomena call spiritualistic—which, however, has been either unnoted or condemned by scientific men—going to show the dominance of a class of facts all purporting to be supermundane in character, though differing in method of manifestation, the results of which seem to inspire those who are in touch with any of the different forms of these manifestations with a deep and vivid faith in the continuity of life beyond the visible world in which they find themselves and to establish within them a firm belief in immortality.

But physical scientists having their scales, measures, working hypotheses and theories adjusted only to physical possibilities could not (except in the case of a few broad and liberal minds such as Crookes and Wallace) accept phenomena which defied and upset their scales and measures, so pooh-poohed all these facts into the limbo of "hallucinations," "phantasms," and "hysteria." In spite of this indifference and condemnation on the part of science, the unseen intelligence of the universe—at least that part of it which could get in rapport with humanity—continued to call the attention of men by such methods as it could command in the way of telepathic, impressional, visual, oral and written communications.

Within the last decade however, science, represented by such careful researchers and thinkers as Professors Gurney, Sidgwick, Lodge, Myers, Podmore, Janet, Charcot, Liébeault, Richet, William James of Harvard, Dr. Richard Hodgson, and Lombroso of Italy, etc., has seen fit to make an attempt to bring the allied phenomena of hypnotism, hallucinations, sub-consciousness, crystal-vision, clairvoyance, clairaudience, telepathy, automatic writing, etc., within the domain of orderly science by careful record, sifting of evidence and systemization of facts.

So far as they have succeeded in this there has been found nothing which makes impossible, much which makes it probable, that "death" is not the end of life or of evolution.

Let us consider for a moment what evolution, so far as we know it, implies. Always evolution proceeds upward from lower forms to higher; from the simple to the complex, from homogeneity to heterogeneity. At every step it takes on new and varied characteristics as Goethe finely shows in his "Metamorphosis of Plants," which is intended to be also a psychic parable.

"Closely observe how the plant, by little and little progressing
Step by step guideth on, changeth to blossom and fruit!
First from the seed it unravels itself as soon as the silent
Fruit bearing womb of the earth kindly allows its escape,
And to the charms of the light, the holy, the ever-in-motion,
Trusteth the delicate leaves, feebly beginning to shoot.
Peacefully locked in its sheath, the future
Leaf and root, and bud, still void of color, and shapeless
Thus doth the kernel, while dry, cover that motionless life."

Herein Goethe seeks to enforce the lesson that every step in progress bears the impress of all preceding steps, each one necessary to complete the evolution of the whole—the perfected result of development. Man has intuitively recognized himself as the crowning work of creative energy on this planet—the superior in intellect, morality, and self-consciousness of all other created things, so far as he knows—he also recognizes a higher spiritual ideal of humanity than any one human being has ever been able to achieve. Some few, the prophets, poets, painters, seers, have come somewhat nearer than the masses of mankind to attaining this ideal, but no one can be said to have gained the standard of perfection recognized by all.

If then this stage of existence is the end of evolution in man as a conscious entity, man the product of the universe in which the aims and aspirations are the highest of all created things, who has been able to catch glimpses of still fairer and nobler spiritual ideals with no possibility of attaining those ideals—then is man the saddest travesty, the most wretched mockery of the possible, in the whole creation; no Tantalus evolved from poet's thought of the horrible, could have more dreadful existence and end—if all ends with man's mortal life on this earth. But since, in man's earthly development, evolution has ever worked in lines leading to his spiritual as well as physical evolution, does it not seem an almost imperative outcome that in some higher form this spiritual nature should continue to evolve still higher faculties and powers and in some measure fulfill the ideals of which we here have occasional gleams, but which are incapable of realization in our present envi-

ronments? What poet, artist, musician, sculptor, inventor, or other worker in lines where idealization is possible, has ever realized in his work his highest dream?

It may be said, "Ah! but these ideals are to exist in their fair and beautiful fulfillment only for the generations of future ages—as in each succeeding eon of the world new and improved species of races and animals are made possible by improved conditions." But this prophecy is not satisfactory or convincing to the individual souls who feel within their own egoistic possibilities the attainment of far higher ideal evolution than is possible in the limitations of earth life. To wither and perish out of existence with all these promised possibilities unevolved except in the race, seems to thinking souls a horrible perversion of the law of evolution, and these look hopefully forward to the time when psychic phenomena scientifically investigated and classified, shall have proved beyond power of doubt to all scientists and thinkers, and thence to longing souls generally, that so-called "death" does not end evolution.

S. A. U.

THE PSYCHIC FACTORS OF CIVILIZATION.*

In 1883, Professor Lester F. Ward, of the Smithsonian Institute, came before the country as the author of a work comprised in two large volumes entitled, "Dynamic Sociology." It was recognized at once as the work of an able, independent and original thinker, was widely noticed and favorably received. Some of the views advanced have since been subjects of discussion among writers on sociologic and economic questions.

Among the most important doctrines expounded in that work are those which relate to the nature of the social forces and to the control of social phenomena by knowledge of the laws according to which they occur, and the improvement thereby of the social condition of man. As knowledge of physical laws has enabled man to ameliorate his physical condition, so knowledge of social laws, if that knowledge is used in the employment of the right methods, Prof. Ward believes, will as certainly lead to improvement of the social conditions.

The object of this last work is to elaborate these conceptions and to show that they have a real basis in science. What is the nature of the social forces? What is the proper method of directing them? These two questions are dealt with at length. They present, as the author sees, "a two-fold psychic problem and it should surprise no one to learn that sociology as a whole rests primarily upon psychology." This is declared to be its natural basis in the hierarchy of the sciences. "Even the social activities of animals are due to their psychic faculty, and this is as true of bees and ants as it is of wolves or buffaloes." With Prof. Ward mind included all phenomena above those which are simply vital, or relate only to life, and therefore feelings and emotions, as well as intellect. He recognizes the feelings and emotions taken collectively as a motive power of human activities, as the dynamic element of the social forces, while the intellect proper is the directive element of society and the means by which the social forces can be controlled in the interests of reform and civilization. Sensation and sentiment are treated (for reasons which the author gives at length) as subjective; and perception and reason as the objective side of mind. "As the sensation resides wholly in the organism or subject, experimenting, it may appropriately be called subjective; and as the perception relates exclusively to the object the nature of which it reveals, it may with equal propriety be called objective. The initial step in the psychologic process furnishes, therefore, the basis or primary element of both the subjective and the objective branch of mind. The following out of the subsequent phenomena which successively flow from the repetition, multiplication, combination and coördination of sensations constitutes subjective psychology; while the similar fol-

lowing out of the phenomena which flow from the corresponding repetition, multiplication, combination and coördination of perceptions constitutes objective psychology."

Pleasure and pain are shown to have their origin in the nature of plastic organisms and their function is to conserve life. Both are positive. Pain warns the creature against dangers to life. The pleasurable is the good, for it leads to conservation.

The cerebro-spinal system supplies nerves to all exposed organs that are capable of feeling. From a biological standpoint the object of pain is protection from injury and but for sensitiveness to pain sentient life would soon disappear from the earth. The hostile environment would close in upon it and ruthlessly destroy it. Though in and of itself pain is an evil, as a protection it is the sole guaranty of life, and is good. This is "the origin of evil and forever closes the great debate, while at the same time it furnishes the ultimate answer to pessimism, asceticism, orientalism, and all the 'isms' that bewail the sufferings of the world."

Through struggle and suffering the soul from the primordial ages of Silurian mollusk, the Devonian fish and the Mesozoic reptile worked its way to the Cretaceous and early Tertiary period, when the psychic factor began to react upon the plant world—when flowers were the direct product of a growing æsthetic faculty; later in bird life and mammalian life the same psychic power "ushered in the rich, showy and nutrient fruits of the forest and the bread-yielding grains of the meadow and the marsh." In human society "the soul is the great transforming agent which has worked its way up through the stages of savagery and barbarism to civilization and enlightenment, the power behind the throne of reason and the evolution of man."

Professor Ward argues through several pages that the object of nature is function, while the object of man is happiness and the object of society is action.

Dealing with the nature of sex he shows that from nature's standpoint the female is the organism and "the male only a sometimes useful, sometimes necessary adjunct or incident." Especially in the lowest forms of life the female superiority is manifest. For instance, in many of the higher insects the male is of but little importance except as a fertilizing agent, is short lived; and without organs of nutrition in the imago state. Male spiders are often extremely small and are sometimes made the prey of the females while paying court to them. In bees the male is the drone and has only the fertilizing function to perform. Of the male mosquito the world knows nothing and when seen it is not supposed to belong to the same type of insects. The female is the principal sex, the main trunk of development and but for extra-normal influences female superiority would have been universal. The explanation of the fact that in most birds and mammals the opposite is the case, Prof. Ward finds in the development of those faculties which aid in securing supplies of nutriment to sustain life, in the heightened power of scent, taste or vision; in the pleasure derived from nectar fragrance and beauty; it came with the dawn of the æsthetic faculty, "a sharpened sense of beauty, a romantic choice of partners by the females of the higher types of animal life." Prof. Ward remarks: "We know that nothing more readily captivates the human female than the display of brilliant mental qualities and it is easy to conceive that the female anthropus of the African or Lemurian forest may have been more attracted by male sagacity and success in circumventing rivals than in any other quality." If this be so our author thinks it explains the relatively small brain of woman and places the large brain of man on the list of secondary sexual qualities.

Maintaining that the mind force is the soul, that the psychic power inheres in the emotions, that the propelling power of the world is the "will" of Schopenhauer, that the active principle of sentient nature is desire, Prof. Ward claims that the feelings are the great "heart" of nature in contrast with the natural faculties which are the "head" of nature, and that both together form the subject of a true science

capable of exact treatment and of yielding useful results.

It has been maintained that civilization can be achieved only through the action of the individual acting unconscious of the end. Prof. Ward claims that much greater benefits might be secured if society were the conscious agent and had its improvement for its clearly perceived end. "It is the inertia of society and its inability to keep pace with the growth of the living mass within it that gives rise to social reformers who are legitimate and necessary, nay, natural products of every country and age, and the ignoring of this fact by conservative writers who lay so great stress on the word natural is one of the amusing absurdities of the present period." Further remarks on the work are deferred to another number of THE JOURNAL. It is not too much to say that Prof. Ward deals with questions among the most important before the world, that he shows that the true influences of mind in human history is little understood and that its existence as a factor in social science has been almost entirely disregarded. The object of the book is to prepare the way for a social science based on mind. It is a protest against the sterile philosophy and the dismal economics that have prevailed so long and it is itself a philosophy of meliorism based on faith in the efficacy of rational scientific action.

AUTOMATIC WRITING.

I found that if, pencil in hand, I left my hand free to run as it would, and occupied my eyes and thoughts with other matters, my hand would clumsily scrawl first queer tremulous lines, then letters, then words. This experience was in no wise peculiar. The friend who first directed my attention to these experiments had made a considerable collection of automatic writings from various people; and these had in common a trait that mine shared with them. The avowedly unguided hand would make for a while—sometimes day after day—apparently meaningless lines that constantly repeated themselves. In time these lines would grow more definite. Finally a word would be written; and by comparing a number of the writings you could trace what looked like a long series of almost impotent experiments finally resulting in this distinct achievement. The first word my hand thus wrote was "sherry."

That it was going to write "sherry" I had no idea. To this point I had been incredulous that it would actually write anything at all. "Sherry" once written, I began to feel more interest in what it might write next. And then soon followed an experience that determined me to give the matter up. In the first place, I found that experiments in automatic writing left me in an irritable nervous condition for which I can find no better name than demoralized. The whole fibre of character seemed for the moment weakened; will, intelligence, self-control, temper were alike inferior things after the experiments to what they had been before. In the second place, I found that very soon I could be quite sure whether I actually let my hand run unguided, or whether I slyly helped it write. And whenever that doubt arose in my mind there always came with it so strong an impulse to deny its existence, to assert that I had no idea what I was about, that I found myself for the moment a completely untrustworthy witness. In other words, the further I got in my very slight excursion into occult experiment the further I was from intelligence, veracity and honesty. The definite result of these experiments for me was a conviction that, at any rate, no man's word about automatic writing is worth the breath that utters it. The thing is not all fraud—there is something very queer about it—but not the least phase is that it is constantly, increasingly credulous and mendacious.—Barrett Wendell (Charles Scribner's Sons) Stelligeri.

Something for the cause of truth in general and for the interests of psychical research in particular, has been gained in this: that of late there is a distinct recognition of "automatic writing" as a fact. Hitherto it has generally been ignored, by men of science as well as by popular writers, when it has not been treated with contempt. They who have condescended to notice the phenomenon at all have associated it with deception and fraud. It belongs to a class of phenomena to which scientific men generally have given no attention, a class of phenomena of which they have been in entire ignorance. When any one with whom the subject has been a matter of personal experience, has called attention to it and

*The Psychic Factors of Civilization. By Lester F. Ward, author of "Dynamic Sociology." Boston: Gunn & Co. Pp. 369, 1893. Cloth, \$2.00.

asked for an explanation, he has usually been treated as a person fit for an insane asylum or as a charlatan trying to impose upon the public.

Orthodox theologians and ultra materialists have been about equally disinclined to give any consideration to the subject; self-deception, fraud, or "the devil," has been the most common explanation when any at all has been suggested. Honest men and women, who have found their hands writing words and sentences without their volition, have been afraid to make known their experiences, since for them the result would be suspicion, distrust and ridicule? In consequence there are multitudes having experience in automatic writing, who avoid any reference to it except among intimate friends who have or know of similar experiences.

In the churches and outside of the churches are "automatic writers," who know that the phenomenon is genuine, and who would be glad to see some attempt at an explanation of the fact; but the attitude of men of science in regard to the phenomenon destroys all confidence in their fairness and competency respecting such matters, for those having the experience, who are left to form their own conclusions, unaided by the men who profess to make facts and the conclusions based thereon, the special objects of their observations and study. The result, as might have been anticipated, is that many accept these automatically written messages as special revelations of truth, and under the old theological ideas of revelation, regard them as of undoubted veracity and validity. Unverified assertions and extravagant theories are often put forth as the ne plus ultra of intellectualism. Books automatically written, in these as in earlier times, have been presented to the world as veritable revelation of truth. Long essays purporting to be from Swedenborg, from Thomas Paine, from Theodore Parker have been received uncritically and published as messages direct from these personages.

Thus we have the two extremes—those who deny everything without investigation and those who believe everything without exercise of a critical, discriminating spirit.

The writer of the passage quoted above has the peculiar power of writing automatically and has had certain experiences such as are not uncommon with those who permit the exercise of this power in the first month's experiences in automatic writing. But much which is affirmed in regard to this personal experience forms no part of the experience of others who allow their hands to write without conscious effort on their part. Automatic writing does not generally affect the health, or impair the mind. The writing is often of an elevated character and sometimes extraordinary in the information imparted, exceeding the knowledge of the automist or of any present. It is about time therefore that writers for the general public should recognize so important a power and admit that "the thing is not all fraud—there is something queer about it."

Let the facts be known and the various theories, whether they have recourse to spirit agency or to the subliminal consciousness of the automist, or to both, be openly discussed and fully considered.

THE SPHYGMOGRAPH.

Several persons who have read Dr. Purdon's able and suggestive address, given before the Psychical Science Congress and published in THE JOURNAL of December 2nd, have asked for information in regard to the instrument with which he made the experiments narrated by him in that paper.

The idea of the sphygmograph is said to have first suggested itself to Galileo while noticing the swinging of a lamp in the cathedral at Florence which he found to be synchronous with his pulse, but ages elapsed before the pulse-writer took a practical form. The instrument best known is that of Marcy, the French physiologist, who employed this graphic method to the registration of minute physiological motions. Many modifications and improvements of the original instrument are to be found nowadays, but they are all constructed on the original type,

which is that of the compositions of the up and down motion of the pulse beat with that of the horizontal motion of a slip of smoked paper driven by clock-work, upon which a light needle, actuated by a spring resting upon the artery, traces a line made up of successive cardiac cycles.

By this arrangement the pulse beats are, as it were, drawn out sideways and fixed in two dimensions, visible to the eye and capable of being accurately measured and studied.

The first shock of the pulse due to the heart's impulse, makes the needle describe a nearly vertical line and then in falling back the point of the needle begins to trace an undulating line from left to right, which is made up of wavelets which indicate the several events of the individual cardiac cycle. The steadiness of the heart and the tension of the artery greatly modifies the appearance of the pulse and it is from the study of this coördination that the expert is enabled to perceive changes in the directive action of the nerve centers.

In comparative sphygmography the heart plays a secondary part, being in fact an unavoidable disturber of the pure neural impulse; but the experienced eye quickly learns to read the distinctive signs. This remark will be better understood from the fact that the artery has a muscular coat which describes its nervous supply from the vaso-motor centre in the medulla, the varying psychical state of which centre is manifested through its functional activity, constricting and relaxing the artery according to circumstances. In fact the sphygmograph is the pen and the blood itself is the ink with which the unconscious thought of the nerve centres writes its story.

That which is true of one part of the living body, is true for the whole, as blood is directed to every part according to its needs, whether of motion, sensation, nutrition or cerebration. As the blood bears energy so the power of work, in the larger sense of the word, is distributed throughout the body according to designs, of which the nervous system is the physical exponent. The results studied in detail suggest to the experimental psychologist the integration of all the separate impulses into a unity which for the individual is his animal soul, so far as is expressible in terms of flesh and blood.

Up to this point the subject bears no definite relation to Spiritualism; but when one person is found by the aid of sphygmograph to show a marked likeness, identical in times, to that of another person, otherwise unrelated to him, the natural inference is, Dr. Purdon thinks and with reason, that the likeness is a forced one and not accidental; so that the separate and independent deductions of experimental psychology and modern Spiritualism have each a confirmation and support in the common fact of the nerve-compelling influence of one living system upon another.

This is a vast field of study upon which we are just entering and it merits the most careful and thorough investigation. Dr. Purdon has made numerous careful and painstaking experiments with the sphygmograph and from personal examination of a number of the tracings submitted by him, we can testify to the exactitude of his work. Dr. Purdon is not only a thoroughly equipped physician and surgeon of years of practice, but he is a man of large general scientific attainments, with philosophical ability and deep interest in the great problems of life and destiny.

IMMORTALITY.

Colonel Ingersoll made the following autograph statement the other day for a representative of the Boston Journal: "I do not say that death ends all, neither do I say that man is immortal—I say that I do not know. To know is one thing, to believe is another, and to hope is still another. I hope for all good—for all joy, for all of the children of men. All I can say about immortality is this: There was a time when I was not, after that I was, now I am, and it may be that it is no more wonderful that I should continue forever now that I have a start than it was that I should begin. We love, and those we love die,

and we cling to the hope, to the wish, that we may meet again. Loye was the first to dream of immortality, and as long as we love we shall hope."

Colonel Ingersoll is often referred to as one who denies God and immortality, but what he denies is the truth of popular conceptions on these subjects, or what were once such. In regard to a future life, he evidently feels as Darwin did when he wrote the following: "With respect to immortality, nothing shows me so clearly how strong and almost instinctive a belief it is, as the consideration of the views now held by most physicists, namely, that the sun with all the planets will in time grow too cold for life, unless indeed some great body dashes into the sun, and thus gives it fresh life. Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful."

PROF. G. STANLEY HALL in the Forum for December, writes thus in regard to the ignorance of the Boston school children: By the liberality of Mrs. Quincy Shaw I was enabled to make comprehensive studies in 1880 of a large number of Boston children just after they had entered the lowest grade of the primary school. Fourteen per cent of these six-year old children had never seen the stars and had no idea about them; thirty-five per cent had never been into the country; twenty per cent did not know that milk came from cows; fifty-five per cent did not know that wooden things came from trees; from thirteen to fifteen per cent did not know the colors, green, blue and yellow by name; forty-seven per cent had never seen a pig; sixty per cent had never seen a robin; from thirteen to eighteen per cent did not know where their cheek, forehead, or throat was, and fewer yet knew elbow, wrist, ribs, etc. More than three-fourths of all the children had never seen to know how any of the things were made. These suspicions were because most of them constitute the material of school primers or elementary instruction which this new science of ignorance shows must make mere verbal cram of much matter of instruction. What idea can the eighteen per cent of children who thought a cow no larger than its picture get from all instruction about hide, horns, milk, etc.?

BEFORE the Congregational Club in New York city recently, Andrew Carnegie, the millionaire steel manufacturer, made an address on wealth and its obligations, in which he said: "We know that men use wealth in three ways: First, they hoard it. The truth that can be said, and the only truth, of their class, is that they don't own their millions at all. Their millions own them. There is another use of money equally bad by those who hoard it, and that is the bequeathing of it en masse to their children, and thereby cursing those children, for the almighty dollar is a curse when left in this way to the children of the rich. There is another class of the money hoarder who repents his folly upon his death-bed and leaves part of what he has hoarded to charity. I say there is no grace in any such gift of money. The man who dies thus dies disgraced."

SIR EDWIN ARNOLD in his inaugural address as President of the Burning Barn and Midland Institute on "The Aspect of Life": To what point, then, have I to-day ventured to lead you? To this. I say aloud to my age, "Sursum corda!" Lift up your hearts! I say that it seems time for enlightened minds to lay aside misdoubt regarding the continuity of individual life, as wholly contrary to the balance of evidence; to taste the easy pleasure of trust in the cosmic process, as gradually justifying itself; to become partners in the objects of that process by active help, earnest rejoicing, goodwill to all that live, and so to pass at last out of the rudimentary stage where fear and incertitude have been necessary and natural.

CONSCIOUS AUTO-SUGGESTION.

BY PROF. PAYTON SPENCE, M. D.

There sits a boy who is learning to make straight lines like those in his copy-book. Slowly and anxiously he moves his pen obliquely downwards. Presently he notices that the line bends too much to the right, and he voluntarily makes it turn to the left; but in doing so, he finds that he has carried it too far in that direction and he again voluntarily corrects the error; but now he sees that he is making the line too heavy and he voluntarily tries to mend the matter by not bearing on so hard with his pen; running, however, into the opposite extreme he makes the line too light and again voluntarily corrects his mistake; and so he continues, making crooks and turns and light and heavy parts in the line, always making a voluntary effort to do better when he notices that he has made bad work.

Now what does the boy really do when he makes a voluntary effort? He is evidently deeply in earnest, watching not his hand, nor his fingers, nor his pen, but watching the mere point of his pen and the line as it progresses. If the line gets crooked, he simply takes cognizance of the fact that it is crooked; but he does not, even by implication, chide his pen, or his hand, or his fingers for doing bad work; and still less does he chide his muscles, nerves, brain or spinal cord; for he does not know that he has such things or that they have anything to do with the point of his pen or with that line. When he becomes aware of the crook in the line, he simply says, not in words, but in thought mentally, "run it the other way." To whom or to what does he say that? Not to his fingers, and if he did, they as mere lumps of flesh and bone could neither help him nor take cognizance of his command. And the same may be said of his muscles, nerves, brain and spinal cord. Nevertheless when something in the boy says in thought, "run it the other way," he has issued what is called a volition or a will for a certain movement; but the volition does not know, nor is it accompanied by a knowledge of, the nature or the mechanism of the movement called for any more than does his pen or his finger nails. There are a great many muscles that are brought into play in moving the pen so as to make a straight line. Some of them are contracted and some relaxed; and in the descent of the pen from the top to the bottom of the line, the degree of their contraction and relaxation is constantly varying—all of which neither the child, (nor the adult man) nor his volition, nor his will, nor his intellect knows anything about and is at no time even conscious of. This seems to whittle the will or volition down to a very small affair; and justly so; for it knows nothing whatever about the nature of the mechanism which it is supposed knowingly and intentionally to operate upon; and nothing about the nature and complexity of its movements when operated upon; and if it did know such things, such knowledge could not enable it to do any better work than it does without such knowledge.

Nevertheless a volition is a reality; but it is not the stupendous reality that it is generally supposed to be and which it certainly would be, if it executed or even consciously designed all the complex and wonderful things that intervene between itself and the final result or movement which is brought about. Using the word suggestion, in the sense in which it is used in accounting for the phenomena of hypnotism, we would say that a volition for a movement is a suggestion—a conscious auto-suggestion—which resembles hypnotic suggestions in the fact that itself does not do the work which must be done in order to bring about the result suggested. In both cases—in all such cases—the work is done by a marvelously elaborated nervous and muscular mechanism, of whose existence and of whose operations we are not

conscious. In other words that work is done automatically. Then the only thing about a voluntary movement that can, with any propriety, be called voluntary, is the mere volition itself. All else that succeeds it, down to the final result itself, is automatic; and in this sense we may say, somewhat paradoxically, that a voluntary movement is automatic. And in this we would be still more justifiable, could it be shown, as I believe it can be, that even a volition is an automatic product. But it is neither necessary nor expedient for me to enter upon a consideration of that matter now.

There is a further resemblance between a volition considered as a suggestion—a conscious auto-suggestion—and all other auto-suggestions and hypnotic suggestions. (There must always go with the volition a confidence that the results thus suggested can and will follow.) Without such confidence nothing can be accomplished, as is well illustrated by the following case which is reported in an article written by Charles Fayette Taylor, M. D., and published under the title, "Bodily conditions as related to mental states," in the Popular Science Monthly of May, 1879. I abridge the account very much, giving however, all the essential features of the case. A young lady was sent to him with the muscles that move the left ankle joint seemingly paralyzed, so that when she walked the foot hung drooping with the toes hanging downwards, apparently useless and in walking she had to lift the leg very high in order to prevent the foot from dragging and causing her to fall, as often happened. When asked to raise her foot by bending the ankle joint, she was unable to do so. She had been in this condition for three years; and yet there was in reality no paralysis and no loss of either muscular or nervous function. She had simply lost confidence in her ability to voluntarily bend the ankle joint, or as Dr. Taylor expresses it, there was a loss of "conscious power in the affected foot." This was made manifest in his first device to restore that confidence. He says: "In making an excuse to get off her shoes and stockings, and keeping her attention while gradually working myself across the room, I suddenly asked her to come towards me, being careful to keep her eyes on me instead of her feet. . . . The hair (of a bear skin rug on the floor) tickled her feet and she came to me with her toes elevated and walking on her heels." He called her attention to the fact that she had thus bent the affected ankle and asked her to do it again; but she could not. Still the experiment showed that it was not a case of paralysis, but simply a loss of confidence in her ability to voluntarily move the foot; and he soon found means to restore that confidence and cured her in ten days of an affliction that had troubled her for three years.

Ordinarily only a certain class of muscles called the voluntary muscles, can be reached by a volition—a conscious auto-suggestion. But there are cases on record in which some of the other class, the involuntary muscles, have been made to respond to a volition. Colonel Townsend, who lived in England about one hundred ago, was able to control the action of his heart at will, to the extent of inducing seeming death, and then restoring its action and coming to life again. This he did in the presence of three physicians, Dr. Cheyne, Dr. Raymond and Dr. Skrine. "I found his pulse sink gradually," says Dr. Cheyne, so that I could not feel it by the most exact and nice touch. Dr. Raymond could not detect the least motion of the heart, nor Dr. Skrine the least soil of breath upon the bright mirror held to his mouth. We began to fear he was actually dead. He then began to breathe softly. This experiment of stopping his heart's action and apparently dying and coming to life again, Colonel Townsend often repeated.

In the article already referred to, Dr. Taylor relates the following case, which shows that the ordinarily automatic, rhythmical contractions and relaxations of the muscles of the intestinal canal, may be stimulated into action by a voluntary auto-suggestion. Dr. Taylor puts a slightly different interpretation upon the phenomena of the case; but it must be remembered that the phenomena of suggestion

were not as generally believed in, nor as well understood by medical men at the time his article was published as they are now. I abridge his report of the case. A lady twenty-four years of age had suffered for fifteen years from inveterate constipation, upon which the most powerful medicines, in exceptionally large doses, produced only the most meager effects. Her case became alarming and she was put under Dr. Taylor's care. After three months' study of her condition and fruitless effort to relieve her, he came to the conclusion that the mind was wholly withdrawn from her bodily functions. He gave her minute directions calculated to assist her in fixing and keeping her attention upon her bodily functions, assuring her that the desired result would follow. In two days she was wholly relieved of her constipation; and eleven years afterwards, she informed Dr. Taylor that she had had no return of her old trouble. Her own conscious auto-suggestions cured her. She touched the button and her automatic system did the rest.

While the foregoing interpretation of the phenomena of voluntary motion, reduces the voluntary part of it comparatively to a very small affair, as we have shown; yet we shall find on the other hand, that the automatic part of it is something stupendous—beyond the power of language to express or of thought to grasp.

As an illustration and at the same time a demonstration of the stupendous and, I may say, infinite things that are packed away in us as the automatic machinery of voluntary motion, let us take a very simple case. In August, 1878, I published in the Popular Science Monthly an article entitled "Voluntary Motion," which was in the main a criticism and a refutation of the celebrated theory of the growth of the will by Alexander Bain, Professor of Logic in the University of Aberdeen. I say refutation of that theory, because Professor Bain's reply, which appeared in the same periodical, May, 1879, cannot be regarded in any other light than as an acknowledgment and an extenuation of his error and an apology for it. Among other things in my article I endeavored to ascertain how much a child would have to acquire in simply learning to pronounce the letter a at will, supposing that none of the muscular contractions and degrees and combinations of muscular contractions which are made in the utterance of that one sound are organic and inherited, but that they have to be learned and acquired by practice. I showed that, at the lowest possible estimate, the child's lesson—the learning to pronounce that single letter—would require for its accomplishment 300 years of steady work night and day, at the rate of 100 trials every minute. I further showed that a lifetime of many millions of years would be required to enable the child to attain, as he ultimately does, the voluntary control of all the 450 voluntary muscles of his body in all their possible combined as well as isolated contractions.

In order that I might be on the safe side, all my estimates were made many times lower than I would have been justified in making them. Therefore each individual human being learns comparatively nothing of the immeasurably numerous things that are done by his automatic machinery in executing his various voluntary movements; some of which, as the throwing of a stone, bring into simultaneous, co-ordinated action nearly all the 450 voluntary muscles of his body.

The question naturally comes up: How and when did our automatic machinery learn to do so much—how did it learn to execute that infinitude of muscular contractions, isolated and combined, which, as we have seen, imply an infinitude of trials and experiences requiring millions of years of organic life for their accomplishments? Nothing but evolution can answer this question. The automatic nervous and muscular machinery of our voluntary movements was gradually elaborated for us during the immensity of the past ages of human and animal evolution, in which the organized experiences and acquisitions of the millions of individuals of each species of animal life were, by the processes of reproduction and

heredity, so completely interchanged and shuffled up with each other that the organized experiences and acquisitions of each individual became the organized experiences and acquisitions of the species; and the organized experiences and acquisitions of preceding species became the organized experiences and acquisition of succeeding ones in the vast, majestic procession up to man. It is this organized muscular and nervous mechanism, thus slowly and wonderfully elaborated, which, when stimulated by a volition—a conscious auto-suggestion for a definite result—does produce that result, working automatically and beyond the range of consciousness. I think that I have said enough, however, to give the reader some faint idea of the vast, immeasurable and fathomless creatures that we are, even as disclosed by a slight unveiling of one limited department of our being, that of the power of volentary motion.

But all voluntary thought is an automatically elaborated product, induced by a volition—a conscious auto-suggestion—as much so as voluntary motion. For instance, a mathematical theorem is given me to demonstrate. Something hands up to my consciousness my first equation. I do not know whence or how it came into my consciousness. I consciously look at it to see whether it is valid or not, just as the boy looks at the line he is making, to see whether it is straight or crooked. If it is invalid, I regret it and try again, just as the boy tries to do better when he sees that his line is crooked. My automatic machinery of thought sends up another equation to my consciousness which I either reject as invalid or accept as valid. And so the process continues until the theorem is demonstrated. It often happens that the stimulation of a conscious auto-suggestion upon the automatic machinery of thought, produces a rapid succession of ideas, so rapid that they do not seem to be submitted to conscious inspection or criticism. Still consciousness is at the helm, ready to guide or check the flow of thought, as would become evident were anything irrational or nonsensical produced. But no matter how slowly or how rapidly, or how evanescently they are passed before the consciousness, neither consciousness nor the volition produces them and does not know whence or how they come or anything about them until they do come. Each thought comes, not because it individually is voluntarily or consciously called for; for that would imply that it is already present, but it comes because we consciously call for thought in general upon the subject presented by the voluntary auto-suggestion. Like the automatic machinery of voluntary motion, the automatic machinery of thought is slowly elaborated during the ages of evolution.

Now, when we reflect that the whole of our mental nature has been built after the same method as that of the power of voluntary motion, during the ages of evolution, and carries in its makeup the treasured powers and experiences of all animal life from its humblest beginning up to man; and bears within itself the evidences of its remote genesis and its almost interminable genealogy; and manifests in all its activities, but especially in the occasional flashes of genius and the marvels of precocity, its prodigal inheritances from the past, and its storehouse of resources that are as illimitable as the ages from whence they came; I say, when we reflect upon all this and thus look at man with a telescopic eye, the tiny thing that he ordinarily seems to be drops out of the field of our vision and as he looms up before us as something vast, wonderful, infinite, we involuntarily exclaim: The ages have not been in labor in vain! and I shall wait—patiently, confidently wait—for the sublime outflow of infinite plenitude that abides in me and must abide in me forever.

The suggestion of the hypnotizer does not and cannot go directly to that automatic apparatus of his subject which works out the final result; but it must first be received by some higher, intellectual part of the subject which understands the nature of the suggestion and has implicit faith that it will be accomplished and hence presents no obstacle to its passing at once to that part or those parts of his automatic

nature which execute the suggestion. In other words, the suggestion is first taken up by his intellect; and in this respect it does not differ from a similar suggestion which the subject, in his normal state, might consciously make to himself with this exception however, that the hypnotic state is a state in which the condition of confidence is spontaneous and in which consequently no obstacles intervene, or are consciously or unconsciously interposed, to the passage of the suggestion to the automatic mechanism which produces the result suggested. Briefly then, all hypnotic suggestion is really auto-suggestion—unconscious auto-suggestion. The hypnotizer merely passes a formulated suggestion to the subject, and can go no farther. But the subject is in a state in which he cannot reject the suggestion, but accepts it and reproducing it in his own mind, it passes on to his automatic system.

But knowledge and experience bring confidence; and confidence of itself, inhibits to a large extent opposing influences; so that I see no reason why voluntary, conscious auto-suggestion may not eventually become as easy of execution and as certain and as satisfactory in its results as the unconscious auto-suggestion of hypnotism. It is now well known that involuntary and unconscious auto-suggestion often occurs without the aid of hypnotization and is attended by results as decided and as satisfactory as those which follow hypnotic suggestion. Indeed the fact is slowly dawning upon us that unconscious auto-suggestion plays a very important part in the thoughts and actions of every one at all times and is a significant factor in the conduct and current of our lives. All these considerations point to the fact that conscious auto-suggestion opens a large field of investigation which promises interesting and valuable results; and to the possibility of raising it to the dignity of a science as well as an art. When we shall have become more familiar and better acquainted with the rationals of this class of phenomena, instead of applying to a professional hypnotizer to fool us back into health, we shall be able to accomplish the same result with our eyes open and all our senses about us, knowingly and consciously, by a process of auto-suggestion. Nevertheless I can hardly venture to advise every one to rush at once into this field of observation and experiment, lest there might not be asylums enough to hold all those whose blind and unguided experiments on themselves might turn their minds into a chute that runs straight to insanity. Some few persons will of course take the lead and the risks on such matters and put up land marks, and guide boards, and danger signals, and thus lighten the labors and lessen the risks of those who come after them. Nevertheless the field is open to every one; and from it legislative prohibitions can exclude no one. Moreover, aside from its scientific interest and value, it is a field of no importance to any one personally except so far as he himself enters it experimentally and practically and thus makes it of value to himself.

WHAT SHALL WE DO TO BE SAVED?

BY LUCINDA B. CHANDLER.

One cannot reasonably be called an alarmist who claims that the social disorder of this country is perilous both in kind and extent. Salvation has been understood to apply to the condition and deed of the individual, solely or chiefly. The teachings of modern Spiritualism have illuminated the minds of thousands in regard to the method of salvation which inheres in the constitution of humanity and the evolution of the individual from the natural (physical or animal) to the spiritual. Is it not a timely and pertinent question for Spiritualists to ask how can the higher knowledge of the psychical powers of the individual, and the divine law of love to man be made applicable and curative of our social disorder? Of what use would be the most profound knowledge even experimentally of psychic powers to men and women whose babes are starving? Of what use or consistency to talk of the higher life, or a future of glory or bliss to

hungering mortals who lack shelter, and who moreover lack opportunity to earn them by labor?

The right to life, liberty and happiness involves the right to an opportunity to secure the conditions in which only life is possible. Opportunity is the first need of human existence. Opportunity is the first guarantee of nature and is the basic obligation of associated humanity. We have a social state even in this country of immense natural resources that is steadily diminishing this vital necessity of human existence—an opportunity to secure subsistence—to an increasing number of our population. At the present stage of individual and social evolution is any subject or any problem equal in importance to the question what are the causes of our social disorder and how can they be removed?

How can the multitude of unemployed be furnished with the means of earning subsistence?

How can it be made possible that opportunity to earn daily bread shall never fail the industrious?

Psychological knowledge and development is exceedingly interesting and important to the individual. If, however, we cannot make it serve the welfare of the social body the responsibility rests upon us to exercise such powers of mind and will as can do such service. Of necessity the social organism promotes the welfare of the individual, or is an impediment and destructive power to the individual. Industrial and commercial systems either facilitate opportunity to the producer, the worker, or deprive the individual of opportunity. Have we not abundant evidence that our social state industrially and commercially is a destructive power to thousands of individuals? What is it if not the operation of our systems that has since 1877, increased the number of unemployed from hundreds to hundreds of thousands?

What would any one of us think of the social order were we each one thrust from our shelter, not able to find employment and obliged to starve or be fed by public charity? Is not this the reasonable, proper question to test the situation of the relation of our industrial and commercial systems to the individuals who are brought to this pass? Would we not be convinced there had been and still continued a terrible lack of right management, somehow? The idea which has salved the conscience and sanctioned the laissez faire of the past is that the lack was in the individual.

Somehow the poor wretch failed by reason of incompetence or bad habits, if he became a tramp or a pauper—except, of course, he was the victim of misfortune. Not long since I heard a bright young man and a Universalist, too, claim in his sermon that it was not a different social condition, not a reconstruction of our systems was necessary, but only the gospel of Christ should be taught and accepted. If the gospel of loving the neighbor as one's self cannot be applied to society, to systems that are the framework of the associated body, as well as to the individual, it is not sufficient for human needs. If love to the neighbor is only sentimental, only applicable in the dispensation of what is called "charity"—it falls far short of human necessity. We may aptly paraphrase Paul's words, and say if we have hope only in a life beyond this we are of all men most miserable. The obligation of man to man is the gospel of the new dispensation—the keynote to social regeneration.

That which is indispensable as a condition of existence—an opportunity to obtain physical necessities and mental culture, social institutions should promote and supply. When society has interfered with the conditions of primitive nature—and when the complexity of industrial and inventive evolution has changed all the relations of the individual to natural resources—society is responsible—the whole body of units is responsible to each unit to maintain the supply which natural resources afford. Has our civilization done this? Is the working of our present systems doing this, or tending to accomplish it? Has the disposition of our public domain by which corporations native and foreign—and individuals native and alien are owners of immense areas of land—has this disposition of the first indispensable resource for

subsistence been in the direction of social salvation? Is this terrible blunder irremediable?

Is it right, is it a saving fact that one man owns 4,068,000 acres of land? What is to be done with this enormous wrong, this robbery of thousands of the opportunity to dig and plant and reap their bread from the soil? Is there any question of salvation pertaining to the inhabitants of this planet that equals in emergency and a bearing upon the development of man, not only, but the stability of our civilization and the permanence of free institutions, this of placing the people of this country in possession of the natural resource, the land of this country? Oklahoma and the Cherokee strip have demonstrated in a pathetic and significant object lesson, the straits of hardship people will encounter to secure a bit of land for a home.

Possibly in some dim future as is the dream of some who are learning to use the wonderful psychic powers of human constitution, bread may be materialized from the atmosphere, or the essential essences of fruits from the soil, if soil is available. But long before that power could be attained sufficient to feed a multitude of the starving, this republic would have passed under despotism, and the disinherited would have become a blood poisoning element destructive to the vitality of our civilization. One man, a resident of Pennsylvania, owns in North Dakota a farm nearly as large as the State of Rhode Island!

Robbery this pure and simple.

The Standard Oil Company in several States own 1,000,000 acres—a destructive social condition. Railroads and syndicates own an amount of land that would make homes of 160 acres each for 1,830,015 families! Has this no bearing upon the question of social salvation. Has the people of these United States no obligation to the evicted unemployed? Must the relief of these be borne principally by municipalities?

Will the present order which has created an army who lack work and bread promote national prosperity and credit?

Would not 60,000,000 people furnished with permanent employment and thus able to consume the ample products of labor, be a better, safer, steadier basis of credit than a pile of gold in the United States Treasury vaults?

Is gold so much more valuable than human life?

Is gold the foundation and essential life of human association and a republic of freemen?

What would all the gold in the earth's breast amount to did not human energy, muscle and skill and art make the fields smile with the harvest, the wheels of invention create the fabric, the skill of brain and hand build structures and fashion forms of beauty?

What is the real genuine credit of our nation or of any nation but the creative energy, industry and skill of its people? Can a republic survive which contravenes by its financial and economic systems this truth on which alone a free people can exist? A despotism may maintain itself on an enslaved subjected people but a republic is impossible. Dependence for employment on a capitalist class and liberty, are incompatible.

International credit must be maintained. A prosperous republic of free enlightened citizens on a continent washed by two oceans can maintain itself and with unbounded international credit, if its industrial and financial systems promote the producing and therefore the consuming power of all classes. When other countries do not want in exchange our wheat and corn and cotton, but want gold—let them have it in bars—and spare us the cost of coining it. We don't need it for currency, nor silver either. Gold is too costly and silver too clumsy. This country can kill the Moloch of commodity, money, and make itself the richest nation on the globe if it will free itself from the "ignominious insanity" of fear, set about promoting the opportunity of the producing laborer—provide postal savings banks—reduce usury to the amount of the average increase of real wealth, i. e.: the amount produced by energy and skill—re-

store the land to the people and furnish transportation at cost.

If the combined wisdom of the people cannot abolish the present order of things, the systems which are rapidly concentrating wealth in the hands of a few and increasing the numbers of the unemployed and impoverished class, then are we doomed as a free people.

If after centuries of experience man's insight and foresight cannot find how to make the producing power of labor instead of the commodity of a tool of exchange the criterion of national credit, civilization is accursed.

If the integrity, wisdom, capacity, energy and enterprise of humanity is not equal to the problem of furnishing opportunity to every hand and brain to obtain honest subsistence, we are a dismal failure.

If we cannot bring soul power to bear upon the side of humanity vs. moneybags—psychical research will avail little for human helping.

So long as poverty and its wretchedness keeps multitudes of mortals in the darkness of depression, society will be afflicted with the products of degraded functionally deteriorated motherhood—and the realm of psychical forces be charged with crude elements that becloud, obstruct and hinder the progress of the race.

MEDICAL LEGISLATION.

By G. W. KING, M. D.

I see by THE JOURNAL of October 14th that you have made a plea for medical legislation. It is also noticed that your plea is based upon a desire to have educated persons for the practice of medicine. Now you are earnestly and respectfully requested to tell the readers of THE JOURNAL how much benefit to the public the education of the most popular branch of the medical profession has been. (The subject of surgery need not be touched, although the practice of it is often shamefully abused.) In referring to the benefits of education it would be well to state how much good Washington, Jackson, Garfield, Gen. Sherman and Blaine received from their educated doctors. It will not be fair to claim that because many patients have endured the prescribing of the worst drugs yet discovered that such endurance is the result of a proper education. Endurance cannot justly be called cure.

It is true as you have stated that "the health of the people is a matter of public concern of the utmost importance," yet, from whence has come as great curses as can be found upon earth in the form of diseases? The true answer is from the prescriptions of professedly educated physicians, who have such a great love for the dear people that they want a legal aristocracy established in medicine. There is no use of denying the fact that a large part of chronic diseases—which are no less than living deaths—are drug diseases. How many, many people have been left with fever sores, rotten teeth, rheumatism, dyspepsia, nervousness and many other diseases after they have been for weeks under the care of so-called educated physicians. More drunkenness can be directly or indirectly traced to the work of popular doctors who have graduated at medical colleges than to all other causes. The most high-toned doctors are absurdly claiming that alcohol is both a medicine and food. More death and ruin result from the practice of bad theories of medicine among popular doctors than come to the people of the United States through natural diseases and all the prescriptions of admitted quacks. Why should not deadly or dangerous drugs receive a just judgment? Why should not that popular education which is on the side of wrong be charged with more evil than ignorances? Why should educated scoundrels have more legal protection than honest and uneducated charlatans?

Your suggestion to have a board of examiners to examine practitioners is an old suggestion for slavery with all its woes. Dear Editor, there is no progress and reform where the so-called foolish things of the world are not allowed to confound the so-called wise. Aristocrats in medicine boast loudly about how they

have progressed in science; yet a careful examination of the work of such boasters will show that during the last fifty years they have not progressed but little if any. What they call progress is nothing but change. Their standard prescriptions are quinine, whisky and morphine or their recently discovered equivalents. Chloral and coal tar extracts are not morphine, and they are not any better, but make good substitutes to tickle patients who will not take morphine. Forty years ago the chief theory practiced by the common doctor was to treat pain and not its cause. To-day the young doctor, fresh from one of the most popular colleges in the land, will do everything he can to quiet his patients, regardless of the cause of their suffering. What progress does the young doctor manifest? You ought to know the consequence if the most popular theory and practice of medicine does or does not have a majority—representation in your proposed board of medical examiners.

In Massachusetts there are many doctors who are swearing mad because medical liberty prevails in the State; yet it cannot be shown that there is more sickness and mortality in Massachusetts than in any other place in the Union with an equal number of inhabitants and amount of territory where doctor's laws and medical servitude are in full force.

Give unpopular truth a chance to compete with and put down popular error. Medicine should be as free from too much legislation as religion is. If the worst and most popular theory and practice of medicine have full legal liberty, any person who may choose not to go to college to learn evil should have the right to prescribe simple, safe and successful treatment for the sick. Observation and experience should not be placed as ciphers of no value against lectures and books.

It will be a mistake to suppose that I have made a plea for ignorance. I am not at war with colleges, lecturers and medical literature; but in opposition to wrong, injustice and slavery.

KING'S STATION, N. Y.

LIFE AND PROTOPLASM.

By WM. I. GILL.

Is man merely a vital and self-conscious organism, or is he something more? This is an old question, but it must continue to be repeated till it receives a more decisive answer than any that has yet been furnished, or until we all see more clearly that no decisive answer can be had. At present, I think, the indications are in favor of a final and scientific answer against mere organism.

This, of course, will be settled if our modern psychic investigations result in an accepted proof that individual and personal life is continuously protracted beyond the death of the body. That is the way many believe the proof will come, and is coming and growing in inductive evidence and force. Let who will prosecute this method, which is legitimate and may be scientific; and if conclusive, it will be overwhelmingly strong and important.

But in the meantime that does not hinder us from prosecuting the inquiry in the line of physical investigation so long as there is any sign or hope of progress. I think our age has furnished such sign and ground of hope. It is in advance of other ages in its knowledge of the organism and of organic forces and their laws and their relations to the inorganic. When we make comparisons between these two sets of forces and laws we can do it with more pertinence and precision than formerly; and our conclusions may be correspondingly clear and forceful.

Here it should be allowed that Professor Huxley has been of conspicuous service in this discussion, and that he has facilitated a scientific conclusion. He has made a valuable exposition of protoplasm, its chemical constituents and modes of action, and he makes an elaborate comparison of it with other chemical compounds, especially water, where all allow there is nothing but organic force and he affirms that besides the known oxygen and hydrogen of water we have as much reason to assume another agent, call it

"aquosity," as we have to infer, besides the chemical agents of protoplasm, an unknown agent called vitality or the vital principle as the source of life and consciousness. We are thus furnished with an elaborately drawn parallel between water and protoplasm; and this comparison challenges criticism.

If this is all just and true and all the truth essential to the conclusion, then in protoplasm we have an assured chemical explanation of all the phenomena of life and consciousness. These phenomena, however infinitely diversified, and apparently so contrasted with chemical agency, are, nevertheless, nothing whatever but the natural and necessary effects of chemical agency. This is vastly important and far-reaching.

With his usual energy and astuteness Dr. Huxley has here coralled both opposing parties and all their arguments and data. No more doubtful and long-range fusillading. The combatants with all their munitions of war are brought face to face and into direct contact with each other. There is no longer any escape in this war. One party or the other must soon perish. The whole controversy of ages is now reduced to this question: Whether or not the life of protoplasm is derived from the combination of its chemical constituents, just as it is allowed that water is the product of its chemical constituents. Dr. Huxley has made a loud emphatic answer in the affirmative. Is he right? We thus raise the vital and final inquiry on this subject: Is it true that all the phenomena of life are related to the chemical elements of protoplasm as all the phenomena of water are related to its chemical constituents? This is clearly a question of ascertainable fact and so we are certainly on the way to a speedy scientific determination of reasonable certainty.

Now why do all scientists agree that water is wholly the product of a certain combination of two chemical elements? Because we know it as a fact so far as our knowledge extends. That is, we have observed an invariable relation between this chemical combination and the product water, a relation of antecedent and consequent. This is our proof, and our only proof, that the relation is one of cause and effect, or that water is the product of said combination of chemical elements.

Now we advance to the inquiry, whether we know with equal clearness the invariable and uniform connection of the phenomena of life with any definite combination of chemical elements? Who dares to answer in the affirmative? Huxley has answered for a class. But surely it is a very small class, though large enough in polemic hardihood. Let the combatants now draw still nearer to each other in the narrowest point of the coral and drop their long fencing swords and use their rapiers or even stiletos.

The constituent elements of protoplasm are generally known and agreed upon among biological physicists. It is also agreed among them all that this protoplasm is the "physical basis of life." This was at first the conspicuous contention of Dr. Huxley; and no one ever really disputed this. There is no doubt that wherever we find life we find protoplasm. Life distinguished from its basis-protoplasm.

We are now called upon to discriminate the physical basis of life from life itself. These are two different ideas. The basis of any thing is other than the thing itself. If protoplasm is only the physical basis of life, it is not itself life, just as the basis of a house is not the house. If Professor Huxley meant no more than this when he uttered his famous thesis, and if this is all that others mean when they repeat the same or utter similar phrases, there is really no controversy on the subject, and the great contention is only verbal, for this principle is not disputed.

There has been just here a great and fatal confusion. It is evident that this sentence has been used to cover more than it expresses. It has been used both by Huxley himself and his party to imply that protoplasm is not the physical basis of life, but life itself and the source of life, that the combination of the chemical elements which constitute protoplasm causes or generates life. This is the real controversy

still going on, and which we want to clear of false issues and the darkening cloud of dubious language and misleading phrases.

To the real issue, therefore, we now call distinct attention. We all allow that a certain combination of oxygen and hydrogen constitute a cause of which water is the effect; and this is allowed and affirmed because of the known invariable relation between the two as antecedent and consequent. If there exists the same invariability between protoplasm and life, we must admit that protoplasm is life as surely as water is water. But surely this is not true. There is a great and useful hiatus here in the phenomenon of dead protoplasm, the fact of which I think has never been disputed. To make the parallel good it must be shown, not only that there is no life without protoplasm, but that conversely there is no protoplasm without life. If the smallest particle of protoplasm can be found existing for a moment that is devoid of life, the controversy is ended and the conclusion is certain that protoplasm is not itself life nor the source of life.

On this point I make my appeal to biological physicists the world over. We cannot doubt what will be their answer judging by what they have already said, for the existence of two classes of protoplasm, living and dead, is admitted among them and the distinction has raised no controversy—perhaps because the importance of it has not heretofore been seen. Now it has become the crucial question. In the meanwhile we have on our side the common judgment of mankind based on facts apparent to all. We have next the affirmation of many distinguished biologists that there is a living and a dead protoplasm. And third this has no distinct and adequate rebuttal by other biologists. Biologists also in all lands have made various experiments to determine what degrees of heat and cold will destroy bacteria, ratifera and other very low forms of life. Now this destruction of life does not mean the destruction of protoplasm. The two may be destroyed together, but that is not necessary nor is it the idea that is had in view. It is universally assumed in all these experiments that the life and the protoplasmic substance are not one. This may not be a distinct thought, but it is there synthetically. When these low lives have been frozen out, the protoplasmic substance is all there, with the chemical elements and combination unchanged; and so it will remain till the beginning of dissolution is rendered possible by them, and the substance is protoplasm, but dead, till the chemical dissolution is completed.

It appears, then, that we are obliged to infer some other agent as the life and cause of life to protoplasm, which uses this protoplasm and only through it in certain conditions becomes manifest. This agent is not directly known to the senses and it comes and goes according to laws of its own and in certain fixed relations to protoplasm and laws of sense.

The product of oxygen and hydrogen is a dead product. Analyze water and you have its constituents, neither more nor less. Go all through the chemical world and its agencies and we have the same result, a chemical product simply, dead, not living. None in this single action of nature in producing protoplasm chemical agency is made to do what it never does anywhere else. If we are to form comparisons and run by parallels of chemical agency, let us be strict and thorough in the course we run. If we find that chemical agency produces only chemical results elsewhere, never vital products, we are by our rule of comparison forbidden to find it here; and if we find more here, sometimes and not always, we must attribute the difference to some other cause which sometimes gives vitality to this chemical product. All the evidences and all the presumptions drawn from chemical comparison are against the doctrine that vitality is the product of chemicality.

When we analyze water we find oxygen and hydrogen. These are all there was in the water and all that was claimed to be in the water. So in every other chemical compound we have simply the elements combined and the form of their agency modi-

fied by that union and by dissolution of the compound we get them back again in their original form and simple condition. There is neither more nor less in the compound than in the elements and neither more nor less in the elements than in the compound. Now analyze protoplasm into its chemical elements; there is no life there any more than in the elements of water. Now put them together again and by parity with all other chemical agency the product must be only chemical, not vital. In every other agency we have only an acknowledged chemical effect of a chemical cause. But in the case of protoplasm it is claimed that besides the chemical effect we have a vital product from a purely chemical cause—a chemical agency too, which is unlike all other chemical agency and unlike all material agency in being irregular, since life sometimes is and sometimes is not connected with this chemical agency and product protoplasm.

Further, and finally, chemical agency pure and simple, it is conceded, has never been known to produce either life or protoplasm. It kills life and destroys protoplasm. Life and protoplasm have no known origin and cause in the world. Living protoplasm is found and is found to propagate itself, not by chemical agency, but often in opposition to the laws of chemical agency, by methods and laws of its own, which we can only describe or designate as vital agency and laws. What in the living individual this vital agency does not want or use or discards chemical agency seizes and disintegrates and carries away. Thus this strange vital agency appears to be not of this world, but of this world to make protoplasm and through it to use for its own ends all the other agencies of world, whether chemical or gravitational.

MISS MOLLIE FANCHER AND MATERIALISM.

By S. T. SUDDICK, M. D.

Does it not strike you rather forcibly that the case of Mollie Fancher rather upsets the pet theory of materialism?

The materialist contends that thought is a product and not a principle—a product of "bread and butter"—a simple matter of putting food into the hopper and grinding out an essay or a poem, a lecture on evolution, or a sermon on eternal punishment.

He contends that "mind cannot exist separate and apart from matter," or the material body; and that every thought, it matters not how grand in conception, is simply a product of the food we eat. But Miss Fancher has lived, if the account be true, for many years without food, at least of a visible kind.

Now if mind and thought are simply "evolved food" one would naturally think that the more one ate, the more he or she would think, and if nothing were eaten, especially for a long term of years, no thought could possibly be evolved. But in Miss Fancher's case that rule seems to be entirely reversed, for the less she has eaten the more active have her mental powers become, and after she ceased taking any food at all her mental condition transcended anything ever heard of before, bordering closely on the miraculous.

Yet there is a ground upon which we imagine the materialist and the Spiritualist may at some future time meet and stand; and that ground is almost within the discernment of man at the present time, although but dimly outlined on the horizon of his consciousness. That outline we will try to sketch as we see it dimly looming up in the distance.

To make this ground common the Spiritualist will have to admit that a spirit is not an "airy nothing," but that its form is material in its construction, and considering that there are many substances that are strictly material and yet are, in one of their states, absolutely invisible and entirely undiscernable by any of the five senses. This can be readily conceded; and that it also breathes (although of "purer air than ours,") and performs all the other functions of life in a perfectly natural way, though invisible to our material vision in that state of existence, as fully

as it does in this, where more gross material is used in its makeup and where it takes more gross material for its sustenance and where all the functions of life are carried on in a more tangible and apparently, though only apparently, substantial way; for even in this life it is only the subtle essences of the food we eat that is taken up by those delicate discriminators, the mesentery glands, and passed into the blood, by which it is carried to all parts of the system, including the brain, while all the gross and effete matter that is not used is rejected by the alimentary canal as refuse.

All this the Spiritualist could, and many do, concede. Now, on the part of the materialist the concession would have to be no greater. He would only have to admit that there might be a state or condition of matter so refined or attenuated that it was and is invisible to our mortal ken, which the individual takes on at the change called death and goes on, not as an airy nothing, but still an individualized entity, the same substantially as before, only the matter of which he or she is composed is more refined, though just as much adapted to his or her new state of existence as was the old and grosser material before used in the former state. Virtually that the relations of his existence are in no way changed except in quality of fineness.

This concession we think that the materialist can readily make, as he well knows that the tornado that has such potent power to sweep the earth and devastate towns and cities is only air set in motion and is entirely invisible to the human eye, as is electricity and many other forms of matter.

Miss Fancher's bowels were so shrunken that it was evident to any scientific observer that she partook of no gross food whatever, but that is no reason that she might not have been sustained by some kind of food more refined. When in health, for instance, she might have been fond of meats of various kinds, but during the long years of her total abstinence she ate no meat, yet her pet birds, dogs, cats, and squirrels, of which she was extremely fond, when kept in her room were very short lived. Now may it not have been that, vampire-like, she sucked their lives away through the medium of the surrounding atmosphere? It is an old saying that cooks have no appetite for the food they cook and more especially if it be a kind that emits steaming odors. Why is this? Simply because the system supplies itself from these savory essences.

A child that sleeps with an aged person soon becomes puny and attenuated. Why is this? Because the aged person draws away and absorbs the life of the child, as Miss Fancher undoubtedly did that of her pets, while the aged person, like her, is sustained and seemed to take on new life and vigor.

Some Spiritualists claim that spirits do eat; and spirits themselves admit that they partake of "ambrosial" or spiritualized food.

Many kinds of plants are sustained wholly or almost wholly by nourishment drawn from the atmosphere and we know even in our own experience that some conditions of the atmosphere seem to be more invigorating to the physical system than others.

Physicians have sometimes placed their patients in a bath of chicken broth when food could not be administered in the usual way and have found them strengthened and sustained thereby, the system receiving and absorbing the essences of the broth.

Our belief is the next life will be simply a continuation of this, only with the relations somewhat changed, not in kind, but in degree, and will be as natural, as real as this; and that the bodies that we will then recognize as ours will be as real to us then as ours are to us now and fully as substantial.

In our dreams we go to different places and pass through various scenes, yet in all the vicissitudes of our dreaming we never even for a moment lose our identity, or conceive ourselves without a form as substantial as we always possessed, although sometimes it seems much more perfect.

In all our experiences, whether sleeping or waking—whether sane or insane, we seem to hold on to relations with matter, and what is so tenacious

and persistent in our nature must have some foundation in fact. So we feel that while we exist, that relationship will not be wholly severed; yet because we put off this grosser form of flesh that we have so long worn and has been so useful to us in the past, we do not believe that we are, on that account, to be forced out of existence—out of life.

That subtle thing called life that is so hard to define or understand, we believe, if not matter itself, is married to matter for time and for eternity and never will or can be separated.

You may call us what you will, a Spiritualist or a materialist—there is but little difference between the two—if life, mind and spirit are one, then we are a Spiritualist; but if life, mind, thought, are a product of matter, then we are a materialist, but do not propose to cease to exist when we lay this gross body down, but will take enough refined, material essence over the river to sustain us on the way and start us in business on the other side.

SPIRIT PHOTOGRAPHS--A LETTER FROM FRANCES WILLARD.

TO THE EDITOR: I take pleasure in transmitting the following interesting letter, which no doubt you would be glad to publish.

Very truly yours,

ELLIOTT COUES.

FRIDAY'S HILL, HAZLEMERE,
October 21, 1893.

PROFESSOR ELLIOTT COUES--DEAR FRIEND: I am very much interested in spirit photography and should like to know what you think about it. I recently heard Sir Robert Ball (astronomer of Cambridge University and Astronomer Royal for Ireland,) and he said what you of course know, that the photographic eye has brought out millions of stars of whose very existence we were totally ignorant until the last five years. He stated that a friend of his took a kodak view of the steamship "Great Eastern" when it was lying in the harbor at Liverpool. The hull of the ship was perfectly black having been newly tarred and yet when the photographs were printed the words "Lewis" was to be discerned on the side of the ship. The gentleman who had taken the photograph immediately went back to see if he could discover any such word, for he clearly remembered there was nothing of the kind when he took the picture nor was there when he made his second investigation. Surprised at this, he went to some of the officers of the "Great Eastern" who told him the word had been inscribed in the place where his photograph indicated it but they had heavily tarred the ship and it was entirely obliterated so far as the human eye could discern; but some of those rays that the photographic eye could catch had reproduced it.

Sir Robert Ball also told of a photographer who had stated to him that after a sitting by a beautiful young lady whom he had long wished to photograph, the artist found that the proof showed her face most strongly mottled, whereupon he repaired to her home to say he wished to try again when he was informed that she was sick in bed with measles. There had been no token to his eye, but the camera had caught those incipient measles under the skin.

It seemed to me on hearing these statements that it was conceivable we might some day learn a finer photography that would reveal things now unseen upon the "borderland," and I thought I would ask your opinion on this subject, and that you would perhaps refer me to results that have been already attained. With kindest remembrances to Mrs. Coues, believe me,

Ever sincerely your friend,

FRANCES E. WILLARD.

WITCHCRAFT IN OHIO.

Superstition dies hard. It is found as a survival in the most enlightened communities. If an illustration and proof were needed the following of date Nov. 26th, from Alliance, Ohio, would answer the purpose: The residents of Hart's Corners, a farming

community ten miles east of this city, are all agog over the doings of a witch which they claim lives in their midst. Several days ago a young farmer named Howard Hughes dug a well upon a small hill, and when he had got to what he believed to be a sufficient depth, much to his surprise, no water appeared. He cogitated upon the matter, and being a firm believer in witches and hobgoblins, concluded that some person of evil powers had cast a spell upon his land.

Within the limits of this city lives a Dr. Hoff, an octogenarian, who deals in herbs and claims supernatural powers. To this strange old man Hughes repaired and hired him to go down to his place and locate the trouble. Hoff went with him and, building a fire, threw some of his powders into it, and while the fires burned consulted the spirits through a powwow performance. He told Hughes that the absence of water in his well was due to a neighbor named Culp, who was a wizard, with a poisonous breath and an evil eye and that the well would remain dry until he (Culp) was dead. Since the old witch doctor revealed this startling information the Hughes and a dozen other families who believe in witchcraft have ceased all intercourse with Culp and avoid him as they would the evil one.

The affair has caused such a stir that the matter resolved itself into a special meeting to be held in the Methodist church of the village yesterday morning, to which all these people belong. Rev. J. E. Hollister, of this city, the pastor of the church, presided, and called upon Hughes and his followers to disavow witchcraft and treat Culp as a brother or leave the church. This they refused to do and a church trial will result.

Last spring Miss Sadie Loop, a member of the church, was expelled at a church trial for asserting that Culp was a wizard, and it was thought at that time that the ridiculous superstition had been stamped out.

HYPNOTISM AND CRANKS.

Mayor Koch of Milwaukee is afraid of hypnotism. He seems to think it is a sort of contagious disease like small-pox or scarlet fever which must be stamped out the moment it makes its appearance. Explaining it is in his eyes as dangerous as preaching anarchy.

Last evening Dr. J. A. Gregoriwitsch of Russia, noted mind-reader, was lecturing to about 600 Milwaukeeans on the subject of hypnotism, when he was served with an order from the mayor to dismiss his audience and leave town within twenty-four hours. Though greatly astonished that such a command should be given him in free and enlightened America, he obeyed. Mayor Koch explained that he had consulted the health commissioner and had taken the step because he was convinced hypnotic performances would produce cranks of the Prendergast type.

The mayor's act is likely to make him the laughing-stock of the whole country. His excuse is ridiculous. If he intends to put a stop to everything which may possibly turn weak-minded persons into cranks he will have to forbid political speeches, scientific discussions and even sermons, for it is a well-known fact that religion has crazed many a man. He will have to prevent all that interests or excites the human mind. Reforms must not be suggested and public officials must not be criticized or cranks of the Prendergast sort will surely be produced. That is the logical conclusion of Mayor Koch's position.

It looks very much as though Milwaukee's chief executive barred one crank in when he barred the others out of his office.—Chicago Evening News.

WIFE DESERTION.

The Illinois Legislature has created a new crime—wife desertion. Formerly in this State, as elsewhere, a man could desert his family without any danger of imprisonment. He might be compelled to give up some money to provide for wife and children, but he was guilty of no crime, and was safe from arrest; he is no longer. Desertion of his family has been made a felony, punishable with imprisonment at hard labor in the penitentiary, and not only has the law been passed, but several prosecutions under it have begun in the Chicago justice courts. No one will complain of this. The abandonment of their families by men who forget honor and obligation has become an abuse so widespread as to call for the severest punishment. Men marry young women and desert them after the charm of the first intimacy has worn off; and this they have been able to do hitherto with perfect impunity. It is no longer possible in Illinois. The law may not result in restoring husbands to forsaken wives or in reviving lost love, but it will at least deter adventurers marrying young women without first considering the legal aspect of the matter.—The Humane Journal.



A SPIRIT'S THOUGHT.

BY HELEN MARION WALTON.

High art is all imperial,
Science, the surgeon's knife,
Sweet nature, God's material,
The woof and weave of life.

Religion is humanity,
Without a curse or fear,
Theology a vanity,
Made by the bigot's sneer.

Philosophy a platitude
That rules where'er it can,
That gives to error latitude
To rust the soul of man.

Theosophy was once a fad,
Three thousand years ago,
And tortoise-like it travels sad
To where we may not know.

Materialism bars the way
To future good forsooth,
And shuts out progress in this day
From finding Heaven's truth.

But Spiritualism, king of kings,
Of these is far above,
And sits upon its throne and sings
Beatitudes of love.

Evangelists ever bright as day
Come from the angel choir
To every mortal seems to say,
"Dear soul come thou up higher."

WENDELL PHILLIPS' GRAVE.

The noisy stream of man's affairs
Flows ever by the sacred place,
Marked by no costly monument,
Where rests oppression's enemy.

The insect's hum, the sunlit flowers,
Service of praise and incense give:
Dead though he is, his word remains
A help for all humanity.

—JOHN DIXWELL.

MEDIUMSHIP.

TO THE EDITOR: We have not decided as to the probability of mediumship. We take clairvoyants at their word, though we have witnessed quite as many frauds at their performances as genuine spiritual manifestations.

But, is it right, is it legitimate, for mediumistic persons to practice mediumship? This is the question we have long considered. We have been a silent observer of all tests from different sources; even passing as a firm believer in the mediums' powers under control of spirit friends and tacitly recognizing the legitimacy of their motives or actions. We have worked philosophically in a cool-headed, sober manner to arrive at some conclusion as to whether it was right or not to become a controlled medium and practice publicly or privately the occult system of control over our fellows less endowed with magnetism?

No doubt there are many people who are convinced that there is something in mediumship and spirit controls; and were it possible for them to do so would heartily enter the business themselves. But their practical minds cannot be wholly conquered by the glamor of the mystical circle and they stop and question, is it right? As the practical will ever rebel against the practice of fraud they invariably question the genuineness of spirit manifestations, whether or not they have been deluded into believing their genuineness.

Now we came to this standpoint and questioned, then we took a step further and questioned the right of the practice. We were not satisfied with our knowledge through tests and we found mediums were unable to give any information as to how they were controlled by their familiar spirits. So we have concluded to simply take their word that they are controlled. We see the effect and accept their explanation as to the cause.

Each new-born mortal spirit is given a body fitted for its needs. In that body are the several capacities in which the spirit, as we will term it, the "ego" is to grow, to advance. If by the primordial law each spirit is to work out its own redemption, then it must needs have full opportunity of doing so; time, circumstances and physical and mental forces must be at the ego's disposal to work out at will a complete and rounded life.

Now if the ego's temple, the mortal

frame, is usurped for a time by a wandering spirit who desires more of mortal life to continue his unfinished work, or perhaps to further his enjoyment of song or poetry in a mortal condition, then the ego sacrifices that time and opportunity for the work to be completed in its life as a mortal being. Thus if opportunity after opportunity is sacrificed the soul will pass over into immortality with work unfinished that could best be done under mortal conditions.

Hence we hold it as a point beyond dispute that it is not right to be a medium under unconscious control.

We are now sure Moses knew what he was talking about when he gave the command to his people that "There shall not be found among you any one that useth divination, or an observer of times, an enchanter or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all that do these things are an abomination unto the Lord."

We see the practice of those things are an abomination unto the people. For many in their endeavors to fathom the mystical system, or to become familiar with its application have forfeited the right use of a mortal intelligence to the ego and are insane. Others, like gamblers, who are depending upon chance for a fortune are depending upon their spirit controls to establish for them a great reputation or an immortal fame. In either case the hope is an elusive one. Better to rely upon the work of your own spirit in its own mortal conditions and be solid in your possessions. Do what you can and all you can in your God ordained position in life for your soul's advancement and be satisfied and do not be enticed by the butlerly glamor of spiritualistic works.

We heard not long since several mediums speak regretfully of the years they spent in the practice of mediumship. One in particular who practiced seven years who was not only foreteller, a seer, but a healer as well. A talented man and a man who if he had not shattered his executive ability in making use of his natural powers by wasting his time in the abominable practice of serving the so-called spirit controls, would have been a credit to his profession and to his family. He said he was simply a walking newspaper for the community, reporting accidents and events before their transpiration could be published in the newspapers, as the sinking of a vessel in mid ocean, also as seeing before hand a controversy between the editor of the Denver Tribune and one of his employes. Then in healing he displayed a wonderful power, healing three or four persons simultaneously; but it wholly incapacitated him for his work, he was unable to concentrate his own natural powers to do anything for himself and family, besides he became nervous, irritable, had a ravishing appetite, but nothing to eat, as he and his family were at a starvation crisis, on account of his neglect of business. He was then aroused and shook off the influences that wrought such a havoc of domestic interests and endeavored to awaken his own powers, collect his reserve forces, but his faculties having lain dormant for so long because of disuse did not respond as readily to the will as formerly, and he found himself in the sloughs of despond again and again owing to those repeated disappointments.

He finally changed location and with a firm resolve to begin life anew he has up to date perseveringly kept his own, but he much regrets the loss of seven years he spent in wild speculation and revelations in a mysterious occult way. He stoutly affirms that he never had a positive proof that the work he then did was of any permanent benefit to mankind and no evidence whatever had he that he was helped in any way by spirits immortal. Such is the faithful declaration of one who has passed through a season of folly at the mystical shrine.

While we condemn all forms of manifestation under the so-called spirit control we do not on the other hand see anything wrong in spiritual assistance from spirit friends in the ethereal world. If the "ego" can be assisted by its guardian angel to avoid calamities or directed by a guiding spirit to perfect a design, round out a thought, to harmonize colorings in painting or tunes in song; such assistance is perfectly legitimate, but by all means keep awake; don't go to sleep and let the assistant take charge of your house and brush it up for you. Do your own work according to plans laid down for you and attend to your decorating your own self if you want to be strengthened and blessed in having your hopes realized.

What child would ever learn if the

mother or teacher after placing a task before the child to do and showing it how to do it would instead tell the child to "get away" and the teacher do the task herself.

We are to take what instructions our spirit friends can give by impressions through ether upon the sensorium (our senses) and go about our tasks ourselves, profiting by our experiences as we go along. Thus and only thus can we advance. Besides, this is the only satisfactory way. What housewife would like to have a friend come in and say: "Oh! get out of this. I can do all this a great deal smoother and better than you can," and proceed to arrange things according to her notion; the poor housewife would be thrown into confusion. So with a man in his business; he would find himself helpless if someone undertook to run his affairs for him; it would paralyze him in spirit and energy. In fact a medium loses all originality who allows himself or herself to be used as an instrument in doing anything but his or her own designated life work. A medium is not only thrown into confusion by this interference of spirit controls but robbed of self-reliance in the native powers. The mortal bodies are too inadequate for immortal spirits to accomplish anything and the result is unsatisfactory. There is excitement causing great nervous exhaustion and all to no purpose. All to just satisfy the curious who are never satisfied for there is nothing with which to satisfy. So there is only wasting of precious time for the mortal spirit to work out its own redemption in its God-ordained mortal conditions. Hence we conclude that spirit control of mediums is wrong, whether found in priest mediums who delude their parishers by their invocations to saints in their behalf, or in doctors who apparently benefit a few people by wonderful cures through magnetism, or in the ordinary business medium and fortune-teller. Field open for discussion.

S. RUMBAUGH.

OPEN LETTER TO DR. ALEXANDER WILDER.

DEAR SIR: Your paper read before the Psychical Science Congress presents points of great interest in distinguishing an esoteric sentiment, the religion of ancestral piety and family ties from the exoteric rituals of worship.

The condensation necessary, and the probable erudition of your audience, left in the form of mere allusion, several points on which, with the editor's permission, I venture to ask farther elaboration:

1. Exemplify the distinct Semitic and Turanian features in the Greek and Roman religions.
2. What was the Erad'dha custom?
3. Each hearth-fire seems to have had a Zeus Herkeios of its own. Illustrate such distinctions and that of the Pelasgian Greeks.
4. Name the drama of Æschylus alluded to.
5. "Religion of Zeus overshadowed by worship of Apollo." Illustrate.
6. Why was Ceres called Déméter?
7. What was the "great Dionysian myth?"
8. Is there a drama extant, "expressive of the trials and disciplines of the soul's career?"
9. Exemplify the Kabeiric rites and the Eleusinian.
10. Who was "Jacchor the son?"

The practical suggestion from the historic view above presented, seems to be, that communication with the deceased and their personal identification being generally established; the culture of social relations with them should gradually replace church worship, which with the ambitious greeds of priestcraft, is rapidly enslaving us to a puritan theocracy more onerous even than that of mediæval catholicism. But this reform does not imply a return to the restricted family or tribal sentiments of antiquity. Psychical research has not shown that spiritual affinities run especially in the line of heredity.

Then arises the question of adaptiveness for such of the ancient Bacchic or Eleusinian rites as harmonize with modern Spiritualism, and by the adoption of which, transformations, in an ethical sense, may be superinduced upon our church cults.

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BY

N. B. WOLFE, M. D.

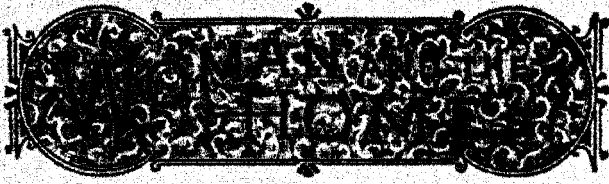
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SOUL-GROWTH.

Within the crowded ways of life
My soul stood trembling and alone,
Whilst louder rose the noise and strife,
And louder rose the angered tone.

And faces seamed with many lines,
And forms bowed down, with burdens drear,
All told in plain and lettered signs,
That wretchedness and woe were here.

And higher rose this human tide,
And swept a spaceless, shoreless sea,
And bore its freightage far and wide,
To happiness, or misery.

On surging waves my soul was tossed,
Now riding high—now riding low,
As passion's power, and purpose crossed,
And beat each other, to and fro.

"I plead, O, life," cried out my soul,
"I plead for wisdom, and its reign,
I plead for good and its control
To turn to peace, this human pain.

"Thy courage, life, O, give to me,
That I my ship may safely sail!
Thy chart and compass, fearlessly,
Shall lead where hope and love prevail!

"O, yield me, life, thy better part,
Reveal thy motive, pure and true,
And teach me what thou really art,
Unveiled the deeds I need to do!"

Upborne on peaceful currents then,
My soul sailed on to harbors still,
Where God in silence, speaks to men,
And teaches them his loving will!

"O soul, in searching, thou shalt learn,
That life is growth—and growth is thine,
Through seeming ills, that thou may'st turn,
From torturing wrong, to right divine!"

—ELLA DARE.

"THE BEAUTY AND STRENGTH OF WOMAN'S DEVOTION."

BY BERTIE J. FRENCH.

"The beauty and strength of woman's devotion" to some great cause or principle, the fortitude that "hopes and endures and is patient," the sublimity of self-sacrifice when the spirit of womanhood triumphing over physical limitations, transforming weakness into strength, to bear the burdens of humanity—has in all ages been a theme for poet, historian and artist.

The young peasant maid of Doremy, who inspired by divine enthusiasm led armies of men to victory and was such an important factor in the freeing of her beloved France has been immortalized in history; and to-day poets and essayists delight to pay their tributes to the memory of Joan of Arc. Amid the smoke of battle we see the tender hand of woman ministering to the wounded and dying. When strong men shrunk back with fear, we see Grace Darling battling with the wild waves to save some ship-wrecked sailors. We see Kate Marsden and sister Rose Gertrude, in their calm, noble altruism, risking their lives, enduring inexorable torture to relieve the poor suffering lepers of Siberia. But, think of the many patient, self-less lives whose histories we never see or read! The countless Joan of Arcs whose daily lives are a battlefield who go to their graves "unknown and unnoticed"! Unnoticed by the hurrying throng of humanity and yet—not lost; their life histories are written in the universal aura and each vibration of the never quiet waves of the divine ether in which all lives are photographed, sends down a smile of encouragement, of hope and inspiration to all other suffering souls who will upward look.

In Siberia—that ice-bound horrible Hades, whose horrors not even a Dante could picture—in filthy prison traps where every breath of air is fouler than a crypt of decaying bodies, there—subjected to the coarse insolence of brutish men, are incarcerated refined and delicate women.

Their only hope of release is through the gate-way of death. A grave in Siberia; unmarked, uncared for, unnoticed, far from home and friends, yet those sombre Siberian cells are illumined by a hallowing light shed by the noble heroism of woman. One little incident which George Kennan relates, expresses a more gracious compliment to womanhood than a volume of fine phrases. Speaking of an interview

with Madame B——— a refined, educated woman doomed to a living death in a Siberian cell—he says: "The unshaken courage with which the unfortunate woman contemplated her dreary future and the faith that she manifested in the ultimate triumph of liberty in her native country were as touching as they were heroic. Almost the last words she said to me were: 'Mr. Kennan, we may die in exile, and our children may die in exile, and our children's children may die in exile but something will come of it at last.' I have never seen nor heard of Madame B——— since that day. She has passed as completely out of my life as if she had died when I bade her good-bye; but I cannot recall her last words to me without feeling conscious that all my standards of courage, of fortitude and of heroic self-sacrifice have been raised for all time and raised by the hand of a woman."

The Board of Overseers at Harvard on the 6th inst., decided to abolish the Harvard Annex as a separate institution. Hereafter it will be known as Radcliffe College, a part of Harvard University, the women students sharing the degrees given the academy part of the college now attended by men. The discontinuance of the annex for the instruction of women was brought about through the efforts of Mrs. Agassiz, widow of the famous scientist, who has long been working to have the annex made a regular part of the university. Under the action of the board the President and fellows of Harvard College are appointed—the visitors of the Harvard corporation, and are vested with all power and authority as fully as if the same had been originally conferred upon the President and fellows by the charter.

Mme. Tolstoi, wife of Count Tolstoi, received a diploma from the Moscow University at the age of seventeen and was married when she was eighteen, her husband being twenty years older, and she is now, after thirty-one years of married life, the mother of nine living children and her husband's potent aid in his literary labors. Harper's Bazar says she copies and recopies her husband's manuscript, a task of which the difficulty is increased by the self-invented shorthand in which Count Tolstoi sets down his compositions.

MAGAZINES.

The frontispiece to the December Review of Reviews is an extremely interesting new portrait of Gladstone and his favorite little grandchild, Dorothy Drew. It is from a photograph taken as recently as October 13th of the present year. The "Progress of the World" department discusses the Hawaiian question, tariff revision, the recent State elections, the naval war in Brazil, the Matabele war, the English coal strike, the future of Home Rule, and various affairs on the continent of Europe. It contains also portraits of numerous personages who for one reason or another are of special interest at the present moment.—The contents of the December number of the Forum sweep over a great variety of opportune subjects. Mr. Thomas G. Shearman has a lucid article to show that the financial difficulty in the agricultural sections of the country is caused, not by lacking the volume of money, but by the great lack of proper mediums of exchange. If we had a financial system which would give banking facilities to country regions, we should hear no more cry for an increase of coinage. Mr. John B. McMaster, writes the experience of our forefathers in dealing with filibustering minorities. President G. Stanley Hall, of Clark University, writes on "Child-Study; the Basis of Exact Education;" W. E. H. Lecky, discusses the "Anti-Jewish Movement in Europe," and there is an appreciative review of the life and historical works of the late historian, Francis Parkman, by Julius H. Ward. Frederic Harrison writes on the "Uses of Rich Men in a Republic;" Dr. Daniel G. Brinton, gives the latest report of science as to the origin of man and the age of the human family. Dr. J. M. Rice who recently returned from Europe on a visit of inspection to the German schools in the interest of The Forum, explains a plan to free our public school system from politics, comparing our school management with that of the Germans. Besides these articles there are others of unusual interest. This number of The Forum which begins the new era of its cheap price, without any change in

the tone or quality of its articles, brings its readers sixteen timely discussions by sixteen writers of authority and force—at a price of about a cent and a half per article.

The November Arena closes the eighth volume of this magazine whose influence has grown to be a potent force in our country. While employing talent as scholarly as that represented in any other great review, it has as a rule avoided discussions of problems not vital in character, while its influence has always been thrown against class privileges, entrenched injustice and outgrown ideas. Among those who have written for its pages during the past twelve months are such leaders of thought and eminent scholars as Rev. M. J. Savage, Rabbi Solomon Schindler, Sir Edwin Arnold, Bishop J. L. Spaulding, Rev. Lyman Abbott, Helen Campbell, Alfred Russell Wallace, Prof. David Swing, Hamlin Garland, W. D. McCracken, A. M., the Marquis of Lorne, Rev. John W. Chadwick, O. B. Frothingham, Henry George, Prof. N. S. Shaler, Louise Chandler Moulton, Gerald Massey, Prof. A. E. Dolbear, Edmund C. Stedman, etc. The announcements for next year are even more inviting, if possible, than those made before. Among the great features of the Arena for 1894 will be a series of six papers on the "Ascent of Life" by Stinson Jarvis which will take up the evolution theory where Darwin dropped it, and proceed in a search for the soul of man in a strictly scientific manner. In the book publishing world the Arena Publishing Company has achieved marked success. It is impossible in the limited space at command to mention even the titles of the large number of important books issued from the Arena press during the past year. The "Rise of the Swiss Republic," by W. D. McCracken; "Zenith the Vestal," by Margaret B. Peeke; "Along Shore with a Man-of-War," by Marguerite Dickens; "Sultan to Sultan," by M. French-Sheldon; "Albert Brisbane: A Mental Biography," by Redelia Brisbane; "Wit and Humor of the Bible," by Marion D. Shutter, D.D.; "Christ the Orator," by Rev. T. Alexander Hyde, and "Son of Man," by Celestia Root Lang, are among the most important and successful ones of the Arena list. The reading public will be deeply interested in the forthcoming announcement of new publications to be issued from the Arena press in the near future as well as in the many beautiful books already published.—The illustrated articles are an important feature in the December Popular Science Monthly. The number opens with an account by President Jordan, of Stanford University, of the behavior of a South Sea monkey in the various surroundings of human civilization. It is called The Story of Bob, and is a delightful mixture of scientific observation and comical incident. Several of Bob's most interesting feats are shown in pictures. Prof. Huxley's "Romanes lecture on Evolution and Ethics" is included in this number, and is followed by a critical letter from Robert Mathews. This lecture also furnishes Leslie Stephen with a text for a discussion of "Ethics and the Struggle for Existence." Prof. Warren Upham tells what answers are given to the question "How Old is the Earth?" Subjects suggested by the closing days of the World's Fair receive editorial comment, and the other departments contain their usual quota of minor scientific items. New York: D. Appleton & Company. \$5 a year.

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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.]

Our Colonial Homes. By Samuel Adams Drake, author of "Old Landmarks of Boston," "Decisive Events in American History," etc. Boston: Lee & Shepard. Illustrated by Twenty Large Half-tone Engravings. Cloth. Full gilt. Gilt edges. Size 7 1/2 by 11 1/2 inches. Boxed. Price, \$2.50. Full leather. Gilt titles. Gilt edges, \$4.50. (A. C. McClurg & Co., Chicago.)

A mere description of houses, though made by Walter Scott and Viollet-le-Duc—that is, by a romantic poet and a poetic architect combined—would not be wholly impressive, on account of the lack of the human element. This Mr. Drake has realized, and he has managed to invest his themes with the liveliest interest by connecting each house with the life and fortunes of its builder or occupant. Thus, in the account of the Hancock house in Boston, he has given a lively sketch of the merchant whose bold signature appended to the Declaration of Independence continues to impress mankind. In a comparatively brief space the author tells the story of the man and the times, with hints of his relations with the great families, Quincys, Adamses, Jacksons, and others. As Mr. Drake is an antiquarian, and master of local as well as general history, he goes on with a confidence that is contagious, and makes his readers partakers of his knowledge and his enthusiasm. In no history is there a more able or more charming picture. In the case of Paul Revere, whose midnight ride was sung by Longfellow, we have the same fullness of illustration. We get a glimpse into the revolutionary times as from a search light. There is the accuracy of history, with the details of the lover of antiquity, and the fine touches of the delineator of character. Among the other personages brought into view are Governor Craddock, Edward Everett, the Olivers, Mincks, Quincys, Adams, James Otis, Sir William Pepperell, John Howard Payne, and others. Among the houses described are the ancient church in Hingham, Mass., the *Witch House in Salem*, the Wayside Inn, the Old Indian House at *Worcester, Mass.*, and the Old Stone House at *Worcester, Conn.* These, as the author says, are "the stepping stones of history," and a deep and pervading interest attaches to every one.

American Boys Afloat or Cruising in the Orient. By Oliver Optic. Boston: Lee & Shepard. (A. C. McClurg & Company, 117-121 Wabash ave., Chicago.) Pp. 343. Cloth, \$1.25.

This is the fifth volume of the "All-Over-the-World" series and is a continuation of the travels and adventures of Louis Belgrave and three other boys who style themselves "The Big Four." It is only in the fascinating books of Oliver Optic that such delightful events come to pass. Where else could one go to college on a steam yacht and learn geography and languages in such a charming manner. The author gives much information under cover of the story which will be read with the same avidity as all the other books from the pen of this popular writer.

I Have Called You Friends. By Irene E. Jerome, author of "One Year's Sketch Book," "Nature's Hallelujah," "A Bunch of Violets," etc. Boston: Lee & Shepard. Chastely illuminated in Missal style. Exact fac-similes of the author's original designs in color and gold. Printed in best style on fine paper. Beautiful cover design by author. Size 7 by 10 inches. Boxed, \$2.00. (A. C. McClurg & Co., 117-121 Wabash avenue, Chicago.)

The text of this exquisite book consists partly of sentences from scripture, and partly of brief sayings and poems by R. W. Emerson, Helen Hunt Jackson, John W. Chadwick, Paul H. Hayne, W. C. Gan nett, Charles Kingsley, and "D. M." The pieces relate to some quality or aspect of friendship, and each has its special attraction. The text is clearly engraved in Old English, and each page is, as it were, framed in an artistic design, in which the graces of form, with lines or disks of chaste gilding, and flowers in lovely colors, make a picture of glowing harmony, like the frontispiece of an illuminated missal. The flowers are pansies, but vary in hue from page to page. Sometimes they are set like gems upon a solid gold ground; sometimes they are airy, natural and free. But it is seldom that the eye rests upon more brilliant yet reposeful groups of color

than in these pages. The workmanship is in harmony with the rich and effective designs. The engraving is beautifully done and a certain ideal perfection places its cachet upon the whole. It is not a book merely to be taken up for an idle moment. Its pure sentiment and its delightful freshness of color and delicacy of design combine to make it "a joy forever."

All Around the Year 1894 Calendar. Designs in color by J. Pauline Sunter. Boston: Lee & Shepard. Printed on heavy cardboard, gilt edges, with chain, tassels and ring. Size, 4 1/2 by 5 1/2 inches. Boxed. Price, 50 cents. A. C. McClurg & Co., 117-121 Wabash ave., Chicago.

Hanging by its silvery chain and tied with dainty white silk cord and tassels, *All Around the Year* holds forth great enticement to the appreciatively curious to look within for the fruits that the different months may bring forth. The designs appropriately carry out the intentions of their titles. They have quaint little figures, in all sorts of attitudes, that give piquant significance to the verses selected as their companions. The scenes are full of life and sweetly pictured beauty, and often with some little humor therein. The individuality of the illustrations is what specially catches the eye and makes one involuntarily seek to interpret the full connection between word and picture. Their arrangement is worthy of note in its charming effects, and some exceedingly beautiful and sweet thoughts are expressed in their composition. *All Around the Year* has, further, a calendar for each month of the year 1894. As a holiday souvenir for a friend nothing could be more suitable. That it would give satisfaction and pleasure we know. Each comes in a neat box and the tout ensemble is charming.

Woodie Thorpe's Pilgrimage, and Other Stories. By J. T. Trowbridge, author of the "Tide Mill Stories," etc. Boston: Lee & Shepard. (Chicago: A. C. McClurg & Company.) Pp. 269. Cloth, \$1.25.

There are in these stories the indescribable charm that endears Trowbridge to young readers. He never preaches, but conveys many a salutary lesson in his tales that show so truthfully boyish traits and describe so pleasingly boyish adventures. "Woodie Thorpe's Pilgrimage" is charmingly told and the manliness and pluck of the little tramp must appeal to the reader. The other stories are equally entertaining and the one entitled, "In a California Canon" is unusually thrilling. This volume makes the third of the "Toby Trafford Series."

A Victorious Union. By Oliver Optic. Boston: Lee & Shepard. (A. C. McClurg & Company, 117-121 Wabash ave., Chicago.) Pp. 361. Cloth, \$1.50.

This is the last volume of "The Blue and the Gray Series" and the author has confined his narrative of adventures to the navy. In this series as well as that of "The Army and Navy Series" begun in the heat of the war thirty years ago, he shows that he believes in keeping active in the mind of the young the spirit of patriotism. This versatile and indefatigable writer after forty years of labor in this particular field, at the advanced age of seventy, is about to begin another series relating exclusively to incidents in the army.

The Rime of the Ancient Mariner. By Samuel Taylor Coleridge. Illustrated in outline by J. Noel Paton, R. S. A., with an Introductory Note by Francis H. Underwood, LL. D. Boston: Lee & Shepard. Twenty full-page drawings accompanied by the text from new plates. Size, 7 1/2 by 11 inches. Cloth. Full gilt. Gilt edges. Boxed. Price, \$2. Full leather. Gilt titles. Gilt edges, \$4. A. C. McClurg & Co., 117 Wabash ave., Chicago.

"The Rime of the Ancient Mariner" is the most powerful and imaginative of modern ballads, and one of the masterpieces of English poetry. In design and in execution it resembles nothing in literature, and it keeps its place in the memories of men as something apart. Whoever runs over the poem in middle age remembers the delightful thrills he experienced when first he encountered the strange conceptions, that mark the successive stanzas. No poem which deals with the supernatural has so well stood the test of time. The force of imagination in this poem never once droops. The lines are alive, and the ideas and images they convey burst into light. There is no need to make a summary of this weird story, nor to make quo-

tations from its striking passages; all its passages are striking. There is no danger that the poem will ever be forgotten. It is not worth while to look for any occult meaning or interpretation; for it a pure piece of poetic creation, employing all the resources of nature and the supernatural. It has a grave and sweet moral: Charity to all men and love to all God's creatures. The illustrations by Sir Noel Paton will be a pleasure as well as a help to the reader. They are drawn with a freehand and are full of spirit and character. The help they give is in making for the student a visible image or tableau of the several scenes; and some degree of imagination is needed to comprehend and realize these mental pictures. The poem, with its masterly illustrations, will be a keepsake of intellectual and artistic worth and the publishers believe they will receive the thanks of the public for this brilliant book.

Golden Memories of Old World Lands, or What I Saw in Europe, Egypt, Palestine and Greece. By Maria Ballard Holyoke, author of "A Volume of Poems," with half-tone illustrations. Chicago: Charles H. Kerr & Co., 1893.

This narrative, which is the story of nearly a year of travel in Europe and the Levant is dedicated to "those who have already made the transatlantic tour, who have an undying interest in the old world lands, to whom a perusal of these pages may be as the snatch of a beloved song or the wind-wafted aroma of a rose garden, to conjure up their own treasured memories and revive their enjoyment of their own days of golden privilege; to those friends who hope to make a European or oriental tour and will need a friend and guide, and to a great majority who will abide in the 'kingdom called home' and see the world only through others' eyes." The author's first pilgrimage abroad was to France and Great Britain. Two years later she visited Egypt, Palestine and Greece and revisited portions of Europe. She gave ten weeks to London, six weeks to Paris. She visited the grandest capitals, the chief art centers, the most exquisite scenery, the most famous castles and cathedrals of Europe. She had exceptionally good opportunities for observing the social schemes that make life better worth living to the poor in great cities. She had a cruise on the Mediterranean and visited the lands of Moses, of Plato and of Jesus. She inspected the antiquities of lower Egypt and followed the possible steps of patriarchs and prophets in the "sacred land." She describes vividly what she saw and for the average reader, her work contains a large amount of very interesting information. The style of the work, while not brilliant is clear and graphic. The writer's observations seem to have been close and careful and she has recorded conscientiously the impressions made upon her mind during her extensive travels in lands full of deepest interest.

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THE

Proceedings of the Society for Psychological Research

which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

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FROM W. T. STEAD.

Mr. W. T. Stead, editor of the Review of Reviews, writes: "I congratulate you upon your formal accession to THE RELIGIO-PHILOSOPHICAL JOURNAL."

Mr. Stead spent an evening with the present editors of THE JOURNAL at their home recently, and an account of the interview afforded on that occasion will appear in the next issue of this paper.

In the Boston Sunday Globe was published a few weeks ago expressions of several prominent persons in reply to the question, "What is heaven?" Mr. Ernest Mendum, proprietor of the Boston Investigator, said: "The heaven I do believe in is the heaven that may exist right here and now, in this world. It is the condition that accompanies a sound mind in a sound body, a purse well filled with well-earned cash, and a home in which friendship and love are the household deities. To be thus situated, and to possess the ability and the disposition to bestow comfort and happiness on others, is to be in the only heaven I know anything about. If mankind would strive more earnestly for this earthly paradise instead of wasting so much valuable time and thought on that imaginary something by many supposed to exist somewhere beyond the skies, it seems to me, more good would result to our race and the true object of life be more nearly attained."

The Medium and Daybreak (London) copies this and remarks, "Very good: it includes that which is moral as well as that which is material, and, therefore, does not come in conflict with the idea of a state of happiness apart from the present organism of man."

The multiplicity and excellence of other magazines, far from lessening the usefulness of the Review of Reviews, makes this unique periodical more and more a necessity. Its indexes, condensations of leading articles, classified list of new books, and general survey of things written, things said, and things done during the month preceding, its issue, would suffice to keep the busy reader in touch with the current of life and thought, even if he were able to read nothing else. The December number is as full of variety and freshness as its predecessors have regularly been; and to those who know the Review of Reviews this is a sufficient commendation.

I know that the little transparent film which covers the pupil of my eye is the only wall between her world and mine, but that hairbreadth is as effectual as the space between us and the sun. I cannot see her, I cannot feel when I come home that she comes to the door to welcome me as she always did. I can only hope that when I go through the last door that opens for all of us, I may hear her coming step upon the other side. That her death was so beautiful and calm and full of faith as it was, gives me no consolation, for it was only that rare texture of her life continuing to the very end, and makes me feel all the more what I had and what I have not.—JAMES RUSSELL LOWELL on his Wife's Death.

The Century for December is embellished with a Christmas cover, and abounds in holiday features. In keeping with the religious spirit of the season are two engravings, by Cole, of Rembrandt's "Supper at Emmaus,"—one of the entire picture, and the other of the figure of Christ alone. A Christian sermon by Phillips Brooks, not before published, is given entire. An engraving of "The Advent Angel," by Ella Condie Lamb, forms one of The Century's American Artist series. A poem by Alice Archer Sewall, entitled

"While Mary Slept," is illustrated with two full-page drawings by Frank Vincent Du Mond. "Christmas at the Children's Hospital," after a drawing by J. Carrell Lucas, represents the prize picture in a competition instituted by The Century for the Baltimore Charcoal Club. "The Baby's Christmas," a story by Joel Chandler Harris, and such subjects as "Christmas and Modern Ritualism," "A Christmas Thought," and "American Militarism," a plea for peace and arbitration, by Edward Berwick, emphasize this aspect of the number, which concludes with a "Holy Song" by Clinton Scollard, decorated by Harry Fenn.

Nothing has been more constantly disbelieved and ridiculed than the alleged appearance of phantasms of the living or of the recently dead, whether seen by one person alone, or by several together. Imagination, disease, imposture, or erroneous observation have been again and again put forth as sufficient explanation of these appearances. But, when carefully examined, they do not prove to be impostures, but stand out with greater distinctness as veridical and sometimes objective phenomena, as is sufficiently proved by the mass of well-attested and well-sifted evidence published by the Society for Psychical Research.—ALFRED R. WALLACE, F. R. S.

Mrs. Bundy's reluctance to have her picture and a sketch of her life appear in THE JOURNAL has been overcome by the urgent requests of many friends, and we are confident that our readers will be pleased to receive a likeness of one who has been for many years most intimately connected with this paper, and it affords the present editors great satisfaction to be able to present this photograph of a worthy woman.

THE JOURNAL has a number of "Stories for Our Children," by Hudson and Emma Tuttle that we will dispose of at ten cents each. They embody liberal ideas in a form suited to childish minds. Many habits of animals are treated of in a way to incite curiosity and study and the stories are all entertaining and well told.

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

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REAL AND IDEAL MIND IN NATURE.

By GEORGE M. KELLOGG

Last eve 'twas dark, but now 'tis light,
The earth turned round, and all is bright.
We know that with the absent sun
The reign of night is then begun.

The changed condition giveth birth
To a new heaven and a new earth,
A thousand stars the night reveals
Which garish daylight but conceals.

The sun of science with its rays
Dissolves the lights of other days,
The myths, the dreams, the hopes and fears
Which ruled mankind a thousand years.

Is there a sense which sense denies
To read and see but not with eyes,
Hear without ears some startling voice
With fear to thrill, or to rejoice.

Our fathers in the distant past
Saw demons in the driving blast
In burning mount and quaking earth
Saw angry God come marching forth.

In fountain spray, in groves and field
Some lovely presence was revealed
And faces oft and forms divine
And spirits friendly or malign.

The ancient prophets and the seers
Saw worship chiefly in our fears,
Religion in the later days
Finds nature kind in all her ways.

Man in five senses tightly curled
Like inch-worm spanneth at the world
But he hath forces in his soul
To measure earth from pole to pole.

Our reason sees in falling stone
A force, which cometh from the throne
Of utmost being, which we feel
Draws us as magnet draweth steel.

A force in atoms, which can lift
The mountains and their places shift
And filled with deep intelligence
We clearly see, but know we whence?

The chemist's art can surely find
In crystal forms a ruling mind,
In gases, rock and flowing stream
In feathery cloud or sunny beam.

We see upon the teeming earth
A thousand forms come streaming forth,
The tree, the mammoth and the worm
Uplifted from the living germ.

We see unfold the tree of life
Its spiral growth through seeming strife
Lifts up to heaven its crowning flower -
A man! with heritage of power.

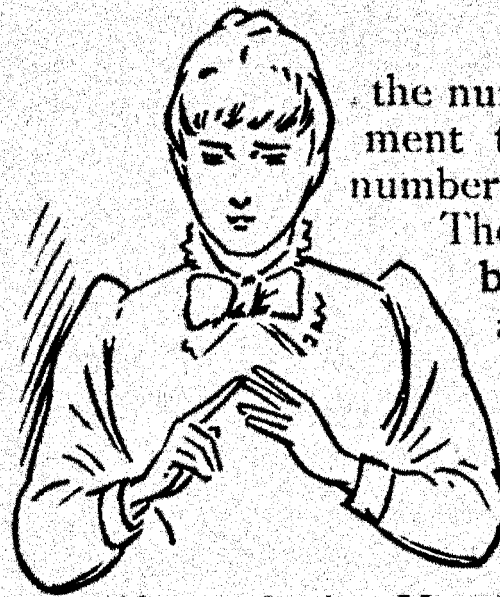
Heir of all nature under law--
He can on all her forces draw;
She gives him hands to lift the hills
And feet more swift than Ariel's.

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

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

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The position is assumed that money is to the Nation what blood is to the physical body, that its circulation should be as much a part of Government as that blood and heart are a part of the body; and that the heart, in the physical system, might as well be a separate institution from the body, as that the bank, and the control of money, should be separate from the people, and in the hands of self-seeking and irresponsible manipulators.

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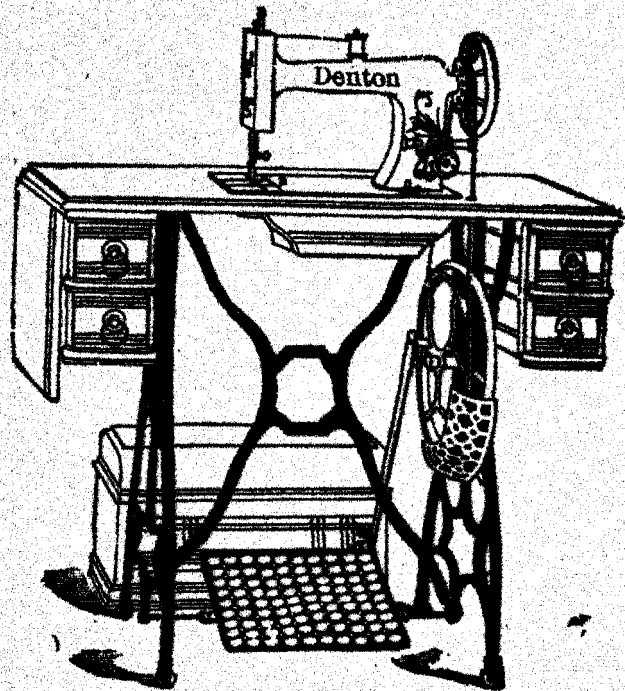
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All communications intended for THE JOURNAL and all business letters should be addressed to B. F. UNDERWOOD, 92-94 La Salle St., to whom all checks, drafts and orders should be made payable.

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

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MRS. MARY E. BUNDY.

Mary Elizabeth, daughter of Stevens S. and Lavinia M. Jones, was born at St. Charles, Ill., the oldest of four children. Her father, a bright energetic Vermonter, had come west with his young wife but a few years before. He was already making a name and place in his chosen profession, the law, when this greatest of all joys came. From the time Mary could walk about she was close at her father's side, and as the years slipped by was, his ever welcome companion, whether riding the circuit or on more extended trips to New York and Boston.

By and by came the problem of her education and the mother and father, keenly appreciative of the unbounded value of higher education, determined that their daughter should have the best that the country afforded. Accordingly the Seminary of Madame Emma Willard, at Troy, New York, was chosen. Surrounded from babyhood with a cultivated intellectual home life, this young western girl was well equipped to appreciate and make the most of this association with one of the foremost educators of the time and a pioneer advocate of higher education for women. These years at Troy she always speaks of as among the most delightful in her life.

The next two years were spent in teaching in her native town—a part of that time as Principal of the school. Then came the war and the departure to the front of her young lover. A year of anxious waiting followed, but with what pride she heard of the record he was making in his country's service! At the close of the first year he came home on leave of absence to be married, shortly returning to his post, to be followed in a few weeks by his young bride who was to spend a few months with him at his winter quarters in St. Louis.

The next years were devoted to simple home-life, two children coming to gladden their hearts, and it was not until Col. Bundy assumed control of THE RELIGIO-PHILOSOPHICAL JOURNAL that Mrs. Bundy came into active public work. Since then, with the exception of a few weeks' vacation in summer, there has scarcely been a day that she has not been at her post in the office of THE JOURNAL. She was ever her husband's co-worker and confidential friend, deeming no labor too arduous if she could thereby render assistance to him or the cause whose truth they so desired to promote.

When her husband passed to the higher life Mrs. Bundy felt that she still owed something to him and to the work for which they had sacrificed so much, yes, even life itself. She has therefore carried on the work till she feels that his immediate plans have been carried out according to his designs and hopes. Now more at the demand of her friends and family than from her own desire, she has resigned her public work, to take a much needed rest.

Mrs. Bundy is well known in philanthropic and literary work in Chicago. For many years she has been one of the Board of Managers of the Chicago Women's Club; her name was one of four sent in by the club as desirable members of the Board of Education of Chicago, during the recent fight for women on the school board. Several less widely known organizations claim her in different capacities. Tracing her ancestry back to the fathers of the country, she has since its inception, been treasurer of the Chicago Chapter of the Daughters of the American Revolution. One of the original members of the National Press League, that conservative organization of presswomen, she represented them as

delegate at the Convention in San Francisco of the National Editorial Association in 1892, also in Chicago in 1893.

Mrs. Bundy's work for the success of the Psychical Congress was untiring, both through THE JOURNAL and as a member ex-officio of the executive committee. Modest and retiring almost to a fault, she has always refused to be "written up." Last summer, however, without her consent the papers of Chicago and New York and the East gave evidence of the esteem in which she was universally held. Chicago's most conservative evening paper, the Chicago Evening Journal, thus speaks of her: "Mrs. Mary E. Bundy, Chairman of the Woman's Section of the Psychical Congress, is equally cautious, level-headed and judicious in method. Quiet, candid and cool her manner of looking at any topic that may be presented disproves the popular idea that a woman's judgment is governed by prejudice."

While giving up her public work in the advancement of Spiritualism, Mrs. Bundy will continue active and interested in this and in every other good cause.

Mr. J. V. Woods writes: Will you allow me a few lines ament that "red right hand?" It of course seems ridiculous that real blood could wash away the "darned spot" on Lady Macbeth's hand, but in view of modern psychic experiences is it unreasonable to assume that a hypnotizer might have banished it from her consciousness by commanding "out darned spot!" Some religions teach that sins may be forgiven, instantly blotted out by divine power and the sinner washed as white as snow. Christ said to the thief on the cross: "To-day shalt thou be with me in paradise." Is it more unreasonable that he should thus exalt this penitent criminal than that the modern hypnotizer should make a sufferer revel in delights? In the Spirit-world—the real world—an instant is as a thousand years and events have not to wait the slow march of time. He speaks and it is done; it is the divine order. In view of modern psychic miracles may not science have to revise some of its dogmas and admit that the divine spirit may blot out a "darned spot" instant and wash a sinner white as snow?

What is the most popular novel among American readers? A poll of all the principal libraries in the United States which appears in the December Forum, shows that "David Copperfield" leads in popularity every work of fiction. The nine most popular novels in the order of their popularity, are as follows: "David Copperfield," "Ivanhoe," "The Scarlet Letter," "Uncle Tom's Cabin," "Ben-Hur," "Adam Bede," "Vanity Fair," "Jane Eyre," "The Last Days of Pompeii." This is a complete refutation of the notion sometimes expressed, that Dickens, and Scott, and Thackeray have lost their hold. Our own greatest novelist, Nathaniel Hawthorne, comes high up in the list, and "Uncle Tom's Cabin" appears likely to hold its own for all time.

The art work of the Christmas Century challenges attention. The outside of the number is embellished with a special cover adapted to the holiday season, and the contents include five engravings by T. Cole—four after Rembrandt, including "The Supper at Emmaus" and the detail of "The Night-Watch," and one after Jan Steen; also a portrait of unique and historic interest representing "General Grant writing his Memoirs at Mount McGregor," and a fine portrait of the composer Berlioz, both engraved by T. Johnson; hitherto unpublished sketches by the great French painters Gerome Laurens, Bouguereau, Chavannes, Lefebvre, Maignan, Lenepveu; two drawings by Sir

Frederick Leighton; "A Set of Sketches" by Howard Pyle; poems decorated by Du Mond and Brennan; an interesting portrait of Napoleon I., after a drawing from life by Captain Marryat; and other work by Ella Condie Lamb, F. L. M. Pape, Alice Barber Stephens, F. Hopkinson Smith, George Wharton Edwards, Arthur J. Goodman, Howard Helmick, Henry Sandham, Louis Loeb, R. F. Zogbaum, J. Carrell Lucas, and Harry Fenn. There is also a characteristic portrait of Mark Twain, from an amateur photograph.

Mr. A. J. Gilbert, of New London, Wis., passed to the higher life November 29th, at the ripe age of eighty-two years. Mr. Gilbert was one of the pioneers of the West, having come from New York to Illinois in 1841. He was a much respected citizen of his town and will be greatly missed as he had been an active man to the last day of his life. Mr. Gilbert was a firm believer in Spiritualism and a subscriber to THE JOURNAL for over twenty years—so his death was merely a change of conditions.

Mrs. Emma Hardinge-Britten has ready for the press "The Spiritualists' Encyclopedia; or the World's Pioneers of the New Spiritual Reformation," in two large volumes. Before issuing the work, which will contain many biographical sketches and photographs, the author wishes to receive a sufficient number of subscriptions to guarantee her against loss. The price of the work will be sixteen shillings, postage and duty extra. All who desire one or more copies and will agree to take and pay for them when the work is published, will please send their name and addresses to this office.

The fifth and holiday edition of "As It Is To Be," by Cora Linn Daniels, is now ready and is certainly one of the most attractive and beautiful volumes one could offer for a Christmas or holiday gift. Bound in satin at \$1.50 or rich cloth and gilt at \$1.00. Its fine portrait, illustrations and thick paper make it far more valuable than the price asked. As for its contents, the author has now received 1,000 letters from all over the world, thanking and blessing her for a work which afforded such help, encouragement, enlightenment, comfort and joy. This exceptional book seems to have some gracious charm about it—as if the pure spirit of truth dwelt within its pages. There is a very convenient pocket edition at 60 cents.

"Mr. Heaphy's Ghost" is a pamphlet containing the London artist's own account of a wonderful apparition. There are also the letters written by Charles Dickens to Mr. Heaphy, referring to the peculiar circumstances which attended the original publication in "All the Year Round" of an inaccurate version of the story. We have a number of copies, some shopworn, that we will send on application, accompanied by two two-cent stamps.

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