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RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT

THE PSYCHICAL SCIENCE CONGRESS

CLAIRVOYANCE.

By PROFESSOR ALFRED A. ALEXANDER, (of Brazil).

III.

Struck with the repetition of this occurrence, I wrote to my friend Sr. Augusto Elias da Silva, a resident of Rio, asking him to find out in one of his sittings the cause of the child's behavior. My friend did me the favor to inquire, and afterwards replied that it was a spirit that was influencing her.

I begged in another letter that this spirit might be evoked in the presence of a clairvoyante and that a description might then be sent of its personal appearance, for I thought it probable that it was an uncle of mine who had died about a year before. In a dream which my wife had about him, he had inquired with the greatest interest after the child.

On the 8th of April, 1884, Sr. Elias da Silva wrote to me saying: "I have made the desired evocation. A clairvoyante described the spirit as being of medium stature, stout in body, with large brown eyes and full beard, but no moustache—hair half gray, a reddish mark near the nostril, general expression of face agreeable. The spirit is aware of his state, and says it was he who interfered with the child to call attention; but on my telling him he was doing harm to the latter he promised not to continue—this on the night of the 6th inst. Let me know, friend, if the description is correct. He says that he wishes to communicate with you."

These were, in fact, the characteristics of my uncle above referred to—except the beard—but to this exception (for reasons now to be mentioned) I attach but little importance. I sent some photographs to Sr. Elias da Silva to be submitted to the clairvoyante who had given the description, so that she might point out the portrait of the man that she had seen. She chose the right one, and on the 13th of April, 1884, my friend Sr. Elias da Silva wrote to me as follows:

"The spirit that manifested is that of your uncle; but he appeared with a full beard, and was without a moustache. Although he spoke seriously, he evidently likes an occasional joke, for he told me that, if he changed the cut of his beard, it was because he wished to please the ladies."

These letters I have still by me. It must be noted that neither Sr. Elias da Silva nor the clairvoyante were ever acquainted with my uncle when he was alive.

I recognized my relative, as above said, not only in the description given by the clairvoyante, but also by his alleging that "he changed the cut of his

beard to please the ladies." In his lifetime he was of a jocular disposition, even in his fiftieth year, and this and other humorous sayings were standing jokes of his whenever he got shaved, or had his hair cut.

It must be added that after the night of the 6th of April, 1784, the child Zenobia ceased from her repeated crying and alarm, although, of course, she was afterwards subject to the occasional childish troubles natural to her age.

In reply to your letter I authorize you to make what use you like of my testimony in favor of the spiritist doctrine. I am ready to give any other information that you may require. This letter is signed by me and by the persons of my family who witnessed these occurrences.....

- AGOSTINHO DINIZ GUIMARAENS.
- CLARA PIMENTEL.
- JUSTINA DE AZEVEDO PIMENTEL.
- CAETANO DINIZ JUNQUEIRA GUIMARAENS.

VALENZA, STATE OF RIO DE JANEIRO, December 16, 1892.

Sr. Agostinho Guimaraens adds in a postal card, dated December 23, 1892, that "the cupboard had its history, for a short time after, when the child could speak better and was in a calm frame of mind, she told them that she had seen a man standing by it, who offered bread to her when she passed and that this had frightened her and made her cry."

The two letters written by Sr. Elias da Silva to Sr. Agostinho have been sent to me, and I can, therefore, certify that the quotations made from them are correct. I have called upon Sr. Agostinho Guimaraens. He did not recollect how many photographs he sent to Rio; but he tells me that, together with his uncle's portrait, he sent others representing men of about the same age. Zenobia has now completely forgotten the man she saw standing by the cupboard.

To pass now to another witness, Donna Mathilde, the clairvoyante referred to by Sr. Guimaraens, is a person who has taken part in domestic sittings, but who is, otherwise, exclusively occupied with the cares of her household. She answers questions relative to the facts of her psychical experience just as she might give information about the price of groceries, with no more imagination and with no more doubt as to the reality and import of what she sees. Her general health has been fairly good and, unless clairvoyance be considered a morbid symptom, she has not been subject to any nervous disorder. She entirely confirms the statements made by Sr. Agostinho Guimaraens.

I have a perfect recollection of the sitting of April 6th, 1884, referred to by Captain Agostinho Guimaraens. The description of the spirit, quoted from a letter written by my husband Sr. Elias da Silva, is correct, judging it by my present memory of the fact.

At the sitting I described what I saw orally, and Sr. Elias made a written note of my description.

I do not remember how many photographs were sent. They might have been half-a-dozen, if not more. I had not the slightest difficulty—in spite of the difference of the beard—in recognizing the uncle of Sr. Guimaraens. I recognized him at once. I had made known him when he was in the body; nor

was I even aware that such an individual existed; but that I made his acquaintance for the first time at the sitting above mentioned.

The saying of the uncle of Captain Guimaraens, that "he changed the cut of his beard to please the ladies," was received by me as an auditory impression.

MATHILDE MARIA ELIAS DA SILVA

RIO DE JANEIRO, December 13, 1892.

Sr. Elias da Silva also declares:

I remember well all the circumstances narrated by Captain Guimaraens, some of which I witnessed in person. Others were related to me at the time of their occurrence. Letters written to me by that gentleman. I recognize as mine the passages taken from the letters that I wrote to him, giving him the details of the fact of clairvoyance, etc. Neither my wife nor I can recall the exact number of photographs that were sent to us for identification; but I have an idea that there were more than six. That of the uncle of Captain Guimaraens was immediately recognized by her in my presence. As Captain Guimaraens told me in his letters, his uncle was in the habit of changing now and again the cut of his beard, excusing himself for so doing with the same joke given at the sitting or with some similar one.

I had made Captain Guimaraens' acquaintance a short time before this occurrence; but I never knew his uncle, and I suppose that I never saw him while he was alive. He lived in the Interior, and I in the Capital.

AUGUSTO ELIAS DA SILVA.

RIO DE JANEIRO, December 19th, 1892.

I am glad to say that the earnestness of the above witnesses in behalf of their "spiritist doctrine" has had no other effect than to render their evidence thus circumstantial and complete. Their sincerity I can guarantee; and their good sense can hardly be impugned if, from the facts by them narrated, they draw a spiritistic conclusion. The distance between Rio and Valenza is, as the crow flies, about fifty-five miles. Now, the thought-transference experiments of Mrs. Sidgwick and others show that failures are more numerous and successes less pronounced when the agent is in a distant room than when he is in the proximity of the percipient. The success that has once or twice been obtained experimentally at greater distances is, after all, very imperfect. In telepathy between the living, the soul and body of the agent are nearly always shaken loose by illness or disease; and in the rare instances where (as in case 7) messages have been flashed across considerable intervening spaces between healthy living persons, their contents are found to be as meager as their transmission is unexpected. But here we have the deliberate evocation of a spirit with which one of these spontaneous messages is not likely to have coincided. Personal characteristics are given which could hardly have been furnished telepathically by the people at Valenza. At the same time, on the night of the 6th, a cross message must, on this hypothesis, have been sent to the child to stop crying, or rather to cease from having the visual hallucination denounced in the Rio sitting, and confirmed by the child in Valenza when she was a little older.

UNIVERSALITY OF THE TERRESTRIAL SPHERE.

By A. J. JUDSON.

As noted by some persons, "One world" is based on the old time theology that when we die, we pass to another world. New Englanders alluded solemnly to "the other world." Where this world is, the man was able to state, though he agreed that there was impassable gulf between heaven and its hell. As to location, it was so spiritual as to be nowhere, as we are concerned, or else to be very remote.

When a girl of fourteen at a Congregational Academy in Massachusetts of the strictest type was delighted by an astronomical essay which was suggested that heaven might be a central sun of the starry universe. It was to have it located in space at all, as far away as Alcione, if that were the case, the suns revolved.

Thought dispelled the notion of a literal heaven, and the tortures of those eternally punished were said to be wholly mental. Heresies were reassured by the statement that tortures were really more exquisite than pleasures, it became more unlikely that there were in any place whatever, for heaven and hell were to them but words. And, in this light, the question, "Are we each other there?" seemed as far removed as ever, and death a very uncanny, but a natural thing.

Notions were unattractive to the last until it was only after ascertaining the truth, that death of the physical body

has written "A Romance of Two Worlds" according to tidings from the beyond, suggesting the living with the so-called dead in two worlds, but rather different from the same world. This world let us call the terrestrial.

Our planet, with its eight thousand miles diameter, is very small, when compared with the space that is embraced by what belongs to it, which is the nucleus. The whirl in the ether, which concentrated particles into a sphere, extends far beyond the moon, which is brought into form by a lesser whirl of ether. The earth whirl, of which we are as unconscious as our rotation around the sun, forms the nucleus of the terrestrial sphere; though it is of a much denser nature to that mighty one which formed the solar system.

We are conscious of the solid character of the ether itself; and, being still clothed upon with our bodies, we are confined to it temporarily. When we pass from the enswathing flesh, we by no means depart to another world. By that change in our medium, we are enabled to live with pleasure in the dense portion of the same great world.

In space that we depart from the terrestrial, the less dense do the atoms become; and, as we pass through more rarified regions of the terrestrial sphere, we shall at last come to the cosmic ether that separates the different systems of the solar system; and can then come into communication with former inhabitants of other planets who have also made a similar progress. This inter-planetary ether, inconceivably remote from our present faculties, is, however, less dense than that which pervades the spaces between the terrestrial systems, where it is on its way to a condition of perfectly independent, ultimate

speculate regarding those amazing "world-stuff," pervaded by free atoms, out of which "half-gods" make worlds. For many of these, we shall have to do only with the terrestrial, the densest portion of which we now know ether matter and soul are co-eternal, or

whether universal soul is back of an ultimate atom, are questions that no finite mind can settle. We, too, quote the expression with which we began, "One world at a time," though this grand "world," this mighty "terrestrial sphere," is of a bulk that makes the planet itself but a little thing.

Where then is heaven? Where is hell? They are both here on the earth plane. As we become fitted to pass into more ethereal portions of our own world, there will be less of hell and more of heaven. And by and by we shall reach realms where there will be no hell, and it will be all heaven. Then we, too, shall be "half-gods," and perhaps shall engage in world building, so that more beings can live who can glorify God (life), and enjoy life forever.

DICTATIONAL WRITING.

By ADEN.

I have been much interested of late in Mrs. Underwood's articles upon "Automatic Writing," published in THE JOURNAL, and some portions of the work obtained through her instrumentality are similar in character and purport to that through my own hand and brain. I refer especially to her verse.

The writer's first experience in mediumship was in the nature of clairvoyance, (occurring in a semitrance), which was followed by what is now known as "automatic writing."

This, in turn, was succeeded by what I may term "dictational" writing, which, although, each message has a separate and pronounced individuality and is positive in character, occurs when the writer is in a perfectly normal condition, seemingly, having full control of his thoughts and actions.

The method of sitting is the same as if automatic writing were to be obtained. Seating myself with paper and pencil at the writing table, I await whatever comes. Then, as if some one near me spoke, I receive a word, a phrase or, perhaps, a complete sentence. This once written the next is heard, and so it proceeds until the message, sketch, verse or whatever it may be, is completed. Then ordinarily the matter is signed, (usually by a nom de plume, but often by a name or initials), and if it be a sketch or poem the title written.

All this time, however, I, the thinking, reasoning ego, am criticising or perhaps wondering what will be given next. A great many times I have wondered what possible rhythmic word or what new idea needed to complete the perfect whole would be supplied, but inevitably it came with no delay and seemingly with no effort.

This "dictation" is varied. The nature of the work ranges "from the sublime to the ridiculous." Four and five radically differing "productions" (for I can find no more appropriate term) being rapidly dictated and written in the course of an hour. So rapid is this dictation that it requires great effort on my part to follow with my pencil.

It is not myself, for subjects are handled of which I am totally ignorant. It comes only at regular nights of sitting, between certain hours. Messages from people of whom I have never heard and who have long since passed into the great hereafter, have been thus dictated, and given to friends who have recognized every statement to be absolutely true to fact. It is as interesting to me personally as to those who sit with me, for I know no more than they what will be written next. The following is but one of many such productions that have been thus obtained:

A sincere heart—God's greatest gift to man;
A crystal soul, whose highest aim is to plan
For others' good—to ease some sorrowing one
Whose light has darkened been by sufferings spun
From the vast fabric wove by Nature's loom,
With woven flowers of sorrow deep, or gloom
That has been cast upon them like a pall.
'Twas not their fault—they were ordained to fall
'Neath this their sorrow; for 'twas need, e.

And their day cometh after this—their night.
Have pity then for these—this is the work
For thee and thine. Be careful—do not shirk.
For every moment has its work well-planned.
Let help flow freely from thy out-stretched hand;
For, by thy giving, doth thy store increase,
And thy reward will come—a perfect peace.

It will give me great pleasure to receive from the more experienced editors of THE JOURNAL or of its able contributors, any criticism or explanation of this strange phenomenon, in the cause, ends and aims of which I have a profound interest. It has come to me after some years of honest investigation into spiritual laws and phenomena, made chiefly at our regular family tri-weekly circles.

THE MAHATMAS A FICTION.

By G. B. STEBBINS.

In your issue of May 5th, is an article under the heading, "Are Mahatmas Muddlers?" in which is this sentence: "It is claimed that a brotherhood exists, in India and elsewhere, called Mahatmas (great souls) who are the invisible background to the Theosophical Society of which H. S. Olcott is President and W. Q. Judge is Secretary. These two gentlemen with Madame Blavatsky, were the esoteric founder and first officers appointed, and have continued in office to the present time. Col. Olcott . . . voices the will of the mahatmas whom it is supposed he represents."

This leads me to make a statement and to ask a question. My statement is that the first Theosophical Society in this country was formed 128 West 43d street, New York, as Mr. Newton told me while we sat in that parlor. The secretary's book was shown me and I read its constitution, list of members, officers, etc. Whether or not these persons were all named as officers I am not sure, but should say not. Blavatsky was, I think, foreign secretary, but was not present at the organization. The constitution said nothing of occult study in mahatmas, but was a general statement, such as any one could sign, if in aim for higher wisdom.

I doubt not that Mr. Newton would verify this statement. My question is: "Who ever saw the Mahatmas?" Do Olcott, or Judge, or any of the faithful tell of an interview with any of the mystic clan?

Did even Blavatsky ever give a glimpse of the personality of the great Koot Hoomi, or his adepts, or claim to have met them? What native Hindoo, or what student of Hindoo lore named the mahatmas? Rammohun Roy, Chunder Sen, Peary Chaud Mittra and Mozoomdar are silent. I asked Swama Vive Kananda, the accomplished Brahmin who spoke at the World's Parliament of Religions at Chicago, and lectured here to large audiences. He was profoundly ignorant of their existence. Max Müller and Samuel Johnson, great students of oriental lore are silent.

Even suppose that Blavatsky may have told some of her disciples of meeting a mahatma her dubious and unsupported testimony is inconsequential. The word of the best person in the world have no weight against the silence of Hindoo literature and of the world's great scholars. Doubtless there are contemplative Hindoo hermits living lives of seclusion and seeking spiritual culture and insight, and doubtless their attainments may be great. Travelers tell of such. In a late article in The Arena the writer tells of weeks spent with such a recluse in a ruined temple in upper Hindostan, but the hermit had no secret to conceal, and no mahatmic brotherhood to fraternize with.

The theosophic mahatma of the Blavatsky type is an illusive invention, a fanciful fraud gotten up by the astute Madame "for revenue only." Its continuance is a survival of the unfittest. She is reincarnated and may be the Queen of Sheba, the gypsy queen, a Russian spy, or poor Polly Higgins. In her own person she can never come back to clear up the mahatma mystery. We may as well give it up.

PSYCHIC EXPERIENCES.*

SARA A. UNDERWOOD.

(Concluded.)

One evening one of us spoke of the frequently false and mischievous statements purporting to come from spirits—predictions which did not come to pass; descriptions which were wholly wrong, and sending credulous believers on wild-goose chases after hidden treasure, etc., the occasion being an untrue statement made to us in regard to the death of a friend who was alive and well. We asked if this unseen intelligence would explain why this was allowed. Reply came promptly, "Rather tough problem. There are certain phases of our existence here which are not explainable to you on your plane, and the test we were obliged to make of your credulity was one of these." We protested against such tests, and I declared that I would not try to receive communications if they practised deception. "Why do you protest," was written, "when you already know you are but a tyro in this phase of being? You don't now willingly do the work assigned you, and B. F. U. is still harder to manage." Thereupon Mr. U. suggested "that without sense organs and a material environment, conditions would be such, perhaps, that they could not be expressed in terms known to us, nor be even conceived by us." Immediately was written: "Many wish to answer B. F. U.'s clear statement of the difficulties in the way of spirit intercourse with those still in the flesh, but now comes the one soul capable of clear answer. Blessed be they who question—gone." Next came this—"Boehme wants to reply." Here I have to confess that never having paid much attention to occult philosophical literature the name Boehme was unknown to me, and at this point I asked Mr. U., "Did you ever hear of anyone by the name of B-o-e-h-m-e?" spelling the word. "Certainly," he replied, "Jacob Boehme, he was a German thinker who died—" my hand began to move just then, and he paused, and while the following was being written my mind reverted hazily to a German philosophical writer, who had died within a few years, and of whose life one of our friends had written a sketch. His name began with B, and I thought he was the one Mr. U. referred to, as I had forgotten what the full name was. I say this to explain that there could be no thought-transference in this instance from Mr. U.'s mind to mine. This was written rapidly.

"Death and life are but two phases of one truth, and when what mankind calls death comes, it is as we experience the change that all our circumscribed relations to banded universalities become clear; but when we try to explain to those not yet beyond man's sphere we find ourselves at a loss because there is nothing parallel in this state of existence with your knowledge."*

Afterwards Mr. U. showed me in the encyclopædia a sketch of him (the name spelled Bohme, and in several other ways) in which it was stated "he had a very fertile imagination, and a remarkable faculty of intuition, and professed to be divinely inspired," and that he died in 1624. Since then I have found another sketch of his life which says that owing to the fantastic terminology he thought it so adopt, his writings are condemned by many as utterly unintelligible." This may explain the "Banded Universalities," a phrase I never in my life saw before, and only dimly understand now; I had never to my knowledge read a word of his writings. In my case, as in that of many who profess to give spirit messages, frequently names of dead thinkers and heroes are signed. I protested against this, saying I did not believe that these individuals were the ones who communicated, and asked for some explanation. Immediately this answer was written: "Elaine and Guinevere were not real beings but types—so somewhere in our sphere are spirits who embody cleverness in creations of their fancy, and adopt names suited to their ideas." Since this explanation was given, I have had more patience with the

communications signed by great names, (since I have imagined that these are types aspired to by the real writers. But their "cleverness in creations of their fancy" extends sometimes to fair imitations of the thought and style of those whose names they borrow. For instance, since Elizabeth Barrett Browning is one of my favorite poets, it is not at all strange that her name and that of her husband might be suggested by my own mind; my own mind ought also to suggest the thought of the following, written as from Mrs. Browning, though the phraseology is not mine. "Robert gave me life. He gave me to Love. He and I are but two sides of one individuality. We both understand this, as you understand it." But then followed without any apparent pause for a word, this:

"Let your own hearts deeply feel
The sweet songs of older lovers,
So shall song and sense appeal
To all that true emotion covers."

I never saw these lines anywhere, and I doubt whether anyone has seen them before, while I am confident that I did not compose them. I had not then read Browning's "One Word More," but two days later in a magazine article I came across a quotation from that poem in which occurs the phrase "older lovers," the magazine having been brought to the house that day, and two days after the verse was written. A day or two later at the close of a communication from an entirely different source, and one in no way suggestive of Browning, the words, "One Word More" were rapidly written, followed by this verse:

"Round goes the world as song-birds go,
There comes an age of overthrow—
Strange dreams come true, yet still we dream
Of deeper depths in Life's swift stream."

This I did not compose, nor had I ever heard or seen it before.

One evening it was promised that "Brain workers of philosophical bent" would answer our questions. The first question asked was, "From your standpoint do you consider death the end of conscious existence?"

A.—"Death we know only as a phrase used to indicate change of environment."

Q.—"Is death expected on your plane as on ours, or do all understand that the next change is progressive?"

A.—"Slow are even those on our plane to understand the law of unending evolution."

Q.—"But we may apprehend what we do not fully understand or comprehend?"

A.—"Comprehension sees farther than understanding. Comprehend means complete understanding."

Q.—"Do you mean that comprehension is a word of wider significance than understanding?"

A.—"You are right."

I had never given any thought to the difference between the words "understanding" and "comprehending," and when this was written was not satisfied in my own mind that comprehend did mean more than understand. On the following day I consulted Worcester's Unabridged Dictionary and to my surprise, under the word "comprehend" found this note: "Comprehend has a more extensive meaning than understand or apprehend." So in this case, as in several others I have not time to cite here, the intelligence which moved my hand to write gave me knowledge which I did not myself possess. Very often in place of writing, all I could get from them would be spiral lines. Sometimes a page would be crossed and recrossed with these lines as if with some definite purpose. This suggested to me the possibility that such lines held some meaning unknown to me, and I put the question. The answer was given, "We have different modes of thought from yours—and the spiral signs are most in use with us: Some of our less advanced scientists forget that on your plane our mode of control is not understood by you. Lines are made of such esoteric meaning that, while we

understand at a glance, it is impossible for those on your plane to perceive any words." Mr. Underwood here remarked: "There are numerous spirals—all modifications of the primary straight line."

A.—"Yes, the spiral is a primal law, simple yet complex, which we who understand life's manifold ascensions grow to symbolize in our thought, language, and writing."

I am warned by the length of this paper that I must close without being able to give one tenth part of the many strange and surprising revelations, or statements, philosophical and other, which we have gained from this strange source. I have confined myself to those which show most strongly evidence of an intelligence outside of Mr. U. or myself, the only two persons who have been concerned in obtaining them. To me personally these are not the most wonderful phases of this influence. The reasonable explanations given of the laws governing another state of human existence, but very little different from this except in being a step forward in the direction of Mind—that is to me the most wonderful, but of that I cannot speak here.

I know that my experience at this time is by no means exceptional. Before I had ever said one word to any human being except Mr. U. in regard to it, there came to me a confidential letter from a valued friend in another State, a lady of intellect and culture, confessing that like, but far more varied, phenomena were occurring through her. Like myself her position had been that of an agnostic, and the communications to her are very similar to those I have obtained. I had not heard from her in a year previous to the receipt of this letter. I have been told of two or three other cases, so far unknown to the public, all occurring within the year, and to non-Spiritualists. And I judge from magazine articles written by such well-known people as O. B. Frothingham, Elizabeth Phelps Ward, and M. J. Savage, as well as from public utterances of Mrs. Livermore and others, that this wave of communication from some not fully understood source is far more extensive than is generally suspected. It is, therefore, time that all whose opinions may have weight, who have personal knowledge of such phenomena, relate what they have seen or experienced in order that these experiences may be compared, and the real source from which they emanate may be discovered, if possible.

One other strange experience in this line came to me a few years ago at the bedside of a dear friend at the point of death, which, perhaps, may be related in this connection. It was near midnight; death was momentarily expected. All the other watchers, exhausted by days of grief and care, were snatching an hour of rest; and I stood alone looking at the unconscious face before me which was distinctly visible, though the light was heavily shaded to keep the glare from the dying eyes. All her life my friend had been a Christian believer, with an unwavering faith in a life beyond this, and for her sake a bitter grief came upon me because, so far as I could see, there were no grounds for that belief. I thought I could more easily let her go into the unknown if I could but feel that her hope would be realized, and I put into words this feeling. I pleaded that if there were any of her own departed ones present at this supreme moment could they not and would they not give me some least sign that such was the fact, and I would be content. Slowly over the dying one's face spread a mellow radiant mist—I know no other way to describe it. In a few moments it covered the dying face as with a veil, and spread in a circle of about a foot beyond, over the pillow, the strange yellowish-white light all the more distinct from the partial darkness of the room. Then from the centre of this, immediately over the hidden face, appeared an apparently living face with smiling eyes which looked directly into mine, gazing at me with a look so full of comforting assurance that I could scarcely feel frightened. But it was so real and so strange that I wondered if I were temporarily crazed, and as it disappeared I called a watcher from another room, and went out into the open air for a few moments to re-

cover myself under the midnight stars. When I was sure of myself I returned and took my place again alone. Then I asked that, if that appearance were real and not an hallucination, would it be made once more manifest to me; and again the phenomenon was repeated, and the kind, smiling face looked up at me—a face new to me yet wondrously familiar. Afterwards I recalled my friend's frequent description of her dead father whom she dearly loved, but whom I had never seen, and I could not help the impression that it was his face I saw the hour that his daughter died.

The millions believe that there is life after death simply because they cannot help believing it, because their desire is so strong that it takes the form of a conviction and their hope is so intense that it takes the form of certainty. If belief in a future life did have its foundations deep in the human heart, it would long ago have been extinguished by reason of the frightful superstitions associated with it, which would have made it seem to be, instead of the greatest boon possible to man, the greatest possible curse. Its persistence through all the thousands of years of civilization, superstition and religious fraud is the evidence that it has a basis in something deeper than the speculations of philosophy. As long as human life remains, it will supply for the masses the strongest possible argument that death, instead of being a wall is a door, and that in the beyond are awaited those who by death are separated here.

WHO IS A QUACK?

By G. W. KING, M. D.

II.

Fire and water are as important as remedial agents as they are indispensable in the kitchen and laundry. The germs of disease will not move out in front of contracting and stagnating cold water as they will in front of a flood of relaxing hot water. Because a patient prefers cold drinks to hot, that is not evidence that cold drinks are the best. The sick-man may desire to eat a kind or quantity of food that he ought not to have. A physician's duty is not merely to take fees for permitting his patients to gratify diseased inclinations and appetites. When enough water cannot be put into the body by way of the stomach, advantage should be taken of the absorbing power of the skin by using the wet sheet or compress which will also excite the exhalants. The law relating to endosmosis and exosmosis cannot be disrespected without suffering a penalty. The treatment of the girl who died with what was called gastric fever was a cultivation of the germs of the disease and a keeping of them within her. A very different treatment was given to the girls who lived. Who is a quack?

That doctor is very unreasonable who interferes with nature's curative ways by using stupefiers and narcotics, and then ridicules a so-called Christian Scientist who claims that all drugs are useless or worse than useless, and that God's will is everything. Sound reason says, do not cripple Mother Nature when it is not known how to give her aid. The Christian Scientist, who looks to the worst theory and practice of medicine on record, because they are popular, like the most of sin, for reasons to condemn all drugs is unfair. The doctor who puts his patient to sleep without giving proper aid to nature, and he who sits beside a patient and expects God to do everything for the patient, without human agencies, either have lazy ideas of cure or foolish thoughts about a doctor's duty. He who fastens disease-causing matter in the system, and he who does nothing to extract such matter are both wrong; but he who confines matter or stops the proper work of vital forces is the worst. When the germs of disease are in the stomach, lungs or any other vital organ, a work of holding them there, or doing nothing for their evacuation, is very much like giving a quieter when a siver is in the flesh so that there will be no pain from it, or to sit down and expect God will take the siver out. It is wrong for people either to select bad drugs or none, instead of taking safe and efficient ones, which come as much from the hands of God as proper food does. It is certain that we have not a full account of all that Jesus did; and if he used, in his healing practice, spittle, clay and water, and advocated fasting, it is sure that he did not entirely depend upon faith. The instruction which Jesus gave in therapeutics was limited. He claimed his disciples were not in a condition to bear very much. For sufficient reasons he did not tell his followers to come to him by railroad nor to talk to him through a telephone. If Jesus was anybody, he was,

however, a progressionist, and should not be judged by some of his slow latter-day followers. There is no more good sense in claiming that what tradition gives us from Jesus about medicine is all that should be known and done about sickness, than to claim that because he said nothing about surgery there should be no such science taught and practiced. It is very singular that John should see in the new Jerusalem some leaves of a tree that were for the healing of the nations, if the people had no healing leaves in the old Jerusalem. Also, if there were healing leaves in Jerusalem there must have been healing roots, seeds and barks in the city or the surrounding country. To take on the name of Christ and then claim "that there is no such thing as an ill and cannot be," does not harmonize with the biblical teaching which declares that "Jesus went about healing all manner of sickness and all manner of disease." Furthermore, to think that certain symptoms, which are connected with what for more than 1800 years has been called disease, do not indicate proper and tangible remedies, is as absurd as to say that hunger is an illusion and that it is nonsense to be to the trouble and cost of giving it gratification. A scientific or sensible use of safe and proper drugs does not require that there must not be a scientific or reasonable exercise of spirit, mind, will or faith. All should work in harmony. There have been sufficient examples of a neglect of the proper employment of proper drugs, which are as harmless as proper food, for the sickness of patients who were too sick or too young to have sufficient will-power to be, according to modern phraseology, Christian Scientists. "Faith without works is dead."

It has been claimed for a long time that the greatest study of mankind is man; yet, some self-styled lords and masters would have the most of mankind understand that there is some forbidden fruit about knowledge. They admit that man may know as much as he can about himself, except when he is sick. The simple laws of life and health may be studied, but there must not be anything sought after which is simple about disease and remedies. A certain part of doctors are doing all they can by human laws and intimidation to keep a practical understanding of disease and remedies out of the reach of the common people. Such lords and masters in the medical profession have done an effectual work, and their slaves are well-secured in bondage. They always treat freedom, reason and right, in medicine, either with ridicule or silent contempt. They make many people believe, because they have been to college, and represent a popular profession that simple and harmless drugs are dangerous, or, that the neglect of the use of the most dangerous drugs ever discovered is fatality or murder. Who is a quack?

It is not here desired to have it understood that all doctors, who use bad drugs, are dishonest; because, it can be justly claimed that there are many slaves, idolaters and bigots who are too weak to be anything but honest.

It has been reported that in one recent week there were 1,100 deaths in the city of New York. An attempt has been made to attribute the cause of such great mortality to the March winds blowing the poisoned dust of the streets into the throats and lungs of people. Why cannot reporters be reasonable and just? In New York City there are about 2,000 "regular" doctors who are regularly prescribing all the regular poisons kept by regular druggists. Put the poisoned dirt of streets into the lungs, and dangerous drugs into the blood and stomachs of people, and there must be more or less of natural results. If Carlyle Harris, while a medical student, killed his wife with morphine, it will be no loss to the world if he does not have a chance to finish and practice a bad education.

If, after the convert to homeopathy, who was shut out of the society of allopaths because he discovered that their theory was false and that most of their practice was bad, had not been so tickled with the cheapness, palatability, convenience and good negative quality of infinitesimals, and had looked around among some practitioners who were seizing upon truth wherever found, and who believed that the best code of ethics was the Golden Rule, he would have discovered something worth finding. He would have found doctors who preferred health and life, to disease and death; doctors who encouraged physiological action more than pathological, and who admitted that nature is the great physician, and they were only subordinate servants. Such worthy and respectful servants, in their battles with disease never used kicking guns and two-edged swords. Unlike the allopaths who gave dangerous drugs in powerful doses and the homeopaths who used the same drugs in infinitesimal doses, they took a middle ground and chose harmless agents and prescribed effectual doses. They aided and strengthened the vital forces (not with whips which have a different effect than oats upon the willing and tired horse) instead of depressing them, when they are trying to expel an enemy or repair a damage.

A better name for a system of medicine cannot be found than the word "eclectic" which gives the understanding of selecting the good of all; but then, with sadness it must be confessed that all doctors bearing the name of eclectic are not rejecting the bad of all. They seem willing to compromise with error; whereas, truth never compromises. It will allow itself to be crushed to earth rather than change. Such compromisers are like some prohibitionists who fight rum-sellers, and, when they get sick, send for whiskey and morphine doctors. They cannot be fully consistent and get up the courage to die, if necessary, for a principle. The best eclectics, however, do not claim to be perfect, but progressive.

It is fair to admit that there is a spurious progression. There are some doctors who have something like a mania about progression, new things or keeping up with the times; and, consequently, they are like some folks who are constantly deserting old friends, no matter how good, for new ones. They do not appear to fully understand that wise commandment which requires them to prove all things and hold fast that which is good.

Cautious eclectics have no place in their materia medica for any such powerful and dangerous agent as nitroglycerine which is liable, even in an infinitesimal quantity, to produce serious or fatal results. It is known to be even a dangerous thing to handle. It is claimed that the reaction of a dose of it, after it has about burst the head and caused excessive action of the heart, causes both muscular weakness and either partial or complete unconsciousness. Nitroglycerine, it has been reported, was given to James G. Blaine. It is necessary, according to the poisoned condition of public opinion and so-called medical science, that such an honored patient should receive rash or desperate treatment. Why, in the name of bold experimenting and heroism in medicine and the importance of the case, did not Mr. Blaine's physicians try melted lead as a cathartic? The system would have quickly responded to the metal given in such a form.

The first president of the United States was bled and badly drugged until he died without a struggle. Several other presidents received objectionable professional treatment. It is sadly remembered that one had "a long suppurating channel and an abscess cavity" made in him with probs and caustic, and his nervous system was kept with morphine and brandy in such a condition that he was generally either sleeping quietly, going to sleep or waking up. Although a very strong man he could endure the treatment of his doctors only eighty days. A hero of many battles and who stood at the head of our army could not endure that treatment for erysipelas which had no more healing power in it than a moving cannon ball. Millions of dear souls, in high life as well as low, have been hurried out of their bodies by rash experimenting with poisonous agents. Aristocratic practitioners have tried as thoroughly as they could to have the virus of a mad brute cure the hydrophobia in man; and also have the microbes of a consumptive stop the bad work they were doing in another patient having the same disease. There have been so many insane experiments made by doctors; and, taking into consideration that nitroglycerine has been honored in an honorable place as medicine, who dare say that some dangerously progressive doctor will not venture to prescribe gunpowder, to be taken with a fuse so that the attendants can be out of harm's way when the powder operates?

How often it is reported in obituary notices, that the deceased person had the best of medical treatment; when, in fact, the treatment was mostly of a deadly nature, and, in no sense as good as the treatment employed in the sick-room, fifty years ago by grandmothers who received most of their education through observation and experience. Yes, if a look could be taken backward for 400 years, it would not be found that Columbus, the greatest of all discoverers, discovered on this continent, among the red men of the forest, as bad a medical practice as the one which is the most popular to-day among the white men of culture. Our nation which, in many respects, is the greatest upon earth, has not generally progressed in a mode of treating sickness as it has in most other ways. Doctors are allowed to practice that nonsense which is no better than that which has taken other actors to prisons and asylums for the insane. It is bad and sad that such charges are true. Is it not a disgrace to humanity that people who are sending missionaries among foreign heathens should allow such ruinous and fatal nonsense, at home, to have special legal protection?

Mankind has no greater want than that which would be supplied by a large increase in the number of strictly honest, religiously selfish, soundly sympathetic, profitably studious, intelligently cautious, reasonably aggressive, properly progressive and sufficiently conservative eclectic physicians.

King's Station, N. Y.

THE SPIRITUAL CONCEPTION OF GOD.

It seems to be a law of spiritual evolution that only so much of truth is revealed to each individual mind as that mind is capable of comprehending; so also with the general or public mind of each succeeding age, the acceptance of discovered laws in material or spiritual science is only in proportion to the progress of intellectual understanding among the people. Thus the apparently simple questions which have ever occurred to the mind of man since he first recognized himself as a conscious thinking being, have not even yet been answered satisfactorily, doubtless because not yet has thinking man attained to the point of intellectual development when the true answers to those necessarily appealing questions can be thoroughly understood by him. Spiritual revelation hints that not in this earth-life phase of being can those questions ever become fully comprehended—the questions as to the why, the whence, and the whither of our being, and that other correlative question as to the being and personality of God—the source of all Being.

Man in all stages of progress could not fail to recognize the manifestations of this Power outside of himself, and all religions have formulated theories in regard to this power and endowed it with such qualities as their own intellectual comprehension allowed and called it by such forceful names as have occurred to them—and the words Zeus, Jove, Jehovah, Allah, Brahma, God, mean one and the same—the power which moves the universe—that which Spencer calls "the Infinite and Eternal Energy."

Among all these varying yet akin ideas of creative Deity the popular conception of the God of Christianity is by no means the highest, though here and there some advanced spiritually poetic minds have caught glimpses of the possibilities involved in such All-Embracing power and have woven into words, vague yet meaningful, the shadow of their dream of such a God. But the glory and wonder of which these souls have caught gleams has never been reflected in the popular creeds or conceptions of even those who deemed themselves in their own parlance "accepted of God."

For how could it be possible for those whose religion endowed this Supreme Being with sex, speech, passions—which permitted talk of his sons, his anger, his vengeance, of his "right hand;" which avowed that he had "made man in his own image," to conceive of such a God, so described, save as a personal, anthropomorphic, masculine individuality. If all Christians do not thus conceive, it is only because their own growing knowledge shows them the absurdity and puerility of such conception.

But the mass of Christians do thus conceive of the God they think they worship, and with many grown people the idea of God which we once heard a little child give expression to, would not be far from their own mature thought if put into definitely worded phrase. The little one sat by a window one day just after a severe thunder-storm, which her pious mother had assured her was the work of "the Good Man"—which name had been used to give the child her first ideas in regard to the Supreme Power. She sat for some time looking up with serious, earnest eyes to the sky when amid the breaking clouds, bits of blue showed here and there through the rifts. After a long silence thus gazing, she turned with a sweet, half-scared, half-pleased awe in her face to her mother, "Mamma," she exclaimed, "I fink, I is most sure, I did just see 'ee Good Man looking down at me from 'ee clouds—and he laughed at me, he did—just so," giving a gentle smile. When asked to describe him she said he "was a nice ole man with white hair, and long white whiskers—like Mr. —," naming a kindly looking gentleman of venerable appearance. This, apparently, was the idea which her mamma's references to "the Good Man" had evoked in her childish mind; and which a vivid imagination with the help of shifting cloud-pictures, materialized to her baby eyes.

Spiritualism has not yet so far, formulated definitions of the personality of God or uttered dogmas

concerning the attributes and qualities of the universal power which is sometimes referred to by disincarnate intelligences as "the Grand Whole," "the Source of All Life," "the great All of Being which you name God but which to our clearer yet bounded perceptions is still unnamed." To feel and to understand that the Power and Intelligence able to plan and carry on all things according to unerring law, so far as our weak perceptions can follow the workings of the universe—and to recognize however dimly that this power is in itself intellect, love, wisdom, harmony—should teach us its present unfathomableness to our limited knowledge. To say this, is not to deprecate or question man's right of inquiry or investigation, but only to inculcate patience, and to refrain from unverified conclusions in his search after the Infinite.

But yet there are spiritual conceptions of this Power based on its universal development, and the great poets whom Emerson calls "liberating gods" as giving expression to humanity's highest if unexpressed ideals, have now and again put into word form this spiritual concept, though always in terms of vague immensity as when Goethe's Faust says:

"Who dare name Him? and who avow
I believe in Him? Who feel—and dare
to say 'I believe in Him not?' The All-
Embracer, the All-Sustainer, does he not embrace
and sustain thee, me, himself? Does not the heaven
arch itself there, above?—lies not the earth firm
here, below?—and do not eternal stars rise kindly
twinkling on eternal high? Call it what thou wilt—
I have no name for it."

And Tennyson while he declares his lack of definite knowledge of

"That which we dare invoke to bless;
Our dearest faith; our ghastliest doubt;
He, They, One, All; within, without;
The Power in darkness whom we guess;
I found him not in world or sun
Or eagle's wing, or insect's eye
Nor through the questions men may try
The pretty cobwebs we have spun."

Yet later speaks undoubtedly of

"That God which ever lives and loves;
One God, one law, one element;
And one divine far-off event
To which the whole creation moves

The poet Edward Young writing more than one hundred years ago gave this truly spiritual conception of God:

"Say, by what name shall I presume to call
Him I see burning in these countless suns,
As Moses in the bush? Illustrious Mind!
The whole creation less, far less to Thee
Than that to the creation's ample round,
How Shall I name Thee? How my laboring soul
Heaves underneath the thought too big for birth!
Great System of perfections! Mighty Cause
Of causes mighty! Cause uncaused! Sole Root
Of nature, that luxuriant growth of God!
First Father of effects! that progeny
Of endless series; where the golden chains
Last link admits a period, who can tell?"

Father of Spirits! Nobler offspring! Sparks
Of high paternal glory; rich endowed
With various measures, and with various modes
Of instinct, reason, intuition; beams
More pale, or bright from day divine, to break
The dark of matter organized, (the ware
Of all created spirits) beams that rise
Each over other in superior light,
Till the last ripens into luster strong
Of next approach to Godhead."

The great poets, Emerson intimates, are spiritually inspired. "The poet" he says, "is the person in whom these powers are in balance, the man without impediment, who sees and handles that which others dream of, traverses the whole scale of experience,

and is representative of man, in virtue of being the largest power to receive and impart. Again, "the poet knows that he speaks adequately then, only when he speaks somewhat wildly, or with the flower of the mind, not with the intellect used as an organ, but with the Intellect released from all service and suffered to take its direction from its celestial life; or as the ancients were wont to express it, not with intellect alone, but intellect inebriated with nectar. As the traveler who has lost his way, throws his reins on his horse's neck, and trusts to the instincts of the animal to find his road, so must we do with the divine animal who carries us through this world. For if in any manner we can stimulate this instinct, new passages are opened for us into nature, the mind flows into and through things hardest and highest, and the metamorphosis is possible." Even from the earliest times the poets have proved the best interpreters of God—the soul of things—to man in his present stage of comparative ignorance. So we find in many of the poets the Supreme Power of the universe touched upon in words of spiritual beauty and far-reaching meaning, but it must suffice now to give but one quotation more, and that from Dante's vision of God in Paradise:

"I passed, as I remember, till my view
Hover'd the brink of dread infinitude.
O, grace! unenvying of thy boon! that gav'st
Boldness to fix so earnestly my ken
On th' everlasting splendor, that I looked
While sight was unconsum'd and in that depth
Saw in one volume clasp'd of love, what'er
The Universe unfolds; all properties
Of substance and of accident, beheld
Compounded, yet one individual light
The whole. And of such bond me thinks I saw
The universal form.

Not that the semblance of the living light
Was changed (that ever as at first remained)
But that my vision quickening, in that sole
Appearance, still new miracles describ'd
And toiled me with the change."

Truly does this grand poet of the thirteenth century—who was said to have had strange spiritual experiences himself—depict in few words the possibilities of creative power, boundless intelligence, unquenchable love and wisdom, a true spiritual conception of God. Contrast Dante's Paradise with its progressive stages of purity, light and knowledge with the ideas of the masses of those called Christian believers even in enlightened to-day. Listen to the conversation regarding the "hereafter" among such believers on some occasion when death has visited their own or some other home. They speak as if they and the departed were on the most familiarly intimate terms with the Supreme Power which to them seems a personality to be placated, and conversed with, as with a superior but still human being. They feel sure that the one just gone is in God's immediate personal presence, and speculate as to what judgment will be passed on certain foibles or failings, and being themselves in the most kindly softened mood through sorrow, rehearse all the good points of their friend to each other, and conclude according to their own dim light that a favorable verdict will be given. As if the great fountain of existence in which we live and move and love, had anything to forgive in the atoms of itself working according to immutable spiritual law toward stronger realization of their own power and possibilities, through the processes of spiritual purification of which the strivings and trials of humanity are an ordained part!

And yet the vastness, the infinitude of it, or man's present inability to fully comprehend that Power Christians call God—which Emerson calls the "Over-Soul"—does not put us human beings who are parts of it apart from or divorced from it—and only our present limitations can make it appear so to us. As Emerson says: "Of this pure nature every man is at some time sensible. Language can-

not paint it in his colors. It is too subtle. It is undefinable, unmeasurable, but we know that it pervades and contains us. We know that all spiritual being is in man. . . . There is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to all the attributes of God. Justice, we see and know, Love, Freedom, Power. These natures no man ever got above, but always they tower over us."

S. A. U.

THE PERSISTENCE OF PERSONAL IDENTITY.

A friend says in a letter not written for publication:

"I am interested in THE JOURNAL, and especially in the more scientific and philosophical essays and discussions. For some years I inclined strongly to the materialistic view that the mind is a function of the brain, that feeling and thought are the result of molecular motion and arise from the organization of molecules in certain forms and relations. The apparently strong evidence of telepathy and clairvoyance is a great difficulty to my accepting materialism as a final system. I once read an article from your pen on personal identity in reply to a statement that the mind changes with change of the body which I wish you would some time reprint."

We have long been satisfied that physics gives no explanation of mental phenomena. Change of space relations in material particles has nothing in common with the phenomena of sensation and thought. There is a paragraph in one of Tyndall's essays worthy of being reproduced here. It is as follows:

"The passage from the physics of the brain to the corresponding facts of consciousness is inconceivable as a result of mechanics. Granted that a definite thought and a definite molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiment of the organ, which would enable us to pass, by a process of reasoning, from the one to the other. They appear together, but we do not know why. Were our mind and senses so expanded, strengthened, and illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be, and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still remain intellectually impassible. Let the consciousness of love, for example, be associated with a right-handed spiral motion of the molecules of the brain, and the consciousness of hate with a left-handed spiral motion. We should then know when we love that the motion is in one direction, and when we hate that the motion is in the other; but the 'why?' would remain as unanswerable as before."

In regard to personal identity we will state our views briefly:

Every individual remains the same person every instant of the duration which constitutes his existence. This is called personal identity. Thought, memory, responsibility, these manifest identity with the greatest clearness. The very fact of thought proves that the subject who thinks remains the same at the different moments he is thinking. Thoughts are successive. Everyone must acknowledge that it is the same mind which passes through every stage of a demonstration. Suppose three persons think each of the different parts of a syllogism, one of them of the major premise, the second of the minor premise and the third of the conclusion. There is here no common thought, no common demonstration. The three elements must combine in a whole to complete the thought in the same mind. Memory leads to the same result. Memory too supposes a continuous link between the ego of the past and the ego of the present. No one is responsible except for himself, or if

he is so for others, it is in proportion as he has been able to act upon them or through them.

The perpetual interchange of matter which takes place between the living bodies and the external world, is a fact which manifests itself in the phenomenon of nutrition. Organized bodies require nutriment. They borrow from foreign bodies a certain quantity of matter, in order to repair the losses which they are continually sustaining. If living bodies, while appropriating continually fresh matter, preserved at the same time all they had previously acquired, their dimensions would increase without ceasing. It is evident that after growth the body loses only to the amount of what it gains and that life is as Cuvier says, "a continual vortex."

How can the materialist reconcile personal identity with the perpetual mutability of the organized body? It may be said in reply that amid the alterations of matter, there is something which remains ever the same and that thing is form. The materials are displaced and replaced but always in the same order and in the same relations. Thus despite the alterations of the parts, the features of the countenance always preserve nearly the same character. A scar always remains although the wounded molecules have long since disappeared. Thus the living body possesses in some way an individuality resulting from the persisting nature of the relations of part to part, and each is the foundation of the identity of the ego. Such an explanation, while it will satisfy some, does not meet the requirements of the case, and cannot satisfy those who understand clearly the conditions of the problem. Supposing that the fixity of the type, either individual or generic, can be accounted for by chemical or mechanical agencies, yet an identity thus produced can never be other than an apparent and altogether external one, similar to that of those petrifications, where all the vegetable molecules are by degrees replaced by mineral ones, without any alteration in the form of the subject. Such an object is not really identical and especially it is not so for itself. By adopting such an hypothesis, there is preserved no foundation for the consciousness and the remembrance of identity. Where will you place remembrance in an object that is ever changing? Will it be in the elements? In the molecules themselves? But since these molecules must disappear, those which survive cannot remember those which departed.

It is said that in proportion as the molecules enter the body, the brain for instance, that they occupy the place where the preceding molecules stood, that they find themselves in the same relation with the neighboring molecules, and are carried along in the same vortex as those whose places they fill. Well, if by a supposition thought is a vibration of the cerebral fibres, each new molecule will come in its turn to vibrate exactly as the former one did. It will give the same note and it will emit the same sound. It will then be the same thought as just now, although the molecule has changed. This explanation is entirely unsatisfactory, for the identity of the person is not attached to the identity of thoughts. One may be tossed about between the most contrary ideas, without ceasing to be himself, and on the contrary, two men taking at the same time, as for instance, a series of numbers, will not become for that reason one and the same man. The consciousness of personal identity is not explained by the identity of vibrations any more than by the persistence of form. It is utterly inconceivable that a substance in a state of mutation can be the basis of personal identity. Impressions made upon one particle of matter cannot be imparted as it leaves to its successor. At least, a thought which belongs to one molecule, supposing a molecule can think, cannot be transferred to another molecule that has no experience in thinking. The body changes several times in a lifetime, but the person remains the same, however changed his views or habits. This fact of personal identity is really the strongest philosophical argument for the spiritual view of life. It is of course applicable to animals below man as well as to man himself. It does not absolutely prove immortality, but it refutes the ma-

terialistic conception of life and shows that mental phenomena have their reason and basis in something more enduring than collocations of matter.

THE CONGRESS OF LIBERALS.

The first American Congress of Liberal Religious Societies will be held in Sinai Temple, corner of Diana Avenue and 21st St., Chicago, May 22, 23, 24, and 25.

On Tuesday, May 22, will be considered The Possibilities of Co-operation from the standpoint of the Independents by Rev. W. D. Simonds, of the High Church Orthodoxy by Rev. John Faville, of the Universalists by Rev. M. D. Shutter, of Reformed Judaism by Dr. E. G. Hirsch, of Ethical Culture Societies, by W. J. Salter, of Unitarians by Rev. M. J. Savage.

WEDNESDAY, MAY 23.

At 9:30. Report of Committees, including Report of a Plan for Permanent Organization.

11 A. M. What Women Can Do In Uniting the Culture and Religious Forces of Society, by Rev. Caroline J. Bartlett.

2 P. M. Sociological Basis of Religious Union and Work by Albion W. Small, Ph. D.

3:30 P. M. The Relation of the Church to the Federation of Labor. The Relation of the Church to the Unorganized Liberals, by B. F. Underwood.

8 P. M. Addresses by Rev. W. S. Crowe, on The Divinity of Common Things. Rev. H. M. Simmons on Religious Unity in Diversity.

THURSDAY, MAY 24.

9:30 A. M. Report on Liberal Summer Schools, Open Chautauquas, etc., by Rev. Hiram W. Thomas. Report on What Can We Do Together in the Small Towns and Cities Where there are No Liberal Societies, by Rev. A. W. Gould. Report on Ministerial Training, by Dr. E. G. Hirsch. The Feasibility of Common Headquarters in Cities, by Rev. R. J. White.

2 P. M. The Philosophical Basis of Union and Work, by Rev. M. St. C. Wright.

7:30 P. M. Reception tendered by The Standard Club of Chicago to all attendants and friends of the Congress (corner Michigan Ave. and Twenty-fourth Street).

FRIDAY, MAY 25.

9:30 A. M. Further discussion of Reports and Plan Election of Officers, etc.

2 P. M. A Basis for Positive Theology in Modern Science, by E. P. Powell, Clinton, N. Y. Discussion

3:30 P. M. Inter-Racial Co-Operation in the Interests of Religion, by Kinza Riuge M. Hirai, Kioto, Japan.

8 P. M. The Ethical Culture Society invites a Reception and Delegates of the Congress to attend Reception at their new rooms, corner of Lake and Dearborn streets, which will be formally opened the evening.

HOW IT IS DONE.

Mr. Herman Wettstein in the Iron Clad Age explains independent slate writing in the following rather bewildering manner:

A mind-transference from the subject to the agent or "medium" takes place. The latter forthwith formulates a "message" in his own mind in accordance with the wishes and expectations of the subject and re-transfers it to his or her sensorium hypnotically, the slate being but an auxiliary to the hallucination. That the message perceived on the slate is but an illusion can be readily proven by admitting it to the inspection of some one outside of the séance. He will see nothing on it. The writing is perceptible only to the psychologized mind through the abnormally sensitized sympathetic nerves entering into communication with the imaginative faculties by means of the sensory system pertaining to the physical organism even while the psychic perceptions relative to the objects of the external world are not obliterated, unless her condition assumes that phase in which the supraliminal lapses into a state of somnambulism bordering upon a semi-comatose type of anaesthesia.

We should also bear in mind that a persistent fixation of the subliminal optic upon any creation of

imaginative faculties will eventuate in its "materializing" with a syntonic lucidity which rivals that of objective realities. Also that it is conducive to a functional derangement of the cerebral activities induced by a degeneration of the molecular processes inspiring within the ganglionic centers and subsidiary organs, this demoralization of the normal functions superinducing by means of the highly accelerated rates of their constituents a species of ecstasy augmented to the highest degree by the subtle potency of the odyllic force projected by the operator. The inevitable sequence of this hyperaesthesia of the sensory system is that the sympathetic ganglia centering in the supraliminal apparatus of the visual organs become so acutely sensitized that the physical mechanism through the instrumentality of the nerve-conductors converging in the retina the reflex of the image autogenically evolved in the sensorium, the conjoined odic forces of the subject and operator being concentrated upon the visualization of the hieroglyphics of an alleged post-humously transmitted communication.

OUR FOREIGN ELEMENT.

It is calculated that if among the foreign white element in this country we include the children of men born abroad, it will comprise 25,000,000 persons, all in the Northern States, of the population of which east of the plains it constitutes 45 per cent. In Massachusetts and New York the percentage is 56, in Connecticut 50, in Rhode Island 58. In Wisconsin and Minnesota three-fourths of the inhabitants are of foreign blood, and in North Dakota four-fifths. In Boston foreigners form 70 per cent of the population, in Brooklyn 72 per cent, in New York 82 per cent, in Buffalo 78 per cent, in Detroit 79 per cent, in Chicago 80 per cent and in Milwaukee 87 per cent. Of the whole population of the United States at the last census, thirty millions were native whites, twenty-five millions (of which 10,500,000 were from the British Islands) whites of foreign extraction, and 7,500,000 were colored people.

PHYSICAL phenomena occur to meet the requirements of the materialistic proclivities of the beginner, but Spiritualists of the progressive type advance to the phases of mediumship which feed their intelligence and comfort their hearts. Hence, of late years, there has been a great increase in the number of trances, test, psychometric, clairvoyant, healing, writing, and inspirational mediums, and while physical phenomena still occur for those whose conditions favor their production, and who need such evidences, other phases of mediumship have been cultured, and mediums have multiplied a hundredfold. The study of the phenomena of mind, of dreams, visions, trances, hypnotism, and the spirit-man generally, have led many people to recognize that man is wonderfully more than a mere intellectual machine, and the powers and the possibilities of the spirit-self are being sought, studied, and evolved in a manner which indicates not merely that the spirit-world is to come down to us but that we are ascending to meet the spirit-world, and entering into self-possession in a fuller and diviner sense than ever in the past. This is all in accordance with the advice and wishes of the wise spirit people, who have been directing this movement, and instead of the evidences of spirit presence and power being withdrawn, they are increasing, and especially those which tend to establish identity and continuity of consciousness.—
The Two Worlds.

THE Roman Catholic Church, with all its virtues,—for it has certain great virtues,—has been the persistent foe of human progress in just those matters on which the stability and success of free institutions depend. Education in the largest and best sense, the training of the people to individual thinking, to self-reliance, to mental and moral responsibility,—this is the necessary condition of sound and progressive republican government. The Catholic Church is based on the idea of absolute monarchy; and that idea pervades it, in all its complex organization, through and through. Authority, in it, comes not up from the mental and moral convictions of its members, as must needs be the case in a republic, but comes down from the mind of one man, its head, whose word is

recognized as supreme. The evil of such a system for our country and time lies not in any probability that the Pope will precipitate a direct conflict here between his church and the authorities of the State,—for the papal prelates are generally shrewd and sagacious rulers as well as devoted ecclesiastics,—but the peril lies in the fact that the absolutist principle on which that church is founded and under which its membership is trained, is directly and totally antagonistic to the principles of democracy. Under that principle, people are inevitably kept in a condition of mental and moral childhood. They are trained to obedience, not to self-sovereignty; taught to follow leaders, not to think and to act upon their own thought. In politics, this principle leads to bossism with all its degradations and corruptions. Hitherto, a strong confidence has been felt that the mollifying influences of the free institutions of the country, and especially of its public schools, would gradually counteract these antagonistic principles of Catholicism, and prevent any serious harm. But, if the Catholics are to remove their children from the public schools, and keep them in sectarian schools which are wholly under the supervision of their own priesthood, the most important of these counteracting agencies ceases; and the grave question then presents itself whether the next generation of Catholics, when they come to the polls, will be so well prepared for the duties of American citizenship as is the present generation.

THE constitution of the United States is a secular document and the idea of its authors was that there should be no established religion in this country, no religious test as a qualification for office, and no discrimination in favor of or against religion. They wished to establish a secular government and to leave religious matters entirely to the people without any governmental dictation or interference whatever. This was because they believed that the government should have nothing to do with religions except to protect their adherents in their right to worship, each sect or individual in its own way. To realize the idea of the founders of this Republic is the aim of those who are working intelligently for State secularization. But many fail to see the difference between this reform, and a system of philosophy and ethics which teaches that we should secularize our beliefs, our lives, our hopes and aspirations; and for several years liberal papers and speakers have assumed that those in favor of secularizing the State must necessarily be believers in secularism. Secularism is one thing. The secularization of the State is quite another and different thing. Secularism is a one-world system of thought. It is the philosophy of those who limit their vision, belief and work to the objects of this life. It ignores any other. Its principles were formulated forty years ago by George Jacob Holyoake, to repel the charge that his position was one of negation, a charge which his advocacy of atheism had brought upon him. Why should the movement for secularizing the State, for separating the State entirely from the Church and confining its proper functions, be retarded by identification with secularism?

THE intelligence and philanthropy of the nation and the world should be directed to the solution of the problem which the frightful inequalities of condition present. The evil is beyond the reach of charity or alms. It can be removed only by making it possible for the industrious, temperate and frugal to earn sufficient to obtain the necessaries and comforts of life. There is work enough to do, and food and clothing enough for all, yet the extremes of poverty and wealth are seen on every hand. A system under which an individual or corporation can amass wealth rapidly while the employes are scarcely above want is wrong, and the wageworkers have a right to be dissatisfied with it till it is so changed as to admit of a more equitable distribution of the products of labor. What is needed is some plan that will give more of the profits of industry to the many and less to the few, and to this the united efforts of associa-

tions of workmen should be directed, with a view to securing by legislation what justice and best interests of society demand. Thousand of employers see the injustice resulting from our industrial methods and would gladly cooperate with those who work for wages in securing changes in the line indicated, provided some definite and practical plan could be carried out, and on a scale which would guarantee its success. The difficulty of experiments here and there involving lessened profit to those whose money is invested in the business, is too obvious to require a statement; for they must still compete with those companies in the same industries which are enjoying the advantages of large profits at the expense of the employes. In some places in England, France and in this country, profit-sharing has proved successful, and an extension of this method might solve by voluntary combination and cooperation, a problem of which our partisan legislators are in dense ignorance, and to which most of them, absorbed with party schemes and ambitions, seem to be indifferent.

In an article headed "Shall We Know Each Other in Heaven?" the New York Herald says that the people were never more averse to creeds than now, that they are getting further from them, if possible, and yet there is a tendency to a wider and a deeper faith. In illustration "we may safely assert that at no hour in the world's history has there been so much interest in the subject of man's immortality as now. Nor has there been so much legitimate curiosity as to the conditions which will prevail in that other life to which we are hastening. Whether this is the result of that odd movement called Spiritualism, which started in the forties and spread like a prairie fire; which loudly declared that communion between the two worlds is a privilege to be enjoyed by every shadowed home; or whether it came from a combination of other causes, is a matter of inferior consequence. But besides the bare fact of continued life, we desire to know what our relations to each other will be after we cross the golden threshold. Is our love a merely temporary contrivance, a volatile element which will evaporate at death, a bond of union based on the necessity of perpetuating the race which will be broken at the grave, or is it the mutual attraction of souls which have luckily found each in this life, and which will continue in force in all other lives which may lie ahead of us. . . . The kind love, which rests on unity of purpose, on divine sympathy, on admiration for qualities of character—the love which has its origin in what the loved one is, not in what he has—that is as much a part of the soul as ambition is or courage, and can no more die than the soul itself can die. Those who love each other in an earthly way may soon become strangers over yonder, but they who love in this higher way will come closer together when they reach the shore beyond the shadow. This, then, is the truth—that we shall know each other, without a doubt; that we shall love each other throughout eternity, provided our love is that of souls rather than of bodies.

THE true Spiritualist could teach society much that it needs to learn. Crime is the result of unspiritual conditions. It is an outward and visible sign of an inward and spiritual degradation; and what is wanted surely is the alteration of conditions. Society is tempted to hit back, but the higher wisdom teaches that its duty is to raise. The way to the extermination of crime is not the way of the police-court and the cell, but the way of enlightenment and right feeling. A magistrate who was present at the meeting said that he often declined to punish for a first offence at all, and he had often seen a discharged prisoner burst into tears of gratitude and right feeling. The true chord was touched. A heavy sentence would have sent the offender on to all the degradations of a prison career, and probably to a state of mind compatible only with war against society. Mercy and a warning touched the heart, evoked gratitude and possibly shame, and gave the sinner a chance.—Light.

VOICE OF THE PEOPLE

"WHY SEEK YE THE LIVING AMONG THE DEAD?"*

By LORIN LUDLOW.

Why seek among tombstones what never was there?

The souls of your loved ones ye did not entomb; They soared through the air to a land that is fair, And are living as sweetly as flowers a bloom.

O think not, though passed from material sight, Your darlings are held in the clutches of Death! They, happy and bright, roam a world of delight; For soul does not perish with stoppage of breath.

The laid-away caskets? O yes, they are dear: The jewels encased made them precious to you; And they, never fear, shall again reappear As spirit forms like to the old forms ye knew.

O Tabor's sweet vision! O Calvary's "tree": How golden the lesson through both we derive! They teach us that we our departed shall see As dead in the flesh, but in spirit alive.

Then seek not the living 'mid things that are dead;

The kingdom of Heaven more wisely explore; With Heavenly bread feed your heart and your head;

And so be allied to what lives evermore.
*Luke 24:5.

SOME SUGGESTIVE THOUGHTS ON REINCARNATION.

TO THE EDITOR: I have just finished reading "Automatic Communication" in THE JOURNAL, and I beg leave to intrude upon your time for a brief space to tell you the thought or impressions which "Pharos" leaves in my mind with his consideration of "reincarnation." Perhaps he will tell you if there is reason in the thought? First must we not divest ourselves of all impression of the physical, and as far as possible put ourselves in the spiritual. Then is it not true that all which is of spirit has been incarnated over and over, or rather that each individual is a reincarnation from the same source of life and love?

That which was truth in the centuries gone finds renewed expression in each individual who is evolved from the great source of life and truth.

Hence are not "the souls of all who have preceded you centered in you?"

Do not "your predecessors yet live in you and you live in them?"

But it seems quite unlike, indeed the opposite, of the idea that our individuality is not our own, but a troubled soul which is still clinging to earth. The thought, is hideous that such a thing could be, and here I beg leave to say that supposing I am right, your friend "Pharos" has helped me more than all others in finding a reasonable solution of the problem, so vexing, of reincarnation.

"Ah life is so rich and full" that to feel that save in the union of two souls to complete the one as in the perfect marriage, to believe in physical reincarnation would be a belief which would deprive life of all its richness and joy. I think it would make life a horror instead of a joy.

One word more—had you not had previously the theory (the old theory) of reincarnation in your mind, would you have evolved the idea from what "Pharos" wrote? Again, did not Jesus have the same idea in mind when he prayed that his followers might be one, even as he and his father were one? Is not the heavenly spirit plastic and limitless to be ever moulded in new and permanent forms?
C. M. N.

Thanks to C. M. N. for her pertinent suggestions on this subject; suggestions which seem exceedingly reasonable, and in line with other communications from the same source, which, viewed from the physical standpoint, seemed superficially contradictory.
S. A. U.

THE DOCTRINE OF FINAL ABSORPTION.

TO THE EDITOR: Under the above heading J. Louis Berry writes a vigorous article which appeared in THE JOURNAL of April 21st.

Mr. Berry says: "This Buddhist doc-

trine has spread with incredible swiftness; it has grown with the growth of a tropical plant under the rays of a genial sun; it has found its way stealthily and surely into the very heart of our Western religious systems. Let us uproot it from its stolen soil; let us kill its budding fangs before it kills our hopes; let us use heroic measures if need be to drive its antique chilliness from our fair young country."

This, and much more of the same strain, indicates that our brother is unnecessarily alarmed.

It may be recorded as a fact in the psychic science, that any theory or doctrine which "spreads with incredible swiftness" has some vital truth in it. It may have some errors, but there is a truth somewhere that gives the vitality. In this doctrine of "final absorption," we may be able to discover some great fundamental truth that will furnish the key to eternal life.

Since the first protoplasmic germ of life God has been grinding out spirit from matter through the life and death of things of life. Every plant and animal since the dawn of life on this planet has operated to augment the spiritual elements of our earth. Every thought has left its imprint upon this spiritual substance. Hence, it is, as it were, an educated spiritual element that constitutes the aggregate of spirit force belonging to our earth. This condition has been brought about through the disintegration of spiritual entities. Things of life have come into being, and have passed out of being as individuals, but the elements of which their souls are formed constitute the souls of the world. They have been absorbed in the one great Earth Soul. Herein there lies one element of truth in the theory of absorption. That which has not attained to immortal life goes back to the source from whence it came, and furnishes the food for the growth of other souls. This is true of every imperfect and disobedient human being the same as of the protoplasm.

All souls are aggregations of spirit particles which, under law, have come together and formed the individual. A failure to meet all the environments of the soul will destroy the soul. That which has been aggregated may be disintegrated. Nothing can retain a continued individuality that violates the law of its being. Hence, all imperfect souls perish, and are absorbed.

The spiritual elements from which we draw food for the soul is a universal fountain from which all the lower orders of life draw soul subsistence also. Hence, the human soul does not differ from the animal soul, and will not until it is "born of the spirit"—purified by the divine essence. Without this new birth disintegration is inevitable. With the new birth immortality begins.

Now, if eternal life comes from the impregnation of the Divine Spirit then we become a part of that Divine Spirit, and thus we are absorbed in God, but our individuality not necessarily destroyed.

There is life within life, from the lowest to the highest order. Our bodies are inhabited with millions of bacteria and of diversified species. They are individualities the same as the redeemed spirit may be an individuality within, yet, still a part of the one great spirit.

I can conceive of a process by which congenial souls may merge into each other and become one being, yet, still retain their individual ego.

When a man and woman have become congenially mated and live together in harmony and love to a ripe old age, it always occurs that they grow to be like each other. They think alike—act alike—look alike. They know each other's thoughts to a great extent. They feel each other's joys and sorrows without word of expression. All this growing together comes of the short space of forty or fifty years. Now, suppose this should be extended—this growing together continued in Spirit-life for a thousand years, and who will deny but that the two would become one, yet each possessed of an individuality. They will become so blended in spirit that what the one thought the other will, also, think. What the one willed the other would also will, yet each independent of its own volition. Where two individuals are surrounded by precisely the same environments and are each possessed with the same correspondencies their actions will be precisely alike.

Herein we may discover a law of multiplied power, and the secret of God's wonderful works—nay, we may find the very God Himself. For if two individuals become one in thought and will, that thought and will will go out with double

the force of the single entity. There are two engines pushing upon the same crank, and at the same time, and in the same direction.

Let us follow our deductions farther. Let us suppose these two individuals—this man and his wife who by the laws of affinity have, to all intents and purposes, become one personage, shall form an affiliation with two others who have, also, under the same law, become one; it would then follow that in time these four would become so blended in their lives as to become an automaton in one common direction. There can be no doubt of this. There would be, it is true, individual diversity, but all would wheel to one common aim and destiny, because all the impelling forces are the same—all the environments the same and all the correspondencies the same, and thus they could not help, if they so willed, but move in one common direction.

Following this line of thought, these four would become eight; these eight would become sixteen; these sixteen, thirty-two; these thirty-two, sixty-four; these sixty-four, one hundred and twenty-eight; and so on, until the mighty automaton would represent billions of souls, and may guide the comets, and build the worlds by its united will, and power, and finally become absorbed in the infinite God of the universe, every individual retaining its individuality, but still a component part of God himself. The entire combination producing the mighty Father spirit.

This is not such a hideous picture after all, as our good brother Berry would have us think; but, to my mind, it is the most sublime philosophy of which we can possibly conceive. The Brahminical and Buddhist teachings are faulty, in that they do not recognize individualism in absorption, but no religious doctrine contains the whole truth.

Let me say to my afflicted brother, we have nothing to fear from the teachings of the old philosophers. What there is in their doctrines that is truth will stimulate us to the discovery of more truth. There is nothing like viewing things from every standpoint, and when we have looked the field all over and often drifted away off into strange by-paths, if we will but turn to that wonderful teacher of Nazareth, we will always find some little sentence—a few little words that give us the key to the truth—"I and my Father are one." "I am the vine and ye are the branches." Herein we have absorption with individuality, the true law of progressive unfolding.

J. MURRAY CASE.

JACKSONVILLE, FLA.

THE OLD POSER.

We would seriously ask our agnostic friends, says Light, whether it is not time to put on the shelf the old poser based on the argument connected with the making a man unconscious by a blow, or by tying his fourth artery, or by applying chloroform to the mouth, or by reading to him old sermons. Here, for instance, is a writer in the Agnostic Journal, who, because we believe in a spirit behind the physical mechanism, puts us down as "stupid" with a "stupidity" due to "the narcotizing, blunting, perverting effect on the brain of past mental associations and ancestral modes of belief;" and it now appears that this appalling kind of "stupidity" is attributable to us because we do not give up the idea of a spirit when the doctor shows us that tying or compressing a certain fourth artery produces unconsciousness. But the writer might just as well tell us that the astronomer vanishes when you take away his telescope, or that there never was an astronomer these at all, or that it is the eye and the telescope which see the mountains of the moon. There may or may not be a spirit in man, behind the physical mechanism, but it is sheer nonsense to say that unconsciousness, supervening upon tying an artery, proves there is not; for the spirit may reasonably be regarded as the user of the mechanism under certain conditions; and it stands to reason that if those conditions be suddenly altered, the use will as suddenly cease; and yet, all the time, the spirit-self may be there, only waiting for its instrument. The writer whose argument we are considering says that "the chemical reactions incessantly going on between the blood and the tissues of the body are sufficient to account for the phenomena of life and mind." "Sufficient to account!" A parliament of agnostics, sitting for a year, would never be able to show how movements of blood and chemical reactions result in life, mind, or the

thinnest thought. There is a gulf between them which no one has come to bridge; and to say that the movements and the reactions "are sufficient to account for the phenomena of life and mind" is unspeakably foolish.



W. J. Baker
North Pembroke, Mass.

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A Bad Cough, Very Weak

physically, in fact my system was completely run down. I tried a bottle of Hood's Sarsaparilla and it made me feel so much better that I continued taking it, and have taken six bottles. It has done wonders for me, as I have not so free from my old pains and troubles since

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WOMAN AND THE HOME

"WHEN I WAS YOUNG."

By Mrs. H. H. Robinson,

When I was young,
I listen, women! hear me tell,
About that "good old-fashioned time,"
In the world we had no place,—
Except perhaps in prose, or rhyme,—
When I was young.

When we were told our only chance
(as marriage) that we all must strive
To get a husband, or we'd be
Deemed as "old maids" at twenty-five,
When I was young.

When we could not go to lectures then,
Without a "beau" to escort us there;
Whose eyes cast down, we always wore
A veil, for "fear the men would stare!"
When I was young.

When our brothers went to vote,
I came home and talked of politics,—
They seemed to think us deaf and dumb;
They heeded us no more than sticks,
When I was young.

When there were no high schools for us then,
No colleges where we could go;
Our "text-books" were unheard of, too,
How could a woman learn to "know?"
When I was young?

When a woman lawyer, doctor, priest,
No principal in public school,
No president, professor, clerk,
Nor office-holder, was the rule
When I was young.

When we were not recognized in law,
For us no legislation then;
But we were held as minors, wards,
Relicts, appendages of men,
When I was young.

When the father, when he made his will,
Gave to the boy his land and pelf;
But to the girl he gave a home,
To work for naught, and find herself,
When I was young.

When he died by chance, he left her cash,
A man trustee had charge of all,
Who gave, or kept, as he saw fit,
And held her purse beneath his thrall,
When I was young.

When she married, still the law
Kept her its ward through all her life,
Screaming man and woman one;
But ah! that one was not the wife,
When I was young.

When she only changed her man trustee,
Her husband owned her lands, her clothes,
Her children, held her purse-strings tight,
Gave her to use just what he chose,
When I was young.

When, too, the common law allowed,—
To tell it almost makes me dumb,—
That a man might whip his wife
With "a stick no bigger than his thumb,"
When I was young.

When he died, he left by will,
Her property among his kin;
Other, he gave so much a year,—
Unless she chose to marry again,—
When I was young.

When sometimes he left her in her home,
"Incumbance"—she, his "faithful spouse!"
To be dependent on their sons,
Or toted round from house to house,
When I was young.

When minions, vassals, children, held
In laws by all the fathers planned;
His was our sad inheritance,
In all this great and glorious land,
When I was young.

When I am thankful that old time has passed,
We're almost free as men to-day;
The world is wiser, better, too,
For woman's help—who could this say
When I was young?

FEDERATION OF WOMEN'S CLUBS.

There was a three days' session held in Philadelphia on May 8th, 9th and 10th of the Federation of Women's Clubs at its second biennial meeting. It was a distinguished gathering of famous women from all over the country. Every day of the session the halls were crowded and many did not obtain admittance. Much of the time of the session was devoted to dress routine, but various addresses were given, and discussed by the many

brilliant speakers present. The chief address was that by Dr. Sarah Hackett Stevenson, of Chicago, on "The Ideal Woman's Club," which evoked much discussion. It was her idea that ideal clubs were sufficiently vague to be fascinating, and that "ideal membership" was almost impossible because ideal individuality is a thing hardly to be found in life. Secretaries, she thought, should be grand officers and they should be seldom changed. She said the great difficulty in clubs is to get the members to express themselves. The proper place for this is in the assembly-room, and not in the corridors. The proper time is when the question is up, and not afterward. In conclusion she said: "The ideal club is one in which we should coordinate the very best that men and women have in common."

In the discussion which followed Julia Ward Howe said: "I think the ideal club is the club that has an ideal and follows it. We must never think in our clubs that we have already attained our ideal. Our endeavor must be to see how we can lead our club harmoniously onward. We must have the separate women's club, but let us have that better club in which we will have hopes and aspirations in common with men. Mrs. McKinley, of Knoxville, Tenn., thought jealousy was a great fault in clubs, but Mrs. Palmer, of Providence, R. I., who followed, was of the opinion that the ideal club was one with an object. "Influence of women in the world and a gain in power" was the war cry she wanted taken up. Mrs. Miller, of the Monday Afternoon Club, of Passaic, N. J., suggested some plans for club government. Mrs. Wise, of Freeport, spoke in favor of mixed clubs. She did so, she said, because she thought men needed mixed clubs, not, as might be thought, that there might be less conviviality, but that men could learn to know of the ability of women. Men should be admitted to women's clubs as fast as they were thought fitly prepared to take up the burdens of their new associations.

A delightfully foreign accent that hinted of Damascus is possessed by Mme. Korani, the Assyrian lady who is in this country to look after the best means for the betterment of her countrywomen's condition. She is a dark-haired beauty, with sloe-like eyes, and when she came to the front of the stage her appearance was the signal for an instantaneous outburst of applause. Her Oriental headdress added much to her attractiveness, and when she was introduced hand-clapping was much in evidence. In her estimation women belong to too many clubs, or, as she pronounced it, "kglubs." She thought that one or two clubs, with earnest work in that small number, would amply suffice any well-regulated American woman. Mrs. Charles Scribner, of the New Century Club, told of an organization in that city devoted to the study of Browning and containing 700 persons, half of whom are men, the other half women. Strange to say, the officers are all women, and there never is any trouble. A poem with its theme, "The Women's Club," was read by Mrs. Evelyn A. Masbury, president of the Danvers Women's Association, of Massachusetts. In it the motive of the federation, the freedom of women, was forcibly illustrated in figurative language. The question of affiliation with the National Council of Women was brought up for consideration but voted down. An interesting incident was the introduction of the following resolution offered by Dr. Stevenson relative to the breach of promise suit against Col. Breckinridge:

Resolved, That the Federation of Women's Clubs declares its belief that one standard of morality is equally binding upon men and women, and that the immoral conduct which debars one from public and social life should debar the other.

This was evidently the sense of most of the women present, for vigorous hand-clapping, such as women do not frequently indulge in, greeted the reading. Mrs. Julia Ward Howe and Mrs. May Wright Sewall seconded the resolution, and without any discussion it was unanimously adopted by a rising vote.

The following officers were elected: For President, Mrs. Ellen M. Henrotin, Chicago, Ill.; Vice President, Mrs. Mary E. Mumford, Philadelphia; Recording Secretary, Mrs. Charles P. Barnes, Louisville, Ky.; Corresponding Secretary, Mrs. Philip N. More, St. Louis, Mo.; Treasurer, Mrs. Sarah B. Cooper, California; Auditor, Mrs. Fannie Parry Palmer, Rhode Island. Advisory Board: Mrs. Charlotte Emerson Brown, New Jersey; Mrs. Julia Ward Howe, Massachusetts; Mrs. J. C. Croly, New York; Mrs. Virginia J. Berryhill,

Iowa; Mrs. Etta H. Osgood, Maine; Mrs. Lucia E. Blount, District of Columbia; Mrs. Mary D. Steele, Ohio; Mrs. Elizabeth Lyle Saxon, Louisiana; Mrs. McKinley, Tennessee. The next meeting is expected to be held at Atlanta, Ga.

The outcome of the International Congress of Women at Chicago, last year, is a women's Congress in Berlin of all the charitable and humane societies in Germany. This Congress was suggested by the German women who had been at the World's Fair Congress at Chicago. It was decided at the preliminary discussion for the Berlin Congress that all women's associations should be admitted as members of the union whose efforts are of importance to the universal welfare, and also women's associations which work with male members, provided that in these associations the women have equal rights, and a woman is chosen as the representative to the union.

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The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1890, entitled

Psychical and Physio-Psychological Studies.

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A CASE OF

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BOOK REVIEWS.

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

Suggestive Essays on Various Subjects: Creation vs. Evolution. By "Ormond." The Blakely Printing Co., 184 Monroe street, Chicago, 1894. Pp. 67. Paper, 25 cents.

In a dozen short chapters "Ormond" presents his views on "The Creation of Man," "The Philosophy of Existence," "The Nature of Man," "The Philosophy of Mind," "The Substance of Things Hoped For," "The Evidence of Things Not Seen," etc. He regards the doctrine of special creation as more rational than that of evolution, as taught by Darwin and others of the naturalistic school of thinkers. He takes a spiritual view of life and destiny. "Just what a spiritual life is," he says, "we are not supposed to know, but we can readily believe that it is in every way suitable for man's condition as a spirit." The work is somewhat speculative and theological. It contains such good thought which is presented in truth-loving spirit, though as we think, many of the positions are quite vulnerable to criticism.

Five Minute Object Sermons to Children. Preached before the Sunday Morning sermon. By Sylvanus Stall, D. D. Cloth, 16mo, 256 pp. \$1. New York, London, and Toronto: Funk & Wagnalls Company.

These forty-three brief sermons to children were preached by Doctor Stall, the author of the well-known "Methods of Church Work," while pastor of the Second English Lutheran Church at Baltimore. The manifest purpose of the author is to render the Gospel attractive to the young, to present its teachings in plain, simple language, by means of aptly chosen objects and impressive illustrations. These sermons were preached without notes, and that the simplicity of style and diction might be preserved, were subsequently spoken into the phonograph, put into manuscript by a phonographer, and printed with but slight verbal changes. The author displays natural qualifications for preaching to children, and the large number of young people attracted permanently to the church while these sermons were being delivered attests their practical value. The illustrations used are impressive, the truths taught are important, and the impressions made are likely to be lasting, and the book merits a wide circulation.

MAGAZINES.

Worthington's Magazine for May opens with an extremely interesting and richly illustrated article on "Constantinople and Its Great Mosque," by Rev. George M. Stone. Mary A Livermore concludes "One of the Forty-niners." Francis Lynde has a good story entitled "Jimmie." Dr. James Weir's "Ant-warriors, Slave-makers and Farmers" contains curious information by a close observer about ants. "English as she is Wrote in the Far East" is the subject of an instructive paper by Rev. Francis E. Clark. "Women in the South" by Zitella Cocke. "A Tale that Will Never be Told," a story, by Margaret V. F. Livingston. "Defender of the Undeclared" by Helen Campbell. "In a Library Corner" by Walter Blackburn Harte and "The Life of Transformation" by Lillian Whiting, are among the other attractions of the May number of this excellent family magazine. \$2.50 a year. A. D. Worthington & Co., Hartford, Conn.

—There are several contributions to the May Atlantic worthy of more than common note. One of them, "From Blomidon to Smoky" is the first of a series of four articles by the late Frank Bolles. The papers represent his last studies of nature, and were his last literary work. The memory of Francis Parkman is honored by articles from his fellow-historians, Justin Winsor and John Fiske. Mr. Fiske's paper is the longer, and all the space at his command has been used to appraise and illuminate Mr. Parkman's work with extraordinary clearness. Professor T. C. Mendenhall, in his article, "The Henry," on the newly chosen term of electrical measurement, gives the American scientist, Joseph Henry, his rank with the great electricians of the world. Houghton, Mifflin & Co., Boston. —The May Arena closes the ninth volume of this leader among the progressive and reformative reviews of the English-speaking world. The table of contents is very strong and inviting to those interested in

live questions and advanced thought. Among the important social and economic problems discussed and ably handled in a brave and fundamental manner, characteristic of this review, are "The First Steps in the Land Question," by Louis F. Post, the eminent Single-Tax leader; "The Philosophy of Mutualism," by Professor Frank Parsons of the Boston University Law School; "Emergency Measures for Maintaining Self-Respected Manhood," by the editor of The Arena. "The Saloon Evil" is also discussed in a symposium.—The Season for May has just been received, and is a fine portrayal of seasonal toilettes for ladies and children. The illustrations, each month, are new in design, and are practical. Great care is shown in the variety of pretty and useful gowns, suitable for carriage wear, street costumes, home wear, and for plain or ceremonious occasions something suitable can always be found. The colored plates are unusually beautiful, and sixteen colored figures are shown. Yearly subscription, \$3.50. The International News Co., 83-85 Duane street, New York, N. Y.—A great Grant number, in token of General Grant's birthday, April 27th, describes in a word McClure's Magazine for May. General Horace Porter, writes of his personal traits, particularly of his truth, courage, modesty, generosity and loyalty. An interview with Colonel Frederick D. Grant records the impression of the son who was General Grant's daily companion in the field through a good part of the war, and who lived always near him to the end of his days. General O. O. Howard and General Ely S. Parker supply some reminiscences; and an autograph letter written by Jesse R. Grant, General Grant's father, in 1865, gives a most interesting glimpse into Grant's life and character. Finally, under the apt title of "General Grant's Greatest Year," Mr. T. C. Crawford tells the story of the noble and heroic last year of Grant's life. Scattered through these articles and making up also the department of "Human Documents," is the most remarkable series of Grant portraits ever published, if not ever collected, many of them being from rare photographs supplied by Colonel Grant.

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RELIGIO-PHILOSOPHICAL JOURNAL. 92-94 La Salle Street, Chicago.

IS THERE A LIFE BEYOND?

[Being a criticism of a lecture by Mr. Charles Watts on the above subject, by B. Westbrook, M. A. With a reply by Charles Watts, and a rejoinder by Dr. Westbrook. Toronto: Printed by C. M. Hill & Co. 100 Adelaide St. West. 1894. Price, 20 cents.]

Is it possible to answer the question propounded by this little brochure in such manner as to convince any one whose prejudices are in the opposite direction? Dr. Westbrook presents his case very gracefully and certainly makes a strong argument in favor of the probability of a future life, which is all that his original criticism proposed. It would have been well if Mr. Watts had waited Dr. Westbrook's promised lecture on the positive proof of a future life before attempting the somewhat difficult task of proving a negative. The readiness of Mr. Watts as an advocate is shown by his absolute silence as to the important questions which are being agitated by the Society for Psychical Research. The strength of his case may be tested by his statement that "whatever we are incapable of cognizing, is to us nonexistent;" that is, cognizing by the senses, as appears by the preceding sentence. Therefore the ether is non-existent to us, we presume, although its non-existence would play havoc with scientific theories. The question whether there is a life beyond the grave can be answered satisfactorily to the ordinary mind only by science, and we commend to Dr. Watts what one of his own countrymen, Mr. F. W. H. Myers, has said on that subject in his latest work, "Science and a Future Life."

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REV. SOLON LAUER HEARD FROM.

On the authority of papers which come to this office we recently announced the demise of our friend, Rev. Solon Lauer. He informs us that he has not passed over the river, but is improving in health and is enjoying the flowers and the scent of orange blossoms in Southern California. He writes in a private letter that he was surprised to read THE JOURNAL'S "flattering obituary notice" of him, and adds: "Thanking you for your kind words I still trust I shall not need to use them for some time in my family annals. I think it will be entirely safe to distribute the matter, if you have not already done so, for I shall not need it for many years." In another letter he says: "It is not often that a man experiences the peculiar sensations of reading his own obituary. In spite of the widely circulated rumors to the contrary, I am still in the land of the living, and have read with mingled emotions the flattering obituaries published in several Eastern papers. How these rumors started I am not able to learn. While I did come to California for the benefit of my health, which had been impaired by over-zeal in the work of the ministry, I have not at any time been dangerously sick, and am now contemplating a return to the East, with health much improved by a year's residence in this land of sunshine and flowers. I have

been much pained at these rumors of my decease, on account of the anxiety caused among my friends: one report, widely circulated in Boston, being to the effect that I had committed suicide. I have read the story of the "Three Black Crows," but supposed it was an impossible case. I am now convinced that truth is often stranger than fiction. I trust this correction may reach all the friends who have read my obituary recently published." We are pleased to learn that the reports of Mr. Lauer's death were unfounded and we hope for him completely restored health and many years of activity and usefulness.

AT REST.

"Aunt Edna," widow of James L. Randall, of Binghamton, N. Y., left her worn-out body at the home of her niece, at Williamsport, Pa., on Sunday, April 27th, of heart failure, in the eighty-eighth year of her age. Her husband and herself had been pioneers in reform work for many years, in the anti-slavery movement, and the early days of the advent of modern Spiritualism, and most of the old speakers and mediums will remember their hospitable home. In accordance with her wish Lyman C. Howe was summoned from Fredonia, N. Y., to speak the "last words," and an impressive service was held at her late home on the evening of May 1st, many being present who heard a true exposition of the laws governing life and death so-called—for the first time. Mr. Howe accompanied the body to Binghamton, where in the Universalist church the final service was held, many relatives and friends being present to listen to the words that proclaimed a "celebration" and not a mourning. Strict integrity had been the rule of her life, and with her death the cause of a pure and undefiled Spiritualism loses an unwavering earthly advocate.

L. R. C.

The notion of obligation—which is the root of the moral idea, no doubt exists in our nature. It is a form of the mind: an attribute of human personality, conscious of self and non-self. "Justice," said the ancient jurists, is the constant and perpetual will to render to each his due—"constans et perpetua voluntas. suum cuique tribuendi." The whole history of ethics is the history of the development of that idea. Even in our poor relations, the lower animals, respect for one another's rights is the best test of their progress.

A friend sends us the following clipped from one of the Kansas City dailies: Judgment for \$1,250 was rendered against County Marshal Henry P. Stewart in the Federal court this morning in favor of Maud Lord Drake for falsely imprisoning her. Mrs. Drake was arrested March 12, 1892, on a warrant for assault and battery, and spent a night in the marshal's private office at the jail building before being arraigned before Justice Barto, who issued the warrant. While a prisoner in the marshal's office a bond for her appearance before Justice Barto was approved by Justice Worthen, but the guards refused to release her, as they thought the bond should have been approved by the justice who issued the warrant. A suit for \$20,000 damages was filed in the federal court by Mrs. Drake. It contained two counts: One alleging that Stewart entered a conspiracy with W. M. Bloss to keep Mrs. Drake in jail over night and the other simply alleging damages by false imprisonment, because the guards had refused the bail bond approved by Worthen. The case went to the jury at 5 o'clock yesterday afternoon and at 10 o'clock a sealed verdict was returned to Miss Adelaide Ut-

ter, clerk of the court. The verdict declared Marshal Stewart and W. M. Bloss not guilty of conspiring to wrong the plaintiff and found \$1,250 damages against Stewart on the plain charge of false imprisonment. The trial lasted five days and Mrs. Drake's lawyers directed all their testimony in an effort to show conspiracy. Marshal Stewart will file a motion for a new trial, basing the application on the fact, among others, that Judge Phillips showed undue prejudice against him in the instructions which he gave the jury.

At Greenacre, Elliot, Maine, a quiet charming country place two miles above Portsmouth, N. H., there is to be held this coming summer during July and August, a summer school somewhat on the plan of the World's Fair Congresses. Prominent men and women seeking to uplift humanity will deliver addresses four days in the week and private instruction will be given in Social Economics, Physical Culture, Art, Mental and Spiritual Healing. The highest and best thought of the Occidental and Oriental worlds will be considered by representative thinkers and speakers; the new discoveries, and recent assured results of psychic investigation will be set forth by competent minds, American and European. The disturbing social problems of the day will be thoughtfully discussed by practical thinkers, other matters of world-wide interest, such as Education, Evolutionary Science, etc., will also be considered during these meetings. Among those who have already accepted invitations to give addresses, lead classes, etc., are many whose names are ample guarantee that these Congresses will not only be characterized by high thinking, but that there will be represented the best thought of our time. Greenacre (which is also the name of the hotel or inn recently erected there) has many natural advantages. Bathing, rowing, fishing, etc., on Piscataqua river which is here a mile wide, mountain scenery, beautiful drives and walks. B. O. Flower, the editor of the Arena Magazine signs the call for this summer school, but further particulars can be obtained by addressing "Greenacre," Elliot, Me.

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