

RELIGIO THE PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, JUNE 10, 1893.

NEW SERIES—VOL. 4, NO. 3

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

TOPICS OF THE TIMES.

THE Executive Committee of the School of Applied Ethics after due deliberation have decided that there shall be no session of this School at Plymouth, Mass., during the following summer. The reasons for the decision are that the World's Fair and its various Congresses are likely to attract the attention of students and serve the same purpose which the School is designed to promote, and that during the present intermission the Committee hope to prepare for the expansion and enlargement of the work of the school.

THE one great thing that the framers of the constitution did was to sever Church and State, observes the Chicago Herald. They framed a government that had absolutely no connection with religion. They had known what it was to have religion associated with political power, not only in England, but in the different colonies, and they determined that the federal government should be free from that alliance. If the separate States chose to enact Sunday laws, or require religious tests for office, that was the affair of the people of these States, but the general government's power was strictly hedged about, and even indirectly it can do nothing that would require religious observance or would interfere therewith. It is a subject as much beyond its control as the creation of orders of nobility.

WRITING in The Chautauquan in regard to sanitary science and cholera, C. R. Hammerton gives this advice: Investigate thoroughly the sanitary condition of your immediate surroundings, bearing in mind that the water supply should be the point of all others above suspicion. It is an inconvenient precaution to compel one's self to use none but boiled water or milk, but it is a wise one, indispensable in fact in most cases. In the midst of an epidemic safety lies only in such expedients as refusing to take into the stomach anything which has not been heated to a temperature of at least 200 degrees Fahrenheit, and that within a short time of eating or drinking. Live abstemiously and temperately in all things, aiming to maintain not only ordinary health but robust and extraordinary vigor. In the majority of sound systems the cholera bacillus would find itself powerless for evil even if it passed the barriers arranged for its exclusion. It is a chance, however, which nobody can afford to take.

It is altogether safe to say that not until a person's mental condition and attitude qualify him to receive the truths of communion with invisible intelligences, will he arrive at a state of conviction on the subject, and not even then by the application of argument however forcible, but only by personal investigation and seeking, says the Banner of Light. The required conditions are not only physical in their nature, but they constitute a matter of intellectual development as well. That the same invisible power has been at work throughout all time is obvious from historic traces of the manifestation of the phenomena that now engage the attention of our most learned scien-

tists, who still are unable to offer any reasonable explanation of them. The question frequently asked, "Is there an invisible human intelligence?" may be readily answered by another, "If it is not an invisible human intelligence, then what is it, and how are the phenomena to be explained?" Inasmuch as no other way has been discovered for meeting the question, and all the facts combine to point in but one direction, we are forced to accept the testimony of our own senses instead of the many baseless suppositions which are one after another giving way before the advancing march of facts undeniable.

A CHILD whose questions are not answered by its parents, says the Popular Science Monthly, will either turn to others who are willing to gratify its desire for knowledge, but who perhaps are unable to distinguish between what is good for a child to know and what is not, or else it will lose its final natural susceptibility, and learn to look upon life in a dull, spiritless way, without interest or curiosity. Worse, however, than not answering a child's questions is to ridicule them. Nothing wounds a child so deeply as finding its inexperience abused and its earnestly-meant questions made the subject of mockery. How common a thing it is to hear a child's question impatiently and even contemptuously condemned as "silly!" Yet, in most cases of the kind, the silliness is not with the child, but with the older person who fails to understand how a child's mind works. Every child has involuntarily a feeling of distrust for grown-up people, which is only expelled through trust in the love of its parents. This trust once thoughtlessly abused and shaken may perhaps never be restored to its original purity and strength; and who could have the heart deliberately to impair such sweet confidence?

"AN Old Timer," a regular contributor to the Chicago Evening News, mentions instances that have come to his knowledge of pain experienced in portions of the body severed from the main trunk, and he says that they accord with the theory of the Swedish seer, which is that there is a spiritual body contained in and permeating every part of the natural body; that this body is endowed with organs similar in every respect to those of its earthly counterpart; that the spiritual part remains intact, with all its bones, muscles and nerves or those which correspond to them, still in action, and that thus the process of life, with its joys and griefs, its pleasures and pains, continues in the real or spiritual and active man just as it did previous to the severance of any of the parts from the main trunk in the material or passive man. The theory of Swedenborg is that there is an action and reaction in every living thing as well as in the whole universe. Take, for instance, the eye. There are two sights, he says, connected with that organ, the spiritual and the natural; one is from the spiritual, the other from the natural world, just as there are two lights—one of which is of the world, from the sun; the other, which is of heaven, from the Lord. In the light of the world there is nothing of intelligence but in the light of heaven there is intelligence. Hence, so far as with man the things which are of the light of the world are illuminated by those which are of the light of heaven, so far the man un-

derstands and is wise; that in the true order of life the things of heaven and earth thus so far correspond—that is, the spiritual controls the natural, which in the true order is ever made the servant of the spiritual and in the false order is ever made its master.

SAYS J. A. Symonds in "Recollections" in the May Century: Something brought up the franchise. Tennyson said: "That's what we're coming to when we get your Reform Bill, Mr. Gladstone; not that I know anything about it. 'No more does any man in England,' said Gladstone, taking him up quickly, with a twinkling laugh; then adding, 'But I'm sorry to see you getting nervous.'" "Oh, I think a State in which every man would have a vote is the ideal. I always thought it might be realized in England, if anywhere, with our constitutional history. But how to do it?" Soon after came coffee. Tennyson grew impatient, moved his great gaunt body about, and finally was left to smoke a pipe. It is hard to fix the difference between the two men, both with their strong provincial accent—Gladstone with his rich, flexible voice, Tennyson with his deep drawl rising into an impatient falsetto when . . . Gladstone arguing, Tennyson putting in a prejudice. Gladstone asserting rashly, Tennyson denying with a bald negative; Gladstone full of facts, Tennyson relying on impressions; both of them humorous, but the one polished and delicate in repartee, the other broad and coarse and grotesque. Gladstone's hands are white and not remarkable, Tennyson's are huge, unwieldy, fit for molding clay or dough. Gladstone is in some sort a man of the world; Tennyson a child, and treated by Gladstone like a child.

IN St. Nicholas for May G. R. O'Reilly has an article on "Secrets of Snake-Charming," in which he says in substance: A snake-charmer can, by a simple motion of his hand, make a moving snake stop instantly. The reason is this: A snake is a most timid animal. His eyes, as has been said before, while dull to color and form, are quick to motion, especially if it is rapid. If any large thing moves very quickly too near him, he gets frightened and scurries off; while at certain distances the motion stops him if he be moving. He stops from astonishment, fear, or the wish to see what it is that moves. Hence he glides on, unconscious of the charmer's presence near him so long as the latter remains perfectly quiet; the snake doesn't know him from a tree or a rock. But when he gives a sudden evidence of life, the snake is astonished, and immediately remains stock-still. In India and Africa the charmers pretend the snakes dance to the music; but they do not, for they never hear it. A snake has no external ears, and perhaps gets evidence of sound only through his skin, when sound causes bodies in contact with him to vibrate. They hear also through the nerves of the tongue, but do not at all comprehend sound as we do. But the snake's eyes are very much alive to the motions of the charmer, or to the moving drumsticks of his confederate; and, being alarmed, he prepares to strike. A dancing cobra (and no other snakes dance) is simply a cobra alarmed and in a posture of attack. He is not dancing to the music, but is making ready to strike the charmer.

PROF. BRIGGS AND THE FUTURE RELIGION.

Last week the Presbyterian General Assembly convened and formed into a court at Washington, voted Prof. Briggs guilty and suspended him from the ministry. Guilty of what? Guilty of heresy. And what kind of heresy? Why the belief that the Bible contains errors, and other facts which are not matters of doubt but of certainty among all minds that are not in bondage to bibliolatry. He was voted guilty by three hundred and eighty-three to one hundred and sixteen. Among those who were opposed to the conviction was Rev. Frank E. Ellet, of Flint, Michigan, who said: "I believe that fifty years from now we will see that Dr. Briggs was sent from God to make the Church evangelical. The reformers of all ages have antagonized the Church. I believe that he has opened the door out of which may come a broad, evangelical Presbyterian church, which we have not now." These remarks were not very acceptable to the majority, who tried to cut off debate and did so in a very short time. It is creditable to the Presbyterian body that there were even one hundred and sixteen who were opposed to the conviction of Prof. Briggs. Some of those present made speeches which showed that they possessed the spirit of John Calvin, and that if they possessed the power, they would have voted to punish the heretic in the old-fashioned manner. These men do not seem to understand that they represent the past, that the car of progress is moving by them and that they will be subject to the contempt and ridicule rather than to the respect of mankind, if they do not change their attitude in regard to progressive thought.

In the Arena for last March, Mr. Louis R. Ehrich, had an article on "Religion for All Time," in which he formulated what he thought would be the religious faith of humanity in times to come. The test which such a religion would impose, he believed, would be: **How much love of man is there in man?** The first thought on this would be: **Who shall I make happier than myself?** The last on retiring: **Have I done my whole duty to man?** It is worth while to quote from Mr. Ehrich sufficiently to show what his idea of the religion of the future is in contrast to the dogmatism and intolerance of the Presbyterians who have honored Prof. Briggs by declaring that he is a heretic—for heresy in every age means advance and it is an honor to any man to be counted a heretic. Heretics are almost invariably in the right. At least, their faces are turned to the east, while those who condemn them have their faces turned toward the sunset, representing as they do that which is passed. Mr. Ehrich says:

Under the inspiration of such a religion, the swiftest, most radical change would come in those strange institutions known as "Schools of Theology." We scoff at the hair-splitting subtleties of the middle-age scholastics. Who can picture the derisive contempt with which our descendants will read the programmes of our theological schools—schools in which men are supposedly trained to minister to men. Here are the titles of eight theses of the class which graduated last year from the Divinity school of one of our most prominent colleges. I give the printed order, and add that twenty-three more subjects follow, all of the same character:

The essential elements of loving faith.

The rise and primitive character of Congregationalism.

An investigation of the orthodox doctrine of the Sacrament of the Lord's Supper.

The Free Church movement of Sweden in its relation to theology.

The scriptural doctrine of the design of punishment. Paul's doctrine of sin.

The theology of the Heidelberg Catechism.

The significance of Christ's death in the four gospels.

A century hence, the titles of these theses will, let us hope, be more of the following character:

The relation of sanitation to morality.

Conflicting theories of prison discipline.

How to deal with intemperance.

The economy of crime prevention.

How to make labor trust capital.

The sweetening of the life of the poor.

Child saving as related to world purification.

What art and music can do for the laboring classes.

In other words, schools of theology will give way to schools of sociology; and the young man who desires to take up the cross of Jesus, and to live for the uplifting and ennoblement of the race, will find the highest post-graduate course of his training in "The National Conference of Charities and Corrections."

ACCURACY.

With most people inaccuracy is the rule, accuracy the exception, in matters of observation and the conclusions derived therefrom. Accuracy to a large extent depends upon the mental constitution. One must have not only the habit of observing but the power of discriminating, of making distinctions. There is needed intellectual as well as moral integrity. One of the main differences between the savage and the civilized man is this: The savage sees a few things; the civilized man sees many. As a writer says, "The world grows for us as we grow." A man of science will view an object and observe all its various aspects and a thousand distinctions where the savage will see it but in the aggregate, that is, only as one homogeneous thing. One of the reasons why the intellectual man passes so many things unobserved is the vast domain which is opened up to his power of observation and reflection. The savage has so narrow a range, like that of the lower animals, that what he sees is impressed vividly upon his mind. The very largeness of the field of observation contributes, in the ordinary mind, to inadequate or inaccurate observations. Hence in investigations that require not merely good eye sight and hearing and sensitive touch, but keen powers of discrimination, there is a general lack of competency and general liability to error, not only in conclusions arrived at but as to what is seen, the facts,—the data on which conclusions are based. A man relates to you what he sees and his narrative fails to make any impression upon your mind. If you mention this to him or he infers it from your indifferent manner, he is very liable to think that you question his honesty, and one has often to remark under such circumstances, "I do not doubt that you are perfectly honest in what you say." Then, of course, there is an implied reflection upon his intelligence and he will remind you that his judgment in ordinary matters is considered among his acquaintances and friends at least of average soundness. True, his judgment may be equal or even superior to that of some others in ordinary matters, but when it comes to investigations that require exceptional powers, his opinion may be of no value whatever.

A great many who investigate certain classes of phenomena which pass under the name of Spiritualism are persons of this very description. They go to a materialization séance, they see the phenomena, and under conditions which they imagine do not admit of fraud, when they become convinced that they have actually seen a spirit and are rather impatient with those who do not accept the belief in such spirit exhibitions on their testimony. They go to a slate-writing medium, one in whose presence writing appears on slates tied together, on which even flowers artistically painted appear, and they are satisfied that there is no chance for fraud, when the fact is their satisfaction may be the result of their ignorance of ingenious methods employed by the professed medium to deceive them and to get their money by practicing deception. The testimony of such persons is of no value and a large amount of the testimony offered is of this character. It has no evidential value whatever for careful, discriminating minds, who know what the liabilities of mistakes are and how utterly unfit for investigation are those who ordinarily examine subjects with which they are acquainted. Think of an unpracticed person observing phenomena of a sleight-of-hand performer and

attempting to pass upon the question whether conditions of deception have been eliminated. While nothing seems more certain than that there is no chance for deception, yet the whole performance is one in which the eye and judgment of the spectator are deceived.

If THE JOURNAL will add, Spiritualism depended upon the testimony of such people, certainly it would have a very frail foundation. Fortunately its genuine phenomena have put it beyond doubt and investigation in the future will not invalidate the actuality of the phenomena upon which the belief is based.

THE LIVING PRESENT.

The old God of orthodox tradition and of orthodox priesthoods is now pretty generally, in all thinking quarters, regarded as a mere convenient ecclesiastical phantom in whose name in the past all sorts of despotisms, civil and religious, and all sorts of outrages on the naturally free spirit of man, have been maintained and perpetrated. The God who made the world once on a time out of nothing, and then went to sleep, who gave the reins of human society into the hands of priests and kings to rule gratia Dei, without any regard to the will of the people, is pretty nearly defunct. The God of the live nations and churches, and the live and thinking men and women of to-day, is the immanent, indwelling Power that makes itself known in the sphere of mind through the pure reason of man, that inspires all men and not merely a few priests and kings, that is found glowing in every ardent, unselfish, and noble impulse and generous thought and conviction of every human being, and is felt pulsing through every atom of matter and every point of space in every instant of time. What is the immanent might, which is constantly moulding, dissolving, and remoulding infinite nature. Under this power all men are priests and kings, so far as they act in accordance with the dictates of pure reason or conscience, so long as they are obedient to those eternal, inner laws of truth, justice and beauty, which constitute our higher nature. It is not mouldy parchment or a God of tradition, which rules to-day, but that sovereign reason which is God in us all, that sovereign reason which Kant proclaimed and vindicated as the fountain of truth and the final tribunal before which all historic institutions, whether civil or religious, must at length give an account of themselves, and, if they are found wanting, submit to abolition as out of date and no longer of the least use or relevancy. This is indeed the age of science and reason, when authority and precedent and tradition weigh not a feather, if they are found violating the dictates of reason. It is the living, rational present, which is enthroned now, and not parchment. Less and less do men care for the past as an authority as they come to understand its spirit more and more clearly.

NEW MANIFESTATIONS IN ENGLAND.

An English lady of high character, well known to the editor of Le Messager, lately sent to that journal a narrative in substance as follows: A young girl of eighteen whom she had known seven or eight years and who had been a servant in her family had been for several months in a pitiable condition. She was attacked with hystero-epileptic fits which ended in violent falls and her body was shaken convulsively. The doctors found no remedy to overcome the disease. One night when the lady was watching over her, praying God to give her favor of coming to the aid of this child, even bearing a portion of her trouble if it were possible, silence all at once came, and after some time, Louise (this was the name of the girl) commenced talking as if in an ecstasy, saying that she saw heavenly beings surrounding her bed, speaking in a deliciously sweet voice and promising health to body and mind.

The English lady was moved exceedingly by this remarkable scene. She had never breathed nor spoken to the girl about Spiritualism. There was now a development of the faculties of clairaudience and clairvoyance of the young patient who gave two mes-

sages purporting to be from spirits promising the cure of the girl.

Through the mediumship of Louise, the lady learned by incontestable proofs—revelations of names, facts and circumstances quite unknown outside of the family—that assisting was her father and mother who died in 1871 and 1872. These guides stated that the disease, which was overcome after eight months of magnetic treatment, was due to the cruelty and the evil doings of a wicked woman who had obsessed the young girl.

But during this long treatment strange phenomena were observed in presence of witnesses, voices talking distinctly, services rendered to give pleasure or aid, music heard and many other manifestations of a curious nature and with a kindly intention truly touching are related.

We translate from the statement: "The magnificent promise of the Bible is not a vain word. Nothing is impossible to faith; we should never despair of anything which enters into the ways of God. Our hope of obtaining direct writing through the mediumship of the faculties thus developed in the young girl was not without foundation. For some weeks only has this extraordinary and rare phenomenon been produced to our entire satisfaction. . . . Today, in a little note-book bought expressly for this purpose, I possess some phrases written and obtained in different sances. Useless is it to repeat to you that the young girl although knowing how to read and write English well, is absolutely ignorant of French, Latin, Italian and German. This is why the facts are the more remarkable.

Here are some of the phrases which have recently appeared in the little note-book: 14 February, 1893. Happy he who can laugh in peace (in French). Beauty without virtue is a flower without perfume. A kindness is never lost. Magni nominis umbra. (The shade of a great name. Junius' celebrated motto.) Lève fit quod bene feritur onus. (Light is the burden which is well borne.) 15 February. L'ultima che si perde e' la speranza. (The last thing to be lost is hope.) Dieu vous garde. (May God protect you.) There are also two phrases dictated for the benefit of my best friend, one in Latin, the other in Italian, phrases which, being altogether unintelligible to me were translated by our controls themselves."

Our estimable correspondent says Le Messenger who has with an incomparable patience and devotion consecrated twelve months of labor to this marvelous cure, finds herself to-day well recompensed: She says: "The young girl who was lately stretched upon a bed by a terrible disease, having frequently periods of rage, caprices and insupportable tempers, now is sound of body and mind, happy and full of zeal to serve; I am helping with an unequalled joy in the development of her mediumship which promises to embrace several phases. Up to this time, she adds, I have not seen any apparition, but I have felt a spirit hand upon my shoulder."

THE SOUL.

Instead of regarding the soul, as Mr. Hudson does, as man's second self, or as an entity apart from, yet under the direction of the mind, it is we think nearer right to regard it as the essential part of man's nature, and the seat of convictions of right and duty, of will power, of love of truth, of justice and the springhead of poetry, philosophy and religion. It overarches our lower nature, our calculating, selfish intellect and animal appetites as the blue heavens overarch the earth. They who live habitually under its vertical light may not be prosperous, in the sordid sense of the word, but they are the only men whom the world permanently honors. It constantly summons us to a higher life than that of sense and selfishness. All forms of enthusiasm are of the soul. The history of the past would be intolerable were it not for ever-recurring periods of manifestations of the soul, when such manifestations become the most noticeable phenomena. Greek poetry, art and philoso-

phy were soul-manifestations. Hebraism in its palmy time was an outbreak of the soul. So was the high Roman patriotism and reorganization of human society in accordance with the principles of a rational jurisprudence. Christianity in its primitive days was an outbreak of the soul, and continued to be such until it was formulated into frigid and rigid dogmas and articles of faith. These periodical manifestations of the soul are what Bunsen calls "God in history." Medieval chivalry in its best estate was an inspiration of the soul. Homer, Cervantes and Shakespeare lived and wrote, so to speak, on the highlands of the soul. There is a season of the year when the orbit of the earth lies through a meteoric region of space, so there are soulful eras in history—like the age of Pericles, Augustus and Elizabeth, when an originality and brilliancy of thought and imagination "rise like sunrise on the sea," and light the world through many a subsequent sordid period. The science of to-day is an outbreak and manifestation of the soul, or higher reason, and it is the only genuine religion of our time; for the old-fashioned theology which continues to be droned from the pulpits is mere dead formula. Human nature has its sordid moods and periods, when sense and calculating understanding are in the ascendant; and then again fortunately it has its spiritual moods, when the higher reason dominates it. During these latter moods humanity renews its childhood and youth. It casts aside its slough of selfishness and feels a new spontaneity and does noble and memorable things which are forever borne in mind. The era of Byron, Shelley, Wordsworth, Coleridge, Goethe, Schiller, Kant and Humboldt was superior even to the Elizabethan era in spiritual power and revelations of the higher reason. It was an era of the vindication and assertion of the rights of man and of free thought. All the great poets and thinkers named above were prophets of the soul in the highest sense of the word, prophets of the higher and loftier as distinguished from the lower nature of man.

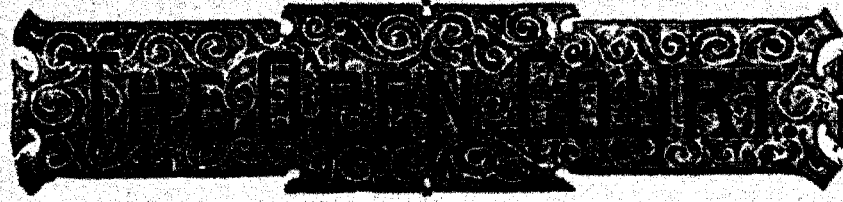
ONLY the other day it was announced that Mr. Henri Moissan had succeeded in crystallizing pure carbon into perfectly transparent artificial diamonds, and now a still greater and decidedly more useful triumph of science is announced, says the New York Press. It is the crystallization of atmospheric air into white-green crystals. Particulars are meager, but if this much is true there is another revolution. The importance of being able to carry around with you when traveling, a pocket vial full of crystals of pure air is immense. What a boon it will be, for instance, to the man who is obliged to spend a night in those land steerage cabins of gaudy upholstery, the sleeping cars! When the air begins to get closer—for it is already close when it begins—all he will have to do will be to uncork his little bottle of crystallized air and inhale. How delightful it will be, too, to have a supply of solid condensed crystals on board ship, when a storm compels the captain to batten down the hatches and lock up everybody in the cabin! And then some of our public halls can be supplied with pure air, and the average church can be made endurable to those who do not like, as Henry Ward Beecher put it, to "breathe each other all over again." The chief objection to underground rapid transit will be removed when a reservoir of pure air crystals is required by law in each end of each car. Mining coal will not be such a dangerous and unhealthy occupation as it is now, and many industrial employments above ground which now impair health because of the pollution which they give to the air of the workroom will become more tolerable. But the grandeur of this discovery does not stop even there. What but the insufficiency of atmospheric air has always been said to be the insuperable obstacle to our leaving the earth and visiting the moon or the planet Venus? But hereafter the cars constructed for traveling through space will actually carry their supply of atmospheric air with them. And if anybody's car takes to revolving around some other planet, so that the occupants can't get back to earth, all we will have to do will be to organize relief

expeditions to send them provisions for the lungs as well as provisions for the stomach. Just think of what a large article of interplanetary commerce the earth's exports of bottled crystals of atmosphere may become after we have colonized all the eligible planets and asteroids, and when that time which astronomers predict so confidently comes, when the world shall be hit by a comet and shall fall into the sun and be burned up, we can simply take along our chemical formulae to Venus or Mars and keep up the manufacture of air crystals till evolution perfects a race of men with lungs adapted to their new environment.

The Abbe Messias has, according to the Journal des Debats, given a lecture on spirit phenomena such as levitation of objects under the hand of the medium; displacement of objects without contact; talking tables; etc. The lecturer declared he had seen them and could declare them real. Here the lecturer propounds a theory which is somewhat peculiar and despite the learned explanation of it provoked considerable opposition among his audience. "The spirit phenomena," he says, "is only magnetic phenomena. That which we take for supernatural is the most natural thing in the world. Philosophy is bewildered as much by Spiritualism as by materialism. Spiritualism accepted by the church as accommodating itself best to the faith can render no account of the magnetic phenomena which we daily witness. A new theory must then be substituted. Spiritists are mistaken in believing in the return of the dead; Catholics are mistaken in believing in the idea of legendary demons. The dividing up of the medium"—for M. de Messias believes in the perisprit—"suffices to produce the spirit phenomena. We are besides, composed of several souls, and it is not impossible that one of these detaches itself from us at a given moment, and act unknown to us, without our having any consciousness of it." The editor of La Revue Spirite remarks: M. de Messias, abbe and servant of the church, is a liberal mind, but he gives several souls. . . . Several conscious egos; he thus rejects absolutely responsibility for acts in adopting his easy modus vivendi: that one of our souls can act without our knowledge. With this theory, if adopted by our jurists, the assassin, the perjurer, the bad citizen and one's country, are pardonable, since one of their souls has been set to act without the knowledge of their sister-souls. The Abbe seems to have been playing upon the feelings of his audience.

THE increase in the number of murders in this country the last ten years, according to some statistics compiled by the Chicago Tribune, has been 400 per cent., while the population has increased 20 per cent. The percentage of legal executions has decreased from one in every twelve to one in forty-eight during the decade. Modern juries are reluctant to condemn men to death. A murderer has now forty-seven chances of escape from legal execution. The remedy proposed by the advocates of the abolition of capital punishment is to substitute some penalty, such as imprisonment for life, which juries will not be so reluctant to inflict. They hold that the element of certainty which will thereby be imparted to the penalty will more than counterbalance what it loses in severity.

THERE will always be sweet and blameless souls, that with the purity of child-angels will gaze directly on the face of the Father, and know nothing of the clouds and darkness which the intellect may spread around His throne; but religion, considered simply as one factor within a rational nature, must, like all our other native powers, seek for rational expression, and thus it will generate theology. But religion may abide though systems of theology may perish. And so it has been in fact. The realms of thought are strewn with the relics of fallen systems, but the spirit of religion still walks with the radiant confidence of immortal youth, and builds new shrines wherein to dwell, till these, too, have served their purpose.—Principal Drummond.



SPIRITUAL PHILOSOPHY.

By M. O. NICHOLS.

When we have passed out of the earthly body there must be a basis of existence and a general location. Nature comprehends all of life whether in the lower conditions of earth-life or in the sublimated essences of the most ethereal spheres that lie beyond. Spirit or the fire force, resides in material—acts on the same and produces all active phenomena. The lightning of the skies only produces thunder by ignition of those material gases that produce detonation and in all the routine of electrical effects it acts as a force only and that is confined to action on solid or elemental matter. The "medium" is not a medium by reason of any other than physical force, acting sympathetically, through the touch of a spirit intelligence. There is an element in which thought-impulse passes over long distances and bears intelligence to individuals in sympathy with ourselves, with the speed of light. And why should it not, while the element in which light sets up its mirrors, is one and the same as that which bears the thought so far abroad? There is no other element known in nature which admits of equal speed of transit. The wires along which, almost the self-same element, is forced are slower by reason of less purity of elemental power, in hand-produced electricity. Sometime ago I stated, in this periodical, my belief in the connection of the light element with Spiritualism and as soon as I read of Mr. Stead's experience felt the proof of my belief. On this subject it is harder for me to determine what not to say than what to say.

I therefore omit for the present, to further discuss it. But another thought belongs specially in this connection. Oxygen is full of a lower electric force than that forming the substance of light, which is so tenuous, so highly refined as almost to confuse the understanding that tries to fully grasp the idea of its relationship to the ponderous elements. Yet, to the human orbs no light appears, farther away from the sun where the oxygen abounds. Down here, near the earth, there is a density of the life forces just suited to our coarser formation and our physical eyes are not adapted to unfold the mysteries of the superior sense. But there is a correlation to this inner sense which proves that the forms, joys and experiences of earth-life are but a cruder copy of the diviner beauties opening upon the higher sense. Many or at least some of our spiritual writers have expressed the opinion that spirit, pure and simple, provides the only basis of the life of the soul, when it is freed from its connection with the mortal body. But I cannot understand how any form of life can be made to appear, out of the action of a single element. Force acting upon force only, cannot, in itself find that antagonism which constitutes life and there must, as it appears to me, be a substance of some nature, for the spirit to act on to produce that conflict which forms the consciousness of life. The unlimited tenuosity of material affords a key to solution of this problem. Until I had found this, I did not believe in future life. In music the vibrations may be equally rapid and support the pitch of the tone which is varied in force, to the full extent of musical expression. This may be carefully observed by the performer and yet not a particle of soul-force be received by the auditor, for the reason that the performer has no feeling to convey. But let one sing or play whose soul is in his work and not one who hears him and who has a soul of his own, can help feeling that pathos with which the music is freighted. The reason of this is, that a loving spirit was in the one and not in the other performer—the unsympathetic portion of the audience, while highly cultivated in the science, only heard the science as borne upon the tones and might have chosen the performance which bore no freight of soul-life. So with

the spiritual medium who enacts a mystery: a bogus performer may do the same, apparently, and be, by some, received as an equal or better success, because the light of love does not shine into their being; and they cannot sympathize with that in which they have no portion.

Electric force in its varied conditions, in the motor of life and the basis of all spiritual expression; its application to the drudgery of hauling cars, does not affect its higher powers, as applied to the finest exaltation of thought-production, or the tossing of the light-element into the waves that produce luminosity, or its bearing of the true love, of the soul far up into the eternal heavens.

Haverhill, Mass.

EVOLUTION OF THE MATERIAL AND SPIRITUAL WORLDS.

By ETHEL RAY.

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II.

CONTINUED.

Actual life immediately comes into existence with force and animation, directly the physical change called death takes place. New forms are evolved, (spiritual ones,) from those that are inanimate—which increase in power and spiritual development after the spirit is released from its earthly bondage—and rises to a condition of progression.

Cultivating and expanding all the attributes of the highest ideals found in the world of light and knowledge.

By absorption of the divine essence emanating from the supreme intelligence and infinite force, which is incomprehensible and mysterious to the finite mind. And is called a personal God by those who through early teachings have been taught thus.

This All-Wise Power causes nature to burst forth in resplendent glory of abundant foliage. In diversity of beautiful flowers. In the grandeur of towering mountains. In deep valleys and vast waters—which indicate the profundity of supreme wisdom.

Thus worlds are governed by immutable laws harmoniously managed. Overthrowing the theory put forth by materialists that all matter is destructible—and consequently must of necessity end all life: is not logical but fallacious.

Such views are applicable to the material world, but not correct when applied to the spiritual one.

For illustration: Take a grain of mustard seed—from a minute atom, as it were, place it in the soil it gradually unfolds, watered by dew and showers, until it springs into apparent life. Throwing out its tender green leaves—fanned by gentle breezes—and warmed into being by sunlight. Its latent life not hidden nor destroyed; but evolved from an entity into full fruition. Thus proving beyond a doubt that the spiritual part is the germ, which whether encased in material substance, or a spiritual body, is still the same.

It demonstrates the fact that all matter in due time ceases to exist—but the spiritual portion lives through all eternity. Ever progressing from a lower to a more exalted condition through evolution. Thus proving continued life.

SPIRIT AND MATTER.

Through occult magnetic forces both the material and spiritual worlds are continually supplied with stimulus and motive power; which indicate that each forms a part of the perfect whole of the universe. The material world constantly receiving from the greater, or spiritual one, vitalizing and spiritualizing aid by supreme wisdom and infinite laws.

Reaching downward and outward, the spiritual animates the material one with force or life emanating from the source of all good. Without this celestial food, or vital principle the worlds would be inert and dead indeed! Thus both work harmoniously together. But the spiritual one is a necessity, as a means of growth to the earth.

The trite saying: "There is nothing new under the sun," seems especially illogical and obsolete at the

present time. Evolution of ideas naturally follows this world's civilization, and its many changes. Science in conflict with religion has produced agnostics and materialists as the result. Yet such views are unsatisfactory. With no hope beyond this life, it appears not worth the struggle so many are called on to experience while in the mortal.

Should those having such theories, investigate beyond matter into the psychical, they would find the spirit which is immortal—like a bright star in the firmament shining as a beacon light guiding them onward to receive revealed truths that are replete with indubitable evidence that the spirit after being released from its earthly bonds:

Silently and swiftly, free like a bird winged for its celestial flight—rises higher and still higher into space. Out of death's embrace to freedom, activity, and the knowledge that spirit does triumph over matter. Casting off the material body when done with mortality it enters into an infinite life of spiritual evolution.

PROMISE OF IMMORTAL LIFE.

Quite bright is the change from the material to the spiritual world. With evident fear do most mortals shrink from thinking of the future life. It appears so vague and uncertain to them, not realizing that the spirit is imperishable and cannot die—or even exist in a dormant condition.

A belief in the doctrine of the resurrection of the mortal body, seems incredible to those having a knowledge of the nearness of exalted intelligences. Yet with such tenacity do many people continue to cling to that theory, that it closes the open gates which are ever ready to admit earnest seekers after truth into the sacred precincts of wisdom—and thus bars beautiful realities from their mortal view.

The sweet music which comes floating on the zephyr-like breeze from the celestial realm is not heard by them. The caroling of happy birds. The murmur of voices of those reunited by death of the physical body. The brightness of their now joyous lives—and the ability of others still fettered by earthly environments to rise out of their condition into one of progression. All point to logic which is unanswerable by any hypothesis, save that obtainable from those who have entered within the gates and know whereof they speak.

Such facts having been fully demonstrated and established—it appeals to the higher perception of all that is elevating and uplifting as a means of spiritual intuition and knowledge. Which every one possesses to a certain extent, thus proving the truth of the words: "Seek and ye shall find."

Among those who have passed from darkness into light, perfect harmony prevails—for they are governed by the divine law of justice, which is illimitable and beyond finite knowledge. Ever ready to give freely of that which those still in the mortal can comprehend—no lack of spiritual wisdom need be theirs if sought for in the right way that leads hereafter to the perfect way.

How full of assured hope and faith, are Longfellow's beautiful lines:

"There is no death! What seems so is transition:
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

(To be Continued.)

FERNSEHEN.

VI.

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

Another somnambule saw that her three-year-old brother in a distant part of the city was in a very dangerous position because of a horse and described the event exactly as it was afterwards reported by her maid. The somnambule subject of Kerner said: "Yesterday some one wrote a letter from this place to Mrs. B.— in Stuttgart. This letter Mrs. S.— is at this moment carrying in her work-bag through the Seegase to Mrs. B.—. Now Mrs. S.— entered

Mrs. B——'s house. Mrs. B—— read the letter. There is written in the letter the words: "Caroline grows ever dearer and more precious to us." A letter written to Stuttgart brought confirmation of the accuracy of the information from the somnambule. The same somnambule said that in the kitchen in the story above a goose had just been plucked, and she designated the place where the careless cook allowed the pin feathers to stay which was likewise correct. Kerner supports his testimony as to this somnambule by the statements of five physicians. A somnambule said in his sleep that he heard the sound of metals in a lower room as of some one counting money. He described the person according to clothing and form as well as the little heaps of coins that consisted of copper money and one 20 piece put on one side, in all 10 guldens. Immediately afterwards the manager came up and confirmed the statement in all details. (Hanck: Geschichte eines Natur Somnambulismus 45.)

A mother whose daughter became an auto-somnambule sent the younger daughter away to inform the wife of the pastor of it. This request the somnambule heard in an adjoining room and repeated it. She likewise repeated after some time the words with which the sister made the request to the pastor's wife and her reply that she could not come because she was drawing off beer, which reply was immediately delivered. (Archives VII, 2, 162.)

A somnambule in Paris saw her mother in Arcis on the Aube; described her occupation at that moment and her thoughts concerning the same. (Loubert: Magne tisme et somnambulisme. 619.)

The somnambule Michel of Dr. Garcin saw clairvoyantly the sack of Constatine and the death of General Dauremont.

The physician Couret relates that his wife in somnambule state once said to her daughter: My husband is up stairs; he is beginning to write an article "Reply to an Anonymous;" it is designed for a journal on which he will no longer be engaged" which was entirely correct. (Couret: Comet: la Verité aux Medecins, 104.)

Mesmer relates the following: A lady whom he had employed in his business at Paris became somnambule sometimes, but could in that condition read and write. Once she lost her dog and was cast down about it. After some days she found in the morning on the light-stand a note written by herself in the somnambule condition in these words: "Comfort yourself; you will find your dog again in eight days." Mesmer being advised of this carefully observed her on the eighth day. She lay in the morning in a somnambule sleep and directed her maid to bring a servant, whom she would find not far from the house, then directed him to Saint Sauveur, a street about a mile away, where a woman would meet him who was carrying the dog, which he should bring back. The man went away, met the woman at the place designated, and brought the dog back which was brought into Mesmer's presence. (Wolfert: Mesmerismus 26.)

De Morgan, the Professor of Mathematics, relates the following: One evening I was invited to the house of a friend about an English mile distant from my own to dinner which my wife up to that evening had never entered. I left the company assembled about 10:30 and reached home about a quarter to eleven in the evening. As I stepped into the room my wife met me with the words: "We have been watching you" and told how she had mesmerized a little girl and how this child had gone into the clairvoyant condition. . . . While the child was in magnetic sleep, it was impressed upon her to go after me to the house of my host and this was designated by street and number to her. When the mother of the child heard this, that is, the name of street mentioned, she declared the child could not find the way there; that she had never been so far away from Camden Town. However, the girl arrived there in a moment. "Knock on the door," said my wife. "I can't," answered the child, "we must go around through the garden gate." After my wife had induced the child to enter, the little one said she heard voices upstairs, and when she was directed to go up she exclaimed:

"What a funny house! It has three doors." She was then directed to go into the room out of which she heard the sound of voices; thereupon she said: "Now I see Mr. De Morgan, but he has a pretty coat on, not the long one he wears at home; he is talking with another old gentleman, and there is still another old gentleman further on standing opposite and there also are some ladies there. And now a lady has stepped up to them and is beginning to talk with them. Mr. De Morgan and the other old gentleman, and Mr. De Morgan is now pointing to you and the old gentleman is looking at me." It actually occurred at the time that I after 10, a few minutes, was talking about mesmerism with the gentleman whose guest I was, and was telling him how my wife was accustomed to direct the girl; then he said: "O, my wife must hear this too" and called to her to come up and she came up in the manner described by the girl. The girl continued to describe the room. It seemed to her there were two small pianos there. One of these was to be sure, a sort of wail cupboard with a cover which a twelve-year-old girl, the child of a day-laboring woman, might well mistake for a piano of small size. Further she represented there were two kinds of curtains there, red and white, and they were draped in a peculiar fashion and that on the table were standing some wine and biscuit and water. Since my wife knew that we had dined at 7:30 she regarded it as impossible that anything but coffee should be standing on the table, and she said: "You mean coffee of course?" but the girl insisted "wine and biscuit" which was entirely correct. That all this occurred as related at 10:20 and was related to me at 10:45 I can swear to.

(To Be Continued.)

WHAT IS LIFE?

Philo-Veritas sends the following as a communication purporting to be from one who has passed from earth, but wishes it to be judged by its intrinsic worth. Philo-Veritas is a well-known Spiritualist and a truthful man.—Ed.

The present position and conditions being favorable, my advent upon the scene of the drama enacted before you will be seen to be opportune. I can use the same language as others who have preceded me and say—although I have not appeared upon the scene and have not been recognized by you upon the external—yet nevertheless I have been very actively engaged upon the internal plane of life; and when you have heard and recorded what I am about to communicate, you will not question my claim to be numbered with those who are revealing, and ultimating through your cooperation a system of thought from which the life in unison therewith will in due time and state be developed, which will enable those who are receptive of the life influx that produced it to penetrate deeper into the depths, and ascend higher into the beyond than the leading minds on your earth known as scientists and philosophers have heretofore been able to penetrate. These men have approached very near to the boundary line which separates what they designate matter and mind, but we prefer the term spirit, and they are now brought face to face with what they are compelled to admit is the great mystery of life. If I give forth some thoughts, acquired by my knowledge gained since I have become a denizen of the spiritual world, so called, you will perceive the relevance to the work embodied in the life thoughts contained in the volume now being issued forth on its mission, which treats of "Life and its Manifestations, Past, Present and Future," and my statement will be substantiated, viz: that my presence and utterance on this occasion is opportune.

The inquiry comes forth from many, embodied and disembodied: What is life? Are there any on your earth who can define what the life is of which they are the possessors? Not one can answer this question, albeit as important and profound, and more so, as any that engages the minds of men. Let my response suffice. Even we who are on a more interior plane of conscious life than your own, know nothing of what life is in itself; and were we to make the attempt to define it, supposing such an attempt pos-

sible,—by subjecting a living form or a living being to an anatomical process of dissection, in the hope or expectancy of discovering in such form that which made or caused it to be what it is; such search would be as fruitless as the efforts of some of your earth who have subjected living organisms to anatomical dissection in order to discover what they term "The seat of the Soul." Many have made the effort, but what they term the soul has always eluded their search and refuses to yield up its secret to the dissecting knife. If the so-called soul does not die or perish with the body, what becomes of it? What becomes of that which makes man conscious of being what he or she is while in the physical body? Unless the question is forever to remain unanswered, and unless the problem is never to be solved to the satisfaction of the embodied inquirer, the response and demonstration can only be given by those who have passed out of the earthly body and still possess a conscious life of their own. If such there be, says the Skeptical Scientist? But unless it can be demonstrated that spirit has no substance, and that the self-consciousness of even personal beings is but a phantom and unreal; it must needs be that the desire which has been awakened in the enlightened intellect of mankind shall be satisfied; and the present mighty work now being evolved and developed on your earth possesses within itself the promise and pledge of that which must of necessity follow in due time and state.

Then suffice it to say that all we know of that which is comprehended in the term—life! is known and can only be known by its manifestation; and by manifestation we mean the form by which the life is observable and cognizable upon every plane, and every sphere inhabited by self-conscious beings. For a purpose which has been fully delineated in your hearing, the veil which separates one state of conscious life from another, has not, and cannot, in the present condition of things, be uplifted to the vast mass of embodied human beings. There are some, however, to whose internal optics the veil is so transparent that they can partially see ^{that} it, and become aware of the fact that there ^{are} other worlds and spheres inhabited by other forms of life,—not in the dense solid material human structural organisms as yours, but who nevertheless have forms of their own in which they have a self-consciousness of being who and what they are.

A question which has agitated many thoughtful minds in the past, as well as in the present, is—what is matter and of what is it composed? Familiar as many, or most of mortals are with it, yet the subject, like the constitution or substance of the soul, remains a profound mystery. Some of your scientists think that by certain processes they can resolve matter, or certain portions of matter, into its primal elements; by which they mean, that that which is solid and hard can be transmuted into what they term—gas or gases! But what are these gases or so-called primal elements? of what are these primal elements composed?

By certain processes matter so-called that which was ponderable becomes imponderable, and in that state it is no longer subject to their transforming power, because, as they say, it has been reduced to its original elements. But because of this change, has it therefore ceased to be matter? By the researches of one of your deservedly eminent scientists he discovered that what was supposed to be invisible and indivisible is in reality still observable in the form of what is supposed to be particles or molecules, so minute and light that the discoverer named what he saw—rarefied matter! and this is as far as the discoveries of science has attained.

But the question immediately connected with the prior one arises thus: Is matter eternal? By which is meant: Is the substance from which earths are made, and which from their conereted totality, composed of particles in their origin the same, i. e., are these molecules the same now as they have always been. This raises a still more interior question, viz: Is the speck or molecule continuous as such forever?

As to the beginning of matter your scientists truthfully declare that they know nothing. But they

would say—an atom once formed is an atom for ever. This we declare—there is no such thing in your or any other universe that has a fixed state and condition as an original atom of matter. If you saw as we can see, you would have the conscious knowledge that what appears to your materialistic scientists as nothing more than a point or particle of dead inanimate matter is a thing of life; and because it is a thing of life it never maintains the same identical form longer than is needful for it to occupy in the cosmos of the infinite.

Thus there is life here, there, and everywhere, and there is nowhere in which life in form is not manifest. These so-called primal elements of matter (oh that your language could supply us with different terms!) are those which the spirit—I am! utilizes upon every plane to build up for itself a structural form suited to the sphere in which it finds itself, whereby it can become increasingly conscious of a life of its own; and because each of these minute specks or particles have a life of their own, therefore the spirit atom can utilize them and incorporate their life quality with its own.

I hear the question—“then are we to understand that these particles have a conscious life of their own?” To which I respond—not as you understand the term consciousness; nevertheless they do possess a sufficient consciousness to enable them to act in obedience to the great law of attraction and repulsion, either to coalesce with, or to be repelled from, each other. This is evidenced by what your scientists term the law of chemical affinity, by the action of which law that which is known as matter becomes objective, either as solid or imponderable in the forms with which you are conversant.

But how immeasurable is the intervening state of consciousness between these molecular atoms and that spirit atom of life which attains to the consciousness of the human principle, which consciousness you see attenuated by virtue of its passage through the animal, then the vegetable, and then the mineral kingdoms; and ^{you} at extremely attenuated horizon that the atoms combine in such an infinite multiplicity, and by such coalition they assume the form, in appearance of inanimate matter so called. Yet this mighty infinitude of material particles are being continuously transmuted into countless forms which are utilized by the immense variety known as vegetable forms of life. They are again transformed and become utilized by the animal forms; and yet again by another process of transformation they are utilized by the spirit atom and they become part of that majestic and beautiful structure which assumes the human form and figure. After serving the purpose of the embodied human spirit atom, they pass off from the structural organism, and again being transmuted, and are utilized by the spirit atom enclosed in what has been termed the astral form, upon the plane or sphere known as the internal earth; and you can easily see that by virtue of their incorporation into the physical human structural organism they, by such contact, receive a portion of the human principle of life; that by virtue of these continuous transformations in the passage through the various kingdoms, they can, in their so-called etherialized form, be made available for expressing the form of the conscious spirit; the conscious angel; and let me add, the conscious God!

Then what is it that makes and develops the consciousness of the atom that enables it to say: I know that I am? It is what we have spoken of as life itself, unknown and unknowable other than by its operation and manifestations, from the simple, and to appearance, molecule or monad in material form so-called, up to the angel and the God.

And now, O faithful ones! you may form some conception, inadequate though it be, of what is meant when your great teacher spoke of the “vast fluidic ocean of life,” from which ye, as well as we, were drawn. By the various processes of transmutation, which I have illustrated by giving you the career of the atom, ye are what ye are, and we are what we are. Hence I claim to have shown you that that within you which causes you to know that ye are human beings,

with a self-conscious life of your own had no beginning, and consequently it has no ending. But how many transmutations think you, must that atom have undergone ere it attained a self-consciousness in your and our forms. From the state where the human principle—which is nothing unless there is a form or substance by which it is made manifest—is developed so that it can say: “I know that I am,” its progress is not only assured, but in the now, incoming era the progress is marked by a spiritual geometrical ratio that differs from the past. Hence that which has required ages for its development in the past, once attained by any specific atom will never be lost, much less annihilated; and so rapid has been the progress in the instance of some who have communed, and some who have not yet communed with you, that if measured by your standard of time, it has been but a speck in the eternity of the past and the future; and time becomes lost in state when the glorified atom of life has ascended to a certain attitude—which has come within reach of your own internal spiritual optics—where the eternity of the past and the future linked by the consciousness of the present, will be seen, known and experienced as one life.

ALL LIFE IS ONE—THE PHILOSOPHY OF UNITY.

BY M. C. SEECEY.

The writer has been deeply interested in the contributions from the beyond, furnished by Philo-Veritas. Like all such papers, however, they are a little “wordy.” This fault is common to this class of literature. But enough shines through the letter to show the angelic imprimatur. Certain it is no such system of thought has yet appeared through mediumistic or other channels; at least so far as I have read; and I think I may say I have read about all. To vary the scene I send you for publication in THE JOURNAL what it has been my privilege to receive from the Spirit-world. It speaks for itself and may be regarded as the tuning of the “instrument” for the harmony of a higher octave. If this finds place I may furnish THE JOURNAL’S readers with more from the same source. In the early days of Spiritualism we had a unique class of literature—a literature which commanded the profoundest literary interest. The old Spiritual Telegraph made weekly visits filled with the choicest gems of spiritual thought. Why do we not have it now? I believe if proper encouragements were given to mediums we would have a continuance of this class of literature. I will make the venture and see what follows. Like Philo-Veritas the writer of the enclosed makes no supernatural claims. He was once a man among men like the rest of us; and now, as then, takes a deep interest in the uplifting of humanity.

I will preface what I have to say on the “Philosophy of Unity” with a quotation from Dr. Channing: “The grand end of society, is to place within reach of all its members, the means of improvement—of elevation and of happiness.”

There cannot be written a true history of the human race, but what will develop the essential principles of unity. No written history of humanity can be true; unless it fully recognizes the progressive growth of nations and races in unity. When applied to religious history, the law of unity comes into direct antagonism with all the theological theories of the present living age.

The fact is undeniable that the race has been diversified by the popular religion; and the history of religion written by the hands of ecclesiastics has been broken up by the ceremonious introduction of extraneous events and personages. Chieftains of religions have been ushered into the world (poetically speaking) with no origin or destiny in common with mankind.

As we see it, such pretended supernatural, imaginary beings cannot aid the world’s advance toward a unity of interests, or establish a community agreed upon universal principles. To establish fixed ideas among men, the first essential is a clear unitary interpretation of human history. Past experiences must flow into human thought like water, and this establishes the oneness of human nature and the harmonious destiny of the common race.

Man must abrogate the superstitious and accept the rational as the preponderating force in human history. The evolution of human progress must be regarded by all religious dispensations as natural and not arbitrarily or supernaturally produced.

Jesus was a child of the race; so was Moses, the prophets and the apostles. Hence, they are prophets

of the race that produced them: none of them were imported into the physical world from the spiritual—but were begotten and unfolded by the common evolution of a common humanity. Truth is natural and not supernatural. Therefore Christianity came forth naturally, as a common result of progressive unfolding, notwithstanding, the church theory opposes this unity of history.

The most strange of all strange conceptions, is the belief that all divine teachers originated supernaturally. As the result of this belief, mankind has reached only the summit of physical form. Why is this so. Let the ministers of religion answer. Can they say truthfully other than that the pulpit has resounded for ages with the superannuated explanation: “The depravity of man!” And will they deny, that this has ever been attended with anything but lamentable failure? Did not Jesus represent the spiritual law, leaving the redemptive issue to the internal actions of his audience? From this divine method he never varied. This brings out another thought—in connection with the new dispensation, that is in contradiction to the old—that is, that there is no middle position. No man can, morally or socially, occupy transitional ground. He must be proprietor of his own personality and grow into moral goodness on his own feet, or else resign himself to the guidance of priests, and strive for salvation through the blood of some martyr. But the day has come when men must choose between ignorance and knowledge—form and wisdom.

This is the same as saying, to be consistent man must be either a Roman Catholic or Spiritualist—either be a slave temporal and spiritual—or be the proprietor and master of his own personality. Thus we see that positives and negatives are a part of sectarianism as well as Calvinism. The age of force lies on the side of sectarianism. The age of wisdom lies on the side of Spiritualism. Now the question is: To which of these will you gravitate? Ignorance ever wears a dark mantle, hence discord with her vagabond children, ever clusters around like the imps of the dark realm. Wisdom is clothed with unextinguishable rays of illumined truth! So we repeat that the time has come when men may have no difficulty in choosing their moral habitation.

Let us reflect a moment with regard to the difference between supernaturalism and Spiritualism. In all the Protestant countries, supernaturalism is accepted as orthodox.

It is a kind of ecclesiastical medicine labeled “orthodox.” It is compounded of redemption, forgiveness, physical resurrection, special providence, miracles and prayer. On the contrary Spiritualism reposes in the manifest incarnation of God, in all the human family. It further inculcates individual reform and progressive unfolding for all the children of men. Theological creeds are the outgrowth of supernaturalism, while immutable principles—universal existence—and their congenial relationships to the highest and noblest impulses of human nature are the outgrowth of Spiritualism. Progress is diametrically opposed by supernaturalism.

On the other hand, individual harmony with the divine life-currents of the universe are acknowledged and taught by Spiritualism.

“Peace on earth and good will among men”—Christianity has failed to establish. This is a broad assertion but the unity of history will fully establish it. The unity of history will further show that sects are not the history of Christianity—but the history of man’s ignorance! We confess that the entire establishment of theology is filled with the remains of mouldering creeds whose spiritual life has gone out; hence in the Church there is but little progress in life for humanity.

All the breathing world testifies to this fact—as well as the inherent religious principle in man. Therefore, to fulfill the law of our nature, we must move in other or more progressive channels. Man in his earthly span of growth and decay, is simply in his material state—matter in motion—to which he must conform, as the laws governing motion will not admit of his moving in any orbit but his individual own. Man differs from the animal only in form, and the degree of life and mind embodied. Life has no beginning nor end, although its forms have beginnings—growth, decay and dissolution, and the law controlling one governs all.

Form is not progressive—only fulfilling the incipient power within it. Progress being confined alone to mind and spirit; the highest manifestation of life being self-consciousness.

Ages are consumed in the development of mind perfect enough to manifest rational self-conscious thought.

Death is powerless to effect sudden changes in forms; therefore, the body or form (which is only the rough garment of the soul,) in the spirit state is fashioned in the same mould as that of earth-life. Hence, the material body is composed of matter and condensed spirit, being subject to the laws of the spiritual world as well as to that of the material; for

this reason, the form changes only as the soul comes nearer to its external surface. Man, therefore, in his mortal state, in whatever station he occupies, represents just the place to which he belongs on the spirit side of life. If possessed of a progressive mind while in the earth-life, he will continue to advance until he acquires that merit so much sought and desired by the human family. Existence, without change, is an impossibility—repugnant as the idea may be to modern taste, it is based on logic, and if age gives prestige to anything this must take precedence, for the doctrine of the soul's transmigrating is the oldest religion known to man. Throughout ancient Egypt there is sculptured upon her tombs and rocks, symbols and pictures of human beings ascending (as they believed) to the source of all life.

If you will read the old Bible you will learn that the Jews entertained the same belief, and Jesus also, as you will find in Mark ix., 11, 12, 13; Matthew xvii., 10, 11, 12, and 13; also 16th chapter, 13, 14; 14th chapter, 2, 3.

I wish to give you the logic of all this: Eternal existence based upon the pleasure of a changeable God, is a doctrine too absurd to think of, notwithstanding nearly all Christendom holds to such a view. If their creeds prove anything, it is this: as they claim a beginning, there must be an end, for a beginning without an end is the most absurd logic possible for man to advance. It is nothing more than delusion of sense, for the beginning as claimed by the Christian world, is only apparently so as regards life, but really so in reference to form. Life is without beginning or end, proceeding eternally from the great Fountain of all life and power.

Christianity rests its belief of life's beginning from a lack of consciousness before or prior to mortal birth—although this will not hold good when applied to man as a living entity; for during the period of infancy he does not have any recollection of it or what may have occurred during that time; neither does he retain any remembrance of his existence in utero, as the mode of that existence was altogether different from life since his birth.

ARE THEY HALLUCINATIONS?

Mr. Miles M. Dawson contributes to the June number of Belford's Monthly an article under the above caption which with the publishers permission is here reprinted:

Two classes of persons make the life of the honest investigator profoundly miserable. One comprises that great number who know all about it already—without knowing anything about it. These dismiss the subject as bosh and balderdash, and all who fool with it as lunatics. One of these—a most excellent and intelligent gentleman, by the way—recently said that he would not for a moment believe his own senses in a matter of that sort. If he saw a ghost and it seemed clear that fraud was impossible, it would be easier for him to think himself crazy than to believe the testimony of his own eyes. These incredulous individuals listen to the narration of psychic-experience with marked impatience, except when one, in all candor, points out the things in which the experience falls short of being absolutely conclusive. Then the air changes and there is a look of decided relief: the possibility that after all it may be differently explained is always certain to his mind, however improbable it may be in fact. If, on the contrary, your story admits no escape from the theory of spirit-presence, he views you pityingly as a fool, or angrily as a liar. He has no use for a ghost story that cannot be explained, as was lately said by one of Chicago's literati in a sketch.

His anti-type is even more a thorn in the flesh. He is either a convert already or is strongly predisposed to believe. If you indicate something which looks suspicious, he is on his mettle in a trice and condemns you as hypercritical and impolite. To his view, you are utterly unreasonable when you do not succeed in seeing everything through his spectacles. Does a face appear in the cabinet, it is surely his good old grandmother who died when he was a lad. Little matters it that the dear old lady weighed three hundred pounds, while the poor ghost is thin as a rail. He shifts his opinion, but is quite positive the other way, when the spook gets her wind and avers that she is his aunt Maria. You might be amused if you were not irritated by his stupendous willingness to believe.

Another class of persons is not so amusing as these but far more powerful and disagreeable. I refer to the great number who in their hearts believe and tremble like the devils in the parable; they see no good purpose to be served by investigating these things. Of course they concede that spirits exist; there is no necessity to experiment to discover that; the Bible says so. They do not believe that the good Lord ever intended men to know about these things; they belong to the realm of faith. The limit of human knowledge from their point of view should not

be the limit set by the eyes and ears God gives us, but by some artificial boundary to be determined by the priests. This spirit is the essence of superstition, the relic of the times when men burned witches instead of investigating them.

The claim of spiritism is a simple proposition that the individual and conscious intelligence of a man continues to exist after the organic change called death. This is either true or not true; and it is not put forward as an article of faith or a prerequisite to salvation, but as a fact to be proven by tangible evidence, by concrete phenomena which cannot be explained on any other hypothesis. Now, of course, apart from the pleasure of communicating with our friends, the establishment of the truth of spirit-existence on a firm scientific basis is well worth the effort; and in any case the phenomena presented make an interesting study, and the result of a pursuit of hypnotic experiments shows that valuable discoveries await those who delve into the occult. These phenomena are of great variety, comprising rappings, voices, apparitions, automatic and independent writing, clairvoyance, clairaudience and psychometry. Much of this you can judge of at first hand, that is, may hear the voices, behold the writing, scrutinize the apparitions. You may do this without regard to your own state of belief or infidelity; all that you will require will be eyes and ears of the usual sort. Then there will be other phenomena which you will have to judge from second-hand only; there will be things which the medium will see and hear and report to you who can neither see nor hear. Such phenomena you can test only by the accuracy of the description or the character of the communications.

The proposition that spirits do exist and can communicate with the living, or rather the embodied, carries with it the proposition that no mysterious and unattainable skill is requisite in order to bring about this communication, provided the spirits themselves are willing. This is also affirmed by the most adept, who assert that a very considerable number in every community possess mediumistic powers which would be developed by the simplest possible experiment, that of merely sitting and permitting the spirits to do their will. They assert that in almost any group of a dozen persons, there is one or more, who, if a circle were formed, would develop psychic powers. This much is said to illustrate the fact that there is none of that exclusiveness about spiritism which you rightly expect to find in things which are purely impositions.

Of course as yet there have not been phenomena in sufficient numbers or conclusive enough in character to establish the postulate of spiritism; if there had been, the necessity for investigation would not be apparent. But it is not too much to say that the work has gone far enough to establish to every thoughtful and considerate mind that there is something well worth investigation; and that is what just now needs demonstration. For on the part of some, who have not yet come to realize the possibilities of research of this sort, there is a disposition to drive the phenomena into hidden places by legal prohibition and thus to cripple all investigation. But the thinking and reading public can hardly have failed to be deeply impressed by the constantly increasing attention which has been paid of late to this phase of scientific investigation by the best minds of the age.

An account of my first seance has already been made public, being thought of sufficient importance and interest to warrant publication. In this place it is enough to say that the materialization of more than twenty spirits in a room not very dimly lighted, nearly every one immediately recognized and conversed with by some one, several speaking foreign languages, the apparitions varying in size from mere babies to big men, and in appearance from smooth-faced girls to wrinkled crones, made a strong impression on me, although they were crude things enough in the performance to prevent my conceding its genuineness. Among the others came a young woman who claimed to be a person whom I had once known but had not seen or heard of for many years. She stated that she died two years ago, and chatted away glibly enough about things partly within and partly without my recollection. Upon inquiry by correspondence I learned that she was dead, but although I have as yet no definite information, she seems to have given the wrong date. In another seance, conducted by the same medium, a spirit called for a lady of our party by name, the name being an unusual one. This lady had never been in the presence of the medium before, and was known to but two persons in the room, Mrs. Dawson and myself. The same spirit supplemented this by very clearly identifying herself by her full name, including surname, which is a very uncommon one. At the same seance a little boy appeared and said to a man who sat very close to the cabinet, "Uncle, tell papa that I'm not dead at all." The gentleman, after the close of the seance, said that this was in answer to his mental question and was just what he came to get. He told us that the boy had died but a short time before, soothed in his

last moments by the assurance of his uncle that he would not really die at all. The minister who conducted the funeral services had chosen to be offended at this and had reiterated in the ears of the mourning relatives: "This boy is dead. You will never hear from him again before the resurrection morning."

Some of my experiences in clairvoyance as well as in clairaudience and slate and automatic writing, are not less remarkable. Two mediums, neither of whom knew me, nor anything about me, succeeded in finding among my familiar spirits a young woman who met a violent death while in my service. With her both saw a little child whom she dearly loved and who followed her across the dark river after the interval of a year. Each of these mediums also told more or less circumstantially the method of her taking off and one got her name and age for me. One of these mediums also told me the number and circumstances of both my father's family and my own, and gave a good analysis of the characteristics of all the constituents. Yet another medium obtained my father's name by automatic writing, without in the least suspecting the relationship and also obtained my first name by clairaudience without knowing what application to make of it. Both the mediums who found the young woman with me said that the nature of her injuries was such that she could not speak, which again agreed with the signals of a spirit purporting to be her at one of the materializing seances already described.

These coincidences might be explained on the theory of mind reading, as the two persons were confessedly in my mind. But in the case which I am about to relate, this hypothesis would be untenable. At one of my sittings the medium declared that a spirit was present, wearing the garb of ancient times and oriental countries, a robe depending from the head, very dark and commanding, Asiatic in demeanor and features, with a brilliant star and crescent on his forehead. The communications, which he gave me through the medium, were unintelligible to her for the most part and dealt with questions of Eastern religions and philosophies. The spook said that he was one of five who purposed communicating with me. Upon request a message was written independently upon a slate and signed by a name of either Persian or Arabic origin. This I was much inclined to think a stock trick of the medium in order to tickle the vanity of her customers; but ere the day was over a lady of my acquaintance, who has only developed such powers within a few weeks, stopped short in the middle of a lively conversation and a monk hovering about me. She went on to describe him and, barring the star and crescent, the description was nearly identical with that of the medium. When the apparition disappeared, she said that she had seen him once before in company with four others, but had not thought best to speak of it; all this, remember, without any knowledge of the discoveries of the medium. Yet another medium and the only one with whom I have had a sitting since then, discovered a similar character among my familiars, her guide, who is supposed to be an Indian, describing him as a big brave who wears a dress. He likewise asserted that there were five in all and that the chief wore something shining on his head. This medium got, by automatic writing, a name which was Persian beyond a doubt, but not the same as the name given by independent writing through the other medium.

The space allotted me is too little to multiply or amplify these incidents. But the most conclusive of all my experiences occurred at my sitting with this last medium in the form of a communication from a friend of mine, an old and well-known newspaper man who died but a short time ago. The first syllable of his last name comprises the whole surname of the woman who appeared to me at my first seance and I thought at she had put in an appearance for the purpose of explaining away the discrepancy in dates to which I have already reverted. But the guide insisted that this was a man and that what he had given was but part of the name; whereupon, utterly forgetful of my old friend, I declared that I had never known such a person. It was necessary for the medium to get his first name and nearly all the surname before it at last dawned upon me that it was my friend. Even then I kept my own counsel and the guide said that he was "a newspaper brave," and also gave the name of a managing editor for whom he had worked for many years. As a final identification, he also accurately described the ailment which was responsible for my friend's death. This I regard as the most remarkable of all my experiences, as he was certainly as far from my mind as is possible. I might say in this connection that in order to test the honesty of one medium, I let her take a handkerchief marked with the name of another person, expecting to catch her in a trap; but though she made several efforts, she did not get my name; and did not give the wrong one.

Many similar experiences might be given, but what has already been said is surely sufficient to show that there is something worth investigating which is all that I desire to demonstrate.



GRAPPINGS.

VERONA COE HOLMES.

My Lady Clementine—O, elegant misnomer!—
Sits where the lights religious, dim, unfold her.
Behold her, transfigure, bathe her in the glamour,
The subtle grace of seraphhood: behold her!

She awes, confuses, draws me, mars my pious
dreaming;
My would-be reverent thought, at will, misleading.
And yet I know, I know that this most saintly
seeming,
Is but the practiced grace of proper breeding.

Wherefore, while, still, my soul has strength to
voice a censure,
I make my charge, and stake my honor on it,—
Thine, Lady, are ungentle instincts. Proofs, I
venture
To cite the deaths' heads on thy sacred bonnet.

Two slaughtered orioles, two winsome, wild mus-
icians
Who ere while sang aloft in His wide spaces,
Behold them, fixed in stereotyped positions,
"Mid that high head peers" clustered loops and
leaves.

Butchered, to make a Christian's coiffure more en-
chanting,—
O, gentle sprites!—O, winged, skyey blossoms!—
Is, then, our nineteenth century cult, in mercy,
wanting?

Is pity dead, in our esthetic bosoms?

When the "Untutored" caracoles and leaps and
dances,
In scalp-trimmed girle, how, as we survey him,
We yearn, in our regenerate souls, the while he
prances,
To curtail his vanity:—to slay him!

This brave display, in which the whooping
heaven's soul delighteth
Though a la mode with "Lo," and quite the caper
proper,
Defines his status, proves him bad, brought in,
Embodied bloody murder, done in copper.

He sports the mortal remnants of his whitem foe-
e quarrels fierce, ve-
hement.

Twice Greek despoiling Greek or Roman, Roman,
Twice—scalp and wear—by tacit preagreement.

But we—we massacre the innocents, we Christians
tender—
We—valorous—ensnare and slay and ravage.

O, modish whimsies of a gentler gender
How rich and rare are ye, how sweet, how savage!

O, ruthless Ruths, O, Clementines, O Mercys,
Martyrs!—
He spoke of these, his birds, long since, declaring
That of these forest sprites, these peoplers of the
prairies,
Not one should fall without the Father's earing.

Not one—not e'en my sparrow, bullying, sparring,
Unmoted falls; yet Madame, all unheeding,
Her grimly ornate, toney tile serenely wearing,
Pares forth to Sabbath song and Bible reading.

Ah, well!—some day, some far-away, good morn-
ing,
A cycle hence, perchance, yet nearing, nearing
May show a samer, simpler system of adorning,
With fewer gawds and less of savage gearing.

Pittston, Pa.

MORAL LEADERSHIP OF THE RELIGIOUS PRESS.

We alluded last week to Miss Susan B. Anthony's address on "The Moral Leadership of the Religious Press." Below is given the address in full:

I am asked to speak upon "The Moral Leadership of the Religious Press." For one who has stood for fifty years and been ridiculed by both, denounced as an infidel by both, is, to say the least, very funny. Nevertheless I am glad to stand here to-day as an object lesson of the survival of the fittest, from ridicule and contempt. I was born into this earth right into the midst of the ferment of the division of the Society of Friends, as it was called, on the great question which has divided all the religious peoples of Christendom, and my grandfather and grandmother and my father, all Quakers, took the radical side, the Unitarian, which has been denounced as infidel.

I passed through the experience of three great reforms, not only with the secular press but with the religious press. The first one was that of temperance, in which

my father was the very earliest man in all Western Massachusetts who put liquor out of his store before he was even yet a married man. From that day in 1816 up to the day of his death, though a manufacturer and a merchant nearly all of his life, he never sold a drop of liquor and scarcely ever tasted a drop. Very naturally my first reform work was in the cause of temperance, and I had my first little experience with the religious press on that question. It was no light affair, I can assure you.

I went as a delegate of the New York State Woman's Temperance Association to Syracuse, at the time of the holding of the great annual convention of the New York State Temperance Society, the men's society, and my credentials with the credentials of other women were presented. When the committee reported it was adversely, that it was very well for women to belong to the temperance society, but wholly out of the way for them to be accepted as delegates or to speak or to take any part in the meetings; and I want to say to you that the majority of the men of that convention were ministers. They were not of one denomination or another, but they were of all denominations. I want to say for the comfort of everybody that the most terrible Billingsgate, the most fearful denunciation, and the most opprobrious epithets that I ever had laid on my head were spoken that day by those ministers; and when there was time to report the proceedings the whole religious press of the country, the liberal, the Unitarian, as well as the orthodox, came down on my head for obtruding myself there, claiming that St. Paul had said: "Let your women keep silence in the churches," and no one but an infidel would attempt to speak there. I submit that was not leadership in the right direction.

Then next came the anti-slavery movement. And nobody can say for a moment that either the religious pulpit or the religious press was a leader in the great work of breaking the chains of the millions of slaves in this country; but on the other hand, church after church was rent in twain; the press—the old New York Observer or the old New York Advocate—used to make my hair stand straight for fear I might go to the bottomless pit because I was an abolitionist.

Then the next great question has been this woman question. When we started out on that the whole religious world was turned upside down with fright. We women were disobeying St. Paul; we women were getting out of sphere and would be no good anywhere, here or hereafter; and the way that I was scarified! I don't know, somehow or other the press, both secular and religious, always took special pride in scarifying Miss Anthony. I used to tell them it was because I hadn't a husband or a son who would shoot the men down who abused me. Well, now they take special pains to praise. [Applause.] It is a wonderful revolution of the press.

I want to say that the religious press is exactly like the pulpit, and the religious press and pulpit are exactly in the position of the politician and of the political newspaper. The religious press has to be exactly what the people of the country want it to be, if it is not there is no support for the newspaper. The religious press, instead of being a leader in the great moral reform, is usually a little behind [applause], and to-day, and I am glad Mr. Gilbert has given me this chance to say it. I am glad that the spirit of freedom is at it to-day, and that the people inside of churches are demanding that the press shall be a leader in some sense.

People expect too much of the press and too much of the ministers. It is the pews that make the pulpit and decide what the pulpit shall be, and it is the constituents and subscribers for the religious papers that decide what the religious papers shall be, and therefore when you tell me that a minister is thus and so in opposing any great moral reform, or that the religious press and newspaper is thus and so, what do you tell me? You tell me that the majority of the people in the pews endorse that minister, that the majority of the church members who read that paper won't allow that editor to speak anything on the question. That is all. I am glad that the day is changing, and that the people are feeling that the press is a little lagged and want to whip it up a little.

Take the specific question of suffrage. It is but recently that the religious press has begun to speak in tolerably friendly terms in relation to us. Take the great Methodist Episcopal church; think of its having an editor chosen by the general conference, Mr. Buckley, denounce the suf-

frage movement as something born—not of heaven, and yet if the vast majority of the members of the Methodist church were in favor of the enfranchisement of women and felt that it was a religious duty of the church to take its position in that direction, and of the religious newspaper, the organ of the society, to take position, Mr. Buckley would either be born again or else he would be shipped out of that editorial chair. He would be born again. He would believe in suffrage before he would lose his position.

I am not improved. I look to the public press. I look to the president of an organization, to the exponents of any society, religious or otherwise, as to the hands of the clock. They tell the time of day. Representing the suffrage movement, I stand to express the idea how high the tide has risen with the majority of the suffrage men and women of the day, and that is what a leader can do, and but little more. We do not get very much ahead. We call ourselves leaders, but generally there are some down in the ranks a good deal ahead of us if they only had power to speak. I wish we had a great woman's rights press that knew how to speak the deepest and holiest thought of the best women of this country on the question of religious liberty, of political liberty, and of all liberty. And next to having such a press of our own is of course having the press of all the different denominations, of all the different political parties, of all the different interests in the country, come as near as possible to expressing our idea; and therefore, when I take up the Western Methodist paper, I forget what its name is, when I take up the Advance, when I take up any of the Western religious newspapers I am made to feel that their editors have been born again into this recognition of the principle of equality of rights in the church for the women as well as for the men. I suppose the New York Observer and the New York Advocate and so on will have to lag behind until they are moved over on the ferry boat. However much they hold back, they have to go with the boat. I suppose these old papers will hang back just as long as they possibly can.

I cannot tell you how rejoiced I have been in listening to the papers which have been read here to show the liberality of spirit to show the growing feeling of recognition of everybody who has inside what the Quakers used to call "the light that lighteth every man that cometh into the world," and consequently, the old Quaker preacher used to say, "every woman." He always had to add that. I have heard that preached in a singing tone thousands of times, and that was the difference between the Quakers and the other religious sects. The Quakers always believed "consequently woman." Whatever right or duty or privilege was spoken of as having been obtained for man, "consequently for woman."

I think I have said it all, and I want to thank every editor of every liberal religious newspaper in the land for speaking on the side of perfect equality of rights to woman, for I believe that the first step toward religious equality is political equality, and I believe that our Puritan ancestors, in coming here for religious liberty, and first establishing political liberty, laid the foundation for religious liberty, and I do not believe religious liberty can exist anywhere except where political liberty has been thoroughly and fully established; and when we do have political liberty and equality fully established for the women of this country as it is for men, then you will see that the newspapers and the speakers and the politicians of the world will not be saying: "Oh, you cannot do anything with women, they are so bigoted religiously that you cannot get an idea into their heads." When the women are politically free they will dare to study all these great moral questions, and they will dare not only to study them but they will dare to write them and speak for them out of their souls.

One paper spoke of the opening of the gates of The Fair on Sunday. I have stood with my friend, Mrs. Stanton, from the beginning of the agitation, in favor of the opening of the gates on Sunday. Not because I do not venerate God and all his works, but because I do venerate God and all his works. [Applause.] Think of man allying himself to God and becoming almost a God in the creation of those wonderful works down in that White City. I talked with a gentleman, Theodore Stanton, the son of my friend Mrs. Stanton, this very noon at the Palmer House lunch table, and he said: "Of all the fairs that I have ever attended, there was nothing there to begin to compare with the wonders

which are gathered at Jackson Park, in this city." Now, friends look at that thing calmly for a moment; not from the standpoint of the bigotry of the pulpit or the backwardness of the press, but from your own heart of hearts and just see this; there are centered in that park, in those State and National and governmental buildings, the woman's building with all the rest, the very highest product of the human brain, the best brain, the highest moral development of this world. There are object lessons placed there for us to look at, and to say that for us to go there and study those wonderful productions of the hand and the brain of man is violating what we term the American Sabbath—is violating any injunction of God—well, I cannot understand it. To me, if I want to feel to venerate God, and if I want to feel that man is rising and approaching divinity itself, I go there and look at those wonderful productions.

THE DEAD KEPT THE PROMISE OF THE LIVING.

Walter Besant writes in the London Queen: The story of the appearance of the soul after death to the surviving friend, and the supernatural marking of the wrist, has been told in many ways, but in none more circumstantial than that of Lord Tyrone and Lady Beresford. It is in the Belle Assemblée of August, 1806. This is the history. Lord Tyrone and Lady Beresford were both orphans, and both brought up by the same guardian. They were as much attached to each other as if they had been brother and sister. They were at first educated as deists, but, being afterward disturbed in this belief, they gave each other a solemn promise that the one who died first should, if possible, appear to the other, and declare the truth about religion. Years passed. The girl married Sir Marcus Beresford, and had two children—daughters. One morning she appeared at breakfast, her wrist tied up with a black ribbon. She was much agitated, and begged her husband to refrain from inquiring into the meaning of her agitation, or of the ribbon round her wrist. On that same day a letter arrived announcing the death of Lord Tyrone. Shortly afterwards a son was born; then her husband died. She retired from society, seeing no one except the family of a certain clergyman. Then, to the surprise of the world, she married this man's son, a youth many years her junior. The marriage turned out miserably, and she had to separate from him. But she had a child by him, and one day, shortly after the birth of this child, her second husband's father called to inquire after her health. He then told her that she was wrong about her age; that he had looked up the matter in the register, and that she was that very day 41 years of age, though she had imagined herself to be 48. "You have brought me my death warrant," she cried. "I have but very few hours, if any, to live." She then told her story. Lord Tyrone had appeared to her on that night mentioned above. He had informed her that revealed religion was true. When she said that she should regard this as a dream, he gave her certain tokens by which she should know that it was no dream; he twisted the curtain in a very remarkable manner; he wrote some words in her pocket-book; he told her that she would be the mother of a boy; that her husband would die before long; that she would marry again and be unhappy, and that she would die before completing her 47th year. Also, as a final proof, he touched her wrist, and instantly the nerves and sinews shrank, and so remained all her life, though she never allowed any one to see her wrist. All his prophecies had come true except the last—and saying this she lay back and died. Scott tells a story of the same kind, perhaps based on this. I myself, as a boy, knew a lady who told me once that the same thing had happened to her, only that the spirit had touched her wrist with the tips of the fingers and had produced three burns.

The three oldest known pieces of wrought iron in existence are the sickle blade that was found by Belzoni under the base of a sphynx in Karnac, near Thebes; the blade found by Col. Vyse imbedded in the mortar of one of the pyramids, and a portion of a cross cut saw which Mr. Layard exhumed at Nimrod—all of which are now in the British Museum. Another piece of iron, an account of which might not be inappropriate in this connection, is the wrought bar of Damascus steel which King Porus presented to Alexander the Great. This bar which is of unknown antiquity, is still carefully preserved in the National Turkish museum at Constantinople.



APPEARANCES DON'T GOVERN.

WILL W. PFIMMER.
I have just about concluded,
After figgerin' quite a spell,
That appearances don't govern,
And that blood don't allus tell.
Sometimes the shaller plowin'
Will raise the biggest crop;
And it ain't the tallest maple
Allus runs the sweetest sap.
It ain't the richest, rankest grass
The cattle likes the best;
T'ain't likely all the eggs we find
Are the hen's that made the nest.
The tallest stalk of corn that grows
In my twenty-acre field
Ain't got a nubbin on it,
Nor any sign of yield.
The likeliest apple tree that grows
In my neighbor's orchard lot
Is full of blossoms every spring,
But the fruit is sure to rot.
While the crooked or'n'y seedlin'
Standin' outside by the road,
Comes up smilin' every season,
With a heapin' wagon load.
The largest sheep of all the flock
May grow the coarsest wool;
The finest horse upon the farm
May balk before he'll pull.
The scrubbiest nag upon the track
May win the longest heat;
While the one that has the backin'
May be the easiest beat.
The sweetest drink I ever took
I drank from out a gourd;
The deepest water in the creek
Is jest above the ford.
So I've jest about concluded,
After figgerin' quite a spell,
That appearances don't govern,
And that blood don't allus tell.

Mrs. Hester M. Peole, in Worthington's Illustrated Magazine for June, gives a very interesting account of the history and work of "Sorosis, the Pioneer Woman's Club," founded in 1868, before which time there was no woman's club of any description. The Club originated in this manner:

In March, 1868, the Press Club of New York gave a dinner to Charles Dickens prior to his departure for England. Through her husband, Mr. D. G. Croly, then managing editor of the New York World, Mrs. J. C. Croly (Jennie June) applied for a ticket to the dinner at the regular rate. As a member of the press in good standing, Mrs. Croly was entitled to a seat.

The application, though reinforced by a similar request made by James Parton, in the name of his wife (Fanny Fern), and by the declaration of Horace Greely that he would not preside at the banquet unless 'women had a chance as well as men,' was met in a manner so ungracious as to effectually debar women from those festivities.

A few days afterward, at an evening reception of the Misses Alice and Phebe Cary, the question of the formation of a woman's club was freely discussed.

At first there was defined no plan of work. The club was intended to be merely a secular society of women of diverse tastes and vocations, especially of those engaged in literary and artistic pursuits, in order to promote agreeable and useful relations.

To quote from the constitution, the club was 'independent of sectionalism and partisanship, and aimed to establish a kind of free-masonry among women of similar pursuits, to render them helpful to each other, and to bridge over the barrier which custom and etiquette place in the way of friendly intercourse.'

The name of the club is derived from the Greek. It signifies 'A compound fleshy fruit, formed by the close aggregation of many flowers, whose floral whorls become succulent.'

The club which began in such a small and informal way has steadily grown in numbers and influence. It has been one of the foremost in philanthropic and reform movements, and its receptions and dinners are greatly enjoyed by the outsiders who have been privileged to become its guests. In 1868, even such a man as Horace Greely regarded the formation of a

woman's club as an innovation that was "terribly dangerous," but in 1803, two hundred and fifty clubs, representing twenty-five thousand members from thirty-one States were represented at the Federation of Clubs at the Congress of Representative Women.

A Paris letter to the Brooklyn Eagle says of Mme. Adam: "She is perhaps the only woman in the world whom men look up to and consult in politics. Without ever having bothered her head about the competency and the right for her to have a seat in the chamber of deputies, or to discuss the possibility of becoming a candidate for the presidency, she has gained a prestige whose influence is felt in all European countries as well as in her own. In the domain of politics she has made a specialty of foreign affairs, and no one in the republic knows so well how the country stands with its relations toward the European powers as does Mme. Adam. It is said that the sympathy which exists between Russia and France is of her making, and if those at the head of the government reap the reward, she is magnanimous enough to let them have it, while still using her influence in furthering the sympathy and working for the much desired alliance."

A young Californian girl named Klumpke has won for herself recognition as one of the most learned astronomers and persevering and successful observers in France. Her sister, Anna Klumpke, is an artist, particularly known as a miniaturist, and another sister, Mme. Dejerine, who is a doctor and the wife of a doctor, is said to be the most popular woman physician in Paris.

Mary E. Wilkins tells of a party she had when she was a little girl: "Having no sash, I wore a blue ribbon around my waist. Another little girl came in resplendent with a sash, and such was my envy that I at once took occasion to tell her that sashes were all out of fashion. My penitence over that piece of feminine cattishness ought to have done me good, and I hope it has."

General Booth has nominated his daughter La Marechale Booth-Clibborn to succeed him in command of the army instead of his son, for he says: "Women are the best rulers. If you refer to the capacity shown on several occasions by Queen Victoria you will agree with me that she acted while her admirers were seeking how to act. I am arranging that the work of saving human souls may go on after my death."

It is a curious fact that while a French woman may become a doctor, a lawyer, a member of the Board of Education, and may even be decorated with the Cross of the Legion of Honor, she may not witness a legal document, cannot possess her own earnings if she is married, nor buy nor sell property without her husband's consent.

The Empress of Austria is reputed to be the best royal housekeeper in Europe. Everything in the palace is under her own personal care.

Miss Osgood, a Brooklyn woman, is the only American woman who has been admitted to the Sevres factory at Versailles, where she worked for a year.

Miss Peebles, of West End, Birmingham, is the first woman notary public in Alabama.

POETS AND PROPHETS.

The greatest good that has come to the world has been not through its capitalists, but through its poets and its prophets. It is ideas—and ideals—that are of value.

"And plant a poet's word even, deep enough in any man's breast, looking presently For offshoots, you have done more for the man Than if you dressed him in a broadcloth coat And warmed his Sunday pottage at your fire."

It is not the thing that we possess, but the thought behind the thing, that gives quality to life. The supremest gift to humanity was given by One who had not where to lay his head. Yet his gift was for all time, for all the world, and is so beyond price that it is free to the poorest.

But even coming to merely human benefactors, it is not they who have created and endowed great institutions, or built hospitals or "homes," or "reformed" tenement-houses, or magnificent churches, whose names represent most to their fellow-men. Such works are to be respected at their full value; they are essential aids to civilization and progress; but they are hardly to be named beside those of him who thrills the world with the beauty of ideal standards, who reveals the possibilities of radiating spiritual energy. Material resources aid in the culture of life, but ideals and ideas and the joy of living in the spirit is life itself.

Edison, a poor boy, utterly without material means to benefit himself or any one else, is one of the greatest benefactors of his age. He is the great idealist, whose mind was so receptive to the higher possibilities that existed, unrecognized and undreamed of; who was in some mysterious way fitted to receive and transmit and set in operation these higher laws of nature, making them of inestimable service to his own age and all ages to come. A capital of millions would not have enabled him to contribute so inestimably to humanity as his idealism enabled him to do. Any one can give money—if he chances to have it. It requires no great imagination to sign checks, and there is a gratification in giving them that—while one would not wish to judge cynically—is still not invariably that of unmixed benevolence. As the scriptures tell us that God maketh even the wrath of men to praise him, so a good degree of aid is often gained from motives that are not wholly those of spiritual impulse. Emerson, who was "the friend and aider of those who would live in the Spirit, is unquestionably the one man, not excepting statesmen or scientists or philanthropists, who has done most for America and for his century, because he put into general circulation eternal truths. Plato is a source of the same inspiration—the source, indeed—but Platonian thought loses nothing by an Emersonian interpretation.

"Is not the life more than meat?"

The life is so infinitely above being made or marred by material things that one almost marvels at the esteem, the actual reverence, indeed, in which mere things are held.

Things are in the saddle And ride mankind.

lamented Emerson.

Let one live. Let one refuse to be ridden by things. Let one assert his spiritual supremacy over mere material limitations. He is in the Wilderness, it may be, to-day. What of that? All the powers of earth and air are on the side of him who aspires. To-morrow he shall enter into the Promised Land.

Let him lay hold on life—the life of the spirit. Let him rejoice in the Lord. The term is not a mere rhetorical figure; it is literal and true. The Lord is the giver of life. In his presence are joy and exaltation. The life of materiality is friction and discord and depression. The life of the spirit is joy and peace and exaltation—the charmed life.—Lilian Whiting.

A good teacher never begins his work by impressing his pupils with a discouraging sense of his own knowledge as compared with their ignorance. He knows a better way than that.

"How d'ye take t' th' new teacher ye've got daown t' Number 9, Billy?" inquired Mr. Eben Hobbs of his 14-year-old nephew not long after the commencement of the "fall term."

"Poity fa'r t' middling scholar, I guess he is," replied Billy, diplomatically.

"Why, in course, I cal'late he'd hev t' be t' hold sech a p'sition as he goes," responded Mr. Hobbs. "But what I mean is, haow much be ye goin' to learn fr'm the chap?"

"Why, Uncle Eb," said the boy, with a shrewd smile on his freckled face, "it don't appear t' be no special 'count what we boys and gals git t' know. s'fur's I ken see. The main p'int is for us to git where we'll jest be baowed daown re'lizin' what a heap he knows. An' when he's learnt us that much I guess he'll quit Number 9 an' light out fer 'nother school!"

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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.

Report on the Climatology of the Cotton Plant. By P. H. Mell, Ph.D., Professor of Geology and Botany in Alabama Polytechnic Institute; Director of Alabama Weather Service. Published by authority of the Secretary of Agriculture, Washington, D. C. Weather Bureau, 1893.

The botanical question relating to the cultivation of cotton has been one of great interest to Professor Mell for a number of years and he entered upon the study of the climatology of the subject with a great deal of pleasure. In collecting data for writing this pamphlet, he made a liberal use of numerous United States Government Reports and publications, many agricultural papers and magazines and books relating to the cultivation of cotton in the United States and foreign countries. The history of the cotton plant, the extent of the cotton belt, countries where cotton is cultivated to any extent, the climate of the seed-planting season, character of weather best suited for production of fibre during the process of its formation—these are the subjects discussed by Professor Mell in a very able manner and with great fullness of information on the subject.

My Wickedness. A Psychological Study. The Cleveland Publishing Company, 19 Union Square, New York, 1893. Pp. 88. Paper. Price, 35 cents.

This original and well written tale suggests but leaves the reader to follow up the clues to the strange behavior of the writer, who frankly states that he is a lunatic confined in an asylum for a crime, which is the last of many. It is in the curious workings of the brain of the narrator that the fascination of the story lies. There is a suggestion of what the Spiritualist would call "obsession" and the modern psychologist "subliminal consciousness," in the peculiar effect on the senses of what seems to be another personality that makes itself known whenever the desire to commit a cruel or criminal act assails him. He depicts himself as reveling in all that is cruel, wicked or repulsive. He delights in visits to the morgue; and in sights from which one gently reared shrinks in abhorrence. The curious part of the story is the "Smell," which he describes as "pungent, acrid and yet voluptuously sweet," that is always present to him at the moment a new wicked plan presents itself. This smell he connects with the presence of which he says, "I only know that he is, that he exists, that I have met him several times and that each time the same horrid contamination has spread from his hideous soul to mine, and poisoned it more and more." The writer has shown most effectively the workings of a morbid and diseased mind, leaving the reader to draw his own conclusions.

Fifth Annual Report of the Bureau of Justice of Chicago in 1892. Chicago, 118-119 Garden City Block, N. W. Cor. Fifth Ave. and Randolph street.

The object of the Bureau of Justice is to assist in securing legal protection for those who are unable to protect themselves; to take cognizance of the working of existing laws and methods of procedure and to suggest improvements; to propose new and better laws and make efforts toward securing their enactment. It is a very worthy organization and this report of its doings shows satisfactory work done during the last year.

Prenatal Culture. Suggestions to Parents Relative to Systematic Methods of Moulding the Tendencies of Offspring Before Birth. By A. G. Newton. Introduction by Alice B. Stockham, M. D.

The main thought of this book is that "regeneration should precede generation." Emerson is quoted "To the well-born child all the virtues are natural and not painfully acquired." This little work is replete with valuable thought and useful suggestions.

Pieces to Speak. By Emma Lee Benedict, Lee & Shepard, Boston. Pp. 113. Boards. Price, 50 cents.

This little work is a collection of bright verses for children to declaim and is such a book as is always welcomed by teachers and parents and those in search for pieces for school exhibitions or home pleasure. Teachers especially will find practical assistance in this volume. The matter is new as well as instructive. The articles are classified under the titles, "Nature

Songs," "The Ways of Some Animal Friends," "Hearthstone Rhymes," "Cold Water Songs," "Some Airy, Fairy Dramatics."

NEW BOOKS RECEIVED.

"The Origin of Man and his Antiquity, or, How came we to be Men and Women. Delivered by Wilbur Fisk Kimball before the Spiritualists Society of Haverhill, Mass. Pp. 32. Paper. Price, 10 cents.

"Phillips Brooks in Boston." Five Years' Editorial Estimates. By M. C. Ayres, Editor of the Boston Daily Advertiser. With an Introduction by Rev. W. J. Tucker, D. D. Boston: George H. Ellis, 141 Franklin street, 1893. Pp. 119. Cloth. Price, 50 cents.

"My Wickedness." A Psychological Study. New York: The Cleveland Publishing Co., 19 Union Square. Pp. 88. Paper. Price, 35 cents.

"Our Little Doctor." Helen Craft-Beigle and the Magic Power of her Electric Hand. By J. J. Owen. Late Editor of the Golden Gate, and Author of "Our Sunday Talks," etc. San Francisco: The Hicks-Judd Co., 23 First street, 1893. Pp. 31. Cloth.

"The Witch of Salem or Credulity Run Mad." By John R. Musick. Author of "Columbia," "Estevan," etc. Illustrations by E. A. Carter. New York, London and Toronto: Funk & Wagnalls Company, 1893. Pp. 382. Cloth.

MAGAZINES.

The June issue of Bellford's Monthly is entitled to more than a passing comment, for both in its artistic and literary make-up it is of the best. We notice great progress in this truly Western Magazine, since it has thrown off its political aspirations. This month's Bellford's contains the first chapter of Mrs. Lindon W. Bates' humorous story of the Pacific coast, entitled "A Frontier Fiction." The coming Intercollegiate Base Ball Tournament offers President Rogers of Northwestern and Francis W. Coler an occasion for a splendid, fully illustrated article on college athletics in this country and Europe. Hubert B. Bancroft's unique library of "Americana," one of the great treasures of San Francisco, is happily described by pen and picture. Humor and sentiment mingle in three very readable sketches entitled respectively "Rachel and Elias," "An Idle Dream," and "The Honorable Frederick." Finally the defense of spiritualism with phantom pictures interspersed, is graphically undertaken by M. M. Dawson. Altogether a great number. Monon Review, Chicago.—With the June number of the Monon Review Vol. XXV, comes to its close. It is rich in the material which it offers to its readers. The Review Section contains several articles of special interest. Prof. John J. McCook, of Trinity College, treats the subject, "Practical Politics: What Can Clergymen Do About It?" "The Monthly Concert: How Can it be Made Most Interesting and Helpful?" is the question discussed by Dr. Arthur T. Pierson, the capable editor of the "Missionary Review of the World." The Rev. John F. Humphreys tells what "Woman's Work in the Church" is. Published monthly by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$3 per year.—Our Little Men and Women for June is an exceptionally good number. It opens with a poem by Mary H. Brine, and the frontispiece accompanies the verse. Other articles that will commend themselves are, "A Little Columbian Grandpa," "The House that was Made for Me," "Three Little Gold-Diggers, and The Clock of the Year." There are other illustrated poems and stories by Eleanor Kirk, Emma Huntington Nason, Lilla Barnard, Warren H. Frych and Mrs. J. S. Lowe, writes suggestive of good things and bright—just what boys and girls like. Price \$1.00 a year; 10 cents a number. D. Lothrop Company, Publishers, Boston.

Babyland for June opens with a pretty picture, and continues with poems and pictures, stories and pictures, and merry little jingles, to its close. It is as dainty a number as any Baby could wish. Price, 50 cents a year; 5 cents a number. D. Lothrop Company, Publishers, Boston.

The Pansy for June has much of value and worth, notably the "Golden Discovery Paper," by Margaret Sidney, in which the writer pays a fitting tribute to Senator and Mrs. Leland Stanford, in behalf of their humanitarian work in establishing the Leland Stanford, Jr., University at Palo Alto, California. "Only Ten Cents," by Pansy, is characteristic of this popular author's well-known stories; this number

of The American Literature papers concerns itself largely with Bayard Taylor; a good portrait accompanies the sketch. Price, \$1.00 a year; 10 cents a number. D. Lothrop Company, Publishers, Boston.

Senator Lodge and Mrs. Burnett take the head of the column in the current number of St. Nicholas, and tell the praises of the national capital, to which Mrs. Burnett gives the name, "The City of Groves and Towers." Mr. Lodge's sketch gives the important facts and legends connected with the city's past, and commends the wisdom that set apart a truly national city for the capital. Mrs. Burnett approaches the subject from the point of view most suitable to young readers. In graceful and poetic style we are told why Washington should be a paradise for children. Both articles are fully illustrated. An important paper of general interest in the June Century is the record by Jonas Stalling, a Swede, of his experience "With Tolstoy in the Russian Famine," in which the reader obtains a graphic idea of the condition of the Russian peasantry, of the difficulties with which Tolstoy had to deal, and of other phases of Russian life now of special interest to Americans. Two biographical articles, written from personal knowledge, are "An Hour with Robert Franz," the song-writer lately deceased, by Henry T. Fink, musical critic of The New York Evening Post, with portraits of Franz and his wife; and "The Death of the Prince Imperial," by Archibald Forbes, in which that accomplished journalist gives new materials relating to this event. Mr. Forbes' article is written from knowledge obtained at the time upon the scene of the prince's death in Zululand, June, 1879. Mr. Edmund Gosse contributes a critical article in the Notable Women series, on "Christina Rossetti," introduced by a discussion of the reasons why women have never taken a prominent position in the history of poetry. "The White Islander," a new novelette by Mrs. Mary Hartwell Carterwood, author of "The Romance of Dillard," begins in the present number. It is to be printed in four parts. The scene of the story is Fort Michoud, Maine, and neighborhood, and among the characters are Chippewa Indians.

E. T. Neely, Chicago, announces that he will soon issue "Uncle Tom's Cabin" in half vellum and paper cover, same as his edition of "Reveries of a Bachelor."



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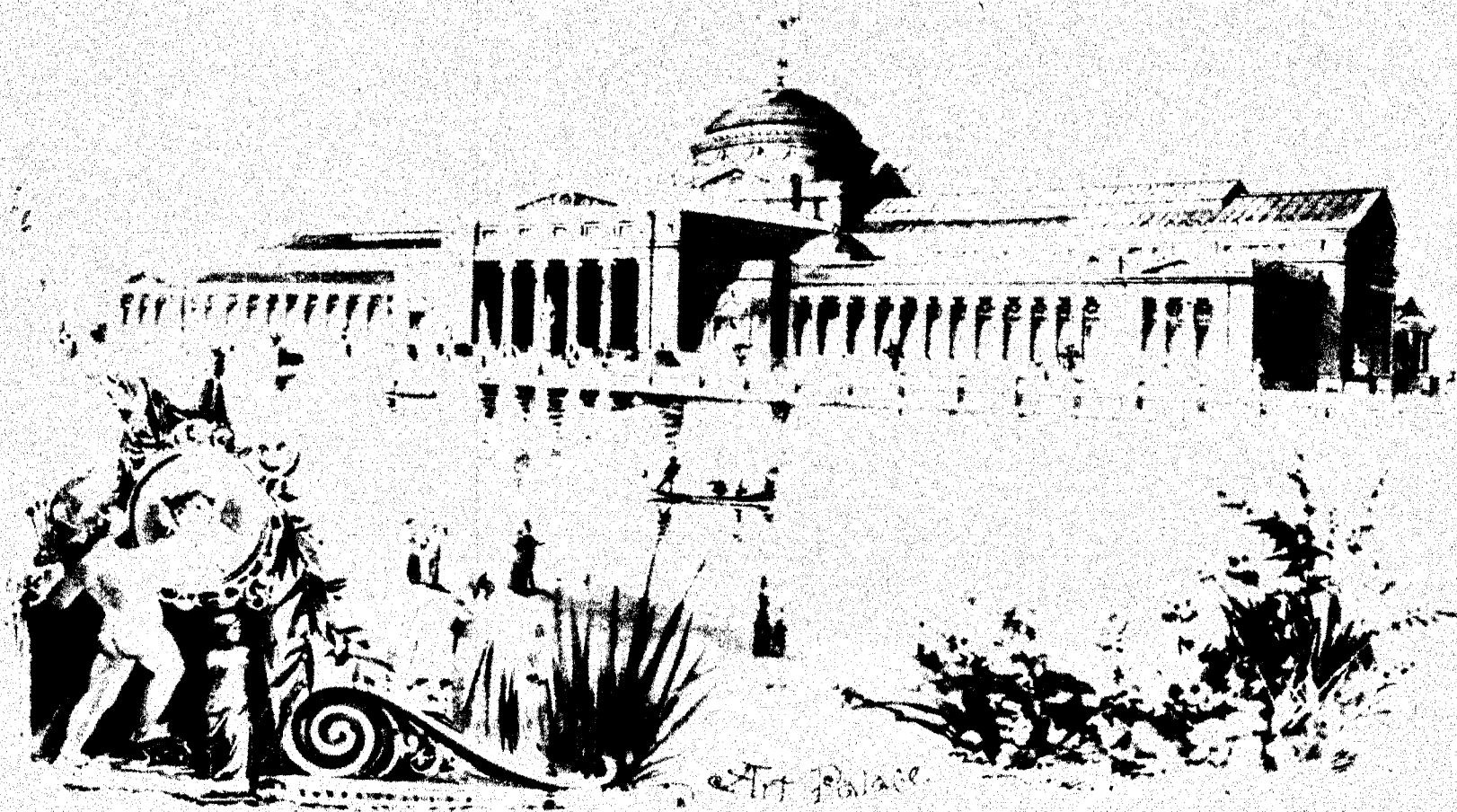
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THREE COMPARISONS.

BY CHARLES HANSON TOWNE.

One day with grief I was oppressed;
At eventide I sunk to rest
With joy unknown.

At morn I woke without my grief,
And tho' my sleep had been most brief
My sorrow was forgot.

"Like unto Life is the day I spent
In sadness and great discontent,"
I said when I awoke.

My sleep I compared to my passing away
To realms of bliss and eternal day;
And the waking at morn.

I compared to the life that shall afterwards
be—
The life in which pleasures and joys we shall
see

And grief and sorrow forget.

THE RELIGIOUS INSTINCT.

In the Eclectic Magazine for June is an article reprinted from the Westminster Review, by A. Bodington, on "Religion, Reason and Agnosticism," which concludes as follows:

It will be said: "Your view is one simply of materialism; it is not agnosticism at all." Not so; no rest for my mind is founded on a basis of materialism. That invariability of natural laws which appears to lead straight to materialism furnishes also the loophole of escape. As I look round and observe all the natural phenomena whose laws of action have been revealed by physical science, I see evidence of unchanging, unswerving laws, requiring no self-conscious being to set them in action. I can neither conceive a beginning nor an end to those manifestations of matter and energy which we know as the visible universe; I can imagine only such an unchanging, unchangeable whole as the fluctuations that occur in the waters of a land locked pool.

But when we come to self-consciousness itself we come to a form of energy which confessedly baffles the psychologist and the physiologist alike. It is true that we know all manifestations of self-consciousness—passions, affections, moral feelings, structure and condition of the nervous matter known as the brain. Let some degeneration take place in the brain or its continuation, the spinal cord, and away go affections, talents, moral feelings; the being we loved is gone, while his miserable simulacrum still stands before us. He who has watched the progress of a case of general paralysis will recognize what I mean. But in every case—in the brain of a Napoleon, or in the brain of an idiot—the nervous matter of the brain constitutes the machinery of mind. It is the engine, not the steam. We know the human body is an electrical machine, having its "power-house" in the heart. But that mysterious thing we call vital force is not electricity. Nothing can be more probable than that we shall find that vital force, receiving its supreme expression in self-consciousness, is another form of the energy which otherwise manifests itself as heat, light, electricity, and chemical affinity. But again, the nature of that special energy may forever elude us. What forbids us to think that here we have at last a manifestation of the divine, striving to show itself in the only way possible through the gross agency of matter? We cannot, without quitting the guidance of reason, say that the Supreme Being is all-powerful and all-good. But what forbids us to think that the eternal goodness, striving with the evils inherent in matter, can, "as in a glass darkly," communicate with us, has been able to evolve in human beings ideas of morality unknown to ordinary matter and energy, and possibly is able and willing to make us one with itself when the veil of flesh has been cast aside?

As an evolutionist, I do not see, nor can I imagine meeting with a single animal possessed of an instinct useless to the species. In man I see an animal with an extraordinarily strong instinct developed pari passu with the development of his mental powers. It is an instinct which he does not share with any of the lower animals; it is an instinct absolutely useless to him on this planet. Nay, it is an instinct which has led to more horrors, more bloodshed, more bodily and mental agony than all the other passions combined. But it has also led to self-devotion, heroism, self-sacrifice, to exquisite beauties of thought and feeling; to joys, hopes and consolations before which all joys and hopes and consolations of earth seem as dust in the balance. In the lowest

savages this instinct is hardly existent, or, if it appear, it is in the shape of an abject fear of spirits of the dead or of the powers of nature. Should the religious instinct mean no more than this, as is sometimes argued, then it should die out with the advance of the race. On the contrary, it tends to become deeper, wider, more complex; it survives all fear of spirits of the dead or of the powers of nature; and shows itself as a longing for something beyond man—beyond this planet, beyond all joys, all aspirations that this life can afford. Other animals are contented when their appetites are satisfied. But man, when he has risen above the savage state, is characterized by a strange unrest, which does not allow him to rest satisfied with the attainment of the most coveted of earthly possessions.

Where every other anchor drags this conviction alone holds firm; alone inspires the scientific agnostic with a hope which need not divorce itself from reason; the conviction that no instinct exists without a purpose, and that the very strongest instinct which has actuated humanity, which has inspired all the great religions of the world, cannot be purposeless. If it be purposeless, it constitutes an exception to an otherwise universal law.

It may be argued that the future good and happiness of mankind offer a sufficient aim for the religious instinct. George Eliot endeavored to believe that this prospect was satisfying, and she embodied her belief in lines of exquisite beauty:

"Oh! may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence!"

But George Eliot's mind had not developed in the atmosphere of physical science; she could perhaps cheat herself into the thought that the prospect of self-conscious individual immortality is satisfactorily replaced by the prospect of conferring benefit upon posterity.

Zoology shows us that species are not the enduring things men once thought they were; especially among the higher animals the study of paleontology shows species changing, passing into one another like dissolving views, and becoming extinct. We know that the palmy days of the mammals have long since passed away, and that only a few species (only, so far as I know, the genus Equus and man) are not in their decline. Unless, then, we imagine an exception to an otherwise universal law, the zoologist recognizes that a comparatively short period must see the decline and finally the extinction of both horses and men. There is therefore very little satisfaction in thinking that phenomena living a few hundred years after us may be physically and mentally better off than we are. On the contrary, our sympathies are more likely to turn away from beings simply occupied with material comforts, to the long roll of martyrs and heroes who lived and died in the old faiths. Nor is it easy to see how so high a type of human being could be produced where all aims and efforts must be materialistic, as was produced in those who felt that "here they had no continuing city, but who sought one to come; a home not made with hands, eternal in the heavens."

If we can in any way, without quitting the guidance of reason, attain to a religion from which the bloodthirsty and intolerant element has been eliminated, but in which the craving for a nobler, higher state of being can be satisfied, we shall, I think, take a position more in harmony with the most imperious instinct of our nature than by any form of materialism. No religion will ever be trusted, no religion will ever be a stronghold of comfort, because agnosticism offers an unendurable prospect, or because it is agreeable to believe in a God and a Savior and the immortality of the soul—reasons often given by otherwise solid thinkers for leaving Reason and taking refuge in Faith. Religion must have a basis of truth on which we can firmly plant our feet; as a fairy tale or an opium dream, delusive though exquisitely fair, it can give no permanent support, no real comfort.

We hear about in our bodies rudiments whose utility has long ago since passed away. There was a time, too, when our eyes existed but as specks dimly conscious of light, but not of form; our ears, capable only of perceiving the simple vibrations of a fluid medium. Who could have told in the early ages of the earth that these specks of protoplasm would develop into eyes that could penetrate millions of miles into the visible universe—into ears which could be ravished with the sublimest harmonies? Why may we not hope that the extraordinary, the unique

instinct of religion, slowly evolved as it has been from the lowest fetish worship, may be the preparation for an existence of unimaginable glory in another world than ours? Faith may be beyond the grasp of those who will not relinquish the guidance of Reason. But Hope remains to tell us that the deathless instinct of religion bids us not despair, and that "beyond the veil, beyond the veil," when this mortal shall have put on immortality, we may retain our self-consciousness, and become more fully cognizant of an eternal, all-good, all-loving, but not-all-powerful Being, who has striven to draw us to himself.

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GROWTH OF THE USE OF THE SOUND DISCS FOR DEAFNESS.

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In a number of Medical Journals there have recently appeared several interesting articles, as to the value, and practicability of the Sound Discs invented by H. A. Wales who has an office at 605 Ashland Block, Chicago. From data collected from men who may be looked upon, each as an expert in the treatment of diseases of ear it is learned that the Sound Disc are applicable only to cases of partial deafness, and do not in any way take the place of an ear trumpet, but that in those cases where the hearing is but partially defective they have been very successfully used. As there can be no harmful effects from their use, they are considered an important addition to the medical profession. Aurists have been the first to feel the beneficial results of this invention, and in view of such facts they consider it a part of wisdom to say nothing to discourage their use, as to do so would ultimately be a great impediment to the progress already made towards the relief of this most obstinate affliction. The public themselves are most profoundly interested in the progress and success that has already followed the use of this simple invention.

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BY CORA LINN DANIELS.

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In this narrative Mrs. Maynard tells of her early life, and the discovery of her mediumship, and brings her career down to the time of going to Washington. Beginning with chapter VII., Mrs. Maynard recounts her first meeting and seance with President Lincoln and follows it up with accounts of further seances at which Lincoln was present, including some at the White House.

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

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

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

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have received from Dr. G. B. Ermacora, of Padua, a brochure "Attività Subconsciente e Spiritismo" (sub-conscious activity and spiritism), an article recently published in Lux. It is a trenchant criticism on the efforts of certain psychologists to refer all the phenomena of spirit manifestations to the operation of the sub-conscious elements in the human organization. The sarcasm is very telling. We may have occasion for some extracts from it.

Annales des Sciences Psychiques for March-April has a long article on "Some Strange Phenomena at the Chateau of T—" which are minutely detailed events to hour and minute of occurrence by intelligent witnesses, with corroborative statements in such wise that if ever proof of houses haunted by ghostly visitors were possible, it is furnished here. There is also an interesting account of experiments with Pickman, a mind reader, and a case of "experimental telepathy" in same number.

Covering by the rail the distance from New York to Chicago in less than twenty hours, is a notable illustration of the marvels which modern skill and ingenuity have brought to the aid of modern civilization in the annihilation of time and space. If this be an age of utilitarianism, its progress in its chosen field has been marvelous. In all human efforts, time is the factor which must be joined with energy in producing results. To leave New York at 3 o'clock in the afternoon and to be in Chicago at 11 o'clock the next morning practically brings into uninterrupted sequence two business days in cities nearly a thousand miles apart.

There was a report that the Vatican proposed to take steps for the appointment of a Papal nuncio at Washington, but it was evidently without authority. It would be altogether against the traditions and the fundamental principles of this government to give any political recognition to a religious creed, however respectably and numerously represented in the United States. Every man is equal before the law in this Republic, be he Christian, Hebrew, Turk, heathen or agnostic, and no representative of any religious denomination should have any other political or diplomatic standing other than he would have as a private citizen, apart from any clerical dignity. This, indeed, may be described as an established and well settled principle of our government and of our country, where religion has flourished all the more on account of its entire separation from and independence of State support.

By substance, we mean something in distinction from nothing. It comprises whatever exists. It takes in all that is. Matter and spirit are both included in substance. But matter takes only the lowest kind of substance which we perceive by our natural senses, or which is controlled by natural laws; while above it is that higher degree of being called spiritual substance. Now both these grades of being may be distinct from the other so that one cannot hear, see or touch the other, and yet both be real, and each in its own sphere be visible, audible and tangible. Spiritual substances are none the less real because out of the reach of chemistry or edge tools, or because the senses cannot measure them. Indeed it is only the grossest kind of matter that the senses can apprehend. Heat and electricity are as truly material as flint and granite, yet man can neither weigh nor measure them, while the familiar air we breathe can neither be felt nor seen until put in motion. As for invisibility, which to the masses is proof

of non-existence, no warning is so incessantly addressed to us from every department of creation as not to commit the mistake of disbelieving simply because we cannot see. Each class of substance is real in the relation to the world where it belongs, material substance in the material world, spiritual substance in the realm of spirit. O, friend, in whatever doctrine you have been drilled about the soul turning into formless ether when it leaves the cast-off body, your heart knows that the one you loved and lost is in the God-like human form and in no other. Yes, man's spirit, whether in or out of the form of flesh, is in a complete human body, for the spirit is the man and the earthly body is the mere outer covering which the real man uses to work with in this material world. When one puts on a glove to take hold of some special thing the glove is in the shape of the hand, and it seems to move and act, yet only seems, for the real hand is within, using the glove as its covering. So the spirit within is the real man, using the natural body as its covering while it lives in the world of outward nature.—Rev. E. M. Wheelock.

The German Emperor and the monarchical rulers of Europe and of the world generally, view with dislike and apprehension a republican government in France. They hate to see a first-class European power getting along without the mummery of courts or crown or scepter, and they would not hesitate to sacrifice thousands of their subjects to re-establish a monarchy in the former capital of the Bourbons. They lose no opportunity to sneer at the methods and mistakes of the republic, as if monarchies did not make mistakes at least as serious. Meantime the French people can do the best for Europe and themselves by maintaining the peace and not permitting themselves to be misled or provoked into serving the purposes of their enemies. They are striking a severer blow at the dynastic despotisms around them by simply remaining self-possessed, industrious and prosperous than they could possibly strike on the field of battle. Democratic principles are gaining ground in Germany, in Spain, in Belgium and other European countries governed by crowned heads, and the French nation by its course for the past twenty years has done much to make those principles popular. The German Kaiser may threaten, but he cannot prevent the people of France from giving an impressive lesson in dignified and careful self-government that may yet overthrow the throne of the Hohenzollerns.

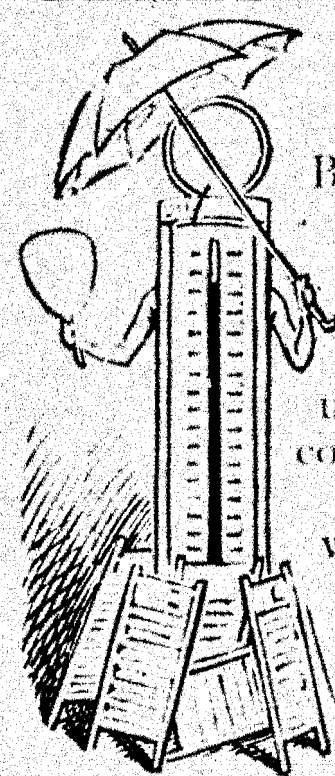
Conspicuous among the women journalists of this country is Lillian Whiting, editor of the Boston Budget. We find this paragraph concerning her in the Chicago Evening Post: There is an old saying that he who makes two blades of grass grow where but one grew before is a benefactor of his kind. Since Miss Lillian Whiting became editor-in-chief of the Boston Budget three years ago she has done much better than to make two blades of grass grow where one grew before, for her paper has quadrupled its circulation. Previous to her taking editorial charge of the Budget Miss Whiting was literary editor of the Evening Traveler. She began her career as a writer, when a young girl, on the Cincinnati Commercial, now the Commercial Gazette. Although Miss Whiting was born at Niagara Falls and began her professional career in Cincinnati, during her childhood and early girlhood her parents were residents of Illinois. Her father, T. D. Whiting, who is a descendant of Cotton Mather and of Rev. William Whiting, the first Unitarian minister at Concord, was for eighteen consecutive years a member of the Illinois State Senate. Miss Whiting is not only an editor but a news-

paper correspondent. She sends weekly letters to the St. Louis Globe Democrat, the New Orleans Times and the Chicago Inter Ocean. Still she finds time to write for the magazines and to devote a good deal of attention to the social amenities of life. She is a poet as well as a successful prose writer. Since she assumed editorial charge of the Budget Miss Whiting has done all the editorial writing and the literary reviews for her paper, as well as what is known as the "Beau Mode" column.

In regard to the powers of the soul after death, Louis Claude de Saint Martin in his work "Man: His Free Nature and Ministry," says:

But, if such are the enjoyments afforded by devotion to the Spiritual Ministry of Man, even here below, what must it then not be when the human soul shall have deposited its mortal spoils? We see that our bodies, here below, are destined to enjoy all their faculties and hold communion with each other. When they do not enjoy their faculties they communicate nothing, as we see with infants. When some bodies enjoy their faculties and others do not, those which enjoy them can communicate to those who do not, and have knowledge of them; whilst they know nothing of the

former. Apply this to the law of souls. Those souls which, here below, do not enjoy their faculties are respectively in absolute nothingness; they may be near each other, they may dwell together, without transmitting any impression to each other. Such is the case of most people of the world, not to say, perhaps, of all mankind; for during our journey on earth, our souls are to each other as the bodies of infants: they really communicate nothing, compared with those active treasures with which they might have mutually enriched each other if they had remained in their primitive harmony. When some of these souls leave their state of infancy, that is, when they leave their bodies, and after having devoted themselves here to the true Spiritual Ministry of Man, they come to enjoy their faculties after death, it is not surprising that they should be able to communicate some of their treasures to souls still in the body, though these understand neither the reason nor the means of this communication, even while they experience its effects. Thus an infant may feel the salutary impression which another body in possession of all its faculties may communicate to it, though it can neither see nor know the source from whence they come. And, when several of these regenerate souls are in the enjoyment of their active faculties, after leaving their bodies, it is not surprising that they should then unfold all their relations (rapports) to each other: this seems so natural, that we need not seek evidence of it in the physical order.



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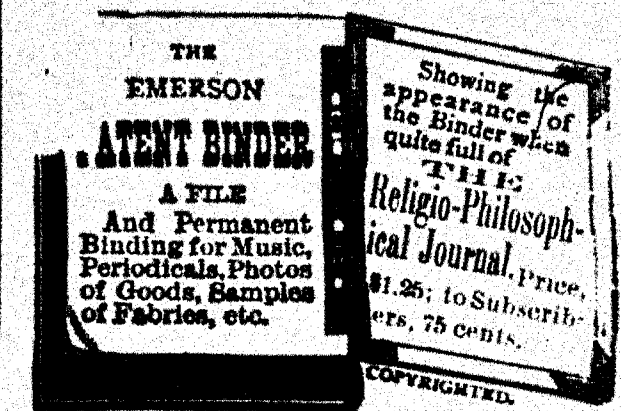
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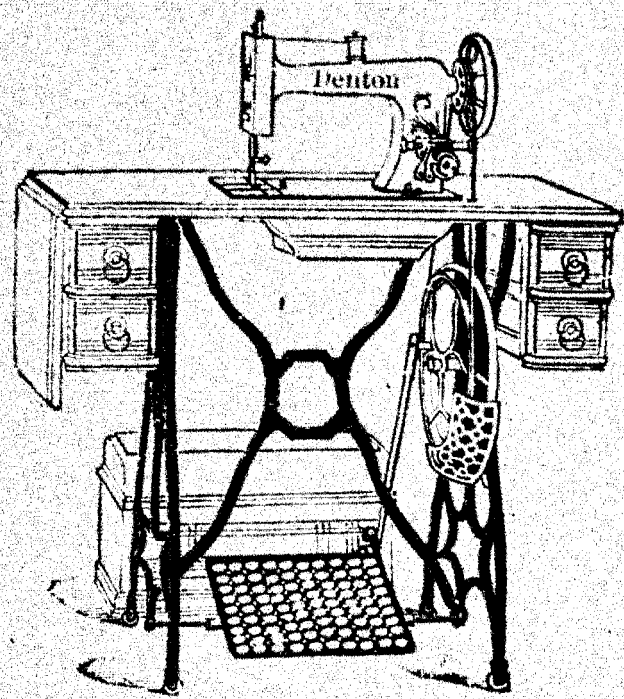
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One of the most attractive buildings at the Fair is the Art Palace, a picture of which is submitted to the readers of THE JOURNAL this week. This building is situated in the northern portion of the grounds, with the south side fronting the lagoon, from which it is separated by terraces ornamented with balustrades. The north side fronts several of the stateliest and most admired of the State buildings, New York, Massachusetts and Pennsylvania. There are two large annexes on either side of the central pavilion which has a great nave and transept, at the intersection of which is a large dome sixty feet in diameter, surmounted by a colossal figure of Winged Victory. The main building is entered by four large portals, richly ornamented with architectural sculpture and approached by broad flights of steps. The walls of the loggia of the colonnades are to be enriched with mural paintings and the frieze of the exterior walls and pediments of the principal entrances are ornamented with sculpture. The inside of the building is lined with wonderful paintings and filled with sculpture from all parts of the world and the lover of art finds it dif-

ficult to be coaxed away from its allurements, till he steps on to a balcony and looks beyond the lagoon to the domes and spires beyond. The artist has placed some gondolas in the picture, which are rowed by gondoliers from Venice with very musical Italian names. They are very gaily dressed and when occasionally one sings an aria from some opera in the soft Italian tongue, the illusion is complete, and it is hard to believe that one is within earshot almost of one of the busiest centres of the modern world and is not in Venice in the sixteenth century.

There has come to this office the prospectus of "The Niagara Book," which will certainly fill a long-felt want. It is a complete guide and souvenir of Niagara Falls, containing much valuable information, besides sketches, stories and essays, descriptions humorous and historical, written exclusively for this publication by well-known writers. W. D. Howells has written a short story entitled, "Niagara, First and Last," giving descriptions of the prominent features of the Falls. Mark Twain, in his inimitable fashion, treats of "The First Authentic Mention of Niagara, Being Extracts from Adam's Dairy." Prof. N. S. Shaler gives an account of the geology. Rev. Thomas R. Slicer tells of the famous men who have visited the Falls. Hon. David P. Day writes of the flora, and there are many other sketches of interest. It is beautifully illustrated by Harry Fenn. The book is a duodecimo, containing three hundred pages. The paper edition is 50 cents and the cloth one \$1.25. It is published by Underhill & Nichols, Buffalo, New York.

Mrs. Hester M. Poole, an old time friend of THE JOURNAL and well-known contributor to its columns, has been spending the past few weeks in Chicago, attending the Congresses and seeking material for articles for the various papers and magazines to which she is a constant contributor. She has always written more or less about women and their work and recently has been giving much attention to household decoration. Mrs. Poole had the honor of being selected by Sorosis to write its history for the Library of New York at the World's Fair, and also the article for Worthington's Magazine, from which an extract is given in the woman's column. Mrs. Poole has psychical powers of a very high order and has contributed some very valuable articles on psychical subjects to leading publications. Her articles "Psychic Studies," in THE JOURNAL, have been most excellent and have been favorably commented upon.

In view of the present stringency in the money market, the Congress of Bankers and Financiers, which opens its sessions at the Art Palace, June 19th, ought to be of interest to all persons. The papers, addresses and discussions will be presented and conducted by experts, well known in this and other countries and each delegate will take the opportunity to enlighten the Congress upon the banking systems, methods, resources and finances of his own land.

THE JOURNAL received a visit recently from Mrs. Eliza Archard Conner, of the American Press Association, who is one of the brightest and busiest women connected with the press. She would probably never have been engaged in newspaper work had it not been for the fact that while teaching in the public schools of Indianapolis, she demanded the same pay for her work that had been paid to a man. Her refusal to work for less ended in her resignation. The result of the matter was that the Board of Education looked into the merits of the case and made a rule equalizing the

salaries of men and women teachers in the public schools, and Mrs. Conner became a strong and vigorous writer. She supplies 2,000 words of editorial matter daily, in addition to which she edits the live stock and dairy pages for the syndicate with which she is connected.

The World's Fair Commissioners of Illinois have designated Friday, June 16th, as Illinois Press Association Day at the Fair. An interesting programme has been arranged for 11 a. m., at the Illinois Building, to which all editors of Illinois are invited. A lunch will be served at 12:30. The occasion is sure to be an enjoyable one and will be an excellent opportunity to visit the Fair. No one who is able, should neglect any chance to see this wonderful Exposition. In spite of the fact that the exhibits embrace all that is beautiful and wonderful in the modern world, the beauty of the landscape gardening and the grouping of the buildings is what makes the Fair unique. People who have seen many Expositions abroad say that in scenic effects, the present one surpasses them all and many enthusiastically declare it is worth a trip of many miles to see merely the outside of the buildings.

The Glenmore School will begin its course of study in the Adirondacks this year June 25th and close August 19th. Lectures will be given, if circumstances will permit, by Dr. W. T. Harris, Prof. John Dewey, Prof. Josiah Royce, Prof. James Seth, Mr. Louis J. Block, Brother Azarius, Prof. James Hyslop, Rev. Sam G. Smith, Prof. G. W. Davis, Mr. Thomas Davidson and others. Tickets for ten lectures, \$3. For information in regard to board, rooms, etc., address Mrs. Harvey Willey, Keene, Essex county, New York.

Mrs. Sarah E. Freeman, of Sioux Falls, South Dakota, writes us that she is saving the sketches and portraits of THE JOURNAL'S contributors to put in a scrap book, which will be very valuable in days to come. She also expresses herself very kindly in regard to THE JOURNAL as follows: "We both unite in thanks for what you have and are still doing for us, and we congratulate you for making such a success of THE RELIGIO-PHILOSOPHICAL JOURNAL."

We have received from the editor, Miss Myrtle Reed, The Voice for May. The Voice is the organ of the Chicago West Division High School. It is a bright and breezy little monthly evidencing ability and taste in the editor and contributors, 60 cents a year. Manager, Robert B. Meloy, Room 7, 149 Paulina street, Chicago.

THE JOURNAL will present next week a half-tone portrait of Mrs. E. L. Watson, with a sketch of her life. Mrs. Watson is well known to THE JOURNAL'S readers as a writer and speaker.

Mrs. E. T. Stansell, the healer and psychometrist, has gone to Denver to spend the summer. She expects to return to Chicago and take up her work in September.

Subscriptions for the magazine, New Occasions, the June number of which has appeared may be sent to the office of THE JOURNAL, \$1.00 a year.

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