

# 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.

THE SOCIAL RELATIONS OF MEN AND WOMEN.  
BY ANNA OLCOTT COMMELIN.

This is a transition period. Old standards, old conventions, old bulwarks are swept away in the arena of the relentless struggle for life, into which an army of women is plunged. Everywhere, in the store, the office, the banking house, the publishing house, are countless women, forced by the change or exigency of occasion into fields formerly trodden only by the other sex. This has come about without preparation for it, on either side, through the "fell clutch of circumstance." The launching of a horde of women into industrial pursuits is observed with regret by many whose ideal of womanhood demands a sheltered, domestic life, shielded from contact with the world. To those of this way of thinking, there remain few avocations by which women may maintain themselves, teaching, house-keeping, nursing, dressmaking and a few other occupations being the only resource for those women who are not happily and exceptionally situated as daughters or wives of prosperous men. The effect on the salaries and wages of men by the entrance into their field of labor, of competitors, of the other sex, is a consideration which is deplored by some, but which it is not the writer's intention to discuss here, since, whatever the results may be to men, the needs of women to-day are as great and urgent as their own, forced as they are by domestic changes, losses, social upheavals, etc., to find bread for themselves. This being the case, and the fact being recognized, it only remains to effect a change of public sentiment in the matter, and to elevate the standard of morals in conduct and behavior. While all men of principle will treat with dignified respect and courtesy all women who come in contact with them, in business and all relations, there are others who, as in social life, will seize upon any pretext to force their insulting attentions on innocent girls and women for their own evil motives. But with men of this sort, there is as much danger everywhere else as in business pursuits, and the remedy should be, in improving morals and standards of behavior, and not in preventing women from worthy effort for self-support, or from endeavoring to acquire property for themselves, in any legitimate and honest pursuit. The uncertainty of riches demands that every girl should be fitted, in some way, to take care of herself, and for this purpose, as well as for other considerations, co-education may be the most fitting preparation. Drummond, in his new work, the "Ascent of Man," expresses his opinion that, in the blending of recreation, social intercourse, and co-education are better safe-guards for the young in love affairs than in the conventions of society. He approves of the "artless and unconstrained relations of youth in America," and thinks that "na-

tions cannot rise to exalted social height where real mutual acquaintance between the youth of both sexes is unattainable."

The question of friendship is not a question of sex or of age, and there is no reason why an innocent one may not be maintained between a boy and a girl, or a man and woman as between girl and girl, woman and woman, and man and man, as it is a companionship based on mutual regard, congeniality of thought, feeling, or pursuit. The youth, of both sexes, will have better opportunity of judging of each other's character, in being educated together, than if meeting only in festivities, with the intoxication of music and the dance, and the glamor of light and perfume and evening dress.

Conventionality has its uses in the protection of society, but its effects, at times, are positively painful if one innocently mentions an innocent friendship between a man and a woman, when the smiles on the faces of listeners and their remarks betray vulgar and criminal conceptions. Such expressions of opinion are, as William A. Alger says, "more discreditable to our hearts than creditable to our morals." Mrs. Jameson gives the opinion of August Comte that the "only true and firm friendship is that between man and woman because it is free from all possible competition." Mrs. Jameson adds that "in this I am inclined to agree with him and to regret that our conventional morality or immorality places men and women in such a relation socially as to render such friendships difficult and rare." The numerous and beautiful instances of friendship between women make us feel that the remark of Comte is entirely too sweeping in its assertion, and the one of Sydney Smith that, "it is a great happiness to form a sincere friendship with a woman" is more reasonable.

Friendship between woman and woman is composed of mutual regard, and often is stimulated by interests in common. Friendships between man and woman may also be grounded on mutual regard, but it may be helpful from differing interests, which are inherent in differing natures. The many noble instances of this friendship, in history, attest its value, and those who affirm that such may not exist to-day must believe that the times are sadly degenerate. Dante and Beatrice, Michael Angelo and Vittoria Colonna, Cowper and Mary Unwin, Madame Récamier and Chateaubriand, Joanna Baillie and Walter Scott, David Garrick and Hannah More, Channing and Lucy Aikin, Theodore Parker and Frances Power Cobbe and many others bear witness to the nobility and purity and beneficent influence of friendship between men and women.

### THE GENERAL MIND.

BY C. STANLAND WARE.

The English psychologist and physiologist George Henry Lewis, whose works are deserving of closer study than they have yet received in this country, frequently refers to what he calls the General Mind. This term is a very convenient one to express the consensus of opinion which is formed from time to time on any particular subject, and it is evident that it may have a very extensive range. Many beliefs vary from time to time, opinions which are held very

strongly by one generation being abandoned or exchanged for others by the succeeding generation, a change which may take place even from one year to another. From this point of view the General Mind is almost equivalent to public opinion. But there are certain beliefs which have become so thoroughly engrained into the minds of all, individuals, at least those belonging to civilized nations, that they appear to be unchangeable. The beliefs of this character when they have to do with the ordinary phenomena of nature may be regarded as forming a scientific conscience, which has its moral counterpart consisting of beliefs covering man's social relations. Many opinions are so generally entertained by the human race that they are sometimes spoken of as intuitions, and whatever may have been their actual origin they are now instinctively acted on, without being knowingly formulated. Beliefs of this character may properly be described as the hereditary experiential wisdom of the human race. The consensus of this wisdom will probably correspond closely to what Lewes intended by the General Mind.

Although the beliefs thus common to the race have become practically intuitional, they are being continually added to with the progress of scientific knowledge. They may indeed be so modified as to become practically new. Thus the idea that the sun moves round the earth was at one time universally entertained, but now, although it is known that the sun actually travels through space, it is generally believed that the earth moves round the sun. This truth is not yet universally received but it will gradually spread with the advance of knowledge throughout the earth, and finally it will belong to the General Mind. It is evident from the facts here stated that the General Mind grows, and as it is coextensive with the individual minds of the human race, all of which have contributed to it more or less, it must had a beginning of experience, if not of existence.

The question here arises whether the General Mind has any existence apart from the individual minds whose beliefs enter into its constitution, or if this question is answered in the negative, whether its powers are different from, or at least transcend those of the many individual minds from which it may be supposed to have been derived. The latter view may be supported by the fact that the qualities of a compound body differ from those of the simple substances of which it is composed, and the greater the complexity of structure the higher the qualities associated with it. This may be illustrated by reference to the brain, which is simple in structure with beings that possess little more than instinct, but becomes gradually more complex until man appears with a developed rational faculty. If each nerve cell in a human brain be considered as corresponding to an individual mind, then the powers belonging to the General Mind may be supposed to be as much greater than those of the individual as the powers of the brain surpass those of a separate cell. According to this view, every individual mind might perhaps be regarded as continuing to exist as an element of the General Mind. This is not really necessary, however, as the latter may be represented by the individual minds which exist in each generation, or rather be the organized expression of their general activity. In this way, as the individuals of any gen-

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eration of the human race are the inheritors of the experience of all preceding generations, so the General Mind of any particular period would possess the hereditary experiential wisdom of all past ages.

This leads to another consideration. Much has been written with reference to the peculiar powers possessed apparently by the subconscious or subliminal personality of human beings. In many instances it would seem not to be limited by the known experience of the individual, and to be able to tap sources of information of a much higher or wider character than the individual could be accredited with. There are reasons for associating with this subliminal personality the sympathetic nerve system, which has a remarkable influence over the organic functions of the organism as distinguished from its intellectual functions. It must be remembered that the brain originally derived its special importance from the fact of its being the seat of the organs of special sense. It is therefore especially fitted to act as the intermediary between the subjective individual and the external physical world. For this very reason it is not so well fitted for receiving communications from the General Mind, if this really exists. The nerve centres of the brain are in a state of constant activity in response to the external vibrations received through the organs of sense, and in most cases it is almost constantly occupied with the present. The sympathetic nerve system, on the other hand, as representative of the organism itself, which is made up of hereditary tendencies, may be said to be intimately concerned with the past. It would perhaps be better to say that while the brain is a record of the past experiences of the individual and of his individual ancestors, and is active in making fresh individual experience, the sympathetic system and the organism it represents contain within them a record of the life history of the species or the race. The latter therefore is evidently more closely connected with the General Mind, which belongs to the race rather than to any number of individuals.

If this view be correct then we need not be surprised at any of the phenomena, whether physical or psychical, which are performed through the agency of mediums or of the eastern occultists who claim to possess superhuman powers. Such persons are able, through either their organic peculiarities, or their subjection of the physical to the psychical nature, to place themselves in rapport with the General Mind, and thus to acquire the use of the experience stored up within it, particularly that part of it which was in anyway at a former period connected with their own organisms or those of their ancestors. Moreover through the General Mind they are able, in many cases, to tap the organic experience of other persons, and thus to acquire knowledge outside of their own immediate circle.

We may now ask whether the General Mind does not, in some sense, exist apart from the individuals who form the human race, and whether in fact it is not identifiable with the Universal Mind of the Cosmos. The answer to this question will depend on the origin assigned to the psychical part of man's nature. If this is, as there are strong grounds for believing, an offshoot of the cosmical mind, then the General Mind must have a similar relationship. It may be looked upon indeed as that part of the Universal Mind which is within the range and influence of the earth and its inhabitants, and which has become modified as the result of their experiences. Viewed in this light the General Mind is not only the medium of communication, unconscious but continuous, between the subliminal personalities of individuals, but is also the link which unites the psychical being of man with the Universal Mind of nature and makes him one with the Cosmos. Nor are the results of this connection purely psychical. The psychical and physical natures are so closely associated that it is difficult to say where one ends and the other begins. Probably they are the same under different aspects and therefore whether occult powers shall reveal their existence in a physical or in a psychical direction will depend on accompanying

conditions or circumstances. In either case the ether is doubtless the medium through the agency of which those powers are exercised, as it pervades all things and is all powerful.

#### ANOTHER SIDE TO THE NEW ERA.

By CELESTIA ROOT LANG.

##### II.

The author has taken great pains to collate statistics showing the separation of the masses from the church and some of the causes; he says: "We have noted some of the causes of the separation of the multitude from the church, but evidently we have not yet laid our scalpel on the cause." He says most truly that "When those classes which in all Christian history have been most susceptible to the gospel become the least susceptible to it there is something wrong;" and he asks: "Has human nature changed? Has the gospel changed?" I should say that through the ascent of life in human nature the interpretation of the gospel had changed, and the church had not changed in its creed to meet the demand. The people have not only outgrown the eternal punishment plank in the platform of the creed, but they have also outgrown the idea of worshiping Jesus as God incarnate.

The author says: "It has been said that Romanism is the religion of a church, and that Protestantism is the religion of a book. Both church and Bible are necessary, but all true Christianity, whether Protestant or Roman Catholic, is the religion of a person, centered in Christ and drawing its life and power from him." It is evident, that to those who have given up the idea of the virgin birth of Jesus and the worship of a "person," the church of to-day offers no standing room.

The author goes on to say: "If, as many believe, we are entering on a transitional state, it is critically important that our plastic institutions be brought under the moulding hand of Christ, and that his teachings be recognized as binding on all men, not only in their relations with God, but also in their daily relations with one another. Of course the church accepts Christ's teachings as authoritative." Here, it seems to me, is the fallacy of the system. The church gives to Jesus the position of authority; they rob the individual life of its divine element for the sake of raising one "person" to the position of a demi-god for the sake of worshiping something. But the Life in the individual is becoming wiser than they know; it is turning its back upon this folly and asserting its own God-given rights. As the soul in the individual comes to consciousness it knows no mediator between itself and God; that God is omnipresent and all-sufficient. It looks to Jesus as one who attained the Christ-life and as an example and ideal is able to help all others in developing the divine life in themselves.

That the development of the Christ-life in the individual is not the prime work of the church is apparent to all who take the trouble to think on this subject. The author says: "Consider now that, generally speaking, it is the workingmen and the farmers on which the church has lost its hold. . . . It will not be difficult to convince those who are acquainted with the life of our cities that the Protestant churches, as a rule, have no following among the workingmen. Everybody knows it. Go into an ordinary church on Sunday morning and you see lawyers, physicians, merchants, and business men with their families; you see teachers, salesmen and clerks, and a certain proportion of educated mechanics, but the workingman and his household are not there." In confirmation of this fact he further says: "A few years ago I was in conversation with four Brooklyn clergymen, and the rector of one of the largest Episcopal churches in the city said: 'Gentlemen, I would like to know if my church is exceptional. We have not a single workingman in our membership.' The pastor of a Dutch Reformed church said: 'That is true of mine.' The pastor of a large Congregational church said: 'We have one carpenter in our church, but we haven't a single

servant-man or a serving-woman.' The pastor of one of the leading Presbyterian churches of the city said: 'We have some master-workmen in our church who employ labor, but of what would be called workingmen we haven't one in our church or congregation.' These four churches had at that time an aggregate membership of some 2,200—and not one workingman or one of the masses among them. It is evident that if Jesus, the "person" whom the church pretends to worship, lived to-day he would have to give up his trade as a carpenter or not be numbered with his own church.

It is apparent, by the author's own showing, that the gospel lever which is put in place and which in the near future is to give a mighty uplift is not adequate to lifting the masses, but only to lifting the well-to-do or upper classes, then, it seems to me there must be something wrong in the gospel lever something wrong in the basic foundation on which it rests; and as that foundation is evidently the creed there must be something in the creed; then to find the cause of the separation of the masses from the church he must lay his scalpel on the creed.

The author does not shield the church; he has probed every department to find the cause and with vigorous hand deals out the remedy. From an ecclesiastical point of view the work can be highly recommended; but, is there not another side to the new era? What I wish to show is, that the author's new era is a modification of the old ecclesiastical dispensation; whereas the other view of the new era is not a modification of the old, but wholly new, of which the old is but the shell. The new era or the coming kingdom is the incoming spiritual life in the individual unfolding from within, and which does not need a church to worship in, or to pay a minister to teach it. The new era has already come to many—the time which was predicted by Jesus—when all shall be taught of the Lord, from the least to the greatest. I do not apprehend that this means that all shall be taught at once or all come into the new era at once, but that all who come in, from the least to the greatest, shall be taught of the spirit of God, and they shall be taught the new gospel: the new glad tidings.

The Christian era was not a modification of the Judaic; the time had come when the "ways" parted, the old or Judaic must decrease, while the new or Christian must increase. The evolution of 2,000 years has brought about a repetition of the same conditions; again, the old or ecclesiastical system must decrease while the new or spiritual system must increase. It is natural that those who are in the old should hold on to the old as did the Jews and oppose the new. It is evident that the new cannot come in without a struggle and displacement of the old. Hence it behooves those who have come into the new era to put forth every effort to establish the new in the place of the old.

The great sales of "The New Era" show that there is a great expectancy in the minds of the people, thousands are standing on tiptoe, so to speak, expecting some sort of millennium. It must be remembered that the new kingdom comes not by observation; that is, it cannot be seen all at once by the world and never will be; it can be seen only by the individuals who enter its realm. God's kingdom is in the individual and always has been, and it is the prerogative of those in whom the kingdom is developed to make its presence known to the world—and this is no easy task. As for me I have no sympathy to the creed and doctrines of the church and as I see them standing in the way of the spiritual advancement of the masses, and am thereby called upon to help move them out of the way.

Intellectual conditions are not such as they were in the seventeenth century when the creed of Christendom was framed but which is not now in accord with the intellectual progress of the race and clearly impracticable as a religious doctrine for the masses to-day, although doubtless it has had its place and was an essential factor in the evolutionary process of human progress as was the Judaic system. It is evident that in this, the last decade of the nineteenth



century, the ecclesiastic system has begun to lose its hold on the masses preparatory to making room for the spiritual or higher evolutionary processes.

### AN EPOCH-MAKING PHENOMENA.

BY ALEXANDER AKSAKOF.

(Concluded.)

This accepted as a general principle (which, however, does not exclude all sorts of shades and possibilities, according to the special capacities of different mediums and especially the composition of the circle; and also, because we cannot know the limits of the development of this phenomenon,) might explain to us to a certain degree a number of mysterious occurrences in materialization, which appear doubtful and suspicious; however, I shall again recur to it later in a special chapter devoted to it. The important inquiry, however, is: Have we exact facts established of the proposition which I have just stated? We are now in a position to answer in the affirmative.

I will begin with an experience of my own, about which I have been thinking a long time; and which, in my eyes, presents so strong a support to this theory as to amount almost to a positive proof.

It rests on my acquaintance with the classic materialization of Katie King, which I have already described in my work—"Animismus und Spiritismus"—and again here anew in a condensed form repeat:

It was in the year 1873. Mr. Crookes had already published his articles on "Psychic Force," but he did not believe in "materializations," although he explained that he would only believe in them if he could see the medium and the materialized form at the same time. As I was at that time in London, I desired quite naturally, to see this—at the time the only one of the kind—phenomenon with my own eyes. After I had made the acquaintance of the family of Mr. Cook, I was most politely invited to a séance which was to take place on the 22d of October. The séance took place in a small room which served as a dining-room; the medium, Miss Florence Cook, took her place upon a chair in a recess formed by a corner of the room and a chimney behind a curtain which slid on rings.

Mr. Luxmore, who conducted the séance, required that I should carefully examine the place and the way in which he had just bound the medium, for he regarded this measure of prudence necessary. He first fastened each hand of the medium to the other with a linen tape, sealed the knots, then, connecting both hands of the medium behind her back, he bound them together with the ends of the same tape and sealed the knots again; then he fastened them again with a long tape which led to the outside of the curtain through a staple of copper, and was fastened to the table by which Mr. Luxmore was sitting. In this way the medium would not be able to raise herself up without drawing on the cord. The room was lighted with a lamp which was placed behind a book. A quarter of an hour had not elapsed, when the curtain was sufficiently drawn to one side to reveal a human form, which, standing upright near the curtain clothed entirely in white, held her face bare, while her hair was veiled with a white veil; the hands and arms were bare—it was Katie. During the entire time of the séance Katie was talking with the members of her circle—her voice was reduced to a whisper. She repeated several times: "Put questions to me; reasonable questions!" Hereupon I asked her: "Can you not show me your medium?" She answered: "Yes; come quickly and see for yourself." In a moment I had thrown aside the curtain. I had only five steps to take—the white form had vanished. Before me, in a dark corner of the recess, the dark form of the medium was found sitting on an arm-chair; she had on a dark silk dress, and so I could not see her distinctly. As soon as I had resumed my place, the white form of Katie again appeared by the curtain and asked me: "Have you observed her well?" I replied: "Not quite, for it was tolerably dark behind the curtain." "Then take the lamp and look as quick as possible!" added

Katie decidedly. In a second I was behind the curtain with a lamp. Every trace of Katie had disappeared; I had before me only the medium sitting on a chair in a deep trance, with her hands tied behind her back. The light, which fell upon her face, produced its usual influence in such cases, for the medium began to sob and to awake; an interesting conversation took place behind the curtain between the medium, who was fully determined to wake up, and the form, Katie, who insisted she should again go into a trance; however, she was compelled to yield, said "Adieu" and silence followed. The séance was at an end. Mr. Luxmore asked me to examine well the tape, knots and seals. All was undisturbed; and as he proposed to me to cut the tape, I could only with difficulty insert the scissors under the tape—so firmly had the wrists been tied together. . . . .

The accuracy of this fact is for me absolute; I also regard it as of the greatest importance for the foundation of the theoretical principle which now engages us.

How is one to comprehend this phenomenon? What conclusion to draw from it? Katie had, as is well known, a complete similarity to her medium; she was her double, and not a hallucinatory form, but in flesh and bones, with a heart and lungs as Mr. Crookes has firmly established. Can one more reasonably conclude, that the medium at any given moment must have had two complete bodies at once—one under the form of Katie outside of the cabinet—the other under her own form outside of the cabinet? Manifestly not. That Katie was not the medium in person, who was unconsciously playing the role of the spirit, is proven by the tapes, which had remained undisturbed; the medium would not have been able to undress herself in a moment, get herself loose, and again dress herself, again fasten herself, etc., even if it were physically possible. We have hence grounds for concluding, that, if I could have anticipated Katie, or been able to take a look into the cabinet, as she was standing outside—I should not have seen the medium there—at the most have seen her clothing, or nothing at all.

But how are we to understand that the form can clothe itself quick as lightning in the place of the medium and put itself in her place fastened, etc.? The clothing and the fastenings, however, must—if the body vanishes—fall to the floor. How then again return into them?

This forces us to the conclusion, that certainly the entire body does not dematerialize, but a certain something—a substratum, an astral body—remains of it, which retains the positions of the fastenings and the clothing as they appear, and that in this way the materialized form vanishes in a moment into this form and again unites with it, and so the medium is found in her place as before. We know that at séances in the light, hands materialized appear with incomparable quickness and disappear back again into the medium. The phenomenon then is the same.

We have in the support of this theory a completely demonstrative fact in the following experience of Col. Henry S. Oleott, which he had with the medium, Mrs. Elizabeth J. Compton, in America, taken from his book "People from the other World." (Pp. 483-492.) He quotes a long account of an experience with Mrs. Compton who was bound to her chair in the cabinet with thread drawn through her ears and sealed with the private seal of the narrator and the chair fastened to the floor and also sealed. . . . . The narrator was enabled to weigh the materialized form three times during the séance with the result that she weighed seventy-seven, fifty-nine and fifty-two pounds, while the medium, who, during the appearance of the form, had apparently vanished from the cabinet, weighed at the close of the séance one hundred and twenty-one pounds and was found fastened just as she had been placed in the cabinet with the seals all unbroken.

Since the form "Katie Brink" weighed seventy-seven pounds there remained for the body of the medium only forty-four pounds or a little more than one-third of her normal weight and since it, the me-

dium became invisible to our eyes, even to the clothing and fastenings, we must therefore conclude that there was a body which retained the position of the body of the medium, her clothing and all fastenings, and which served as an invisible foundation for them. But the form of "Katie Brink" did not resemble that of her medium, but had the stature of a girl of eight years. What must have remained of the body of Miss Cook, since the body Katie King according to the statement of Mr. Crookes was even larger than that of her medium?

So much more then have we the right to assert, that as this remnant was invisible that the transference (transference) of the materialized body into its astral body (which sat upon the chair) was accomplished with inconceivable swiftness. Those who have observed the appearance of hands can have an idea of the quickness with which the hands appear and disappear into the body of the medium. This may give us a conception of the quickness of the vanishing of an entire form.

Mr. Crookes has many times made the observation in his interview with Katie in the dark cabinet that the medium at the same moment disappeared. And since he was depending always on having an opportunity of seeing the medium and the form at the same time, he succeeded only a single time and only in darkness, when Katie could no more speak; she was in a condition of half materialization. It is unfortunate that the form Katie had not been weighed; we can almost assert that she must have obtained nine-tenths of the weight of the medium.

Here follows a fact from my own experience which confirms both of the foregoing experiences. In the year 1890 I journeyed expressly to Gothenburg to hold a series of séances with Mrs. E. d' Esperance. She agreed to submit to all the conditions I might think necessary, to convince myself of the phenomena, a privilege which she had as yet allowed no one. In the séance of the 5th of June I was sitting as usual near the corner of the cabinet, in which Mrs. d' E— was sitting at my side; the curtain alone separated us; the opening on the side was quite near my right shoulder; I had only to draw the curtain to one side a little to see the medium. The materialized form, who at that time appeared under the name "Yolanda," had already showed herself several times and in fact, supporting herself on my arm, made a tour of the circle; a lamp hung to the ceiling and covered with several leaves of red paper produced a feeble light; but when I found myself under the lamp with Yolanda, this lighted up the form sufficiently so that I could recognize the unquestionable features of the medium in her. When we had returned to the cabinet, I took my place again and Yolanda remained standing half outside of the cabinet in the middle opening of the curtain; I then stretched my right arm, always looking at her, softly into the side opening of the cabinet, and I had only to stretch my arm a little to assure myself whether the medium was at her place. This I did. The medium was sitting tolerably low on a cushioned arm chair; I raised my hand direct to the height of the back of the chair and then guided it down to the seat on the back; the medium was not there. But in the moment, in which my hand was already on the arm of the chair, Yolanda stepped back into the cabinet again, a hand fell on mine and pushed it away. Immediately thereafter the medium begged me to give her some water to drink; I offered her a glass of water, while I drew aside the curtain at the same opening into which I had extended my arm. The medium was in her place in her red dress with closed sleeves; "Yolanda" was a moment before still in a white garment, with arms naked to the shoulders, with feet also bare and with white veils over her body and over her head, but she had vanished. Exactly as was the case with Katie.

This event gave me much to think about. (Wittig, the secretary of Aksakow, here notes he has been misunderstood in a statement in regard to his observations of a séance held with this medium at Berlin, published in the November number of his journal for



1893, and alluded to in Stead's *Borderland* in the January number 1894. He declared in that article that he never saw the medium sitting on her chair while the forms appeared, contrary to the declarations of other observers at the same séance, which raised the rumor that he had doubted her genuineness as a medium which he says he took pains to dispel.)

As Yolanda, who was half outside of the cabinet, was unable to perceive the motions of my arm in the inside of the cabinet, so it was positively impossible for her, in consequence of the darkness or in the quite weak light, to see whether I was holding my arm hanging down on the chair, or was holding the curtain behind; and still more impossible, to see what my arm was doing there, or where my hand was, none the less was the motion of the hand which pushed mine back deliberate and distinct.

If then this something was the medium in person, who consciously or unconsciously represented "Yolanda," and if the arm-chair was really empty, yet it could neither see the investigation of it by my hand nor feel it, it would have continued its play in the role of a spirit, having remained on its place, or gone back into the cabinet, or anew have come forth out of it, etc., as if nothing was there. But it had caused a disturbance—Yolanda did not show herself again and the séance was perforce brought to a close.

When on the next day I heard it said that something had frightened the medium, I inquired of Mrs. d' E—herself about it, without saying anything about my observations. She answered me that she, towards the end of the séance, had felt as if something was moving around her, around her head, rested on her head, was let fall, whereby her hand met another hand, which still more terrified her. The quite peculiar thing about it was this: the feelings of Mrs. d' E—were those which indeed she must have had, if she were really at her place, and yet my hand had not found her body on the chair. Who then had these feelings? We must hence conclude that an exact copy of her body had remained on her seat which was endowed with consciousness and feeling.

Mrs. d' E—possesses, as is well known, the gift of mediumistic writing; so she receives during séances and at other times communications under the name of a certain "Walter" who calls himself the conductor, producing the phenomena of materialization. I also employed this means to learn—what explanations I might receive from this source. So I asked Mrs. d' E—to take the pencil, and the following conversation arose between spirit "Walter" and myself: "Have you seen what frightened the medium?" "Yes, a hand was laid first on the face of the medium, then on the knee, then on her hand. That was all." "Whose hand?" (for I still kept my secret.) "This I did not see, since my attention was first attracted to the fact, when the medium was frightened." "My chief wish is, to see Yolanda and the medium at the same time; is it possible?" "All depends on how much of her remains." "If I should look into the cabinet, should I find the medium removed from her place?" "Most likely. All depends on the source from which the material is taken to build up the form Yolanda. If there is a mass of it in the circle, then we do not depend alone on the medium, then you would see her just as well as if she was present."

Some days later, as Yolanda had been several times outside of the cabinet, during which time the medium had been fastened by me with a linen tape about the waist, both of the ends of which had been drawn through a staple which had been screwed into the floor, I asked "Walter," "How much was left behind of the medium when Yolanda came out?" "I don't believe much remained of the medium except her organs of sensation." "If I, while the body of the medium had almost vanished, should stretch my hand over the place, could I injure the medium?" "That would depend on how heavily you placed your hand there. If something should happen, which might injure the materialized form, then the medium would instantly become conscious of it."

"And if my hand should go right through the body of the medium?" "That would seriously injure her, if we did not keep watch, to prevent such an injury. To attempt this would be a dangerous experiment."

"In this way would the linen tape which is tied around the waist of the medium, if I should draw on it, cut right through her body?" "Yes. But that would only happen if its material was entirely used up, and has happened very seldom; however, sometimes very little has remained." "Accordingly then the invisibility of the body of the medium, when one looks for it, is still no proof that it is no body?" "Surely not. It is only an indication that you have not sufficiently sharp eyes to see it. You would not see, while a clairvoyant might see it."

Mrs. d' E—was quite surprised while these replies were given through her own hand. She did not cease, exclaiming: "That is something quite new! That is a revelation indeed! And I was, however, certain that I was always the same person." "But this, however, is impossible," I said to her, "that you felt in yourself no change while such an extraordinary phenomenon was going on?" "I felt indeed a change," replied she to me, "but was deeply conscious that it would be perceptible to me alone." "Can you describe this change?" "I felt in my inside as if I were empty," replied she, an answer completely responding to the facts above cited and to the theoretical speculations which arise from them. Mrs. d' E—at time did not yet suspect that this feeling of emptiness could be anything more than a barely subjective feeling.

I shall in consequence communicate the interesting details of the long investigation to which I subjected Mrs. d' E—at the time of my stay in Gothenburg in regard to all that she felt while the séances lasted. There are details of a peculiar nature, for she is also a singularly constituted medium in this, that she does not fall into a trance, and has a consciousness of everything that is going on about her during a materialization séance.

But the time had not yet then come to publish them, for all this might be subjective, and the requisite proof for the confirmation of these statements, the objective, visible and tangible proof was still lacking; now we have it.

The publisher follows in a note with an announcement that the July number will contain a description of a remarkable séance with the extensive and minute testimony of Miss Wera Hjelt, and also photographs which exactly show the séances; later will follow in August, probably, farther, the representation of the medium sitting on her chair half-materialized with a complete picture of the chair and a complete outline of the séance-room and of the persons present there.

#### BY ANGELS LED.

BY J. MURRAY CASE.

I offer this little harmonic prose poem as an experiment in literary productions. I believe the highest order of poetry will yet be in rhythmic prose form, with a sufficiency of the harmonic thrown in to please the ear and without any reference to length of line, but governed entirely by the poet's instinct. This will offer a field for great range and diversity of expression, and will relieve that tiresome see-saw or wave rolling that makes one sea-sick and soon tire of reading poetry of uniform rhythm and rhyme.

The greatest objection, it appears to me, to the following production is that it has too much rhyming—one-fourth the amount would probably be better.

The production is open to criticism, and I would like to see some of the poets trying their skill at this form of literary effort. It has one great advantage over lined poetry and that is it would be read much more extensively, as not one reader in ten ever reads poems, because of the mathematical hedging and monotonous rhyming.

The night was cold, and the light of London's lamps glittered on the snow, while Mary wandered, whither she did not know.

Fatherless, motherless, friendless, except the friend above, whose endless love is ever over those who trust in Him.

Wearied by her wanderings, and led by some mysterious force she knew not what, she sought a refuge by a great church door, and the roar of the storm winds upon the steeple high, made hideous music and the black sky showered its storm whirled about around her feet, but a still small voice within kept whispering words of cheer, and she felt no fear.

And crude rough men who passed thereby approached her as though she was a child of sin. But saw a glittering tear drop in her eyes, and face that marked a pure soul within, and then they went their way; and there poor Mary stood till the day dawned. There in the chilly winds—there all alone. There in the drifting sleet, there all alone; but the voices of prayer moved upon her lips, and the guardian angels whispered low and sweet; and so all through the dreary night her faith was steadfast, and her hopes were bright.

Thus stood the maiden when the sexton came to ring the bells; and he saw in the halo of that sweet face, the shade of deep sorrow, but lighted with grace; and he said, "Fair maid, why standest thou there, to suffer the frost pangs of the cold damp air, for it is not yet time for the morning prayer?"

The maiden answered, "I came not here, kind sir, to pray; but yesterday, I wandered upon the great highway, and people pushed me, here and there; and all I did was look above, murmur words of prayer. I know not 'why I came to this old church,'" said she, only this I know, the spirit of my mother hath led me—she whom they laid away, but yesterday—buried in the Potter's field. I saw the coffin sealed, I watched the death cart disappear, and then I turned and looked within my dreary home, when dread fear came over me, and then I fled; and so I wandered all the day, till the night came on, when here beneath this arch I hid away. And when the winds blew cold, I've felt my mother's arm around me fold. All through the dark drear night, my mother's spirit hath been here," the maiden said, and she wiped away a tear.

"And who was your mother, my fair sweet maid?" thus spake the sexton.

"She was a christian" (answered the maiden with grace, and a heavenly light stole over her face) "and a woman of sorrows; and often we did not know from whence the morrow's bread would come; but she in Christ relied, and so we were supplied from day to day—thus may it be—thus will it be with me—my mother's name? Oh! it was Jessie Lee."

"And who might your father be?" My father, he is dead, so it hath been said, though whether this be true we do not know. He was a soldier in the Indian insurrection, he left when I was but a child, and so of him I have no recollection. Ma always thought that he was lost at sea. His name? Oh! it was Joseph Lee."

And then the sexton's bosom swells, and he forgot to ring the bells, but grasped the maiden's hand and smiled, then calmly said: "Your father, dear one, is not dead. Thou art my child—my long lost child—my own sweet daughter, Mary Lee—for whom I've sought these long, long years—come home with me;" and Mary wiped away her tears, and closely to her father's arm did cling—and people wondered why the church bells did not ring.

The special point in the above production to which I would call the attention of the critics, is whether the introduction of rhyming heightens the effect of the rhythmic prose? If so, how far should the rhyming extend? Is there not a harmonic law governing such melodies of sound?

I have the faculty while in a semi-conscious, half-wakeful condition, of reading from books and papers which seem to be in front of me. The language is always in rhythmic measures interspersed with occasional harmonic rhyming variable as the notes of the mocking-bird, and the effect is simply enchanting. From this I take it that the language of heaven is in melodious waves, and when we catch those har-



muscles we are able to write true poetry. Of course I recognize that such writing is not, in the abstract, new, only so far as it opens a field for new and varied combinations and the harmonious arrangement of sound to the thoughts and modes of expression. Any common scribbler may string upon a straight stick a lot of jingling rhyme, or rock back and forth in Pope's cradle, but it requires the instinct of the true poet to combine waves of thought with waves of sound in such a manner as to bring out perfect harmony and pleasing variety. In this class of poetry the scope for the true poet would be as immeasurable as the variable melodies in music, but no place for the monotonous doggerel tinker, or see-saw fiddler.

JACKSONVILLE, FLA.

#### A NOTE FROM WHITTIER'S PSALM.

BY FANNY P. NICHOLS.

"All as God wills who wisely heeds  
To give or to withhold,  
And knoweth more of all my needs,  
Than all my prayers have told."

Here is strong faith embodied in a few words and between the lines one catches a melodious strain from a man, whose faith sings while he works. It is no idler who is thus willing to rest upon God's will. We know it is one who has carried into his daily living and into the doings of his hands his best energy and the true purpose of helpfulness toward his brother and the world—in its broadest sense. Could this faith become the moving spirit of the workers for the enlightenment and spiritual unfolding of mankind—working faithfully, persistently, of necessity slowly and silently, if needs must be, wherever circumstances have placed them, never doubting that the prayers of doing would be answered according to the need, whatever had been the prayer uttered by the voice meanwhile.

With this faith, the thought, and the deed, as well as the will, would be "as God wills," most surely, because in this loving work they would be in unison with the Divine, who works in every part of the universe, even in the tiniest atom, to unfold to us the lovingness of helpfulness and the power of union which it gives; and just as surely the results to these workers would be in accordance therewith, because their doing would be the truest manner of praying.

No discouragements need attend them, no seeming failure daunt their onward going, ever satisfied that "To give or to withhold" is the part of Divine wisdom.

If, another sentiment, in this same poem, "that ever a Providence of love makes the springs of time and sense" "sweet with eternal good," could be infiltrated into our general thinking as a truth, then the struggling, unhappy mass of humanity would cease to war, brother man against his brother, self ever uppermost, but would join together instead, most truly and lovingly as brothers, in the sweet toil of unfolding the beauties and glories of this earth-home, making it to "blossom as the rose" and also bringing to light, making it to shine and glow, the hidden gold of human capabilities, revealing the angel within.

Walking and toiling thus together, each with his own step, would go on up towards the "Delectable Mountains" from whence is caught a view of the "Golden City," the city of Truth and Love.

The gospel that love to man is love to God, which Whittier so continuously and so strongly taught in all his poems, must in time come to be practically exemplified in all forms of creed and acts of men.

First, a "new heaven and a new earth" must be made possible to each individual, then for the whole. When one has drunk deeply of these springs of time and sense, realizing that the waters thereof "are sweet with eternal good," then he is filled with a strength and power akin to the Divine; he can do and never tire and wherever he goes courage and hope radiate from his presence, and all fainting souls are renewed and made glad and are ready to begin this new creation.

To him, who is drunken with these sweet waters, all mankind becomes one royal brotherhood, sons of one King, members of "one church, made free by love, which is the law of liberty." To such life then becomes ever the writing and the singing of a grand psalm.

#### UNITY AND DIVERSITY AMONG SPIRITUALISTS.

BY WALTER HOWELL.

In your issue of August 4th, I noticed a letter over the signature of A. Queenlander, which, because it voices the thought of many perplexed minds upon the threshold of Spiritualistic inquiries, deserves consideration. If therefore some abler person does not respond, please allow me a few words in reply to his earnest appeal.

I have not read "Antiquity Unveiled," but I am somewhat familiar with its line of thought. The primary question for Spiritualists to settle is, not whether his book ("Antiquity Unveiled") or any book purporting to emanate from the Spirit-world advances tenable theories about Jesus, or any other historic personage, but whether the spirits really do communicate at all. The question follows in the next place is the information correct? The record of what they have to say may or may not stand the test of criticism respecting the historic value of the matter communicated. If however, it can be proven that the spirits really dictated the volume, whether the subject-matter be worth considering or not, the method of communication is worthy of careful investigation. If we accept from the spirits an unverifiable statement it is an act of faith, and as such is a personal affair, but we are not justified in demanding that others shall believe as we do; they are justified in asking for verifiable data as the foundation of their belief. Spirit opinions must stand or fall on their merit as ours do, or we shall have authority for truth instead of truth as our authority.

The claims of Apollonius of Tiana have been put forward before now, and Christian writers have conceded the parallelism between his life and that of Jesus of Nazareth. There is probably more valid evidence as to the actual historic existence of Apollonius than of Jesus; but around the latter personage the Christian ideal gravitates. Now it seems to me a matter of little moment whether Jesus or Apollonius is the original, for no doubt about the personality of both there is much that is mythical. The ethical teaching and spiritual thought ascribed to Jesus would not be one whit inferior if traceable to Apollonius, or Hillel, or other persons. Principles are more than persons.

The lack of unity among Spiritualists is to be deplored, in fact, we deprecate this weakness in the liberal movement generally. There has been too much iconoclastic, and too little constructive work done by Spiritualists and Liberalists alike, notwithstanding the useful purpose which the former serves. Then too, while Liberalism and Spiritualism have developed the intellect, they have both too largely neglected the strengthening of the will and the feeding of the heart. We aim at being scientific, and then regret that the mass do not appreciate our philosophy.

In matters purely speculative we must not be dogmatic, but ever mindful that our neighbor's view is sacred to him and should be revered, or sympathized with by us. There are, however, truths and principles upon which we might establish a firmer union; these are scientific truths and moral principles. The scientific would appeal to the intellect, the moral, to the will, and our knowledge of communion with our loved ones, would touch the heart; thus intellect, emotion, and volition would be aided in their evolution.

There is but one pivotal point around which all Spiritualists revolve at present, and that is "demonstrated continuity, proven through actual communication with the so-called dead." Outside this statement there is the widest difference of opinion. This is a healthy sign, when the differences are pertaining to subjects of a speculative character; while in

matters of verified or verifiable truth, and in that well organized moral world, health and unity are synonymous. More perfect organization will enable us to explore more intelligibly these spheres of the intellect, and world of our moral life. The best minds of our age feel this need and are striving to formulate the permanent principles to which all liberals may conscientiously subscribe. When the call to rally is given, may every liberalist respond.

#### FAITH IN IMMORTALITY.

The more intimately I enter into communion with myself—the more I consult my own intelligence—the more legibly do I find written in my soul these words: Be just and thou shalt be happy. But let us not base our expectations upon the present state of things. The wicked prosper and the just remain oppressed. At this conscience takes umbrage, and murmurs against its author; it murmurs: "Thou hast deceived me!" Who has proclaimed this to thee? Is thy soul annihilated? Hast thou ceased to exist. O Brutus! O my son! Soil not thy noble life by turning thine own hand against it. Leave not thy hope and thy glory with thy mortal body on the field of Philippi! Why dost thou say virtue is nothing, when thou goest to enjoy the price of thine? "Thou goest to die, thou thinkest no, thou goest to live, and it is then that I shall fulfill all. One would say, from the murmurs of impatient mortals, that God ought to requite their virtue in advance. Oh! let us first be good and afterward we shall be happy. Let us not exact the prize before the victory, nor the wages before the labor. It is not on the course, says Plutarch, that the conquerors in our games are crowned. It is after they have gone over it. If the soul is immaterial it can survive the body; and, in that survival, providence is justified. Though I were to have no other proof of the immateriality of the soul than the triumph of the wicked and the oppression of the just in this world, that spectacle alone would prevent my doubting the reality of the life after death. So shocking a dissonance in this universal harmony would make me seek to explain it. I should say, "All does not finish for me with this mortal life; what succeeds shall make concord of what went before."—Jean Jacques Rousseau.

REV. BEN. M. BOGARD in the Baptist Gleaner, a Kentucky paper, writes thus in regard to coal mining: The writer knows something of coal mining, and he knows very well that coal miners can't live comfortably by digging coal at one cent and a quarter per bushel. The time was when they received five cents per bushel. Then it dropped to four cents per bushel, then to three, then to two and then to one cent and a quarter per bushel. The coal miner does well to dig one hundred bushels per day. One hundred bushels would bring him one dollar and twenty-five cents per day. He pays his mining expenses out of that which consists in the oil and powder which he must burn and besides this, in the expense of keeping his tools in order. When he pays all this he has about ninety cents left for his day's work. Does he get the ninety cents? No. He is paid in Company checks which compels him to buy his goods, both groceries and dry goods, from the Company store, where the goods are usually higher than elsewhere, and in addition to all this he is compelled to live in Company houses, for which he pays an enormous rent. To add insult to injury, if a miner chooses to do business differently, he is immediately discharged. These things are facts and I challenge any man to deny them. But one suggests that the price of coal is so low that the companies cannot afford to pay any more for work. But stop. Could they not raise the price of coal one cent on each bushel, and pay the amount of increase to the miner. Had not the people better pay one cent more per bushel for coal than to have the mixer and his family to live on half rations? This oppression must stop, for a thousand volcanoes are just ready to burst out and destroy the country.



## MUSCLE WORSHIP.

A recent writer whose sympathies are professedly with labor, under its widest aspect, but who does not see any good in a "warfare of starvation," asks whether we have come to be a nation of muscle worshippers. The ground on which he puts this question, is that in the published list of organizations which approved of the late strike "there was no labor represented other than muscle labor. No cunning artificer, no clever accountant, no task in which study, practice, skill, is required was represented in any of the so-called labor unions." Let us for the moment grant the truth of this statement, and see what inferences to be made from it. We are told that labor should be respected "for what it accomplishes and not for its name alone," so that the mere muscle worker is not to be respected, at least he is to be respected in proportion to the kind of labor in which he is engaged, and to be thankful that "better wages come with better work." This is a sad come down from the "gospel of labor" which has been preached so zealously in past days, and which led the Hebrew prophet to cry out, "Be strong, all ye people of the land, saith the Lord, and work, for I am with you, saith the Lord of hosts." Possibly, however, the writer did not mean exactly what he said, and we would fain believe that he would admit there is a sanctity in good work apart from the money reward it receives. But in this age, when everything is given a money value, and the want of money seems to be considered the most disgraceful of all conditions, the fact of working without being paid for it would be regarded by many as evidence of non-sanity, and therefore perhaps we ought to take the writer literally. He speaks of the sympathetic strike as "that modern invention of Satan," and seems to regard it as another mark of the muscle age. Hence he shows as little appreciation for sympathy as for labor in itself. He does not express himself as opposed to strikes in general, but if they are justifiable at all, so may be a sympathetic strike, although the necessity for it is to be deplored. Such a strike is no worse, however, in any case, than a sympathetic union among the managers of railway companies to render abortive any labor strike, however justifiable it might be.

What we wish to consider particularly is the question of "muscle labor," in connection with the statement that "better wages come only with better work." If this be true then for the great mass of toilers there is no hope of improvement. Their work is the same monotonous labor from day to day, from year to year, and as it cannot improve they cannot expect better wages, and they are no better than slaves. They have no right to hope for "better days," for few out of the many can expect to "advance to the higher, the higher labor." Nor is this altogether the fault of their kind of work. Since the invention of machinery the tendency has been towards a reduction in the number of "cunning artificers" and a relative increase in the number of muscle workers. Machinery has in many cases been so perfected that it is almost automatic in its operation, and it requires little stretch of imagination to foresee the day when skilled labor will be almost entirely superseded by machinery in all the leading branches of industry. Even the muscle men will then be hardly needed, except to supply the fuel and the raw material required in manufactures. The very machinery itself may be constructed by machinery, which will require but little attention. The business of a manufacture is becoming more and more automatic, and his office is to-day little more than to see that his capital, or the money of the capitalist behind him, is invested in proper plant and machinery, and in finding markets for its products. Probably, however, the time will never arrive that either the directing head, or the agents who carry out his directions for obtaining the desired results from the operation of machinery, can be entirely dispensed with. As both are necessary now, so they always will be, although the work of both is being constantly encroached on by mechanical arrangements. The brain cannot act without nerve fibres and muscles to

convey and perform its behests, any more than the muscles can act without direction from the brain, conveyed by the nerves. Each is equally indispensable in its special province, and the manager of a manufactory can do no more without the muscle men whom he employs than his employes can do without him. It is useless to say that on a pinch the manager can take the place of one of the men, for he cannot do two things at once, and if he tries to do first one and then the other, he will be proficient in neither.

It was assumed above for argument's sake that the various organizations which sympathized with the recent strike movement represented only muscle labor. If this were really so, would it not show that muscle was more in sympathy with misfortune than brain. The strike was intended to benefit working men who were suffering privations ascribed rightly or wrongly to the action of their employer, and although the methods made use of by the American Railway Union may have been wrong, its aim was praiseworthy. But this union is composed chiefly of switchmen, brakemen and firemen, and whatever may be said as to the last of these, surely it cannot be said of switchmen and brakemen that their work is only muscle labor! A man of mere muscle is not put into a position where his neglect of duty, through simple forgetfulness or drowsiness, will jeopardize the lives of his fellows, as is the case with the switchmen and the brakemen. Such workmen have to be constantly on the alert, and therefore they should furnish examples of a happy combination of brain with the muscle necessary for the manual part of their employment. And here we would refer to the fact, too often lost sight of, that under the conditions of modern work even what is regarded as mere muscle labor is now on a much higher plane than it was at the time of the first introduction of machinery. With every step in the improvement of machinery greater care is required in attending to its needs, and such is the case also in the use of tools. These have become more efficacious than formerly in many instances, but they require handling with greater care or precision. The result is that workmen of all classes have become more intelligent, and muscle has been subordinated everywhere outside of mere slavery or serfdom to intelligence. The native American is usually regarded as a better workman than the European in a similar position, and one of the causes of his superiority is the greater smartness acquired by the care of complicated machinery.

If what is here said is true then the distinction made between skilled labor and muscle labor loses much of its sharpness. In all branches of labor a certain amount of skill is required, and in many which cannot be classed among those of the "cunning artificer" such a general intelligence is necessitated that the laborer may claim to be on a par almost with the skilled workman. This increase in intelligence ought to be one of the factors in the question of wages, or rather in the share of profits to which the workman is entitled, and it does indeed explain in large measure the gradual rise in the wages paid in all branches of labor compared with those of a generation ago. But it ought to do more than this. Intelligence is the mark of manhood and it deserves recognition in the return received by its possessors for their toil, be they managers or assistants. It is a trite remark that "the task which requires the least preparation for its execution has always been the poorest paid," but the time must soon when the payment will be in something else than wages. Money we must have, but as it is earned through co-operation of labor of various kinds, all those who are engaged in the earning ought to participate in the actual net profits received. Until this mode of dealing with the claims of the working man is adopted, there will be continued dissatisfaction with the conditions of labor, and the best results will not be obtained from it. If all men were thus compensated they would take much more interest in their work than they do at present, and they would find it to be for their own personal benefit to do their ut-

most for its advantage in every respect. With the establishment of such a system, there would be nothing left to strike about, as everyone connected with a business concern would be a partner in it, and therefore its interest would be their own. How desirable a state of things is to be brought about, seeing that it would create a social revolution, is hard to conceive. The day is not far distant, however, when a thousand men will refuse to work for the excessive benefit of one or two, and it will be wise for the capitalists to devise some scheme by which that excessive benefit shall cease, or the people will do so and in so doing perhaps give the workman a larger share of the profits than he would at present be satisfied with.

## LOVE OF THE MARVELOUS—A DANGER.

From the cradle to the grave man's life on earth is a series of mistakes and misconceptions through his reasonable tendency to take the superficial aspect of things for reality and the whole truth. He only gains knowledge step by step by his reason recognizing the points which are inconsistent with the harmony of other parts, and so his mind is kept on the alert until wherever discord has existed, through wider knowledge, harmony at last prevails.

We only know now that man's path towards truth leads through a maze of connected mistakes. Why this is so we do not yet see clearly. That is one of the mysteries which we trust is to be made clear to us on some future plane of existence. But no truth is more clear now to us than that we must be taught by experience—that is to say through our mistakes.

Man's search after knowledge so far in the history of this world has been directed mainly on the lines of physical science, in searching after the immutable laws by which the physical world and man have been evolved and held in lines of progress. Only very slowly has science been enabled to demonstrate the various theories now held to be true in regard to physical laws and innumerable have been the theories propounded and finally cast aside as untenable.

Now we have come to a point when the Power which rules the Universe seems unmistakably to indicate that it is now time for man to study and understand the laws of his own conscious being and knowing as related to other planes of continued progressive life. Here and there in many varied directions light is permitted to shine through what we call for want of a better name, spiritual phenomena, while the intelligence which directs these rays of light to open to us, awaits the results upon groping human minds, as loving mothers watch to see the effect upon the infant mind of some forward step in knowledge or experience.

But in spiritual knowledge as in physical, man has to learn through his mistakes. There is as much superficial glamour in one as in the other, and as strong a tendency in man to rush hastily to wrong conclusions. The phenomena—so-called—of Spiritualism seem more strongly to appeal to the mind of man than the wonderful, high, overwhelmingly important spiritual import of those phenomena, and so importunate is the demand for the more scenic show of materializations, raps, table-tippings, handkerchief tests, etc., that the spiritual meaning of all these are lost sight of. People rush to materializing séances, test mediums are in demand on every lecture platform, the most vague and unmeaning words from so-called mediums are twisted into anything the interviewer wishes, Spiritualism comes to be a kind of comic circus performance; the demand is far greater than the Spirit-world of even the lowest caste can supply, and weak and wicked mediums hard up for means, misunderstanding the penalties which will be involved upon them in another life fraudulently manufacture evidence for the unthinking, easily deceived crowds.

Man's love of the marvelous greatly aids such deceptions. Given one instance out of the common runs, he is ready to believe even more unreasonable things, without calling upon his reason and judicial sense to verify and investigate. Man should above all insist upon using his divine gift of reason in spir-



usual matters as much as in those things pertaining to his temporal affairs. The tendency to over-credulity in spiritual matters doubtless arises from the wondrous possibilities involved in change of sense perceptions and altogether different environments in other spheres of existence; but it should ever be kept in mind that development on the physical plane is always in direct and orderly lines of persistence. So in spiritual lines the same law should be expected to hold good and anything out of these lines in the way of grotesque or unseemly exhibitions cannot be real or true.

When mediums exhibit fantastic shapes who go through puppet-like stagery performances unbecomingly to self-respecting individualities and give these shapes the names of men and women of genius, or of strong reasoning powers while in the body, common sense should surely come to the aid of the spectators and show them how utterly ridiculous and impossible such clown-like performances would be in the real personalities whom they misrepresent.

It may be that some undeveloped spirits of the lower spheres may thus amuse themselves by posing as the representatives of the souls who even while here soared so far above them in spiritual and intellectual gifts, and if so one can imagine in what a mood of fun and laughter even these undeveloped beings will be filled as they recall the words and looks of admiration bestowed upon their antics, and how tempted they will be to exclaim: "What fools these mortals be!"

While these representations are more often the result of fraudulent cupidity, we yet admit the possibility of the agency of lower spiritual spheres. Man does not change his nature with change of form and knowing as well how many go out from life with their spiritual, moral and intellectual faculties scarcely aroused, it would not be strange if they could here manifest after transition if they showed no great improvement. But as cultivated people here can easily rid themselves of undesirable society so there is no reason for encouragement of such if they return. Only those of like natures would greet them in any form.

But there may be also other reasons. We give from our "Automatic Communications" the following answer in regard to a statement given previously which was thought to be untrue: "We could easily satisfy you if you were over here in regard to what looks like but is not fraud. As it is we are obliged to let you remain in doubt, because we as spirits are bound in honor to keep silence as to these tests of your credulity. When you are one of us whom we can trust you will see clearly what all this means. Oh trust us—and wait. Whom we love we test."

The mission of our spirit friends to us is woefully misunderstood so long as we are content with the mere phenomena of Spiritualism the miraculous marvels of which are as nothing compared to the deeper lessons taught us by the higher truth of spiritual possibilities. We should most of all aspire to live up to the spiritual ideals held open to us.

S. A. U.

#### THE INDUSTRIAL REVOLU

Prof. Henry C. Adams in lectures before the School of Applied Ethics at Plymouth, Mass., has traced the historical basis of modern industries with the clearness which comes from a thorough grasp of the subject, not resting content with mere facts but seeking the underlying principles. He showed the need of a careful study of history in gaining right opinions and a right point of view, which is the most important thing in the work and can be secured only by the conception of permanent forces in their relation to those characteristic of a period, and to other phases of society. To know our own century we must know that of the previous six centuries, for unless changes can be dovetailed on to the past, that past has been a mistake. Therefore, to understand aught this present strike, we must go back to the development of the industrial ideas at the bottom of

it, and ask not what the grievance is, but how a class has come to exist without proprietary rights, with no rights except as citizens. The "industrial revolution," as Arnold Toynbee termed it, which has been going on since 1760 and has created a new world, had two great steps,—the changes in machinery and the application of steam to transportation. Owing to the inventions, the domestic system gave way to the factory system, under which the laborer became dependent and wages came to be determined by law of supply and demand, instead of being the product of his industry. In essence this change meant the triumph of the competitive principle, and the result is the emergence of the labor problem, in its present form new, and made by the union of political liberty, competition, and the tory organization of society. The laborers to-day being a propertyless class are therefore an irresponsible class, as responsibility can not be enforced where there is no property. This problem began when the laborers lost control over the conditions of work and will be solved when they regain it. It is not a question of comfort but of social organization. We are trying to realize democracy in politics and undemocracy in industry. One or the other must be changed or, which is more likely, both modified. Next to labor, the monopoly, Prof. Adams shows, is our great problem and this has been brought upon us by steam transportation, which is the complement of manufactures. This has touched all classes and made society conscious of its broadly-extended interdependence, has created a world market, and, in connection with the telegraph, has narrowed the margin for speculation, since by means of rapid interchange of ideas the element of uncertainty is lessened. Develop the world market perfectly, and no speculation will be the result. In tracing the growth of the corporate idea from feudal times, it is seen that the nineteenth century corporation is similar in form to companies of earlier times but different in spirit, for private industry has taken for its own use the privileges designed for public ends. The social results are the defeat of responsibility, which is no longer commensurate with the liberty, the destruction of strategic equality which alone gives field for competition, and the weakening of the moral sense in business. Two remedies suggested are an analysis of industries to decide which may be incorporated and securing through political action some way of bringing to the managers of corporations the sense of responsibility.

#### FOOTSTEPS IN THE NIGHT.

Who that has waited in a city after night set in, listening for the footstep of an expected friend but has noted as the footsteps of the hurrying unknown crowd passed by, the clear, decisive ring of differing traits of character evidenced in every individual footstep, by which was conveyed to the listening ear some strongly individualized mood or characteristic.

As you sit by an upper open window you cannot see who passes until they come within the range of the flickering glare of the street lamp below. But listen, as the footsteps approach—these light dancing footsteps with their hop-skip-and-jump of exultant joy in mere existence, who could they belong to but joyous healthy childhood—no matter whether poor or rich—there they come now, hand in hand, a boy and girl, with laughter in their voices as echoed by their feet. And you smile in sympathy as they pass on, with perhaps a little sigh for the days to come when their steps may tell a different story. Now a quick light step approaches with the ring of self-confidence; you are not surprised to find that it belongs to one in early manhood with the world to win before him, which he has doubtless unbounded faith to believe easily accomplished. The slow loitering footsteps which follow soon, the sound of which is broken in upon by the half-suppressed ripple of happy laughter you know by some occult sense are also those of youth, for it is a pair of young lovers who now come into view; they seem to know by intuition that such happy hours come rarely into

life and the same emotion that quickens their heartbeats, slackens their pace. The next step that breaks the silence of the pavement awakens echoes around, it sounds loud, vigorous and purposeful, its owner you may be sure is one not given to worrying over what others may think of him, and as he comes near, you perceive that he is a middle-aged business man whose active mind, full of worldly affairs, gives strength, activity and earnestness to his footsteps. As loud, but far more deliberate and self-conscious, sounds the next pedestrian's step; self-importance gives as clear a note in that step as could be heard in the human voice, and when a broad-chested man with head thrown well back and swinging gait passes under the gaslight you feel that such a one and no other was prefigured in your mind by the associative step.

Presently you hear a slow, heavy, dragging footfall, as if keeping in rhythm with a tired brain and body. You know instinctively that it is the lagging step of old age, and you are expectant of one of the varying forms which age takes on and, whatever variation draws slowly near, you are sure to note the lack of buoyancy in the whole figure; the electric force of youth has departed forever from the step, as well as from nerves and voice and brain.

Anon you catch the heart-sickening sound of a lurching, wavering, swaying step, over which the mind has lost control, as it has lost control over the soul; it is the step of the drunkard reeling homeward, and you grow sad at heart at the sound thereof, in pity for the peace of the home where perchance he tries to direct his rebellious feet. Again the sound of a crutch mingled with one halting footfall fills you with another kind of pity.

So in the streets at night, footsteps tell their differing stories to the listening ear of different life histories, characters and events. So too in all we say or think, or do is some outward impression made upon the world—perhaps upon the universe—as to what we are, and what we are making of ourselves, or allowing external influences to make of us. It behooves us then in more senses than one "to look well unto our ways," and guard well our steps so that what others read of us may redound to our credit, as well as help on our own spiritual well-being. It really is man's spiritual oneness with both the seen and the unseen which gives this power of so impressing himself in return upon the visible and invisible, the human and the divine. There can be no true living at all, until this truth becomes impressed upon every human being's realized thought.

S. A. U.

A man always speaks with authority when he speaks as if he were a fresh seer of truth; when he speaks as if he were uttering his own truth, and not another's; when he speaks not as if by hearsay, but as if by his own sight and knowledge; and when the spirit of utter sincerity and profound conviction goes along with his words. It is not so much the doctrine that he utters, as a quality of personality behind the doctrine, that makes him a leader: it is character, moral earnestness, that natural magnetism of soul which comes from thorough and enthusiastic consecration to any idea or cause that has won personal love and fealty. In these days of general enlightenment, it is not possible, at least in civilized countries, for any individual man to attain to such power over great masses of people as was once the case. Some of the great leaders of the past, if they were to return to earth to-day bringing only the knowledge they possessed at the time of their living, would be dwarfed by the average height of the intelligence around them. No class of civilized people to-day depend for guidance upon others as once they did. And yet, though the conditions of leadership involve a certain measure of harmony between the leader and his time in matters of intellectual acquisition, they do not necessarily involve vast stores of knowledge, nor depend on the possession of extraordinary mental ability. They depend more on the possession of that quality of inspiring wisdom which is moral rather than mental,—that wisdom which never becomes obsolete, is never out of date, which allies man with eternal principles, and makes him a part of the creative, sustaining forces of the universe itself.



**VOICE OF THE PEOPLE**

**THE DESOLATION OF TYRE.**

BY ST. GEORGE BEST.  
 Forgotten Tyre, of whom the prophet spake  
 With mournful tongue, Thou shalt be built no  
 more  
 Whose cedarn ships all seas navigerous bore;  
 Whom not the conquering Macedon could make  
 A spoil for his invading hords, awake,  
 And to the world rebearse thy state, before  
 The King of Jewry in his anger tore  
 Thy purple robes, and all thine idols brake!  
 What art thou now? Dost not the Arab swart  
 His tents above thy crumbling pillars raise?  
 Dost not the Turkman commerce in thy mart  
 That once struck dumb the nations with amaze?  
 Whers are thy fleets that ploughed the farthest  
 wave?  
 Alas! They share with thee an equal grave!

**MATERIALIST OR SPIRITUALIST.**

TO THE EDITOR: Our judgment of things and events depends very much on the standpoint from which we view them or our premises and preconceived opinions. The occult phenomena weekly detailed in THE JOURNAL are regarded as marvels, such as telepathy, clairvoyance, apparitions, materializations, etc. Why? Because we conceive the world to be material; to consist of independent entities with fixed intrinsic qualities; of form, color, weight, density, etc., of which our five senses are the witnesses. With such opinions it is not surprising that occult phenomena should appear marvelous as they violate or transcend the fixed laws that we have ascribed in matter.

One who has familiarized himself with psychic studies knows that the ordinary qualities of things are mental abstractions, that colors, odors and flavors are not intrinsic qualities of things, but subjective states of the ego perceiving them. This point has been scientifically established. And further, were objects independent entities of inert matter there is no conceivable mode by which they could act through our senses and produce ideas of themselves. Such a process has been declared unthinkable by the highest authority.

Instead of regarding the world about us as consisting of material entities with fixed intrinsic qualities let us conceive it as entirely spiritual; that it stands as the thought of an infinite intelligence with other entities, spheres and processes that the human soul has hardly begun to fathom; that phenomena of every day life are manifestations from that occult sphere as truly as clairvoyance, telepathy, automatic writing, etc. Were our powers ten fold multiplied we could not compass all its mysteries.

We know only facts and truths of consciousness, whatever things in themselves may be we only know them as modifications of our consciousness. While we have no reasonable ground to assume that things are independent entities outside of us which produce ideas in us we have illustrations in dreams, delirium and hypnotism that ideas may be generated within us by the automatic activity of our spirit or by a power with which we are in rapport independent of our outward senses.

We have thus reasonable grounds for assuming that the universe is spiritual; that there is a common sphere for all facts, feelings, thoughts and volitions; that we are in rapport with it and whatever exists there may be revealed to our consciousness. With our present development we cognize many things; when more evolved we may cognize things now unperceived, and so on in infinite progression.

Our recognition of the phenomena of the world about us is a daily marvel, but so-called occult phenomena should not be more nor less so regarded. That unseen power should raise an object or guide a writing hand is not more wonderful than that visible hands should do so or planets move in their orbits. The voice of a friend who addresses one is as truly a voice from the unseen world as the occult voice that speaks to my soul.

This view is not only reasonable but it is confirmed by the few who have lifted the veil—Jesus and the seers of all ages. They tell us of a world of marvelous entities and activities. There soul speaks to soul as here in telepathy. Thought-transference is the mode of communicating.

It is a marvel that more of the doings there are not revealed to us, as they will be as our consciousness becomes more sensitive. When fully spiritually born we shall find ourselves in a spirit world where what we now call realities will appear as shadows. They now seem fixed and solid because their ideas have divine power behind them and have through ages become integrated in the human constitution. After the transition called death they, with other unfoldments, will constitute our future world.

The marvels of occultism are so regarded by the multitude but all discoveries in art and science have the same origin and have a greater value since we can connote and utilize them. The ordinary facts of daily life are not commonplace to the philosophic Spiritualist, but are regarded as manifestations from the Spirit-world constantly renewed. Since man is the microcosm of the macrocosm, all possibilities are germinal in him. By faith, aspiration and obedience to the laws of the universe they will unfold in his consciousness as the oak from the acorn. The spiritualistic point of view is the only one from which we can understand the marvels of occultism and harmonize them with the everyday facts of life.

J. O. WOODS.

**A PECULIAR RING.**

TO THE EDITOR: A friend of ours, who lives in a neighboring town, has occasionally joined us in our seances. While visiting us last winter she told me of a ring she had worn when living in Illinois, near Peoria, some years ago. It was supposed to be good gold. One evening while out driving, Mrs. B— noticed that her ring looked very dark, as if tarnished, and called her husband's attention to it. Wondering of the discoloration, she tried to polish it by rubbing on Mr. B—'s coat sleeve, but to no purpose. Having heard of talismanic rings Mrs. B— felt alarmed and impressed with a feeling that something was, or would be wrong, but Mr. B— laughed at her fears. However, when they were aroused before dawn of the next morning and summoned in haste to what seemed the death-bed of Mrs. B—'s mother, Mr. B— ceased joking. It was a case of sudden illness and for several days the patient was despaired of.

Meantime, the ring had resumed its normal color, but not through any efforts on Mrs. B—'s part. She watched it and hoped, even while the physician despaired. At length the mother was restored to her usual health and the incident of the ring was seldom thought of.

One day, a long time afterward, as Mrs. B— was walking across the room she happened to glance at her hand and that ring was black as coal! Suddenly stopping, she raised the hand to see the ring better, when as if struck, it fell in fragments to the floor. In her fright Mrs. B— sank down quite deprived of strength, but she tried to find the bits of her ring.

While she was thus engaged, Mr. B— and his brother entered the room, and one look at their faces assured my friend that trouble had come.

She exclaimed: "My ring?" but could say no more. As gently as possibly she was told that her brother had just died, having been struck by a falling tree.

I asked: "What became of the fragments of the ring?"

"Some of the pieces are about the house yet, but I never look at them. Even if it had not broken, I would never have worn it again."

Now the question in my mind is: "What broke that ring?"

Perhaps one might ask why it should have changed color in the first place.

Mrs. B— declared she was in the middle of the room when it fell from her finger, but did not mention having felt any touch. She says that never in her life was she so badly frightened.

J. M.

Sedgwick Co., Kansas.

**"RECOLLECTIONS OF A VIRGINIAN"**

TO THE EDITOR: A most delightful book has recently been published by Gen. D. H. Maury of the Confederate army entitled "Recollections of a Virginian."

General Maury belonged to the large and well-known Maury family of Virginia and was a nephew of the famous astronomer and meteorologist Commodore Matthew Maury, so well known from his works upon "The Physical Geography of the Sea," and other subjects. Gen. D. H. Maury had a distant relative in the Con-

federate army named Gen. H. Maury who had served under Gen. D. H. Maury at Mobile, where Gen. D. H. Maury so greatly distinguished himself by the masterly defence he made of the city against overwhelming odds.

On page 203 of his book he tells the following as to the death of this General H. Maury, which occurred some years after the close of the war:

"I was living in New Orleans at the time of his death and my connection with it was very curious. I am not at all a superstitious person and I have no theory to advance or explanation to offer as to the following facts: Henry Maury was then living in Mobile and when I last heard from him was in his accustomed health and spirit. One morning in the spring of 1868 I awoke and started up saying: 'Where is Henry?' My wife replied, 'You are dreaming.' 'No,' said I emphatically, 'I am not dreaming, I saw Henry standing by side, and he was about to speak to me when he suddenly disappeared.' She naturally argued with me that it was all a dream and I could not shake off the conviction of its reality. As I stepped into the street car to go to my office a gentleman who was reading a paper greeted me saying, 'General I am glad to see you for I thought I had read of your sudden death,' handing me a paper with the telegram in it stating that Gen. A. Maury had died in Mobile early that morning. Our personal relations were very warm and affectionate and I was his nearest kin in that part of the world."

Such is the story of a very distinguished Southern officer and a person of undoubted veracity and integrity, and it seems impossible to cast any suspicions of deception or mistake over the case for he "argued" evidently with his wife who was awakened by his exclamation. This argument was at the very time of the appearance of the spirit and the confirmation (if it may be so called) came from an outsider so that there could not have been any mental suggestions in the case or mind reading.

"CONEX."

**BOOM IN MODERN JERUSALEM.**

The report of Mr. Dickson, British Consul at Jerusalem, on the trade of his district, contains several items of interest. Trade with Great Britain in 1893 showed some falling off as compared with 1892, but notwithstanding there has been a steady increase for several years past. It is noted that English ale, which had been driven from the market by the lighter beers of Austria and Germany, are again finding favor. It is sold at from nine pence to one shilling per quart bottle.

The Jaffa-Jerusalem railway hardly appears to carry as much traffic as might have been expected. There is a daily passenger train each way and also two good trains. Still a considerable amount of merchandise is conveyed by camels between the two places, on account of both the Jaffa and Jerusalem railway stations being situated at some distance from the town. The railway company, in order to give further facilities to merchants, employ camels for the transport of goods from the warehouses to the stations. It is rumored that the line will be prolonged to Nabulus and Gaza.

Buildings of various kinds continue to be erected in the vicinity of Jerusalem, and the city is fast outgrowing its former limits. On the western side houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly fields and vineyards existed. Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter. The latest enterprise suggested is the placing of a steam launch and lighters on the Dead Sea. If this were done the produce of Moab, which is a country rich in cereals, fruit, and cattle, could then be ferried across in a few hours in the lighters in tow of the steam launch instead of having to be conveyed by caravans round the north or south end of the Dead Sea, entailing a journey of from four to five days.

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Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

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# WOMAN AND THE HOME

## THE HAVEN OF REST.

By CORA WILBURN.

Rest from envy's snarling strife,  
From the petty aims of life;  
Crede ambition's wayward flight  
To the heights, with bandaged sight.  
From the social falsehoods blent  
With the growing discontent,  
Creed-bound mesh of unbelief,  
Tattlers of soul-relief,  
From the weight of selfish grief,  
Lead me forth, oh Power Divine!  
When ascending pathways shine;  
Not afar from haunts of men,  
But with wider human ken,  
Guide me to all-saving Truth,  
By the forecloses of my youth.  
Never false ideals stand  
In love's first known Fatherland?

Grant me rest from falsehood's snare,  
Not from rightful choice of care.  
From the worldliness that flings  
Earth-stain on celestial things;  
Weariness, in selfish aim,  
For life's evanescent fame;  
From the power to have and hold  
Captive in the grasp of gold,  
Life's affections bought and sold,  
God I dimly understand!  
Yet revere on sea and land,  
Mine be Thy assistant hand,  
Yeak and vaunt in some effort be,  
Take my heart-life's loyalty,  
I give all I have to Thee!  
On the solitary days  
Flash the Truth-Light of Thy ways:  
Heart, and hand, and soul obeys!

Rest from the relentless strife  
With the evil things of life;  
Not from service to my kind,  
Dreamful indolence assigned,  
World in ignoble rest  
Cease from Truth's eternal quest.  
Send Thine angels unto me,  
Souls endowed of purity;  
Worshippers of Liberty!

In "the human form divine,"  
Or by disembodied sign,  
Let me nearer draw to those  
Who "upon Thy heights repose."  
Heights within some valley green,  
Circled by the World Unseen,  
Where the tolling masses reap,  
Harvest gains for those who keep  
Of life's joys the golden keys,  
All earth's seeming viceries.

Where the sunset shadows fall,  
Chime sweet bells the soul's recall  
To its paradise of yore,  
God's own peace, forevermore!  
There, beside some unveiled shrine,  
Power and Potency be mine,  
Strength of Love's divine behest  
Thy lone handmaid's soul invest.  
Healing palms on hearts be laid  
Of Thy terrors long afraid.  
Sorrows of the leading Past,  
Bound in treasure-sheafs at last!

Thrones are tottering to their base,  
Stirred the heart-throbs of the race,  
Freedom's ministry divine  
New exalts the world's design,  
See, the vast foundation laid  
By Religion's mutual aid!  
Rest for heart and soul be found,  
Where from consecrated ground,  
Soon the sheltering roof shall use  
'Neath Chicago's glowing skies;  
Of the holiest Temple wrought  
Out of Truth's advancing thought.  
With the wide-world's soul-acclaim  
Hallowed be God's Highest Name.  
Present revelation be,  
Unto all earth's children free,  
"The Church of Humanity!"

## GIRLHOOD OF A FAMOUS EMPRESS.

In the paper, *The Girlhood of an Anacret*, by Susan Coolidge, in the August Atlantic, this portrait of the Empress Catherine of Russia in her youth is given: "It was a curious situation. On one side the partition was this brutal, foolish boy, hogging his dogs and his attendants, playing like a child with a regiment of puppies, often drunk, and passionately refusing the order to take a bath, which thing was abhorrent to his soul; on the other side was his girlish wife, acute, penetrating, silent, scrutinizing and judging things and persons, veiling beneath smiles

and discreet words her real character and purposes. There she sat month after month, bending her curly head over a book. Books were her chief friends, she told us, during those years of suspense. She always carried one in her pocket, and if she had a moment to herself she spent it in reading. She read political economy; she read Plato; she read somebody's history of Germany in nine volumes quarto, Madame de Sévigné, Boronius, Montesquieu's *Esprit des Lois*, Voltaire's *Universal History*; also all the Russian books she could lay hold of, and the *Annals of Tacitus*, which, she says, caused a singular revolution in her brain, to which, perhaps, the melancholy cast of her thoughts at that time contributed not a little. She studied hard at languages, equipping herself in every possible way for that future on which she was implacably set. She read under surveillance as she did everything else. A maid always stood by to watch her. All she could see was the young duchess intent on her books. No one suspected the passions at work under that childish exterior, the pride, the resolve, the boundless ambition concealed behind the bright young eyes and the ready smile.

In the July "Forum" Mrs. Martha F. Crow, of Chicago University, presents a spirited summary of the answers of women graduates of co-educational colleges to the question: "Will the co-educational co-educate their children?" The question was submitted to all married members of the Association of Collegiate Alumnae Association who graduated before 1875. Of these there were 180, and "the prayer for answer by return mail was responded to by 133," indicating an uncommon interest in the question. One hundred and nine of the answers were unreservedly in favor of co-education, twenty reservedly so, three strongly in favor of separate schools, and one undecided. Either the letters were remarkably well written, or Mrs. Crow has a genius for editing. The following are a few of the replies given:

"The association [of young men and women] is intellectually an inspiration, socially a benefit, and morally a restraint."  
"It is in the interest of women's advancement that men should learn increasingly to respect her intellect, and also that she herself should discover that she has an intellect that can cope with man's without disparagement."

"The constant association tends to lessen rather than create the desire for each other's society."  
"It leads to a broader sympathy, a truer understanding between men and women; and it tends to banish that consciousness of sex which is inimical to purity of mind."

The letter of one of the few in favor of separate education is quoted by Mrs. Crow almost entire. In brief, it says: "I think a course in a co-educational college is less protected and agreeable socially for a girl than a course in a girls' college. I do not think I should send my daughter to a co-educational institution unless she could live at home at the same time."

The subject of co-educational marriages is frequently touched upon in the correspondence. "Sixteen," says Mrs. Crow, "mention the fact that they have united in marriage with a college mate, and the exclamation has usually a note of jubilation unmistakably spontaneous."—*The Outlook*.

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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.]
Up and Down the Nile, or Young Adventurers in Africa. By Oliver Optic. Cloth. Illustrated. Boston: Lee & Shepard. Pp. 302. Price, \$1.25.

This is the third volume of the second series of the "All-Over-the-World Library" in which the voyage of "The Guardian Mother" is temporarily suspended at Alexandria, while the boy-excursionists make their trip up and down the great river of Egypt in another steamer, more suitable for inland navigation. The exploration of such a country as Egypt, with its delicious climate, its rainless skies, its extraordinary testimonials of ancient grandeur, revealing the artistic taste, the astonishing mechanical skill, and the wonderful patience, perseverance, and persistency in overcoming almost incredible difficulties that existed thousands of years ago, would seem to furnish abundant interest ever for young readers without the stimulant of the story. But to make the voyage with Oliver Optic and his hero is indeed a treat.

The Disappearance of Mr. Derwent A Mystery. By Thomas Cobb. Chicago: F. T. Neely. No. 35 Neely's Library of Choice Literature. Pp. 263. Paper Price, 50 cents.

The plot of this story is very skillfully managed. Several very promising clues open only to fail. The explanation when at last given is very simple and natural. The hero and heroine of the story are quite ideal and the love story ends as it should, happily for all.

MAGAZINES.

Among the most interesting articles of the Midsummer Century for August are F. Marlon Crawford's finely illustrated "Washington As a Spectacle" giving a vivid idea of the nation's capital in many of its social and surface aspects. "Selections from the Correspondence of Edgar Allan Poe," by Geo. E. Woodberry, and a discussion on "Woman's Suffrage," Senator George F. Hoar claiming for it "Right and Expediency," and Rev. J. M. Buckley telling of the "Wrongs and Perils" thereof. The number has a goodly share of fiction, the continued story "A Cumberland Vendetta," closing in a striking manner.—The Eclectic Magazine for August contains much of current interest as well as scientific thought, such as "The Nationality Movement of the Nineteenth Century," by J. Downie; "Checks on Democracy in America," by G. W. Smalley; "Incidents of Labor War in America," by W. T. Stead; "The Mechanism of Thought," by Alfred Binet; "Mater," by Emma Marie Caillard; while in "Some Recollections of Yesterday" interesting personal reminiscences are related of Charles Dickens, Wilkie Collins, George Cruik Shanks, Fanny Kemble and others.—The Lady's Illustrated Magazine, The Season, for September has three full-page beautiful colored fashion plates, illustrating midsummer and fall styles of dress for women, misses and children. In its many pages of uncolored fashion illustrations every taste will find something to admire, while many helpful suggestions will be found in its fancy and needlework departments.—The Chautauquan for August is up to its usual high standard. Prof. Isaac T. Headland discusses with a young Chinese friend whether or not we are "A Nation of Liars," from a commercial and social point of view; Emily F. Wheeler gives a thoughtful and discriminating criticism of "George Meredith's Novels," and S. Parker Cadman, has an illustrated article on "English Mines and Miners." Among the poems is one by W. F. Barnard "In August."

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John Brooks Leavitt in the August Forum says: New York City is largely in the hands of the criminal classes. By these we mean the classes which habitually break the law, not merely thieves, prostitutes, gamblers, and rogues of every hue, but men who buy or sell office, legislation, official action, or protection. The police official who sells police protection (a new form of papal indulgence) to a thief, a prostitute, or a gambler, is a criminal. Will any one dare to maintain that the "reputable citizen" who purchases a United States senatorship, or a statute, or the privilege of storing his goods upon the sidewalk in defiance of the rights of his fellow-citizens, and in plain breach of the law, is not a criminal? Into such hands as these has the control of our country mainly passed. The making of our laws is the business of a partnership between the men in office, who sell, and the men out of office, who buy, legislation. The execution of our laws, or, rather, their non-execution, is also a partnership business between the men in office, who sell, and the men out of office, who buy, indulgences.

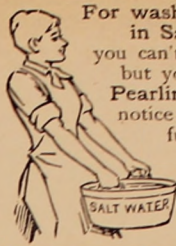
Deinhard contributes to Sphinx an account of some spiritistic experiments in Munich which have considerable interest. The account is however brief: The private medium Miss C—, who has been favorably known in the spiritist circles of Hamburg and Berlin, gave in the first week in June to Baron Carl Du Prel and the Society for Scientific Psychology, Munich, presided over by him, some sittings which were voluntarily given without pay and which were in general quite satisfactory. On two afternoons two materialization séances were held in a half-darkened studio, in which several feminine phantoms presented themselves between the curtains and outside for a short time. The photographing of the phantoms, whom the medium speaking in a trance designated as relatives of certain persons who were present, and which designation the individual characteristics, motions, etc., seemed manifestly to favor, succeeded only imperfectly, owing to the short time of the continuance of the apparition. On the other hand medium and phantom presented themselves at the same time, and the dematerialization of the phantom might have been observed. Especially convincing was the sudden vanishing of the phantom; after it had been a moment before visible, suddenly followed the opening of the curtain by the hand of the medium who was alone in the cabinet.

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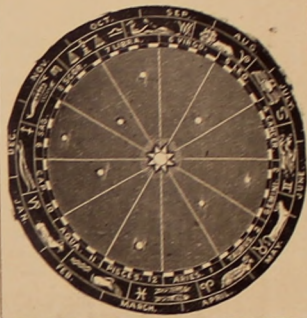
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THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

Mrs. Jennie Potter, a psychic of remarkable powers is at 102 East 26th St., New York, where she will be pleased to make the acquaintance of readers of THE JOURNAL in that city.

Mrs. T. L. Hansen, of Chicago, has a cottage for the season at Lake Brady, Ohio, where she has made hosts of friends and, we learn, given some very satisfactory tests. She will be at her home in this city, 24 Bishop Court, after September 1st.

A subscriber writes that the article "Automatic Medley" on page 137 of THE JOURNAL of August 11th, ought to have been headed "Automatic Bosh." We quite agree with our friend's estimate of the thought of that article, though it was one of a series and we did not change the caption. We wish to present automatic writing in all its aspects, and therefore give such specimens as that referred to to show how the views purporting to be from spirits may be absurd and probably largely colored by the ideas and fancies of the medium.

Says Professor Huxley: "It seems to me pretty plain that there is a third thing in the universe, to wit, consciousness, which in the hardness of my heart or head I cannot see to be matter of force, or any conceivable modification of either, however intimately the manifestations of the phenomena of consciousness may be connected with the phenomena known as matter and force. If this is true, our one certainty is the existence of the mental world, and that of kraft and stoff (force and matter), falls into the rank of, at best, a highly probable hypothesis."

Sitting with a clergyman, the spirit of a child he had "lost" came to him. The child had been born deaf and dumb. The message given was, "You will hear his little echo soon." The clergyman clasped his hands and exclaimed that was the only word the child ever spoke; it continually moved about the house saying "e-co!" I received a message once to Robert Chambers from a child he had "lost," and I asked for a test to prove the verity of the communication. This was the answer: "Tell him pa love!" I have

before me the letter of Robert Chambers, in which he writes to me: "These were the last words the child said when she was dying in my arms."—S. C. Hall.

It appears that there is much unrest in the native mind in Hindostan in relation to an ancient prophecy that the River Ganges will in the present year or in 1895 lose its sanctity, which will pass to the Nerbuda. A writer in the London Times says of the prediction: "It derives, of course, no authority from the Veda. Nor have we, after some inquiry, been able to discover a reference to it in any text belonging to the classical Sanskrit period. The earliest authentic notice has been traced no further back than the Rewa-Khanea, a local sacred poem in honor of the Narbada. Sixty years ago Sir Henry Sleeman mentioned it in his journal as current in the Narbada region of the Central Provinces. About the year 1880 Sir Monier-Williams heard a good deal concerning it from the Brahmins of Western India at Ahmadabad. The change was to take place in 1851 of the Samvat era, corresponding to 1894-95 of our era. The ceremonial cycle of the Hindoos is one of twelve years, and the bathing festivals on the Ganges have each twelfth year a special religious value. At the last of these cyclic anniversaries the devotion of the populace was stimulated by the rumor that they had better take advantage of it lest the sanctity of the Ganges should depart before the next occasion arrived. Unprecedented multitudes flocked to the bathing places along its banks, and the demonstration was considered of sufficient importance to find its way into the official record of the period." We may mention in this relation that the Katie Yuga or Iron age, which is that of the fifth race of Hindu occultism, is supposed to end its first five thousand years in A. D. 1897-8. Is there any connection between these two events?

Patti Platt Field writes from Lily Dale, under date of August 18th: The fourth week of this camp closed yesterday. There have been many good speakers and much interest and enthusiasm manifested. We learn from the management that this has been the red letter year thus far. Hundreds of investigators all anxious to know the truths of our "ism" are here, and there seems to be plenty of proof for every hungry soul there being six materializing mediums, Campbell Bros., spirit artists, six independent slate writers, and any amount of trance mediums on the ground. The platform tests have been good and very convincing, given by F. Corden White, Edgar Emerson, J. Frank Baxter and Miss Maggie Gaule. The Association has established an evening meeting auxiliary to the daily lectures called "The Thought Exchange," presided over by Rev. W. W. Hicks, of New York. The purpose of the Exchange is to give ministers, christians, materialists, and skeptics a chance to ask and discuss any question pertaining to philosophy of Spiritualism both pro and con. Mr. Hicks has been untiring in his effort to make the "Exchange" an interesting feature of the Association. Fortunate indeed are they in securing such an able man and eloquent speaker. The good he is doing will live long after Mr. Hicks has passed to spirit-life. We have no hesitancy in saying a more earnest, conscientious or learned man has never walked under the arch way of Lily Dale. Vircharde R. Gondhie, the Hindoo, has been here for two weeks, creating much new thought. He has given daily lectures on the Philosophy of the Orient which have been well attended. He is always ready and willing to answer all questions put to him, his manner being pleasing and his knowledge profound.

One need not go off the ground for amusement. The Wednesday and Saturday night dances have become one of the prominent features of the camp. There are also theatricals, readings and concerts; all being of a high order and well patronized. The Association are doing all in their power to make the camp a success and the bright, happy faces we see make one feel it is good to be here. Lily Dale has 200 pretty cottages and many more in process of erection. Sixty of these cottages are kept open the year around, so the grounds are well cared for at all times.

Lake Brady is a very attractive place, especially to one who goes there to escape the heat and noise of a great city and to find rest and recreation in the country. The beautiful body of water, the balsamic woods, the cool nights, the thoughtfulness and courtesy of officials and of all who are connected with the camp, together with the many excellent people one meets there from different parts of the country, combine to make Lake Brady at this time a delightful locality for health and enjoyment. Colonel Lee, who is in charge, deserves much credit for his judicious management and able administration, and Mr. Kellogg, who presides at the meetings, himself a witty and graceful speaker, has the tact and practical good sense necessary to preserve harmony and to bring out the best that is in the lecturers whom he introduces. Mediums of all kinds have their signs displayed. The management does not assume the responsibility of distinguishing between those who are genuine mediums and those who are tricksters, but cautiously avoids publicly endorsing any of them by declining to give notice from the platform of any of the sances. There is as little that is objectionable at Lake Brady as at any camp we have visited, though of course there is yet much room for improvement. For a camp established only two years ago it is remarkable. There are many pretty cot-

tages on the grounds and the number will be much larger before the camp is opened next year. We met there hundreds of old friends and many new ones from the East and the West. The audiences we addressed were intelligent and appreciative. Our last lecture was given on Sunday afternoon, the 19th, when it rained. The pavillion was crowded and many outside were unable to enter. We had the pleasure while there of hearing a thoughtful address by Miss Abby A. Judson, well known to the readers of THE JOURNAL as a lady of fine culture and elevated thought, and another by Prof. Keegan who said many good things forcibly and eloquently, but laid down some propositions based upon what he had seen in his visions, which he admitted could not be objectively proven. We desired to witness "materializations in the light" advertised by one of the mediums, and with some others called upon him one evening. Although there were eight or more present, the medium said there would be no sances for the reason that there were not a sufficient number present to form a battery. All the Spiritualist camp meetings we are informed by prominent Spiritualists are infested by shameless impostors who thrive on credulity and the desire to hear from and to see once more the forms of departed friends. At one of the morning conferences this evil was the subject of discussion, but there seemed to be no unanimity of opinion as to how it could be abated.

In his address as rector of the University of Basel, Dr. G. Klebs has discussed the relationship of the two sexes in nature. The first development and gradual progress of sexual differentiation in the animal and vegetable kingdoms were traced, and the connection between sexual reproduction and the origin of new forms of life. He sums up the evidence and finds it strongly in favor of the theory that characters acquired in the lifetime of the individual are transmitted by heredity.

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