

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, JULY 22, 1893.

NEW SERIES—VOL. 4, NO. 9

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

TOPICS OF THE TIMES.

A MONUMENT is soon to be erected to the memory of Richard A. Proctor through the generosity of Geo. W. Childs.

THE guild of letters last week occupied the Art Palace. This week education is represented, as it will be, during next week. The kindergarten system, manual training, etc., come in for a good share of attention.

MANY of the railway companies are now arranging to reduce their rates to those who visit the World's Fair over their lines. This is right. The roads will thereby increase their receipts and be at the same time instrumental in assisting in valuable educational work. Millions should come.

Passed into the hands of Warren F. Kellogg, who has purchased the assets of the old company, and will continue the publication of the magazine, managing it himself from its new offices at 5 Park Square, Boston. Mr. Kellogg was formerly treasurer of the Boston Post.

A SOCIETY for Psychical Research has been recently formed in Milan of which Professor Brofferio is President and Prof. George Finzi is Secretary. The membership is not dependent on the acceptance of any theory, the purpose being to investigate psychic phenomena, which Richet for want of a more suitable term calls "Occult Psychology."

IT HAS long been known that the story of William Tell was a myth. And now Dr. Samuel A. Benton in a lecture before the Philological Association declares that Cleopatra was not an Egyptian, but a Greek. At least that she had ancestors who belonged to the sunny isles of Greece. A good deal of ancient and not a little of modern history justifies Walpole's remark in his last days to his son who read to him: "Read to me no more history," he said, "I am done with all fiction."

OF all the places in this world where cosmopolitan individuality can be seen and enjoyed, Midway Plaisance is the greatest, says the World's Columbian Exposition Illustrated. Every nation, tongue and tribe are here in their native costumes, and all vying with each other to favorably impress the visitor. The most that can be said about this babel of tongues and people is that it grows bewildering as you pass from one village or exhibit to another and hear and see all that one could hear or see, if it were possible to be bodily present, in different countries at the same time. Think of all the different races of the world and then think of the great number of languages Midway Plaisance furnishes. You will have no trouble in finding a language which you will have no trouble in understanding. Having seen this monster world of nations, you will have no trouble in finding a language which you will have no trouble in understanding.

tian, Nubian and Algerian cunning and backsheesh, you are anxious to return again and again. The Turkish, Persian, Bedouin and Dahomy villages and booths, with their temples, theatres, snake-charmers and dancing girls, are so attractive that crowds of people are delighted every day with their singular performances. Everywhere and on every hand the Exposition is now in full operation and the people are coming from every direction to witness the great display.

MOHAMMED ALEXANDER RUSSELL WEBB, an American, formerly United States consul at the Philippine Islands, where he became a Mohammedan has founded a publishing house in New York for the publication of tracts, books and The Moslem World, a large quarto of sixteen pages. It appears that a number of wealthy Mohammedans of India, believing that Christianity is a failure, are to support missionary work in America in propagating the Mohammedan religion.

In British trade circles over the matter of the Indian council suspending free silver coinage. A committee of bimetallicists in Parliament have issued a manifesto protesting against the change. Export trade in India has been paralyzed, according to all reports, by the new order, and the Indian government's revenues threatened with serious impairment. All English trading centers having connections with India are experiencing unfavorable effects from the experiment, and reports are current in London that the differences between the Indian council there and the Indian government which have arisen over the matter may lead to its abandonment.

LE PROFESSOR LOMBROSO et Le Spiritisme—Analyse faite par le Reformador Organe de la Federation Spirite Bresilienne. (Professor Lombroso and Spiritism—Analysis made by Reformador the Organ of the Brazilian Spiritist Federation) is the title of a well written brochure from the office of the Reformador, a Spiritualist journal of Rio Janeiro written in good French in which the author criticises the views of Prof. Lombroso on the phenomena witnessed by him in presence of Eusapia Paladino, and very effectively points out the difficulties in the theories of the learned Italian psychiatrist, concluding with the theory of spiritism which covers the difficulties and accounts for several important points omitted by the Italian scientist. It is an effort which does honor to the author.

CONDEMNATION of what is known as the "bicycle stoop" is becoming general, and rightly so, says the New York Press. That eminent authority, the London Lancet, has pointed out the serious damage to the spines and chests of bicyclists which the prevailing habit of bending low over the steering bar of the machine must inevitably produce. As a health giver and muscle developer the bicycle is unequalled, if properly ridden. But there are, unfortunately, a large number of wheelmen who seem intent on perverting it into a means of deformity and disease. The awkward and unnatural stooping position while

riding is copied from the attitude assumed by bicyclists on race tracks in order to gain the utmost purchase possible and lessen the resistance of the wind. In racing it may be useful. Elsewhere it is inexcusable. The silly stoop over the handle bars in ordinary riding is not the attitude of a gentleman, and no rider who aspires to be thought a gentleman, should permit himself to fall into this vile habit.

THE papers have published a good deal about the low condition of the finances of the Duke de Veragua. It is said that he will return to Madrid without money. The proposition has been made that a subscription be started in favor of the duke. There seems to be no good reason for making the duke an object of charity and he would not probably consent to anything of the kind. His business for years has been raising bulls for the arena and if he has not been successful in this business, let us hope he may be induced to engage in some enterprise more worthy of a descendant of Columbus than this.

THE Revista de Studios Psicologicos speaking of the various efforts of the Catholic clergy in various places to stay the investigation by the "Faithful" into the phenomena of Spiritualism, or spiritism as it is called in Europe, says: "The preachers among the Catholic clergy, who are always trying to combat spiritism from the pulpit are the best propagandists of the sublime doctrine." Then giving an extract from *Ilustracion Esprita* of Mexico already mentioned in THE JOURNAL of the notice of Padre Larra of his lecture on "Spiritism" during Lent, proceeds: We wish there were preachers like Padre Larra for to acknowledge the existence of spiritism is an important point, as it calls the attention of all classes to it, and shows that its phenomena are real and effective—this becomes a great propagandist of the rational and consoling belief, whose efficacy has become so great as to convert the very devil himself, inasmuch as he teaches, by means of spirit communications, that we should labor for our moral transformation, controlling our bad impulses, and impelling us to do good for the sake of the good alone, progressing towards God through love and increased knowledge. "This Devil," "the end of the century" is a very particular devil; keeps constantly on his lips the name of God; is an eternal moralist, since he is always advising us to the practice of virtue and loathing of vice, painting the sublimity of the former and ugliness of the latter; commands us to be charitable, to love our fellow beings like brothers, consoles the afflicted, raises up the fallen, forgives offences, returns good for evil, and, in fact, recommends to us only paths which lead to perfection of our moral and spiritual being. If this doctrine is devilish, it must be confessed that the devil who preaches it has been converted into a divine missionary. The great religions Christ, Buddha, Zoroaster, Orisis have not said more, and it must be confessed that the time has come when spiritism should be spread abroad, and the preachers who profess to combat it are the worst of the devil's agents.

THE COURT OF APPEALS SUSTAINS MR. BUNDY.

Mr. Henry J. Newton, of New York City, who regarded himself as a careful investigator of the various phenomena of Spiritualism, experimented with Mrs. Eliza A. Wells, who put forth the claim that she was a materializing medium. Readers of THE JOURNAL will remember that Mr. Bundy felt compelled to discredit the claims of this woman. His deep interest in Spiritualism made him unwilling to recognize the claims of any medium who was open to the suspicion of fraudulent practices. With no prejudice against Mrs. Wells, he carefully examined her claims and the evidences upon which they were based and became firmly convinced that she was a trickster and that she habitually practiced deception at her séances in the sacred name of Spiritualism. After carefully collecting and scrutinizing the evidence of what he believed to be true, he published a statement in THE JOURNAL to the effect that he could prove in the courts of New York that Mrs. Wells was a vile woman and in her performances used confederates and trick cabinets. This statement excited the indignation of Mr. Newton, who addressed a letter to Mr. Bundy, asking whether he did not deem it a duty to come on to New York and verify his statement, and whether he would do so, providing his expenses were guaranteed in case he succeeded? After some correspondence, Mr. Newton executed a bond, drawn up by his own attorney, obligating himself to pay Mr. Bundy's personal expenses in coming to New York to defend an action for libel to be brought against him by Mrs. Wells, not exceeding \$500 in case he obtained final judgment against her. The action was commenced, Judge A. H. Dailey, of Brooklyn, N. Y., defending it. The case was decided in Mr. Bundy's favor in every court, including the Supreme Court of the State of New York. From even that decision Mr. Newton appealed to the Court of Appeals, the last resort, and the case is final. Mr. Bundy does not intend to witness the results of his efforts to defend the truth and to expose deception and wrong, but we cannot doubt that from a higher plane he is cognizant of the results and must rejoice in the outcome of his disinterested and determined efforts to vindicate the right. As Judge Dailey had charge of Mr. Bundy's case, we give the following extract from a statement contained in a beautiful tribute which he paid to Mr. Bundy, which was published in THE JOURNAL of October 8, 1892:

"The issues to be tried involved the truth of what Colonel Bundy had published. He did not publish that she was not a medium, but that she was a vile woman and made use of trick cabinets and confederates. The language itself if untrue was libelous and it devolved upon Colonel Bundy to open the case and prove the truth of his allegations or be mulcted in damages. The amount of time and money spent in the preparation for this trial on the part of the defendant was very great. He came on several times from Chicago to give his personal attention to the details of the defense. Carpenters who had constructed cabinets for mediums with strange devices for the admission of confederates were looked up, persons who said they had seen and examined in daylight the wigs, masks, and flowing beards made use of at night were secured, persons of high positions who were present at times when humiliating exposures were alleged to have occurred were there ready to give their testimony. Mr. William R. Tice, now passed to spirit-life, and his wife and his brother, Thomas S. Tice, were there to testify to what they had seen done with the cabinet in the dimly lighted room in the house of Mr. Newton, which tended to establish the truth of the publication. This was a coveted opportunity for Colonel Bundy. Here was his chance to prove in open court the tricks and devices of people who are filling their pockets with money wrung from confiding, grief-stricken mortals, seeking, hungering, crying for knowledge that their loved ones, gone down in death do still live, and can in some feeble form reassure their doubting souls.

But alas, his hopes and expectations were not realized. The court was convened, the jury empaneled and the defendant's counsel ready to open the case and inform the jury of what he was about to prove, when the plaintiff's lawyers abandoned the case and she and Mr. Newton and her counsel fled out of court. And why did they do this? The reason assigned by her counsel was that the jurymen, had said in answer to his questions, that they would not believe in the statements of witnesses that they had seen spirits materialize from a cabinet even if sworn to in the trial, which the judge had already informed the counsel would not be pertinent evidence, and would not be admitted, as the square issue was, "Did the plaintiff make use of trick cabinets and confederates?" and the defendant must fail unless he could prove that she did. This of course resulted in a judgment for Colonel Bundy for his costs of court and \$200 allowance.

"Now that Colonel Bundy is gone and I know that it was his purpose to publish an account of the subsequent proceedings growing out of the trial, it is fair that the public should know just how he has been treated by Mr. Newton upon his bond. The judgment against Mrs. Wells was not paid, and a bill of Colonel Bundy's personal expenses in coming on and defending the action was made out amounting to considerable over \$500, and presented to Mr. Newton and payment demanded. This was refused and then Mr. Newton was sued upon his bond. He defended upon the ground that the bond he had given, drawn by his own lawyer was void, as being in the nature of a wager or as gambling on the result of the action; as being in violation of the statute against champerty and maintenance; and that in any event he was not liable for his attorney's fees in defending the action by Mrs. Wells. None of the defenses have availed. Upon the trial judgment against Mr. Newton for the full \$500 and interests and costs was promptly given. From this judgment he appealed to the general term of the Supreme Court, where he was again defeated and now has appealed to the Court of Appeals, his last resort, since which time Colonel Bundy has died. The Court at General Term, in affirming the judgment upon the sufficiency and validity of the bond, in severe and pointed language declared that it could not permit Mr. Newton to make such a bond upon the legality of which a party residing in a distant State had relied and at great personal inconvenience and expense had placed himself within the jurisdiction of our courts and successfully defended an action for libel, the expense of which that bond undertook to secure to him, and then escape liability upon the ground that the bond was void for champerty to which the defendant was himself a party, but it distinctly held the bond valid."

Especially reprehensible was Mr. Newton's attempt to escape a legal and moral obligation which he had sacredly bound himself to meet, upon the ground that the bond he had given, drawn up by his own lawyer, was void because it was in violation of the statute against champerty. Mr. Newton is not a man of small means and it was no hardship for him to meet this obligation. But he had challenged Mr. Bundy to a legal combat and had been defeated; his pride was wounded, his moral sensibilities blunted and he allowed personal feeling to override his sense of justice and love of the truth. Now that the case has been decided against him in the court of final appeal, he must meet the demands of his own conscience in such a manner as he can.

By the judgments of all the courts before which the case was brought, Mr. Bundy's truthfulness and wisdom have been abundantly vindicated. The facts as related by Judge Dailey, make up a portion of one of the many chapters of Mr. Bundy's life in connection with Spiritualism, which he for so many years defended, often against the misconceptions and folly of mistaken friends as well as against the opposition of open and avowed enemies. The results of Mr. Bundy's years of conscientious and courageous work, always discriminating, in the interests of Spiritualism are widespread and far-reaching and must, we believe, give

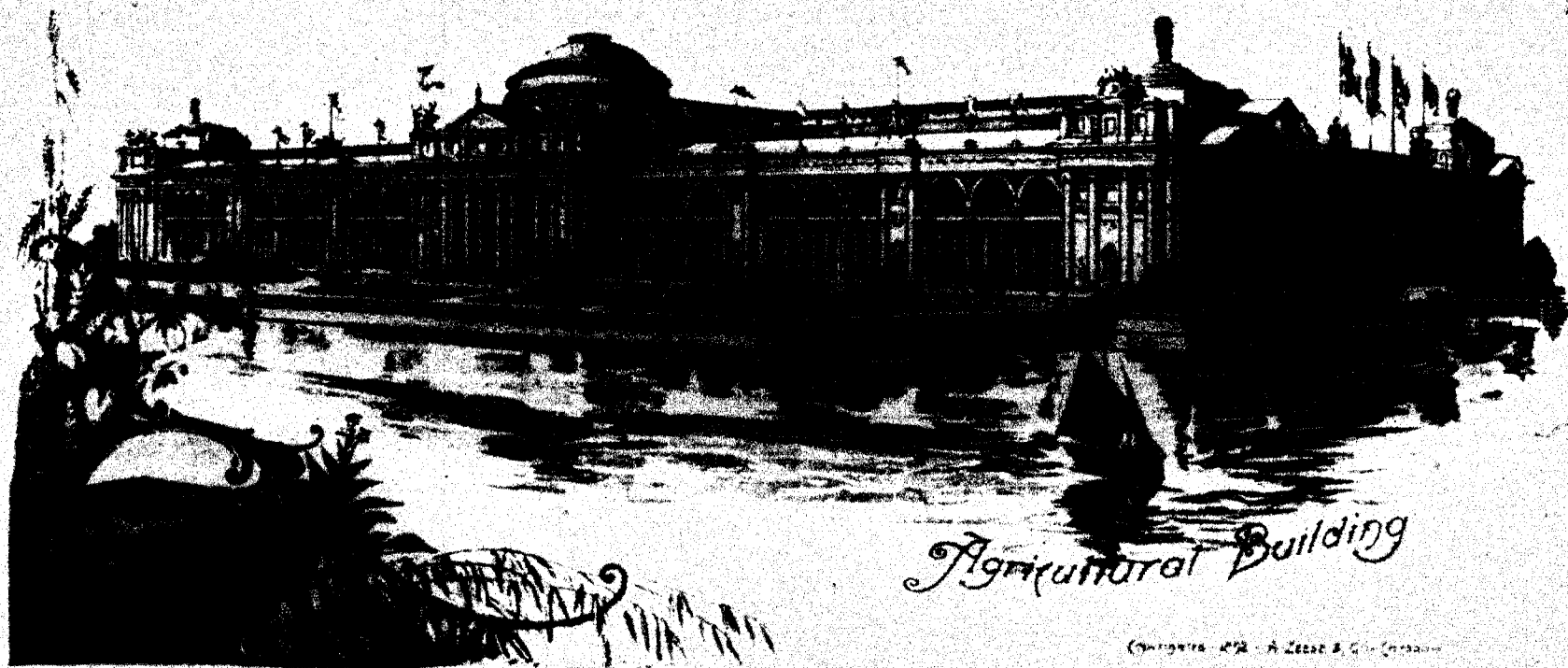
him great satisfaction as he views them from the higher life to which nearly a year ago he passed.

IDEAS AS AUTO-SUGGESTIONS.

In the Popular Science Monthly for July is the translation of an article which appeared in the *Revue des Deux Mondes*, by M. Alfred Foullée on "Education and Selection."

This writer claims that the force of an idea is greater as the thought is more distinctly selected than others in the consciousness. The selection of an idea may become so exclusive that the whole consciousness is absorbed in it. In hypnotism, the operator creates an intellectual void in the brain by inducing artificial sleep and suggests a thought which, being alone and unhampered, is at once realized in movements. Hypnotic suggestion, this writer says, is nothing less than the artificial selection of a single idea to the exclusion of others. The same force of the idea prevails in natural somnambulism. The somnambulist, as soon as he thinks of anything immediately performs it with his hands and his feet as well as with his brain. The movement of the brain, which is over-excited, is so lively and the resistance offered by the organs which are sleeping is so weak that the impulse is communicated to the limbs by the mere fact that it has been conceived. The fixed idea is another example of the same phenomenon which is produced in the waking state and increasing, it may go on to monomania. Children, according to M. Foullée, having few thoughts would be likely to have fixed ones but for the mobility which perpetual novelty causes them. This writer claims that every conceivable idea is an auto-suggestion, the suggestive effect of which is counterbalanced only by other ideas producing a different auto-suggestion. In this line M. Guyau has pointed out a possible application of suggestion in moral therapeutics, "as a corrective of abnormal instincts or as a stimulant of too weak normal instincts." He thus regards suggestions as an instinct in the nascent state produced by the hypnotizer. Although M. Guyau cites these pathological effects in order to deduce from them consequences in regard to the normal condition, he condemns the introduction of hypnotism into normal education, considering it unhealthy and artificial exaggeration of suggestive phenomena which are produced in a state of health.

M. Foullée, in connection with this subject, touches on mind reading and other phenomena often considered in THE JOURNAL. He says to think of a movement is to begin it, and a movement once existing cannot be lost but is communicated as a necessity from the brain to the organs, unless, indeed, it is arrested by some other representation or impulsion. The propagation of motion is assured physiologically by the symmetry of the limbs, which tend to execute the same movement in succession. The brain provides the theme and the limbs reproduce it and we have sympathy and synergy of the organs. The contagion of the idea to the limbs is infallible if the idea is solitary or predominant. We call this the law of ideation. Reference is made to Chevreul's experiments with the exploratory pendulum and the divining rod, which, says M. Foullée show that if we represent to ourselves a motion in any direction, the hand will unconsciously realize it and communicate it to the pendulum. The tipping table indicates a movement because we anticipate it. It moves through the intervention of a real movement of the hands, of which we are not conscious. (We should like to know whether Lombroso and Charles Richet think phenomena they observed can be thus explained.) And so mind reading (?) M. Foullée says, by those who divine by taking your hand where you have hidden anything is a reading of imperceptible motions, by which your thoughts are ascertained without your being conscious of them. But this is evidently "muscle-reading" and not mind reading. Mr. Foullée illustrates that in case of fascination or in vertigo, more possible among children than among adults, a movement is begun, the suspension of which is prevented by a paralysis of the will. He relates the following:



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"When a child, I was navigating a plank on the river, without a thought that I might fall. All at once, the idea came like a diverging force, projecting itself across the rectilinear thought which had alone previously directed my action. It was as if an invisible arm seized me and threw me down. I cried out and continued struggling over the whirling waters until help came to me. The mere thought of vertigo provoked it."

This writer says that temptation, which is continually in children because everything is new to them "is nothing less than the force of an idea and the motive impulse that accompanied it."

We conclude this article with the following paragraph in reference to suggestion and education:

Suggestion, which creates artificial instincts capable of balancing hereditary instincts constitutes a new power comparable with heredity. Education, says M. Guyau, being a collection of coordinated and reasoned suggestions, we can understand the importance, the efficiency which it may acquire in both a psychological and a physiological respect. In our own view, suggestion is only a particular instance of the more fundamental law of idea-forces which rules in all pedagogic science.

THE COLUMBIAN EXPOSITION.

It is consistent with the law of evolution that the Columbian Exposition exceeds in all its departments all previous attempts to show the accomplished possibilities of the human mind. The fact is expressed by every visitor competent to speak on the subject that the history of all previous expositions may be searched in vain to find any comparison with the one now being held in commemoration of the four hundredth anniversary of the landing of Columbus on this continent. The discovery of the small island on our southern coast was a grand thing for the world, because it soon resulted in the greater discovery of a continent, which, in the course of a few years, became the home of a free people, capable of governing themselves and living in peace with all other nations. It is true that the pride, pomp and circumstance of war were for a time necessary, but when the smoke of battle had died away, the army was disbanded and every man took his particular place in helping to move forward the car of progress.

To-day, on the beautiful shores of Lake Michigan, within the limits of the Garden City of the west, we have the results of the progress which has been made, not only in America but in every country on the face of the globe. It is wonderfully strange as well as true that the mind of man is elastic and the elasticity is shown in the objective accomplishments at the Columbian Exposition. It is only necessary to examine the crude and unattractive appliances and methods of early transportation, for instance, compared with the magnificent and comfortable cars of to-day, to prove this statement true. Some comparisons may be made in almost every building and department of the World's Exposition and any one who neglects the opportunity for education and pleasure, which careful examination of the countless thousands of exhibits affords, will neglect something for which no compensation can be made in any other way. The real object of living is to improve the mind and to elevate the desires and there never existed such an aggregation of object lessons as are found in these matchless buildings at Jackson Park. It is hardly possible that any person now living will ever witness after this Exposition is over any such display again.

Think of the time and money expended in manufacturing, transporting and installing these exhibits, and then think of the millions of dollars expended in beautifying the grounds and erecting these artistic examples of architecture, the exposition building, and one's surprise is only equalled by the satisfaction which a more careful examination affords. The advance guard and representatives of every nation are scattered through the grounds and buildings daily and unnumbered thousands are hastening by every steamer, railroad and every conveyance to join in the feast of intellectual culture which can be obtained only through the medium of the eye and which when

this is obtained will remain through life a rich possession.

Again and again, the same faces can be seen in the examination of exhibits or of persons resting in the gondolas and electric launches of the lagoons or enjoying the varied scenes and oriental splendor of Midway Plaisance, with its individualized attractions of every country on the face of the earth, even from the far-away islands of the sea. The pendulum of time will continue to swing and the accomplishments of men will continue to increase in magnitude and importance, but it will be a long time before there will be concentrated and displayed in one place such a vast array of the products of art, science and industry, as in this Exposition.

PSYCHICAL SCIENCE CONGRESS NOTES.

As we have previously stated arrangements have been concluded whereby Professor Oliver J. Lodge, a distinguished English scientist, and prominent member of the London Society for Psychical Research will attend the Congress, and present in person a paper upon one of the most important subjects embraced in the programme.

A veteran Spiritualist, Mr. Giles B. Stebbins, of Detroit, complies with the invitation of the Committee to present a paper giving a brief critical history of the Spiritualistic movement in America since 1848.

Mr. W. E. Coleman, of San Francisco, will lay before the Congress his "Critical Review" of the singular movement which has become known as "Theosophical," together with an account of the so-called "Theosophical Society," based upon original documentary evidence, much of which is in the late Mme. Blavatsky's handwriting, of about the dates of the Coulomb and Hodgson exposures. Mr. Coleman has had access to the whole of the curious and conclusive documents recently secured by Dr. Coues from one of the editors of the Christian College Magazine of Madras.

An invitation has been extended to Mrs. Elizabeth Lowe Watson, of California, to appear before the Congress, and illustrate in person those remarkable gifts which have become known as "inspirational" speaking. Mrs. Watson has accepted the invitation and will be present at the Congress.

Senor Alfonso Herrera of the City of Mexico, informs the Committee that in response to the invitation extended to him, he will cause to be prepared for presentation to the Congress an article giving concisely an account of the Present State of Psychical Research in the Republic of Mexico. The Committee hopes this will be one of the series of such reports from various foreign countries, whereby a clear idea may be gained of the comparative progress made and results attained throughout the world. It is believed at present that some nationalities lead and others are led by the United States in the investigation of the facts of Psychical Science.

We are pleased to learn through a letter addressed to Dr. Coues by Dr. George Finzi, Secretary of the Italian Society for Psychical Research at Milan, that Dr. Finzi will be a delegate to the Congress in person as the representative of his Society. He has also been placed upon the Advisory Council, and invited to address the Congress on the subject of the "Past Progress and Present Prospects of Psychical Science in Italy."

The Committee has received the abstract of Captain Ernerto Volpi's paper on the "Scientific Evidence favoring a theory of Reincarnation," which promises to be an interesting contribution by one who has persuaded himself of the validity of that much-mooted theory.

Judging from the tenor of some letters lately included in the correspondence which the Committee on the programme is conducting, it seems advisable

to reiterate the declaration that the coming Congress is not a convention of Spiritualists; is not a propaganda of any preconceived theories or opinions; but is a scientific meeting of Psychical Researchers and others interested in Psychical Science, in the course of which all arguments relating to the phenomena in question will receive full, fair and respectful attention, whether their tendency be to subvert or establish the Spiritualistic interpretation of the facts in the case. Those who have charge of the programme are absolutely unprejudiced for or against any of the views which are to obtain a hearing.

THE first important scandal in the present generation of British royalty manifests itself in relation to the most elaborate of all the weddings which has taken place since the queen's own, excepting only that of Albert Edward and Alexandra, says the Springfield Republican. It is common bruit in London that Prince George, the duke of York, whose nuptials with Princess May of Teck have just been celebrated, married between four and five years ago the daughter of a British naval captain at Valetta, on the island of Malta; the date can be given and the names of the persons who witnessed the ceremony. This affair was not of course secret, any more than the marriage of George IV. to Mrs. Fitzherbert; and a letter from the princess May herself, acknowledging her acquaintance with the facts, is talked about. Nevertheless the princess of Teck married the husband of another woman and the father of her two children. This was simply from dynastic reasons—because there must be a direct heir of the English crown, and after the death of the duke of Clarence, it became the duty of the duke of York to furnish that heir. The son of the duke and a mere common person, like the daughter of a British naval captain, would not answer to the old traditions, and so he must forswear himself in a new marriage with a woman also of royal ancestry. But this is not all. The duke of York, who is now the duke of Albany, thinks that royalty is essential to the British constitution, and cannot yet realize that they are the rulers of the realm.

ACCORDING to Walter Besant the English publishers are much given to cheating the writers with whom they have to do, but surely the representative literati who took part in the congressional proceedings of last week did not seem to call for commiseration, says the Inter Ocean. On the contrary they gave every evidence of thrift and comfort, as if they knew their rights and were quite competent to maintain them. It was a pleasure to feel that the time had gone by when starvation and genius seemed to be made for each other. Tradition has it that Homer had to turn beggar to keep the breath in his body, and the rewards of literature are not particularly liberal now, but they are so much better than they were formerly as to make authorship fairly remunerative, provided only the author is content to conform in his work to current demands. If he prefer the bread of posthumous fame to the manna of a day, he must look to the future for his compensation, and not blame his contemporary public for not buying what it never called for; By far the greater part of literature perishes with the using.

THE Psychical Science Congress will involve considerable expense, for a portion of which the Committee must provide. Those who are disposed to assist may send their contributions of money to the treasurer, Mr. E. E. Crepin, 624 Home Insurance Building, Chicago, or to this office, from which all remittances will be forwarded to Mr. Crepin.

REMEMBER that the Psychical Science Congress, to be held in this city at the Art Palace, will open August 21st. We announce some of the speakers this week. We shall continue to make future announcements till the programme is completed, when it will be given in full in these columns.

OUR EVIDENCES OF IMMORTALITY.

BY WALTER HOWELL.

Mr. Herbert Spencer, in his masterly work on sociology, speaking of the origin of our ideas in relation to another life, another self and the like, offers a most ingenious explanation. The primitive man on seeing his shadow upon the ground, not aware as yet of the dependence of the shadow upon the sunlight, observes at one time its presence and at another time its absence. What was this something that came and went? The will was, to the primitive man, the only cause of phenomena. When a cloud intervened between him and the sun cutting off the shadow, unaware of this cause, he was wont to imagine that the attendant spirit had been displeased; and on the passing away of the cloud the shadow reappears, now it is pleased. The supernatural reigned everywhere. It was a long time before primitive man recognized the sun and his body as causes of his shadow.

In peering into the placid waters of some lake or river, what was that something which smiled when he smiled, frowned when he frowned, made the same gestures which he made? He did not realize at once that this was but a reflection of himself in the water. It was then some spirit or other self that mimicked him. In the glen he heard a voice answering to his barbaric yell when seizing his prey, or when some wild beast had sprung upon him unaware. At another time, his rude speech would be imitated by this mysterious dweller of the valley. What was this being? Where was his abode? In vain did he seek the whereabouts of this strange imitator of his wild laughter, or angry tones. Here again was the manifestation,

evolves a crude conception. The woods are peopled with strange beings, the water is inhabited by strange creatures, and in dreamland the dead chieftain is still alive! Surely there is not only another self, but another world where his dead continue to live. In these phenomena and the primitive man's interpretation of them, we have, according to Mr. Spencer and others, an explanation of the genesis of the idea of immortality. This is a most plausible theory, but it does not in my humble opinion meet the requirements. Perhaps, however, the profound thinker referred to, gives elsewhere suggestions which would modify this view. These phenomena may have been the outward appearances that made the influx of the rude idea of a spiritual self and world possible. We must guard against accepting as causes, what are in truth, only the fitting occasions upon which the thought of the higher is symbolized by the lower. A realm of shadows reveals shadows. A world of material things reveals a world of matter. In our dreams, unless they have a higher origin than mundane, we see perchance, the old warrior still apparently alive; but do we not also see him fall in death upon the battle field again? Dreams that only reflect our waking thoughts and experiences cannot give us revelations of an hereafter.

Then we must not overlook the fact, that immortality speaks to the soul of something more than life after death, or continuity. It hints of a never-beginning, and a never-ending existence. What are our evidences of this immortality? In the present paper we shall endeavor to consider them.

It is generally conceded that in one form or other, the doctrine of immortality is well nigh if not universally entertained. Among savage tribes we find the notion crude, fantastic, grotesque, and sometimes repulsive in character. Among people who have no conception answering to our idea of God or worship, we find a belief in ghosts and spirits and another life.

Annihilation has been occasionally taught, and the thought has suggested itself when the thinker has tried to solve the sphinx of our being; but it cannot

be called a faith, for belief must cling to something, it cannot hold to nothing; and annihilation is nothing. If the indestructibility of matter be conceded, absolute annihilation becomes an impossibility. If the atoms of matter employed by the inventor or builder, or artist, cannot be destroyed, shall we affirm annihilation of the mind and thought which fashions them into forms in obedience to his creative genius? If matter is indestructible, then mind is everlasting!

The materialist who sees in thought naught but a mode of motion, who asserts "that the brain secretes thought as the liver secretes bile," and declares life itself to be a product of protoplasm; while trying to disprove the immortality of the individual, nevertheless argues in favor of the conservation and perpetual transformation of energy. He holds the eternity of matter, the everlasting effect produced upon the atmosphere by a motion of the hand, the very subtle ether receives the impress of our doings and bears it on its bosom forevermore. What is this but a form of immortality? True, it is not individual immortality, but the one is no less thinkable than the other.

M. Comte teaches immortality in the race. Humanity as a whole, is an organism, individuals are the units corresponding to the cells that build up our tissue. The cell is born and dies, but the man continues to live. Individual men die, but humanity never dies.

The ancient Hebrews held the doctrine of racial immortality, it would seem; and the immortality which they lived for, was the preservation of their name. The raising of children in the name of the deceased by his brother through cohabitation with the widow of the dead man, is an illustration in point. The child was, if a male, given the name of him for whom it had been begotten; and the immortality of the dead was racially preserved. The name was still remembered in Israel, and lived in posterity.

Another form of immortality is suggested by writers who speaking of such men as Plato, Socrates, Jesus, Swedenborg, Emerson, and the other "lights of the world," call their systems immortal. Plato had no children, "but all thinkers are his offspring." Jesus was unmarried yet all christendom is his progeny. We live after death in our deeds and words, and thoughts. This is a glorious future life, even if there were none other! May we all so think and live, that we may henceforth think, love, work, and bless humanity by living in it forever. But a little more research will enable us to discover individual immortality as the birthright of each soul. While fully acknowledging the importance of the varied shades of immortality presented above, let us not lose sight of that celestial immortality that awaits us all.

If there were no direct evidence of man's immortality, the latent possibilities that slumber within us, would at least, point to a future state. Even before man came upon our planet, "there was a manward tendency." Since his arrival here, can we not trace an angelward progress? The march has not been an uninterrupted progression. Nevertheless, where conditions have been favorable for a manifestation, a higher and upward tendency has been observable.

Animal instinct presents a form of nonprogressiveness. Their simplicity of life occasions the unfolding of their instinctive intelligence pretty nearly to its limit before they leave the womb. The bird constructs its nest after the same plan as did the birds of eons ago. The beaver builds its dam after an original fashion. The bee forms its cell in obedience to the same architectural design as did its predecessors in the gardens of the ancient past, while man is everchanging, recombining, recreating, seemingly without limit.

Where is the boundry line beyond which we may not pass? Our finiteness is no barrier to indefinite progress. In fact, it is the very condition which makes advancement possible. If we were infinite, we could not progress, for we should then be all and know all. Fortunately, we have all to learn, and all to become. Man is ever becoming more manly. After having exhausted the resources of a world, he would sit down and weep, if there were no other worlds to explore. The intellect and the heart are made of such elastic stuff that naught but a world

in time and a universe in eternity will satisfy its insatiable hunger and thirst for knowledge and life.

What means this yearning after immortality, if it is not the soul prophesying its destiny? The psychologist and sociologist may tell us that in the craving of the soul for a higher life the imagined heaven becomes the potency through which an ideal condition of society is ultimately realized; but in every other appetite we find the presupposition of an object to satisfy the individual craving, as well as a ministry to the well being of the race. And while I would not rest my faith in immortality on that alone, when taken in conjunction with other phenomena all pointing in the same direction, viz., the continuity of individual man after the change called death, it is not without significance.

Life manifests itself under varied forms. The germ appears in which we recognize life. It enters conditions where it is fertilized and commences an embryonic career. At length the period of embryonic existence comes to an end; and the infant child is born. The babe emerges into childhood, the child becomes a youth, the youth grows to manhood, and man develops and old age comes at last; but while all these changes have taken place, we perceive the same life running through all these phases of existence. The man dies and becomes a spirit, he reaches angelhood and on! The angel was the spirit, the spirit was the man, the man was the youth, the youth was the child, the child was the infant, the babe was in embryo, the embryo was involved in the germ, and where shall we go to find the origin of that life, but back into the realm of the spirit? These were the phenomenal manifestations, but the noumenal cause lies deep in the bosom of the eternal.

Within certain limits we can throw a bridge of thought over the gulf of years, and notwithstanding the frequent renewals of the matter of the entire physical body, our identity remains intact. We can remember that we were children and youths, though not one original molecule remains in the brain that constituted the child's or youth's organ of thought. This suggests the fact, however, that the body has its mode of remembrance, for a scar upon my forehead, caused by mischievous boys playing with lighted sulphur, still remains, though changes in obedience to chemical and physiological law have repeatedly built anew my frame. While maintainance of identity through all such reconstruction is wonderfully suggestive, it does not afford conclusive proof of a life beyond the grave.

(To Be Continued.)

ISRAEL IN, AND OUT OF, EGYPT; AN HISTORICAL STUDY.

BY WILLIAM OXLEY.

I.

Among the many remarkable "finds" that have come as surprises to the antiquarian and archaeologist from the land of the Pharaohs—Egypt—none are more remarkable or valuable in an historic view than what are now known as the Tell Armana Tablets. There are something like 320 of them, which were discovered by a native peasant woman in 1887 among the ruins of the palace of the fourth Amenoph, the last king of the great eighteenth dynasty, and the light now thrown on a known but heretofore obscure portion of ancient Egyptian history is of surpassing importance in many ways, especially in a religious aspect; and it is with this chiefly that I propose to deal in this chapter. These so-called tablets are made of clay; and the writings on them, in Babylonish script, according to Professor Sayce, or Aramaic, according to Major Condor, who has published a translation of the chief part in a work entitled "The Tell Armana Tablets,"* who claims "that the language in which they were written is the mother tongue of that Syrian dialect which became known to me by speaking it daily for seven years." The contents are "state despatches" written by the governors and native princes of Syria to the Egyptian Court;

*Published for the Committee of the Palestine Exploration Fund, by A. P. Watt, 2 Paternoster Square, London, 1890.

and show the political and religious state of things in Syria and Egypt at that date. Briefly stated it was thus: Owing to the marriage of Amenoph III., with a Syrian or Mesopotamian princess, a woman of great strength of character, the Court became filled by officials who came into conflict with the old and powerful priesthood of Thebes, the then capital of Egypt, who formed the orthodox party in Church and State, as against the new, or heterodox, religion favored by the royal family and Court. Amenoph III., like our own James I., in a not very dissimilar condition of things, managed to hold the balance between the opposing parties until his death after a thirty-six years' reign, leaving his queen, Thii as Regent, his son being a youth of sixteen years. The rupture came and under the influence of his mother, the then young king, Amenoph IV., retired from Thebes and built a new capital on the plain of Tel. el. Armana, about half-way between Thebes and Cairo on the eastern bank of the Nile. The new city, with its temple, palace and library, was built in twelve years; and the remains, or ruins, unearthed by Professor Petrie, show an artistic work that is wonderful; but this phase, fascinating as it is, I must pass over, as it forms no part of my subject in hand. These letters all show that the provinces of Syria, which had been made part of the Egyptian Empire by the conquests of Thothmes III., of the same (eighteenth) dynasty, were in open revolt; and on account of the political and religious struggle referred to, the Egyptian garrisons were withdrawn, leaving the Syrian provinces in a state of anarchy and war between the native rulers.

Without further discoveries, it were difficult to say in what the so-called heresy of this king consisted. According to a copy of sculpture in Burton's Excerpta, the sun's rays are shown at their extremities with human hands, and his throne name means "the glory of the sun's disc;" and it is possible that he was regarded by the priesthood of the great God Amun Ra of Thebes as a more external and degraded form of worship; although it is hard to see any great difference between the one and the others, for all the various local deities of Egypt were variants of solar worship. I suspect the cause of strife was more personal and political than religious; for it is only needful to examine the photographs of the royal mummies of the monarchs of this period now in Bulac museum, and the great difference between the Thothmes family, and the last of the Amenophs and their successors of the nineteenth dynasty is very conspicuous. The introduction and admixture of blood through the Syrian, Babylonian, and other Asiatic princesses produced a very superior type of person, as see the kings Seti, Rameses II. and III.—all with Syrian blood in their veins—while the Thothmes's and priest kings of the twenty-first dynasty are not only very dark colored but have a good deal of the African—or negroid—type and build. It was in short a struggle for rule between the South, representing the African, and that of the North supporting the Asiatic cults. The historian of a thousand years hence will have the same difficulty in specifying the difference that causes the great strife between the Catholic and Protestant sections of the Christian cult of our times, as we have in understanding the exact nature of the great schism that rent the then Egyptian state and church. What the result of this conflict was, we are informed by the annals of Rameses III. to which I shall refer further on.

Another element, which bears upon our own system of thought and religion must now be dealt with; and that is Israel in Egypt and the Exodus therefrom. It is somewhat startling to find two Egyptologists, viz., Dr. Sayce, Professor of Assyriology, Oxford, and Major Condor, who, both interpreting the same documents, i. e., these Tablets of Tell Armarna; yet come to widely different conclusions. Both savants believe in the biblical history of the sojourn in, and exodus from Egypt of the Israelites. Heretofore it has been an "accepted truth" by most Egyptologists that Rameses II. was the Pharaoh who figures as the "oppressor" of the Israelites, and that the exodus, with all its concomitants, took place under

the reign of his son Menepthah. But he could not have been drowned with all his host in the Red Sea, inasmuch as his tomb has been discovered at Thebes, and the sculptures tell us he "lived to a good old age after a long and peaceful reign, etc." This theory in reference to the Pharaohs of the Israelites is now controverted by Major Condor, who, if his theory be accepted, would make the "Exodus" in the reign of Amenoph III. if not of Thothmes IV.

Professor Sayce says, "The exodus out of Egypt, after the death of Rameses II. will have happened a little more than a hundred years later. This hundred years was a period fraught with momentous consequences to the Israelitish nation; and through them to the inheritors of the teaching which is enshrined in the Hebrew scriptures. Long and angry controversies have raged over the date to which it must be referred, controversies which we can now look back upon with the pleasant feeling that they are finally closed. "There is no longer any discrepancy between the words of the book of Exodus and the date assigned by Egyptology to the exodus itself." "When all the letters of Tell Armarna are fully read we shall know something at last about the causes which led up to the settlement of Israel in Canaan and the message it was empowered to deliver to mankind."

Per Contra. Major Condor says, "The events recorded (on these tablets) include the conquest of Damascus, that of Phoenicia by the Amorites, and that of Judea by the Hebrews." "The date which is conjectured by some Egyptologists does not rest on any monumental evidence at all, for the simple reason that the Hebrews are not mentioned in any Egyptian record as yet discovered, and appear for the first time in monumental history in the Tell Armarna tablets." "I have never been able to understand how that 'beyond all doubt,' Menepthah was the Pharaoh of the exodus—we should dismiss such opinions as 'incredible fables.'"

The difference between these two authorities is some 120 years as to the alleged date of the exodus, etc., which puts a different complexion on the subject, and which I will deal with in my next.

(To Be Continued.)

HUMAN DESTINY.

BY WM. G. BARCOCK.

As man did not originate himself, he cannot positively answer the question why he is in the world or what is to be his destiny. The whole universe and what has taken place in the past challenge our profound study but involve difficulties which we cannot fathom.

Fortunately most people take it for granted that the laws and operations of nature are wise and beneficent, that man is born into this world for a good purpose and fulfills a beneficent destiny.

And yet multitudes have been made miserable by doubts and errors of judgment on this subject of human destiny.

Some believe we had a pre-existent life and are now suffering consequences of evil doing in that stage and many believe that this life is a probationary life to determine a future life either of unsullied happiness or unmitigated suffering.

The opinion of philosophers now prevails that by a long continued process of evolution from a simple protoplasm the human species at length appeared in a very low type; that we who now live are projected into our careers by a long line of ancestors; that we are not responsible for our organism, but that our destiny is shaped and controlled for us by the life-struggle of previous generations.

We did not create temperament, genius or dullness, moral sensitiveness or moral obliquity, ambition or timidity, energy or inertia, but they are inherited, and actually determine our career and destiny whether we consent or not. A recent writer pronounces heredity to be the evolving God, the infinite power, the execution of a wise and rational purpose to raise humanity to increasing goodness and greatness of soul.

It is the master of volition. A man's volition, this

writer says, while a necessary factor, is the least factor in the problem of his life. Will is the natural energy of the organism in operation, fulfilling the law of its destiny—the administrative function of a complex machine which determines its acts.

We are obliged to accept our organism just as it comes from our progenitors, just as they were obliged to accept what came from their progenitors, and were it not for the fact that history has demonstrated that human nature contains and always has contained a predominant tendency to good, no will-power of man could have improved the conditions of mankind from age to age.

We may believe in free will as a universal element in nature, but just what the will is who can tell, unless it be the activity of one or more natural propensities or capacities. If we are wise we shall feed and exercise our moral faculties to make them strong and active and our volition would then cooperate with those faculties and determine a happy destiny—but if we regard the will separate from our natural dispositions and equal to great achievement or enjoyment, we shall be disappointed or require much suffering to set us right.

The will is subject to an over-ruling power, fortunately for us. It ought to be in partnership with the law of necessity. "A man," says the writer I have quoted, "is what he makes himself and yet he is bound to be what he is born to be." Freedom and necessity seem to be a contradiction. They are locked together in the building of a world and in the struggle of a human career.

If asked what we are in the world for, we might reply to be and do our best to greaten and enrich humanity by our conflict with good and evil. This would be a far more noble answer than to be obliged to confess that we were living to amass property or gain the fear or admiration of our fellow-men.

They who heed all their consciences, in distinction from those who heed none, and remorse, as deterrents in the community.

If lying, cheating, murdering, hypocrisy, with their natural consequences, ceased to excite general indignation and abhorrence, a community would be destined to corruption; but that time can never come to the human race. It may come to individuals and cities, but so far as we can judge from all past history even previous to the appearance of man, the march has been in the line of improvement. It is now generally believed that the law of human progress is as immutable as the law of gravitation.

We trust that it may hold true of every individual that he serves some good end for himself as well as for the race, howsoever hard it may be to think so of the most unfortunate and the most wicked.

As Tennyson writes:

"Oh yet we trust that somehow
Good will be the final goal of ill.
To pangs of nature, sins of will,
Defects of doubt and taints of blood,
That nothing walks with aimless feet.
That not one life shall be destroyed
Or cast as rubbish to the void
When time has made the pile complete.
We hear at times a sentinel
Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.
And all is well—though faith and form
Be Sundered in the night of fear.
Well roars the storm to those who hear
A deeper voice across the storm."

The ultimate responsibility for success or failure rests upon the universe; so that man's moral accountability, fearful as it is, is a means of reformation and not an end.

Life would not be worth living if the pursuit of happiness was a chimera, or if we had not the capacity to do as we please.

The world is in good hands and all things therefore work together for good. As the centrifugal and centripetal forces in nature are consistent and neces-

sary for a true orbit, so are the forces that drive us to good and evil consistent and necessary for human progress.

The certainties and uncertainties of life interplay with each other and keep us in a constant state of wonder, surprise and adoration. Sometimes the rush and sometimes the dearth of events paralyze us for the time being, but there will always be occasions, objects and events to excite our interest and effect our destiny.

The momentous question, what will become of us after death, has agitated the human mind for ages and is still prominent. No fearful foreboding holds its ancient sway over our meditations on this subject. There is a general conclusion that all things and persons can be traced back to absolute rectitude and likewise traced forward to absolute rectitude. This conclusion allays disquietude and favors diligence in the pursuit of present duties and appreciation of present works of nature and art. And what a world of magnificence, sublimity and beauty we belong to!

To question the worth of being here seems idiotic or insane. Even one moment's exquisite delight furnished by such sights and sounds, such emotions and reflections as are ours, endears us to life and makes us inexpressibly grateful for it—and when we are assured that the future will be an improvement upon the past; that progress in health, knowledge and spiritual refinement is the immutable law of the universe, who can possibly do justice to the honor and glory of belonging to the human species?

The immensity of the universe suggested by the solar systems and their mechanical movements is surpassed in grandeur by the mysterious phenomena of human consciousness, the creations of the imagination, the intuitions of reason, the emotions of the heart, the work performed by the hand, the achievements of genius, the miracles of philanthropy.

Some are destined by their gifts and volition to heights of glory and honor, while others are doomed by their obliquities and environment to lives of infamy and wretchedness.

Some wear a perpetual smile of cheerful content and others excite our commiseration by their look of distress. Some are born to sorrow as the sparks fly upward and others are born to pour sunshine on all the paths they tread.

Both classes are needed to set forth by contrast the conditions to fulfill human destiny.

We acquire wisdom by experience of cause and effect. Ignorance, folly and iniquity, are not confined to one class and must be eliminated by patience, justice and love, instead of being aggravated by errors of judgment and vindictiveness.

We need light and with more light we expose the causes of disease, evil dispositions and unhappiness. It is not human destiny to cease to be human and become what only one can be, namely: infinitely powerful, wise and perfect.

As far as we can judge it is the destiny of man to make unending progress towards perfection, without the possibility of reaching it. The worst specimens of human careers may be susceptible of improvement and actually may be improving faster than some who have superior advantages; and so far as happiness is concerned we cannot measure it, as "every man," as Emerson says, "is exceptional." Very sensitive consciences suffer more perhaps than hardened transgressors and happiness of one kind may be just as real to one as happiness of another kind may be to another. There is no accounting for tastes. On the principle that improvement rather than happiness or attainment is our being's end and aim, we may have fellowship with everybody and should have. Everybody is capable of improving; young and old, sick and well, amiable and unamiable, native and foreigner, rich and poor, the upper ten and the submerged tenth, the capitalist and the workman, the priest and the people, the government and the governed.

The adoption of this idea of human destiny and duty would change for the better the attitude of fellowmen in different relations to each other.

The pharisaic spirit and the vindictive spirit would

give way and disappear. The sharp distinction between saint and sinner, worthy and unworthy, somebody and nobody, would be laid aside, and the prevailing desire and ambition would be to improve the character and condition of the world.

This characteristic of human intercourse is believed to exist in a Spirit-world and to become practicable in this world by sterpiculture and heredity.

While very sad fates are daily occurring, such as the Borden tragedy and the Victoria catastrophe, we should congratulate the world on the increasing number of people who are living to make the world better and happier.

The stream of tendency is running in that direction, notwithstanding the severe discipline of avarice, bigotry, war and intemperance.

CLOTHED UPON WITH IMMORTALITY.

From the time that the intelligence first grasps the idea of death, it questions: What comes after it? What will be the life of the soul, its work, its aims? The reaction from the theories that rigid orthodoxy taught based on the revelations made to St. John of a city sparkling with gold and precious stones has made the tendency of the present day to construct a material practical world very similar to the one we inhabit now. A person investigating Spiritualism is often confronted with a diversity of opinions given by spirits as to their life in that abode, which is oftentimes confusing. Many have doubted the accounts of mediums and writers describing the homes of spirits because they were often diametrically opposed to one another. It is difficult to eradicate from the ordinary mind the idea that heaven or the abode of spirits after death is not an immense place, where each person will have the same experiences. Spiritualists have always been taught through mediums that the future life was a graded one and that they were to take the accounts of different spirits and approximate the results, as one would in a law case involving the testimony of several witnesses.

Probably no recent book has given rise to more conflicting opinions than "As It Is To Be," by Cora Linn Daniels. A friend of THE JOURNAL, who is also a medium, took a great interest in the book, but was at a loss to understand certain passages in it. She accordingly asked her own spirit friends to make them plain to her. One of them was the sentence which occurs on page 62: "Light is our element and in different degrees of light we are clothed. We are clothed upon with immortality."

As readers of THE JOURNAL may be interested in the explanation given, we quote the answer:

Light represents intelligent love, as such in so far as one possesses it; it is his element, the atmosphere in which he lives, and by which he acts or through which he acts. As one is always clothed according to his spiritual condition or attainment, so the clothing is made up or extracted from this element which makes our etheric surroundings. Color is given to it by the activity of the vibrations which the strength of this love sets in motion as it radiates from the inner flame, which is the indwelling spirit. The color grows more and more delicate and living until, as we are told it is at last, white, glowing and pure light. Form of some kind is a necessity of expression and therefore, we have forms such as shall best answer our purpose towards expressing the divine will. This form is surrounded by or clothed upon by our own attained color, recognizable by all, no matter what the form. The inner moving spirit remains the same, only growing more and more intelligent and more and more loving as it comes to know more and more of the divine purpose of its being.

Thus we are clothed upon with immortality, as is said. This light grows nearer to the white light of all truth, which is the pure flame of divine love.

We have told you something about light as clothing in connection with the given questions and answers. That only represents the higher order of beings here. All souls do not possess this resolving power at once—but at the same time, their clothing or en-

velopment represents their spiritual condition. To illustrate: Should a person who had during his whole life been giving his thought toward accumulating material things, not from any low desire, but from pure love of all of the things of earth which contribute to the comfort of what is called a cultured mind, he would, of course, be surrounded by all the beautiful things he had acquired; he would love them, he would always be thinking how he could get more this or that other rare thing. The getting of the money wherewith to get these would be his work, the getting and enjoying them his refreshment, sharing often with others his delight-too. When such an one be separated from the earthly body by what is termed death, his immediate condition to himself would be scarcely changed, because his life, his soul, was so strongly attached to those things of his love. His very life was in and of them; and, therefore, he would dwell with them for a time until some effort on his part to express himself in the old way by trying to attract some one's attention or by trying to get hold of some admired and desired addition to his already rich store, he finds himself powerless to affect anyone; then he questions why; how is this, am I not so and so, is not this my home, etc.

Such an one as seen by long dwellers in this realm, present merely a bundle of clothing or bunch of material, of various and heterogeneous colors, not lighted up by any inner illumination, only one small bright ray issuing forth towards those loved objects, for the love of the beautiful is of the divine. As soon as he begins to desire and thus to know of this life and of its meaning, or more truly of life as a whole and grows into a living conception of it, his clothing or envelopment changes, grows more beautiful, ethereal, delicate in coloring and brilliant, giving evidence of the greater purity of the flame within, the indwelling spirit—the real man.

BY WHAT MYSTIC MOORING?

BY LILLIAN WHITING, IN WORTHINGTON'S ILLUSTRATED MAGAZINE.

Whether my bark went down at sea,
Whether she met with gales,
Whether to isles enchanted
She bent her docile sails,

By what mystic mooring
She is held to-day,—
This is the errand of the eye
Out upon the bay.

—Emily Dickinson.

The last decade of the fifteenth century was characterized by a marvelously impressive event—the setting of sail for a voyage into the unknown, a voyage led by the star of faith, which resulted in finding a new world. The train of events inaugurated by that voyage of the Pinta, the Nina, and the Santa Maria are so momentous that even now after a period of 400 years we are only beginning to enter upon the potent results.

The last decade of the nineteenth century is characterized by a quest more sublime, more important in its results, infinitely greater in its consequences—the quest of the soul after its own higher possibilities, the search for its larger powers. The remarkable way in which humanity in general seems to be groping for light on these hitherto untried possibilities is the most impressive feature of the age. It is a spiritual, not a material age. Behind all this rich development of material things works the spiritual power. All these great developments of scientific appliances are not inventions; they are discoveries. They are spiritual potencies which the higher development of man is enabling him for the first time to conceive of, and to grasp. Electricity was as potent when Franklin caught the spark on a kite as it is to-day; but who then had dreamed of the telegraph, the cable, the telephone, the phonograph, the electric lighting and heating, the electric car, the electric motor in its manifold uses? All these appliances existed in solution, so to speak; they all waited in the air, as it were, till called into being by the mind of man. They have existed in posse from the creation of the

earth and only waited to be spoken into beings. They were ready, as are still more wonderful appliances, for materialization; and so the convenience and the comfort that they add to life cannot be thought of as a merely material comfort, but rather as availing ourselves of spiritual forces.

Not only in search among the powers of nature but of the powers latent in the individual soul is the quest of this age going forth. For the first time since his creation man is seriously engaged in discovering himself.

By what mystic moorings are we held? is the question of the hour. The most thoughtful minds accept the great truth of evolution to account for the physical development of man. But it was God who breathed into him a living soul. Our spiritual life, our essential self, descended into us as a part of the divine mystery. The soul had its origin in the divine realm and coming here to clothe itself in a transient physical form to gain its physical experience through contact with matter, it still remains its essential self—a being of infinitely higher powers than it has yet manifested here, and with its essential relations and scope within the unseen.

There are three very interesting hypotheses before the world, at the present time, regarding psychic phenomena. One is the faith currently known as that of the Spiritualists, which ascribes all the otherwise inexplicable to the power of the spirits of the dead. Another—that promulgated by Mr. Thompson Jay Hudson in his book called "The Law of Psychic Phenomena," ascribes it all as exclusively to spirits of the living.

And the third, which is the hypothesis of Mr. Stead of London, ascribes occult phenomena to both the dead and the living—to spirits disembodied and to spirits embodied. Mr. Stead finds, for instance, that he can himself receive communications through his own hand in automatic writing. The "writing medium" has long been known to Spiritualists, but the communications have been held (by those who believed in the genuineness of the phenomena) as exclusively from those we call dead. Now Mr. Stead asserts that he can receive communications with equal facility from either the dead or the living; and he narrates several instances of communications from the living, on matters of business, or convenience, or sentiment, ranging over the same natural ground ordinarily taken by letters, with a minuteness of detail that compels faith in its accuracy.

Now it is more than probable that the Spiritualist—using the term with the usually accepted significance—and the man who, like Mr. Hudson, believes all phenomena to be produced by the embodied spirit—are seeing each a different side of the same shield; and that Mr. Stead's experimental research offers the right clue. This is to say that spirit is spirit whether embodied or disembodied, and may exercise its essential powers independently of the fact of being in or out of the bodily organism.

It is not as vague and abstract speculation that all these hypotheses appeal to us, but as offering the most potent aid to daily living. If it be true that we can learn to use a higher set of powers than we have hitherto recognized, the fact is the most important one in the history of man. For all outward circumstances and their crystallization into events are but the external scenery of the inner workings of the mind. "Nature is not fixed, but fluid. Spirit alters, moulds, makes it; every spirit builds itself a house; and beyond its house a world; and beyond its world a heaven. Build therefore your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. A correspondent revolution in things will attend the influx of the spirit. As when the summer comes from the South the snowbanks melt and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path and carry with it the beauty it visits and the song which enchants it; it shall draw beautiful faces, warm hearts, wise discourse, and heroic acts around its way, until evil is no more seen."

The profoundest truth of life is expressed in the poet's lines:

"Man is his own star; and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, and all fate."

This is to say, spirit controls. All external things are fluid, so to speak, and are crystallized, are called into being, by spiritual power. If we have not the scenery of life for which we long; if we do not possess privileges and the freedom and range that makes life best worth the living, the fault is not in our stars, but in ourselves.

The evolution of the mental powers has been for centuries the chief aim of man. Scholarship and its extension in culture have been the watchwords of every age. But the time has now come to go forth on a voyage in quest of the hitherto undiscovered powers of the soul. Telepathy—which is destined to become as recognized a science as telegraphy—reveals the

power of the spirit to flash its thought, or purpose, at long distances—to communicate with another spirit across space, and thus transcend the conditions hitherto known of mortal life. Space and time are mortal and material limitations; when the spirit learns how to use its latent power to surmount these it is beginning to live in its higher atmosphere, and so to command the outlook that the life of the individual will be entirely transformed and regenerated. Instead of being the slave of conditions, man will then command and compel and create conditions.

By what mystic mooring is the soul held to the diviner world while yet it lingers here? It is this question that the spiritual discoveries of this age will answer.

THE FOURTH DIMENSION.

Some extracts from a note on p. 210 of the "Concepts of Modern Physics," a volume of the International Scientific Series, by J. B. Stallo, may be of some value in the consideration of this question. The author is not friendly to the notion of four-dimensional space, nevertheless the note is valuable as containing the views of some very clear-headed thinkers. The first reference is to the views of Professor Tait, of Edinburgh. Tait says:

The properties of space, involving (we know not why) the essential element of three dimensions, have recently been subjected to a careful scrutiny by mathematicians of the highest order, such as Riemann and Helmholtz; and the result of their inquiries leaves it as yet undecided whether space may or may not have precisely the same properties throughout the universe. To obtain an idea of what is meant by such a statement, consider that in crumpling a leaf of paper, which may be taken as representing space of two dimensions, we may have some portions of it plane, and other portions more or less cylindrically or conically curved. But an inhabitant of such a sheet, though living in space of two dimensions only, and therefore, we might say beforehand, incapable of appreciating the third dimension, would certainly feel some difference of sensations in passing from portions of his space which were less to other portions which were more curved. So it is possible that, in the rapid march of the solar system through space, we may be gradually passing to regions where space has not precisely the same properties as we find here—where it may have something in three dimensions analogous to curvature in two dimensions—something, in fact, which will necessarily imply a fourth-dimension change of form in portions of matter in order that they may adapt themselves to their new locality.

Professor J. J. Sylvester in his opening address to the Mathematical and Physical Section of the British Association, at Exeter, in 1869, said:

It is well known, by those who have gone into these views, that the laws of motion accepted as a fact, suffice to prove in a general way that the space we live in is a flat or level space (a "homaloid"), our existence therein being assimilable to the life of a book-worm in the flat space; but what if the space should be undergoing a process of gradual bending into a curved form? Mr. W. K. Clifford has indulged in some remarkable speculations as to the possibility of our being able to infer, from certain unexplained phenomena of light and magnetism, the fact of our level space of three dimensions being in the act of undergoing in space of four dimensions (space as inconceivable to us as our space to our supposititious book-worm), a distortion analogous to the rumpling of the page. I know that there are many, who like my honored and deeply lamented friend, the late eminent Professor Donkin, regard the alleged notion of generalized space as only a disguised form of algebraical formulization, but the same might be said with equal truth of our notion of infinity in algebra or of impossible lines, or lines making a zero angle in geometry, the utility of dealing with which as positive substantiated notions no one will be found to dispute. . . . Moreover, it should be borne in mind, that every perspective representation of figured space of four dimensions is a figure in real space, and that the properties of figures admit of being studied to a great extent, if not completely, in their perspective representations.—Light.

WHAT SPIRITUALISM HAS DONE.

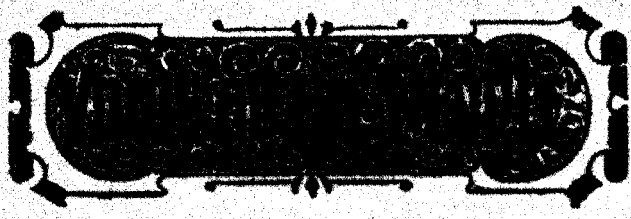
Mr. J. J. Morse, in a recent address before the London Spiritualist Alliance, said:

Spiritualism has passed beyond the age when apologies were necessary. The body of evidence upon which it rests its claims, and demonstrates communication between the living and the so-called "dead," is to-day of such huge proportions and of such unas-

sailable character, that Spiritualists can well pause in their efforts to recatter their knowledge abroad outside their own ranks and ask themselves what privileges this movement has conferred upon them and what responsibilities are entailed upon them in relation thereto? To-night, then, we speak to you as Spiritualists; we speak to you as having satisfied yourselves of the great realities of communion within the two states of being. We have no interest at the present time to apologize for the shortcomings—if shortcomings there be—in this same modern Spiritualism, nor have we any desire to overpersuade any doubting Thomas to join the ranks of the faithful few to-night. Indeed, we should prefer to let everyone be persuaded according to his own mind and judgment, always bearing in mind that the wise man has an attentive ear and a silent tongue, when listening to those things narrated by others which are not within the ken of his own experience. Spiritualism has been to millions of the people of the world literally as a shining light in the darkness. When all around was steeped in gloom, and the night seemed beyond all possibility of dawn, and the cry of sorrow and the tear of agony arose from the breast and streamed down the cheeks of those who mourned the loss of their beloved, this light came, feebly flickering at first, but presently shining with a holy radiance, which gradually illumined that darkness, dispersed that gloom, and ushered in the day of peace, wherein knowledge took the place of doubt, and certainty dispelled fear for evermore. If Spiritualism has done this for one soul it will have had some purpose in the world; it will have done some good for mankind. But souls that it has thus blessed can be numbered to-day by their millions; the hearts that have thus believed, the lives that have been thus illumined, are found wheresoever civilized man plants his foot to-day. But the question we must consider to-night must needs be looked for within this movement itself; and what does this movement do? Besides answering the old-time question, "If a man die shall he live again," bringing comfort to the mourner and knowledge to the doubter, what else does it do?

MRS. BALLINGTON BOOTH, in an article arraigning New York society and giving the results of her experience among the poor, says: "The inadequacy of the punishments meted out to these who per-

man and woman. . . . more power in the law making of . . . far as it affects womanhood and childhood, these laws would very soon be amended. Undoubtedly, the fact that the wheels of justice revolve so slowly and often so inadequately in such cases, and that the punishments inflicted are of so lenient a character, cause many of the lynchings which take place in States where outraged citizens take the law into their own hands and swing the offender upon the nearest tree. Where the victim has been some poor, innocent little child I feel great sympathy with the lynching party. Constantly do we read in the daily press authentic cases of these crimes against childhood and innocence. And what punishment does the fiend get? At the most a paltry year or two in the penitentiary! And I have read of cases in which, after they had been liberated but a few months, these criminals have again been arrested on a similar charge. One case especially have I in mind, of an old man who was liberated after the second term for such an offense, and who, within a month of his liberation, repeated the crime for the third time, the victim being a little child not in her teens. Had his first offense been the murdering of a drunken companion in a saloon brawl he would have been executed or at least had a life term. Now, I maintain that if the death penalty is too severe, these men ought at least to be incarcerated for life, when the crime is perpetrated against an unprotected and helpless child, for it shows so great a depravity that to allow the criminal at large again is but to endanger the community. I am tempted to think that all such cases should be put into the hands of competent medical men, and they should pass their verdict of judgment, just as they would in a case of lunacy, after which it should be made absolutely impossible for these criminals to so endanger the community again. The crime against womanhood, while it may be as disastrous and cruel, I do not denounce at such length here, because the cry of these helpless children has as yet been too little heard and understood by the fathers and mothers of our land, whose little ones—however safely they may guard them—might themselves be entrapped and ruthlessly blighted. This awful question of ruined child life needs to be realized and its results weighed. It is a fact that in the Legislature of the State of New York, a little over a year ago, a bill was prepared for presentation, which asked that "the age of consent" in New York be lowered to ten years. Fortunately for the honor of this State it was not presented."



THE SPHINX.

BY CHARLES HANSON TOWNE.

An Eastern myth I heard the magi tell:
The sphinx was built to face the rising sun,
That when the star of Bethlehem appeared
It might first see its brilliant light.

The sacred head for many years did face
The distant east. The patient eyes averted not
Their sombre gaze. And lo! when years had fled,
A calm and lustrous star shone in the east. The
sphinx
Her vigil kept in faithfulness, and her reward was
giv'n.

I learned from this sweet tale of Oriental origin
A vital truth: As long as did the patient sphinx
Look toward the east, so long shouldst thou, my
soul,

Cast thine eyes, without ceasing, toward thy God;
And when grim death shall take thee from this
earth,

Thy holy Lord wilt thou see in the skies!

WHAT THE "FOURTH" SUGGESTED.

TO THE EDITOR: In the evening, when all outside was excitement, I retired to one of the upper rooms to view the display of fire-works and enjoy that calm repose which only solitude affords. I reclined upon a chair before the open window and cogitated on the scene that met my gaze. I could look over the city for quite a distance. Although the capital was not far it was partly obscured by smoke as were also the heavenly orbs. The pure atmosphere and the nervous system were both forgotten in the exciting attempt to prove ourselves—not grateful inhabitants of this earth—but grateful citizens of this, our free nation.

There were two ways of deriving interest out of the occasion: One was in viewing it from my own point of observation, and the other was in working the machinery at the bottom. Below, men were deriving pleasure from merely striving to vent their patriotic (?) feelings, perhaps altogether unconscious of the interesting scene that resulted from their combined efforts. It was for me to possess and for them to strive. And the same relation that existed between those men and myself also exists between myself and God. I strive by thinking, but heaven alone possesses truth. I am no more capable of knowing certain truths than I was of knowing whose hands sent up those rockets. And, moreover, it would be about as useless for me to endeavor to discover such truths as it would be to attempt to discover the possessors of those hands. I know that it was human power which caused the phenomena spread out in the sky before me, and the reason of its being there; yet to know what person sent up a particular rocket would tend to destroy the profundity of thinking. On the other hand, I know that superhuman power caused those orbs (which can scarcely be seen for smoke) to be in the heavens; but for what reason they are there we have only the privilege of striving to know. Our minds soar to a certain limit, as do those rockets, and on opening, reveal logical thoughts or poetical conceptions—nothing more.

J. W. BERNHARDI.

WASHINGTON, D. C.

THEOSOPHY AND PROGRESSION.

TO THE EDITOR: Theosophy, the wisdom-religion, holds the balm of healing for almost every doubt. It makes the fate of man dependent upon his own soul, state, thoughts and actions, and not upon the arbitrary will of some omnipotent deity. It gives all creatures credit for every uplifting impulse. The law of Karma equalizes all states. That is in successive incarnations the soul makes reparation for wrong done in previous incarnations, thus working out its own salvations. The soul lives by its will. The soul that longs for the highest cannot escape that high estate, but progresses steadily toward it, seeking and finding its own.

What this paper wishes to notice particularly is the fact that according to theosophical doctrine all stress and conditions are laid upon the will. If a man will he may progress, he may lift himself. Now, I should like to ask, what becomes of those who do not will? That is those who seem to be on such a low grade of being that they do not realize what possi-

bilities await them beyond the sphere of their low desires. There are human beings so brutish that they think of nothing but the present hour and the animal need. They come of coarse parentage, born under the lowest conditions of filth, ignorance and crime. They know no good, and they do hardly any good from the cradle to the grave; they scoff at a virtuous impulse; they live by crime. It seems to me that such a being is bereft of an upward tending will through ignorance and his environment. The same creative power produced his life that produced higher and holier lives. Does that soul retrograde to annihilation as the only alternative? I do not understand the whole basis of theosophy. My own feeling is that all creation is necessarily for good. The ultimate plan has no place for failure or final evil. All evil worked brings horrible retribution, as we may readily see; and the thought that is in my mind is that this continual punishment of evil purifies the soul of much of its dross, and makes it stronger for the next life. Thus by the laws of existence man is lifted in spite of himself, even by the very means he takes to degrade himself. No place is left in creation for the failure of the upward tending plan.

I can see no purpose or excuse for a possible retrogradation. I am not sure that theosophy admits it. I seek information.

IDA ESTELLE CROUCH.

RICO, COLORADO.

THE PLACE AND VALUE OF PHENOMENA.

If we were asked what are the distinctive features of modern Spiritualism we should immediately reply, mediumship, and its evidences of spirit presence and identity.

Our point of difference from the philosophical Spiritualist is that he has reached his conclusions intuitively or intellectually and without demonstrable proof of the accuracy of his conclusions, which are subjective processes of reasoning, and not observable by others, while the modern Spiritualist has witnessed phenomena of a more or less decidedly objective character, which can be produced under favorable conditions and seen by others.

It is perfectly true that phenomenal Spiritualism is only a part of true Spiritualism, but it forms a most important part, and we regret that some people appear to despise "phenomena," which in our estimation form the very foundation stone of the spiritual temple.

Reverend Pollard, at Lancaster, said he could agree with Spiritualists in their philosophy, theology, and upon all points save the crucial one of the evidence of spirit return and communion. He was not convinced that spirits came back. To satisfy him on that score nothing but phenomenal evidences will suffice. A. R. Wallace, F. R. S., stated "the facts beat me." He was compelled to accept them as facts a long time before he could enlarge the scope of his mental philosophy to find a place for those facts in his fabric of thought. What did the facts do for him? They shattered his materialism, and taught him that mind persists apart from the material organism. Many other materialists have been forced to accept the spiritual philosophy by the "proof positive" of phenomenal demonstrations where no amount of argument could have convinced them.

Thousands of orthodox people in like manner who believe in "spirit" and "immortality" have been won by the manifestations they have witnessed, and there are many thousands more, materialists and orthodox believers, who remain unsatisfied and will continue skeptical until facts beat them. What suicidal folly it is then to decry phenomena, to denounce mediums and discourage developments of medial powers!

We want more mediums, more and better phenomena, not less. More study of and attention to the conditions favorable for the most successful manifestations.

We have always opposed the practice of those people who are always running after "wonders," seeking a sign and never satisfied when they get it. Such phenomena hunters are of the horseleech order, forever crying "Give, give," drawing the psychical forces from the mediums, and giving little or no return either in money or sympathy. Such people are psychomaniacs to be avoided, and mediums should be protected from them. When once the mind is satisfied that Spiritualism is true, thought should be directed to-

wards the study and development of spiritual powers and the application of its principles to daily life and the formation of character. But while this is true and applicable for those who are convinced, there will always be a large body of inquiring truth-seekers who need sympathy, assistance, guidance and evidence, to whom the services of developed mediums will be of incalculable benefit.

Mediums should not be expected to be everlastingly sitting—they should be watchful of their strength, and be guided by their impressions. They need to select their clients, and be exceedingly temperate in the exercise of their gifts, otherwise the phenomena will be inconclusive and they themselves will suffer the consequences. The haphazard style of doing things has wrought much harm. The time has come for comprehension, order, system, and intelligent application of knowledge to the improvement of conditions and the culture of mediumship, as well as enlightened spiritual development all round.

The fact is, man's spiritual nature is being rapidly recognized by advanced thinkers everywhere. Spiritual ideas and ideals are being proclaimed by teachers who are Spiritualists in everything but name without knowing it. Our philosophic religion is leavening the whole lump. New definitions are being given to the watchwords of orthodoxy, which is undergoing a process of "refining," until very shortly nothing of the original will be left. Like the man's gun which, although it had been renewed at different times, "lock, stock, and barrel," was still "the same old gun," Christianity is undergoing successive and progressive revisions, excisions and amendments, until John Calvin would not know it, and the modern article is really a new one bearing the old trade-mark.

What is the use of fighting the old "plan of salvation" with its fall, frown, fire and faith, when very few now believe in the unspiritual, unreasonable and discredited vicarious atonement, justification by faith, etc.? They are dead already, and are only awaiting burial. More spiritual conceptions are being proclaimed, and even materialism is less assertive and dogmatic than it used to be. What, then, is our duty? Clearly it is this—to encourage the development of media for conclusive phenomena, which shall supply the basis of fact to the more rational faith of the age, and establish it on an unshakeable basis.

We have no word to say against the study of "Man the Spirit" that is really part of the subject of mediumship. We plead for both phenomenal and philosophical Spiritualism. Let us have facts first to build with, the facts of all kinds, and the science, philosophy, reform, education and religion of Spiritualism will bless humanity.

We urge upon Spiritualists once more the duty of home seances, not merely for an hour's enjoyment of the sacred communion with their own loved ones, but also that they may help inquirers who are truly desirous to know if any good thing can come out of this Nazareth. Home gatherings for study, observation, thought and exchange of ideas, for aspiration and inspiration, are all useful, and have been sadly too much neglected, but we think it is a mistake to let home circles clash with or take the place of the public meetings which are equally necessary.—The Two Worlds.

WHAT CITIZENS CAN DO TO AID CIVIL-SERVICE REFORM.

The reform is moving on surely. It would be expedited if those who believe in it would live up to it. As we have said before, one trouble is that people are good-natured, and when their friends want places under a new administration—that is, places not vacant, and only to be made vacant by the demands of the office-seekers—these good-natured people allow themselves to become part of the pressure for the places, by their recommendations and solicitations. It must sometimes look to the appointing powers as if the whole country rose up and demanded not civil-service reform, but positions in the civil service.

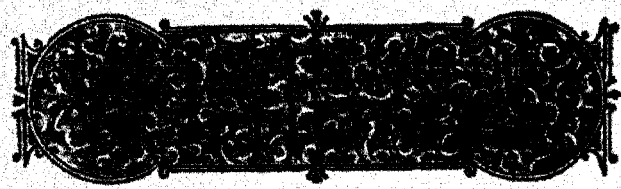
There is such a thing as rushing a reform ahead of public opinion, and thus injuring the reform; and there are many positions which are political in the true sense, and should be taken possession of by the party of the majority after every election. But it is the duty of every citizen to do his share in eliminating not only the spoils system, but the spoils idea, from politics; to press upon the authorities the

necessity of continually extending the merit system, and of acting according to its spirit outside of the classified service. For it is no exaggeration to say that the evils of the spoils system are illustrated in every sinister career in the history of modern American politics; every disgraceful "success" is to be laid at its doors; every corrupt ring has here its origin. It is the menace and enemy of honest administration in every community in the country; it degrades our legislatures, State and national; and the cause of good government triumphs only when this pernicious system is thwarted or overcome.—The May Century (editorial).

SOME RELIGIOUS IDEAS OF TENNYSON.

John Addington Symonds, relating a conversation between Gladstone and Tennyson, in his "Recollections" of the latter in the Century, records the Laureate as saying of the incognizability of matter: "I cannot form the least notion of a brick. I don't know what it is. It's no use talking about atoms, extension, color, weight. I cannot penetrate the brick. But I have far more distinct ideas of God, of love, and such emotions. I can sympathize with God in my poor way. The human soul seems to me always in some way—how, we do not know—identical with God. That's the value of prayer. Prayer is like opening a sluice between the great ocean and our little channels." Then of eternity and creation: "Huxley says we may have come from monkeys. That makes no difference to me. If it is God's way of creation, he sees the whole, past, present, and future, as one." Then of morality: "I cannot but think moral good is the crown of man. But what is it without immortality? Let us eat and drink, for to-morrow we die. If I knew the world were coming to an end in six hours, would I give my money to a starving beggar? No; if I did not believe myself immortal. I have sometimes thought men of sin might destroy their immortality. The eternity of punishment is quite incredible. Christ's words were parables to suit the sense of the times." Further of morality: "There are some young men who try to do away with morality. They say, 'We won't be moral.' Comte, I believe, and perhaps Mr. Grote, too, deny that immortality has anything to do with being moral." Then from material to moral difficulties: "Why do mosquitos exist? I believe that after God has made his world the devil began and added something."

A philosophical essay on "Sub-conscious Activity and Spiritualism," by Dr. G. B. Ermacora, throws a good deal of light upon the different phases of mediumship which present themselves; as, for example, between the phenomena exhibited by means of sensitive media, and those produced by dynamic media, the latter being used for purposes of automatic writing, says the Harbinger of Light. In all such cases he points out there is always the risk of the sub-conscious personality of the writer interfering with the action of the control, and interweaving his or her own ideas with those which are being communicated. Thus delusions may arise; but it is satisfactory to be assured that the sub-conscious personality "has no transcendental character;" and hence it is comparatively easy for all but the credulous to discriminate between what emanates from the mind of the automatic writer, and what is given from a supernal source. We are only just learning the A B C of Spiritualism as a science, and a great deal of harm is done to its cause as a philosophy, by the indiscreet publication or promulgation of communications, concerning the origin of which the recipients are by no means perfectly assured. Sometimes, on the other hand, those which are most authentic may emanate from the uncultivated and relatively undeveloped spirits, who will speak or write just as they did in life, thereby giving the most convincing tests, and yet the dissemination of their messages, in print or otherwise, may be quite uncalled for, and may prejudice Spiritualism in public estimation. For it must be remembered that the old theological idea of the human soul undergoing a miraculous transformation after "death," and springing at once into an angelic state of being, is still rife in millions of minds; and when John Jones in the other world talks to his relations and friends in this one, precisely as John Jones did while on earth, the orthodox are shocked, and skeptics and scoffers find plenty of occasion for sneering.



THE KISS OF CHILDREN.

No thought or sense unsatisfied
The kiss of little children brings,
No after-taste of bitter things,
No tearful prayer for peace denied,
No shadow of remorse's wings,
No sense of fallen worth and pride,
No feverish search of Lethe's tide,
But from their lips contentment springs.

The kiss of little children wakes
The hope of endless better things,
It stirs our hearts, till memory sings
Of our lost innocence and takes
Us by the hand—that childlike clings
To hers—along her paths, and makes
Us nobler for the truth, that breaks
The dream the kiss of children brings.

—Charles Gordon Rogers, in New England Magazine.

THE WOMEN AUTHORS OF ILLINOIS.

When the women of Illinois first determined to have an exhibit that would show the literary attainments of the women of the State, it was thought that there would not be found more than seventy-five volumes written by Illinois women. Already there are over five hundred volumes in the cherry book-case in the tiny library off the artistic reception room of the building, and more are coming in, to say nothing of a number of books in the New York library of the Women's Building, which are the product of the brains of natives of Illinois, who are now residents of New York.

The oldest book in the library is a richly bound little volume, "Early Engagements" by Mrs. Sarah Marshall Hayden, the wife of Judge John J. Hayden. On the inside cover is written the following interesting note:

This book was written in Shawneetown, Ill., during the summer of 1841. I had just completed my sixteenth year. It was not published, however, until after my marriage. Being conscious of its imperfections—the poorest child in the State having educational advantages now not then obtainable within its limits by children of wealthy citizens—I have reluctantly consented to having a copy placed in this collection of works of native authors of my own sex and have done so only because of the probabilities of its being the first book emanating from this source. It is most certainly the first book written by so young a girl.

SARAH MARSHALL HAYDEN.

This book was published in 1854.

Another interesting book is "Wau Bun, the Early Day in the Northwest," which has long been considered the oldest book written by an Illinois woman, but as the copy bears the date of 1856, it has to relinquish the palm to "Early Engagements." "Wau Bun" is well known and is a valuable contribution to the historical literature of the Northwest.

Mary Hartwell Catherwood, whose "Romance of Dollard," "Old Kaskaskia," and other equally interesting tales have roused admiration all over the country, is represented in this collection. Some of the well-known books and authors represented are the following: "Pilgrims and Shrines" and "Patron Saints," by Eliza Allen Starr; "Shaw's Questions and Common Pleading;" "Hindu Literature" and "Persian Literature" by Elizabeth A. Reed; "Sweet William" by Marguerite Bouvet; and there are also books by Amelia Geer Mason, Celia P. Woolley, Emily Huntington Miller, Francis Willard, Dr. Sarah Hackett Stevenson, and many others.

A very interesting book is one compiled by the wife of Senator Wiles, which contains the patents, with specifications, charts, etc., which have been granted to Illinois women. There are over a hundred different inventions described.

The ladies of La Salle county have arranged a volume which is valued as high as \$1,000.00, with illuminated text and illustrations, giving the history and resources of that county. There are books on art, history, medicine, law, physical culture, cooking, fiction and poetry. Few people are aware that the familiar nursery lines

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land,"

were written by Mrs. Julia Carney, an Illinois woman.

There are also copies of twenty-six newspapers and thirteen magazines, edited and published by Illinois women.

Esmeralda Cervantes, as she is known in the musical world, belongs to a proud Spanish family by the name of Cerda, who objected seriously to her becoming a public musician. Although a mere child, she was the principal harp soloist in the concerts given by Theodore Thomas during the Centennial. She is here in Chicago as Spanish delegate to the Fomento de las Artes and choral societies at the Exposition, and will play at the concerts given by Thomas here. She has been the recipient of many decorations and medals commemorative of her heroism and tender charity. She is greatly loved in her native city, being affectionately termed "The Angel of Barcelona." She has traveled extensively and wins alike the hearts of prince and peasant, who are charmed not less by her winsome ways and kindness of heart, than they are by her exquisite music. Zamara, of Vienna, was her only teacher and so well did she profit by his instructions that Liszt said of her, "I have now for the first time heard the music of the harp," and Wagner presented her to King Ludwig as "the spirit of genius."

Mrs. Eliza Archard Conner, in the Hull Index, gives the following tribute to a martyr for liberty: Let it be recorded and not forgotten that the first martyr in the cause of suffrage for the common people in Belgium was a woman. Let it be recorded too, that she died fighting to gain suffrage for men—not for women. Undoubtedly the great uprising of the people and strike of the workmen gained manhood suffrage. Women joined the rioters in the streets, and with flashing eye and ringing voice urged on the men to leave their work and besiege the house of parliament—to fight, if need be—till the right to vote was gained. The mob of strikers at parliament fought desperately with clubs, stones and guns. The gendarmes charged into their midst, striking and slashing right and left. One of the sword strokes cut down a woman who was urging the strikers on. When the crowd was forced back, her dead body was found lying in the street where she fell. The workmen of Belgium should raise a noble monument to her, this woman who gave her life to establish suffrage for them.

It is said that Kansas women who have served as police justices have found a way to deal with tramps that is likely to be effectual. One tramp was sentenced to two baths a day for ten days and hard labor, with the order that he was to be fed if he worked and starved if he shirked.

Miss Ida Bell Wells, a colored woman from Holly Springs, Miss., is lecturing through England on "Lynch Law in the United States," believing that the effect of British opinion will serve to improve the condition of the negro in the South.

Mrs. Isabella Bird Bishop enjoys the distinction of being the first woman to address the House of Commons, having been requested to relate what she saw of the Christians in Turkish Koordistan.

Referring to the probable closing of the World's Fair on Sunday for financial reasons the Chicago Tribune says: The original Sunday opening resolution was passed by the directors at the desire of a large majority of the people, of many shareholders of the corporation, and of the City Council, and their action was sustained by the United States Circuit Court of Appeals, but when it became apparent by actual admissions that the general public did not care for Sunday opening to the extent it had indicated, that it required the attendance of over 16,000 employes to wait upon the pleasure of about 40,000 visitors, the question was considered purely from a business point of view and it was decided that "the interests of the public are not promoted by keeping the Exposition open on each and every day of the week," and that the gates should be closed after today. The sole reason for closing the Fair Sundays is a financial one, as Director Hutchinson stated. The directors found

that the laboring people do not want it open and will not come Sundays and so they closed as a business proposition. If the laboring people had wished to come or had expressed any desire to come the gates would have remained open. They have had ample opportunities to do so, but have declined to avail themselves of them, and no other course was left the directors from the business point of view. The chief consolation in this matter is that the directors were victorious in the recent litigation, forced upon them by the government on the one hand and the clericals on the other. Both of them were defeated signally and the directors settled a great principle—namely: That if one person wants to go to a Fair of this kind Sunday and another person declares he shall not, the first man's right to go will be maintained. That at least has been settled for the future and it cannot be disturbed. Clerical opposition may do its worst, but it cannot prevent the people from following the dictates of conscience. Hereafter they have the constitutional right to go or stay away from a fair just as they please, and to this extent the outcome justifies the fight which was made. Hereafter on an occasion of this kind if the people wish the gates open Sundays the gates will be opened. There is no power to close them. The opening or closing will be decided upon strictly as a matter of business policy.

The new edition of "Heaven Revised" is just received. It is an excellent missionary pamphlet and it is a good time now to invest in it. Single copies, twenty-five cents; discount by the dozen.

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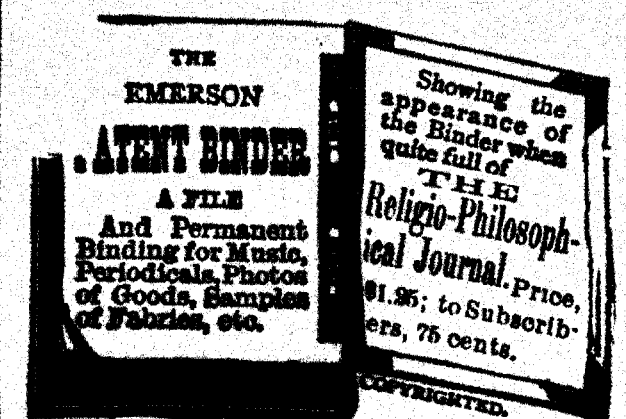
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BOOK REVIEWS.

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

The Shadow of Desire. By Irene Good. New York: Cleveland Publishing Co., 19 Union Square, 1893. Pp., 281; cloth; price, \$1.25.

This is rather a unique story but it lacks continuity. It depicts the heroine as possessing an exuberant, passionate nature, surrounded by easy-going people devoted to sensuous pleasures, who is brought by the sudden shock of the tragic death of her husband, (who fights a duel with the man who claims to be her lover,) to a realizing sense of what dangers lurk in the seductive leadings of a passionate nature. The author has taken an everyday woman and written a story that will while away a leisure hour. Had she chosen she might have made it more dramatic. The writer is realistic in painting her heroine and concludes the book thus: "The conflict and the strife of the once restless heart was subdued, and far in the depths of the gray eyes there dwelt the peace which comes to the passionless, the peace of surrendered desire," but she fails to make clear to the reader the spiritual growth that often follows similar experiences. The fire has burned itself out rather than been conquered and subdued. The book is attractively gotten up, with an elaborate cover, and the text is printed on heavy paper.

A Marine Observatory of Biology. By C. O. Whitman. Head Professor of Biology in the University of Chicago. New York: D. Appleton Company.

This is a paper reprinted from The Popular Science Monthly for February, 1893. It urges that a marine biological dormitory devoted exclusively to research must be independent of any control or interference on the part of the general government, and must rest upon an endowment furnished by private initiative. Of course such an observatory may receive support from the government. The essential thing is that the observatory have an independent organization and be able to direct its work in the interests of science, regardless of whether they coincide with those pursued in connection with fish and fisheries. The paper has a very direct bearing on the question of the independent state of science and governmental support to scientific institutions.

A World's Parliament of Religions. By Daniel L. Tappan. H. L. Green, publisher. Buffalo, New York. This little pamphlet reprinted from Mr. Green's magazine, gives an amusing account of the World's Parliament of Religions. It is hardly to be considered that it is a serious discussion of the subject, but is nevertheless suggestive.


MAGAZINES.

The Pansy for July develops many strong points in its two leading serials by Mrs. G. R. Alden (Pansy) and Margaret Sidney, the latter being Columbian year sketches. Shorter stories and articles likewise set forth the purpose of this standard publication, which is to furnish the best reading to be had for the young folks and the family. The "American Literature Paper" concerns itself this month with the poets John Greenleaf Whittier and Oliver Wendell Holmes—names that will touch a responsive chord in the heart of every reader. Price \$1.00 a year. Boston: D. Lothrop Company.—There are a great many good things in the Social Economist for July. The editorial article, "Our National Object Lesson" deals unflinchingly with the causes of the present alarming condition of the country. Theory and practice receive attention in "The Economic Value of Altruism," by Dr. Lewis G. Jones, "Restriction of Immigration," by Ellen Battelle Dietrick, "Economic Direction of Thrift," by Wilbur Aldrich, "A Missing Link in Political Reform," by Joel Benton, "Protection and the Empire," from the "Nineteenth Century." The interesting topics of many periodicals are touched in "Among the Magazines."—The July Century contains Mr. George Kennan's reply to the recently published defense of Russia made by the Russian Secretary of Legation at Washington. Mr. Kennan presents a large array of facts and statistics gathered from Russian sources to controvert the assertions of Mr. Botkin. Mr. Joseph Jacobs, in behalf of the Russo-Jewish committee in London, contributes an article on the attitude of

the Russian government toward the Jew. The illustrated articles in this number include a description of "The Most Picturesque Place in the World," by Mr. and Mrs. Joseph Pennell—the name of the place not being disclosed; Edmund Gosse writes of the famous actress Sarah Siddons, and Salvini tells some interesting stories in his autobiography; John La Farge writes of the art of the Japanese; "Famous Indians" are described with reproduction of notable medallion portraits by Ohn Warner; Thomas Bailey Aldrich tells of some quaint old Portsmouth characters; an article on the World's Fair contains a great number of interesting engravings, including a full-page picture by Castaigne of the MacMonnies fountain; and a delightful article by Mrs. Oliphant on "The Author of 'Gulliver'" contains portraits of Dean Swift, "Stella," Sir William Temple and others. Dr. Allan McLane Hamilton's article on "Mental Medicine," in which he discusses "The Treatment of Disease by Suggestion," shows a leaning toward a scientific form of mind-cure.—In the July number of The North American Review the dominant questions of the hour are discussed. The opening article is by Professor Briggs and is entitled "The Future of Presbyterianism in the United States." The all-important question "Should the Chinese be Excluded?" is considered by Col. R. G. Ingersoll, who replies in the negative, and by Congressman Geary, the author of the "Chinese Exclusion Law," who answers in the affirmative. Edward Atkinson points out the baleful effects of the free coinage of silver. The ex-Director of the Mint, Hon. Edward O. Leach, contributes a paper on "Silver Legislation and its Results;" the Countess of Aberdeen writes on "Ireland at the Fair." A paper of interest on "The Family of Columbus" is contributed by the Duke of Veragua. The article entitled "Divorce Made Easy," by Professor Brun, of Palo Alto University, is in the nature of a reply to M. Naquet's article on "Divorce, from a French Point of View," which appeared in the December number of The Review.—McClure's Magazine for July has for a frontispiece a fine portrait of Oliver Wendell Holmes and it has also an illustrated article entitled "An Afternoon with Dr. Holmes," giving conversations and reminiscences by Edward Everett Hale. Rudyard Kipling contributes "A Ballad of the Sea." There is an interesting article on "The Race to the North Pole," giving an account of the expeditions of Peary, the American, Nansen, the Norwegian, and Jackson, the Englishman. Thomas Hardy contributes an illustrated short story. "Human Documents" contains the portraits at different ages of Thomas A. Edison, Edward Everett Hale, and other eminent men. "Training Wild Beasts" is an illustrated article from materials furnished by Karl Hagenback. "On the Track of the Reviewer, A True Story of Revenge," is another illustrated article. It has reference to the publication of Jane Eyre. W. Morton Fullerton contributes a character sketch of the great journalist, De Blowitz. There are illustrated stories and articles. The second number of McClure's Magazine is a very attractive number. S. McClure, 743-745 Broadway, New York.—The July Wide Awake has a leading article devoted to the description of "Concord Dramatics," or private theatricals in Concord in the days of the "Little Women" and the philosopher. It is by George Bradford Bartlett and is an article of much interest. Whether Capt. Kidd's treasure was really buried on Manhattan Island is an open question, but Mr. Stoddard says there are good grounds for believing it was, and in his story of the Revolution, "Guert Ten Eyck," now running in Wide Awake, shows to what excellent use it was put. Such a paper as Jeannette A. Grant's "With the Lady of the Lake" is the best possible light for the boy or girl lover of Sir Walter Scott's stirring poem. D. Lothrop Co., Boston, Mass.—The Chautauquan for July gives a very fine picture of Macaulay for its frontispiece. The opening article is "Holland House" by Eugene L. Didier. This article contains pictures of Henry Rich, Earl of Holland, Henry Fox, first Lord Holland, Charles James Fox, Henry Richard Vassall, third Lord Holland, and Elizabeth, Lady Holland; also a portrait of Joseph Addison. "Socialist and Lover" is the title of a novelette by Dr. George H. Hepworth. L. Macmillan writes about "Gold, Diamonds, Silver, etc., at the World's Fair." The Sunday Reading" is selected by Bishop Vincent. "The Artistic Problem in Italy," by Alberto Rondani, and "Preacher, Teacher, College Professor and President," by President D. H.

Wheeler, are other articles under the head of "General Reading." Mr. Addison P. Foster writes on "What Makes a Congregationalist?" William James Baker raises the question "Do People Live on the Planet Mars?" Ruth Morse writes on "Thoughts of Busy Girls" and Kate Tannatt Woods has something of value to say on "The Sacred Nature of Promises." "The Negro Women of the South" is a paper by Oliver Ruth Jefferson. The Editor's Outlook contains "The Queens of the World's Fair," "American Liberty" and "The Drama and the Bible." This number of the Chautauquan is replete with fine articles, all of them of current interest and many of them of special value.

Scrofula
In the Neck.



The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:
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Two cherub children side by side,
Lived in a village far away;
The darlings were their parents' pride,
As out at morn they went to play:
The sister sweet as pansies are,
The brother—blushing rose of truth—
Each seemed to each, like star to star,
In golden gladness of their youth!

Their cottage was a palace then,
Mother and father, kings of time;
The hills that soared beyond the glen,
Were clothed in mystery sublime;
Sweet, simple happenings of the day,
Formed fond romance to their young hearts,
Their glorious year was always May,
That bliss to bird and flower imparts!

They found rare treasure in the woods,
By babbling brooks and meadows green;
Such summer had no solitudes,
For everywhere sweet joy was seen.
How lovely was the flowered sod!
How beautiful the sky of blue!
In fairy paths these white souls trod,
While jewels glittered in the dew!

They gambled on from morn to noon,
They gathered posies wondrous fair;
At eve saw silver-lighted moon
Steal from the clouds of upper air.
Their rich delight like streamlets ran,
Like sunshine flowed their rippling joy,
Celestial pleasure drew the plan
Of earth to match the girl and boy!

How sweet was sleep that closed their eyes,
And folded fast their hearts in rest!
How bright the morning's glad surprise,
That sent them forth renewed and blest!
O, Paradise was surely here,
Its innocence and heavenly birth,
Its perfect trust, its lack of fear,
Its gentleness of truth and mirth!

Yet it was lost like that of old;
Death took the brother from their play;
The glory into darkness rolled,
And night of sorrow round her lay.
Yet mother taught her heavenly love,
And pictured purer scenes on high;
She said: "Our darling lives above,
An angel in the star-strewn sky.

And you must live in dreams of this."
So with fair hope she looks before,
Discerning faith's undying bliss,
The flower of days they knew of yore;
Forever sweet like lute afar,
Forever bright like coming spring,
She sees the light of childhood's star,
And hears its bells of gladness ring!

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 - Saturday, July 22, W. J. Colville.
 - Sunday, July 23, Jennie Hagan Jackson, W. J. Colville.
 - Monday, July 24, Conference.
 - Tuesday, July 25, W. C. Warner.
 - Wednesday, July 26, Jennie Hagan Jackson.
 - Thursday, July 27, Lyman C. Howe.
 - Friday, July 28, Mrs. H. S. Lake.
 - Saturday, July 29, W. C. Warner.
 - Sunday, July 30, Lyman C. Howe, Mrs. H. S. Lake.
 - Monday, July 31, Conference.
 - Tuesday, Aug. 1, Lyman C. Howe.
 - Wednesday, Aug. 2, Special Labor Day, O. P. Kellogg, Sundance, W. Hon. M. A. Moran, of Cleveland.
 - Thursday, Aug. 3, Mrs. H. S. Lake.
 - Friday, Aug. 4, Willard J. Hull.
 - Saturday, Aug. 5, W. W. Hicks.
 - Sunday, Aug. 6, Willard J. Hull, Mrs. C. L. V. Richmond.
 - Monday, Aug. 7, Conference.
 - Tuesday, Aug. 8, Willard J. Hull.
 - Wednesday, Aug. 9, Grand Army Day, A. B. French.
 - Thursday, Aug. 10, Hudson Tuttle and Mrs. Tuttle.
 - Friday, Aug. 11, Mrs. C. L. V. Richmond.
 - Saturday, Aug. 12, A. B. French.
 - Sunday, Aug. 13, A. B. French, Mrs. C. L. V. Richmond.
 - Monday, Aug. 14, Conference.
 - Tuesday, Aug. 15, Hudson Tuttle and Mrs. Tuttle.
 - Wednesday, Aug. 16, Woman's Day, Rev. Anna Shaw, Mary Seymore Howell.
 - Thursday, Aug. 17, O. P. Kellogg.
 - Friday, Aug. 18, Mrs. Lillie.
 - Saturday, Aug. 19, George P. Colby.
 - Sunday, Aug. 20, Hon. A. B. Richmond, R. S. Lillie.
 - Monday, Aug. 21, Conference.
 - Tuesday, Aug. 22, Mrs. Lillie.
 - Wednesday, Aug. 23, Temperance Day.
 - Thursday, Aug. 24, George P. Colby.
 - Friday, Aug. 25, W. J. Colville.
 - Saturday, Aug. 26, Hon. A. B. Richmond.
 - Sunday, Aug. 27, W. J. Colville, Mrs. Lillie.
- Edgar W. Emerson has been engaged from July 30 to August 7, and Miss Laggie Gaule from August 12 to 27.

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The name of Lelia Belle Hewes is familiar to the readers of THE JOURNAL as a contributor and also as a psychic, an account of whose remarkable experiences was published in THE JOURNAL some time since. She inherited these gifts from her mother, Henrietta B. Hewes, a very remarkable woman, who passed to her rest May 28, 1893, at the end of a busy, useful life.

Henrietta B. White was born in Sullivan, N. Y., May 19, 1819. She began teaching before she was sixteen years old and taught almost continuously for over forty years. Less than a month before her transition, in spite of her seventy-four years and intense physical suffering, she trained a class of medal contestants at Boswell. It was while teaching that she made the acquaintance of Mr. Shubael E. Hewes, an architect of some note, who was at that time engaged in designing and building school-houses and agitating the question of ventilation and sanitation, which had never before entered the question of school architecture. She married Mr. Hewes in 1853, at Syracuse, who with a son and daughter survive her.

Mrs. Hewes was always a particularly successful teacher, having a natural aptitude for the work and a genuine love for it. She was the originator of the idea of mechanical aids in teaching, similar to the kindergarten system of the present day. She taught all sorts of pupils and in all kinds of places. At one time the one-room log school-house, becoming too small for the increased daily attendance, she transferred the hundred odd pupils, the year old babies, the village idiot and all, to the green pasture outside, where beneath the shade trees the lessons were ~~continued~~ but neither teacher nor pupils were hampered with books. The only apparatus was a movable blackboard, with a few bits of chalk. There was a great change in her environment when she went to teach in the New York Normal School at Albany (her Alma Mater), where she came in contact with pupils of mature minds, and such distinguished educators as Professors James Johnnots, James Cruikshank, Salisbury, George S. Farnham, Cochran and Walworth. Here she taught principally French and elocution. She was a prominent elocutionist in her day and the last work of her life was in the line of her favorite study. Then, again, in the forties, at a time when it was dangerous to teach the negro, she was conducting a school for colored people of all ages from midnight till dawn, in the slave quarters of a plantation, at Florence, Ala., the kind mistress and owner of the estate, risking the fine and imprisonment in allowing this secret school. Many years later in a town of the same name in Massachusetts, Mrs. Hewes again taught in the cause of freedom, only this time it was the Dutch, Irish, Negro, Portuguese, Swedish, French, German and Italian mill hands who came to her underground schoolroom week-day evenings and to a species of progressive lyceum on Sundays. In her endeavors to uplift the ignorant and lowly, she was aided by Charles C. Burrell, Sr., and Mrs. Elizabeth Powell Bond. She was one of the six women who founded the Alabama Female College, in Florence, Alabama, in 1848.

For many years Mrs. Hewes was on the editorial staff of the New York Teacher, the first and most prominent magazine of the kind. She did a vast amount of literary work, many of her poetical productions exciting considerable favorable criticism at the time and her magazine articles being extensively copied. She was the author of several text-books, principally on elocution and composition, which were

very popular. Her rapid and excellent penmanship secured her the position of copyist for the New York court of appeals in early war times. In 1868-70, she traveled almost constantly lecturing through the State under the auspices of the New York Lecture Bureau. She was a ready and entertaining speaker.

In the cause of woman's suffrage, in the temperance reform and in any branch of reform work that tended to make the world better and purer, Mrs. Hewes was an active and effective worker. She believed in "free thought" in its broadest and best sense. She antagonized no one's belief and never paraded or aggressively advertised her own; but she never shirked discussion in the right spirit or evaded making a statement of her principles and convictions. In regard to her belief in Spiritualism, the following is quoted from a letter from her daughter:

"I believe that she was a genuine life-long Spiritualist. The conviction that 'if a man die, he shall live again' forced itself upon her inner consciousness. She had certain wonderful powers as a seer, gifts that frequently enabled her to accurately predict the success of a proposed enterprise or the reverse. Her 'psychic sense' was often employed in the diagnosing of personal character from penmanship; a scrap of paper with a word or two scrawled thereon having many a time given her a clue to an individual's past, present and future.

"Last winter certain Demorest and Cooper contests for silver medals were projected in a neighboring village—Cheneyville. My mother was to have charge of these, and much enthusiasm as to the temperance work was thereby aroused among both young and old. My mother's main assistant in the work at Cheneyville was a venerable man named George W. Butt. The first of a proposed series of contests was given, and then my mother returned home and for a time turned her attention to other matters. Then Mr. Butt wrote to her to send some books for a second contest, that the most popular young men of the place were to compete, that they were to make their selections, elocutionary training to follow later on. My mother did up a little parcel of Demorest books together with a brief line to Mr. Butt. When about to address the parcel to him, she had an impression that she need not do so. She addressed it to another friend of temperance in Cheneyville, to be given to Mr. Butt, if occasion so required. When about to send the package, news reached us that Mr. Butt had dropped dead from heart failure. I still have the package containing a message from the then dying to the dead. My mother passed away soon after, leaving among her treasures, the unopened package and the unread message; but I am sure that these two friends have met, that they are still at work for humanity's highest good!"

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According to the idea now accepted—said Nikola Tesla, before the National Electric Light Association, at St. Louis—by the majority of scientific men, the various forms or manifestations of energy which were generally designated as "electric," or more precisely, "electro-magnetic," are energy manifestations of the same nature as those of radiant heat and light. Therefore, the phenomena of heat and light, and others besides these, may be called electrical phenomena. The electrical science has become the mother science of all, and its study has become all important. The day when we shall know what "electricity" is will chronicle an event probably greater, more important than any other recorded in the history of the human race. The time will come when the comfort, the very existence perhaps of man will depend upon this wonderful agent. For our existence and comfort we require heat, light and mechanical power. How do we now get all these? We get them from fuel; we get them by consuming material. What will man do when the forests disappear? When the coalfields are exhausted? Men will go to the waterfalls, to the tides, which are the stores of an infinitesimal part of nature's immeasurable energy. There will they harness the energy and transmit it to their settlements to warm their homes, to give them light and to keep their obedient slaves, the machines, toiling. I am becoming daily more convinced of the practicability of the transmission of intelligible signals, or perhaps even power, to any distance without the use of wires. We now know that electric vibration may be transmitted through a single conductor. Why, then, not try to avail ourselves of the earth for this purpose? We need not be frightened by the idea of distance. To the weary wanderer counting the mile posts the earth may appear very large, but to the happiest of all, the astronomer, who gazes at the heavens and by their standard judges the magnitude of our globe, it appears very small. And so I think it must seem to the electrician, when he considers the speed with which an electrical disturbance is propagated through the earth.

The World's Congress on Education is in session this week at the Art Palace, Michigan avenue, opposite Adams street, and will continue until July 31st, when it will be followed by that of Engineering, Art, Architecture, etc. continuing to August 7th, when the subject brought before the people will be Government, Law Reform, Political Science, etc. August 14th commences the Congress under the head General Department. August 21st, in the class of Science and Philosophy occurs the Psychical Science Congress, continuing till August 28th when Labor has its sessions, followed September 4th by the Congress of Religion, Missions and Church Societies; September 28th, Sunday Rest; October 10th, Public Health; October 16th, Agriculture.

The citizens of Toronto are to vote, August 2d, on the question whether or not street cars shall be permitted to run on Sunday. A law of the province of Ontario, forbids this unless the citizens vote to have them run. In January, 1892, this same question was voted on, and Sunday cars were defeated by a majority of about 4,000 in a total vote of 24,000. Canadian notions, especially in Ontario, about Sunday keeping, are of the Puritanical sort, and Windsor, opposite Detroit, is said to be the only city in the province which tolerates Sunday street cars. The Sunday observance law of the province is very strict, and therefore it does not follow that Toronto people will get Sunday cars even if they vote for them. They get no Sun-

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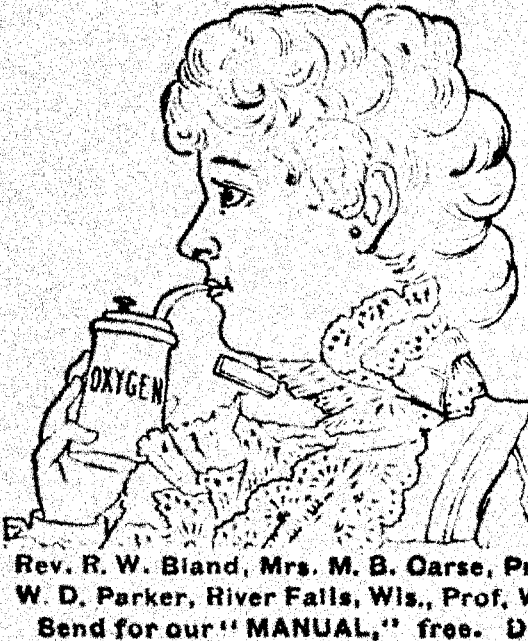
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Founder and Editor, 1865--1877, S. S. JONES. Editor 1877--1892, John O. BUNDY.

PUBLISHED AT 92 LA SALLE ST., CHICAGO BY MARY E. BUNDY.

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION One Copy, 1 Year, \$2.50 One Copy, 6 Months, 1.25 Single Copies, 5 Cents. Specimen Copy Free.

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THE JOURNAL will be sent to every new subscriber for fifty cents for three months. THE JOURNAL is a high class spiritual paper, abreast of all important questions of the day, and it is the recognized organ of the Committee of the Psychological Science Congress, which will begin its sessions August 21st. The number of new subscriptions coming in shows that its influence is increasing and that there is a widespread interest in the subjects treated in its columns. In order to place THE JOURNAL within the reach of every one, it makes this offer and every person interested in psychical subjects should avail himself of this opportunity, if he is not already a subscriber.

The Agricultural Building, a picture of which is presented with THE JOURNAL this week, is a large, low building, in the style of the classic renaissance. The beauty of the architecture is greatly enhanced by the sculpture, which is of a

higher order than that on many of the buildings, for three well-known sculptors have assisted in the modeling. The golden Diana, which was modeled by Augustus St. Gaudens originally for the tower of the Madison Square Garden, New York, poised lightly on the low round dome, shoots her arrow in the direction of the wind. Larkin G. Mead designed the classic figures of the pediment of the principal entrance. Philip Martiny, who is a thorough artist, with an especial aptitude for architectural sculpture, furnished the remainder of the figures, many of which are very beautiful. The exhibits in this building are very varied and interesting, showing the various products of foreign countries as well as the different states, farming implements, grains, grasses, fruits, etc.

We are in receipt of a copy of La Lumiere, Light, published by Madame Lucie Grange at Paris, "a revelation of modern Spiritualism" appearing monthly. Accompanying it is a copy of L'Institut Populaire, in which is contained a notice of the Directrice, who formerly acted as secretary of Emile de Girardin, the editor of La France and Petit Journal, and on which journals she did much editorial work. Her husband, a distinguished author, is one of the authors of the Dictionnaire Universel, issued under the name of Pierre Larousse, died in 1886 and she has distinguished herself as an advocate of peace, of the protection of children and always active in good works.

The destruction of life and property caused by the cyclones in Iowa and Nebraska awaken universal commiseration. The wind swept prairies of the West may always be subject to these atmospheric perils, which, with scant warning, leave ruined homes and maimed people in the wake of their besom. Science has thus far failed to predict with any accuracy their occurrence, and the first signal of disaster is often a sudden concentration of air and cloud, moving at a rate of speed that makes escape from its direct path nearly impossible. The growth of tree planting in the West, which has been encouraged in some States by the creation of a holiday known as "Arbor Day," is the most practical expedient yet discovered for lessening the force of these storms.

A curious incident is connected with the transition of Mrs. Eliza Frisbie Burch, who died at Little Falls, N. Y., July 6th. She had always expressed a wish that the last hours of her life might be passed in Little Falls, associated with so many memories of her husband and her twenty-five years of married life. She was en route from Chicago to Manchester, Vt., the summer home of her son-in-law. Shortly after leaving Syracuse, she had a stroke of paralysis and through the kindness of the railroad officials, the train was stopped at Little Falls, where she was taken to the home of her nephew. Paralysis followed the stroke and release came shortly after. She was laid to rest in the cemetery at Little Falls and in a most remarkable manner the last and strongest wish of her heart was gratified.

Annales Des Sciences Psychiques for May-June contains original articles on experiments in thought-transference; on telepathy and lucidity and some striking instances of telepathy; one by Dr. Guinard where he having a severe tooth-ache formed the intention of going the next day to a dentist, an old friend but whom he had not met for some months to have his tooth extracted, but during the night of his torments had also been meditating on a work on "The Surgical Treatment of Cancer of the Stomach," and considering the extirpation by the bistouri, at one time

thinking of his surgery and going to the dentist at another when the pain was violent. He went on the next day to the office of the dentist who met him with the exclamation: "Well, I had a funny dream about you last night. It was in fact a horrible nightmare. I was having a cancer of the stomach, and I was possessed with the idea that you were coming to open my stomach to cure me." Now the dentist was absolutely ignorant of the fact that the doctor was studying this precise subject. He is neuropathic and very emotional. The report of the dentist confirms the statement of the Doctor Guinard. Another is the following: A medical student had been reading an article on cataract in persons born blind which had very much attracted his attention at the town library away from home, and he was thinking about the subject all the evening, imagining experiments to remove the difficulty by the knife. Next morning his mother, to whom nothing had been said about the matter said to him that she had dreamed about him; that he had come and very quietly cut the eyes of a newborn babe, which was blind, with a knife. There is also a translation of an article by Dr. Hodgson on "Premonitions."

Ernest Bosc has commenced in La Revue Spirite for June the publication of a work on "Psychology" from the standpoint of a Spiritist. De Gournay, of Baltimore, has in the same number an article on "Curious Indian Legends." Other interesting articles appear in this periodical which has been enlarged and much improved since the beginning of the year.

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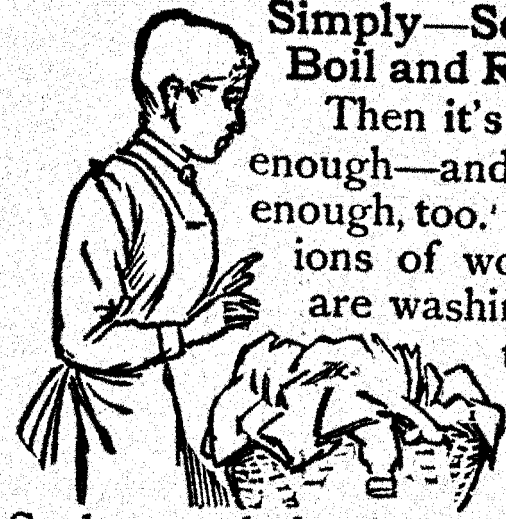
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