

RELIGIO THE PHILOSOPHICAL JOURNAL

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

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THE OPEN COURT.

PHENOMENA REQUIRING SCIENTIFIC INVESTIGATION.

By E. V. S.

There are probably forty or fifty mediums now giving materializing sances in the United States—successors of the two Vermont farmers, who were the pioneers in this form of phenomena, and whose singular powers Col. Olcott investigated and made public nearly thirty years ago. What these mediums show varies a little but has general points of resemblance. There is always a cabinet, formed as a rule by stretching a curtain across a corner of a room. The light is dim, but is sufficient to distinguish the height, size and general personality of the apparitions, but not to identify their faces. Usually the faces are veiled in white. There are certain so-called cabinet spirits who profess to control the phenomena and who make a rather more distinct appearance than the others. Forms appear that claim to be the dead relatives of the people in the circle. They give their first names only and talk feebly in a gasping or whispering tone of voice. They remain but a few seconds and then vanish behind the curtain. The relatives whom they call up for brief interviews are naturally much affected. They believe in the genuineness of the apparitions but cannot say positively that they recognized either face or form. The apparitions manifest an eager affection for their friends and a great pleasure to be able to come into contact with them on what they call the "physical plane," but they rarely make any effort to identify themselves further than by a name. The mediums resent any attempt to apply scientific tests to the phenomena as though such attempts were insulting to both themselves and the spirits.

I long ago became convinced of the possibility of genuine materialization. Some fifteen years ago I was invited by the Shakers of Mount Lebanon, New York, to spend a week among them and witness the phenomena of apparitions which they were then seeing. The circles were held in their meeting-house, afternoons and evenings. One of the Eddy brothers was the medium. I was in active newspaper work at the time and was a trained observer of events of all sorts. The Shakers gave me every opportunity to investigate the phenomena, putting the medium in my hands and allowing me to share a room with him. I made a list of eighty-odd forms of men, women and children, that came out of the closet in which the stout farmer sat during that week of investigation and published the results of my observation in a New York paper. In the afternoon sances there was no attempt at darkening the meeting-house save to close the green shutters of the windows and the

forms were plainly visible. They were not veiled and many of them spoke distinctly.

Since then I have seen the performances of a number of the materializing mediums who travel about the country from town to town giving the exhibitions in the houses of enthusiastic Spiritualists at a dollar a head entrance fee. They are all persons of limited education, strong natural vitality, only moderate intelligence, eager to make money and as a rule utterly unwilling to help any sort of scientific test of their powers. Some of them carry about the reputation of having been exposed at one town or another, but this does not prevent them from going on with their business. Whether they perpetrate fraud or not, the best of them show some phenomena that are not to be accounted for on the hypothesis of fraud. No one has yet been able to explain how a stout, middle-aged woman sitting behind a curtain in the angle of a solid brick wall can produce forms of slender girls and of children that walk about and talk in a fair light. Recently at a materializing sance an Indian girl came out who talked with me volubly in the Chinook jargon used by the Indians on Puget Sound. Immediately afterwards there appeared the wraith of a little weazened-faced woman who spoke German well, and then came a child of about ten who ran about and sat on the lap of one of the ladies in the circle.

It seems to me that it is time some systematic effort were made to formulate the laws under which these apparitions are produced. Are they merely illusions thrown on our optic nerves by some mysterious power or are they actually made by our friends in the Spirit-world? Are they only the astral shells of the theosophists and do they float constantly in our atmosphere and become transiently visible by some unknown shifting or focusing of natural forces? Are they for the time being actual atoms of real matter drawn from the bodies of the mediums and restored to those bodies when they vanish from view? Some people who have gone further in the observation of these phenomena than I have been able to do, maintain that if you catch and hold a spirit form the medium is instantly brought out from behind the curtain and re-incorporated with it, to be denounced, of course, as a fraud, and that this is the law of materialization. If this is true why not demonstrate it scientifically with the consent of both medium and "controls?"

I suggest that a committee of competent observers be formed in some city like Chicago, that is much frequented by materializing mediums, and that a series of careful and progressive tests be made, calculated to develop the law of the phenomena, the results to be reported in THE JOURNAL from time to time. One simple test would be to place the medium on a platform scale, the arm of which should project through the curtain and observe whether there is any diminution in weight when an apparition is outside the curtain. Another would be to stretch a thin gauze netting securely in front of the medium and see whether any apparition could come through it. All tests should be based on the idea, not of exposing fraud, but of honestly seeking for the natural laws which bind together the two worlds of the seen and the unseen.

THE SPIRITUAL BODY—ITS FORM, ORGANIZATION, RELATIONS AND FUNCTIONS.

By Prof. Payton Spence, M. D.

I listen to the murmur of a caterpillar: "Oh, I am so tired—so tired of tediously creeping and crawling around on these little stumps of flesh, always hungry yet always eating, cranching coarse weeds and grass and leaves. I am so ugly and repulsive—no better than a worm—defenseless, and yet surrounded by a thousand enemies, an easy, helpless prey to the first comer. I wish I was dead." A brother caterpillar slowly lifts his head, and, with his twelve almost invisible little eyes looking feelingly upon the murmurer, replies: "Yes, death is the best thing for us, but only if we wait till we are ripe for death. Then they say we shall lay ourselves away for a little while, and presently come forth again new beings, with such new bodies, new organs, new feelings, new instincts, new loves, new attractions, and new thoughts that we shall not know ourselves, so beautiful, so strange and so wonderful shall we be; and that when we shall look back to where we left the rest of our people so painfully creeping and crawling in such multitudes on trees, shrubs and grass, we shall not know them, so new and different shall everything seem to us." "What," says the murmurer, "Not know my people, not know my brothers and sisters, not know myself? Then I do not want to die." Now I am startled by another voice, and I listen to the song of a butterfly: "Oh, isn't this gay? I am amazed. I am filled with joy. Who am I? Where am I? How came I here? Look at these delicate, exquisitely pointed legs. How nimbly I walk upon this honeysuckle, and uncoiling this wondrous, spiral tube, thrust it down into the heart of the flower and suck up its honeyed juices. See, I have twenty-five thousand eyes on this side of my head and twenty-five thousand on the other. No wonder the colors of the rainbow dance around me in endless kaleidoscope changes. And look at these great, spreading wings inlaid with gold, silver, pearls, emeralds, rubies, and dusted all over with diamonds. See how I float out upon the invisible air and sail around in this wonder-world of things so new, so strange, so beautiful."

With the foregoing analogy of the caterpillar and the butterfly before us, we are still prone to cling to the tradition that a spirit is but a repetition, an exact duplicate of ourselves, having the same body, arms, legs, trunk, head, eyes, ears, nose, mouth, brain, heart, lungs, liver, stomach, etc., and the same loves, attractions, repulsions, feelings, emotions, perceptions and thoughts that a human being has; and this belief we are inclined to cherish almost as a sacred truth in the face of the obvious fact that a spirit's relations to our elements, air, ether, solid, sapid and fragrant bodies are changed and revolutionized in an infinitely greater degree than are those of the butterfly as compared with those of the caterpillar; and also in the face of the almost equally obvious fact that a spirit must necessarily be related to other elements than those to which we are related.

Now such changed relations to our known elements, superadded to relations to new elements of which we know nothing, necessarily implies a totally different body from ours—a totally different

form, organization and functions, especially different organs of sense, necessarily giving rise to different sensations, different emotions, different perceptions, different thoughts together with a different language made up of new names or symbols for new sensations, emotions, perceptions and thoughts. It would not surprise me if a newly born spirit were even more amazed, bewildered and delighted than I have imagined the butterfly to be; and if like the latter, he should at first know nothing about the new world into which he has entered, and should be incapable of recognizing the beings and objects of the material world which he has left, because although he may perceive them, it is with new organs of perception which make them seem to be totally different from what they formerly were. This may be illustrated by the following case: Many years ago a boy who had been blind from birth had his sight restored when he was thirteen or fourteen years of age by Cheselden, by an operation for cataract. He of course had learned to know objects by feeling them, but when his sight was restored, he at first recognized no object whatever by sight, because that mode of perception presented objects to him under a very different aspect from that in which they had been presented to him by the sense of touch. So he had to learn to know things by sight by comparing his visual perception of them with his tactual perception of them. Thus, "having forgot on one occasion which was the cat and which the dog, he was ashamed to ask; but catching the cat (and knowing her from feeling) he was observed to look at her steadfastly, and then setting her down said: 'So puss, I shall know you another time.'"

The question of the form, organization, relations and functions of the spirit body, I discussed some thirty-four years ago, in a lecture delivered at Dodworth's Hall, New York, June 3, 1860, and published in the Banner of Light, June 23, 1860. The lecture is too long for me to pretend to give a satisfactory synopsis of it here; but I may say in brief, that in it I gave my reasons for believing that, as spirits, we are so changed in form, organization, functions, sensations, perceptions, thoughts and language or symbols of thought that upon our first entry into spirit-life, we know neither ourselves, nor those whom we meet there, nor those whom we left behind us in the material life; and that we must learn everything under its new aspect partly by our own observations, partly by the instructions of others, and partly by tracing our past relations and connections historically. No doubt many will say with the caterpillar: "If this is true, then I do not want to become a spirit." But blind, inexorable, merciless nature consults no one's whims or affections in any of her operations. I have been induced to return to the discussion of this interesting subject by the fact that, although the lecture referred to seemed to fall still-born upon my hearers and readers, yet I have recently been somewhat strengthened in the opinions which I then expressed by an occasional outcropping of what I deem a partial confirmation of them, or at least, a suggestion of something akin to them, in the very interesting and exceedingly valuable automatic writings of Mrs. Sara A. Underwood, as published in THE RELIGIO-PHILOSOPHICAL JOURNAL. The following are some of the appropriate quotations which I have collected from those automatic writings and which will show more clearly what I mean. For the sake of brevity, I omit the questions to which the quotations are replies; and I also often omit matter which precedes and matter which succeeds some brief but pointed extract. As I give the dates of THE JOURNAL in which the extracts are to be found, those who wish to read the full reports of both the questions and answers can readily refer to them.

When questions were asked of those who were communicating about their perceptions, feelings and mental condition on entering spirit-life, answers like the following were received, showing that they did not find themselves just what they were and as they were in earth-life.

THE JOURNAL March 17, 1894:

A.—"Can't see anything. I am told the questions you ask."

A.—"Sounds come from your voice, but strangely I am not able to hear. Pharos acts as interpreter."

A.—"Worried."

A.—"Yes, both worried and perplexed."

A.—"I am very much surprised."

A.—"Spirit life is too new. I can't understand yet."

All the remaining quotations pertain to spirit's changed environment, changed perceptions, changed thought, changed language and loss of old functions and characteristics.

THE JOURNAL, March 17, 1894:

A.—"Yes, both worried and perplexed. I am told that all sense perceptions shall die out of my new life."

S. A. U.—"This statement," said Mr. Underwood, "is remarkable from a philosophical point of view. I am quite sure that it did not emanate from my own mind."

THE JOURNAL, May 26, 1894:

A.—"Rather tough problem. There are certain phases of existence here which are not explainable to you on your plane."

Here Mr. Underwood suggested "that without sense organs and a material environment, conditions would be such, perhaps, that they could not be expressed in terms known to us, nor be even conceived by us."

Then came, in a very remarkable way, the following reply from Boehme, confirmatory of Mr. Underwood's suggestion: "But when we try to explain to those not yet beyond man's sphere we find ourselves at a loss because there is nothing parallel in this state of existence with your knowledge."

On another occasion it was written out: "We have different modes of thought from yours, and the spiral signs are most in use with us" (as symbols of thought). "Some of our less advanced scientists forget that on your plane our mode of control is not understood by you. Lines are made of such esoteric meaning that, while we understand at a glance, it is impossible for those on your plane to perceive any words."

THE JOURNAL, April 14, 1894:

A.—"Sense perceptions so changed."

THE JOURNAL, July 14, 1894:

A.—"Ah! don't you understand that we can't assimilate our thoughts to your vagaries. We could explain if you understood our nomenclature, but every environment has its language, and ours is altogether different from what you are accustomed to."

A.—"Ghosts of soul-forces cannot claim sensual sex characteristics."

A.—"Sex does not dominate spiritual planes. Sex is a sense attribute."

A.—"Yes, there is sex here; but not in the sense you understand."

From time immemorial, angels and spirits have always been thought of and pictured as human beings in form and organization, and conceived of as feeling, perceiving and thinking in the same manner that we do, and as communicating their thoughts by means of human language. Now it is pretty generally admitted that mediums are influenced by prevailing opinions and convictions, and especially by what is firmly fixed in their own minds; and that their communications are apt to conform to such opinions, convictions and fixed ideas. Mrs. Underwood is, of course, no exception to this rule; and, hence, communications through her hand would, as a general rule, be shaped into an agreement or conformity with the universal belief (which was also, no doubt, her own belief at first) that spirits are but duplicates of human beings in form, organization, functions, thoughts and language. The fact, however, that such revolutionary ideas as are contained in the quotations which I have given from her automatic writings were forced through her organization in spite of the prevailing opinions and of her own preconceptions, gives us much reason for believing that they emanated from outside intelligences struggling under difficulties to give us some faint concep-

tion or suggestion concerning their own nature and mode of life as compared with ours.

"INDIVIDUAL RIGHTEOUSNESS."

By PROFESSOR J. B. TURNER.

Throughout our physical and moral existence, we are surrounded and filled full with two entirely distinct classes of laws of being, namely:

1. A very few laws of unity and harmony which bind all things, men and beings together in one harmonious, coöperative, united whole.

2. An infinite and wholly unthinkable number of differentiating and discriminating laws which mark and discriminate each thing, man and being, as being a somewhat different thing from everything else that ever did or ever can exist.

These laws of universal union, in addition to their comparative fewness, admit of being summed up into various expressions, signifying their entire whole, or larger or small classes of their entire whole, which are in some one respect alike. For example: Our great law of political unity and harmony that requires equal rights for all men under God and the law; and also our laws of physical unity and harmony of sun-rises and sun-sets; our uniform laws of days, years, seasons and months. But how endless and perfectly impossible is it to describe, or even think of all the laws of differentiation which mark off and discriminate each of the units in these vast piles of being, as different and distinct from all other units in the same or kindred piles. Even the child might learn to apprehend and to clearly state their laws of unity and of harmony, while even all the angels in heaven could not clearly learn to state or even to discriminate all their laws and facts of differentiation and disagreement. In physical unions, it is easy to see that if every atom should be endowed with an innate capacity of attraction toward a place of its own rest and safety and a repulsion from all other places, the whole vast physical framework would fall into and retain the multitudinous forms which it now exhibits. And so if all the active life-powers and will-powers of the universe should be attracted toward the places and pursuits of its own best and highest well-being and repelled from all others, it is possible to see how a kindred moral harmony might ensue. But all this implies a law of repulsion and attraction in the atoms themselves, and an analogous power of self-direction, self-choice, self-government and self-control. In all the units of the social order each one must work toward and for the highest good of all, or there can be no such order, and each individual of the successive generations must be taught, educated, habituated, and constrained to the ends and uses of that order that he may know his universal place, and take it, and fulfil it.

Now the entire whole of our proclaimed and commanded Christ-word is directed exclusively toward giving this precise information to every child and man born into the world. At least, such is its claim, and its only claim. If it is an entire failure, the State and the church, the school and the press ought with one united voice to denounce and expose it. If it is a triumphant success, they ought with one voice, as unitedly, to uphold and support it. If it is only a partial success, it is still their united duty to accept whatever of truth there may be in it, and to clearly point out its remaining deficiencies. For either one of them to strive to skulk or dodge such supreme responsibilities shows them to be utterly unworthy of the support and the confidence of a great and free people; all of those basal institutions are founded upon the settlement of these most primal, moral and political truths; and so primal, vehement and urgent has their discussion already become that as American citizens we have no time to waste upon the myriad little laws and accidents of mere individual differentiation in this, that or the other; so long as these higher laws of all possible union and coöperation over the whole world of mankind are in any sort of stake or of doubt. To try to evolve a unity and harmony of being, as a whole, out

of different orders and classes of being, whether as Spiritualists or materialists, as Romanists or Protestants, Mormonists or agnostics, by minute researches into their endless differentiations, whether after the manner of the scientific Spiritualists or agnostics, whether after the manner of the pure idealism of the Buddhist or the realistic imaginations of our modern sectarists, papal and Protestant, is a self-evident impossibility. For out of differences nothing but differences can be evolved, and out of some universal self-conscious unity and harmony all minor unities and harmonies must, of necessity, be evolved. This is my objection to prosecuting the differentiations of Spiritualism or of any other possible "ism" as the basis or means of the unity and harmony of being, as a whole or even in part. And I maintain that Jesus of Nazareth is the only philosopher, teacher, writer or speaker who has ever given to the world a self-evident demonstrable platform of truth which renders such a universal unity and harmony a rational possibility even of hope to mankind, as it stands before us in the Greek text of to-day in his own proclamation of his kingdom of the heavens, not to a part, but to the entire whole of mankind. And whenever we get through with arguing our infinitude of differentiations and of doubts, of gnostic or agnostic imaginary Buddhisms, or of equally imaginary orthodox or heretodox symbolisms, we shall all come back to the simple faith of the Christ-word, that the real "logos," cause, or reason of all good or evil here and now to-day will in like conditions continue forever the same, and is a matter of simple individual human experience interchangeably the same forever.

ANOTHER SIDE TO THE NEW ERA.

BY CELESTIA ROOT LANG.

I.

On taking up *The New Era* my attention was first attracted to its enormous sales, twenty thousand copies within the first six months, and I confess my curiosity was aroused to ascertain the secret which had supplied so great a demand in the mental economy, and which must be hidden between its covers.

Such statements as this, "We are entering on a new era of which the twentieth century will be the beginning and for which the nineteenth century has been a preparation," I passed over as an oft repeated and foregone conclusion; but when I read that the work attempted to trace some of the general lines of development in the past, to note their present trend, and, within certain limits to project them into the future I pushed on through the first chapter with renewed courage where nearly at its close I found the summing up statement, "The changes which have been very briefly recited have a significance which is simply boundless. During this century the barriers which separated more than 800,000,000 heathen from the transforming influence of modern and Christian civilization have been broken down. . . . The contact of the Occident and the Orient has already produced in the latter unwonted signs of life. The dead crust of fossil faiths is beginning to be shattered by the movements of new life underneath." We expect as we proceed that the author will inform us what that "new life" is, of what it consists? "Among the Mohammedans, Jews, Buddhists, Brahmans, traditional creeds are losing their hold," here I put on my mental spectacles to see if I could discover the Christian or ecclesiastic system in the list of religions mentioned which are losing their hold, but I failed to find it either in the list or between the lines. "An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which historical faiths have been built up. . . . The door 'great and effectual' which is thus opened to the Christian church has been only partially entered. Noble as has been the work of modern missions, it must be regarded chiefly as one of preparation. The language of savage peoples have been reduced to writing, the Bible and a Christian literature have been translated into tongues spoken by hundreds of mil-

lions, schools and seminaries for training up a native ministry have been established, missionaries have learned much of the native character and of the necessary conditions of success. A foothold has been secured, a fulcrum found, the gospel lever put in place, and the near future will see the mighty uplift."

When I came to this forceful sentence, "The gospel lever put in place," I hurried up a little hoping to be in time to see the mighty uplift, and ascertain the basis upon which this gospel lever rests. Just here I came to the first cross-road and read on the guide-post, on the road to the right, "The Destiny of the Race." I took this road hoping to come up with some ideas that would help me to solve this knotty problem. As I read on I found many good things hinted at, but I soon found that the author was building the new era on the old ecclesiastical foundation without removing one of the old stumbling blocks of the creed of Christendom; although in *The New Era* they are very adroitly kept out of sight, and for this reason I desire to raise the curtain and bring to light some of the doctrines hidden in the old foundation on which the new era is based and on which the gospel lever rests, the mighty uplift of which we are to see in the near future.

Theologians and creed builders have always held the dogma of "future" reward and punishment as a basic principle in doctrine. They have recognized nothing higher as an incentive to right thinking and right living, or restraint to bad thinking and wrong living than the hope of reward and the fear of punishment; while both as motives appeal only to the selfish and sensuous side of man, and are entirely unworthy as a basic principle in the new era.

It is a well known fact, though often ignored, that the punishment taught by the orthodox expounders of scripture is merciless, purposeless, everlasting and administered extraneously, like a cruel master would torture his helpless slave for his own vindictive gratification or "glory." This they have held in direct contradiction to the teachings of Jesus whom they pretend to worship as God incarnate, and who distinctly taught that punishment is inherent in conduct, retributive and remedial. But the ecclesiastic teaching has been that failure to secure regeneration from original sin, would result in endless punishment in hell.

This they have described as unspeakable torment, in a place seething with literal fire, amid never-ending, relentless and entirely purposeless tortures of the most revolting, soul sickening ever conjured up; and all this was premeditated and for his own glory, conceived and provided by a tender, loving Father, for a large majority of his dear children.

The people have never really believed this hideous doctrine; yet it still remains a corner stone in the creed and it is preached from hundreds of pulpits to-day, and called gospel—glad tidings! But the most of them do think that the Bible teaches it, and this has done more than any other thing to bring the Bible into disrepute and cause the separation which is so much lamented between the masses and the church.

The reason of the widespread disbelief of the doctrine of hell as taught by the church, is not that the people have found out that the Bible does not teach it, for most of them, deceived by theologians who stand upon seventeenth century creeds, think that it does. But through their natural sense of right and justice and the unfolding of the divine or Christ in themselves they instinctively know that it is not true. Their intuitional faith in the essential goodness of the universe tells them that everlasting torment for even the very worst man on earth, would be unreasonable and unjust—utterly purposeless and entirely contrary to the teaching that God is our Father, infinitely good and all-wise.

Everlasting punishment would be purposeless. All finite suffering may work reform and regeneration; but from infinite torture no good could possibly come. It would be neither reformatory nor preventive, and the people would tolerate no human penal code which had a purpose short of these. It is ab-

surd for the church of to-day to persist in teaching the people to tolerate what is laid down in the creed as God's law, what they would not tolerate in their own code. The doctrine supposes that God creates his children without their volition, and then damns them for his own "glory" or gratification; and this, according to one branch of the church, often without giving them the power to escape, being predestined to be lost! One orthodox writer has said: "God keeps them alive in order to torture them forever." What a grand God that would be! No being short of an inconceivably wicked fiend could be guilty of such a purpose. So the people—wiser than the church—have concluded, through both intuition and reason, either that God could not be a good and loving Father as Jesus described him to be, and tolerate such things, or that the creed is wrong; and it is the most natural thing in the world for those who think on the subject to say within themselves, as for me and my house we will serve our idea of God, while you may serve the creed and the church.

(To be Continued.)

PHILOSOPHY OF MATERIALIZATION.

BY S. BIGELOW.

IN *THE JOURNAL* of August 4th, Prof. Aksakof's theory of materialization impresses me as being very weak and based upon mere assumption, and as coming far short of explaining many well known facts connected with materialization. In the first place he presents no proof of his main premise, or as he calls it, "fundamental principle that every materialization includes a corresponding dematerialization of the medium." What proof has he of this? He has shown none, but brings it forward as a mere theory deduced from certain phenomena. Why not put the theory to a test. He could easily arrange so as to take the weight simultaneously of both medium and materialized form and see whether the combined weight corresponds with the normal weight of the medium, instead of assuming that, "it is logical to believe that the degree of materialization of the form must correspond to the degree of the dematerialization of the medium." "Logical to believe!" Quite likely, but I prefer a rational philosophy deduced logically from all the facts and phenomena available bearing upon the question. Does his theory answer such requirement? Will it cover well authenticated cases where the medium is in full and complete form, and several full form materializations are seen at the same time? I have long since had ample proof of materialization as an established fact in nature and have been a careful observer of related phenomena, and of theories and discoveries which seem to bear upon the subject and help me to formulate a theory which enables me to accept the many related facts and harmonize them into a rational system of philosophy. The main points of my theory I will try to put into form of words which I have never before attempted to do, nor have I seen it from others.

1. I recognize a universal ether filling all interstellar space, and maintain that it holds in solution in an invisible form the elements or constituents of all material bodies.
2. That there is a psychic or spiritual body within or connected with the physical body of every human being and that at death (so-called) the psychic body is withdrawn from the physical and thereafter is the habitation and instrument of action for the real personality, the ego, the divine human immortal germ which we have been accustomed to call the soul.
3. That after the change called death the individual is a real intelligent personality, retaining all the characteristic faculties, powers and tendencies of the former life.
4. That there are ways and means known in spirit-life, to some advanced spirits, by which the invisible, ethereal constituents of matter can be gathered, molded and shaped to suit their purposes and thus a complete material form, or any part thereof, can be produced by those who have learned the art and thus produce all the phenomena of the materialization séance as well as the many and various manifesta-

tions which are called material, such as the falling or throwing of stones, earth and other substances, the gathering in the hand by simply extending it of highly aromatic oils with wonderful curative powers, etc.

5. Or the material for form materialization may be obtained largely from the circle as well as from the medium. Why not, brother Aksakof? That is what has generally been believed as far as I have known. To assume that all comes from the medium and thus necessitating the corresponding dematerialization with every complete materialization, seems to me to be unnecessary, inadequate and not well supported by facts.

CLEVELAND, OHIO.

TABLE-TILTING AND TELEKINETIC PHENOMENA

BY PROFESSOR ALEXANDER, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

VIII.

As I was watching with astonishment these singular missiles, a small piece of clay came from behind a curtain of the door of the verandah, and touched me on the back. This, I confess, made me doubt (it is evident from the rest of his deposition that he means to say "doubt for a moment") the genuineness of what I saw.

After this a great many other stones fell to the ground, always directed without any apparent aim. It is to be noted, however, that most of them fell on the trunk and near the place where the woman servant was seated.

As it was very late, I went home accompanied by you and your family, all being very much frightened at what had been witnessed. When we had already set out—and at a short distance from the street door—we heard Sr. Araujo and your servant crying out that, as soon as we had turned our backs, they had distinctly seen passing along the verandah and through the transparent curtain a shadow like the form of a man. The two ran at once in search of the phantasm; but, although they went with lights all over the house, they found nobody.

After the withdrawal of the family and the passage of the shadow the stone-throwing ceased, as they informed me next morning.

To the above I was an eye-witness. I do not know the cause of such phenomena; nor will I venture to found any conjecture on them. To me they are a mystery.

JOAQUIM PEDRO NOLASCO DE OLIVEIRA.

This last witness was, it appears, the schoolmaster at Moura. Of the standing of the other four I know nothing; nor is it very important to classify them in a primitive society where there is much mutual respect, but almost no social distinction. It may be regretted that Lieutenant Barboza's wife and servants did not also testify to what they saw and that this gentleman did not make a more explicit statement of the precautions he undoubtedly took against deception.

It is seen from the dates that the accounts of the various deponents were written shortly after the occurrences—not, I should think, from notes—but from a memory recently and powerfully impressed. If any of the persons who figure in the narrative might be suspected, it would be the servants—certainly not the Sr. Germano whose passing by the house casually coincided with the first throwing of missiles. But it has been noted that the phenomena continued after the man had gone with his master on a journey, and that the witnesses actually saw the stones or bits of clay starting from places where there was no one to throw them. The houses of country hamlets in Brazil are of the simplest structure and very barely furnished; and there are no convenient nooks and corners where tricksters might practice their arts unseen.

The manifestations above recorded present several interesting points. They seem to have been at-

tached to the family, and not to a locality, for the changes of residence did not prevent their recurrence. According to Sr. Nolasco de Oliveira, the missiles acted as if the woman servant were the person to whom they were principally attracted, and, like the bits of wood in the carpenter's shop already referred to, they sometimes changed their direction while in the air. It would seem, however, that they were often visible at or near their starting point, as in the instance adduced by Sr. Manoel Alves de Mello, in which he saw a stone come out of a fissure in the wall. It is characteristic of these phenomena that the missiles, when they touched living people, did so in such a manner as not to hurt them, though they sometimes struck inanimate objects with great force. Still more interesting are the proofs of an apparently independent intelligence, not so much retained in the meshes of a life that has been lived, as working, however strangely, for a future end. Prayers and masses are required; and while a neglected promise is resented, those fulfilled are followed by a cessation of the annoyances.

Nevertheless, others may prefer to see in this view a fronte the influence of the more pious members of the household, who possibly interpreted the occurrences as an appeal from some unshriven soul, and gave out or withheld the automatic power in accordance with their belief in the spirit's dissatisfaction or propitiation. Against this view there is the fact that the Barboza family did not seem to be particularly observant of the customary devotional practices. Before the phenomena began, there was not a crucifix in the house; and the Lieutenant himself was, from his own account, one of nature's materialists.

It is seldom that such good testimony as the foregoing can be obtained for stone-throwing cases—even when the psychical investigator is on the ground with his note-book. In three instances of comparatively recent occurrence I have seen with my own eyes what utter ruin and desolation may be brought upon a poor household by these uncanny events; I have heard and noted down the plaintive story of the sufferers, and then come to the conclusion that, however sincere the witnesses might be, their ignorance and want of precision deprived their evidence of any real value.

Putting these cases aside, therefore, as not provable, I will give in preference a second experience of Sr. Frederico Pereira. It is one of those incidents which are thought to be ridiculous by the many who will persist in attributing to things the qualities that belong to persons. Notwithstanding these good people, it will be seen that, although trivial in itself, the fact has really a certain significance which may be absolved from the accusation of absurdity.

The account, agreeing substantially with Sr. Frederico's oral deposition, was prepared by me and signed by him.

I was born of a second marriage, my father being a man of colored descent. A son of my mother's by her first marriage, John Rivera, was much offended by what he considered a *mésalliance*, and abstained from visiting her. The only exception he made for a long time was on her birthdays when a family gathering was held. Before his death, however, he took a liking to me; and under the influence of this growing sympathy his visits became more frequent.

On the 31st of April, 1882—or perhaps 1883—the first of these birthdays after his death, when we were seated at the table, a sound was heard by all as if money had been thrown on the floor and were rolling away. We looked for it but could not find it.

I then reminded the others that my half-brother John used to come to these gatherings, and surmised that the phenomenon might indicate his presence. At such an idea some of the younger persons present laughed; but I made them draw back from the table, and then asked that—if, in truth, it were he—the same token might be repeated, or some other given in proof of his identity. I had hardly time to shape this mental request clearly when a cup flew from the place where it was standing—struck against the sugar-basin and upset it. At the same time my

wife fell back into a trance, and, on receiving paper and paper, wrote the words, "My mother. *João*."

FREDERICO PEREIRA DE SOUZA JUNIOR.

RIO DE JANEIRO, December 31, 1892.

This narrative is confirmed by Donna Ephigenia, Frederico's mother-in-law, who was present on the occasion, and by a certain Donna Francisca and her daughter, who were among the guests. Taken by Sr. Frederico to the house of the latter people, I found that Donna Francisca's memory of the occurrence had become somewhat vague; but on being reminded of the circumstances, she corroborated them. Her daughter (also called Francisca) who afterwards came into the room, had a better recollection of the facts, and with more spontaneity than her mother confirmed Frederico's statements as to the fall of the money, the striking of the sugar-basin by the cup, the sudden trance and the writing of the words "My mother."

Her younger sister was also among the guests; but as she was at that time a mere child, she can no longer call to mind the details of what occurred.

I have reserved for the last the most complex and remarkable of my cases of telekinesis. It is one in which the evidence is very convincing to the investigator personally; but unfortunately the ill-health or professional duties of the principal informants have not allowed them to pass beyond oral depositions, and give their own written account of their experiences. Thus I am forced to the expedient adopted in so many of the lesser cases—that of clothing the testimony of others in words that do not really belong to them, although they may be afterwards appropriated by a signature. I can only say that I have been most cautious in verifying that the substance of all these written declarations is in exact agreement with the original statements of the informants.

The phenomena to be related took place in the house of a Sr. Corte Real, formerly an officer of the army, who now occupies the place of notary at the Chamber of Commerce, a position of responsibility in Rio de Janeiro. In this public capacity he has long enjoyed the reputation of an exceptionally honorable man. On my first visit of inquiry at his house I came to the conclusion that, in spite of his marvellous story, my witness was sincere, veracious and intelligent—an opinion which many subsequent interviews have confirmed. On these occasions I have conversed with, and heard the evidence of, his wife Donna Alayde, and his widowed sister Donna Adelaide, and have met the guests of his who were eye-witnesses to some of the phenomena. The affirmations of all these people are so positive and conscientious, their mental sanity is so obvious that the most skeptical of hearers could hardly refuse to be convinced. None of the principal witnesses of the case ever believed before their experience that the so-called spiritistic phenomena were even possible. They are—like most of the best families in Brazil—good Catholics, a fact that must be considered rather to enhance than to diminish the value of their testimony.

The house in which the phenomena occurred is rather a large one situated at No. 280, Rua do Conde d'Eu, Rio de Janeiro. It consists of two floors, the lower one being much more extensive than the one above. As usual in Brazilian houses of the better class, the principal apartments are spacious and the ceilings high. Some of the bed-rooms are, however, small; the Brazilians, like the ancient Romans, often sleeping in alcoves or cubicles. A European recently arrived would consider the rooms, with their floors necessarily carpetless on account of the climate to be scantily furnished; but in this Sr. Corte Real follows the native usage. The plans annexed will now save further description while they will elucidate certain points in the narrative.

The account of Sr. Corte Real is drawn up from his oral deposition made a few days after the phenomena had ceased.

(To Be Continued.)

UNITY OF THE ORGANIC INDIVIDUAL.

We received recently from Dr. Edmund Montgomery, the biologist and philosophical writer, a personal letter, from which we take the liberty to give the following passages showing the tendency of scientific thought toward views of organic unity, in contending for which Dr. Montgomery has for a quarter of a century, stood almost alone among biologists:

The Unity of the Organic Individual, which I have maintained against the entire scientific world, is being more and more recognized. This contention is essentially and fundamentally that of naturalism against supernaturalism. For, if our being consists of a vast number of autonomous, elementary lives, only a supernatural power could possibly range such a host of separate individuals into organic shape, and aimfully direct their sundry activities in the attainment of unitary purposes. Every view that sets about building up the organism out of separate units, either by aggregation of molecules or of cells, implies a supernatural contriver and executor, becoming thus inevitably involved in outright fatalism. This was already well understood by Leibnitz, who likewise sought to construct the organism out of autonomous monads. He consistently arrived at the conclusion that "in the human being, as everywhere else, everything is necessary and pre-determined, and the human soul is a kind of spiritual automaton."—(Theodicee.)

As I am much concerned that you, who have taken so much warm and staunch interest in my work, should know how leading biologists are beginning to understand the importance of this question, and are recognizing the structural unity of the organism, I will quote some recent statements:

"After what has been stated the body can no longer, as was formerly the case, be looked upon as a mere conglomerate of cells wholly separated from one another by membranes, and independent in their conditions of existence. There exist in the tissues and organs such manifold connections between similar and dissimilar cells as render it altogether justifiable to regard the entire body as a unitary map of living substance, in fact as a symplasme."—Article "Zelle" in "Real Encyclopädie der gesammten Heilkunde," 1890.

"It was accepted until recently, that the plasmatic contents of plant-cells are completely separated from one another by cell-walls, that no material continuity existed. The question arose, how under such conditions the coöperation of separate cells in the service of the organism as a whole could probably take place. The problem found its solution in the discovery of slender protoplasmic filaments, through which the plasmatic continuity of the cells is affected."—Strasburger Rectoratorede, Berlin, 1892.

"The disturbance of the equilibrium in a single cell must be followed by a change of equilibrium in all other cells. This must take place because all cells are directly or indirectly connected by bridges." "The disturbance is thereby propagated throughout the entire body." "Now, as the germ-cells are intimately connected with the rest of the cells, a disturbance taking place in any other cell must make itself felt in the germ-cells."—Haacke Biologisches Centralblatt, July, 1894.

You see that the most prominent investigators are fast reaching the same conclusions to which I have long ago arrived. But by studying lowest forms of life, I was moreover enabled to gain an understanding of the shaping of organic forms, and of the inter-connection and interaction of all essential vital functions. Not before biologists get to regard the protoplasm and its vital activity as resulting from an interdependent cycle of chemical change, set going by the interaction of the organism with its medium, will they solve the problem of organization and vitality.

I think that my criticisms of molecular theories are unanswerable; such as Darwin's hypothesis of Pangenesis, Weismann's theory of germ-plasm consisting of biophores, Haeckel's theory of mindful

plastidules, Herbert Spencer's notion of physiological units endowed with creative and architectonic powers, and others of a similar kind which I have not specially considered.

I may also mention that the view I have been led to form regarding muscular activity, by recognizing its relationships to amaboid movement, is being likewise adopted. Formerly "contractility," an occult property, was regarded as the essential and fundamental endowment of muscular fibres. I showed that contraction is only a retrograde phase of a process whose reintegrating phase is accompanied by active elongation. I also insisted that muscular substance, by dint of its chemical changes, is itself the source of muscular force; and not, as was generally taught, a mere apparatus in which force is developed by means of the oxydation of food-particles.

On the strength of this fact I ventured to question the modern generalization of the convertibility of energy, in so far as it looked upon the material elements as passive vehicles of activity moved by transferred amounts of energy passing in and out of material systems. I am happy to say that the view of vis insita is likewise beginning to supersede the mechanical view of vis impresser.

My interpretation of natural occurrences and their philosophical implications is based chiefly on what I have learned by a close study of primitive forms of life.

OLD TIMER ON SPIRITUALISM.

"Old Timer" in the Chicago Evening News is after the Tribune of this city with a sharp stick, so to speak. We quote:

The Tribune further says:

"A belief in the existence of disembodied spirits does not by any means carry with it the necessity of supposing that those intangible shades are ever waiting for and watching a chance to scare children or to interfere in human affairs. The notion is much more consistent with the heathen thought of the Chinese, the Africans and other peoples still lower in the scale of civilization."

That journal further says:

"The aim was to help sensible people to see and remember that the belief in such things belongs to the infantile thought stage of the human race and that the nursery tales in which it is taught should be expunged from the mental pabulum with which the ordinary child is fed."

In answer to the above paragraph and in general to all the Tribune has to say anent the belief in the existence of departed spirits and their power to influence the living I now proceed to convict the Tribune, as it were out of its own mouth. For some time back that journal has contained advertisements and editorial articles recommending the Encyclopædia Britannica to its readers—especially to the young. This famous work, among other of its papers, contains articles by the foremost writers in England, Scotland and Ireland on the following subjects: "Witchcraft," "Spiritualism," "Apparitions," "Demonology," "Magic," "Astrology," "Animism."

Notwithstanding that the intent of the Tribune in both the editorials which "An Old Timer" is criticizing has been to prove that the notion of the belief in the influence of spirits in mundane affairs "is much more consistent with the heathen thought of the Chinese, the Africans and other peoples still lower in the scale of civilization," and that it "belongs to the infantile thought stage of the human race," the scope and intent of these Encyclopædia Britannica articles go to prove that from the earliest to the latest times, in the ages of infantile thought and those of the profoundest philosophical teachers, among the most enlightened and most barbarous peoples, there has ever existed a profound belief in the existence of familiar spirits. At the same time, the curious thing concerning this universal belief is that in all ages, in all countries, among civilized and savage races, in Africa, Asia, Europe, North and South America and in Australia, the mode of spirit mani-

festations has always been the same. The Spaniards found it to be precisely the same in Mexico and Peru as it was in Europe, Asia and Africa.

"Old Timer" proves his propositions in a two column article which concludes as follows: There is a unique fact connected with the belief in demonic influence which deserves notice. This is that in every religion which has influenced mankind from the earliest ages two spiritual, as opposed to physical, forces have been acknowledged. One of these was the orthodox mode of possession, the other the heretical or demoniacal. While in all religions and governments the orthodox mode was acknowledged to be legal and permissible, the heretical was denounced and punished as a capital crime against both religion and the State. And the curious circumstance is, in connection with my contention with the Tribune, that while in its editorial columns that journal denies that there is any religious or historical proof that among any intelligent or respectable class of people there ever existed a belief in demonology, in its commercial columns it recommends a work to the rising generation which over and over again proves that a belief in demonology has existed from all time in the instances of every religion, every race and every nation known to mankind; and, more than this, proves that the belief did not exist during the infantile period of the world's thought to any greater degree and extent than it did during its most philosophical period. Socrates, Plato, Aristotle, Origen, St. Augustine, Bacon, Kepler, Berkeley, Sir Matthew Hale, Sir Thomas Moore, Blackstone, Coke, Cransfield, Shakespeare, and thousands of other profound thinkers were by no means the infants the Tribune, when its philosopher is not writing for revenue, would vainly make them out to be.

SPIRITUALISM IN THE BIBLE.

No one would guess from what periodical the following references are extracted:

Spiritual gifts—1 Corinthians xii., xiii., xiv.; Romans xii.

Spiritual circles—Acts ii.

Dreams—Matthew i.; Genesis xi., xxiii., xi.

Test mediums, seers, and prophets—Acts v.; John iv.; 1st Samuel ix., xxviii.; Micah iii. 5, 7; Deuteronomy xviii.

Slate writing—Exodus xxxii., xxxiv; Deuteronomy x.

Writing on the wall—Daniel v.

David a writing medium—1 Chronicles xxviii. 11, 19.

Psychology—Acts xiii. 9, 11; Mark viii. 22, 25. Obsession—1 Samuel xvi. 14, 23; 2 Chronicles xviii.; Acts viii. 7, xix. 15.

Fire—Deuteronomy v.; Exodus iii.; Daniel iii.

Materialization—Luke xxvi.; Acts i., xii.; Genesis xviii., xxii.; John iv., xx., Exodus iii.; Ezekiel viii.; 1 Corinthians xii.; Joshua v.; Numbers xxii.; Daniel viii.

Mind-reading—Mark ii. 8, 9; Matthews xii. 25.

Healing—Mark iii., vi., vii., viii.; Acts iii., v., viii., xiii., xviii., xix.; John v., xi.; Matthew vii. 15, 17; ix. 31, 34; xii.; 2 Kings iv., v., xii.; Ezekiel ii.; 1 Samuel iii., x., xvi.

Open-eyed mediums—Numbers xxiv., 1, 4.

Shut-eyed mediums—Acts ix. 1, 19.

Destroying mediumship—Acts xii., 16, 19. Developing mediums—Matthew x.; Mark i.; Acts ii. 4, 18; viii. 15, 19; xix. 11, 12; Ezekiel ii. 1, 10; 1 Samuel iii. 8, 13; x. 1, 11. Prophecy—Revelation vi.

Trance and voices—Acts x., xi., xxii.

Trumpet and voices—Revelation i., iv., v., vi., viii., xviii., xix., xxi. Be spiritual—1 John iv. 1.

These are from the Agnostic Journal. It is the most surprising paper imaginable. A good half of its pages are taken up with theosophy; the religion of complete revelation, and certainty about everything, ventilating itself in a paper whose very raison d'être is inquiry and suspension of judgment. A good deal of space, too, is occupied very worthily by some interesting letters of Mr. Maitland's, on the relation of reason and intuition, which to quote in fragments, would be to spoil, and which space considerations forbid us to quote entire.—Borderland.

STANDARDS OF VALUE.

As mankind advances in civilization its standards of value are changed not always in the direction of progress, but rather to fit its cumulative trend, and those standards mark its limitations and retrogressions as well as its forward movements.

By standards of value we mean the things held in highest esteem by which we rate all lesser things, as in the commercial world gold is the standard of value of the baser metals, and of the monetary world.

With primeval man physical strength and prowess were naturally the standard of value since they alone secured advantages not otherwise attainable by the individual—then came family and tribal power developing later into nationalities. Intellectual gifts, by which the physically insignificant could seize and hold and sway the multitude with more power than courts and kings, was ere long reckoned among the standards of value. All along among all these wealth, or its equivalent money, has been held as one of the most unfalling of these standards based upon man's physical rather than his psychical needs.

But always spiritual man has asserted, fitfully and feebly at times, but again with force and fervor, the higher standards of value based on everlasting truth and the elements which go to the upbuilding of character, individual and national. In times of need and peril these elements were perceived to be the real standards upon which all that is permanent stands and abides. And these higher, most necessary standards are made up out of the spiritual being, the universal in man and have nothing whatever to do with the merely possessive ego, for they must share with all and work together for good before their value can be appreciated. Honor, patriotism, magnanimity, veracity, wisdom, valor, unpurchasableness, high mindedness, charitableness and helpfulness—these are the veritable standards of value which lose nothing of their virtue through any changes made by time or events.

There are periods, however, when man's world by reason of vacuity and purposelessness rolls along in broad, deep ruts of social custom and conventionalities. Then the higher standards are forgotten, and lost sight of for the time being and selfish, ignoble and sordid lives are the result. He who wishes to rule his life by nobler laws and walk on the heights is considered a dreamer or a fool, and is held in derision by his fellows.

We are living in one of these periods at the present time. Money has been found, so many think, to be all-sufficient to purchase all that man's nature craves; place, power, reputation, friendship, love. The man of ignoble purposes and shallow ambitions can pose as an intellectual thinker by buying the brain-work of some one or several poverty stricken sons of genius and passing it off as his own. Injustice reigns rampant in our courts of law where the rulings are generally in favor of those who can afford to pay for the best legal ability. The most common place woman with money can buy a title, a recognized social position and power. The most brutal man of wealth can buy wit and beauty as his mated companion. So frequently is published praise of an otherwise obscure and worthless person bought and paid for by that person, that a man of real merit winces and recoils as from a disgrace to have the self same formula truthfully used regarding himself. That which is based on falsehood lowers the real meaning of words.

To one accustomed to breathe the fine, pure atmosphere of the higher life, to judge actions by true standards, to value all things according to their real worth, there comes a stifling most uncomfortable spiritual sensation when his work or circumstances bring him into the sordid atmosphere of the money-worshippers, even when these may be superficially considered his social superiors. Costly and fashionable clothing, high-priced furniture, the flash of color which speaks of expense in adornments, the veneer of surface breeding all these so good in their place where the sordid spirit is absent, give added heaviness where the commercial spirit reigns and

puts its tags of money value even on the higher virtues.

Gilbert Parker, an Englishman, in a recent article on "American Life" in the Independent touches on our low standards of value as follows:

"You can always appeal to the American upon the basis of morality, even when he is not moral, and you can touch his chivalry—even in New York—so long as you do not have too old-fashioned ideas of morality as applied to business. I do not say that the American's ideas of honor consist mainly in respect for and loyalty to the home—and he has both; but I do say that that most admired faculty, how to 'shape' a smart deal, makes inroads on the general sense of commercial honor; that in urban America it is more to the point to follow Iago's advice, 'Put money in thy purse, Roderigo,' than to publish how that money was got; just as it is of more importance to be approved of Mr. Ward McAllister, the arbiter for the Four Hundred, having fifty thousand dollars a year, 'and not another thing,' than to have had a sweet family name for generations, and to earn five thousands dollars a year.

'He was not up to our standard,' said a New York girl to me, of a man whose ring she had worn for a season and then dismissed.

'No? He is a good fellow, I thought,' said I. 'He's handsome; and he's coming on in his profession.

'Oh, I loved Jim dearly,' she said. 'Of course he was nice, but I'd have made him miserable; his people aren't up to our standard.'

'Not so rich, you mean?'

'Of course not.'

Yet Jim, as I knew, came of a good old Boston family, from Beacon street, and Jim knew about ten times as much as her father and brother put together; and Jim is well out of it."

Doubtless Mr. Parker would find English society as amenable to improvement in its standards as that in America, but no harm is done by pointing to defects in our social structure wherever they are clearly discernible. If we don't know wherein we are deficient, there is not much hope for improvement.

There can never be any advance made, or vital progress until the true standards of value become the rule of life to all. How then can this be made possible? These standards are above all spiritual standards; they are those that work for righteousness, and toward the good of all, and every true Spiritualist who understands the beautiful and glorious possibilities open to man through the highway of spirit life, should here and now weigh and measure all temporal things by these spiritual standards even when to do so may seem to lead to present loss or to close the door against some pet ambition. Our souls grow happier and stronger every time we reach upward to these higher standards of value, even as we feel within ourselves deterioration and loss of spirit power when we accept the lower standards. Every upholder of right standards of value shall rally around him many a faltering soul, and he will then understand Emerson's words,

"He that feeds men serveth few;
He serves all who dares be true."

S. A. U.

MELIORISM.

George Eliot said that she was neither an optimist nor a pessimist, but a meliorist. It was she who contributed to our language the word meliorism.

The world as we know it, is certainly not perfect. The theory that "everything is for the best," in the sense that all events and actions are such as admit of no improvement, destroys all distinctions between just and unjust, between right and wrong, and renders impossible any rational theory of morals. On the other hand the theory that the universe is essentially evil, that man is naturally depraved and corrupt, that life is not worth living, is contrary to human experience, and if true, or generally believed to be true, would be the paralysis of effort and the despair of philanthropy.

History, observation and common sense unite in

declaring that our world is one in which are both good and evil, right and wrong, and in which man's volition counts as a factor in helping or hindering human progress. A libertine may destroy the peace of a family; a philanthropist may add to the sum total of the happiness and comfort of a community; a tyrant may bring war, orphanage and misery upon a nation; a wise statesman, a great ruler, may lift a people to higher and happier conditions, by securing to them the blessings of prosperity and peace.

Evidently the true theory or view of man and nature is that designated by George Eliot as meliorism, the theory that the world is neither perfect nor hopeless; that things are neither wholly good nor wholly bad; but that conditions of human life are imperfect and can be improved; that humanity is in a process of development which can be accelerated; that character and conduct are not what they should be, but that they can be elevated; that the natural and social conditions of life are defective, but admit of amelioration, and that it is the duty of every man to make the world better, in some way, for his having lived in it. To this result every one contributes who discovers a new truth, invents a new machine, lightens the burdens of labor, breaks down the barriers between mankind, confronts public opinion and battles against popular error and wrong, or who teaches larger views of God and of human destiny. To this great army of meliorists belong the statesman who sacrifices popularity to right, the reformer who combats hoary-headed abuses and strongly fortified errors with no thought of reward, the patriot who for principle suffers imprisonment, the martyr who for conscience's sake expires at the stake while the crowd sing hosannas to the Lord.

The self-sacrificing heroes of the world give to it its moral ideals. In the wrong done them justice and right are violated; but in their devotion to principle in the face of torture and death, mankind are taught by example, the loftiest morality is inculcated and the noblest type of character is exalted. Even the martyr in a just and righteous cause finds joy and consolation in his sacrifices of temporal pleasures and advantages. Spinoza excommunicated, cursed and pursued, could say, "Though I were compelled to admit that all I had found by aid of my reason were idle and useless, I should not thereat repine; for the pursuit of it has been my joy, and I pass happy, tranquil days, not in complaint and sighing; for I have that great consolation, the knowledge that everything that comes to pass falls under the will of the most Perfect One."

Spinoza did not believe that right and wrong were one and the same, but that every one should do the right, and that failure and wrong ever would serve as stepping stones to better conditions and would thereby strengthen the positive good of the world. Slavery was never right, yet when it became a substitute for the horrible massacre of prisoners taken in battle, it was one of the signs of progress and one of the proofs of meliorism. And so suffering, even though it be unjust, begets and develops sympathy which unites men, and serves as the sculptor's chisel to give symmetry and beauty to the soul. It is said of Jesus that he "bore the burden of the world; by his stripes are we healed; he died that we might live." But when we see that suffering is the common lot of man, and that everything we have of value has come by suffering, by the suffering of millions, through thousands and hundreds of thousands of years, how foolish to take a single individual, however great, and make him the incarnation, the embodiment of the suffering that sanctifies and saves mankind. Says a writer, "Crossing the ocean in a steamship, seeing how the ladies and gentlemen march up and down the stately deck,—the men airily puffing their cigars, the ladies chattering their idle gossip, a hundred people stretched out in easy chairs, reading novels, sitting at tables eating delicious food, I have thought of those men down below, a hundred or more, sooty, grimy, black, ignorant, feeding the furnaces, shovelling in coal, dragging out ashes, doing it night and day, day and night, unceasing from morning until midnight, scarce ever

having a glimpse of the sun, never watching the serene moon, seeing nothing but these awful fires, now and then only pushing their black faces out of some porthole to get a little whiff of the air lest they die,—that is the history of humanity."

This is a true picture. The great mass of the martyrs are those uncrowned and unknown. But this only illustrates the mistake and folly of making notoriety the test of the value of human service or of judging men by conventional standards of social respectability. The man "down below, feeding the furnaces," may be morally and even intellectually far above the men airily puffing their cigars, the ladies chattering their idle gossip, hundreds of people stretched out in easy chairs, reading novels; sitting at tables eating delicious food." "The rank is but the guinea's stamp. The man's the god for a' that."

SYMPATHETIC STRIKES.

There is one lesson to be learned from the strike of the American Railway Union against the use of Pullman cars which may easily be lost sight of, although it is in the very forefront of the whole matter. The President of the Union is reported to have declared, after hearing the remarks of Judge Woods as to the limitations of the rights of employés to strike, that if the law were correctly stated "workmen are slaves and have no right to desist or defend themselves." He affirmed that Judge Woods had practically decided that it is illegal for organized labor to strike. In commenting on this statement one of the daily papers affirms that the right of employés to make a common demand for higher wages, or to protest unitedly against a lowering of wages is not affected. That is they may strike to prevent a reduction of wages or to obtain an increase of wages, but for nothing else. Mr. Debs' language although exaggerated, as would naturally be the case under the circumstances, was doubtless intended to intimate that the question of wages was not the only one which a strike might be necessary to deal with. There was indeed no question of wages directly involved in the strike by the members of the American Railway Union. It would not have taken place, certainly, if there had been no Pullman strike, but even in this case if it had been a question of wages merely the strike would probably not have taken place when it did, if at all. There were other matters involved, such as rent and certain charges which were asserted to be too high, and the treatment of the employés by some of the officials.

It is evident that, if workmen can strike only in connection with the question of wages, then in relation to all other matters they have no power to attempt to enforce what they consider their rights. Therefore, so long as the employers cannot be compelled to arbitrate disputes between them and their workmen, the latter can do nothing in a body to resist tyranny or exorbitant demands. If such is the case, they are restricted to their individual efforts which are known to be utterly inadequate to deal with any disputes between masters and men. But it cannot be so. Take the question which is agitating the labor world in this country and throughout Europe, of an eight hours working day. To say that working men have not a right to combine on that question, and if they think fit to refuse to work unless the point in dispute is conceded, would be absurd. So long as strikes are recognized by law men are entitled to use the weapon thus provided for them to enforce any demand they wish, so long as it is not illegal. Take the case of the miners of this State. It appears from the annual coal report just issued by the State Bureau of Labor Statistics that the infamous truck system is still in operation at a large number of mines, notwithstanding that a special Act was passed to abolish it. Although the Act has been declared by the Supreme Court to be unconstitutional, the miners would be quite justified in combining and striking against the truck system, or against any other abuse of power by the colliery proprietors.

This opinion is quite consistent with the language of Judge Woods, who says: "There is no question involved here of the right of railroad laborers, or any other class of laborers, or all laborers, to combine to organize, and to choose a head, and to have the benefit of that head—entitled to take the advice and counsel of the men thus chosen—but it must always be advice to do a legal thing." There is nothing to show, moreover, that the strike made by the American Railway Union against the use of Pullman cars would have been illegal before the passing of the Interstate Commerce Act. The injunction issued against the officials of the union was under the provisions of that statute, or rather under the subsidiary act of 1890. Judge Woods in defining the charge against the officials said the essence of the charge is that the defendants "participated in this combined movement to prevent the use of Pullman cars by the railroads that operated in and out of this city, and incidental to that direct purpose they had interfered with the whole body of the interstate commerce as carried on by these railroads." It is a question solely of inter-State commerce, and probably of government mails as well, and so long as these are not interfered with there is nothing to prevent working men from combining to enforce anything which is within the scope of their work, or outside of it by way of sympathy so long as it is not within what may be termed the law of boycott. As to this we do not propose to say more at present than to point out that, although the attempt to boycott Pullman cars, and therefore the sympathetic strike itself, even if not illegal, was injudicious, it by no means follows that it would have been wrong, apart from the question of interference with inter-State commerce. Refusal to handle material from a particular locality, or from particular manufactories is not an uncommon source of a strike, and until the point has been judicially decided on appeal it cannot be said that the refusal to handle Pullman cars was in itself illegal.

With reference to the limitation of the right of railroad men to strike, brought about by the Interstate Commerce Act, it is very probable that the Act was never intended to apply to them. The railway companies adroitly made use of a general enactment, originally aimed at themselves, to down the American Railway Union. In the long run the companies will doubtless find they have made use of a boomerang which will rebound to their discomfiture. Meantime while they have emphasized the public feeling against strikes and their attendant evils, they have also drawn the attention of the public and of the government to the unsatisfactory relations between capital and labor. From the standpoint of the American Railway Union, therefore, this sympathetic strike was apart from the question of legality, justifiable. We trust, however, that it will be the last, and that working men will now so perfect their organizations, and so combine them, that when the day of election arrives they will be able to cast a united ballot, and help to cleanse the Augean stable of railway robbery, monopoly, and political jobbery, and make such provisions that all future questions between capital and labor shall be decided by a competent and honest tribunal in the interests of the right and not of the might.

REASON VS. AUTHORITY.

The Catholic Review thus logically states the fact that an infallible supernatural revelation necessarily implies an authoritative and infallible tribunal for deciding what is the truth, according to this revelation: "The case briefly and simply stated is, authority versus private judgment. If Almighty God has given us a revelation of divine truth and required us to believe it as a condition of eternal salvation that truth must manifestly exist outside of us and it must come to us with a voice of authority. All its great essential features must have been ascertained and handed down from age to age with the means of knowing certainly that it is the truth of God. For this purpose it is clearly necessary that there should be an infallible tribunal for deciding disputes and

showing clearly and definitely what the truth is. That tribunal decides the essentials of faith and morals, while outside of those essentials—those ruled cases—liberty of opinion and discussion may be allowed. If there be no such an authoritative, infallible tribunal Christianity as a supernatural system is a myth and every man may be a law to himself—his own infallible teacher and guide, and think and act as he pleases."

It is Rome or reason. There is no possible consistency in the ordinary Protestant position that the Bible is an infallible revelation and that every one has the right to interpret it for himself. And practically, as was shown in THE JOURNAL recently, the Protestant sects have not encouraged the exercise and have not admitted the right of private judgment in matters of faith. They have offered their creeds as truth and authority and have denounced as "infidels" and "heretics" those who have rejected them, wholly or in part. Still the exercise of the right of protest implied in the Protestant movement and with which the Protestant Reformation began, could not be suppressed by inconsistent appeals to confessions and articles of faith, nor by the stake and the fagot. The influence of ecclesiastical authority has gradually declined and enlightened human reason though not infallible, is now being recognized by some of the more liberal Christian sects as well as by millions outside of them all, as man's highest and best guide in religious matters as well as in secular affairs.

By bribery of legislators and government officials, by using the power and secrecy of railway management to bring large profits into their hands from speculation, by buying for the railroads at exorbitant prices property owned by themselves, by irregular leases and like manipulations, and by secret rate discriminations in behalf of some shippers and towns at the expense of others, the managers of the roads for a quarter of a century have been corrupting the springs of public virtue and robbing the masses of the people to build up great fortunes for themselves and the small class which has been nearest to them in favor. And to a great but a less extent this process is going on still, in direct defiance of law where the law does not work for their advantage. After Debs has been disposed of, the question will remain whether there is to be law enough in this country to reach also these other offenders under the interstate commerce law. Of the two, they are the more dangerous. The United States courts have had no trouble in finding reason and precedent enough to stop Debs, and where there have not been precedents, they have not hesitated to make new ones, and the public generally has approved. Now let us have equal latitude given to reason and precedent in cases involving dishonest railroad management.—Springfield Republican.

Is it so strange that, amid the manifold conditions under which human character and destiny are shaped, just those conditions should now and then appear together which favor at least an approach to our highest ideal of manhood? Is it so wonderful that, among all the roses in all the gardens of the world, nature should here and there produce one which seems to hint at what might be a perfect rose? The gardens of such great faiths as Brahmanism, out of which Buddha came, and Judaism, out of which Jesus came, had become rich through long centuries of culture, in moral forces, and it was the most natural thing in the world that they should at some time bring forth types of character in which little of the earthiness of common mortals appeared to mingle. And yet, from the fact that man's face is set towards a goal that is absolute perfection, no character that has ever lived fully satisfies the highest human ideal. There can be no such thing as absolute human perfection already achieved. The goal is still ahead. The perfect manhood is still before us, soliciting our aspirations and our efforts. The fine approaches towards it that give a glory and a hope to man's past history are a stimulus to more heroic endeavor, and a pledge of possible achievement, but they do not close the way.

VOICE OF THE PEOPLE

VALE.

TO LILLIAN WHITING BY SUSAN H. RICE.
O, friend unseen in fleshly form
To thee my heart pays homage due
On other souls than mine bid light
To shine. Show forth the spirit rich
Of life to all mankind earth bound.
With radiant burning Loveliness
Speak thy strong words of truth.
My soul was bound in bands of steel,
There was no hope of sweet release,
In darkness gloomed the cruel world,
Till thou didst speak—and Heaven came!
Like to a distant holy star
Thou art. Hall and farewell.

THE SOUL.

TO THE EDITOR: In your issue of June 23d, is an article on "The Soul," which to my mind is embarrassing. For the benefit of your readers I will make a few abstracts from the writings of Swedenborg which will enlighten your readers on this all important theme:

The soul of every man from its origin is heavenly wherefore it receives influx immediately from the Lord, or is derived from him the marriage of good and truth, or love and wisdom, and it is this influx which makes him a man, and distinguishes him from the beasts. The soul of man is nothing else but the internal man, and the internal man after death appears altogether as a man in the world, with a like face, a like body, a like sensitive and thinking faculty, and the soul of man which lives after death is his spirit; and this is in perfect form a man and the soul of this form is the will and understanding, and the soul of these is love and wisdom from the Lord and these two constitute the life of man. The soul of the Lord was Jehovah. D. L. W. 394-395.

SOUL AND BODY.

The soul of the offspring is from the father and its clothing from the mother. That the soul is from the father is doubted by no wise man; it is also manifestly conspicuous from minds and likewise from faces which are types of minds, in descendants who proceed from fathers of families in just series; for the father returns as in effigy, if not in his sons, yet in his grandsons; and this by reason that the soul constitutes the inmost principal of man, and this inmost principal may be covered and concealed by the offspring nearest in descent, but nevertheless, it comes forth and manifests itself in the more remote issue. That the soul is from the father and the clothing from the mother may be illustrated by things analogous in the vegetable kingdom; in this kingdom the earth or ground is the common mother, which in itself, as in a womb, receives and clothes seeds, yea as it were conceives, bears, brings forth as a mother her offspring from the father. The human body exists and subsists by the soul, wherefore in the body all and singular things are representatives of its soul; the soul regards uses and ends, but the body is employed in promoting or bringing into effect such uses and ends.

SOUL OF BEASTS.

The soul of a beast is spiritual, for affection of whatever kind it be, whether it be good or evil, is spiritual, for it is a derivation from some love and derives its origin from the heat and light which proceed from the Lord as a sun, and whatsoever proceeds thence is spiritual. Beasts and wild beasts whose souls are similar evil affections, as mice, venomous serpents, crocodiles, basilisks, or cocatrices, vipers, etc., with the various kinds of noxious insects, were not created from the beginning, but have originated with hell, in stagnant lakes, marshes, putrid and fetid waters, etc., with which the malignant loves of the infernal societies communicate. There is also in every spiritual principle a plastic force, whose homogeneous exaltations are present in nature, and there is also in every spiritual principle a propagation force, for it not only forms organs and sense and motion, but also organs of proliferation by wombs or eggs; but from the beginning only useful and clean beasts were created, whose souls are good affections. It is to be observed, however, that the souls of beasts are not spiritual in that degree in which the souls of men are, but in an inferior degree, for

there are seven degrees of spirituality and the affections of the inferior degree although received in their origin as being spiritual, are yet to be called natural, being similar to the affections of the natural man.

There are three degrees of natural affections in beasts as well as man; in the lowest degree are insects of various kinds; in the superior degree are the fowls of the heaven, and in a still superior degree are the beasts of the earth which were created from the beginning.—A. E. 1201.

SOUL OF VEGETABLES.

By vegetative soul is understood the conatus and effort of producing a vegetable from its seed progressively even to new seeds and thereby of multiplying itself to infinity and propagating itself to eternity, for there is, as it were, an idea of what is infinite and eternal in every vegetable; for one seed may be multiplied through a certain number of years so as to fill the whole earth, and also may be propagated from seed to seed without end. This together with the wonderful propagation of growth from the root into a germ, afterwards into a trunk, likewise into branches, leaves, flowers, fruits, even into new seeds is not natural, but spiritual.—A. E. 1203.

The origin of the vegetative soul is also from use, affections having respect to use; use is the subject of all affection; for man cannot be affected except it be for the sake of somewhat, and this somewhat is use. Now since all affection supposes use, and the vegetative soul, from its spiritual origin is affection as was said, therefore it is also use.

From this cause it is that in every vegetable there is contained a use, a spiritual use in the spiritual world, and a spiritual and also natural use in the natural world; the spiritual use is for the various states of the mind, and natural use is for the various states of the body. The external spiritual use from them in the heavens is recreation of minds; and the internal is the representation of divine things in them and thereby also the elevation of the mind; for the wiser angels see in them the nature and quality of their affections in a series, the varieties of flowers in their order; and at the same time variegations of colors and likewise of odors make those affections manifest and whatever lies interiorly hid in them, for every ultimate affection which is called natural although it is spiritual, derives its quality from some interior affection which is of intelligence and wisdom and these derive their quality from use and its loves. In a word nothing springs up and flourishes from the ground in the heavens but use, for use is the vegetative soul, therefore in those places in the spiritual world which are called deserts where they dwell who in the world rejected works of charity, which are essential uses, there appears neither grass nor herb; but more wastes and sand.

SAN FRANCISCO.

ATHENE.

STONE THROWING IN ANN ARBOR.

TO THE EDITOR: In your issue of July 28th is a narration, in a paper sent to Psychological Congress of Columbian Exposition by Professor Alexander, of Brazil, of the throwing of stones by some invisible power in the house of Lieutenant Benboga. Allow me to give a like experience:

Some thirty-five years ago our home for two years was in Ann Arbor, Michigan. On a warm summer evening some six persons all well known to each other, were at the home of Hon. Edwin Lawrence then and for twelve years Judge of the Circuit Court and a Spiritualist. A long table stood under the lighted gas and the hall doors leading to the front yard were open. Henry Slade, the medium, was present. Unexpectedly small stones began to drop on the table and the floor. Quietly watching we could see them come in from the hall, moving over our heads rather more slowly than if thrown, and suddenly dropping square down, or with a short curve. This sudden turn of direction in the air was noted by all.

The stones were small, coming through the outer door and of the same kind with the gravel of the paths outside. The yard was watched and no person was visible. During a half hour perhaps forty stones were thus brought in, the medium meanwhile sitting quietly, but nervous and exhausted. The premises, the family, and the persons present were all well known to me, and I was, and am still, convinced that no physical human hand had any agency in this singular manifestation. My memory is clear on the matter, but it

must rest on my statement, as the other persons present have left this life on earth. Comment on this fact is left to others.

G. B. STEBBINS.

DISCUSSION OF ECONOMIC QUESTIONS.

TO THE EDITOR: With regard to the slight controversy whether or not the discussion of economic questions in the columns of THE JOURNAL is in harmony with its sphere of usefulness, I must say it is difficult to understand what valid objections can be raised to such a course.

It must be patent to all your readers that events of the greatest importance and of the most desirable character are about to take place, and that they come as the result of great spiritual activity among the people as a whole. Where are the questions pertaining to the good of the race, that we can intelligently consider without involving Spiritualism and vice versa. Precisely because thought (spiritually) precedes action, it is impossible to find them.

In the kinder-garten of Spiritualism we learn of the phenomena through the legs of a table perhaps and we may even feel compelled to go to Russia, Italy, or Brazil for such demonstrations and have them performed in the presence of college professors, but phenomena appealing to the senses we must have. Then follows the philosophy in its sublime grandeur, satisfying both love and reason, for which all true Spiritualists can never cease to be grateful. But armed as we are, with both phenomena and philosophy, unless we apply them, we are somewhat like, and scarcely more useful than the devout Christian who for centuries has contented himself apparently with his creed and his dogma, and his hope (only) of better things to come in the "sweet by and by."

Just as the church of the day has discovered that it is the practical application of the teachings of Christ that is all-important, so are advanced Spiritualists realizing their sacred obligation to do their utmost in bringing about the kingdom of heaven on earth.

It is not enough to have sunlight and moisture, soil and seed; we must cultivate, for that is half the crop.

While writing you, permit me to thank Mrs. Underwood for the "Automatic Writings." I, and no doubt many others, find them not only deeply interesting, but a great assistance in comparing and explaining similar communications.

Sincerely,

JAS. T. R. GREEN.

DES MOINES, IOWA.

John Fiske's History of the United States for Schools will be published in August by Houghton, Mifflin & Co. It exhibits in a striking form those qualities which have given to Mr. Fiske's earlier works their great popularity,—a charming style, clearness of narration, historical accuracy, and breadth of view. It is a graphic and exceedingly interesting presentation of the story of our country, in simple phraseology. It gives an insight into certain phases of the history of our land which usually escape the notice of the school historian,—such as the life and customs of the people, and the literary and industrial annals of America. It contains full bibliographical lists and aids to collateral reading. Suggestive topics, directions and questions add to the value of the book. These were prepared by Frank A. Hill, late Head Master of the Cambridge High School, and recently appointed Secretary of the Massachusetts Board of Education.

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WOMAN AND THE HOME

BY LAKE MICHIGAN.
BY ANNA R. WEEKS.

Once more those worlds unfathomed fade!
Clear-cut against the morning sky
The waters of the great lake lie;
So clearly blue, yet darkly too,
So strong, so calm, so undimmed.

The angry wind that last night raged,
And long its stubborn contest waged,
Has slipped away and harmed these not;
But ere it went its tribute gave,
A veil of lace for every wave,
And 'Thou its passion has forgot.

Crimson and gold the sun-gates swing,
The heavens their herald colors fling;
And, if the wise man tells us true
That out of colors music grew,
What chorus grand these cloud-banks sing,
Of "Hail, all hail the coming king!"

Were but the ear attuned to hear
What stately march of organ notes
From out this mass of color floats!

And there, belated in the skies,
The morning star reluctant flies,
Frail satellite of Lady Night,
He yet delays his tardy flight;
Beloved of shade, allured by day,
He cannot go, yet dates not stay.

But southward, mid the crimson fires,
The towers of Babel lift their spires;
Confused of tongue, and full of fire,
Ludic arises high and higher:
It calls to us, and we away
Like slaves, its mandates to obey.

Oh sky and sea, oh cloud and star,
To these has clung our mother tongue!
And yet, like those who wander far
From that dear spot which gave them birth,
And even forget the speech of youth,
That tongue so rich in living truth.

Yet, Mother Dear, we shall return;
For still, within our bosoms burn
Faint memories of the days of yore:
Those days when yet our child-thought bore
The key to all thy mystic lore.
Yes, Mother Dear, we shall return!

WITCHING WOMEN OF HISTORY.

"What," asks Walter Besant, "is woman's greatest charm?" Sweet looks, sweet speech, a graceful smile, sweet voice, a comely head, a graceful figure; all these are gifts and graces to be ardently desired. Yet there is one gift that surpasses all the rest. At the Royal Academy in London there are the portraits of three women—Lady Hamilton, Mrs. Jordan, and Sophie Arnould. The lovely Emma is a type of rustic beauty at its best—not refined—likely to become coarse. Mrs. Jordan shows, behind a charming face, intellect, wit, cleverness, and a gentle heart. Sophie Arnould shows greater wit, greater cleverness, and a heart not so gentle, perhaps. On each of the faces there is in addition, unmistakably, the same quality, rare and wonderful. It is the quality for which there is no other word than witchery. These were all three witches, but instead of being burned at the stake they set fire to every masculine heart that approached them. And the noble procession of fair women—Delilah, Bathsheba, and her contemporary, Helen of Troy; Aspasia, Cleopatra, Diane de Poitiers, Mary, Queen of Scots; Nell Gwynne—they were all witches, and they all possessed the wonderful, indescribable look which proclaims their mysterious power of fascination. Many there are who have this same fairy gift in a greater or less degree. Privately, few know their own power, and are content to bewitch one man alone out of all the earth.

And what is the secret of this gift? It is certainly not faultless beauty, for it is a perfectly comprehensible paradox that as a rule the women who have been noted for the fascination of their beauty were no pretty women at all. Anne Boleyn had many plastic defects. The Duchess of Burgundy, who lit up the old age of Louis XIV, and the court of Versailles, and neutralized the morose influence of Mme. de Maintenon, had a goitrous neck and decayed front teeth, yet she was proclaimed a beauty. Marguerite de Valois, with whom most of the prominent Frenchmen of her day were at one time or another desperately in love, had heavy cheeks,

prominent eyes, and a thick, hanging, under lip.
At what age is this charm most subtle? Swift wrote with cruel candor of Stella's fading charms, and sent her as a birthday gift a rhymed "Receipt to Restore Her Lost Youth" at a period we should consider the prime of life. The caustic Dean of St. Patrick's wondering
"How angels look at thirty-six."

proves a sharp contrast to the more modern writer, George Lewes, who, in his "Life of Goethe," speaks of thirty-three as the fascinating period in a woman's life, being that in which he considered her to have reached the full development of her powers of mind and body. And thirty-three was the age at which Fran von Stein proved dangerous to the heart of the poet who had survived the more youthful charms of a Gretchen, a Charlotte, and a Lili. The line between jeans file and vicille file is, in the polite land of the French, drawn with a sharper and more merciless hand than in our own; yet it is the glory of that French life, with its clear and practical limitations and its adoration of youthful beauty, to have presented the finest flower of courtesy that the world has ever known to women who had lost the charms of early youth and ruled the minds, and even the hearts, of men by their wit and their wisdom, their vivacity and their grace. It is impossible to read the descriptions of salon life in Paris, without realizing the immense power of such women as Mme. de Rambouillet, Mme. Deffand, who could tolerate anything but the commonplace; Mme. Necker, her brilliant daughter, Mme. de Staël, and her cherished friend, Mme. d' Houdetot exercised in literary, social, and political matters.

It is interesting to see how the age of the heroine of the modern differs from that of old writers. Out of thirty of Scott's heroines sixteen are described as under twenty, three are over twenty, and only one, Amy Robsart, is a heroine "of an uncertain age," since she is historically a middle-aged matron and fictitiously a youthful bride. But the conspicuous character of the modern novel is a woman, not a girl, who has lived and experienced much, and not infrequently is married before the story introduces her as its central figure.—New York Sun.

The Populist Rocky Mountain News testifies to the strength of the women's vote in Colorado's fall elections, when it says, in a long protest against the nomination of Governor Waite: "There will probably be cast this fall 50,000 newly enfranchised votes. What proportion of the women's votes will Governor Waite receive? The News predicts not to exceed one-third. The bulk of women voters are in the towns and cities. There are comparatively few in the mining and coal camps. This is an element in the fall's election that cannot safely be lost sight of."

The first woman to be honored with a nomination for a State office in Wyoming is Miss Estelle Clayton, of Laramie, who was recently named as a candidate for Superintendent of Instruction by the Republican convention.

Mrs. Bina A. Otis, wife of ex-Congressman Otis of Kansas, rejoices in the fact that her son will cast his first ballot to aid in enfranchising his mother.

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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.]

An Outline of the Principles of Modern Theosophy. By Claude Falls Wright. With an Introduction by William O. Judge. Boston: New England Theosophical Corporation, 24 Mount Vernon street, New York: The Path, 144 Madison avenue, 1894. Cloth, \$1. Paper, 50 cents.

We have a double difficulty in reviewing a work on modern theosophy, that is on the philosophy of the Theosophical Society. In the first place this theosophy contains statements that are so opposed to the usual current of what is called Western thought that we are inclined to put the book aside in disgust. But further these statements are presented to us on such questionable authority, that if they depended on this authority alone we should feel bound to dismiss them without examination. If it could be proved that the Theosophical Society was really founded, as the author asserts, by a body of philosophers, living beyond the Himalayah Mountains, in haunts inaccessible to man, "who have passed beyond the stage of the normally human—semi-divine beings, who hold in their mighty keeping the records of all the past," we should be satisfied. Unfortunately the existence of these is very doubtful.

But notwithstanding the defective authority on which the statements made in the present work are presented, and the remarkable character of many of them, we think they are worthy of consideration. We think so because there is nothing new in them, which may appear to be somewhat paradoxical. The fact is that modern theosophy is evidently a rehash of a cosmical system whence derived we know not, but developed by the old Hindu philosophers, many of the ideas of which have been perpetuated in Buddhistic teaching. As there is no evidence that any of these philosophers are still living, we must look upon the supposed Adepts as personifications invented for the purpose of giving utterance to ancient ideas, ideas which may be found in various English books treating of Hindu religion and antiquities. The doctrine of Karma for instance which is really the central idea of the whole system of theosophy, was fully explained years ago by Mr. Spence Hardy in his well-known "Manual of Buddhism." Because the statements contained in Mr. Wright's book have come from such a respectable source, we think it not improper to see how far they agree with the teachings or tendencies of modern science, which can alone be accepted as a test of truth.

According to Hindu philosophy, or Occultism, we are told, "the life-drama is opened with the coming into action of two principles, out of which interaction all else proceeds. These two are called in their universal sense, Spirit and Matter, the Hindus naming them Purusha and Prakriti—Divine Thought and 'Primordial Substance.'" Fundamentally these are one and the same and merely represent the two poles of Parabrahm, or abstract being. Similar poles exist likewise in everything in the universe. Moreover everywhere in the cosmos is there the indication of an underlying law of cycles, alternation, or periodicity, and occultism teaches that the universe itself as a whole is also subject to the law of alternation, and that although it exists eternally, it is only manifested periodically. That there should be these periods of manifestation and non-manifestation, or of waking and sleeping, known to the Hindus as "days and nights of Brahma," is probable enough, judging from the analogies of nature. As to law of alternation or periodicity, this is coming to be recognized as one of the most important principles of physics.

The opening of a Manvantara, or day of Brahma, is marked by the appearance of the universe, which is represented as a separation of the spirit from its shadow, Substance. This manifestation takes place on seven planes, of consciousness, of which three are spiritual and four are material, that is, "the subjective, inner side of nature is held to exist on three planes of consciousness, while the objective, visible part is constructed on four." These four visible aspects of nature are said to be fire, air, earth and water. This division into seven marks the whole of the system of occult philosophy and Mr. Wright states that no reason has yet been given for it. The probability is that it is an error and that it has arisen from the application of the number seven to express the unity of the sixfold division known to

some ancient systems, or from the idea of the existence of seven planets as exhibited in the planetary system of the ancients.

Although science would admit the existence of every phase of force and energy as existing in every object, it would not accept the statement of occultism that "there are seven men in every man, seven trees in every tree, seven globes in every planet." This is a mystical doctrine which those who believe in the human double may be prepared to accept with modifications, and it is not inconsistent with the phenomena of dual and triple personality, but we think it is due largely to the idiosyncrasy of the Hindoo mind. This requires further that, as every man has within him all the seven planes of consciousness, and as there are seven earths to correspond, each man must pass through each earth seven times, making a spiral course through the forty-nine rounds which are necessary to be traversed before he reaches spiritual perfection.

Not only has man a seven-fold division, but there are seven races of men, each of which is subdivided into seven, and human beings have to pass through all these in the course of their earth experience. There is plenty of room here for reincarnation and for the operation of the principle of karma which governs the future condition of the individual. As between each incarnation the soul dwells for a long time in the state of bliss known as Davachan, that doctrine may not be so inconsistent with Spiritualism as many suppose, although we say that no satisfactory evidence for it has yet been furnished. At the same time the extravagant length of the periods required by occultism for the existence of the earth and its human inhabitants forms little objection to its teaching. We readily know nothing about the exact age of the earth or of man, and if cosmical time is endless, a few million years more or less are of no consequence. At the same time the figures show the exuberance of Eastern minds, and we doubt whether any anthropologist, however charitably inclined, would allow that 320,000,000 years have elapsed since man first appeared on the earth during the present round of the earth-chain. The identification of the four races who have disappeared during that period has a somewhat modern appearance. The first inhabited the "imperishable sacred land" at the north pole; the second dwelt in the "Hyperborean Land" of Northern Asia; the third occupied "Lemuria," a lost continent which was discovered not many years ago by Dr. Sclater, the zoologist, and the fourth were the famous Atlanteans of Egyptian legend. The author has, we think, rather mixed up the continents. He tells us that America was the home of the existing race, although it evolved in Europe, an ingenious mode of reconciling two opposing theories, but not altogether acceptable, we fear, to Dr. Le Plongeon and some other American writers.

Much of the anthropology of modern theosophy is probably due to the fancy of Madame Blavatsky, but not that part bearing on the incarnation of the earliest human races. Whether it is possible or not for man to have ever been androgynous or to have been born from a kind of egg we do not pretend to say. If so we should not call him man. Nor do we know whether the sun or the moon has anything to do with the development of mankind as occultism states. The hold which this doctrine has over the Eastern mind, however, is shown by the fact that there are representatives of the solar and lunar races in India to the present day. The ancients, moreover, thought the moon had much to do with life on the earth, facts which evidence that the "wisdom" of the Adepts was widely prevalent at one time. There are other points which if space had permitted we should have referred to, but we will say only that extraordinary as are some of the doctrines taught, there is much scientific truth in others. The moral teaching of theosophy must be good if its aim is "to train each to conquer and dominate his own nature and thus diminish the evil of the day," which is to be attained by self sacrifice for the benefit of others. On the whole Mr. Wright, who was for some years Mme. Blavatsky's secretary, has done his work well, and although he has written little but what may be found in Madame Blavatsky's and M. Sinnett's larger works, he has supplied a convenient hand-book of theosophy.

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Colonel Ingersoll is to speak for the Spiritualists at Lake Pleasant, August 16th, 18th, and 19th.

Report of the Proceedings of the Congress of Religious Societies is for sale at this office at 25 cents a copy.

We have a few copies of "Heroines of Freethought," by Sara A. Underwood, the price of which is reduced to \$1.25.

B. F. Underwood will give addresses at Lake Brady Camp Meeting, Ohio, August 16th, 18th and 19th.

During the coming year we expect, with the aid of our present and other able contributors, greatly to increase THE JOURNAL'S attractiveness and influence.

"The Unknown Life of Jesus Christ," by the discoverer of the manuscript, Nicholas Notovitch, published by Rand, McNally & Co., is for sale at this office. Price \$1.00.

The story given below was received from a lady living in Hecla, S. D., with an inquiry whether we could verify the statement. We cannot, and suspect that a careful investigation of the story would divest it somewhat of its mysterious aspects. But we give it for what is worth. The curious story comes from Effingham, Ill., and, if true, is certainly a very mysterious occurrence: "A family reared a daughter to the age of ten. Her name was Marie. The family moved to South Dakota. There Marie died. Another daughter was born a year or so after Marie's death, who was called Nellie. The family returned to Effingham. As soon as she could talk the little girl repudiated the name of Nellie. She said her name was Marie. The family lived in the house they formerly occupied. Nellie found and favored the haunts about the

place formerly frequented by Marie. In appearance, thought and expression she was Marie. The strangest part of it all was when Nellie was sent to school. She immediately on entering the school house walked to the seat formerly occupied by Marie, saying, "this is the seat I had before and I want it again." The parents believe that the child is Marie come back again."

The death of Francis H. Underwood in Scotland—where he has made his home for nearly 10 years and served his country under both the Cleveland administrations—is another serious reminder of the departure of that famous fellowship of men and women whose center was the Atlantic Monthly, and of which only the beloved autocrat, Mrs. Stowe, Mrs. Howe and T. W. Higginson remain, as we now remember. Mr. Underwood was the main-spring of that movement which brought them all together, and produced the chief intellectual magazine of America. To have conceived the idea of the Atlantic Monthly is distinction enough for one man. It was, too, the culminating product of the New England literary genius in its ripest period; since then the receptor has departed.—Springfield Republican.

We still have to worry along without knowing whether there be mahatmas or not, says the Springfield Republican. W. Q. Judge gets home from England, and reports that the reason the Theosophical Society didn't try him on Mrs. Besant's charges of forgery was that the trial would involve the question of the existence of mahatmas. Moreover, Mrs. Besant backed down on her charges, and only said that she thought Mr. Judge's way of delivering messages from the mahatmas was misleading, but she believed he did have true communication with those mysterious persons. Judge on his part declared that he was "an agent of the mahatmas for special purposes," but with no exclusive right to such communications. We should suppose not. If any of us should write out a little prophecy and sign it "The Mahatmas, per A. B.," it would be just as good as Mr. Judge's. If not, why not?

It is not often that the religious press shows the courage manifested by The Sunday-School Times (which circulates so largely among clergymen and teachers) in reprinting Rev. L. C. Stewardson's paper in The International Journal of Ethics on the effect of the clerical office upon character. The article is severe but not wholly unjust in its censure of the clerical office as it exists to-day in most Protestant churches. The assumed air of sanctity, the livery for the intellect it provides as well as the body, its supposed mission to enforce belief rather than promote research, the general commercialism of clerical thought—these are some of the charges Rev. Mr. Stewardson brings forward. He fails, however, to note that there are clergymen and clergymen, and that as a class they are on a much higher moral plane and display a larger share of self-sacrifice than representatives of any other profession.—N. Y. Jewish Messenger.

Dr. Edmund Montgomery writes: You have lately gone through exciting times in Chicago. It must by degrees become clear to thoughtful persons that the individualistic or competitive method of carrying on industrial enterprises will not answer any longer. On the capitalistic side consolidation is being rapidly achieved by means fair and foul. When labor becomes likewise thoroughly consolidated, it will be recognized on all sides that industrial enterprise has rightly to be regarded as a partnership concern

between productive labor and capitalistic organization. When, moreover, the solidarity of interests between producers and consumers will have forced itself into the foreground, the individual well-being of all members of the social organism will supersede the exploitation of the mass of the people by a few successful adventurers. Mrs. Underwood and yourself have raised THE JOURNAL to a far more elevated plane. I only hope that this will be appreciated by its former subscribers and by many new ones. . . . I trust that the growing number of cultured and open-minded persons who are becoming believers in Spiritualism will compensate for a probable loss of subscribers of the lower order. I am sure it must prove a great satisfaction to Mrs. Underwood to have control of an organ through which she is enabled to give full expression to the faith that has inspired her with such new and exalted life and thought. And, as to those automatic answers, they are truly wonderful, whether they contain veridical information or not. I am longing to have much serious talk with her.

THE NATION'S DEFENDERS.

By JEFF. W. WAYNICK.

The Union soldiers have written their names in glittering letters on the great historical scroll of fame. They fought for a principle—one common interest, one

Nation and one flag. They fought the second paragraph of the Declaration of Independence, might be a veritable fact, instead of what it was, a huge, leonine and travesty on reputed free America. It was with no thought of the meagre pension over which professional politicians have been so persistently haggling, under the specious plea of "reform." And it certainly was not for the mere sake of the paltry thirteen dollars a month, with hard tack and other incidentals.

Loyalty delights to honor the Nation's defenders. The living have won imperishable renown—the dead have gained eternal peace. To the living the country owes a debt of gratitude that can never be repaid—for the dead—the debt has been paid in tears and sorrow.

The fallen heroes have answered to the last roll call, and are at parade rest. They have passed from the strife and conflict of earthly life to quiet scenes beyond the surges of the mystic river. No more shall reveille, or field, or dungeon disturb their repose.

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