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

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## THE OPEN COURT.

### PSYCHICAL SUICIDE.

By CARL BURELL.

How many suffering human beings have learned from the bitterest of human experiences that sometimes, yes, oftentimes, life and death are interchangeable terms and also interchangeable realities; that as death often means life even when viewed from the lowest animal plane, so life may mean death and be death in the fullest sense when viewed from either plane?

What is life? What is death? What is suicide—self-inflicted death—from the mere animal-material standpoint?

Animal life is the building up of a material organism, and so long as life lasts the building-up process must go on to a greater or lesser extent. Animal death is the name we attach to the momentary change which takes place or is supposed to take place when the building-up process ceases and the disorganizing process begins. The building-up process, the change and the disorganizing process all take place in accordance with fixed physical laws; but, however, it is possible for us to cause the change to take place before it would do so from the natural course of events—this is what we call suicide from a physical standpoint.

Transfer the idea to the psychical plane—but first we must have a common standpoint where we can all begin together. That the soul and body are separate entities must be conceded by all who acknowledge the existence of soul or psychos; and that the soul exists before and after its incarnation must follow as a natural sequence and that its incarnation in the animal body must be for some definite purpose is self-evident. It is generally conceded, I believe, that the purpose of this incarnation is either soul-development or accumulation of soul-experience—or, as I think, more probably correct, for both purposes. Hence soul-life in this terrestrial sphere is a state of existence in which the soul is developing and adding to its experience to a greater or less extent and soul-death (for as yet I have found no other term) is that change which may and does too frequently occur when the soul ceases to develop or add to its experience. To illustrate: We have all met with those human nonentities in whom if a soul were incarnate it would gain the same (or to be very charitable, nearly the same,) experience, and have the same possibilities (but positively no more) of development that it would have were it incarnated in a china doll or a pet poodle.

Just here some one will say: "Yes, and we know many who lead lives of sin and shame and since the wages of sin is death, they must surely experience soul-death." But I am not sure that I can agree with their idea, for the worst sinner certainly is not

lacking in experience and is after all in a way true to himself. I am strongly inclined to think that the soul incarnate in such a person does gain much valuable experience. What I wish to deal with mainly is the soul, whether it be the soul of a saint or a sinner that accumulates little or no experience and consequently develops so little if it develops any, that it leaves this sphere at the death of the animal body in practically the same condition that it entered at the birth of the said body and is consequently in no way better fitted to enter a better and higher sphere than it was in the beginning. That such an existence—we cannot call it experience—is more than useless is self-evident, for since no thing can stand still, if the soul does not go forward it must go backward and degenerate.

When we see the thousands about us who merely exist—simply stay here on earth awhile—it gives us strange sensations and a certain inexpressible depression creeps over us, and like a fly against the window-glass we beat our wings against an invisible barrier till we sink down exhausted—then we begin to think, and we ask ourselves, what is this barrier that holds us as a race from the great infinity that ever seems so near, but yet is so far away from us in our present condition.

The only answer that my mind can evolve is this: It is a composite of blissful ignorance and contemptible cowardice.

Ask any orthodox revivalist and he will tell you that one of the greatest obstacles he meets in his work among young people is the fear that each one has of what the other young people will say about himself; and if he will be honest he can say also that by taking advantage of this same fact he can and does reach many of a certain class who have not the moral courage to be true to their lack of conviction.

Ask any one working for social reform and he will tell you of the blissful and frequently boastful ignorance of the great masses of the people and of the want of moral courage on the part of those who do know to oppose any law or custom, no matter how unjust it may be in principle or how evil it is in results.

While many are lamentably lacking in principle, yet not one in a thousand has the moral courage to be true to himself—to what principle he does have.

There is no appeal so strong and so universal in this incarnation and so certain to come to each human soul in this life as is that of soul affinity, and there is no possibility of as much and as valuable experience as will be gained from the unity that should and always would come if uninterfered with from this affinity.

So long as we choose our friends and especially our companions for life from mere material considerations we can get only material results. As long as American young people are taught to place gold and position—which is only another name for gold—above character and principle and even ability, and are taught to obey the most crude materialistic ambitions rather than human affection and simple natural love what can we expect?

The person who is honestly true to himself or herself, even on the mere animal plane has ever some possibilities and experiences to look forward to; but

the one who proves untrue to himself or herself commits soul suicide in reality, for such a life must be there—after a mere automatic conformity to a crude, sordid ideal or mere slavery to some degenerating, soul debasing custom, and their existence must be paralleled to that of a doll or a poodle. But is there no remedy for this evil? There is a sure remedy and here is the prescription: Scientific knowledge of the law of cause and result on both psychical and physical planes, compounded with principles of justice and human sympathy, applied in allopathic doses with plenty of moral courage, would prevent most cases of this kind and save us from becoming a race of psychical suicides.

### TABLE-TILTING AND TELEKINETIC PHENOMENA

By PROFESSOR ALEXANDER, of Brazil.

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

#### XII.

Until she was thus obliged to notice them, neither she nor her sister-in-law Donna Alayde ever troubled themselves about the possibility of such occurrences. At first they were unwilling to believe in them; but the phenomena ended by becoming so evident that it was no longer possible to deny their reality.

The next group of witnesses is formed of lads from the Military School of Rio de Janeiro, and includes Donna Alayde's brother, Mario Berlink and his companions, Joao José da Silva, Antonio Garcia da Silva Franco, and Secundino. The testimony of the first is essentially that of the other members of the family. The second, Sr. José da Silva, is still very young (nineteen years); but his evidence is valuable, inasmuch as he makes explicit mention of the precautions taken against fraud. From his account it would seem that some attempt was even made at direct experimentation. His deposition is drawn up in the usual manner from notes taken when the evidence was given, and its correctness is guaranteed by his signature.

While the phenomena were taking place in the house of Lieutenant-Colonel Corte Real, I went there almost daily for about a month, and I was thus enabled to witness with my own eyes much that occurred. In the beginning we supposed that we had to deal with living people; and my companions and I went about armed, and sometimes fired to scare the supposed thieves or tricksters. We examined the rooms, the cellar, the loft. On the occasion when blows came on the door of the court and it was pushed from the outside before our very eyes, we took every precaution to prevent the escape of the person who did it. There were two places of entrance to the space or cellar under the house, one in the inner court, whence it was impossible that anyone could escape, and another at the back of the house under the terrace. Over the latter strict watch was at once established while the cellar was being explored. As these two exits were so well guarded, and as no one was discovered underneath the house or in the court, it was impossible that the door could have been pushed or struck by a living hand.

The throwing of missiles witnessed by me some-

times occurred after this wise: We would all be seated in the dining-room, with the exception of the servants, who were known to be in the kitchen. The doors and windows having been carefully closed, stones would then fall, which, from the manner in which they struck, were judged to come from the passage leading to the front door, and from the adjoining bedroom. I do not think I ever saw them starting; nor did I notice that they fell more towards one person than another. It is certain, from the manner in which they fell, that none of the persons present could have projected them. It is not likely that Paula, who was always with us, was an accomplice in the production of this or of the other phenomena that occurred in my presence.

We were equally careful in ascertaining that no one had access to the empty rooms when the extraordinary movements of the furniture took place. On more than one occasion we went through these rooms, saw that everything was in its place, and noticed that the windows were closed and fastened. We then locked the door and brought the key away with us. A quarter of an hour, or perhaps half an hour afterwards we returned and found the door still locked; yet on opening it everything was found in disorder—the chairs thrown down, objects belonging to the side-tables on the ground—and no trace or sign of any living agent who might have eluded our previous vigilance.

Once, while we were making these experiments—the window-guards being yet in their places—we went upstairs and found that all was in order, or in other words, that nothing had yet occurred. We then locked the door of the landing and came away. On returning thither a short time afterwards, we found that a pile had been made of objects belonging to this floor. I do not now recollect what they all were; but I know that they had as a foundation a bundle of clothes, and were surmounted by the stopper of a water-vessel.

Still more singular was the removal from the table of the plates and soup-tureen—that occurred almost in our presence—certainly under such conditions that human intervention was impossible. We were about to take our places when something called us for a moment to the passage. To say that we left the room would be stating too much. More correctly, then, we all withdrew from the neighborhood of the table and went to the entrance of the passage; and it was on turning round immediately afterwards that we perceived that the table had been noiselessly cleared and that all the crockery was now under it.

On another day I arrived when they were taking the linen out of the trunk that had caught fire, and I can, therefore, testify that the clothes were found to be burning at the bottom of the trunk and not on the top as would probably have been the case had the fire been lighted by accident.

I was also present when the curtain of the passage leading into the kitchen was spoilt in a similar manner and when the last of the window-guards was discovered lying on the tiles. The sack which was found full of water was shown to me after the occurrence, and I judged it to be one which normally would not hold water for one second. Other phenomena described in the account of Sr. Corte Real were related to me immediately after their occurrence, with the same particulars that are now given in his narrative. I can, therefore, testify that his statements have not varied since that time.

JOAO JOSE DA SILVA.

Capital Federal, 30th April, 1894.

After my visit to this witness at his own house, I went to the Military School, where I found Sr. Antonio Garcia da Silva Franco and questioned him as to what he had personally seen at the house in the Rua do Conde. According to his statements, he went there many times; first to help in catching the supposed author of the disturbances and afterwards—when they arrived at the conclusion that human agency was impossible—to witness what occurred, as a mere observer. Thus his evidence agrees in the main with that of his companion Sr. José da Silva.

He also heard the raps and saw the throwing of stones, one of which fell on him from above as he was going upstairs to the second floor. He bears testimony to the thorough investigation made to find out the cause of these occurrences. He was present when the door of the inner court was pushed against from outside; and, in view of the measures then taken, he is quite sure that, had it been done either by strangers or persons of the house, they could not then have escaped detection. He remembers the dinner service being transferred mysteriously from the table to the floor; but, according to him, the company were at the time in the front rooms, and were made aware of the occurrence by one of the servants, who came running in to tell them. He thinks, however, that as this occurred several times, Sr. José da Silva's account may possibly refer to some other occasion. He was in the house when the last window-guard was torn from its place; and he recollects how the chair was broken to pieces on the flags of the court below. It must have been thrown down with considerable force. (More valuable, however, as evidence, is the mention he made of one of the experiments undertaken by him and his companions.) They went one day to see the disorder supposed to be caused by invisible agency in a room upstairs, ordinarily occupied by Sr. Mario Berlink. Here, among other things, the jug of water had been upset on the bed, but, as he justly remarked, there was no proof in this of any necessarily abnormal cause. Trickery on the part of the living might well account for it. In the examination of the room, however, he noticed that a toilet-box was standing alone in the basin in the place where the jug should have been. Having fully verified that no one was hidden under the bed or elsewhere, they left this object in the basin, and, coming out of the room, locked the door on the outside. There was no other possible access to the room, for the other door to the small gallery that crosses above the staircase to Sr. Corte Real's apartment was, he believes, nailed up, the bed being placed against it inside; and, as for the window, besides being provided at that time with a guard, it overlooked the court at a considerable height. They waited for a short space, and then went in again. On the toilet-box in the basin stood an inkstand, which was certainly not there when they left. My informant declared that whenever he set foot in the house a creeping sensation invaded him from head to foot.

He had never believed in the possibility of such occurrences till he witnessed them himself, and he rather placed me in a quandary by wanting to hear my own explanation of them.

(To Be Continued.)

#### THE SOURCE OF SOCIAL WAR.

By M. C. KRARUP.

The United States Labor Commission, recently in session in this city, inquired of most of the prominent witnesses who came before it, what remedies they could suggest to allay the turbulence of the social war between capital and labor. They could suggest none. The inquiry and the reply both admit tacitly that the social war is, at the bottom, beyond reach of the existing institutions of the country. The pastors of churches admit as much, when they counsel frugality, submission and a Christian spirit of brotherly love. These spiritual agencies are not enforceable. Their place has been taken in our form of society by legal institutions which purport to secure to each man his rights. Rights and charity cannot be insisted upon at the same time. This society has surrendered all claims on charity so as to be in a position to assert rights instead. The assertion of rights is the social war. The failure of our institutions to maintain and protect rights in proportions that agree with the moral sense of justice, constitutes the social disease.

In view of the general failure to suggest an enforceable remedy the following social theses are submitted, with the understanding that no attempt has

been made to make the terms of expression conform to the standard of logical accuracy.

#### PROLEGOMENA.

All are equal under the law. It does not follow that the law is equal unto all.

The arm of enactment is longer than the arm of enforcement.

Talk of your rights and you will see them grow bigger before your eyes.

Your rights are more than an armful; you must go more than once to carry them all home.

Rights that are beyond your understanding are beyond your control.

There is no freedom for all where rights and justice are determined by a class.

There is no social or political freedom where the legal machinery of the commonwealth is beyond the mental grasp of the people generally.

Between two elections many an unjust act waxes past possible righting.

There is a long road between a man's conscience and the supreme court.

A Christian spirit of conciliation cannot be exercised under compulsion.

#### A STRING OF SOCIAL THESES.

1. All men ask for justice by the society they live in; none will take less; none dare ask for more than justice.

2. The social system which assures and insures justice is as perfect as the best people who live under it.

3. Justice is a word of shifting import, in the end it is not definable in words, but recognizable in simple acts by intuition, and in conditions by resolving the condition into simple acts.

4. The labor problem is not the problem of doing justice to laborers, but of doing justice to all. Justice gives each his rights. Legal justice gives each his pre-defined legal rights.

5. Our present social system is a system of rights defined by law in anticipation of the actual act or condition to be judged. It establishes theories of rights by which to amend conditions of wrong.

6. Pre-defined rights fit no given case of actual conditions, because a condition is always infinitely specialized, and the words of definition are not.

7. Rights in theory are therefore always of wider scope than rights materialized; but the theory occupies men's minds and determines their claims and degree of insistence, their transgressions of the bounds of justice.

8. All rights in law or usage, as soon as expressed in words, appear larger than they really should; they overlap on rights of others, and conflict arises on the overlapped territory.

9. Whatever reason be assigned, whether inherent in the nature of words and their relations to actual conditions and to human understanding, or ascribable to other causes, no rights applied to an actual case can possibly equal in breadth the idea which the mind has previously conceived from words purporting a definition of such rights.

10. Rights defined, i. e., theories of rights are the cause of discontentment, leading to oppression or conflict: the social war.

11. The more equal men's rights are in theory, the more discontentment will result from disparity in conditions.

12. As long as civil rights are subject to pre-arranged legal definitions, there will be social conflict—or social oppression.

13. The more rights the poor have, the more readily they will revolt. There are no labor troubles in Persia, Turkey or Russia.

14. Discontentment is the thermometer of justice. The mercury may congeal in the bulb, while oppression grows colder every day.

15. As a matter of fact, American citizens will not have the social problem solved by submitting to class oppression.

16. There is only one other possible solution. The surrender of rights means surrender of freedom. What does abandonment of pre-defined rights mean?

## VARIANT REMEDIAL SOCIAL THEORISMS.

far theoretic anarchism might approve, and at joint Josiah Warren rising against all systems of government, formulated his theory of "individual sovereignty," which he individually carried out with st-like patience.

th these theories fail to show means for preventing wrong-doing, and have only that merit above present system of pre-defined rights, that they point the way for wrong-doing by omitting led definitions and thus creating the loop-holes in law. On the other side the present system re guarantees against excesses of injustice not cheated by anarchism (theoretic term) or "individual sovereignty."

anarchism is the pessimism of discontented spleen; individual sovereignty" a millennium dream.

Single-tax and socialism have in common that they aid increase the number of pre-defined rights and government functions, consequently increase dis-entitlement, injustice and oppression. Besides, single-tax cannot be grafted on the present social stem, because it violates vested rights by confiscating property-incomes. Single-tax is revolutionary present and therefore at present impossible, a mere theory for the delectation of formalistic think-

ers. Single-tax and socialism, "coöperative commonwealth," etc. represent the optimism of those who put in definitions of words for the accuracy of their references, neglecting to examine the premisses of human nature and the relations between words and understanding.

Courts of arbitration, as commonly viewed, are courts of compromise. Fortified by the inertia of status quo (the weaker party's greater inducement to give in) they favor the stronger of two opponents. They reach only matured cases of discontentment. Lacking means of enforcement they offer no guarantee in extremes.

Being a conciliatory measure they are helpful to slide over an intolerable condition, but cannot be final.

Thesis conclusive: In order that friction between rights be avoided, laws should avoid defining rights; they should sanction no act, forbid no act of the citizens. Laws should at the most prescribe or advise methods to be followed by officers of administration chiefly in matters of periodical recurrence, such as elections. Mandatory law should be reduced to a minimum.

How can on the basis of such a social system the rights of each and all be enforced in the proportions of justice?

(To be Continued.)

## THE EVANESCENCE OF LIFE.

By J. LOUIS BERRY.

## II.

Optimism is not a growth; it is a part of the world itself. Primitive man, not cognizant of course of its meaning, enjoyed, nevertheless, its blessings hugely. And truthfully, many men to-day are backed staunchly by this cheering philosophy—this tonic which when once assimilated, repels uncompromisingly all disease, be it never so reasonable or so stealthily encroaching. This sort of optimism is the optimism of Plato and of Homer; and it, like pessimism, existed more or less animatedly until the time of Leibnitz, when its followers, to offset the remarkable spread of pessimistic doctrines, formed themselves into a school. And as Schopenhauer is the father of modern, or organized, pessimism, Leibnitz is the father of modern, or organized, optimism. And, as the explorer when exploring a river ascends to its source, so should we when exploring systems of thought examine the writings of their principal exponents. Leibnitz—grand name and an awakener of grand meditations—is the author of a philosophy which in each and every one of its divisions and subdivisions is optimistic. Starting with the assumption that from the tiniest apartment of the

most diminutive protoplasmic germ to the largest planet, the universe is permeated with an intelligent Mind; he leads us with rigid logic yet with a gentle persuasiveness step by step to a sun-bathed summit, where we stand and behold dreamfully the transformation of humanity into a race of happy beings and this flippant planet of ours changed into an Edenic paradise. Of course, at so marvelous a vision we are lost in wonder and perhaps in reluctant unbelief. But our guide gravely assures us that it is no illusion. Astonishment makes the average man absurd; the extraordinary man admirable. We are ordinary. Therefore, we politely disbelieve our philosopher and descend into the lowlands, shaking mournfully our heads because of our incapacity for belief in a doctrine so admirable.

And next, the intellectual giant, Schopenhauer, looms up before us. This adept in logic, wonder in learning, and master complete of a clear, limpid style, is an individuality that, notwithstanding crochets and numerous anomalies, is one of the most interesting figures in all of interesting Germany. In point of interest compared to him, Hegel, Fichte and Schelling are commonplace. Even the great Kant shrinks away abashed at the approach of this enchanting discourses on the philosophy of disenchantment.

Schopenhauer declares that this world is the worst possible world; that pleasure is an illusion; that pain is a reality; that we are victims of an omnipotent will, which in its mad desire to live rushes its possessors blindly forward; and since the chase after life is a painful chase, the chasers, driven mercilessly onward by this stern master, are exposed necessarily to manifold forms of pain and suffering. This will, which dwells within each one of us, is a force eternal, immutable; and since its one desire is to live, its one goal, life, it expresses this insatiable craving through poor humanity. And humanity, because of a desire the attainment of which is impossible—as, indeed, all desires are, philosophically speaking—is miserable.

Schopenhauer, in scouting the arguments of the optimists, does so with his peerless dash, but also with much precision and minuteness. He declares that pleasure—whose consequence is happiness—is an illusion, and that a thorough analysis of joy makes of it a cloud of vapor, or a thing of evanescence.

Occasions which are pleasurable—a picnic, a congenial tete-a-tete, the courting of a lover—are always subject to Time. And Time, whose nature is more sternly unrelaxing than that of any force or quality in the universe, lags not on his ceaseless stride because of excursions, or of conversations, or of romantic love-days. The role he enacts in the drama of existence is the role of a thief. And why not? He is the hero—the star of it all—and possesses a sovereign privilege to be at once the principal actor and manager of the production. He is a thorough despoiler—this old Time—and takes from us our sweetest friendships, our best loves, and our most helpful meditations. He is conscienceless; therefore he is unfeeling and arid of heart. And is heartfelt humanity so foolish as to expect from heartlessness a blessing? Certainly not. But then, philosophers say that Time exists not; and that he is nothing more nor less than an illusion manufactured from foggy brain-clouds. What matters it, though, if they do? Philosophers are a superior race. If they discern not the workings and corrodings of that reality which they with so admirable a subtlety disclaim, it nowise follows that the masses—or, as Poe said, and spitefully, too, the rabble—possess enough art to make of plain-faced old Truth a slightly young maiden. But I am diverging. If Time is heartless, he certainly is not a monster. For, with his theft of pleasure, he steals pain also. And who, for pilfering the recollection of sorrow, would condemn the pilferer? And, too, Time is not wholly a thief, for he leaves to us remembrance. But is this true kindness? With Shakespeare I have my doubts. It is a truism that the recollection of past pain is in itself painful. Is it not true that

the recollection of past joy is, also? Sydney Smith says that the remembrance of a happiness of twenty years ago constitutes a happiness of the present. The delightful clergyman looked on life a little too cheerily; he was too profound an optimist. The recollection of past pleasure awakes always a greedy longing and forms a contrast between past and present which invariably is derogatory to the latter. As we live in the present and the present's suffering, reminders of joyful days—days which lie buried in Memory's mausoleum—are incentives to sadness. Schopenhauer says that the only happiness open to humanity—or rather, a small portion of it—is the contemplation of art. Undoubtedly this is a pleasure, but is it the only one? Schopenhauer practiced not what he preached. Between his philosophy and his life there is a world of difference. Instead of cultivating a pure, impersonal meditation on beauty or on art—which, remember, he says is the one joy—he lived the life of an ordinary German; eating, drinking, fighting pettishly his contemporaries, and hungering for fame.

Schopenhauer's philosophy is one extreme; Liebnitz's is another. One between these two—the tempestuous night and the never ending light of a summer morn—is that for which humanity is searching. Can it find it?

When, instead of directing its gaze toward the external world, it surveys that which is within—the soul—and learns of her mysteries, her indifference to mere material phenomena and her changelessness, then a true science of life will have been discovered. And this science will be able to rout Time and Time's crony, Evanescence.

## AUTOMATIC COMMUNICATIONS.

As occasionally our unseen friends suggested a change in the wording of our questions, or expressed a wish that we ask them certain questions, we sometimes at the beginning of a sitting asked that questions be suggested from their side, to which once made the reply:

A.—"Spiritual ideas are so foreign to delegated co-laborers on your plane that we suggest that all queries come from points of phases viewed by you."

Again, I requested them to ask some thought arousing question.

A.—"Can you with your circumscribed environments hope to grasp in completion all phases of continued life?"

If we failed to put our questions clearly, though we ourselves fully understood the import, very often instead of the expected answer would be written such corrections as these: "Can't quite understand, your sentences are too confused;" "Spirit wants stated questions;" "Your thought is all right but your wording is obscure." "Word your question more clearly," etc.

One of the puzzling questions asked of us was the following: "Won't you tell us what your ideas of angelic beings are? Don't go to explaining what the orthodox angels seem to be, but tell us what you think angels are?" As we were unprepared for such a question, and had very indefinite ideas on the subject, I wondered why it was asked.

Another time when asked for a concluding thought without suggestion as to the subject, this was given: "Shall we not say that we as spirits—that is mortals unembodied—wish most earnestly to gain your confidence and good will, and to give you evidence of our continued existence."

Soon after the publication of my "Psychic Experiences" in the Arena, many letters came from strangers asking me to obtain for them, if possible, communications from departed friends which would set their minds at rest in regard to the truth of continued existence. Since I have never been able to get communications for myself from relatives I had asked for, the reasons given being that "bonds of sympathetic being are stronger than relationship over here. Many whose silence you wonder at were not in accord with you, and so are not now en rapport with you. True lines of sympathy are drawn here."

Therefore even had I been anxious to get family information for other people, I did not think it at all likely that I should be permitted to do so. But I felt a true sympathy with the often heart-broken inquirers, and not knowing just how I should best reply to them, I one evening placed a few such letters on the table before me and asked that advice be given me how to make answer to such demands.

A.—“Say to such seekers after light, that you are but a seeker also, and may not assume greater power of soul knowledge than themselves. That their own friends must be sought through media near to them and to those they seek to hear from.”

At this Mr. U— who knew how strong my objections were to asking questions on behalf of others, here interposed,

Q.—“Don't spirits reflect the medium's own ideas?”

A.—“Spirits only act through those in sympathy with their own ideals, and the medium reflects the feelings of the spirit—the spirit does not reflect the medium's thought except so far as both are in unison.”

Q.—“Do spirits influence their mediums to think and believe as the controls do?”

A.—“Those on the plane from which comes your connecting spiritual force have no influence—desire none—upon their mediums. Spirit and medium are spiritually sympathetic before communication can be established.”

Again. “Souls here are always in sympathetic accord with all who are in sympathy with our planes whatever the difference between our views on subjects.

Often marked sensitiveness was shown when we put questions evidencing doubt as to the spiritual source of these communications and once when I asked for some unquestionable evidence that the writing was really done by disembodied spirits, I was old,

A.—“You and Paul asked for evidence, both got overwhelming proof, yet constantly you doubt as you would not any mere tradesmen.”

One evening when Mr. U— had been somewhat critical in his remarks on what had been written, at he close some lines had been addressed to me personally, and I then requested that some should be addressed to Mr. U— also. When I asked this I had nothing in my mind in regard to his criticisms, when the following lines were rapidly written, no one word of which was consciously in my brain, before my hand penned it:

“Bhama's will so firmly holds  
Aloof from love, and spirit goals,  
That we whose will as his is strong,  
Care not to question him through song.

When with ours his will shall blend,  
When philosophic lore shall tend  
To teach him spirit wisdom, then  
Our lines of friendly thought and ken

Shall show him where we both are right;  
Shall teach him spirits may not fight  
Though argument with reason run,  
For earthly knowledge here's outdone.”

It may be interesting to give here a few replies in regard to certain thinkers, as a sample of many such, which of course are not accepted as authoritative, though provocative of thought:

Q.—“Did G. H. Lewes during his lifetime know anything in regard to such spirit spheres as you describe? Did he believe in continued existence?”

A.—“Lewes was not given power to understand, but he did noble work—all the nobler that he worked in the dark.”

Q.—“How was it with George Eliot?”

A.—“George Eliot hoped. She did not know; she did not deny.”

H.—“What, from your point of view, do you think of Herbert Spencer's philosophy?”

A.—“Spencer is working on spurious grounds. He is very helpful, but he is working blindly from want of correct data.”

When it is remembered that the only two persons present when the foregoing was written were far from supposing or believing that Spencer works from incorrect data, the answer is the more surprising.

Q.—“Will you tell us from your point of view who is the most spiritual thinker America has produced?”

A.—“Rest assured that when we are sure that America has produced one zone of thinkers wherein shines one star preëminent, we will gladly name the star.”

This reply was entirely unexpected, as I had in mind Emerson, and thought likely that name would be written. When, however, we asked if they would be name some who had “most nearly approximated to high spiritual truth,” the following names were given: “Emerson, John Brown, Theodore Parker, Wendell Phillips, Wm. Lloyd Garrison, Charles Sumner. Ask who were most useful?”

Q.—“Well, who were the most useful thinkers of America?”

A.—“Searchers after real truths; such as Thomas Paine, Channing, Parker, Lydia Maria Child, Margaret Fuller and others akin.”

All the names given most certainly would not be the leading names in a list of my own choice. The intelligence writing seeming to be in sympathy with the leading radical thinkers of an earlier time.

S. A. U.

#### DELICATE INFLUENCES.\*

It is said that the edge of a razor consists of a great number of points or “teeth,” which, if the razor is of good material, follow one another throughout the whole length with great order and clearness. The excessive keenness of the blade is due to the unbroken regularity of these minute teeth. The edge acts upon the beard not so much by direct application of weight or force as it does by a slight movement of a peculiar character, which causes the successive teeth to act collectively on one certain part of the beard. According to the microscopist, the best razors have the teeth of their edges set as regularly as those of a perfectly set saw. The effect of dipping the razor in hot water, as barbers and those experienced in shaving themselves do, is to cleanse the teeth of a greasy and dirty substance with which they have been clogged. It is not uncommon for barbers to say that razors “get tired” of shaving, and that they need to “take a rest.” A microscopic examination shows that this “tired” condition is the result of constant stropping by the same person, which causes all the teeth or fibres of the edge to arrange themselves in one direction. When the razor has been put aside for a month or so, the fine particles rearrange themselves so that they can again present the peculiar saw-toothed edge. After the disuse and rest each particle of the fine edge is up and ready to support the one next to it, and it again takes some time to spoil the grain of the blade, or, as the barbers say, to make it “tired” again.

These facts are very suggestive. Without the microscope and trained powers of observation it would be very difficult to explain the “tiredness” of the razors. The word “tired” is the only one the barber can use to express his knowledge of a fact, the nature and condition of which he does not understand. Though his idea is indefinite he has learned from experience of a certain effect which he recognizes practically in his trade. Science teaches that the edge of a razor, invisible to the naked eye, undergoes molecular changes, which entirely change the relations of the different parts, in which no differentiation whatever is obvious to the ordinary observer. The molecular action determines the working efficiency and value of the instrument. One having no knowledge of the matter, and governed entirely by superficial observation, might say that the razor, when put aside, would remain the same until it was used again, and he would be utterly incredulous of the fact that although insentient, possessing no feel-

ing, it would, by a month's rest, become sharper and more fit for use than when laid aside.

This fact illustrates the reality of conditions often invisible and of a most subtle character, which do not determine differences of phenomena where there are no observable differences of conditions present.

For instance, in discussing the subject of telepathy, clairvoyance, etc., many skeptics declare that they have never found such phenomena as are classed under these names; that is, no person at their request can tell what is going on at a distance at a particular place. No person, at the suggestion of an investigator, can read correctly the mind of some other person, even though a large reward be offered. The inference with these skeptics is that the power is an imaginary one, and that the cases which are cited in verification of telepathy or clairvoyance are due to some mistake, if not to intentional deception. They do not see that the exercise of these powers depends upon peculiar conditions that may be present only at some particular time, possibly only once or twice in the lifetime of an individual, and that the reasons are of a character which make them as little known to us as the conditions in regard to the edge of a razor would be unknown to one who had never observed them microscopically or learned the facts from others. In dealing with psychical matters, it is conditions of this character, so complex and delicate that they cannot be produced at will, and cannot even be observed or understood, that make investigation extremely difficult, and require the most patient and industrious experimentation before coming to definite conclusions. A recognition of these facts by those who are favorable to the investigation of psychical phenomena would greatly conduce to a better understanding and to more successful results than have hitherto followed many of the crude attempts to solve the mysteries of Nature, mysteries that are so far removed from our ordinary observations that they elude every such effort to bring them to light. It is only by the exercise of the scientific spirit, combined with the most earnest and patient devotion to truth that the great facts in connection with the subtle forces of Nature can be ascertained.

#### HAS A WOMAN MORE BRAIN THAN A MAN?

No; as a rule it is the other way about, as the average man's brain is larger, and between four ounces and five ounces heavier than the average woman's brain—the weight of the adult European male brain being from forty-nine to fifty ounces, that of the adult female forty-four to fifty ounces. This is partially accounted for by the fact that the average woman herself is smaller than the average man both in size and weight. According to Sir James Crichton-Browne, a well-known authority on the subject, after allowing for a woman's smaller size and weight, the man's brain is still the heavier of the two by at least one ounce. It doesn't necessarily follow that a woman's brain power is inferior to that of a man. What she lacks in one way is fully made up in another. Although she does not as a rule display so strong a reasoning and critical faculty as man, she excels him in quick perception and intuition. Nature having endowed woman with different physiological functions to man, her brain power varies in like manner, but in persons of sound mind and body in both sexes, the brains, in one way or another, are very nearly on a par in point of power. The more frequent exercise of certain faculties by men has hitherto, no doubt, enlarged and increased their brain power in those respects, and it is possible that with similar exercise of such powers by women, as may naturally be expected from the increasing athletic, educated and business-like capacities of the women of the rising generation, the woman of the future may be as tall and have a brain equal in size and weight to that of a man. Sir J. Crichton-Browne is of opinion that while in such case a woman may gain intellectually, she would lose in beauty and grace, and refers, in support of this opinion, to the people dwelling on a range of hills between the Brahmoputra hills and the Soorma valleys—where the women are supreme. They do the wooing, and control the affairs of the nation, and property descends through the woman and not through the man. They are dominant, but at the same time they are the ugliest women on the face of the earth.—London Spare Moments.

\*This article, an editorial by Mr. Underwood, is reprinted by request from THE JOURNAL of November 25, 1893.

INDEPENDENT THINKING AND LIVING.

In our social relations as in many other matters habit, custom, and the rule of the majority, make individualism in thought and action almost an impossibility save to those whose belligerent or iconoclastic temper and tendencies urge them to war, oftentimes in very offensive ways, against now useless social institutions based originally upon safely needful regulations, which needs have been long since outgrown. But oftentimes these useless forms exert a banefully masterful power over the weaker willed majority in their tax on the time, temper and brain force of people who might otherwise find opportunities for doing greater and more unselfish work in life than they can while feeling under bond to fulfill all the minor amenities and social observances which society and fashion demand.

While it is well that society as a whole should move along in orderly array, its units governed by the same laws and working in the same directions, yet it is not well that the smaller proprieties of life should be made of such hard and fast rule as to bind free souls from liberty of action, unless at the expense of loss of love or respectful consideration from whilom friends.

To those who desire to live serious, helpful, sincere, spiritually aspiring lives, and who have not unlimited time at disposal it is a source of hindrance and annoyance to feel forced by the pressure upon them of public opinion to pay really needless social courtesies and to conform to useless customs. And yet one may not be allowed to evade or avoid doing these things save at the risk of the surprised pain of those dear to him, and the contemptuous scorn of his social equals. It would be much better for the world if there could be more uncriticized liberty of thought and action in communities, so that thus we could get the benefit of the best there is of original will and purpose in those too docile and loving to follow out their own wishes against the popular trend.

But it is a spiritual law that the unpopular right and true things pertaining to life shall ever possess to those drawn toward them a pleasurable attraction, oftentimes sufficient to overcome the pain of breaking away from the strong ties of common custom and observances, and the stronger souls who risk scorn, contumely, and misconstruction of motive, to follow out their own higher needs in living sincere purposeful lives of freedom from fashion's trammels and the useless demands of society, find a joy in so doing which more than compensates for the loss of summer friends, or of the respect of superficial people. Many social customs which began in simple form as something helpful or necessary under certain conditions, come in time to take on the nature of fetters and encroachments upon personal liberty of action; so those who are sufficiently independent to step outside these enforced lines have the joy of freedom to live sensible useful lives; they dare to live according to their means without any false shame or pretension in the presence of those of greater wealth, or higher social position, because from these they ask nothing, wish for no favors beyond the friendliness born of oneness of spirit or purpose in whatsoever lines they find such in accord with themselves. When bereavements come to them, they feel free to seek solace in the way that seems best; they bear their burdens according to their own adjustment, and are no longer at the mercy, or under command of inexorable social rules, many of which strike afresh into the heart wounds of sensitive souls. If a crisis comes calling for action on any public or private question they are ready to take their stand squarely upon the side of truth and justice unhampered by questions of public opinion or private policy. Their choice of friends, too, has a wider range and yields more joy since they are no longer compelled to recognize as friends simply because they belong to the same social grade those with whom they have no intellectual or spiritual sympathy, those whom perhaps they despise because of moral turpitude, or

legalized wrong-doing; nor are they longer restricted to that social grade in forming friendships.

Independent thinking and living give one a wider area of observation of the curiosities of human nature when held in ruts by society's harness. He who has dared to make the most of his life by living according to his own ideals finds it interesting to observe through their conduct toward him, the different points of view from which those of his once limited "set" judge of his purpose and actions; very rarely do they ascribe to him motives of simple sincerity and love of the true. They bestow upon him blank looks of puzzled surprise at his audacity in defying public opinion, and opposing social pressure upon individual rights. A friend of Thoreau once defended that man of independent thought and life from such outside misconception, as follows: "Some have accused him of being an imitator of Emerson, others as unsocial, impracticable, and ascetic. Now he was none of these. A more original man never lived, nor one more thoroughly a personification of civility."

While the good of the whole community should ever stand first in any question where individual action might in any way encroach upon the liberty of others, yet the ideal social world of the future when men and women shall have more faith in one another's purposes and motives than they have to-day, will grant larger liberty of independent thought and action to every human being—that ideal which Herbert Spencer defines as "the liberty of each limited by the like liberty of all." Then only shall we know the best of one another when we no longer are timid slaves to the social laws or neighborhood customs which tend to the elimination of the individual as a thinker or aspirer toward ideals.

But for those of this generation, though all may do their part in hastening on this ideal state of society, such state will probably never be attained during life on earth, but it is joyous to believe as Spiritualism bids us believe, that such individual emancipation will be ours in the freedom of the spirit. And if here, obedience to our higher selves gives us so much satisfaction, spite of misunderstandings, sneers, and contempt, think how much greater delight such obedience will unfold to us in sympathetic spiritual spheres where our motives are no longer misconstrued, but fully understood, and shared by loving souls.

S. A. U.

THE MORALS OF SUICIDE.

It was said of a prophet of old: "Lo! he came to curse, and behold he hath blessed every time." Just the opposite may be said of Col. R. G. Ingersoll in relation to the question of suicide. He has been credited with favoring this violent mode of ending life, and it turns out that he disapproves of it. We make this assertion in accordance with the well known principle that "exceptions prove the rule." It is true that originally Col. Ingersoll declared that under "many" circumstances a man has a right to kill himself, and he thus gave occasion to his opponents to accuse him of favoring suicide. In a reply to his critics, which recently appeared in the New York World, he affirms as a demonstrated proposition that only "under some" circumstances a man has the right to take his life. Here we have the exceptions which prove the rule and which we will give in Col. Ingersoll's own words: "No man has the right to leave his wife to fight the battle alone if he is able to help. No man has a right to desert his children if he can possibly be of use. As long as he can add to the comfort of those he loves, as long as he can stand between wife and misery, between child and want, so long as he can be of use, it is his duty to remain."

This is a straightforward condemnation of suicide, although some may no doubt be excited by an apparent limitation. Supposing a man has no wife, no child, no one to love! What then? Is it still his duty to remain? We suppose Col. Ingersoll would say yes, so long as he can be of use to himself. For

he goes on to speak of his belief in "the gospel of cheerfulness, of courage and good nature." If, however, a man has lost all of these, has ceased even to hope, is he justified in committing suicide? This question may almost be answered by reference to the common experience of mankind. Col. Ingersoll remarks: "It is wonderful to me that so many men, so many women, endure and carry their burdens to the natural end; that so many, in spite of age, ache, and penury, guard with trembling hands the spark of life; that prisoners for life toil and suffer to the last; that helpless wretches in poor-houses and asylums cling to life; that the exiles in Siberia, loaded with chains, scarred with the knout, live on; that the incurables, whose every breath is a pang, and for whom the future has only pain, should fear the merciful touch and clasp of death." Thus we see that the very instinct of humanity cries out against suicide. True that in some of those cases life with all its misery has some pleasurable accompaniments, while in others hope has not become quite extinct, but in the majority of such cases the patient endurance of suffering is a silent protest against violent death.

This is not, of course, evidence that suicide may not be justifiable under special circumstances, and we can say with Col. Ingersoll, "let us pity the suffering, the despairing, the men and women hunted and pursued by grief and shame, by misery and want, by chance and fate, until their only friend is death." But in these sad cases there is seldom any question of duty or right involved, seeing that they show the abdication of reason and the insanity of despair.

The insane are responsible for their actions to neither man nor God, and we must therefore look elsewhere for the exceptions which we have said prove the rule, and that furnish the circumstance under which, according to Col. Ingersoll, a man has the right to take his life. He instances three imaginary individuals who would be thus justified: A man agonized by the pains of cancer, a man alone on a burning ship, and a man about to be tortured to death by savages. In the first of these supposed cases, we think the verdict of a coroner's jury would be temporary insanity under the influence of pain. In the second case, the man about to be burned would leap into the sea under an uncontrollable impulse; while in the third case, the happening of which is of the utmost improbability, we should say that the victim would be laboring under an excusable lack of moral courage, due perhaps to the possession of a highly sensitive physical organization. The American savages laughed at and taunted their enemies while they tortured them to death, but this cannot be expected of civilized man.

Nevertheless there are cases of what, according to Col. Ingersoll's reasoning, might be called suicide, in which a man would be justified in consenting to his own death. He insists that if Christ were God he was guilty of suicide, because having the power to protect himself without injuring his assailants it was his duty to use it, and failing to do so he consented to his own death. But a being who can commit suicide is not God—the infinite and eternal Life immanent in all things; on the contrary such a being is necessarily finite and very fallible. Col. Ingersoll regards Jesus as a man. Let us apply to him the same tests that we apply to Socrates. After preaching the duty of self-sacrifice he could not draw back at the last moment and refuse to put the seal upon his life-work. We have been taught to believe that death is preferable to dishonor, and there is glory in the martyr's crown, even if the martyr die under a mistaken sense of duty. How many noble men and women have died for what they conceived to be the truth, although they could have protected themselves, without injuring their assailants, by merely uttering a word.

Jesus died for a high ideal. As we are all said to have a tinge of insanity, it may possibly be thought that every one who voluntarily allows himself to be put to death is insane. However this may be, we very much doubt whether any one who actually commits suicide in the ordinary sense of the

word, is perfectly sane, both morally and intellectually. For there is moral as well as intellectual insanity and those who, not being intellectually insane, kill themselves of set purpose in cold blood, are insane morally. Such persons, if they had not already escaped the law, should be treated like any other criminals, as according to modern psychiatry criminality is really moral insanity. For them there is no justification. Those who deny a future life might be excused if they thought that man has a right under all circumstances to kill himself. But Col. Ingersoll does not belong to that category. He says: "The immortality of the soul I neither affirm nor deny. I hope for all the children of men. I have never denied the existence of another world, nor the immortality of the soul."

#### THE SCHOOL OF LIFE.\*

A work which has just appeared from the pen of Theodore F. Seward, like the "Natural Law in the Spiritual World" of Professor Drummond, marks the invasion of the religious sphere by the doctrine of evolution, which the author ingeniously applies while calling it Christian evolution. The Unknowable of Herbert Spencer is the immanent God of Mr. Seward, and this God is a spiritual being who governs all things, not by general but by particular providence. The author says that God is in all things or in nothing, and his providence must be universal or void. As to the immanence of God, an idea which is taking possession of the theological mind, there can be little question, and there is much to be said in favor of the view that God is the soul of the universe. The author writes "we judge man to have a soul by what it does in and through the body. By a parity of reasoning we must judge that the universe has a soul." It would be nearer the truth to say that what man does shows him to be a soul, the universe corresponding to the human body. The relation between God and man is said to be that of a heavenly father and his earthly children, and divine providence in relation to the human race is God's method of educating it. The earth is strictly a school-room, God himself being the teacher, and "life is from beginning to end a course of moral and religious training."

The real key-note of Mr. Seward's book is thus the particular providence of God, and as he supports this doctrine by argument, and does not base it on purely religious grounds, the theory of Christian evolution may be said to depend on whether that argument is agreeable to reason. The author boldly declares, that modern science confirms the doctrine of a universal providence, the evidence of the fact being that God originally created the atoms of matter, and then gathered them together as nebulous masses from which they were moulded into worlds. The work thus "begun by the Divine Creator is continued in perpetual exercise. He holds in place each revolving atom in a mass of granite," and thus, as he created, he sustains all things. This view of evolution looks to us much like the old creation theory in a dress derived from pantheism. In reality modern science says nothing as to the origin of atoms, which so far as we know, may have always existed, and thus the author's doctrine of divine providence appears to lose its very foundation. The theory of scientific evolution teaches, moreover, that once the process of development has begun it will go on continuously, so long as the proper physical conditions exist. Nevertheless if God is immanent in nature some kind of divine governance is not improbable, although the doctrine of universal providence is beset with so many difficulties that it is hard to receive.

The author recognizes these difficulties and endeavors to avoid them. In accordance with the view that the earth is a place of education, he speaks of suffering, death and catastrophe as school masters. That pain and suffering may have and probably often

have a good moral influence is undoubtedly true, but in many cases such cannot be said of them. Take the case of the infliction of torture by savages on their prisoners of war. What moral object can here be attained? There is a vast amount of suffering among the inferior races of mankind, as with the poor and ignorant among more civilized races, to say nothing of the lower animals, which cannot be regarded in the light of a moral teacher. Death is natural, but the violent death arising from catastrophe of some kind is often difficult to reconcile with particular providence. No doubt in some cases the violent death of a near relation or friend may act as a moral educator, but it cannot have this effect on the victim of an accident if he dies at once, although he may supply an unfortunate object lesson for others. To say that he dies suddenly because his end is come, does not meet the difficulty; as in the absence of evidence that he is morally benefited by his death, there is no proof of the action of divine providence in connection with it.

It seems to us that in making divine providence special instead of general, the author has weakened his case. Individuals are merely pawns in the hands of nature and she sacrifices them ruthlessly in the course of her operations, if they put themselves in her way. Nevertheless, there may be a general guidance of events, a controlling of the social forces to which all men are more or less amenable, and which in some cases result in what may be regarded as providential interference. This is a view which is commonly held by Spiritualists, who yet think divine action in relation to the affairs of men is exercised only indirectly through the agency of disembodied spirits. There is no reason why this should not be the case, and it would indeed allow of special providential interventions in human affairs; although it would not give any sanction to the idea that suffering and death caused by accidents are ordinarily due to such intervention. That view is, moreover, consistent with what the author says with reference to the "home" of God. This is affirmed to be where He thinks and feels, as the soul of man is where he thinks and feels, although it acts throughout the whole body.

We have dwelt so fully on Mr. Seward's fundamental position that we must content ourselves with saying further, that apart from the question of divine providence his work contains much admirable teaching from the religious standpoint. No one who takes the trouble to study the history of the development of religious thought can doubt that this has been governed by a law of development analogous to that which is operative in the physical and psychical worlds. Moreover the moralist cannot but regard life as a condition of education. We all have to learn what is right, as well morally as physically and psychically, and in so learning we have to suffer much before our education is completed. Nature, and not God except so far as God is identifiable with nature, enforces strictly the penalties for infraction of her laws, and the penalties should undoubtedly be viewed as of an educational or corrective, and not punitive, in character. From the fact that the education is in so many cases uncompleted before death may be derived a strong argument why this should not be considered the end of life. In his application of the doctrine of evolution to such theological questions as the fall, total depravity and the atonement, the author is not so happy, and we fear his explanation of the trinity cannot be regarded as satisfactory, although he is right in his statement that "three in one" is indicated by a thousand analogies in nature. On the whole, however, the book compares very favorably with the ordinary books of religious instruction, as the author wishes it to be considered, and it will no doubt be widely read.

#### RIGHTS OF EMPLOYERS AND STRIKERS.

The decision of the United States Court of Appeal, read by Justice Harlan, October 1st, in the Northern Pacific Junction case, reversed that part of Judge

Jenkins' famous anti-strike order which restrained the employers of the road from striking or "from quitting the service of the said receivers, with or without notice, as to cripple the property or prevent or hinder the operation of the road." That part of the injunction the Court of Appeals declares, was a violation of the rights of the employés who could not legally be restrained from leaving the employ of the receivers and the company when they saw fit to do so, whether they quit in a body or individually. That part of the injunction which restrained the employés from entering into a combination or conspiracy to quit with the intention of crippling the property or preventing the operation of the road was sustained. The court said: "But the vital question remains whether a court of equity will under any circumstances by injunction prevent one individual from quitting the personal service of another. An affirmative answer to this question is not, we think justified by any authority to which our attention has been called, or of which we are aware. It would be an invasion of one's natural liberty to compel him to work for or remain in the personal service of another. One who is placed in such restraint is in a condition of involuntary servitude—a condition which the supreme law of the land declares shall not exist anywhere within the jurisdiction of the United States." According to the court men may quit work individually or collectively, and consult and advise in regard to it, even if the incidental result of their action is to cripple the business, but men must not combine to quit work with the object or intention of injuring the employer's business. Thus in any given case the question would be whether interference with the employer's business was an incident or the object of the strike.

Before the decision of the Court of Appeals was made, John F. Geeting, one of the attorneys for E. V. Debs, in his argument before Judge Woods seems to have got at the kernel of this subject. Mr. Geeting said:

I presume that counsel for the government will contend that any advice given to employés to quit work was in violation of the injunction. Upon this question I would refer to the 13th Amendment of the Constitution, which reads as follows:

"Neither slavery or involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

The language of the 13th amendment clearly indicates that it was not simply intended as an abolition of African slavery, but to prohibit "involuntary servitude" under any and all circumstances "except as a punishment for crime." There is but one exception made and that refers to but one class of court proceedings; therefore no other "involuntary servitude," even by order of a court, is tolerated within the jurisdiction of the United States. Every injunction commanding a citizen not to quit any class of employment is in violation of the spirit of the Constitution and is absolutely void. It follows that if the right to quit work is a constitutional privilege the right to advise one to exercise that constitutional privilege cannot be interfered with by a court of chancery. If no power exists to enjoin a person from quitting work, then there can be no injury to the complainant by advising one to quit work, be it no contempt of court. In *Storey vs. The People*, 79 Ill. 45, the Supreme Court of Illinois held that newspaper article reflecting on the grand jury is no contempt of court, unless the intention of the editor was to influence the action of the grand jury or of the court. It held the article to be within the constitutional privilege of the freedom of the press, and only subject to an action of libel. The same doctrine certainly should be held regarding the freedom of speech. If a citizen can be enjoined from advising another to quit work, so he could from advocating certain political theories or of preaching certain doctrines of religion. It is against the policy and spirit of both our national and state governments to restrict the right of the freedom of either

\*The School of Life—Divine Providence in the Light of Modern Science—The Laws of Development applied to Christian Thinking and Christian Living. By Theodore F. Seward. New York: James Pott & Co., Publishers, 114 Fifth Avenue, 1894. Cloth. Pp. 376. Price, \$1.50.

the press or of speech. Every citizen of the United States has the constitutional right to express his views upon any subject, and to advise others to use their constitutional privileges; ancient English precedents and the demands of American monopolists to the contrary notwithstanding.

#### INDUSTRIAL ORGANIZATION.

An industrial society may be said to consist of three large classes. Of these one is composed of the workers of the community, those who in the language of political economy are known as the producers. Another large class, which in a sense stands in opposition to that of producers, consists of the consumers. All producers are also consumers, as a large part of the consumers are producers as well, but the two classes can be sufficiently distinguished for all practical purposes. The third class is an intermediary one and comprises all those which minister to the requirements of the other two classes in the way of protection, instruction and general government. Not that the third class is really independent of the others. The same individuals may belong to each social division even at the same time. The distinction is rather one of function than of class, though the long continuance of the same function by a number of individuals tends to the development and perpetuation of class distinctions.

As to the relative importance of the three classes into which the individuals forming such a society are divided, it is sufficient to remark that as consumers and producers depend on each other they are necessarily of equal importance. Without consumers there would be no producers, and if there were no separate class of producers, consumers would have to produce for themselves. Without aid and protection neither production nor consumption could be freely carried on. Therefore the third or intermediary class is of equal importance with the other two. Denial of this would be equivalent to maintaining that the mouth, the eyes and the hands are not of equal value in the economy of the body. In the intermediary class may be placed the individuals who in the course of this industrial age have risen to the status of "capitalists." These persons are necessarily consumers, often on a large scale, and on the other hand they are usually indirectly producers. Capitalists may be individuals or companies and they usually exercise their role of producers by lending money to manufacturers or other producers. Bankers as capitalists provide the means for carrying on large industries, which are thus dependent on the confidence of their financial brokers. The withdrawal of this confidence is the real source of most of the commercial panics which afflict an industrial society. Bankers are often, however, only the intermediaries for the investment of other people's money, although in their own names and at their own risk, a fact which makes them more nervous in their action than they otherwise would be. Many persons prefer to invest their money directly in trading concerns, so as to be entitled to an actual share of the profits. They are thus small capitalists as shareholders in a corporation. Most of the shares in a large manufacturing corporation usually belong, however, to a few persons who are directly interested in the manufactured products, and these persons may be regarded as belonging to the producing class.

It is with this class we are now more especially concerned, and a little consideration shows that it consists of people whose interests are often thought to be diametrically opposed. This notion is of comparatively recent growth, as it was unknown when the system of trade guilds was in force. It has developed gradually with the growth of large fortunes, due to the use of what Mr. Eugene V. Debs, in his testimony before the labor commission, calls labor-displacing machinery. 'To an outsider it is absurd to suppose that persons engaged together in a common pursuit can have opposite interests. But when it is seen that trading has become reduced to a game of "grab," every one to take as much as he can get hold of, it is found to be a fact, however ridiculous

and however dangerous in its ultimate consequences. It is evident that in such a game the laborers must come off "second best," if each individual has to fight for his own separate share. In combination is strength, and not only have the manager of a trading concern and the money power on which it depends a common interest, but the interest of different concerns may be so united, by means of trusts and other fraudulent arrangements, that they can move as a single machine and thus control the whole field of production in a particular line. Against such a combination, which may become so powerful as to dictate terms not only to the class of consumers but also the intermediate governing class and thus become dangerous to society at large, it is hopeless for individual workers or small groups of workers to contend. This has been the cause of the formation of trades unions, and of the numerous strikes which have occurred from time to time, with their attendant evils, which have too often been inaugurated with the object merely of getting as much of the proceeds of a business as possible, without regard to the rights of others. The abuse of the power possessed by trades unions doubtless led originally to the formation of associations of employers, who in their turn resorted to lock-outs; the inference to be made from which is that strikes and lock-outs are weapons which, like war between nations, ought to be rendered almost impossible.

A though the fratricidal warfare between employers and employes should be reserved for the very last resort, the combinations which have originated them are by no means improper. They should be regarded, however, merely as instruments for securing and protecting the rights of all those engaged in a common pursuit in a legitimate way. Of course rights have to be secured before they can be protected, and unfortunately for the laboring element their coadjutors, but also opponents, occupy an entrenched camp fenced round by privileges, acquired legitimately and illegitimately, which it will be hard to force by peaceful means. The difficulty is enhanced by the imperfection of the combination which exists among workmen. Every railway company is a compact association under the almost absolute control of the manager, whereas its employes, even when united as unions, are split up into several independent bodies which may act in antagonism to each other. Through the association of their managers all the railway companies throughout the country may combine to carry out a common policy, a policy which may be dictated by the selfishness characteristic of a conscienceless corporation.

But what can be done by one set of men can be done by another set, although owing to a difference of conditions, the task may be more difficult. But further consideration of this subject is reserved for another article.

#### ONLY A STEP TO HEAVEN.

The following is from an editorial entitled "Only a Step to Heaven" which appeared in the New York Herald of Sept. 16th:

The upper air is peopled by the departed. Death does not destroy the whole of us, it simply separates, by mysterious alchemy, the mortal from the immortal, and it is only a short journey from this world to the other. While we are saying our Good Night to the dying they are listening to a Good Morning from those who have joined the majority. We suffer from a sense of separation, but they enjoy the pleasures of reunion. To die is gain in a very broad sense, for it is an exchange of hampering conditions for a life without limitation. Death is merely the transportation of a peasant to a palace, the environment of which gives him opportunities he never dreamed of. We shed bitter tears at a grave, but there is more or less selfishness in our grief. If we had full faith in the future the muffled sound of sighs would be followed by a solemn conviction that, while we are somewhat the worse off by what we call bereavement, the departed loved one is much the better off. That is the ideal religion, and because we

have not yet attained to it we robe ourselves in mourning, as though some great disaster had befallen those who go as well as those who remain. If we had no thought of self we should dress in white rather than black, for the dead have won their victory and become immortal. Still further, it is an inexpressible loss to the religious life that we do not realize the radiant fact that solicitous and helpful influences are round about us in our struggles with circumstances. Every loved one who has gone is as conscious of our doubts and fears as when he was at our side. Neither his affection nor his power to aid has been abated. In a thousand ways unknown to us he gives us strength for the conflict and peace of mind in our perplexity. By unspoken words he talks with us, and our souls and his hold intimate communion.

Were that not true, then our lives would be heavily and darkly overshadowed. But it is true, and we are compelled by many an unexplained experience to believe it. It is a doctrine of holy writ, it is verified by the history of every home, it is a component part of practical religion, it is a statement of fact which redeems us from despair and gives us good cheer because heaven and we are not far from each other.

SAYS Goldwin Smith in the September Contemporary: If Jesus of Nazareth did come to Chicago, he would see what never presented itself to his eyes, or so far as we know, to his thoughts. The scenes of his preaching were the lake shores and hillsides, amid the oleanders and the lilies of his paternal Galilee. Commercial life and civilization never came to his field of view. If he saw Tyre and Sidon, the sight left no impression on his mind. At Jerusalem his attention was confined to the temple, the magnificent buildings of which he seems, as Renan says, to have regarded with little favor. The society in which he moved was a society of peasants, apparently poor and suffering, with many sick, and when it followed its teacher to the hillside, beholden to him for a little bread. Wealth he beheld, apparently, only on its evil side; and his picture of it, and of its relation to poverty, in the parable of Dives and Lazarus, is an abstraction. Of politics, of which a visitor to an American city sees and hears so much, he saw and heard nothing. With the struggles and factions at Jerusalem he came into contact as a martyr to the tribal and religious bigotry of one of them. Otherwise, nothing met his eye but the autocracy of a Roman governor. It is difficult, therefore, if you go beyond the most general rules of ethics, for a censor of Chicago accurately to represent Christ as judge, while in the attempt he may sometimes be led to forget his own limitations.

OUR readers do not require to be told that we regarded the aims of the strikers at Chicago as hopeless and their methods as wicked and criminal. We do not forget, however, that these men are our fellow citizens, or impute to them as a body any exceptional depravity. It is in the highest degree important that the very poorest member of the community should possess unshaken confidence in the integrity of our judges and the impartiality of the administration of justice. We fear that many of the common people, especially in the Western States, entertain the belief that the courts have allied themselves with the great corporate interests of the country, and it is eminently desirable that this belief should have no sound basis. It is the duty of the courts to defend rights of property, and upon this account they incur a certain degree of unpopularity with those who have few such rights to defend. But every effort should be made to escape this odium by exhibiting the strictest impartiality, and there is reason for contending that this caution has been disregarded in the recent injunctions. Upon their face they indicate the purpose of causing the arrest and punishment of citizens, without trial by jury, for offenses for which criminal jurisprudence provides that right. If there is no other way of repressing crime except by treating it as contempt of court, our jurisprudence must be reconstituted upon models that have more likeness to those which prevail under despotic governments."—The Nation.

## VOICE OF THE PEOPLE

ROBERT G. INGERSOLL.

BY WILLIAM BRUNTON.

Men love good men wherever they are found,  
bavever word they speak to help the race,  
And eloquence has always had its grace,  
And moved the heart with its enchanting sound;  
In these we now rich qualities abound,  
The smile and cheer of thy most gladsome  
face,  
Wherein keen sense and humor sweet we  
trace,  
No better seen in all the wide world round!  
And many a word of noble thought from thee  
Has come, as golden light streams from a star,  
And many a happy wave from freedom's sea—  
To tell of islands on the ocean far;  
No churchman thou, but friend of man indeed,  
Humanity thy book, and love thy creed!

### OBJECTIONS TO HUDSON'S THEORY.

TO THE EDITOR: I have been much interested in everything in THE JOURNAL concerning Mr. Hudson's "Law of Psychic Phenomena." I have not seen the book, but it appears that he relegates all psychic manifestations to telepathy for an explanation. He is right in claiming that until we have exhausted so-called "natural" causes for explaining these phenomena, we are not justified in referring to the "supernatural." I am very familiar with the phenomena of slate-writing—having prepared a table on which such writing occurs under conditions rendering deception beyond any question whatever, even in the mind of a scientific skeptic. But I am not yet prepared to fully accept the spiritual explanation. It seems to me that Mr. Hudson's explanation that these manifestations come from a so-called "subjective mind" or self, or from "subliminal consciousness," or our "higher self" (all being different names for the same supposed thing) is open to the following objection:

The power producing these phenomena, always claims to be from the spirits of the dead. If they are from the "subjective mind," "higher self," etc., then this "higher" part of ourselves is a universal liar. Why does not the "subjective mind" sometime and somewhere, say to the "objective mind" (our natural self): "These are not spirit manifestations at all; they are from your unconscious self?" Is it not reasonable to suppose that there has been produced among the hundreds of thousands of persons who have had psychic experiences, at least one honest "subjective self?"

The weight of this argument, I accept as applicable to my own skepticism, as well as to the theory of Mr. Hudson.

GEO. CARTER.

Indianapolis, Ind.

### THE PSYCHO-MAGNETIC FORCE.

BY DR. CARL DU PREL.

In the middle ages the idea of animal magnetism was not so exactly defined as now, but it was recognized by various writers and they knew especially that the fixed will, the active imagination and the inner emotion are important factors in strengthening the magnetic influence. Marcilius Ficinus says: "If a vapor or a certain spirit sent forth through the flashes of the eye or otherwise can fascinate, fasten or influence a human being near us, then will a still more pronounced influence appear if this agent is sent forth, strengthened by the will and the imagination, so that it is not astonishing that bodily diseases can be removed or imparted in this manner." Bacon of Verulam defines fascination in the same way as the power of the imagination upon the body of another. But Paracelsus says plainly that this is a telikinetic force: "But you must all know that the imagination is the cause and that imagination makes a perfect spirit. And the same spirit has great power and force. Therefore the world is not too wide for the imagination. Imagination can travel over a thousand miles and can also exert an influence a thousand miles away."

The middle ages have placed special emphasis more upon the psychological than upon the physiological side of the magnetic agent, as well with reference to the cause, i. e., the state of the agent, as relative to the influences which appear on

the part of the percipient. We first really gain a proper understanding of the magnetic agent when we survey the psychological side. The magnetizers have recognized that far too little and too seldom followed it in practice, hence the great hiatus between our modern healings and some of those of Christian mysticism. To our magnetizers, magnetism is a physiological streaming forth from the human body, which is even often identified with animal heat; but the magnetic agent has also, in reality, psychological characteristics; not only does the psychic state of the agent play a role, but the force put in operation is itself psychically modified and can therefore influence the percipient psychically.

Magnetism is animal in a double sense, derived from animal and also anima. In other words, the magnetic agent is the outpouring of the whole soul, not merely as the animating principle of the body, but also as a thinking, feeling, imagining and willing subject. But I can only transfer the contents of my soul as far as it is able to exert its influence in the object upon which I operate. I can heal some one if his animating principle is essentially similar to mine; on the other hand, in movements of the table, I can only impart life, in the form of movement in space, whose direction, however, is determined by my will. I can transfer thoughts, feelings, ideas, sensations, but only to equivalent objects.

The magnetic force, is therefore, more closely defined, a psycho-magnetic force and only as such does it deliver to us the key of magic. In the middle ages they distinguished between white and black magic. Rightly so, but in both they dealt with magnetic forces. But if the magnetic agent can be animalized in the sense of anima, if, psychically modified, it can be spiritualized, it must be able to be used on the black as well as white side. There must therefore exist analogies between the operations of all magnetizers, the witches and magicians as well as saints, and indeed wholly without prejudice to their moral difference. The conformity exists with regard to the agent as far as it is magnetic; the difference, so far as it is psycho-magnetic.

All magnetizers of deep penetration have recognized that magnetizing is not merely made up of mechanical manipulations, but that the state of mind in which the act is done, the attention which one devotes to it, the will which is more or less fixed, the power of conviction, etc., are factors of great importance. But this by no means prevents the magnetic agent, in the absence of these factors, from producing physiological influences. Our magnetizers of to-day therefore adopt, on an average, the indifferent mean between saints and witches. But all three categories make use of the equally magnetic and only differently animated force, that shows different analogies which are to be mentioned here only with reference to telikinetics.

One such analogy is the clairvoyant effect of the agent upon the percipient. Deleuze, one of the most learned magnetizers, says: "There are several incontestable examples of persons, who having become somnambulant under magnetization, see their magnetizers as if present, although he magnetized them at a distance of several miles. Bilot also knew a physician who put his patient into a trance when miles away, whereby she saw him every time as if he stood beside her.

If we now meet the same particular in Christian mysticism, and indeed reported from a time when they scarcely knew of animal magnetism, then we will decide not only upon the identity of the forces but also upon the truth of the accounts. It is reported of the holy Xaverius that he and his companion Fernandus influenced from a distance an apparently dead girl in Japan, whereby the girl saw both the wonder workers in their bodily image; but these perceived that she had been cured, and so informed her, as Christ according to St. John. This combination of two agents must be regarded as one magnetic power, like the alliance of Peter and John who healed the same man.

The same phenomena we find in witchcraft. In the proceedings against the witch Helie de la Bruë the witness Cardaillac says the witch repeatedly appeared to him beside his bed while those present saw nothing. But this would also be said in a case of telikinetics. Concerning the nun, Renata von Unterzell at Wurtzburg—she was beheaded in 1749 and then burnt as a witch—there exists a minute report, written by the Abbot Loschart for the empress Maria Theresa. In that also appear magic influences from a distance,

through which the tormented nuns often saw the phantasm of Renata beside their beds.

In more recent times quite a similar case is afforded in the now celebrated suit of Cideville which treats of the testimony under oath of numerous witnesses, quite apart from the confession of the defendant. It concerns a boy who declared himself to be continually pursued by the shadow of a man whom he did not know, until when confronted with the accused, Thorel, he exclaimed, "This is the man!" I recommend the study of this case, especially to those jurists who still think the occult sciences do not concern their high faculties. Both with this Thorel and in the case of the aforementioned Renata, the remarkable resemblance of the phantom to the agent was observed.

In this characteristic of the clairvoyance of the agent, magic and witchcraft show themselves as a clear case of telikinetic magnetism and even as psycho-magnetic, since the agent adopts the quality of the soul out of which it flows and which can transfer to it its good or bad intentions. Paracelsus has already expressed it briefly and to the point: "It is all one and the same power, cursing and healing." This the monk, Roger Bacon, knew in the thirteenth century. The same hand of Christ which healed the sick caused the fig-tree to wither, quite contrary to the further words of Paracelsus: "There is no difference between sanctum and magum, other than that the one is through God, the other through nature." Van Helmont also opposes the view that witchcraft occurs with the help of Satan; to him it is a faculty lying in man, a magnetic telikinetic. Pomponatius says that a deeply stirred soul can produce external effects and impart health and strength to distant bodies; but then adds, this power should be kept secret, because, as it can be devoted to good, so also can it to evil. If in the Bible the sick become well by placing themselves in Christ's shadow, its counterpart also occurs in black magic. Agrippa says the magicians forbid placing themselves in the shadow of a sick person, but on the contrary enchanters took care to cover the enchanted person with their shadow. Avicenna says that the soul influences distant bodies by means of the power of imagination and can thereby fascinate, heal or injure them. Thomas Aquinas says of witches: "They possess a strong poisoning power of body and soul, which they can easily send forth through the power of the imagination. The power can become so great that the witches by their imagination can even kill their defenceless victims." So the Indians of the Amazon ascribe to their enchanters both faculties—that of healing wounds and afflicting their absent enemies with sickness—by means of the breath, therefore a magnetic act.

Concerning the telikinetic of somnambulists Richard says that he has met several who, like witches, had power at a distance. Du Potet also knew somnambulists who influenced him and other persons and injured their health. Deleuze wrote to Bilot that there are many somnambulists who appear to distant persons and influence them. When Dr. Hermann spoke with the somnambule Hoehne about the sickness of his wife, in which moreover he only had in view the unmasking of this somnambule, Hoehne said that she had been with his wife the preceding night and had magnetized her. Now during that night his wife had dreamed that Hoehne was with her and magnetized her. As a scientific (?) physician Dr. Hermann observed quite naturally that this was mere chance.

The somnambule, Auguste Mueller, said to her friend that she would visit her the following night. The friend paid no attention to this and lay down at the usual hour, with closed doors. In the night she awoke, saw before her a light cloud, rubbed her eyes and now recognized Auguste in her night-dress, smiling upon her friendly and surrounded with brightness. The phantom told her not to be afraid, lay down in bed beside her, who thereupon fell asleep. In the morning she awoke free of her toothache, went to Auguste and learned to her surprise that the latter had not left her bed. It has been known to magnetizers for some time that the magnetic power of persons in a somnambulant state is far greater than that of the magnetizer himself; it is therefore not strange that in telikinetic influence of such persons, it develops into the perception of the phantasm.

Much is said in recent times of "psychic force" in order to explain certain phenomena of somnambulism as well as spiritism.

That not much is to be gained by this explanation without a closer definition, seems no demonstration. Had the investigators hitherto made only devoted itself to this thing not to be undervalued.

As a brief summary, we make two assertions which are to a certain degree identical and which explain somewhat the problem of telikinetics: 1. The magnetic force has its physiological and psychological side and in its most remarkable phenomena proves itself to be psychically telepathic but even some spirital phenomena are referred, is proved upon closer investigation to be psycho-magnetic force.—Translated from Sphinx.

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Have you forever prized her, praised her, sung  
her.

The happy queen of a most happy reign?  
Never dishonored her, despised her, flung her  
Derision and disdain?

Go ask the literature of all the ages!  
Books that were written before woman read!  
Pagan and Christian, Satirists and Sages!  
Read what the world has said!

There was no power on earth to bid you slacken  
The generous hand that painted her disgrace!  
There was no sham on earth too black to blacken  
That much-praised woman-face!

Five and Pandora!—always you begin it—  
The Ancients called her Sin and Shame and  
Death!  
"There is no evil without woman in it!"  
The modern proverb saith.

She has been yours in uttermost possession!—  
Your slave, your mother, your well-chosen bride—  
And you have owned in million-fold confession  
You were not satisfied.

Peace, then! Fear not the coming woman,  
brother!  
Owing herself she giveth all the more!  
She shall be better woman, wife, and mother  
Than man hath known before!  
—Charlotte Perkins Stetson.

## A WESTERN WOMAN NOVELIST.

Miss French, of Davenport, Iowa, better known as Octave Thanet, has been studying the philosophy of labor troubles with a view to future literature. During the strike she came to Chicago, quietly took up her residence in Pullman, and there watched the progress of events, taking notes upon the spot, thus acquiring invaluable local color.

Miss French is one of the ablest of that brilliant school of young women writers who, strangely enough, seems to be almost monopolizing the field of American fiction. All who read her "Stories of a Western Town" know how strong and original has been her method of dealing with the vital questions of the hour. She has an unrivaled power of description, a sense of humor as keen and delicate as that of Charles Lamb, and with it remarkable pathos and what seems a contradictory quality—the ability of reasoning from cause to effect, like the born logician, as she is.

She is greatly interested in photography and is going to use a number of the photographs she has taken as illustrations in one of her stories.

Miss French began her successful career, oddly enough, not by writing stories, but in a series of remarkable articles published in the Atlantic Monthly a good many years ago, relating to the care of the poor in county almshouses. She visited them personally, inspected their management with the utmost care and impartiality, and the papers established her professional standing immediately. Since that time she has had no occasion to sue for the favor of editors; they have sought her.

One of her habits has always been to make a personal investigation of whatever theme she may treat. In her studies of Arkansas life she left her home and took up her abode among the people she so graphically describes. This accounts for the minuteness of detail and the self-evident truthfulness of description which are marked characteristics of her style. In personal appearance Miss French is of medium height, rather inclined to stoutness, with dark hair, eyes, and complexion. She is wonderfully magnetic, and one trait is especially marked, her perfect simplicity and her entire freedom from affectation. Octave Thanet has a large audience, and it will await with much interest whatever she may have to offer upon what is termed "the conflict between capital and labor."—The Inter Ocean.

The Chicago Advance, a leading representative of orthodox Congregationalism in the west, is liberal on the woman suffrage question. In an editorial entitled "Should Women Vote?" it quotes Lord

Roseberry's definition of politics as "a living and ennobling effort to carry into practical life the principles of a higher morality, and in widening the franchise we have hit on the conscience of the community" and asks, "What if in this country in lifting the ballot to the hand of woman we should also hit on the conscience of the people to the decisive advantage of every humane and good cause?"

The arguments used by those who oppose woman's entrance to public life are in these days usually based on the line that woman is too sacred, her influence too pure and precious, to be frittered away in the sordid quarrels and mean ambitions entailed by party politics; that her presence has ever been the magnet of the home; and that the nation will be wisest and best that preserves the sanctity of its womanhood and the influence of its mothers. It is precisely because I believe in the truth of this argument that I maintain in that to debar woman from any one single right, to exclude her from any prerogative, is to create for her not only a disability by reason of her sex, but to build up a barrier that must ever effectually hinder her widest influence. It is well to talk of the mother guiding the son in life, but from the hour that the boy understands that his mother's prerogatives end at the garden gate, that she has no voice whatever in the moulding of the nation's laws, that her precepts are good for the fireside but unavailing at the hearthstone of government, there insidiously creeps into the boy's thought a realization of the fact that his mother is classified by the rulers of the rulers of the land with the lunatic and the idiot; and I maintain that this discovery has done more than sons themselves are aware of to undermine the influence that is deemed so precious, and yet which is sedulously preserved for "home consumption" only.—Lady Henry Somerset, in North American Review for October.

Miss Badger about forty-six years ago started an institution for the blind at Birmingham, England, and has held up to the present day the post of honorable lady superintendent. She began with only seven pupils, but these gradually increased, and in 1848 Islington House was opened for twenty-five pupils. Miss Badger's work having become gradually recognized as a public good. In 1852 a new building was opened. For some time more space still has been required, and a new blind institution has been built, and was opened recently.

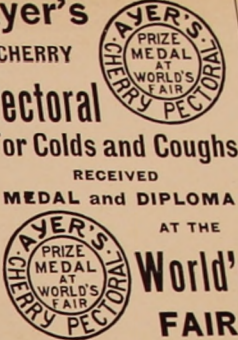
The Princess of Wales suffers from the same form of rheumatism in the knees that distresses Queen Victoria, and will probably be obliged to remain seated at next year's drawing rooms. In walking the Queen leans upon a stick which once belonged to Charles II. It is made of wood from the historic oak tree in which he hid, and the Queen has fastened to the top a little Indian idol which was taken at the loot of Seringapatam.

Mrs. B. S. Leathers, the wife of the commander of the Mississippi steamer Natchez, has herself made application for a captain's license. She says: "For thirteen years I have lived on the river, knowing, I may say, every turn and twist in the Mississippi, every landing from New Orleans to Vicksburg, and every corner of the Natchez, from pilot-house to a lower deck, as thoroughly as though it were a home on land."

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BOOK REVIEWS.

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*Bread from Stones.* A New and Revised System of Land Fertilization and Physical Regeneration. Translated from the German. Philadelphia, Pa.: A. J. Tafel, 1011 Arch street, 1894. Price, 25 cents.

Although this little work does not bear the author's name on the title page, the publisher's preface tells us that it was written by Julius Hensel, a thinker and a chemist, and forms that part of his book entitled "Das Leben," or "The Life," which deals with agriculture. Hensel's theory is that plants require healthy food in order to flourish, just as man or beast does, and as the result of his inquiries, he came to the conclusion that guano, manure, or sewage, even with the addition of lime, super-phosphates, nitre, etc., is not a healthy plant food. He affirms, as a well-known fact, that agricultural land is, notwithstanding the use of the ordinary fertilizing agents, slowly but surely losing its fertility, insect pests are increasing, and further that the quality even of the earth's products is deteriorating. This deterioration has been chemically established not only in Europe but in this country, and the outlook is so serious that any means of remedying the various evils referred to should be regarded as of the greatest importance. Hensel affirms that he has found the remedy in the use of stone-meal, that is granite and other primeval grounds ground to a fine powder. This is not mere theory, however, as it has been in practice in Germany for five or six years past with great success. Hensel's views has many enemies among the interested supporters of the old system, but they have been acted on by many farmers, horticulturists and florists, and enthusiastically endorsed by many clergymen, physicians and other public-spirited men. The book appears to contain all that is necessary to form a sound judgment on the subject, and it should be read by all those who, believing that a sound mind and a sound body go together, are wishful to see the sources of physical degeneracy removed.

MAGAZINES.

The opening article in the October number of *The Chautauquan* is full of interesting information on "The Development of Railroads in the United States," and is accompanied by numerous illustrations. Edward Everett Hale tells, in his usual winning style, of "The Education of a Prince," the "prince" being the sovereign of America, i. e., its people. The department *Woman's Council Table* contains a short story from the German, and four bright and breezy articles. The new department *Current History and Opinion* deals with the important events of the month with comments from numerous sources. With the editorial department, the C. L. S. C. work, and the comments on new books the valuable number closes. Meadville, Pa., Dr. T. L. Flood, Editor and Proprietor, \$2.00 per year.—The frontispiece of McClure's Magazine for October shows Mr. Charles A. Dana, the all-pervading guiding spirit of the *New York Sun*, at work in his editorial office. And the opening article is a very comprehensive study of Mr. Dana's career, from the time when he began life as a grocer's clerk, catching up a bit of schooling as he went along, down through his connection with Brook Farm, his long service on the *New York Tribune* under Greeley, his important service during the war as Assistant Secretary of War under Lincoln and Stanton, and his more than twenty years' editorship of the *Sun*. The article is written by Mr. Dana's chief editorial associate on *The Sun*, Edward P. Mitchell. Views of his country home on Long Island and an interesting series of portraits accompany it. "The Capture of Niagara" and its subjection to the manufacture of electricity for use hundreds of miles away, with numerous pictures, is an interesting article. S. S. McClure Ltd., No. 30 Lafayette Place, New York.—The vigor with which Mrs De-land brings her novel "Philip and his Wife" to an end gives unusual importance to the October Atlantic. "The Retrospect of an Octogenarian," by the Rev. Dr. George E. Ellis, stands second in the number, and will command the earnest attention of the many listeners Dr. Ellis won for himself long ago, not only as a clergyman, but as an antiquarian. A paper of rare historical value is the Hon. Henry L. Dawes's "Recollections of Stanton under Johnson." The short stories of the number are "His Honor," by Miss Ellen Mackubin, a vivid picture of events in a Western army post, and "Heartsease," a bit of true New England life, by Miss Alice Brown. Mr. Henry J. Fletcher, whose article on "American Railways and Cities," a few months ago, attracted no little attention, contributes a suggestive consideration of "The Railway War" in a tone not wholly inimical to Mr. Debs and his followers.

Rev. Charles G. Ames, the successor to James Freeman Clarke as minister of the Church of the Disciples, Boston, has written a little volume of familiar studies of inward culture, which, both from its intrinsic interest and its attractive appearance, will claim a place in the fall and holiday trade. The book bears the title, "As Natural as Life," a suggestion at the start that the writer finds the means of the highest and most self-satisfying existence in the simple beauty of nature and the common experiences of day by day. The volume, 109 pages, is handsomely published by James H. West, 174 High street, Boston, in two styles, 50 cents and \$1.00.

Miss Anne Whitney, the sculptor, has completed a bust of Keats in marble, which is to be placed in the parish church of Hampstead, London, as a memorial from the American and English lovers of the poet. The bust is pronounced a triumph of artistic genius.

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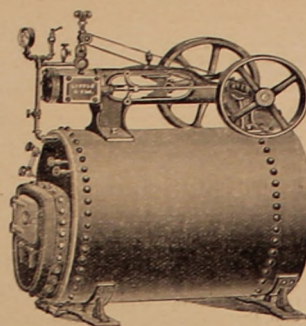
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If life were creeds, as priests have said,  
They'd be as dry as withered reeds,  
Our souls to some dead past were wed,  
If life were creeds:  
But lo! truth's sun our spirit feeds,  
By day or night its light o'er heads:  
And so with reverence we tread,  
Where love in joy our spirit leads,  
And live to-day as did the dead,  
Beyond mere creeds!

According to the London Telegraph, a series of experiments have just been conducted by Dr. Luys, of Paris, which prove that cerebral activity can be transferred to a crown of magnetized iron, in which the activity can be retained and subsequently passed on to a second person. He placed a circular band of magnetized iron, on the head of a female patient suffering from melancholia, with a mania for self-destruction, and with such success was the experiment attended that within a fortnight the patient could be allowed to go free without danger, the crown having absorbed all her marked tendencies. About two weeks afterwards she put the same crown, which meanwhile had been carefully kept free from contact with anything else, on the head of a male patient suffering from hysteria, complicated by frequent recurrent periods of catharsis. The patient was then hypnotized and immediately comported himself after the manner of the woman who had previously worn the crown. Indeed, he practically assumed her personality and uttered exactly the same complaints as she had done. Similar phenomena have, it is reported, been observed in the case of every patient experimented upon. Another experiment showed that the crown retained the impression acquired until it was made red hot. We await further confirmation of such extraordinary phenomena.

Some time ago a man in Kansas named Wise did a very unwise thing. He wrote on a postal card a verse selected from the Bible which he regarded as indecent and sent the card through the mails to a clergyman. The Freethinkers' Magazine refers to this as an instance of how cranky, self-styled liberals bring disgrace on the cause of progressive thought. It seems that certain so-called liberal papers have attempted to justify Wise in his act and have appealed for funds to defend him on trial. This leads the editor of the Freethinkers' Magazine to comment as follows: "Now what do we see? So-called liberal journals and liberal people calling on the liberal public to contribute money to defend Mr. Wise on his trial. Here is a man calling himself a freethinker and a liberal, who has plainly violated a United States law—the law against sending obscene matter through the mails—and liberals rush to his defense. What is the result and consequence. The general public say with good reason that freethinkers and liberals are in favor of sending obscene matter through the mails and that they stand by any one who violates the law. The general public is justified in saying that, and in saying it, it seems

of as obscene, can be selected passages which, printed and circulated separately would be extremely offensive. There are such passages in works of science, poetry, jurisprudence, etc. They can be found in the statutes perhaps of every State. Should these works therefore be excluded from the mails on the grounds that their transmission is in violation of the postal laws against mailing obscene literature? Certainly not. The Bible and Shakespeare contain passages which one would not care to read aloud in company, even with the context and which, apart from the context, could have attraction only for the prurient and the vulgar, but it does not follow that these works, with their wealth of wisdom, are obscene books and that they should be excluded from the mails. Books should be judged by their general character and not by a few sentences found here and there, and the postal laws should be so broadly interpreted as to apply only to that class of work which are known as obscene. Passages may be taken from medical books, from law books, from Darwin, which, printed apart from the contexts, on postal cards and sent through the mails, or in tract form sold on the streets, would be regarded by the law as obscene literature. Yet the books taken a whole may be productions of the highest value.

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Next week will be printed in THE JOURNAL an interesting article relating to the performances of Annie Abbott by one who has closely observed the exercise of what he regards as her "extraordinary gifts."

Mrs. Margaret Harold, San Francisco, writes that she was "cured of diabetes by spirit power through Mr. Mackinin of 1910 Mission St., San Francisco," after the case had been pronounced incurable by one of the best regular physicians in the city.

Edgar A. Emerson's recent lectures and public tests given in this city seem to have been quite satisfactory to the audiences that attended them. We had a call from Mr. Emerson and an hour's talk with him in the office of THE JOURNAL. He impressed us as an intelligent, truthful, honest man, and he evidently possesses clairvoyant and other powers which are as little understood by himself as by others.

Mrs. Jennie Potter, 102 E. 26th street, New York, writes: Your kindly mention of me in your valuable paper has brought me many most appreciative inquirers and am happy to say some of the most intelligent men and women I had ever had the pleasure of meeting, and I have received letters of thanks for the light given them during my trance conditions. I am indeed glad to meet the readers of THE JOURNAL.

Mrs. H. H. Covell, Buda, Ill.: "I wish I could send the subscription for a good many copies of THE JOURNAL, so valuable

any persons among the readers of THE JOURNAL who are able and disposed to help supply THE JOURNAL to the class mentioned, we shall always be glad to receive contributions to be thus applied. A few of our subscribers have already sent sums for this purpose and the paper is most cordially received by the worthy persons whose subscriptions are so paid for.

J. Carter, Malden, Mass.: Mrs. Carter and myself are very much interested in Mrs. Underwood's automatic communications. Mrs. C— used to get some very peculiar messages through planchette. One in particular was the information of her mother's passing over, on the same day it occurred in England. We doubted it being true, and asked how we should know. The reply was: "You will get a letter." The letter came in due time, and planchette was correct in every particular.

Prof. David Swing, whose death removes from the scene of earthly action one of the most distinguished preachers of this generation, was a man of genuine scholarship, of lofty ideals, fine literary ability, poetic grace and commanding influence. He was a spiritually minded man, much needed in this great metropolis of material activities, and he will be greatly missed. He had his limitations, of course. He was not a Theodore Parker. But he possessed great qualities, and his life was one of great usefulness.

The Baltimore American of September 28th contained an account of a "Spiritualistic Wedding," the first of its kind in that city. The account says: Mrs. Ada R. McNamarra, a medium, was married to John H. Smith. Mrs. Rachel Walcott, pastor of the First Spiritualist church of Baltimore, officiated. The ceremony was much the same as prevails in the other churches, except that no ring was used. The wedding party entered the parlor preceded by Miss Susie McNamarra, daughter of the bride, and Master Michael Smith, son of the groom. Both carried pretty bouquets of flowers, which were presented to the minister, who then made an address. The wedding march was played by Mrs. James Armiger. While the ceremony was being performed Mrs. Armiger softly played sacred music. The bride, who is a medium, gave a talk under inspiration after the wedding. She was gowned in steel broadcloth trimmed with velvet and silk to match. Her little daughter and the groom's son were neatly dressed in white. A reception and lunch followed the wedding. At the conclusion of the wedding ceremony Herbert Norris Armiger, son of Mr. and Mrs. James B. Armiger, and a grandson of the bride, was baptized by Rev. L. W. Haslup, pastor of the Wilkins Avenue Church South.

*How to Get Well and How to Keep Well.* A Family Physician and Guide to Health is the title of a work by Thomas A. Bland, M. D., which has just been issued by the Plymouth Publishing Co., Boston. Dr. Thomas A. Bland is President of the Electric Medical Society of the District of Columbia. This book contains the result of forty years' experience, in the course of which, as the author tells us, he always cured his patients as quickly as he could, and then told them how to keep well. Advice from such a physician is always valuable, and it is given

school of medicine to which he belongs. He defines eclecticism as medical independence, an eclectic being "one who uses his best judgment in choosing the good and rejecting the bad from all systems." This is an admirable principle and it is a pity it is not followed by all physicians. The rule which has guided the author in his practice is that the way to cure disease is to restore the deranged organs of the body to their natural functions; as the way to maintain health is "to live in obedience to the laws of his physical system, so that all the organs can perform their natural functions regularly and harmoniously." The second part of Dr. Bland's work is devoted to matters of health, and it treats of different kinds of food and how to prepare them for use, pure air, pure water and physical exercise; besides rest, clothing and climatic

influences. The first part of the book explains the causes of disease and the medicines act, forms of disease and modes of treatment, and gives descriptions of leading medicines and medical compounds, concluding with some account of a medicine and the use of magnets as a healing agent. In his closing chapters the author refers to mental therapeutics in connection with the distinction between pleasure and happiness. We see that he condemns medical monopoly and speculation, which are two burning questions somewhat difficult to deal with. The whole this appears to be an excellent manual, well suited for use by those who do not care to call in a physician for ailment and by those who wish to know well. It is adorned with a portrait of the author and is dedicated in appropriate language to his wife.

## A World's Tribute.



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The Chief Chemist of the Agricultural Department Washington, backed by an intelligent jury at the Exposition found it strongest in leavening power, peerless in its purity and beyond comparison in uniform excellence.

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