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

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THE OPEN COURT.

THE SPIRITUAL BODY.

By WM. B. HART, M. D.

In the article in THE JOURNAL of Aug. 18, entitled "The Spiritual Body," etc., Prof. Spence has raised a question second to no other in importance in the domain of Spiritualism, save that which assumes post mortem existence for the human race.

With what body shall we be raised,—with what properties and functions shall it be endowed?

Hitherto Spiritualists have been content to accept the teachings of Swedenborg on this subject; teachings singularly superficial, unscientific and absurd. A spiritual body—with spiritual organs of sense or perception, and a spiritual environment—implies a very radical change indeed, a change incomparably more fundamental than that from a caterpillar to a butterfly, as instanced by Prof. Spence. A change, not simply from one terrestrial organism to another higher, but a change from the terrestrial to the celestial; a change from gross ponderable matter to matter transformed, attenuated and etherealized, subsisting in a spiritual realm.

It is inconceivable that such a metamorphosis as is here contemplated can be effected without a change of language, supplying terms or symbols suited to changed relations and perceptions not only, but to a changed order of relations and perceptions.

But language of whatever kind is obviously unavailable as a medium of communication between parties occupying unlike planes of cognition, or possessing radically unlike organs of cognition, that is, organs unlike in the nature of the perceptions induced.

The necessities of the case as pointed out and illustrated in the article in question, are so obvious and imperative, one wonders they did not attract universal attention when first promulgated thirty-four years ago. In calling again attention to this matter of the spiritual body viewed in its scientific aspect, Prof. Spence has done a real service to the cause of clear and just thinking, which may eventually pave the way to a better understanding of the value of mediumistic utterances in relation to the Spirit-world. Viewing the facts then as in the nature of the case they must be viewed, we have an adequate explanation of the contradictions and puerile conceits often met with in perusing what purports to be a revelation from spirits touching the nature of the world they occupy, their occupations and pastimes,—spirit hunting and fishing, for instance, under circumstances invariably precluding the sacrifice of animal life; the explosion of a spiritual steamboat, freighted with spirit excursionists, but unattended with casualties involving life or limb, or even serious discomfort. Unmitigated bosh, of course.

In cases such as here contemplated, mediums, failing to grasp thoughts in their nature above their plane of perception, naturally become confused, and unconsciously give their own fancies instead.

Spiritualism is in a dilemma here. Of course the mass of crudities and contradictions purporting to be spirit revelations are inadmissible. But in sloughing off these, how is Spiritualism to preserve the reputation of her mediums for common honesty, unless indeed Prof. Spence's theory is admitted to cover the situation?

Discarding, then, all mediumistic messages concerning facts which from the nature of the case cannot be imparted to mundane intelligences, there yet remains a mass of thought implying perceptions, which we may conceive are common to all planes of intelligent beings, mundane and transmundane alike, such as pertain to the moral sense, and the religious instinct, to love and sympathy, to existence and perpetuity, to pleasure and pain, quality and quantity, numbers, space, duration, beauty, sublimity, progression, retrocession, etc., etc.

In view of all this it is plain that Spiritualism is not yet in condition to formulate its creed, to draw the line between what is clearly inadmissible and what is proved. If there be enough developed already to believe, there yet remains far too much to defend. It would be interesting to know just how much that passes for truth will bear scientific criticism.

Prof. Spence has opened the discussion in the right direction it seems to me. If there be any serious flaw in his presentation of the case, a little judicious discussion would be likely to show it up. We have had platitudes and platitudes. Is it not time to call a halt?

MATERIALIZATION AND THE PRINCIPLE OF REVERSIBILITY.

By DR. JOHN E. PURDON.

IN THE JOURNAL of August 4th is reprinted an important article from the pen of that accomplished scholar and Spiritualist, Mr. Alexander Aksakof, which in the eyes of that gentleman, as, indeed, in those of all competent judges, is of surpassing value; a statement which those interested in what I may call the physics of Spiritualism will fully endorse.

But as priority of publication is the test of originality in scientific matters, I must call the attention of Mr. Aksakof to the fact that his inferences were arrived at eighteen years ago by Mr. William Harrison, the editor of The Spiritualist, a journal published in London, and which ran a short but very useful life at the most interesting phase of the introduction of modern Spiritualism to public attention in England.

Mr. Harrison says in his article of May 5, 1876: "Let us then suppose what we know and see of the human hand to be the result of an infinity of underlying phenomena, comprising a certain amount of energy, which we will define by the number ten. I assume that when a spirit-hand first begins to form, say twelve inches from the hand of the medium, by means of will power or some unknown process, the controlling intelligence abstracts, say one part of energy from every portion of the medium's hand,

thus leaving nine. This first stage in the creation of a spirit-hand I assume to produce an actual hand invisible to the human eye, yet capable of producing certain material effects. I further assume that in the process of further materializing a spirit-hand, spirits can by will power or by other means abstract more and more energy of different kinds, but in unaltered relative proportions, from every part of the hand of the medium, until say five proportions of energy are left in the hand of the medium, and five proportions are in the spirit-hand. At this stage both hands ought to be palpable, visible hands to the spectators. Here I think we have the duplication of form—that delicate state of balance of conditions which has existed on the few occasions when the medium and the spirit have been seen at the same time.

"Carrying this idea still further I think that the power at the root of the phenomenon can go on abstracting energy from the hand of the medium till at last we have say nine parts of energy in the spirit-hand and only one left in the hand of the medium. At such a stage as this—which as yet has only been reached in total darkness—the hand of the medium ought to be invisible, while the spirit-hand is densely materialized. This may be the condition of things when mediums are released from bonds. . . ."

From this quotation Mr. Aksakof will see he is wrong in his statement that, though a certain degree of dematerialization (or dissolution) of the medium's body is the invariable consequence of materialization and has been known to or acknowledged by all, "it has not yet been determined to carry this assertion to the extent of drawing from it the last conclusion, which logically must arise from it, if it were correct." He will see that though Mr. Harrison did not attempt to put forward any dynamical theory of so-called materialization, yet he still had very clear ideas upon the subject of a quantitative relation existing between the changes in the medium's body and his "manifestations" as produced.

But, while claiming for and allowing to Mr. Harrison a priority in formal expressing, we wish to ask the attention of Mr. Aksakof to the true scientific implication of such a theory as that which he has also independently advanced. As I was one of three persons who were engaged in original investigations regarding the relation existing between the London mediums of that date and their physiological peculiarities, and as I had some of the exceptional guarantees to which Mr. Aksakof refers, I had no difficulty in at once adopting the principle of physiological reversibility to the interpretation, if not the explanation, of many of the wonders that were so familiar to me at that time. In the London Spiritualist of December 16, 23 and 30, 1881, will be found what the editor was pleased to call "A Philosophy of Materialization" written by me, which, starting from the acknowledgement of the principle of the conservation of energy and the facts of well attested mediumship, worked out a physiological system of dissociation of muscular consciousness and the otherwise employment of a "vital stuff" which, for continuity's sake, I was obliged to regard as present in all vital activity whatever—a stuff that was replaced

as fast as it was used up under ordinary circumstances, but which under extraordinary circumstances might manifest itself independently of its usual functioning instrument—the muscular system, which, not being a reversible engine, but in type an ordinary heat engine, necessarily degraded the stuff in doing real work.

I pointed out the fact that while the ordinary physiological processes remained in abeyance this life stuff, or sensori-motor stuff, might be constructively and temporarily employed to build up under the guidance of the more purely psychical principles of the organism, a modified instrument for the expression of true irreversible space work; and I instanced the pseudopodia or false arms of the medium which enable them to do work at a distance and outside the ordinary physiological range as an example of such esemplastic power.

I further maintained that the cycle of vital events was the true field in which to study the extraordinary in nature, as there alone could we hope to theorize without breach of continuity. In fine I considered the fact of mediumship as intimately connected with a vein of nutrition and expenditure on the one side and a theory of inhibition on the other, points which I have constantly kept in view in the several papers I have written for THE RELIGIO-PHILOSOPHICAL JOURNAL during the last ten years.

If the view advanced by Mr. Aksakof has a foundation in natural fact there is no doubt but that the principle of reversibility is necessarily involved. Energy must be returned to the body after it has been temporarily abstracted from it, if things are to return to the same physiological state (or nearly so) as that which obtained before the abnormal expression of energy. But a curious consequence of the operation of these forces of restitution would be obvious to the eye of the theoretical dynamician, if once he could be induced to hypothetically acknowledge the operation of such forces. These forces in returning the abstracted stuff to its original habitat would do a certain small amount of real work; but let all the forces be reversed so that the "real habitat" would be absorbed into the simulacrum of the same and we would have the completion of the fact of the medium's body passing through the door or bounds without breach of physical continuity. We know nothing of the relation of the original source of energy, i. e. the body of the medium, to its locus in quo that would justify us in denying the possibility of the truth of the above corollary, if once we permit the operation of free reversible forces and energies outside the normal sphere of physiological experience.

I have no doubt but that Mr. Aksakof will acknowledge that this is the full logical consequence of what he would call reciprocal dematerialization, wherever the phenomenon of materialization, so-called makes its appearance. I formulated my solution in terms of energy and force, for of those physical quantities we have a pretty exact knowledge; whereas the term "matter" has a metaphysical background that serves as a pitfall if we attempt to use its ultimate properties, its molecular aggregation or solution of continuity of the same, in explanation of the "passage of matter through matter." Matter is a thing of the senses, but energy and force being creatures of the reason, the scientific imagination can be exercised in terms of them to account for the occurrence of actual physical facts, however strange, much more safely than by indulging in guesswork about the behavior of matter outside the range of sense continuity. Besides we have the analogies and suggestions of recognized dynamical principles to rely on in the one case and not in the other. I am, however, well inclined to the belief that the careful study of these mediumistic phenomena will end in proving that that "matter" which is ultimately resolvable into force and energy of motion and position finds its permanence and stability in corresponding physiological conditions, which vary more or less in the case of the medium.

A living body can give us data upon which to theorize regarding these things; but inanimate mat-

ter never can in the present state of our knowledge; for we at once enter the region of metaphysics when we attempt to speculate regarding the nature of forces beyond the range of experiment and observation.

I will say in conclusion that in working out my views I had not only the advantage of personal intimacy with many mediums, among whom I thankfully remember the entire Cook family, but I had unmistakable evidence for the existence of a real physical, plastic stuff in the Beattie photographs, which guided me in my preliminary theorizing concerning physiological forces, that culminated in establishing the fact of psycho-physical interactions between different individuals in rapport, by means of the sphygmograph.

One last remark and I close a paper already too long. Let the reader not fall into the error of thinking that because he cannot follow out the details of this rough theory of mediumism in terms of visual continuity, that, therefore, it is weak; for who can follow energy in sense language when it passes from the mechanical form into light or even from heat into light—the very domain of vision itself!

I should be very glad if Mr. Aksakof or some of his learned friends would discuss the views here advanced, on their merits. I think I am right, but it does not matter who is original, or who is second, or who is the even-minded critic; for we all serve one mistress—Truth.

THE RELATION OF EVOLUTIONARY THOUGHT TO IMMORTALITY.

By C. T. STOCKWELL, M. D.

[Presented to the World's Congress of Evolutionists, held in Chicago, September, 1893.]

IV.

Recalling in this connection the fact that "the ultimate seat of authority" is, to-day regarded as established in human reason, these arguments, based as they are upon reason, or, perhaps I might say, upon the unreasonableness of the negative view, afford us very significant, and very convincing testimony. Especially is this evident when we take into account the fact that, by universal consent, science declares that there is no known proof that immortality is impossible. Mr. Darwin states, it is reported, that he once held a firm conviction of the immortality of the soul, and although in later life he ceased to rely on this intuition, he still considered immortality probable on rational grounds, believing that man is destined to a fuller and more perfect development. And the following from Prof. Tyndall is significant, viz.: "The animal world is, so to say, a distillation through the vegetable world from inorganic nature. From this point of view all three worlds would constitute a unity, in which I picture life as immanent everywhere. Nor am I anxious to shut out the idea that the life here spoken of, may be but a subordinate part and function of a higher life, as the living moving blood is subordinate to the living man. I resist no such idea as long as it is not dogmatically imposed. Left for the human mind freely to operate upon, the idea has ethical vitality; but, stiffened into a dogma, the inner force disappears, and the outward yoke of a usurping hierarchy takes its place."

Time will not permit of more than a passing allusion to the views and implications of views held by such men as Weismann and his growing list of coadjutors in the scientific world; nor of that remarkable phenomenon in France which attracts the attention of the serious, far-seeing men of the world to-day—the neo-Christian movement of which M. Paul Desjardins is the great apostle, and of whom it is said: "His voice is that of one fed with all the knowledge of the age," and that "his disciples are not the disinherited and the ignorant, but the members of the University," and the vehicle of whose propagandism is not some modest church paper, but, rather the greatest political papers and the literary reviews. It is a movement which starts from the

higher sphere of intelligence and social life, and the prophets are of the learned and great, thus vindicating intelligence and the democratic spirit. The movement is of immense significance in the direction of reconstructive thought, and it is in line with the spirit of the hour which is revealing itself in so many directions, giving emphasis to the idea that "man's discoveries are God's revelations." A word from Desjardins in reference to our subject is significant: "We feel about immortality," he says, "when watching a deep diver—sure he will come up, but uncertain just where, or when, or how."

There is, however, one other line of scientific work from which I wish to draw, in closing, a word of evidence—the realm of physio-psychology. Without attempting anything like exactness of definition, I wish to say that I am impressed with the conception that physio-psychology is to be the bridge that shall connect and harmonize the facts of physical science and the facts of intuition. A word from one of our leading specialists in this department cannot be considered out of place in this connection.

At no institution in America, if indeed in the world, is there better or more advanced original work done, in this line, than at Clark University. It was my pleasant privilege, only a few days since, to meet Dr. G. Stanley Hall, the President of that institution. And with this occasion in view I asked him this question: "Do you find in your own personal scientific investigations and observations, in the realm of physio-psychological research, anything that antagonizes the idea, or renders it unreasonable to entertain confident hope of a personal immortality?" "No, sir, I do not," was the reply. "On the contrary, it is all the other way. There is, of course, nothing positive, but the drift, the trend of evidence is toward the positive, the affirmative, rather than the negative." "May I quote you then, as saying so," I asked. "Certainly," was the reply. And he went on to say that he had repeatedly made such statements, in both his public addresses and published writings.

A multitude of other witnesses are available and might be cited, were it necessary in order to establish the point I have in view. But enough has been given to show the trend of conviction, and it cannot be questioned that such men as have been quoted are those who fairly represent evolutionary thought.

And so, to come back to the simile from which we started, it may, in the light of more mature thought, be reasonably claimed that evolution is not destructive, but reconstructive; that there is a line of perfect continuity running back from Darwinism to Calvin, Pope, and beyond; that evolution is the law, and not annihilation; that this law conserves all of past systems of theological and philosophical thinking and believing that is worthy of survival. Therefore, discrimination, readjustment, progress, not destruction, is the end and aim of all evolutionary thought. We may be sure that whatever of the past is true, whatever is worthy, evolution will conserve. Truth will survive; error alone need fear the results of its most searching scrutiny. The new gospel has a message not alone for the head, but for the heart as well. By enthroning Reason, and placing in its hand the scepter of authority, we do not dethrone intuition. It is recognized, rather, as the natural functioning of organized human experience, a royal road to knowledge, the highest result of the laws of inheritance. It is that power of the mind which, drawing upon the embodied, crystallized experience of all the past, is capable of projecting its sense of perception far into the future, laying hold with measurable accuracy of that which is to be.

The heart of man has always claimed its right to a personal continuance of being; and his best and deepest intuitions have ever asserted the certainty and validity of that claim. And reason, searching long and rigidly, bids the heart to a hope and trust never so well and strongly founded as to-day. It points toward no heaven of stationary existence, but to a continuous life of ever onward and upward progress, bound by no limits of growth in all the

realms of intelligence, power, goodness, beauty, truth and holiness. It points to the progressive unfolding of those ethical relations and achievements which environ the soul in the very atmosphere of all that is blessed and satisfying; and tells us that this life need not be waited for until some other world shall embrace us within its clasp, but that it may be entered upon, here and now. It bids us transmute earth into heaven, and enter upon the heritage prepared for us from the foundation of the world.

"WILL POWER AS A TONIC."

By MARY V. PRIEST.

Apropos of Jennie Chandler's article on "Will Power as a Tonic," a similar experience will bear being told. It occurred in my family and although many times given verbally to friends and others, it never before has been given publicity through the press.

A relative having two lovely daughters lost the eldest one by death, after which her health was impaired and her reason almost dethroned by this, to her, great loss. She struggled bravely with her sorrow and in time was able to yield the younger and only remaining daughter in marriage, feeling that her own days were numbered by that dread destroyer, consumption. Slow and painful were the processes of this disease and contrary to all expectations she lived on to see the daughter become a mother, soon after which complications arose which threatened the life of the young mother, and indeed death had seemed to have claimed her for its own—husband, father, brothers all had left the bedside save this faithful, grief-stricken mother, when the panic of grief seized her and she called in loudest tones, "Laura, Laura! Oh my darling come back, I cannot live without you!"

The sequel to this is more properly told by the daughter who said, "I could see my body lying there, I knew when I was going out of it and strange to say I did not think of my baby, or of any them as leaving them, but when I heard mama's call I felt how much she needed me and I wondered if I could return, and then I remember thinking 'I'll try' and the next that I knew I opened the eyes of my baby, heard mama exclaim, 'Thank God,' when she fainted and others came in to find me still here."

This would seem to indicate the power of the will not only to resuscitate a dying body, but also of the soul to re-enter its body and animate the whole structure, for she still lives, and was able to do for the mother as companion and nurse that which no one else could have done so acceptably, and in due course of time we laid her body away ever grateful that the wish of her life was gratified and that one daughter's loving hands could perform the offices for that mother as only a daughter can. What might have been, but for that despairing cry was never lost sight of, and the gratitude of that parent knew no bounds.

LIFE IMMORTAL.

(GIVEN THROUGH MRS. M. E. WALLACE WHEN SHE WAS SITTING ALONE.)

Out of the depth have I called thee to answer to the wants of my children who walk in the shadows of the past, not knowing the way to the truth and light that must be found ere they can find peace to their spirits and the way that leadeth into the rest and life immortal, for life immortal cometh not by throwing off the casement of clay, but must be wrought by strivings, by growth and aspirations, till thus the spirit may come through itself into consciousness of immortality that shall then be more and more perfectly made manifest.

Through suffering comes purification; from purification comes the brighter (higher) law of co-operation with divine or finer forces of life which will eventually be able, when perfected instruments may be used, to overcome almost death itself; and all disease so-called (which is but imperfect expression of spirit or imperfect life vibrations) shall be as

naught before this power, and man can then realize that God in and through man is no less potent than God as infinite Law expressed through Nature or in Planetary Systems.

Death is but transition, and that occurs in spheres beyond when a spirit unfolds from one condition to that which is higher, yet there is naught there that is analogous to that painful thing you call death here. So when man learns to live in harmony with the spirit, obeying the true laws of life, then will he remain upon your plane till all necessary experiences are gained; and then like ripened fruit in the fullness of time, with full vigor of intellect and clear vision of spirit, without struggle will leave this, your plane, and with joy and thanks enter into the larger and more perfect life for which he has been fitted.

The spiritual philosophy means little to you if it only speaks to you of communion with your loved ones that have passed on. That is the natural sequence of Love and Life, but its greater purpose is to teach you how to live in the Law of Truth and Divine Love, so that you shall become sons of God and not alone children of Earth and Sin.

Remember you inherit something besides evil and predisposition to sin. You also inherit the divine right to become a child of God and heir to all truth and light, and that, not by the law of adoption but rather by direct line of descent through the spirit that is within you, the moving principle of Life.

AUTOMATIC COMMUNICATIONS.

"CONDITIONS."

At the beginning of these communications when many different individualities with widely varying chirography seemed after a fashion to contend for the guiding of my pen, not infrequently statements were written which we suspected, and in two or three instances found to be untrue; and disliking this I asked, "Why are falsehoods told us when you know that we here are seeking to know the truth in regard to you and your spheres?"

A.—"Can you always give pleasing explanations of the wrong things which you are doing on your plane? Do you suppose we jump from imperfection to perfection by the accident of change from one sphere to another? You, who profess and wish to be sensible, should take into account the inherent weakness sure to show itself on this plane which is not the plane of perfection, but a phase of Being."

To a somewhat like question the answer was:

A.—"Mankind are so much in the dark and we, while willing and anxious to enlighten you, are so hampered by our conditions, that we are obliged to seem obscure and mendacious when really we are not."

When we asked some questions in regard to future states of existence:

A.—"You ask questions which are not to be answered to those on your plane, wait—primary scholars cannot expect to understand the questions asked of graduates."

Q.—"We should think you would be as anxious to answer the questions which so perplex us here, as we are to learn the things of which we are now ignorant?"

A.—"Yes, we are as anxious to reply openly to your queries, as you are to have us do so. But there are laws on all planes of being which must be observed, and we are still under bondage to law."

Q.—"Do you mean that you are forbidden to give answers to questions on certain subjects, when we ask such?"

A.—"Bondage to sensual perceptions makes it difficult to explain matters which are simple truths to us. But your anxiety to learn the truth makes us desirous to teach you so far as the difference of conditions between your plane and ours will allow."

Q.—"Will it be of service to persist in our search for future light on these subjects?"

A.—"Those who have advanced as far as you have

advanced will grow in esoteric knowledge in spite of hard conditions."

At various times statements akin to the following were made:

"Physical exhaustion deters spirit communing. Your physical, but oftener your spiritual state works against true rapport."

"Sour minded spirits have hindered free communication."

"We are in our sphere as limited as you in yours, but are a step beyond man's position."

When it was asked why certain physical manifestations said to be common did not occur in my investigations—

A.—"You do not yet understand that beyond your sphere are many planes, and from these planes come words and works to those on earth who are educated by environments and conditions to understand the plane from which communications are given."

Q.—"Will the influence exercised in this way of communication tend to affect us injuriously?"

A.—"No. Perhaps it may for the hour cause a state of nervousness, but on the whole it is of physical benefit."

Q.—"What is one of the principal right conditions for communication?"

A.—"Clan conditions—clan means those in the same trend of intellectual development—conditions are as mysterious to us as to you; we have to learn by experiments as you do. We have found that where we can get in rapport with a soul in sympathy with truth we can best express ourselves."

That a great deal of their work in trying to get into communication was mainly experimental, the earlier pages of the writing obtained through my hand gave evidence in the many unfinished and fragmentary messages or attempts at such. My own wish to have them written out complete availed nothing. I give an instance: After a coherent communication of some sort was finished, my pen wrote: "Clever and clear-headed man wants—ask woman—Wana—Wana was born—he was as you are—man wise" (a long pause) "can't; gone."

Q.—"Now why can't he write clearly what he wishes to tell us, if as you say he is 'clever and clear-headed?'"

A.—"Clear-headed, but cannot make will work—Wana is one of the true"—scrawl here followed and no more coherent writing spite of all invitation to finish.

Another time the writing was interrupted and when I asked why, the answer was given: "Woman all around." "Who is the woman?" I questioned. "Roman type of woman here to-night." "What is her name?" "Fulvia." I tried to question "Fulvia" but the writing went off into incoherent scrawls, then suddenly was written:

"Cometh here a warrior bold,
Charlemagne of times of old,
Slave of times when class was king,
King of men in everything."

This verse was followed by the words "Roman type of woman—strong to do and dare."

Now who can explain such mixed writing when I was personally desirous of replies to definite questions which I had in mind, and was never consciously interested in any woman in history named Fulvia.

At one of these disturbed and unsatisfactory sittings, I remarked: "You seem to be a little irrational to-night."

A.—"Rational as you are, but how are we to say to you so you can understand, things—matters outside—beyond your bounds of sense perceptions? Can you indicate a code of signals which will interpret what you are not receptive of?"

Again when we found fault with their vague replies, was written: "Wonder what you will accomplish when you get over here and understand all the obstacles in the way?"

S. A. U.

TABLE-TILTING AND TELEKINETIC PHENOMENA

By PROFESSOR ALEXANDER, of Brazil.

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

XI.

While in this hysterical state, she was clairvoyant, and could tell what was going on in distant parts of the house; and she took part in dialogues in which her interlocutor was supposed to be some invisible being. Through the vehicle of clairaudience she had sometimes—as in the case of the fires—received information which was provedly veridical; and now she was told that all the recent occurrences had been permitted to convince the family of the reality of the Spirit-world and that Sr. X—— watched over them and had not allowed the grosser influence at work to go too far. Through the medium he had given them timely warning when they were threatened with any real danger.

With the breaking down of Paula's health coincided the cessation of the phenomena. On the very night on which they stopped our friend S. Geraldo Ribeiro, a musician and composer, who with his wife had witnessed many of the manifestations, heard in his own house a voice telling him that this was the case.

Thus ended our remarkable experiences, part of which only have been told in the above narrative. However strange and grotesque they may appear to others, to us they brought the profound and unalterable conviction that there does in solemn truth exist a Spirit-world which may occasionally be brought, in the manner above related, into tangible contact with the spirits that are incarnate.

FRANCISCO DE BORJA D'ALMEIDA CORTE REAL,
Tenente Coronel.

In the above account, which is very properly signed by Sr. Corte Real, as all the matter given is that of his personal experience or certain knowledge, the depositions are implicitly contained of Sr. Casal Ribeiro and Sr. Geraldo Ribeiro. Both of these gentlemen related to me personally the incidents in which their names figure. They were also witnesses to some of the other phenomena, and seemed to be convinced that their senses had not deceived them, and that no person of the family could have produced by trickery what occurred in their presence.

Another oral deponent, who was present when Paula was conversing with her imaginary companion, is Sr. Leao, a medical student. Of the dialogues he took voluminous notes, which, however, he afterwards mislaid. Before he lost them, I had an occasion to hear him read them, and then gained the impression that—a few trivial instances of clairvoyance excepted—nothing had been said by Paula that exceeded the capacity of a girl of her age.

The other persons of the family confirm Sr. Corte Real's narrative at every point, one of the two ladies having consented to sign a separate declaration containing the gist of her own very positive testimony to the reality of the phenomena. In her deposition Donna Alayde mentions a fact not included in her husband's narrative:

"My memory of the extraordinary phenomena that occurred in our house in 1891 is adequately represented by the account signed by my husband, Sr. Corte Real. I heard the tremendous blows that came on the ceilings and floors; I witnessed the moving about of objects, such as tables and chairs, without visible cause for such movement, and I frequently saw stones—thrown by no human hand—falling inside the rooms. I especially recollect the stone that seemed to come through the glass over the door. On another occasion I saw a large one strike the pane of a cupboard door, and yet the glass was not broken. Had the stone been thrown in the ordinary way, the pane, which was thin, could not have resisted the shock. With regard to the carpet, it is most certain that I saw it flying through the air in the manner already described. It came from the floor and lighted upon the table in Donna Adelaide's room.

The mysterious disappearance of the clothes I was

brushing is also well in my memory. They vanished as soon as I had put them down, no one being near me on the occasion.

In the account of my husband no mention is made of a remarkably brilliant and silvery light which, although it was daytime (about 3 o'clock in the afternoon), shone above our heads near the ceiling of a bedroom. This appeared in a place where loud raps were often heard.

All these occurrences came upon us most unexpectedly, and forced us to believe in them against our previous convictions."

ALAYDE CORTE REAL.

The other lady, who for certain reasons does not wish to make a direct declaration, could, nevertheless, if her scruples allowed her, endorse her brother's account of the wonderful occurrences to which they were all witnesses. She remembers well the alarming noises heard, the projection of stones from places where there was no visible thrower, the mysterious shifting of the furniture in empty rooms, the constant fall of water and the other phenomena mentioned in the principal narrative.

The only bed that escaped an occasional soaking was the one occupied by her.

The three incidents in which her testimony is referred to are told as she herself related them. The spittoon that rose in the air belonged to the dining-room. She was alone in her room when she saw through the two open doors the American broom striking the floor outside. This happened between 9 and 10 o'clock in the morning. As for the phenomenon that occurred when they were bathing the child, the glass knob, according to her account, did really spring out of the spout of the can and that without any possibility of trickery on the part of Paula. It was found to be so hot that for a time it could not even be touched—much less held.

(To be Continued.)

GRAVITATION.

Considerable interest is at present being manifested in relation to gravitation, and the Cosmopolitan has a standing offer of a prize for something new and scientifically valuable in regard to it. The subject is supposed to be in much the same state as when Newton dealt with it, and although he formulated the laws of gravitative action, he purposely abstained from assigning a cause for gravitation itself. Nevertheless he made various pertinent remarks which may be expected to throw considerable light on that difficult question, considering that physical science has made so much progress since the days of Newton. Some of his remarks may be of interest to our readers.

Newton laid down the proposition, that "there is a power of gravity tending to all bodies, proportional to the several quantities of matter which they contain." As a corollary he lays down the further proposition, that "the force of gravity towards any whole planet arises from, and is compounded of, the forces of gravity towards all its parts;" as an illustration of which he adds that if we consider "a greater planet as formed of a number of lesser planets, meeting together in one globe. . . . the force of the whole must arise from the forces of the component parts." As to the nature of gravity, Newton remarks, "the forces which are as the matter in terrestrial bodies of all forms, and therefore are not mutable with the forms, must be found in all sorts of bodies whatsoever, celestial as well as terrestrial, and be in all proportional to their quantities of matter, because among all there is no difference of substance, but of modes and forms only." Owing to the mutual action of those forces "the bodies of the earth and all the planets effect a spherical figure, and their parts cohere, and are not dispersed through the ether."

As "the force of any whole globe is made up of the several forces of all its parts. . . . the absolute force of every globe is as the quality of matter which the globe contains; but the motive force by which every globe is attracted towards another, and which, in terrestrial bodies we commonly call their weight, is

as the content under the quantities of matter in both globes applied to the square of the distance between their centres, to which force the quantity of motion by which each globe in a given time will be carried towards the other, is proportional." With regard to the action of that force within the solar system Newton says, "gravitation towards the sun is made up out of the gravitations towards the several particles of which the body of the sun is composed; and as receding from the sun decreases accurately in the duplicate proportion of the distances as far as the orbit of Saturn, as evidently appears from the equiscentness of the aphelion of the planets; nay and even to the remotest aphelions of the comets, if these aphelions are also equiscent. But hitherto I have not been able to discover the cause of these properties of gravity from phenomena, and I frame no hypothesis." The actuality of this force is shown by the statement, which has a bearing on Langley's and Marini's experiments in aerial navigation, "if we imagine bodies to be projected in the directions of lines parallel to the horizon from greater heights (than a stone from a mountain top), as of 5, 10, 100, 1,000 or more miles, or rather as many semi-diameters of the earth, these bodies, according to their velocity, and the different force of gravity in different heights, will describe arcs either concentric with the earth, or variously eccentric, and go on revolving through the heavens in those trajectories, just as the planets do in their orbits." He adds, "the deviation of bodies moving in free spaces from rectilinear paths, and perpetual deflection therefrom towards any place, is a sure indication of the existence of some force which from all quarters impels those bodies towards that place." Elsewhere, he remarks that he would prefer impulsion to attraction to denote the action of the gravitative force, and perhaps this fact led Le Sage to think of his bombarding atoms.

Although Newton found no hypothesis as to the cause of the properties of gravity, probably his opinion may be guessed from the remarkable passage in which he foreshadows many of the conclusions of modern science. He says: "And now we might add something concerning a certain most subtle Spirit which pervades and lies hid in all gross bodies; by the force and action of which Spirit the particles of bodies mutually attract one another at near distances, and cohere, if contiguous; and electric bodies operate at greater distances, as well repelling as attracting the neighboring corpuscles; and light is emitted, reflected, refracted, inflected, and heats bodies; and all sensation is excited, and the members of animal bodies move at command of the will, namely, by the vibrations of this Spirit, mutually propagated along the solid filaments of the nerves, from the outward organ of sense to the brain, and from the brain into the muscles. But these are things that cannot be explained in a few words, nor are we furnished with that sufficiency of experiments which is required to an accurate determination and demonstration of the laws by which this electric and elastic Spirit operates."

In his work on "Light," Professor Draper expresses the opinion that the universal ether registers and retains photographs of persons, scenes, and actions ordinarily invisible, but which, under certain conditions, may become visible. In his judgment the walls of every room contain, and might, if we knew how, be made to show forth, the pictures, stamped upon them by light, of every action that has taken place within them. Perhaps some future Edison may compel the walls to reveal all they know; and if this should ever come to pass there would be more news to print than the people would have time to read. A similar view may be taken of the relation of life to what we call inanimate matter. Every act of a human life bears an intimate and indissoluble relation to its actual environment. The stones, walls, and floors of a room may register scenes and events which have thus occurred within them, from the men who constructed them to their occupants early and late. Every act, indeed every word, becomes actual history. Words spoken, music even, Edison's genius reproduces, in exactly reflected intonations. Acts are surely as transformable as sounds. Human memory can recall much of all this, serving as a shadowy reminder of the actual event. How to reproduce these to sight or the intelligence, is a problem as yet unsolved, but probably not beyond our powers; but that the register is there, ready for the wizard's touch, we need not doubt.—Bulletin of Medico-Legal Society (The Psychological Section).

EVERY HEART KNOWETH ITS OWN BITTERNESS."

It has been so ordained that the majority of individual lives are mainly confined to a restricted round of duties, experiences, and intimate knowledge of persons outside of themselves. In the limited area of village life the very narrowness of scope makes possible and almost imperative a most intimate knowledge of the private lives of others, and compels a larger sympathy with other people's personal troubles than is possible in the narrow friendly circles into which city residents are apt to form themselves. In a city the wide lines of public interests hold together in bonds of sympathy all citizens, but of the citizen as a man, and a brother and a fellow sufferer of all the ills that flesh is heir to, the average citizen knows little and perhaps cares less; having perhaps all he can do to fight his own individual worries. He reads occasionally in the morning paper that the man he has occasionally noted coming out or going in to the number across the way, committed suicide in some fashion or another, because of this, that or the other trouble which he found too heavy a burden to bear, or that the son of his next door neighbor has committed some crime which has plunged the family into shame and despair. He misses from some near door-step, a sunny-haired, bright-eyed little toddler, who with a baby's defiance of conventionalities has struck up a sidewalk acquaintance with him, and a few days later some ends of crape and white ribbon on the door before which baby played, tells him the news of the little one's departure and the parents' woe. But while he feels sympathy for all these, he does not give expression to it, for he is a stranger to the sufferers and may not intrude.

In village life though sympathetic interest in the troubles and grief of its inhabitants is wide spread and demonstrative, often the too familiar intimacy and access of the public to the suffering one thus made possible, throw back upon itself some sensitive heart which shrinks from exposing its wounds to the eye of vulgar curiosity, however sweetened that curiosity may be by genuine kindness, and causes it to enfold itself in a disguise of stolid indifference, or to show a resentment which antagonizes or chills sympathy, and makes grievous misunderstanding on all sides. Thus, so far as feeling or expression of sympathy, "to have another's woes" goes, there is not perhaps much to choose between city or country life.

But everywhere and to every human being at one time or another, bitter griefs of all kinds do most surely come, griefs which even when known to men and sympathized with, must yet be borne in their intensity alone, by each suffering soul. As in physical suffering though we may deplore and try to minimize the torture of one under the surgeon's knife, only the victim realizes the intensity of the writhing nerves pain, so in mental anguish every soul must bear its keenest bitterness alone. The discipline is for the individual soul and must be borne by itself, though sympathetic appreciation often helps it through the crisis; says Amiel, "There are thoughts which brook no confidant; there are griefs which cannot be shared. Consideration for others even bids us conceal them. We dream alone, we suffer alone, we die alone."

Yet in spite of the all-pervading commonness of grief each soul to whom it comes newly in whatever form, is apt to cry out desolately "never was sorrow like unto my sorrow!" And yet whatever it may be, it is likely that it is one of the commonest forms of grief, only it now first sends its stings into the fibres of that individual soul. Ofttimes the soul wounds which hurt deepest are those over which no public moan dare be made, which for love's or shame's sake must be hid under smiles and a brave outside, instead of being bemoaned with sobs and tears. Mrs. Browning gives expression to this kind of grief in "The Mask":

"Behind no prison-grate, she said;
Which slurs the sunshine half a mile,

Live captives so uncomforted
As souls behind a smile;
God's pity let us pray, she said."

"If I dared leave this smile, she said,
And take a moan upon my mouth
And tie a cypress round my head
And let my tears run smooth—
It were the happier way, she said."

And Helen Hunt in "A Woman's Battle" gives expression to the same truth, a poem which closes thus:

"Fate steers us—me to deeper night,
And thee to brighter seas and suns;
But thou'lt not dream that I am dying;
As I sail by with colors flying!"

It would be a wonderful soul-subduing object lesson in spiritual wisdom if by some psychic spell there could be suddenly revealed to every grief-stricken soul on earth, the profundity, cause, and agonized pain of every other bleeding heart. With that vast army before each soul-vision it would be like looking upon a great spiritual battle-field. And deeper still would be the lesson taught of self-forgetful patience with one's own share of the general disciplinary process, could a glimpse be given at the same time of the wide-reaching purpose of ultimate beneficence which underlies the seeming evil of prevailing pain.

The higher teachings of the spiritual philosophy are capable of bringing more comfort to a soul passing through some phase of the world's all-pervading sorrow than other faiths, since they give so strong assurance that loving friends who have passed before us to the higher life are watching our struggle with sympathetic interest born of their own experience on earth under like discipline, the necessity for which they are now able to comprehend, as they are able to understand the desired outcome in character building in which our ephemeral griefs take no small part. And the acceptance of earthly trials as discipline to strengthen and prepare us for nobler work in progressive life—as the West Point cadet accepts the physical discipline as a necessary step toward reaching his soldierly ambitions—should lighten the heavy weight at our hearts and sweeten the bitterness of present pain by assurance of future good.

More; since every soldier has to undergo discipline it would be cowardly and pusillanimous for one alone to wish to escape the disciplinary regulations which have been found best for all to undergo and obey. But chiefly because our individual sorrows teach us to sympathize with our fellow beings when troubles like unto our own come to them, should we try to bear our own weight of anguish with courage and hope.

S. A. U.

BUTTERFLY PSYCHOLOGY.

It is not often that we hear of a domesticated butterfly and Mrs. Goulee does well therefore to narrate, as she does in *The Cosmopolitan* for July last, her experiences with so unusual a pet. Found apparently dead, it was taken home as a beautiful object, but it revived under the influence of a warm room. The insect was induced to take food by placing its proboscis in sugar syrup. This was done for three days, but on the fourth it fed itself and had evidently come to know its benefactress. Mrs. Goulee says, "now we are fast friends, and every day impressed upon me how like a human being in all his ways this insect was. When I came into the room, he would fly to me, lighting upon my hands, my arms, or on my chest. This also would he do if I were sitting in the room reading, writing, or sewing. These attentions were always reciprocated by my offering some refreshments. Generally they were accepted. If I placed him on a table, or any flat surface, and then drew my finger along, he would follow it like a kitten in every direction, not flying, but keeping up a continuous walk; and then, when I started to leave the table, he would turn his head as knowingly as a child or animal." At the end of three weeks the but-

terfly showed signs of approaching age. Its strength gradually failed, and about two weeks later it died in Mrs. Goulee's hand, where it spent nearly the whole of the last three days, whether for warmth or for love she could not say, but perhaps for both. Probably Mrs. Goulee's experience is unique, and yet it is not unprecedented. Flies and spiders have been tamed and are the traditional pets of men condemned to solitary confinement for life. The judicious use of food is the best mode of gaining access to the animal heart. We have all read of the domesticated fleas, which were rewarded after a successful performance by a feast on the back of their owner's hand. The conduct of Mrs. Goulee's pet was, however, more like that of a bird than of an ordinary insect. A canary bird will fly on a person's hand while writing, or attack the pen, and will follow the finger from one end of the table to the other as was done by the butterfly. Of course a canary bird is much larger than an ordinary butterfly, but larger size is no proof of greater intelligence, and therefore not, so far as we can judge, of deeper emotion. The most intelligent of all animals relative to their size are certain kinds of ants, and the probability is that their emotions, if they could be gauged, would be found to be equally well developed. Everything depends on the degree of organization, and there can be no doubt that a butterfly is a highly organized creature. Like all other animals its course of life begins with the fecundated egg, from which issues the tiny caterpillar. When this has grown and become old it passes into the chrysalis stage, during which the remarkable changes take place which transform the crawling grub into the wonderful thing, with printed feathered wings, which the ancient Greeks viewed as an emblem of the psyche or soul principle of man. The life of the butterfly can hardly be regarded, however, as offering any analogy to the future life of the soul, and as its chrysalis stage would seem to answer to the foetal stage of human existence, the perfected insect itself will correspond to man as an embodied being. Thus it may be supposed to be as superior to the caterpillar relatively as the developed man is to the new born child. Nevertheless Mrs. Goulee's butterfly may have had more than an ordinary share of intelligence, although it must be remembered that its experience was probably as unique as hers.

A LAWYER'S PHILOSOPHY.*

We have received from the author, Albert W. Paine, a copy of a work by him entitled "The New Philosophy." According to the philosophy enunciated in this work, which is new only in the mode of stating it and its application, man is made up, during his earthly existence, of two distinct factors, body and soul, each of which is complete in itself and separate from the other, as to constituent form, but corresponding with the other in all essential particulars." The body owes its life and activity to its being permeated by the soul, the withdrawal of which results in what we call death. When this takes place, "the soul assumes its separate and independent existence, in the form and with the same general characteristics as it had in the body, and at once becomes a conscious inhabitant of the spirit-world, there to remain forever in active employment of a more or less useful character." During the present life man's soul is an inhabitant of the spirit-world, although he is unconscious of his spirit surroundings, from which he draws his whole life, and in great measure his thoughts and impulses to action. But further, all nature has a similar dual existence, it being the outbirth of an inner or spiritual world, which stands in relation to the natural world as the propelling power of the engine to the machinery which it utilizes. Thus the spiritual power moves all nature, although so far as man is directly affected it is always more or less "controlled in its action by his will or reason; just as the power of the machine is controlled by the engineer and the speed and di-

*The New Philosophy. By Albert W. Paine, Counselor at Law. Bangor: O. F. Knowles & Co., Printers. 1894.

rector of the railway train is governed by the conductor."

This theory, as the author points out, makes the spiritual the substratum of the natural, and therefore the underlying cause of life in all its forms. Man is thus constantly "within the aura or sphere of the spiritual world and its laws, which like the corresponding atmosphere of this world, surrounds and supports him, continually contributing to his mental wants and demands. Thence come his thoughts and impressions, his suggestions to duty and all his mental exercises. Thence is to him the source of all wisdom and all imaginings. Such being the case, he is, as it were, the citizen of two worlds at the same time, subject to the laws of both and to their respective reciprocal influences," and capable under proper conditions of viewing scenes in the spiritual as in the natural world. It is evident that the acceptance of the dual theory of man's existence as described by Mr. Paine would greatly facilitate the understanding of many psychical phenomena which are otherwise almost inexplicable. The soul being in continual communication, although unconscious of the fact, with the denizens of the spirit-world, it may receive all kinds of impressions and communications which may reveal themselves either in dreams or in the visions of clairvoyance, or under hypnotic influences. The developments of Spiritualism "are an exhibition to our bodily senses, through the medium of other minds in our wakeful hours, of the same kind as in our sleep we derive through dreams, though of a more definite and positive nature." The phenomena of telepathy receive a ready explanation; for as there is no actual space in the spirit-world, but only the appearance of it, and the spiritual spheres of associates here being in intimate association with each other without regard to earthly location, "the impression or information of any striking event happening to the one on earth is very readily communicated to the other, through the agency of their respective spheres or associates in the spiritual world." Telepathy is thus soul telegraphy, which we may suppose to be operated through the aid of a kind of spiritual switchboard. Visions and apparitions are accounted for by the opening of the spiritual sight. As, according to Mr. Paine's views, the body is a machine, with the soul as its propelling power, the spiritual world being the source from which this power proceeds, it necessarily follows that all our thoughts and ideas, are derived from that source. The imagination is merely the soul "as acted upon, affected or controlled by its spiritual association or relationship," spiritual thoughts and ideas being imaged on the mind. Conscience is the outcome of the suggestions of spirit agents, while reason itself, which is merely like conscience and imagination, a simple quality of man's spiritual nature, is "largely under the influence and control of the spiritual sphere which constantly surrounds him, with its aid and support, its dictations and suggestions."

The second part of Mr. Paine's work treats, under the head of physical and natural phenomena, with insanity, crime and disease, which the author regards as due to the existence of a deleterious spiritual sphere surrounding the individual. This has to be dispersed to insure more favorable physical conditions and a more favorable sphere substituted for it. Electricity as a spirit instrument working through nature may aid largely in this result. The author concludes his work with an explanation of the great all-pervading law of life, which "having its enactment and beginning in the spiritual world, and thence emanating into the natural, governing all things natural and spiritual, animate and inanimate, man and all inferior beings and all events of nature and of life," works constantly for the greatest good of all, promotive of and founded in "order" and having "use" for its end and aim. This is strictly the law of evolution, for evolution is orderly progress, and there can be no progress without use. But with evolution there is no occasion for the continual interference by the spirit-world with life in the natural world which the author's theory would seem to require. The law of order and use thus weakens the

theory itself, and we are driven therefore to the conclusion, that the explanation based on it of hypnotic and other phenomena is not sufficient. Nevertheless it is both simple and ingenious, and those interested in the subject will do well to peruse Mr. Paine's book, for which he certainly deserves great credit considering the date it was written.

INDUSTRIAL LIBERTY.*

John M. Bonham, although not an alarmist, thinks that we are on the verge of an important crisis in the history of the nation. He sees in the encroachments of the money power on the industrial liberty of the people an invasion of the freedom transmitted to us by our Teutonic ancestors, which was exercised in the Town-meeting, on the part of the industrial corporation for which we are indebted to ancient Rome. He does not doubt that the Anglo-Saxon unit will rout its new foe when brought face to face with it, but the question is whether his intelligence will enable him to recognize the present evils "before a resort to blood and demolition becomes necessary." Reform must come either through "the vital realization, by the citizen, that his freedom is essentially co-related to the freedom of others," or by the violence of revolution. He thinks he sees evidences that we are approaching a solution of the question by intelligent methods, and that probably the ground chosen by the protectionist, who represents a principle opposed to free government, "will gradually be shifted to a place of higher vantage for his opponent." Since these words were written the McKinley Act has been passed and on the other hand the policy of free-trade has been endorsed by the Democratic party.

Let us see what are the principles which, according to Mr. Bonham, are at stake in the present crisis. They are expressed in the definition which he gives of modern industrial liberty. He says: "Industrial liberty consists in the freedom of each individual citizen, guarded by such delegated authority, contributed by each, as is necessary to preserve this individual freedom equally to each; and this liberty includes the freedom of each individual citizen to contract, and the sanctity of contract." The essential principle here affirmed is the political liberty of the units of society, and not merely of the people in mass, and upon the preservation of the integrity of the sovereignty of each individual depends that of all political liberty. Hence the author asserts that those who affirm that the government of the United States is based upon the sovereignty of the people cannot have a definite idea of what they mean, as they are constantly approving acts which contradict the statement, in relation to the position of the quasi-public corporations. These are regarded almost universally as holding their charters from the State as contracts, an opinion which is based on the erroneous assumption that in the act of calling a corporation into being its creator, the State, contracted with it, instead of merely investing it with a trust. As thus stated, the idea of a corporate charter being in the nature of a contract is seen to be absurd, although it is supported by the decision of the Supreme Court of the United States in the Dartmouth College case. The author well says: "It looks like the irony of fate that the quasi-public corporation, which has in our commerce been made the greatest engine for interference with the freedom and sanctity of private contract, owes its immunity to a construction of the constitutional provision which was intended to preserve the obligation of individual contract."

Mr. Bonham sees in "the persistent and successful disregard for public and private right manifested by the railway manager," the source of the interference, which he regards as equally harmful, by such bodies as the Knights of Labor with private contract between employer and employed. It seems to us that the author has here carried his doctrine too far. A

*Industrial Liberty. By John M. Bonham. New York and London. G. P. Putnam's Sons. The Knickerbocker Press. (A. C. McClurg & Company.) Chicago. Price, \$1.75.

number of individuals have a right to delegate their authority to a representative body, so long as this body is not so constituted that the authority cannot be withdrawn if it is abused. And such is the case with the associations of laboring men, whose officials can be removed if they do not act in accordance with the wishes of the majority of the associated members. The so-called interference of such a body is really that of the individual members through their authorized agents. To take a contrary view, is really to limit their power of contracting, as the membership of a labor association is an agreement among its members that they will be governed in certain matters by the opinion of the majority, for the purpose of resisting the tyranny of the corporations, which would have as little regard for the rights of their employes as of any other private persons, if they were not restrained by the action of opposing bodies.

It is not very apparent to the outside public in what manner the railway corporations interfere with "the freedom and sanctity of private contract," unless in the system of discrimination which led to the passing of the Inter-State Commerce Act. Mr. Bonham refers more particularly, however, to the interference of such companies with the equal industrial rights of the people. This is apparent especially in the formation of what the author calls "parasite corporations." The Standard Oil Company is the most notorious example of such a corporation, which through the interested action of railway managers has been enabled to obtain almost complete control of a most important industry. We are told that the real reason for the alliance between the Standard Oil Company and certain railroads, is that "the managers of these roads derived, through indirection, from the Standard Oil Trust larger individual revenues than any interest in their roads could or would give them." This is the cause of the formation and development of numerous parasite corporations in connection with many of the large railway companies. A favorite title of these parasitic growths is "Trust," and the Gas Trust, which has managed to obtain possession of the system of gas supply in Chicago, is referred to by the author as an example. Beginning first, apparently, at Philadelphia, the Gas Trust extended its operations to the cities of the eastern seaboard, where it established itself through destructive competition. Chicago came within its sphere in 1886 and was finally subjugated by a process which the author aptly describes as "a mixture of military and commercial operation—the military predominating." If the history of the Whisky Trust were written it would exhibit a similar state of things. The action of these and other bodies, whatever pecuniary benefit may be derived by their promoters, must have a most debasing moral effect. What is said by the author in relation to the secret alliances between railway managers and individual dealers may be applied to them: "When from isolated instances of this kind there grew to be a system which made success in any undertaking depend upon organized and permanently constituted secret artifices rather than upon free competition, skill, and honesty, but one result was to be expected. When dishonesty and secrecy become conditions of success in any community, skill and honesty diminish; nor does the conscience of the community remain unaffected under these circumstances. It invariably deteriorates; and with it the whole standard of morals, public and private, becomes degraded." And thus it is that not only have the standards of commercial and personal integrity been lowered, but the sense of political freedom has become debased.

What then is the remedy proposed by the author for this deplorable state of things? It is in the insistence on the fact that every quasi-public corporation constitutes not only a private trust, but a public trust which must be administered in the interest of the public. To insure that this shall be done, legislation will be necessary "which shall exactly define and limit the powers and duties of the corporate manager as a trustee, both for private profit and for public right, and which shall provide tribunals

clothed with ample jurisdiction to secure the faithful performance of the duties so defined." Of course the attempt to carry out such a reform as is here indicated would meet with many obstacles, arising largely from the organized character of the mischiefs in question, and the state of public opinion with reference to them. The author has numerous pertinent remarks on these topics in his chapter on "Paternal Government," which raises many questions difficult to deal with, although it is hard to escape the conviction that he is right in his judgment. His comments on the common-school system, which he strongly condemns mainly on the ground that it interferes with the duty of the parent to his child, will be objected to by many, although it is impossible to deny the truth of the general principle, that the true incentive of the freeman can never be cultivated where self-dependence is isolated by taking the duty from the shoulders of him who should perform it and placing that duty where it does not belong." A less fundamental objection to the common-school system is the uniformity of education it provides, which may be met in great measure, however, by the adoption in schools of manual training. To those interested in the subject of industrial liberty, and everyone must be who cares for political freedom, we recommend the careful perusal of Mr. Bonham's work. It deals with the question of protection in a judicial spirit, showing that the law which transcends all artifices is the inexorable law of nature "which produces justice to the producer, the wage earner, and the consumer alike;" and which is utterly inconsistent with the system that creates the "trust" in order to "limit the fostering character of the tariff." It would be difficult to find a book of four hundred pages containing more sound common sense than that we have been reviewing, and yet we fear its warnings will not be taken to heart until too late to avert the social catastrophe he declares to be imminent.

"THE SALE OF LAW."

The distinguished editor of the Brooklyn Eagle, Mr. St. Clair McKelway, delivered last Independence Day an address on the subject indicated by the above caption. The subject was regarded as unique, but it is not so by any means to those who have followed attentively the course of legislation since the rise of the great monopolies. The uniqueness was in Mr. McKelway's mode of dealing with it. He drew an analogy between the sale of law and the sale of human beings. When slavery became affected by a money interest, that is, when slaves were bred and reared for market like cattle, the people became affected by a moral interest, and the moral interest overthrew slavery. Such must likewise be the fate of the sale of law, of which says Mr. McKelway, "the evidence is not wanting either at Washington or at many a State capital. The annals of this year of shame and of distress have been crowded with the disclosures of the sale of law in its making and of the sale of law in its administration. The Congress has been required to accompany its work of forming bills for revenue with investigations of the relations of its members to favored combinations. The heads of those combinations have sworn that they or their agents have been continuously at Washington, impressing the national lawmakers with their views and claims, and inducing them to exercise the supreme or sovereign power of the Republic, the taxing power, for the benefit of the rich and few against that of the many and poor." The justification offered was the fact that they had contributed impartially to the campaign funds of both political organizations, "and hence had a right to the votes of the representatives of both in the Federal legislature." It was not a party question, as campaign contributions were made to "which ever party predominated in the various States in which the contributing powers had interests affectable by saleable law." Thus the ordinary check by one party on the honesty of the other is lost, and there can be no effective opposition by either to the sale of law in the making; for each party, through its State organizations,

where it is in a majority, has locally taken money from those who in national action will hold it to the bond." The people themselves are foreclosed from redress, and we may add, become the victims of a conspiracy between their own representatives and those of the trusts.

It has been sought to apologize for these corporation contributions by saying that they were only for State and local campaigns. Mr. McKelway shows, however, the absurdity of this statement, which is not consistent with the fact that the contributors have, apparently, "secured what they want, exactly where they wanted it, by contributions to causes which could give to them nothing under any conceivable circumstances." As Mr. McKelway points out, in thirty-nine out of the forty-four States, the National and State campaigns are conducted always simultaneously, and practically one treasury receives all the money for all the campaigns in each State. The only inference that can be made is that it is intended to promote Federal as well as State interests, and such a conclusion applies to the contributions of railway corporations as well as those of trading companies and trusts. We have already had occasion to draw attention to the malign influence of railway corporations in connection with the "sale of law in the making;" as well as in its administration. This subject has been treated specially by ex-Governor Larrabee in his book on the "Railway Question," and by Mr. Bonham in his "Industrial Republic." From these works it appears that "the sale of law in the administration" is not restricted, as Mr. McKelway seems to think, to the cities, although here it is seen in its more hideous forms. We are told that "while the country has been the birth-place of political morals the city is the seat of political abuses, and must, therefore, be the seat of reform methods in government. Of these abuses the sale of the administration of law is the sum. It includes all the others. All the others run into it. If that head of the hydra can be cut off the other heads of the monster will die. It is notable that the events to exhibit the sale of law in the making at Washington have concurred with those to prove the sale of law in its administration in the metropolis of the land." The abuses of the administration of law mentioned by Mr. McKelway in connection with New York are to be found equally in other large cities. Here also "business licensed by law are blackmailed, pursuits forbidden by law are taxed for revenue only, and general business is permitted to trespass on public rights and public grounds for a consideration."

Mr. McKelway was not satisfied with referring to the facts connected with the sale of law. He pointed out its social effects and the remedy for them. He was not afraid to use the dreaded word anarchy in connection with the evil, declaring that its direct effect is to create anarchy and to multiply anarchists. He says: "If the capital of the few, through contributions to both parties, can corner the necessities of life, the wrath of the many should be visited on institutions made, by perversion, the channel for such wrong. . . . The consequence of the sale of law in the administration of it is also to create anarchy and to multiply anarchists. When administration becomes a criminal, rebellion becomes righteousness. When rulers become robbers the bond of allegiance is broken. If these evils were not redressible, if these effects were not terminable, capital as a corrupter and government as a blackmailing mechanism should deservedly perish from the earth." He shows that their underlying cause, as if so many other evils, is the love of money, and their remedy is in the enforcing of the duties of wealth as well as its delights. "Its origin and credentials must be those of honesty and of honor—not those of oppression, corruption, theft and cruelty. Infamous riches must yield only a usury of infamous rating. Law must be made as general and as just as air and sun. Government must give nature, in whose economy neither favoritism nor caprice has play, a chance to work on the free lines of the mother of us all. Then will rule be for all and privilege for none. Equality of benefits and equality of burdens will assure that sense of

equality of rights and equality of opportunity with which men will be content to work out their varying lots, feeling that differences not arbitrarily made by power, on the motion of corruption, can be borne because they can be surmounted."

Col. H. S. Olcott writing of Madame Blavatsky in *The Theosophist*, says: H. P. B. made numberless friends, but often lost them again and saw them turned into personal enemies. No one could be more fascinating than she when she chose, and she chose it when she wanted to draw persons to her public work. She would be caressing in tone and manner, and make the person feel that she regarded him as her best, if not her only friend. She would even write in the same tone, and I think I could name at least a dozen women who hold her letters saying that they are to be her successors in the T. S., and twice as many men whom she declared her only real friends. I have a bushel of such certificates, and used to think them precious treasures, until after comparing notes with third parties, I found that they had been similarly encouraged. With ordinary persons like myself and her other associates, I should not say she was either loyal or staunch. We were to her, I believe, nothing more than pawns in the game of chess, for whom she had no heart-deep love. She repeated to me the secrets of people of both sexes—even the most compromising ones—that had been confided to her, and she treated mine, I am convinced, in the same fashion. In fact, she once blurted out to a drawing-room full of guests, not one of whom I should have dreamt of taking into my confidence, the story of my domestic trouble, and when I hotly resented it, called me an idiot before them all, and said that the whole thing had been most creditable to me and I was a fool for wishing to keep it secret! But she was loyal to the last degree to her aunt, her other relatives, and to the Masters; for whose work she would have sacrificed not only one, but twenty lives, and calmly seen the whole human race consumed with fire, if needs be.

Spirituality is another one of those terms which is thought to be turned with great effect against the habit of the mind that looks "fore and aft," says Unity. It is now the fashion in many quarters to set the amiable factors of the mental constitution against factors of sterner quality, although conduct, which constitutes the far greater part of human life, is best arranged when they are appropriately blended. For example, love is a blessed faculty, but love is blind without justice; the yearning of the heart to be nearer unto God expresses a deep religious spirit, but the Psalmist also says, "salvation comes by righteousness." The true inwardness of spirituality is a disposition that appreciates and admires whatever is commendable, worthy, noble, excellent and dignifies human nature; on the practical side, it means right living and nothing less. Spiritual poverty is quite compatible with any amount of religiousness, for it is usually coupled with an exaggeration of non-essentials. Culture and refinement, delicacy of sentiment and a nicety of the ethical instinct, constitute spiritual accomplishments of the highest order. We may take a lesson from history, which shows that times of great zeal for the Lord did not prevent the prevalence of corrupt manners. The difference between the regime of the so-called spiritual, and that of the secular, persons that directed the affairs of man, is not worth speaking about. There is a faith and spirituality above all praise—the faith in the just and the good in all the relations of life, and the spirituality which belongs to a beautiful soul.

There is ample evidence that mediumship is freencountered where it is least expected: in private families where none of the marvels of Spiritualism have been seen; sometimes among those who are so alarmed as to shrink with terror from its display; and occasionally among such as have never heard the word Spiritualism at all. Those who imagine there are only professed mediums are greatly in error. All persons are mediums, more or less; with different gifts.—S. C. HALL.

VOICE OF THE PEOPLE

REVERIE.

BY JENNIE P. MERCHANT.

Twilight shadows slowly gather,
Closes now the day so fair;
Dews of night are softly falling,
Brooding hush is in the air.

By my hearth-stone, idly thinking,
Musing on the past, I sit;
Fifeful leap the jets of fire-light,
'Cross the wall weird shadows flit.

Drifts my fancy back to childhood,
To the happy days of yore;
Phantom forms press close about me—
Live I in the past once more.

Speaks a voice from out the silence—
Soothing, comforting and calm—
Words that on my weary spirit
Fall with healing, like a balm.

"Cares and crosses be your portion"
(Thus the voice, in accents low);
"While you journey on the earth-plane,
More of grief than joy you'll know.

"But you must fulfil your mission,
Seek for good; each day be true;
When you pass beyond earth's portal,
Bliss past telling, waits for you."

Strikes the clock upon the mantel—
Phantoms flee; the voice is still;
But my weariness has vanished,
Courage new my heart doth fill.

TO-DAY.

BY E. J. HOWES.

"All that ever was or will be is. Now is the only then or will be."—SCARSDALE.

Hope for to-day in a land that is love;
Where the pale river makes no discover
Of regions now here from the vastest remove
Of regions oft said to be over the river.
Love hath only one country and land.
If spirits ne'er part save one in the heart
So spirits e'er stand at one, hand in hand.

Work for to-day in a lingering land,
Just at the sway of a lapsing away
To a fiercer and brighter—a pale golden sand
And gold of pale air on the edge of great day.
Little things done in a faith that gives flight
To little things done to a far spirit change
And heavenly treasure of store in great light.

Love for to-day in the one home of hearts
Equally ever where loves ne'er discover.
Nor river nor ocean nor time ever parts
From the brightness oft said to be over the river.

Love hath only one country and home.
'Tis itself that is all and its own golden ether,
Unto which all true love hope and work ever roam.

MEDIUMSHIP.

TO THE EDITOR: I have read S. Rumbaugh's reply to my article on "Mediumship"—called forth by a previous article from him upon the same subject—with much surprise and perplexity. My first thought was, that since it so obviously begs the question, viz: Is, or is not, the practice of mediumship, in its highest and best states, pernicious? it would be a waste of time to give it further notice, but further reflection decided the opposite course on behalf of those who may be interested in the discussion.

It does not follow because fire and water are powerful agents, and destroy life when used injudiciously, that they can never be used to advantage. It does not follow because brandy is injurious when used as a beverage that we should not swallow any liquid substance; or because tobacco is an enemy to the human system that we should refrain from eating altogether: so with all of nature's gifts, everything is good in its place, but our reason is given us that we may determine the appropriate time and use for each.

No good or wise medium endeavors to "hitch natural with the supernatural" since to Spiritualists the supernatural exists in name only, and whatever mediums are enabled to reveal to us concerning natural spiritual laws is accepted as its knowledge upon other subjects.

I had no thought of expressing the idea that "every time poets, writers and lecturers wanted to write a poem, book, or deliver a lecture they called together their spirit friends and waited in a circle for

inspiration or direction from their guide in the spirit-world," nor do I think S. Rumbaugh so understood me, however absurd he may desire to make my intentions appear.

Neither could S. Rumbaugh have taken my words as implying that "the world's great writers, lecturers, artists and teachers cited by Mr. Fries gained their positions in life by spirit control."

I most certainly expressed the necessity of cultivating our own "individual powers," and discouraged yielding to any influence that detracts from their virtue, strength or wisdom. I will, however, try and express my thought so there can be no further misrepresentation of it, if such a thing is possible.

Whenever a person is actuated by a pure, unselfish motive, whatever their calling or station in life, according to fixed natural laws they attract to themselves high and noble influences. If they labor, not so much for wealth or fame as for the elevation of the race, if through love they endure persecution, ridicule, penury, privations of all kinds for the advancement of a cause, truth, or principle, consciously or unconsciously they are guarded, comforted, strengthened and directed by powers—to those in earth-life—invisible.

If fame or wealth comes to them they accept it gratefully, not from a selfish motive, but as a means of furthering their unselfish desires. They may not be aware of their mediumship oftimes, and if they are, would not, as a rule, advertise the fact from the houseposts; but they answer the call of duty cheerfully and gladly, giving to the world with a generous hand the wealth—spiritual or material—bestowed upon them solely for that purpose.

The same natural law that leads and enables good spirits to minister to humanity's needs applies to those of a different nature, and as a stream does not rise above its source so the nature of the mediumship is largely determined by the nature and disposition of the medium. If the medium is a self-seeker, with only financial gain in view, it does not seem reasonable that a high order of control could be encouraged, or expected, without disappointment.

My position, then, is simply this: If a person's only aim in life, or chief object in encouraging spirit-control, is a selfish or purely mercenary one, then the mediumship in such a case is liable to be deleterious to all concerned; but if there is no thought involved excepting a desire to be helpful to others, and the medium lives a pure and simple life, cultivating the higher nature, and striving earnestly to obtain the best spiritual gifts, such mediumship confers great blessing upon mankind. Shall we no longer read because impure literature is so extensively circulated? Shall we cease to think lest we entertain an evil thought? Shall we repudiate all our friends if one or more prove unfaithful to us? Shall we give up all our pet theories or beliefs because one has been proven untenable?

Not so, friend Rumbaugh. "We rise by the things that are under foot," let us be fair in all things and cleave to that which is good.

WARNER WILLIS FRIES.

EXPERIENCE WITH A MEDIUM.

TO THE EDITOR: I have recently had some experience as an observer of so-called spiritualistic phenomena, which to me, a novice in such matters, seems not a little remarkable, and you may deem it of sufficient importance to print, or use in some other way.

At the recommendation of a friend, I called upon a private medium in this city one afternoon some time since, and asked for a sitting. I was led by the medium into a small room, which was furnished only with a few chairs and a small table, without drawers or attachments of any kind, as I ascertained by examination. The room faced upon the avenue, with the windows wide open, and the light streamed in without check. We at once sat down and placed our hands upon the table, when almost immediately there was felt the presence of some kind of power, the table tipping and moving from side to side; and there were also soon heard taps as if made by finger tips drumming. I then withdrew my hands, and the medium placed one of hers upon the middle of the table, and as she lifted up her hand and put it down again several times the table was drawn upward, each time to a height of six or seven inches, in precisely the same way as a piece of iron or steel is drawn by a magnet.

I have no reason to think that these

manifestations of power were other than what they appeared to be, as I sat very near, and the broad daylight allowed me to watch the medium very carefully.

The medium next requested me to take one of several slates—ordinary school slates such as children use—lying on the table, and hold it against the bottom of the table-top, which I did; and upon a question being asked by the medium, I felt the sensation and heard the sound as of a pencil writing. The slate had been perfectly clean when placed under the table, but now when I examined it a name was found to be written, which the medium said was that of her spirit guide.

I then put the slate upon the top of the table, before my eyes, with my hand, palm down, on the top of the slate, as requested, and the same experience of writing was repeated, this time some half-dozen words being written. The same result followed also when I held the slate in my own hands, apart from the medium and the table, with one hand upon the top of the slate.

All the foregoing writing was done by a bit of pencil placed on the top of the slate. But it seems that the pencil was not essential, as several messages were written without pencil, or any visible writing instrument whatever. I merely held my hand over the top of the slate, as in the other cases, and words were written; the spirit writer manufacturing his or her own pencil, the medium said. The question is, whence did the matter come out of which the pencil was made? Perhaps from the medium's own body, out of which the alleged spirit materializations are said to be constructed. Whether or not, it seems certain that both kinds of phenomena consume a part of the medium's nerve force.

So much for the slate-writing and other manifestations. I will now refer to what was written on the slates. One of the questions asked by me was, "Is there any one present desiring to communicate with me?" and immediately the three raps were heard, signifying "Yes." I then held the slate and the Christian name of my father, who is living, was written—"John." Not knowing who this was supposed to be, I inquired, and the answer came, through the medium, that there was a message for "John." "Who wishes to communicate with John?" I asked, and the response was written, "Jane," the name of my mother, who died many years ago. Then, at my request, the full name was written (accompanied by a private message of no special significance) very plainly "Jane Wootton," the initial "E" being omitted, but afterward written separately, at my desire.

These slate-writing results seem to me extraordinary, as my name and address were withheld from the medium, and I do not see how she could have known anything about me or my relatives.

As I was about to leave, the medium remarked that she saw about me several spirit forms, whose appearance she described in some detail. Some of the descriptions were of persons unknown to me, but those of others, especially my mother and grandmother, were very clear and easily recognized. She also described very truly and accurately a certain work upon which the writer's main energies and ambitions are directed, and made some predictions of results, of which however there is no alarming prospects at present.

CHARLES P. WOOTTON.

NEW YORK.

For Tired Mothers



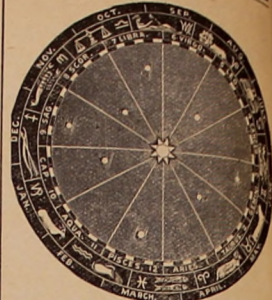
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WOMAN AND THE HOME

LIGHT AT EVENTIDE.

By MARY E. VAN HORN. Press on, faint heart, though dark the night, And redden the sun—to outward seeming, Be sure though hidden from thy sight, Behind the clouds 'tis brightly beaming. You catch the radiance even now, 'Twill soon burst forth in all its beauty, What life's shadows cloud thy brow? Still be content to do thy duty. To win the prize, to reach the goal, Cannot be done by idle dreaming, So the rich treasures of the soul Come forth through work, with beauty teeming. The day is equal to the night, And love divine can perish never, At eventide there shall be light, Blest thought! I will be faithful ever.

ERNEST RENAN'S WIDOW.

Mme. Ernest Renan did not long survive her illustrious husband. Her death was a cause of surprise to her large circle of friends. She was called away after an illness of three days by an affection of the heart, which nobody suspected until it betrayed itself in the last few days of her life. Her means were, for one of her tastes and habits, ample, the Chambers having given her a pension, when she lost M. Renan. She had besides money saved and her dowry. But she reaped no royalties from the masterpieces which her husband contributed during thirty-five years to French literature. On quitting the College of France, of which he was for a long time rector, and where he had a flat, she went to reside in the Avenue de l'Observatoire, along with her son Ary, the painter. She had set to herself the task of editing the piles of miscellaneous notes, letters, and other literary remains of M. Renan, which in his life she had docketed, classified and put carefully away. The task was a severe one, but she was equal to it. She had lived for thirty years in the closest mental communion with M. Renan, sharing his thoughts—for he was in her presence constantly thinking aloud—and giving him wise and courageous counsel. The deceased lady was a person of soft, gentle, cheery manners, and looked the Dutchwoman. Her father, Henry Scheffer, the brother of the more eminent Ary Scheffer, was a native of Amsterdam, but came early to France and married a French Protestant lady. Mme. Renan, though intellectual, literary, and artistic in her tastes, was a notable housewife. Mme. Renan possessed a number of family portraits painted by her father, uncle, and grandfather, an illustrious Dutch painter, but not of the name of Scheffer. She died in the arms of her son, Ary. The letter of invitation to the funeral states that she was 57. Pastor Fontaine attended at the mortuary house to deliver discourse. The remains now lie in the Scheffer burying place at Montmartre, beside those of the beloved and illustrious husband.—New York Tribune.

At the summer graduation ceremony of the University of Glasgow, held on July 26th, the degree of Bachelor of Medicine and Master in Surgery was conferred on women candidates for the first time in the history of any of the Scottish universities. The two leading graduates in this new departure were Miss Marion Gilchrist, Bothwell, and Miss Alice Lillian Louisa Cumming, Glasgow. Both had been students at Queen Margaret College, now the Women's Department of the University of Glasgow, for seven years—three in arts and four in medicine, their clinical work having been taken in the Royal Infirmary and Sick Children's Hospital. The University degree in arts not being open to women at the time, Miss Gilchrist took in arts the general certificate of Queen Margaret College. She now appears on the University graduation list as the third in rank of the six candidates who took the degree of M. B. C. M., "with high commendation."

In Iceland men and women are in every respect politically equal. The nation, which numbers about 75,000 people, is governed by representatives elected by men and women together. The work of

education is in the hands of the women and in the whole island not one illiterate man or woman is to be found. These voter mothers, who educate their children, have produced a nation in which there are no prisons, no police, no thieves, and no army. If all this perfection has been brought about in political economy in Iceland, why cannot the same condition of things be speedily accomplished in this enlightened land? The Icelanders have proven the practicability of their domestic and political economy by a trial for generations. The plan is simplicity itself, and simplicity in human government is the foundation of its needs—and the simpler it is the more comprehensive it is, strange though it may seem. Not many more generations will come and go until this country must have a government imbued with at least the Icelandic spirit, or else it will have made a retrograde movement toward anarchy and barbarism—great changes of one kind or the other are surely pending.

The Louisville Christian Observer has the following: "During the past week our preacher has twice called on a lady to lead in prayer. I told him I thought he had done wrong. He said that the Presbyterian church does not approve of women's preaching, yet it does not disapprove of their leading in prayer. Am I right or wrong? The Word of God, and for reasons best known to God himself, forbids leadership by women in those public services of the church at which both men and women are present. And our last General Assembly, in directing the management of the Young People's Societies, insisted upon this point in the following resolution (Minutes, page 238): 'In societies which are constituted of both sexes sessions should take care that the women and girls do not transgress the limits of Scripture by conducting meetings or by engaging in public prayer or exhortation.'" Such is the interpretation which the Southern Presbyterian church gives of St. Paul's instruction to the women of Corinth. This prohibition has not a quarter of the binding force of that against eating things strangled and blood. Has the spirit of God ceased to teach his church, and do not we know that he blesses the public ministrations of women in our un-Corinthian age and civilization?—N. Y. Independent.

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BOOK REVIEWS.

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A Study of the Money Question. By Hugo Bilgram. New York: The Humboldt Publishing Co., 19 Astor Place. Price, 15 cents. The Twentieth Century Library, May, 1894.

According to Mr. Bilgram the stringency of money which marks a period of financial panic is due to the excessive demand for gold as money and its consequent appreciation, and he would prevent such a result in the future by practically dispensing with the use of gold coin. This he thinks can be effected only by the extension of the national banking system by admitting securities other than national bonds, and the object of the present treatise is to offer a solution of this question, based on the idea that it is preferable to enable the issuer of securities to procure the gold required to redeem them instead of compelling him to keep an indefinite amount in readiness for an indefinite time. The plan offered by the author is for the government to issue notes, redeemable in gold, to any applicant who will promise and guarantee to return their equivalent, either in notes or gold, at the expiration of one year, submit to a discount, and agree to furnish the gold necessary for redeeming the notes that may be presented. The first condition would render necessary the giving to the government of securities to cover the risk of failure to return the equivalent of the notes issued. There would be a certain amount of risk with any securities accepted and to cover it a discount would have to be charged, which would thus become an insurance with an emergency fund if the discount were sufficiently high. In addition each borrower, before making or renewing a loan, should be required to furnish a certain quantity of gold in return for an equivalent in notes, the gold thus procured to be reserved for redeeming notes presented for payment. Right should be reserved to the government to delay redemption of the notes should there not be a sufficiency of gold for the purpose when they are presented. To the objection that this provision would render the notes un negotiable, the author replies that "whenever notes have depreciated, their depreciation could invariably be traced to the uncertainty of redemption, but never to a mere delay within reasonable limits." It is evident that however good in theory the scheme suggested by Mr. Bilgram may be, its practical value would depend on the willingness of the people to accept the notes in trade transactions, and he proposes that it should first be given a trial without making the notes legal tender. This would be advisable and moreover some limit should be put on the issue of the notes, otherwise the government might become loaded with securities of all kinds to an extent that they would be unrealizable. The nature of the securities to be accepted ought indeed to be carefully defined, or the government would become a general money lender on a large scale. The author remarks that if his scheme were carried out even the hoarding of money would cease to have the effect of reducing the available amount of money below the needs of trade. But if so, why should not the government continue to hoard gold, as it does at present? It seems to us that that statement rather weakens the ground on which Mr. Bilgram thinks it better for the government not to hold a large gold reserve. Nevertheless his scheme is a very ingenious one and if it would have the effect of preventing a monetary panic it should by all means be adopted.

One Reality Necessitates Another Reality. By the Rev. H. D. Stevens, Minister of the Unitarian Society. Published by the Unity Church, Perry, Iowa. 1894.

In the sermon here printed the author seeks to establish the certainty of "another existence" on purely scientific and logical grounds. The present certainty is the human mind with its mysterious powers, and the author concludes an ingenious argument by affirming "this present reality is only a part of other infinitely greater Realities, and all of these Realities shall merge at last into the Supreme Reality which is underneath and in them all," a conclusion which few modern thinkers would reject.

The Evolution of God and the Apotheosis of Man. By Emma R. Endres, 1220 Folsom street, San Francisco. 1894.

The idea which runs throughout this poem is that God is man evolved. It is not new but it is here given a moral application which adds weight to the proposition. For the authors only one eternal law runs throughout the universe, that of brotherly love, although sin, which is really the other side of the shield, appears to be a necessary incident of human progress. The thoughts are well worked out and the poetry itself is good. We can give but one stanza:

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MAGAZINES.

The Eclectic Magazine of Foreign Literature. New Series. Vol. LX., No. 3, September, 1894. This excellent Magazine contains this month, among other articles, "Social Democracy and Liberty," by Frederick V. Fisher, "Enthusiasm or Hysteria," by T. Mackay, "The Labor Question in America," and "Sleeplessness" by A. Symons Eccles. ... The opening article on "Types and Characteristics of Puget Sound Indians" by E. I. Denny is well illustrated and there is a striking picture of the Yellowstone Valley at Billings, Montana. ... The Psychological Section of The Medical Society. Published Quarterly. By Clark Bell, Esq., Editor and Publisher. Vol. 2, No. 3, September, 1894. Advanced Sheets. "The Study of Sexual Inversion" forms the curious subject of an article by Dr. Havelock Ellis, of London, England, who traces its history, regarded as a psychological anomaly. The Editorial Department gives extracts from

the address of Wilson MacDonald, as chairman of the committee to organize a Memorial Association to celebrate the beginning of spiritual manifestations in America. No. 57 Broadway, New York City. Price, \$1.50 per annum. ... The first article is on "Measurements of Children," by Rene Boche, taken from the Boston Transcript. ... Alfred Russel Wallace's article on "Women and Natural Selection in Marriage," is reproduced from the Daily Chronicle. ... The Rev. A. N. Alcott has a good article on the true meaning of the Liberal Congress recently held in Chicago. ... The Phrenological Journal and Science of Health. An Illustrated Magazine of Human Nature. Vol. 98, No. 3, September, 1894. ... The first article is a phrenograph, from personal examination, of Mrs. Charlotte Fowler Wells by Dr. Edgar C. Beall. ... The editor gives "A Chat with the White Mahatma," Prof. Samri S. Baldwin, well-known for his lectures in opposition to Spiritualism. ... The Rev. S. A. Merrill in an article entitled "There is no Pace for Chance," remarks that the Russian people, as a national personality, are destined to fill a wonderful place in the future perfected planetary man! ... "Evolution of the Future" by Dr. George W. Cary, and "The Brotherhood of Man" by Wallace Yates. ... The Path. Vol. IX, No. 6, September, 1894. ... The Path opens this month with an article by J. H. Connelly on "The Mahatmas, or Great Souls," which adds nothing to our previous information. ... The Humanitarian. A Monthly Magazine. Edited by Victoria Woodhull Martin. Vol. V, No. 3, September, 1894. ... The Humanitarian occupies the leading position, and is illustrated by a portrait of W. Holman Hunt. ... The History of South Union, Ky., is continued giving interesting local details of the Civil War. ... The "Notes about Home" contain much information as to the quiet happy life of the Shaker

communities. In the editorial we are told that these are "the special last days of which the good man made reference to his son Timothy." East Canterbury, N. H. — The Humane Journal. Vol. xxii, No. 7 and 8, July and August, 1894. This number of "The Humane Journal" contains a number of notes and anecdotes bearing on the moral education of the young and the humane treatment of animals. Chicago. — The September number of the Free Thinker's Magazine has for its frontispiece a picture of Rev. M. W. Chunn, a sketch of whose life is also given in the same number. Mr. Chunn is a young man who studied for the ministry and in 1888 accepted the pastorate of a Congregational Church. His liberal views caused dissatisfaction and in 1892 he resigned and tried the Unitarian pulpit, but he continued studying and thinking "until at the present time he is as far in advance of the American Unitarian Association as the latter is in advance of orthodoxy." He has come to believe in no god except natural laws, and no future life. He regards Spiritualism as without foundation and "well nigh as harmful to mankind as orthodoxy." He seems to have very positive views on a large number of subjects. Mr. Chunn's mind has been active, his changes from one view to another have been rapid and we do not believe he has yet reached a condition of stability. Mental flexibility is desirable, but if it is too great it is destructive of any permanent convictions, without which one has no power or influence. Mr. Chunn is only thirty-two years old and it is very probable that some of his extreme views will undergo considerable modification as he gives further study and reflection to these subjects. The leading article in this number is "Sun Light and Sun Heat" by Daniel K. Tenney. Gano Bryan writes on "Marriage and Divorce" from the standpoint of Scripture. There are several other interesting papers in this number. H. L. Green, 213 E. Madison street, Chicago.

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American Liberty, by Rev. W. D. Simonds. We have received from Rev. W. D. Simonds a volume, a souvenir edition, of patriotic addresses which were delivered by him during his term of service as minister of the Independent Congregational church, Battle Creek, Mich. We are told in the address on "Washington and the Fathers of our Republic," that almost to a man they were "men of liberal views in religion. They were men who believed in God, in immortality, in righteousness, and in absolute liberty of thought and practice in matters so sacred." In fact they were deists and to this it is due that our government is the only one that has "never gone into partnership with a creed, nor taxed the people to support a priest," which can hardly be said with truth, however, so long as the country pays for chaplains. The subjects of other addresses are "Organized Labor and Liberty," "Lessons of the War," "Union, Liberty and Fraternity," "The Scholar and the State," "The Saloon and the State," "Sunday and the State," "A Word of Warning," and "American Religion." On all these topics we have honest thoughts clothed in weighty words which will arouse a hearty response from all those who are imbued with the spirit of freedom and of truth. The author's thoughts on the relation of organized labor to society are worthy of serious attention. He affirms truly that "powerful as money is it can never win against brains," and that the method of education, agitation and legislation though slow is sure. He proposes, in his address to the Carpenters' Union, as the platform and creed for organized labor the sentiment uttered by Wendell Phillips in 1871: "No more strikes. A hundred guns for the people who furl the flags of disorder and discontent in the streets, to take their place in the cabinet and at the council board." In another address Mr. Simonds affirms that the future belongs to the fraternal principle and to fraternal men, but he cannot forbear elsewhere declaring that "the cry of our age is for men of strength and women of truth"; without whom we fear the principle of fraternity cannot flourish. The tone of the author's remarks throughout is eminently religious, and therefore

his warning against the "persistent, tireless, spreading" agitation in favor of changing the secular character of the American constitution will carry the greater weight, as will his views in favor of maintaining intact the public school system. He declares that the Americans are a religious people and that the American church is the coming fact. This church "will be reverent toward liberty. It will seek truth in the religion of all races. It will apply that truth—and all truth—to the problems of human life. It will be filled with that spirit of progress which demands not only the better, but the best, and that without end." This is a fair prophecy and may it be realized. Mr. Simonds' addresses are well worthy of publication for their healthiness of tone and their dealings with many of the questions which now perplex the public mind. (E. R. Smith & J. T. Geddes & Co., Battle Creek, Mich. 50 cents.)

Mrs. C. C. Bacon, Elyria, O., writes: In THE JOURNAL of September 1st I noted an article entitled "Public Tests," in which you give, as I believe, an honest criticism of the same. There are, I am sorry to say, too many mountebanks in all phases of mediumship, which proves to me that there must be the genuine. Spiritualists alone can cleanse their ranks of charlatanism and the time is not far distant when public mediums will be obliged to pass examination and have a certificate for their protection, and frauds will not apply. I know there are true test mediums upon the Spiritualist platform. I have had tests from three different mediums at three different times and places; once in California when I was a stranger in the hall and on the Coast and where names were given of my friends, and once at Cassadaga, where full names of friends were given, and I an entire stranger to the medium and no one on the grounds knew of the names given. We know there is no place where frauds can ply their vocation that they do not improve their opportunity for the pecuniary interest it holds for them. The time has come when Spiritualists and the investigating world at large are demanding the truth on all lines of intellectual research, and we should denounce publicly all frauds and throw our protecting arms around the genuine.

"A Daughter of Eve," in Saladin's able paper, the *Agnostic Journal*, opposes vivisection in the following fashion: Your Grand Old Vivisector began to operate rather earlier than the date which you assign to him. The first man, Adam, was the subject of his first experiment in that line. For was he not placed under an anæsthetic, and, while in that hapless, helpless predicament, made to contribute a spare rib of his own towards the production of woman, who straightway played old Old Harry with him, and has been doing the same with an unfortunate world until now? Surely no right-minded, self-respecting man can sanction this hateful, "scientific" (forsooth!) atrocity, vivisection, since to it primarily he can trace back all his many woes.

"No great political improvement," wrote Buckle, "has ever been originated in any country by its rulers." It is to be doubted, whether any are to-day originated by what are ordinarily regarded as the great leaders of public opinion. The magazines, especially the political ones, buy names, as Editor Metcalf's reminiscences sufficiently prove. The more widely circulated daily newspapers lead in nothing, but merely reflect the opinion of their own bit of the public. Consequently any radical reform movement must be started down among the people, by slow

and painstaking processes, and when it grows so strong (if it ever does) that it can not be ignored or successfully opposed, the great authorities, the conservative institutions, and the party managers take hold of it and accept as much of it as is thrust upon them. It is in the early stages that work for a reform counts most. In the later, when its principles are widely known, it needs no specialist or special organ.—Direct Legislation Record.

Frugality is good if liberality be joined with it. The first is leaving off superfluous expenses; the last is bestowing them for the benefit of those who need. The first without the last begets covetousness; the last without the first begets prodigality.—Penn.

With respect to what are called denominations of religion, if everyone is left to judge of his own religion, there is no such thing as a religion that is wrong; but, if they are to judge of each other's religion, there is no such thing as a religion that is right.—Thomas Paine.

"We are under no obligations to find a theory if the facts will not provide a sound one. To the riddles which nature propounds to us the profession of ignorance will constantly be our only reasonable answer. The cloud of impenetrable mystery hangs over the development and still

more over the origin of life. If we conclude that some solution is and must be attainable, we shall only mistake our imagination."—Lord Salisbury.

Says Frances Willard: "Man's body is merely an animated two-legged telegraph through which by the organs of speech, the eyes, the gestures and motions of the body, the mind communicates at great distances with other minds. When the body dies the telephone is rung off."

"People lift their eyebrows," says William Morris, the English poet, "at women mastering the higher mathematics; why, it is indefinitely more difficult to learn the details of good housekeeping. Anybody can learn mathematics, but it takes a lot of skill to manage a house well."

Edgar W. Emerson will hold a public test séance on Sunday, September 26th, at Orpheus Hall, Schiller Building, 107 Randolph street, Chicago, at 3 and 7:45 p.m. Take elevator. ALFRED WELDON.

Copies of "What Ormond Thinks," price 25 cents, and "The New American Church," by Prof. J. B. Turner, price 50 cents, are for sale at this office.

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