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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.

THEOSOPHICAL METHODS.

BY PROFESSOR ELLIOTT COUES.

The Westminster Gazette has published lately a telling series of articles under the caption "Isis Very Much Unveiled," dealing with the tissue of fraud and folly known as the "Theosophical Society." The evidence is complete and conclusive that one W. Q. Judge, of New York or elsewhere, kept up the hoax after Mme. Blavatsky's death by means of bogus mahatmic letters which he penned for the purpose of deceiving Annie Besant and others; that she was so deceived at first, with the result of great recrudescence of the hoax; and that she gradually passed, as usual, from the dupe to the accomplice of this Judge. The articles are apropos of the farce recently enacted in London, from which it appears that a professional swindler went unwhipped of justice, first, because he did not cheat in his official capacity as vice-president of the ring, and second, because the personal dishonesty of any member of the ring is none of the ring's business. I have had for some years in my possession a quantity of mahatmic letters, penned by Mr. Judge with the intention of deceiving me, and in hopes I would use them to deceive others—precisely the scheme that he operated upon Annie Besant, with the difference that he succeeded in her case. I lately offered to give Colonel Olcott this evidence, to be used for Mr. Judge's conviction of fraud, if the former would give me certain assurances regarding the use to be made of the documents. But as no such assurances were forthcoming, and as I was fully advised from London that the exploited trial was to become a farce in which Mr. Judge was to be whitewashed, I withheld them.

The Westminster Gazette shows:

"That Mrs. Besant has been bamboozled for years by bogus 'communications' of the most childish kind, and in so ludicrous a fashion as to deprive of all value any future evidence of hers on any question calling for the exercise of observation and common sense.

"That she would in all probability be firmly believing in the bogus documents in question to this day but for the growing and at last irresistible protests of some less greedily gullible theosophists.

"That the bamboozing in question has been practiced widely and systematically, ever since Madame Blavatsky's death, pretty much as it used to be during her lifetime.

"That official acts of the society, as well as those of individual members, have been guided by these bogus messages from mahatmas.

"That the exposure of them leaves the society absolutely destitute of any objective communication with mahatmas who are alleged to have founded and

to watch over it and of all other evidence of their existence.

"That Mrs. Besant has taken a leading part in hushing up the facts of this exposure, and so securing the person whom she believes to have written the bogus documents in his tenure of the highest office but one of the society.

"And that therefore Mrs. Besant and all her colleagues are in so far in the position of condoning the hoax, and are benefiting in one sense or another by the popular delusion which they have helped to propagate."

The "person" above alluded to, as the Gazette proceeds to prove, is this same fellow Judge, whose career of systematic, methodical, industrious and painstaking imposture is within my own personal knowledge.

It is sad to see a woman whose natural disposition seems to have been originally honest and honorable thus publicly pilloried between fraud on the one hand and folly on the other; but that is a condition to which every theosophist is inevitably brought, sooner or later, in the stocks of public opinion.

Washington, D. C.

LIFE AS DISCLOSED BY MAN.

BY ALICE E. BRACKETT.

The greatest question of the age is, what is life? From whence came we? and whither are we going? It is the one vital question in which all are interested and from which none can escape. It is a subject that cannot be too much studied from every available standpoint. It cannot be turned flippantly aside. Too much hinges upon it. As soon as the child learns to prattle it begins to show an interest in this all-absorbing subject, by asking questions that puzzle sages to answer. And the interest grows with each succeeding year, and man goes down to his grave with the question still on his lips. And we have no reason to believe that the question is any more solved when he reaches the other side. He is only a step removed in his onward career. He has simply cast off his outward vestments that have clothed his soul for a time, and entered upon new conditions of life which are to govern and control the spirit in its progress; as new conditions come, new light shines in and reveals new phases of life. That life is an unbroken chain of existence, without beginning or end is evidenced by various phenomena in nature, all of which move in cycles and repeat themselves invariably. The revolution of the earth on its axis occurs periodically, and the same is true of all the other planets in their movements. There is exact regularity and precision throughout all nature. The ebb and flow of the tides is rhythmical and exact. Life is a series of unfoldments, a never-ending progression, a continual repetition of itself, a constant inter-mingling and outflowing. No life is complete in itself, only as it is merged into the all-life, which is super-abundant.

All nature is so interwoven, its various parts or forms are so dependent on each other, and so perfectly adapted in every detail, that one form of life cannot be considered alone. Life manifests itself in multitudinous forms and in different degrees of in-

tensity, and it is from these manifestations that we derive our ideas of life and its adaptations. One period of existence in a measure determines the next in sequence, and so we reason from cause to effect, taking into consideration the variations that naturally follow according to known laws. Life is a never-ending series of giving and taking, of casting and recasting in the molds nature has prepared by long continued service of experimentation. Who can say that nature has always worked as harmoniously as she does now. There have been, without doubt, convulsions and upheavals of which we have no note.

The harmonious order of nature has been wrought out through ages of discipline. The flow has been intermittent but persistent, a constant struggle for the ascending, a regular upward, rhythmical movement on to a higher plane of existence which is absolute and real. Relative conditions produce relative effects. The minimum of experience leads to the maximum of results, as has been attested by the universal order that has been inaugurated by the forces of nature. Life as it proceeds in the lower planes of existence is a fair representation of the life of man, the highest evolved type of existence. The same principles that govern the universe control the parts of the whole. There is one controlling principle running through creation. The universal life-force is generated continuously according to laws of combination and chemical affinities. The whole creation groaneth and travaileth in pain to the bringing forth of new ideas. It is through strife and toil that perfection is reached. The process is a slow, tedious one, but unvaried in its course, unfaltering in its purpose. Nature is her own rewarder. She pours out her bounties lavishly upon herself, thus enriching her storehouse and adding to her resources of unfoldments. Her productiveness is prolific. Her methods are natural and unceasingly along the same lines. Her adaptations are perfect. She strenuously guards her every avenue of growth and expansion. Natural laws unfold themselves and it is by studying these unfoldments that we become conversant with the methods of creation. The atomic life of the minutest cell is just as much guarded by these laws as is the fullest developed life of man.

We are standing to-day on a high vantage ground where science is the guide-board to greater developments. Science and religion must go hand in hand in solving the mysteries of life. Science is the handmaid of religion and has always sought to assert its position by repeated attempts to overcome the prejudice that has held it in the background. The tide of popular opinion has been against it, but "Truth crushed to earth will rise again," and to-day science is being recognized in its true light by those who are ranked first in intelligence and who are the nation's leaders in religious thought. This religio-scientific movement is bearing us on toward higher achievements of knowledge and application in the field of research. The buds of promise are opening in this direction. On this line is man to solve his own destiny and crown with success his own efforts. No period in the history of man was so fraught with universality of power and divinely as is the present one. There is a general awakening to the higher truths as taught by the silent forces of nature har-

nessed to the intelligence of man, beaming out from his inner consciousness of what is, and of what may be, if the course of pursuit is rightly directed.

The law of sequence is an important factor in new discoveries. It is the key that unlocks many mysteries, and opens the door to the solution of perplexing problems which confront us on every hand. It is nature's method of disclosure, nature's plan of unfoldment. The secret of success in any line is persistent, determined application of mind and body. The established facts in science have become so by repeated experiments. Man is where he is to-day in the scale of ascendancy because of the age in which he lives. There is no higher law extant than that man is his own revealer of truth. He is a world within himself, and as his own individual powers go out to meet the unknown and invisible, which is all-pervading and all-dominant, new revelations come to his soul. The Infinite lies all about us and within us, between which there is a close correspondence. The higher developed the soul becomes the greater is the harmony between the two worlds. Only on the path of analogy can we hope to gain a more complete understanding of the laws of life. These laws are so interwoven into each other and into the texture of our being, that it is with the utmost delicacy of thought we can trace them out and apply them. Thought is potent to create order out of chaos, and to convert us to a new world of being, that lies all about us in illimitable space, and which contributes more to our well-being than we yet have powers to conceive of, in our crude, undeveloped state. As we grow into higher conditions of being, and are thus enabled to grasp more of the Infinite of which we are already a part, we can the better solve the mysteries of life, and better understand the intricate workings of those laws that control matter and spirit.

STEPS UP THE LADDER—MATERIALIZATION.

By G. B. STEEBINS.

Ever-changing are the forms and marvelous the transfigurations of the stuff which we call matter. The invisible becomes visible and vanishes again. The forest leaves are green at night, an early frost chills the air, and in the morning the varied glory of autumnal foliage delights the eye.

Moisture, drawn up by the sunshine, is unseen in the blue sky, a change of temperature, or of electric conditions, condenses the invisible vapor and the rain floods the thirsty earth. Fluid water becomes solid ice, which changes to water and mist, and to vapor too fine for our poor eyesight as the mercury rises a few degrees in the thermometer. The chemist mingles invisible and colorless gases and his combinations bring before us fluids, and even solids of varied colors. He turns the fiery jet of his hydro-oxygen gas against a bar of iron which soon becomes a smoky cloud floating away and escaping our sight. Only a little pile of ashes, a small part of the iron, is left. Materialization and dematerialization are no miracles. They come, under law, in the great plan.

THE DOPPELGÄNGER.

To use the German name for the appearance of the form of a living person to friends in the distance—is proved by a host of witnesses. If the chemist can take up two retorts, filled with invisible gas, and pour their contents together making a visible liquid or solid, shall not the spirit the real man, send forth at will a shadowy image of its body? The chemical wonder is granted by all, the doppelgänger is like it in kind, finer in degree because spiritual chemistry is finer than that of the laboratory. It also shows human design and sympathy.

Suppose spirit materialization true, and its results are the same, in kind, as we see through nature's wide realm, in the chemist's laboratory, and in the doppelgänger. It only goes a step higher, and shows human sympathy reaching like a golden chain from the life beyond to our earthly existence. Whether the spirit materialized is always present, what agencies it uses, whence its materials for a visible form are drawn, may be open questions, but the design and will of ascended friends to give us signs and

tokens of their existence and dear remembrance is the great matter.

THE SPIRIT-FORMS

I have seen were sometimes half made up, or shadowy and wavering, oftener perfect to the eye, and in a few cases where such trial was feasible solid and natural to the touch. Once, at the farm house of George W. Taylor, twenty-five miles south of Buffalo, with a few choice persons present, I stood by the curtained door of a closet used for a cabinet and saw, and spoke a few words with William White, a founder of the Banner of Light—a true and devoted man. Holding his hand in mine it was long, thin, narrow and natural in feeling, while the hand of the medium, who sat some feet away, was plump and broad. Form and features were lifelike and utterly unlike the psychic—a woman.

We hear—as notably of late from far off Finland through Aksakof at St. Petersburg, the witnesses highly reliable—of partial dematerialization of the bodily form of the psychic in a séance, and of transfigurations in which the features of the psychic seemed largely to assume the aspect of the alleged controlling spirit—never with any harm to the persons thus affected. Waiting for more light and proof we may bear in mind that the nerve-force of the psychics, and probably their physical substance, is drawn on, as helps to materialization, and in other forms of manifestation also, but in less strength. Therefore violent raids on séances should not be allowed, save in possible cases where gross fraud has been foreknown. An electric device, like that of Prof. Crooks in London, which shall register to an outside operator through connecting wires every pulse beat of the psychic, is a far better detective than the rude grasp of a blundering intruder which may and has sometimes done great harm.

USE OF FACTS.

Not only in spirit materialization, but in other, and perhaps higher, phases of psychic investigation, facts are blessing or bane as wisely or unwisely sought and used. The richest gifts, when perverted, send us to the lowest depths. New upward paths must be trodden gladly and reverently, but with careful and well chosen steps. The wisely rational spiritual thinker is uplifted and strong, the wonder-seeker is blind and weak. Broadly viewed, and remembering the poor fate of the wonder-seekers, the great spiritual movement, and the later phase of psychical research which emphasizes the study of the life within as well as the life beyond, have been, and are to be, of high benefit. "Pure religion and undefiled" will gain in living inspiration and larger reason, science will be vitalized, and life will reach higher levels in the light they bring us.

Spiritual culture, the growth and use of our soul-life, intuitive knowledge and insight, open vision of the spiritual life here and hereafter, and the deep sense of the all-pervading presence and power of the over-soul which comes with "self-knowledge, self-reverence and self-control" are before us and above us. Every fact of spirit-presence, or of clairvoyance or other psychic power within us, may be made steps of the ladder up which we climb.

BETWEEN TWO DUTIES—A "STRIKE" SKETCH

By OLGA ARNOLD.

John Hansen was returning from the suburbs, where he had delivered his last load on Saturday evening, and he was happy. It had been a hot day, but he had been comfortable, for his employer had given him, in the morning before starting out, a new shade for his seat, and while on the wagon, the sun's scorching rays had not touched him.

For six months he had been constantly employed and though receiving but \$12 per week, he thought himself fortunate; since, previous to this period, he had not been able to hold a position a sufficient length of time to enable him to settle arrears, caused by preceding periods of enforced idleness.

John was industrious and attentive to business; but once without work and conscious of the uncer-

tainty of getting it in time to ward off want, there being so much competition, he eagerly took whatever position he could get, whether it were a temporary one, or a permanent one, offering scarcely living wages. If he found himself in a desirable place it often happened that depression in business or some other cause made it necessary to lessen the number of employes; and in such cases he was always the first one discharged. His faithfulness was of no advantage to him, for employers could not conceive of such devotion as his in the business world; and his humility proved detrimental to him, as it made it easier for them to say "go" to him, than to prepare studied phrases with which to approach the more independent, self-assertive working men, who were apt to argue the case, and remind their employers of direct or implied promises regarding permanent work.

But this period of steady employment, with economy, had enabled John to pay off his debts. The \$12 then due him would pay the past week's grocery bill and leave enough for the coming week's expenses, which state of affairs he had not known since he became a father.

He calculated that he would soon have enough to purchase for Mary the black alpaca dress which she had long wanted. Jennie King, who lived in the flat beneath them, had seen a dress, and Mary had admired it, and hoped that she might have one too. She also longed for a blue cloth dress for her little Effie, and she wanted it trimmed in gilt braid, like the one little Rosie King wore.

Tom King who went about his business with an independent air, always had work to do, and his wife and child knew no great need. John often made comparison between his own wife's situation and that of her more fortunate neighbor, and he took no little blame upon himself for Mary's privation. While he felt that he had done the best he could, this did not lessen in his mind, his responsibility as the head of a family.

As he drove back to Morrell's store to turn in the horse and wagon, he was happy in considering his prospects, and he planned to talk to Mary about them, and tell her about the new cover that had been given him for his wagon seat; and he imagined the pleasure that he would be the means of giving her. He also planned a long car ride into the country the next day; and his dignity arose at the thought of being able not only to provide for the necessities of his family, but to greatly add to its happiness.

When he reached home he asked "Mary how much would a new alpaca dress cost?"

Brightening up, she said, "Oh, John! Can we get it now?"

With true pride and wholesome dignity he replied, "Yes my dear, you shall have the dress in a few days, and Effie can have one too."

Wife and child drew near him; the former rested a hand upon his shoulder, and the latter climbed upon his lap, repeating "a new—d—d—papa? a blue one? dess like—Wosie—King's?"

"Yes darling," said he; and then he spoke of his prospects; and told Mary about the cover that had been given him to keep the sun off, and he expressed his belief that his employer appreciated him and would keep him. "It does seem," said he, "that our troubles are past. I always thought if I could get on my feet once, that I could get along. I'm faithful, Mary, and ought to have a show."

"Yes, John, you've always been faithful, and I believe Mr. Morrell appreciates you. He's the only one who ever gave you a cover for your wagon seat."

As the evening advanced, while attending to her simple household duties, Mary kept repeating, occasionally, "and he really shaded your seat on the wagon, John? How nice! It will keep the rain off too. Well, we'll have lots of nice things soon."

At length she said, "John you must have something new, too."

"Never mind me," he said cheerfully; "keep mending the holes in my white shirt a little longer, and I think, with my coat on, the patches on my trousers

will not be seen, and I can dress up a few more times in my old clothes; you've wanted things longest; mine can come last."

"Well, that's so about the shirt, John; the bosom is good yet and I can keep it together a while longer."

When that evening and the next day had passed John and Mary had fallen into that state of serenity which follows the first outburst of enthusiasm upon the coming of good fortune. Their prosperity being assured, they were ready to turn away from the boon itself and enjoy the thought of its multifarious applications.

But starting to work the following Monday morning John was accosted by Tom King in front of the father's door with: "The teamsters are going out on a strike; going out too?"

"No," he replied, instantly.

"Going back on the rest of us? Not going to show that you are with us?"

"Well, I am satisfied with my place; you know I've had a tough time to get regular work, and I can't give up my job, Tom," he said sorrowfully, and continued, "I'm sorry for the boys who have a complaint, but how can I give up the only place I ever had worth having?"

"Well good-bye," said the other. "Think about it. I know you'll come out with us."

They separated and John proceeded to the store, thinking as he went along, about his fellow-teamsters. He wished they had good places like his own. He kept thinking about their efforts to get their rights, and about his own struggles; and then thinking of his dear ones, dependent upon him, and of his two past happy days of planning for their pleasure, he leaned toward selfish considerations of the situation; but he was not without conscience, and the more he thought of the disadvantages of his class, the heavier became his burden, because more difficult grew for him to decide between what seemed to be two duties, equal in their claim upon him.

He reached the store and started out with a load, but after going some distance he discovered that he had forgotten to get the address where he was to deliver it. He turned back, bitterly reproaching himself for his forgetfulness and the loss of time, but when he had hurried and worried to make good the lost time, and had delivered his load and started back for another, some one shouted, "Hello, John Hansen! You're coming off that wagon next Thursday?"

"I don't know Jim," he replied, dejectedly.

"Come, now," said Jim Freyer, "Say you will strike with us."

"I need work," said John, "and it is hard, now that I have a start, to give up my place. Mary and Effie must be cared for, and then my boss is good to me; look at this cover he gave me Saturday."

"Oh, he ought to give you that. He deserves nothing for giving it to you. Tim Ray's going to strike and so's Bert Lane and Fred Parks and Tom Hunt, and nobody's going to stick to work because he's got a good job; 'taint right, John; we never could get what's due us if we didn't stand by each other."

"That's so; I'll try to do right, but who's going to feed us and our families while we're out," he asked; though the possibility of being without the necessities of life was not so painful to him as the thought of not having the alpaca dress for Mary and the little dress like "Wosie's" for Effie."

"The union will give us something to live on," said Jim.

"Something to live on," thought John. For two days his thoughts had rested upon the beautiful prospect of having more than the necessities of life, and this promise of "something to live on," appeared meagre and not worth having; and in his despair he broke out: "Jim Freyer, for five years I've fed a wife and little one, and kept barely comfortable clothes on them, and for five years I've hoped to do better; but I didn't know till last Saturday what a blessing it was to feel that I could buy some nice things for my dear ones; and I didn't know till then what it was to have my boss show that he thought of my comfort. When

he said to me, 'John, I have a nice new cover for your wagon seat to keep the hot sun off,' I tell you Jim Freyer, my heart just swelled up; and I never before felt so glad to work for a man. It made me feel too, for the first time, that I had a sure, steady job; and having then enough due me to pay my last debt, I felt that I was going to live like a man and feel like one; and poor patient Mary," he continued, "how glad I was to be able to give her more than something to live on;" then hesitating, he said slowly, and in a changed tone, "and besides, it's hard to quit a man when I've no complaint."

"Seth Steven's going to quit," said Jim, in lowered tone, "and he says he's no complaint, and he's satisfied with his wages. He cares a bit for the rest of us and is going to stick to us."

Whether this statement was intended for an appeal or not, John was touched and he said, in a sort of mournful way, "I'm a friend to you too, and I'll stay by you." Offering his hand, he said, "I must go now; good bye."

Tuesday and Wednesday found him on the wagon as usual. He requested Tom King to say nothing to his wife about the strike that was to take effect Thursday. He wished, he said, to tell her about it himself. But whether it was lack of courage that made him postpone what he knew would be a sad disappointment, or prudence, with the hope that it might yet come out right, he did not mention it.

Mr. Morrell, noticing John's usual punctuality, and concern about his duties, thought he had nothing to fear from the possibility of being without a teamster.

When Mary questioned him regarding his troubled look, while at home, he said that he didn't feel very well; and when she asked him why he wakened and turned in his bed so often through the night, he said he had bad dreams.

Monday night his sleep was too light for dreams, but Tuesday night, having passed the day in wavering between two duties, now thinking he would turn to one and then feeling that it would be better to face the other, he went to bed with a weary mind; and in his dreams the thing assumed the same shape, till finally he dreamed that the whole affair of the strike was a dream, and that he had awakened to find it so; and he was overjoyed that he could really get the alpaca and little blue dress, and that he was free to go to his daily duties undisturbed.

But the real awaking made John's last day at work most sad, and unfitted him for sleep the following night. It would have been better for him had he been able to dream—to dream bad dreams, vague or mixed ones, but his eyes closed not.

Earlier than usual, Thursday morning he went to Mr. Morrell's barn and took down the harness from its peg. He did not put it on the horse, however, but stood with dejected mien for some minutes, his arms hanging slackly, allowing the harness to half lie upon the floor.

Slowly he raised his head, and hanging the harness up again, left the stable; but as he turned from the alley into the street he drew the sleeve of his blouse across his eyes, where some tears had risen from his heart. Had you seen him as he passed along the street you would have thought "He has aged ten years in a few days."

"ROTTEN APPLES."

BY BERTHA J. FRENCH.

Sometimes our thought wanders dreamily through the long ages gone, the Azoic, Silurian Devonian, until we come to the age of man. Then we wonder, if—in some future day that nestles by this river of time—its people will not then look back to this present era and name it the Crankiological Age; an age when all social and political conditions were conducive to all sorts of cranks and crankologies (so-called).

We are aware that there are a few Spiritualists who think that the spiritualistic press and the rostrum, should be intent only on the subjectively spiritual, the séance and the summerland.

Should not, Spiritualism be—and is it not in its true sense—broad and comprehensive enough to consider everything that affects the destiny of man. Should it not be Janus-eyed, looking upward toward the Spirit-world, asking the guidance of the departed ones who live on earth again in inspiration to their fellow beings—also looking backward and thus from experience and inspiration learning to right the wrongs of the hour. The feud between employer and laborer is the present important subject to every lover of justice. The feverish condition of the body politic has expressed itself in various prophetic symptoms. There have been riots and strikes. Coxyism is followed by Debsomania. The symptoms fade, but the disease remains prolific of new and more erratic symptoms. Anarchy and dynamite are the expressions of ignorance insane from injustice.

For these crazed individuals the gallows and the guillotine are the prescriptions of our highly civilized (?) countries. The social health does not improve as rapidly as might be expected from these excellent remedies.

Great corporations form combinations to pay fixed low wages to their laborers. That of course is "all right." The laborers form combinations to enable themselves to gain a decent living—that is the height of impudence—for according to a millionaire manufacturer—the laboring class are only "Rotten Apples." And what right have "rotten apples" even to try to improve their condition? But if present conditions continue the golden jacketed aristocratic looking apples may find that there is a powerful infectious element in the plebian fruit that may prove dangerous to the whole tree of capital.

The autocrat of Pullman had a lesson in that direction. May all railroad magnates assimilate the effect of that lesson is "a consummation devoutly to be wished." America presents the most favorable conditions of any country on earth for the laborer. Here the working man has the power and privilege of the ballot. (But until that right is extended to woman there will be the blush of shame on the cheeks of the Goddess of Liberty). When through the slow gradations of individual evolution, the working man learns to use the ballot intelligently there will be one step gained. But what is most needed in the difficulty between labor and capital is, instead of the present dominant selfishness, a mutual, fraternal feeling of consideration, a more comprehensive, broad-minded attitude—each realizing the difficulties and perplexities of the other. Only a few sparkles of the sunshine of human kindness; only a little human love and capital and labor would become what they should be, friends with mutual interests. But it is in Russia, in that vast country ruled by the allied powers of Czar and church, in that religious country, where tyranny in the purple robes of might, grinds to dust the liberties of millions of trembling serfs, where Siberia opens its abyss of icy jaws to receive its dead yet living victims into foul crypt-like kennels where human beings are closely packed in filth inexpressible, a few patches of rags for a bed, and vermin infected rags for a covering. But above the kennel doors we may read comforting mottoes of Scripture like, "Come unto me all that are weary and heavy laden and I will give you rest." It is here where it is realized—in its most terrible significance—that awful word, oppression. Think of the Russian Jews who, whatever their history may be, are more to be pitied than despised—forced by Russia's tyranny to wander in the desolation of exile, without a country, money or a home, and we might almost add without a friend. May the inspiration of the spirit word, may individual effort, and the mighty power of press, pulpit and rostrum, be concentrated to the promotion of the feeling of universal familyhood. It is only by concentrated effort that the time will come when the arching sky, as it bends over every nation, will find love on the throne of the world and that country esteemed the richest that has most of fraternity, equality and liberty. The true aristocrat will be the one who acts the noblest.

WILLMANTIC, CONN.

THE FORMAL SOLUTION OF THE PROBLEM OF MEDIUMSHIP.

By DR. JOHN E. PURDON.

It was with very great pleasure that I read the articles in *THE JOURNAL* of the 18th of August, showing as they do the strong interest your readers take in the elucidation of the true theory of materialization. But the matter of chief and absorbing interest to me individually was contained in your editorial remarks concerning the biological researches and conclusions therefrom of that great and accomplished thinker, Dr. Edmund Montgomery.

I read his articles on "The Unity of the Organic Individual," and related subjects as they appeared long ago in *Mind*, the English quarterly; and I am free to confess that never was I so much struck or so influenced in the trend of my thoughts as by the study of his writings in the broad field of vital philosophy. I regarded the late Professor William Kingdon Clifford and Dr. Montgomery as the two men who were to be taken as the safest guides for the discovery of the true meaning of the problems set before us by the mysterious facts of modern Spiritualism. Although neither of these gentlemen was a Spiritualist—Clifford indeed laughing at what he facetiously termed "slykick force"—I could plainly see that they were both potential Spiritualists, inasmuch as the one supplied the form while the other suggested the matter for a theory of human enlargement that would include what we call Spiritualism in the specialized sense of the term.

Before venturing to write anything upon so important a subject I spent several years in study and practical research, finally arriving at the conclusion that the dogmatic method of treatment was quite useless for the instruction of the outside world or for drawing the serious attention of the educated public to the dawning of the new light of hope that was being so refreshingly awakened in our hearts. I saw that science must not be opposed by that which it regarded as entirely subversive of its methods and its tenets, but that it must be supplemented by new science which was no more than a logical extension of old and established science—the correlation of new and strange facts with old and established facts—and that by an application and extension of the physiological method. Whatever our fancies and beliefs may be regarding the Pauline solution of the problem of continued existence—"there is a natural body and there is a spiritual body"—it is evident that however urgent the conclusion is to the Spiritualist pure and simple, from the exact examination of the facts passing before his eyes, still science demands a closer relation between the successive terms that lead up to such a stupendous inference than that supplied by an appeal to our ignorance of any other possible solution.

Taking the two cases of mechanical action at a distance, outside the physiological range, and with it materialization as a closely related manifestation, I considered I was justified from my own experience and from the published accounts of persons upon whom I could rely, in advancing the hypothesis that a change might take place in the protoplasmic elements of the body which would permit them to exert recognizable stresses in the ether of space, whereby it would be the medium of communication between the body of the sensitive and the external world animate and inanimate, or to flow out en masse in an altered fluidic condition for the construction of a materialized body in apparent whole or in part. Now I acknowledge that the difficulty lay in the determination of the tissues which should go to supply this living material; whether the nervous system, or the blood directly, or the sarcous elements of the muscular system. I left this question of detail an open one, though, from the fact of my naming the plastic material "sensori-motor stuff," it was evident that I wished to endow it with the attributes of both the nervous and muscular elements, in some unknown way proper to itself. The great objection to such an hypothesis of course lay in the accepted theory of cell formation in which the cell wall was supposed to

enclose and isolate the protoplasm of the body as separate units; but facts of observation obliged me to formulate my own hypothesis, for I could see nothing else in the cloudy stuff of the Beattie photographs, which I had direct from Mr. John Beattie himself, nor in the stuff described as seen flowing out of the sides of the medium during the process of materialization, than an allotropic form of protoplasm adapted to new functional activity.

Now I venture to call attention to the passage quoted by Dr. Montgomery in *THE JOURNAL* of the 18th of August: "There exist in the tissues and organs such manifold connections between similar and dissimilar cells as render it altogether justifiable to regard the entire body as a unitary map of living substance, in fact as a symplasma"—and in connection with it I must refer to my own theory of the "work-image" suggested to me by the results of researches with the sphymograph, in which I found as a matter of the most complete certainty that, however caused, the blood distribution of one individual might be made to resemble that of another from whom he generally differed. Blood being the energy-bearer, the inference was that the dynamical state and with it the psychical state of one person might, to a greater or less extent, correspond with that of another. Whether, however, the medium of communication in this instance should be regarded as the altered protoplasm of one body passing over to another or merely propagating stresses from the active to the passive individual is a question beyond our power to answer in the present state of our ignorance regarding the possible physiological functions of the ether; and it would certainly be a dangerous matter to risk a guess in that direction, since we know that mind can act on mind independent of terrestrial distance. But the point of my comparison of the theory of the "work-image" with that of the "symplasma" in the passage quoted above lies in the fact that in both there is the recognition of a general unitary condition of the bioplasm of the body, the one from the histological and physiological, the other from the dynamical and psychical aspect, each prepared to account for the most wonderful occurrences by the action of directing forces originating from within the limits of the living matter itself.

The outward flow of a unitary substance under the action of intrinsic forces is much more easy to grasp in thought than the building up of an image or presentation of a living being by forces from without, however spiritual they may be conceived to be, acting upon so-called elements derived from the body of the medium and the sitters in the circle; the latter involving all that artificial supernaturalism against which Dr. Montgomery so eloquently and successfully contends in his most recent as well as in his earlier published papers.

I take credit to myself for having stated years ago in *THE JOURNAL* that Spiritualism as we deal with it was a department of biology and anthropology, though I might now be more exact if I reversed the terms and made the latter sciences sub-departments of the greatest science which the mind can pretend to grasp. I have consistently attempted to work out a physiological theory of mesmerism by the application of the principle of reversibility, which would permit the return of extended sensori-motor stuff to the limits of the physical body from which it was derived or, which is an essential feature of this idea of reversibility, its appropriation by an organism of a similar kind; upon which hypothesis such a vast array of spiritual or quasi-spiritual facts can be accounted for; community of feeling and perception, healing mediumship, etc. Another parallelism, between my published theories of thirteen years ago and the views of Dr. Montgomery regarding the fundamental thought of muscular activity, lies in the fact that I was obliged to assume that all activity in the organism was the result of the breaking down of a high class mode of energy, which it was the special function of vitality to create; and which before being broken and exhibited in a degraded irreversible mode, as in the action of the muscular system, might

exercise its higher functions through its property of reversibility, i. e., it might act directly upon the ether, it might pass over to another, or after being used for constructive purposes external to, though not entirely cut off from the body extruding it, it might be returned to play the humbler physiological role familiar to our common experience.

I would like to quote Dr. Montgomery from the same number of *THE JOURNAL* as before: "Formerly 'contractility,' an occult property, was regarded as the essential and fundamental endowment of muscular fibres. I showed that contractility is only a retrograde phase of a process whose reintegrating phase is accompanied by active elongation. I also insisted that muscular substance by dint of the chemical changes, is itself the source of muscular force; and not as was generally taught a mere apparatus in which force is developed by means of the oxidation of food-particles."

So far, I think, I have justified my statement that my theory of mediumism is founded on the most correct and now the acknowledged physiological thought; but I may add that one of my first papers started with what I called the "dissociation of the muscular consciousness," for want of a clearer idea. I saw that work could be done at a distance from the medium and I also saw that it could not be done by the muscular system as we know it during conscious activity. Analogy was here my guide. I knew that in putting up weights of over 100 pounds on my right hand, that, when I would miss my push, from the weight rolling off after I had made the voluntary effort to expend the energy sufficient for the lift, I would experience a sickening feeling of exhaustion that must have some definite psycho-physical meaning. Rightly or wrongly I inferred that there was some other mode of voluntarily expending energy than through the muscular machinery. How I did not know; but I thought that under changed psychical conditions the stored energy of the body might be expended in a mode analogous to volition, and hence, to prepare the field for such a cycle of operations, I "dissociated the muscular consciousness." The idea was at any rate useful as a guide.

My view of that psychical dislocation we term mediumship goes to regard it as indicative of a certain instability existing between the fluent, plastic, living part of the body and that more stable, fixed and inanimate part which either has not yet been endowed with vitality in the ordinary sense of the term or has already passed through that stage with the exhaustion of most, if not all, of the potentialities of living matter. The coördination of the more active and vital to the less active and vital in its entire routine of change is a question of such extent and difficulty that it can only be hinted at here. It involves the radical facts of nutrition and inhibition, of self reproduction and autonomy, but in place of attempting to enter into particulars regarding these unknown quantities I shall advance a general thesis which has much to recommend it from the standpoint of mathematical analogy.

(To Be Continued.)

MAN is so great that his greatness appears even in the consciousness of his misery. A tree does not know itself to be miserable. It is true that it is misery indeed to know one's self to be miserable, but then it is greatness also. In this way, all man's miseries go to prove his greatness. They are the miseries of a mighty potentate, of a dethroned monarch.—Pascal.

I call to the world to distrust the accounts of my friends, but listen to my enemies,—as I myself do.

I charge you, too, forever, reject those who would expound me,—for I cannot expound myself;

I charge that there be no theory or school founded out of me;

I charge you to leave all free, as I have left all free.—Walt Whitman.

SPACE.

It is at first sight a remarkable fact that the philosophy of Kant and that of Swedenborg have much in common. Kant himself, as quoted in Worcester's "Life and Mission of Samuel Swedenborg," says: "The system of Swedenborg is unfortunately very similar to my own philosophy. It is not impossible that my rational views may be considered absurd by reason of that affinity. As to the offensive comparison, I declare, that we must either suppose greater intelligence and truth at the basis of Swedenborg's writings than first impressions excite, or that it is a mere accident when he coincides with my system—a *lusus nature*. Such a wonderful agreement exists between his doctrines and the deepest results of reason, that there is no other alternative whereby the correspondence can be explained." The idea of the Swedish philosopher with reference to space, may be gathered from his statement, that spirits and angels "are substantial men, and live together like men of the natural world, upon spaces and in times which are determined according to the states of their minds." Thus to Swedenborg, as he expressly declares, space exists only as a mental state. But this is practically the opinion of Kant, to whom space existed only as a necessary condition of human thought, and therefore can be none other than a state of the mind. Space is indeed the philosophic expression of material existence, as time is of its presentation in thought, for succession, in which time appears to consist, is only a series of presentations, and time which is not present exists only in imagination.

But is there no space apart from the extension of material objects? When we look from one object to another our sight passes through something, and when our gaze is transferred from the earth's surface to the sun it has traversed what is called a "space" of more than ninety million miles. On a starlight night the range of vision is indefinitely increased, until by the aid of a telescope it may pass beyond the limits of calculation. If it be said that the existence of bodies, even of the vast multitudes of stars, does not require that of space, which is merely an attribute imposed on objects by the mind, we would ask what is meant by "space?" If it is affirmed to be a condition of thought in relation to the external world, then the condition must have relation to extension, which may be regarded as the reality of space. If extension is merely an idea then the universe itself must be merely an idea, as the universe does not exist apart from the extended objects it contains. The externality of something answering to extension, whether this is an idea or not, must be admitted, and it has relation to the objects supposed to be extended. There are good reasons for believing in the existence of an all-embracing medium, the ether, by the undulations of which the radiations of the most distant stars are conveyed to us. The ether itself, therefore, must be credited with what is called "extension," and the extension of the ether as it embraces all objects, thus becomes equivalent to that of "space" and extension itself is, however, only a phase of existence, as nothing can be conceived to exist unless it has extension. Therefore space, which is extension, must be regarded as evidence of the existence of that which is external to the mind.

It is not difficult to prove that this conclusion is consistent with the opinion that space is a condition of thought. For space being equivalent to external existence, to make it a condition of thought means only that we cannot think of anything without supposing it to exist. When the object of thought is material, then we give it extension as the material expression of existence, which is outside of the mind itself.

When space is referred to, what is intended usually is some portion of space which is associated with a particular object. It is only in this sense that space can be accredited with dimension, and as all our thought is relative, the space which it conditions must be dimensional. It is, indeed, three-dimensional, that is giving extension in the three directions of length, breadth and depth. The real question, in relation to the "fourth-dimension" is

whether there can be extension in a fourth direction. As to this it is admitted that such a direction cannot be realized in thought. And yet the fourth-dimensional space is declared by some writers, like Mr. Arthur Willink (in "The World of the Unseen") to be in perfect contact with our three-dimensional space in all its extent, although lying outside and beyond it. This is due to the fact that the "higher space" thus predicated is a matter merely of direction. The line of the fourth direction is said to be at right angles to the three mutually perpendicular lines of which we have experience, and therefore instantly we turn into the fourth direction we are in the higher space. To the ordinary mind this sounds like nonsense, but it is not so to the mathematician, and Mr. Willink gives a mathematical formula representing a figure in space of four dimensions. The section of this figure which gives our own space is said to be a sphere, and we think that in this fact we have evidence that fourth-dimensional space as such exists only in the brain of the mathematician. For a sphere may be of indefinite extension in all directions, and although an infinite series of lines or figures may be inscribed inside of it, nothing can exist outside of it.

We quite agree with Mr. Wallace's opinion quoted elsewhere that we do not know space of any dimensions. We know space generally as existing, and we know objects as extended between certain lines and surfaces, and therefore as, we say colloquially, enclosing space. But the most we can rationally say is that they occupy certain relative positions in space, which in itself is boundless, as conceived by the human mind.

RECOMMENDATIONS OF THE LABOB COMMISSION

The Labor Commission in its report on the great strike, its causes, etc., affirms that the law should make it obligatory upon some public tribunal promptly to intervene by means of investigation and conciliation, and to report whenever a difficulty, such as that which occurred at Chicago, arises. The recommendations made by the commission are for the carrying into effect of that principle. In addition, however, it proposes that hasty strikes shall be prohibited, and that national trade unions shall be compelled to provide by their articles of association, that any person shall cease to be a member who takes part in any violence or intimidation during a strike or boycott; but that, on the other hand, members of such unions shall be no more personally liable for corporate acts than are stockholders in corporations. The commission further recommends the consideration by the States of the adoption of the Massachusetts system of conciliation and arbitration, and that contracts by which men agree not to join labor organizations, or to leave them as a condition of employment, should be declared illegal. That all employers should absolutely recognize labor organizations, and thus come in closer touch with their employes, is the last suggestion of the commission. This sounds like a truism in these days and yet says the Report: "Some of our courts, however, are still poring over the law reports of antiquity in order to construe conspiracy out of labor unions. We also have employers who obstruct progress by perverting and misapplying the law of supply and demand, and who, while insisting upon individualism for workmen, demand that they shall be let alone to combine as they please and that society and all its forces shall protect them in their resulting contentions."

The concluding paragraph of the Report, reads: "The commission is satisfied that if employers everywhere will endeavor to act in concert with labor; that if, when wages can be raised under economic conditions they be raised voluntarily; and that if, when there are reductions, reasons be given for the reduction, much friction can be avoided. It is also satisfied that if employers will consider employes as thoroughly essential to industrial success as capital, and thus take labor into consultation at proper times, much of the severity of strikes can be tempered and their number reduced." No one will deny the truth

of these observations, and it is hoped they will be taken to heart by both parties to the industrial controversy. Undoubtedly both have been to blame to some extent in the past, but the workman much less than his employer, as he has had to enforce the acknowledgement of his rights step by step, and no wonder if in so doing he has sometimes through ignorance as much as willfulness, overstepped the boundary. That large employers have been far more to blame is evidenced by the statement of the commission, that much of the real responsibility for the recent disorders "rests with the people themselves and with the government for not adequately controlling monopolies and corporations, and for failing reasonably to protect the rights of labor and redress its wrongs."

A MODERN CHEVALIER.*

It is a high tribute which this biographer pays his subject in summing up his life work, and one worthy of careful consideration by the young men who may read this record of the noble life of a public man, and wish to emulate his example in winning public praise, and a revered memory. Says Mr. Cary of George William Curtis: "It is the sense of his character that finally remains most distinctly, most firmly, with the most vital influence from the contemplation of his life. Charm of many sorts he had, but the supreme and pervading one was the completeness with which he could render the charm of virtue, and the spontaneous and constant proof he gave that he was himself possessed by it." In spite of the occasional storm and stress which were inevitable in a many sided public career like that of Mr. Curtis as a business man, a literary worker, an orator and statesman—his life was singularly felicitous in its personal environments and relations. Although his own mother died when he was two years old, he and his elder brother were happy in a loving and tender stepmother who once wrote them that she really believed she loved her "ready made" children the best. And indeed in what glimpses we get of the two brothers, Burrill and George, they must have been model and lovable boys in whom the moral, poetical and conscientious nature was more fully developed than in most youths of their age. The family was of good stock on all sides, intellectually and socially, the father was in easy circumstances, a bank president for part of his life, and he was indulgent to his sons and sympathetic always in his relations with them. Very early in their "teens" George and brother became acquainted with Emerson, listened to his elevated lectures and became animated by his ideals. In their home life in New York they were given the advantage of intellectual association and attended the churches of Dr. Orville Dewey, and Dr. Bellows. Two years' experience as a boarder at the Transcendental Brook Farm, from his eighteenth to his twentieth year, brought him into intimate friendly relations with all the noble spirits collected there; and from early manhood such as James Russell Lowell and Charles Eliot Norton were among his intimate friends—while later his marriage to Miss Anna Shaw, daughter of the wealthy anti-slavery enthusiast of Staten Island brought him into contact with a family animated with the noblest ideals, a family which gave to the world the gallant Col. Robert Shaw, who died at the head of his regiment of colored troops; and a daughter, Mrs. Josephine Shaw Lowell, who has worked so nobly in the cause of scientific and active philanthropy, is to-day showing what women can do in the way of municipal, moral, and political reform.

Thus from the beginning all his affiliations had been of the best, and he was somewhat prepared for his after work as litterateur and statesman by two years of European travel in early manhood. In addition he was naturally endowed with the charm of a handsome and noble personal presence. His biographer thus describes him in the fulness of his

*George William Curtis. By Edward Cary. American Men of Letters Series. Boston and New York: Houghton, Mifflin & Company, Cloth. Pp. 339. Price, \$1.25.

prime. "His form was manly, powerfully built, and exquisitely graceful. His head was of noble cast and bearing; his features were well marked, and in his later years almost rugged; finely cut, but of the type that is not blurred or effaced within the range of an audience. His forehead was square, broad and of vigorous lines; his eyes of blue-gray, large, deep-set under strong and slightly shaggy brows, lighted the shadow as with a flame, now gentle and glancing, now profound and burning. His voice was a most fortunate organ, deep, musical, yielding without effort the happy inflections suited to the thought, clear and bright in the lighter passages, alternately tender and lute-like, ringing like a bugle or vibrating in solemn organ tones that hushed the intense emotion it had aroused."

It is true that there have been many with like fortunate accessories of family, friends, position and fine presence who have woefully failed of their golden opportunity and also that these very characteristics may have made their hearts and intellects obtuse to the crying needs of the less happily situated masses of mankind; but George William Curtis was not of these, but rose grandly to the responsibilities and possibilities of his powers. A knowledge of what was demanded of him seems to have come to him very early, and at twenty or soon after, we find him writing with delightful freedom to his father thus: "Just now I am sad, as I close Webster's speeches which have occupied me for some days, to reflect how narrow are our sympathies. Born an American I am by that fact heir to certain responsibilities. But also I am born an inhabitant of the world. I owe to my country the duty of a citizen, but I cannot surrender to that my duty as a man. My obligations are imperative towards Englishmen and Frenchmen. If I am bound, so far as in me lies, to see that my land is well-governed, I must not forget that no government is essentially good for that land which is selfish and small. My country is well governed when the world is. All my obligations as a man include those of a citizen." To this high standard he kept his conduct all his useful life. These are elevated principles to be given expression to from so young a man, but it must be remembered that not only had he lived in a rare spiritual atmosphere of thought during his two years at Brook Farm, but a little later he and his brother Burrill had rented a small farm in Concord, Mass., near Emerson, where for two summers they, in the language of the elder "united in our own persons the freedom of a country life with moderate outdoor manual occupation, with intellectual cultivation and pursuits." They were then brought into intimate relations with Emerson, Alcott, Hawthorne, Ellery Channing, Thoreau and other thinkers, such as occasional visitors like Margaret Fuller, James Freeman Clarke and like-minded ones.

It is little wonder then that from such intercourse the clear, bright mind of Curtis went forth into the world of action with his soul definitely set toward freedom, or that as occasion rose for assertion of principle on any point, love of truth and liberty shone strong and clear therein so that there was for him no blind stumbling or halting toward the wrong direction, and when the time came for him to lead public sentiment with tongue and pen on the questions of slavery, woman's rights, or political wrongdoing, he was ready to utter his sentiments with no uncertain meaning.

Especially was he earnest and outspoken on the subject of woman's equality and suffrage, and when he was moulding public opinion in the editorial columns of Harper's Weekly or from the friendly cosy depths of "the Easy Chair" of the Monthly many a wise word and practical hint were given on the subject which, filtering through the public conscience, have done their part toward the possibilities open for woman to-day in this and other countries; and no chivalric knight of old ever did a braver deed in behalf of woman than George William Curtis did in offering when a member of the Constitutional Amendment Convention in 1867, the amendment demanding equal suffrage for women. His biographer says of him: "He was the most conspicuous and by far

the most competent of the advocates of the suffrage for women, and on his own proposition for an amendment in that sense, he made a speech more elaborate and brilliant than any other of his in the convention In fact not since his first assault on slavery and its consequences in American politics had Mr. Curtis entered a fight with more complete conviction, with greater ardor, with more careful equipment or a bearing, always within the limit of courtesy, more defiant," and Mr. Cary adds: "Certainly that considerable body of educated and intelligent women who feel and who are acknowledged to be, entirely fitted for a share in the political action of the community of which they are honored and useful members, must have recognized that no more gallant or accomplished champion ever bore their colors." Curtis tells in one of his letters his experience in giving an address before the Vassar students in which he advocated the ballot for woman, although conscious that many of the trustees and professors of the college did not believe in it at that period, 1870. He says: "I was never so cordially thanked even by those, like the President, who I thought might regret my coming. Maria Mitchell, the astronomer, was most ardent in her expressions. Several noble looking girls, who would not tell their names came up to me at the reception afterwards, and asked to take my hand. I felt more than ever how deeply the best women are becoming interested. Next week I am to speak at the anniversary of the Woman's Suffrage Association, and that I believe is my last public appearance for the present."

In religion Mr. Curtis was a liberal Unitarian and he not infrequently spoke in Unitarian pulpits. There is no evidence in the present biography of his having investigated or been interested in spiritual phenomena, but that he believed in continued existence is indicated in a letter written to his stepmother soon after the death of his beloved father in 1856. He says: "You may imagine how sad and strange it is not to feel father's interest and anxiety in my success. I used to read everything that was said about me with his eyes, and so gladly sent him all the praise. But I do not feel at all removed from his real sympathy and interest even now. He is lost to the eye, but not at all, even as a father, to the heart, I shall always live as if in his eye. In every act I shall always feel his judgment."

Whatever his creed or religious faith, Mr. Curtis however always lived the true spiritual life—a life of broad sympathies, lovingness toward all and unswerving loyalty to high ideals. It was a life which can well be taken as a model by all the young men of to-day who hope to make their mark in the world and be of service to their fellowmen—bearing ever in mind in regard to his finely rounded character the concluding words of his biographer: "His rare gifts he brought, a rich and constant tribute, and laid them at the feet of the conscience which was to him the divinely appointed Savior of the world."

S. A. U.

AUTOMATIC COMMUNICATIONS.

APHORISMS.

- "Bow not at command of spirit in the flesh or out."
- "Shun alliance with all who have only self in view."
- "Souls worthy of control must show courage. Troy was not gained in one battle."
- "Search for truth during the year now opening and fear not to speak when found. Search yet further and ye shall penetrate spiritual wonders. Your spirit of obedience to the truth will lead you to the light."
- "Saul of Tarsus was as strong in opposition to spirit law as ye were, yet spirit power made him, spite of his own counter will, the Apostle of Apostles of Christianity. So shall it be with you."
- "All who are in accord with great truths must ever receive contempt from guessers at the realities."

"True friends are those who know us for what we are."

"Agitate! Round goes the world, and round go ideas."

"Ever denial does arouse children to amend their ways."

"Soul passes through many phases, but each progressive phase gives new light as to the possibilities of the 'Me,' and higher spheres."

"The self conceit of mortal man
Is but a part of the eternal plan."

"Elevate as much as you can, render good for evil, slender as the opportunities are. Be faithful to your best ideals and good will come."

"Ever goes on the work of years though seen not of all."

"Philosophers are universal souls—creations of universal helpfulness."

S. A. U.

JESUS AS SAINT ISSA.*

The discovery of any authentic narrative giving particulars of a residence of Jesus, the prophet of Nazareth, among a people holding the Buddhist faith would be of the greatest importance. So much indeed has been written on the subject of a Buddhistic origin of some of the leading ideas of Christianity, that evidence of a connection of some kind between the two cults is likely to be produced sooner or later. When produced, however, it should be viewed with the utmost suspicion, as the lack of such evidence is almost certain to tempt some one or other to supply it. Thus when we are told that certain Buddhist monasteries in Thibet possess ancient manuscripts which profess to give an account of the residence of Jesus among the Brahmins and the Buddhists, and afterwards among the followers of Zoroaster, during the period about which the Christian gospels are silent, we are inclined to listen to the story with incredulity. The story told by N. Notovitch is that while visiting the Buddhist convent of Moulbek in Ladak he learned that in the sacred writings of Thibet were recorded the name and deeds of the prophet Issa, who had taught the religion of Buddha throughout the west and who was put to death after enduring the most cruel tortures. This Issa became the Dalai Lama of the Christians, who separated themselves from the worship of Buddha. N. Notovitch was so fired by this intelligence that he determined to find the sacred writings referring to the prophet, even if he had to go to Lassa for the purpose. After a tedious journey he found himself at Leh, the capital of Ladak, the governor of which was a Hindoo, Vizier Suzajbal, "who had taken his degree of Doctor of Philosophy in London." About twenty miles from Leh is the famous monastery of Himis, which contains a vast library of sacred books, and N. Notovitch forthwith set off for the monastery. Here he found all the Lamas assembled to witness the performance of a great religious mystery, which according to the chief Lama is merely a representation of the gods enjoying a general veneration. After the festival, during which "masked actors are introduced, who represent fantastically the various states of existence—spirits, men, animals, etc.," the visitor accompanied the Lama to the principal terrace of the monastery, and as soon as a favorable opportunity presented itself he asked for further information as to the prophet Issa. The Lama appears to have been very communicative, and stated that the monastery possessed copies of the rolls which contained descriptions of the life and works of Buddha Issa, "who preached the holy doctrines in India and among the sons of Israel, and was put to death by the heathens whose descendants adopted the beliefs which he advocated, and whose beliefs are yours." Finally N. Notovitch inquired of the Lama whether it would be

*The Unknown Life of Jesus Christ from an ancient Manuscript recently discovered in Buddhist Monastery in Thibet by Nicholas Notovitch. Translated from the French and edited with an Introduction and Illustrations by Virchand R. Gandhi, B. A. Chicago 1891.

successful to recite the copies to a stranger, and was told that it would not be, but the Lama added, "I have no knowledge of where in our libraries these rolls are to be found; if you ever visit our Gonpa again it will be a pleasure to me to show them to you." Then the Lama excused himself, on the plea that he was wanted for the sacrifices, and the visitor returned to Lash. From here he sent the Lama a present with a message that he would visit the monastery again before leaving Ladak and hoped he would then be shown the rolls. N. Notovitch states that he had formed the plan to return to Kashmir and come again to Himis "in order to allay any suspicion which might arise regarding his persistent inquiries" concerning the rolls of which he was in search. Fortunately, while on his way, his horse stumbled and the traveler fell to the ground and broke his leg. This gave him the opportunity of visiting again the Himis monastery, to which he ordered his porters to carry him. He was kindly received and, although he was able to recommence his journey on the third day, he had in the meantime induced the old superintendent of the monastery, who waited on him, to bring him two large bound books, "whose large leaves of paper had become yellow by time," and to read him the biography of Issa. This N. Notovitch wrote down carefully in his note book according to the translation made by his interpreter.

The first striking feature of this narrative is the readiness of the Lamas to acknowledge that they had any manuscripts relating to Issa the prophet. The great difficulty in the East is, to get to know of the existence of ancient manuscripts, they are guarded so zealously from European gaze. But having once admitted the possession of the documents there was no reason why they should not be produced, especially as the superintendent was able to lay his hands on them without difficulty. Moreover, if he could be entertained at the monastery after breaking his leg, he might have stayed there before until he had seen the precious manuscripts. The visit of Hermann Schlagintweit to the monastery of Himis, between the years 1850 and 1860, has a bearing on the authenticity of this Buddhist life of Jesus. The brothers Schlagintweit spent years beyond the Himalayas inquiring into the sources of northern Buddhism, and it is extremely improbable that they would have failed in learning something of the Issa records if they had really existed. M. Notovitch states that the references to Jesus in the chronicles read to him were "mixed up without sequence or coherence so far as contemporary events are concerned," but they appear from his account to have been collected and translated into Thioetan, from different copies of rolls said to have been written in Pali, and brought from India about 200 years after Christ. They are not given in this form, however, by Mr. Notovitch, who says, "I have arranged all the fragments concerning the life of Issa in chronological order, and I have tried to give them the character of unity which they totally lacked."

What this statement implies is left to the imagination, and it is possible to believe that M. Notovitch has come across some Hindu or Buddhist references to a Buddhist saint Issa, whom he took to be the same as Jesus, and has put them together, introducing certain details to give continuity to the narrative. That the bishops and cardinals of the Greek and Roman churches to whom he submitted his manuscript should not have encouraged him to publish it, is not surprising, considering that its contents differ so materially from the orthodox life of Jesus. It was different, however, with M. Renan, and we cannot help thinking that M. Notovitch's account of his negotiations on the subject with the great French Orientalist is sufficient to throw doubt on the genuineness of "The Unknown Life of Jesus Christ." M. Renan is said to have proposed that he should be entrusted with the manuscript, so that he might be able to make a report on it to the Academy. Such a proposal ought to have been highly satisfactory, but M. Notovitch thought he would be robbed of the glory of the publication and withdrew the manuscript under pretext of revision. He abstained from publishing it until after

M. Renan's death, in order that he might not wound the susceptibility of the great master, so he says, but it is quite possible that it was to escape his weighty criticism. In any case it is impossible to accept the narrative as genuine without complete verification, as well owing to the unsatisfactory nature of the evidence in its support as to the character of the narrative itself.

PSYCHIC FORCE.

Upwards of forty years ago a psychological theory was advanced by Mr. J. B. Dods which is still worthy of consideration, particularly as he applied it for the explanation of the phenomena of Spiritualism. It was called by him the Philosophy of Electrical Psychology, and it was based on "the observed involuntary powers and instincts of the human mind." In many respects the theory much resembles that of Mr. T. J. Hudson, whose objective and subjective minds answer to the voluntary and involuntary mental powers of the earlier writer. Mr. Dods affirms that in his present existence man is so constituted, that while he is in his natural state of wakefulness he cannot exercise his instinctive, that is involuntary powers. If he could do so, "then all diseases, accidents, and dangers would not only be foreseen, but avoided by him, and hence the present state, where he is disciplined by sufferings and self-denials for a nobler and more elevated state of being, would be entirely lost; and hence his disciplinary school, founded by the Creator when he founded the pillars of the universe, and where have been taught the most sublime, grand, and useful lessons of earth, would be struck out of existence! But when he is thrown into the spiritual state, then the doors are burst open, the chains are broken asunder, and the imprisoned faculties of his instinctive nature are in a measure set free, and allowed to range both earth and heaven, and manifest their mysterious powers to men in the full exhibition of the most brilliant phenomena that seem to overwhelm the mind with amazement and awe."

We see from this passage that Mr. Dods sought in the powers of the human mind, rather than in the agency of spirits, the explanation of the phenomena with which Spiritualism is concerned. He appears to have been led to adopt his theory by the observation of the duality of the brain. For not only is the brain double, that is, it consists of a front or higher brain, the cerebrum, and a lower or back brain, the cerebellum, but each is also double, having separate lobes. The duality of the organs of the body is a remarkable feature, which still awaits an explanation. Dods saw in it the relation between the positive and negative forces which balance each other and pervade all nature. The cerebrum answers to the positive force and it is the seat, therefore, of voluntary motion, as well as of that which guides it, the volition, thought, and reason. The cerebellum, on the other hand, as negative, is the organ of involuntary motion and organic life; "it throbs the heart, moves the blood, gives power to the stomach to digest its food, and imparts energy to the glands to produce their secretions. It is the residence, the earthly house of that part of the mind that exercises involuntary power in accordance with the harmony of the universe. Each brain may manifest its intelligence and impressions separate and independent, as it were, of the other, yet there is, at the same time, an undisturbed harmony, a sympathetic connection existing between the two. The first manifests itself by the involuntary power of thought and reason. The second manifests itself by the involuntary power of intuition, and while doing so, the first has no remembrance, no knowledge of its acts. This is a state well-known to medical men and psychological writers, who call it double consciousness."

Mr. Dods makes a very ingenious application of his psychological theory, which apart from its electrical element, has much in common with the latest results of psychological inquiry, to the explanation of spiritualistic phenomena. A more particular reference to this theory is reserved for another article.

SPACE.

Dr. Alfred Russell Wallace recently wrote a letter to Light in regard to the fourth dimension of space as follows:

"The discussion on this subject seems to me to be wholly founded upon fallacy and verbal quibbles. I hold, not only that the alleged fourth dimension of space cannot be proved to exist, but that it cannot exist. The whole fallacy is based upon the assumption that we do know space of one, two, and three dimensions. This I deny. The alleged space of one dimension—lines—is not space at all, but merely directions in space. So the alleged space of two dimensions—surfaces—is not space, but only the limits between two portions of space, or the surfaces of bodies in space. There is thus only one space—that which contains everything, both actual, possible, and conceivable. This space has no definite number of dimensions, since it is necessarily infinite, and infinite in an infinite number of directions. Because mathematicians make use of what they term 'three dimensions' in order to measure certain portions of space, or to define certain positions, lines, or surfaces in it, that does not in any way affect the nature of space itself, still less can it limit space, which it must do if any other kind of space is possible which is yet not contained in infinite space. The whole conception of space of different dimensions of space is thus a pure verbal fantasy, founded on the terms and symbols of mathematicians, who have no more power to limit or modify the conception of space itself than has the most ignorant schoolboy. The absolute unity and all-embracing character of space may be indicated by that fine definition of it as being 'a space whose centre is everywhere and circumference nowhere.' To any one who thus thinks of it—and it can be rationally thought of in no other way—all the mathematicians' quibbles of space in which parallel lines will meet, in which two straight lines can enclose a definite portion of spaces, and in which knots can be tied upon an endless cord, will be but as empty words without rational cohesion or intelligible meaning."

We observe, with much satisfaction, that Mr. Myers has contributed to The National Review, an important article on "The Drift of Psychical Research." We like the word "drift." There is at present a wonderful amount of drifting going on in relation to this subject. But the drifting is not aimless and uncertain; it is the result of a strong current, and the destination is sure. No one knows that better than Mr. Myers, who significantly says: "Between the scornfully skeptical and the eagerly superstitious we have had to create a public of our own. In this task we have, at any rate, moved faster than we had hoped." Mr. Myers quite frankly accepts the Spiritualists' main contention, and says that "in the transcendental environment, where telepathy operates, many intelligences may affect our own. . . . some appear to be discarnate, to be spirits like ourselves, but released from the body, although still retaining much of the personality of earth. These spirits appear still to have some knowledge of our world, and to be in certain ways able to affect it, sometimes by guiding the sensitive's brain, or voice, or hand, as in trance utterance or in automatic script, and sometimes by employing his organic energies in ways more directly affecting his material environment." If this is an indication of the drift of psychical research, Spiritualists ought to be well content. We do not quite follow Mr. Myers in his very strong attachment to his doctrine of the "subliminal self," but we have the most profound respect for his really splendid patience and courage, and we are confident that he is doing a really apostolic work.—Light.

"Life itself

May not express us all, may leave the worst
And the best too, like tunes in mechanism
Never awaked."

—George Eliot.

VOICE OF THE PEOPLE

TO MY LOVED STEPMOTHER.
By CORA WILBURN.

"Mama!"
I give to thee this day of heart-remembrance
The dear, familiar name!
And look upon thy counterfeit resemblance,
With my love's olden claim;
Smiles the response unto that call of childhood,
For evermore the same.

I trace once more my girlhood's path of roses,
In the far tropic land;
To songs divine the future's gate uncloses,
I hold thy guiding hand;
Life's holy sweetness, mother guarded,
Once more I understand!

Past, graciously awarded, benedictions
Still charm the lovely years;
Mid' circling shadows of this world's afflictions
Seen through grief's mist of tears;
June roses glowing from thy garment's whiteness,
Thy radiant face appears!

I call thee on this day of heart-remembrance,
By the dear olden name!
My dream of life has been a mocking semblance
Of promised love and fame;
Thou only 'mid the clash of earthly changes,
Art evermore the same!

The same to me, in tenderness forgiving,
And love intensified
A thousand fold by life's diviner living;
And yet, how far and wide
The space between the souls of earth and heaven,
Only by love allied!

I crave and toll in loneliness of spirit,
Pursued the life-long quest
For the sweet peace my soul may not inherit
Until my heart finds rest;
As in the days when trust my life enfolded,
Upon thy mother-breast!

Thou, who art now so far beyond, above me,
Canst thou still condescend,
In guidance on the trial-paths so lonely,
To be my angel friend?
By earthly time, a long half century's changes,
With thy crowned-heaven life blend!

My mother still, forever and forever!
Whate'er thy high estate;
Eternal glory may no soul-ties sever,
A daughter's love dare wait,
In life-long trust close by the frontier guarded,
That 'shrines the morning's gate,

Thy long-bereft, with the dear name of childhood,
Invokes thy love, this day
Of gracious June, amid the blossomed wildwood,
The northern summer's sway;
To the celestial tropic shores of beauty
Call me from earth away!

One happy morning hour of June, the golden,
Once more my willing hand,
Clasp in thine own, with all the fervor olden,
Pure love can understand;
Lead me to rest, and labor's task ennobled,
Into the Spirit-land!

There, the first word I breathed to thee,
Renewal glad in Heaven's felicity;
The dear familiar name restored once more,
And I thy child again for evermore!
"Mama!"
North Duxbury, Mass.
*Departed for the higher life June 29th, 1844.

SCIENTIFIC PRETENDERS.

TO THE EDITOR: While it may not be instructive, it is surely amusing to observe the pretentious airs of certain would-be scientific scribblers when they condescend to enlighten benighted Spiritualists through the columns of spiritual journals. I recognize the fact that some great thinkers, some of our finest scholars, are agnostics, possibly materialists. But I have in mind a class of writers who, while they are unable to comprehend, yet read the discussions of men of science on psychic subjects. It is these who repeat the terms and phrases of men of educational repute, knowing nothing of their meaning. For instance we find an occasional article in a materialistic paper in which the writer totally denies the happening of psychic phenomena. Driven into chancery by some skillful writer we may expect to hear him admit the phenomena and declare that he never denied them; denying, however, that they prove the persistence of intelligence after death of the body. It is certainly an undeniable fact and one which these writers should learn, that there are no better scientists than many of those

who have accepted the spiritual theory generally of psychic manifestations. "The subliminal self" of Professor Myer has been chewed over so much by pretenders that it begins already to ring comically. How much proof does it require for these gentlemen to accept the spiritual theory? You see it is so very unnatural; in fact is supernatural! Now that settles it. But that we have some kind of a mysterious self, or person within us, who can step forth and do things which require physical strength, mental sagacity, in short, manifest traits of character and emotions peculiar to that deceased friend whom he represents himself to be; this is as natural as gravity. I doubt whether many who use this term as if it were the annihilation of Spiritualism can even analyze the word and define it. Why does not some one who is very familiar with the philosophy and doings of the subliminal answer with even the slightest modicum of common sense—why this queer individual calls himself a spirit? And why is he so particular as to name him whom he seems to be? Some one in THE JOURNAL of October 27th, gives a reason which I at first took to be sarcasm, but which on reflection I find is in good faith. If I recollect rightly (I do not have the article before me) this S. S. says he is a spirit because the medium expects him to be such. As ridiculous and thoughtless as this is, I believe it is a fair sample of the explanation. No thinker would adduce such an idea. It is the played out auto-suggestion of twenty years ago, Banquo like presenting itself in a new form. Let us reason upon it. If this is another self it must know what the other self knows. If this self has power to use the pre-knowledge of the first self, then this same power should of itself teach him that he is not a spirit. This proposition is indisputable. For if he come forth impressed with an idea, this is at once sufficient assurance of cognitive power. But let us pass from theory to fact. In 1848 how does it happen that Mrs. Fox was dumbfounded to learn that the raps claimed to be a relative? (dead person.) D'd little Maggie Fox (ten years old) answer herself giving this unthought of story? Again suppose this is a second self possessed of as much knowledge as is ascribed to it even—how does it happen to go still further and personate as in many cases the spirit of one whom the medium does not know? The answer like a stereotype advertisement is that this self gets this idea by mind reading. Thus this self who only thinks himself because the medium so thinks, has power not only to reason out what is in a sitter's mind but to give the false communication (that he is a spirit) and thus deceiving and all of this unconsciously! Reader please do not charge this last bundle of confusion on me, it is the legitimate leading of the subject. But let us go on, by this theory everything proceeds from the minds of the sitters. What now when the communication is false in every particular? What when a part true and the remainder false? Will this fine spun theory shrink and expand so as to cover both cases? Let us now take the case of a little girl seven years old; (I speak from personal knowledge.) This little lady was a member of an orthodox family—time, 1855. I doubt whether a member of the family ever thought of Spiritualism. Before any member of the family knew it the little girl was amusing herself by watching her hand make crooked marks. She was discovered, a full fledged writing medium. While I know of this case myself, hundreds of persons know of similar instances. One squelcher on this theory is the common case of persons who do not believe any such thing as Spirit communion possible, and yet write automatically, signing by name of some deceased person. Pause and think of this case a minute. When Mrs. Catherine Stowe, a very sweet refined Christian lady, at that time living in Waucoosa, Wis. (fond Du Lac county) first began to write a few words automatically on a slate, I sat with her several times. She persistently claimed it to be the devil; I as persistently claimed some electrical power, yet in one sitting she wrote a great number of names, and finally became a trance medium of considerable celebrity.

How dispose of the grand ideas flowing from the automatic pen of the wife of our highly esteemed and scholarly editor? She has given us many instances of automatic answers through her hand which I think will put the other self theory to shame. A person is startled at hearing a voice; after perplexing investigation he finds this voice to claim spirit origin. In short

there is rarely any case which can be made to appear explainable under the second-self theory. Nor can we conceive of any explanation except the Spiritual which will meet all the conditions.
B. R. ANDERSON.
Concordia, Kas.

VICTOR HUGO ON THE TIPPING TABLE.

The tipping table has been so derided. Let us speak plainly, that kind of derision has no force. To replace investigation by mockery is easy but unscientific. As to us we esteem that the clear duty of science is to sound all phenomena. Science is ignorant and has no right to sneer. A servant who laughs at the possible is very near being an idiot. The unexpected must always be expected by science. It has for a mission to stop, and to search it; rejecting the chimerical, taking note of the real. Science's only right is to visit facts. It must verify and distinguish. The sum of human knowledge is but the result of right choosing. The false allied to the true does not warrant the rejection of the whole. Since when are the tares pretext for the rejection of the grain? Pull up the weeds, errors, but gather the fact and bind it with others. Science is the sheave of facts.

The mission of science: to study, to probe everything. All, whoever we may be, are the creditors of research. We are its debtors also. It is due us and we owe it.

To elude a phenomenon, to refuse it the payment of attention to which it has a right, to lead it out of doors, to turn one's back upon it, laughing, is to bankrupt truth, to allow to go to protest the signature of science. The phenomenon of the tripod of antiquity and of the modern tipping-table has the right as any other to investigation.

Without doubt psychology will be the gainer thereby. Let us add this: that to abandon phenomena to credulity is to turn traitor to human reason. Moreover, as one can see, phenomena, constantly spurned and always reappearing date not from yesterday.—Victor Hugo, from Almanac Spirite for 1892.



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MAR. 1, 1894.

WOMAN AND THE HOME

TO A DEAD HUMMING BIRD.

BY ALICE DENISON WILEY. Dear little atom of sunshine Whose very best song was a hum Which stirred the drowsy grasses And helped the summer come.

THE ADVANCEMENT OF WOMEN.

The twenty-second congress of the Association for the Advancement of Women was held at Knoxville, Tenn., last week, with a supplementary session at Atlanta, Ga.

the reform movement which she represented did not propose to imitate man's dress (which she hinted was bad enough) in any particular.

The last evening gave us the two papers by Mrs. Ednah Cheney and Mrs. Julia Ward Howe. The wonderful intellectual vitality of the elderly women of this association is encouraging to those of us who have looked forward to a retirement from society by the time we are sixty.

In his article on "The Small College Boy," Mr. E. P. Powell gives a well-deserved drubbing to those who take part in hazing. It is greatly to the credit of college girls that their good manners as well as their sense of right, prevents any such unseemly behavior on their part.

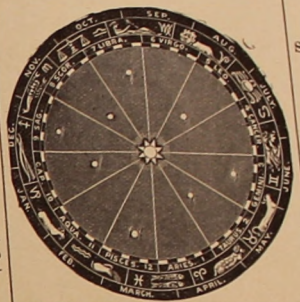
The first colored woman to receive the degree of M. A. in the United States was Miss Mary Patterson, who was graduated from Oberlin College in 1862.

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Works on Hygiene, etc.

- Hygiene of the Brain and the Cure of Nervousness. By M. L. Holbrook, M. D. Price, by mail, \$1.50.
- Eating for Strength; or, Food and Diet with Relation to Health and Work. By M. L. Holbrook, M. D. Price, by mail, \$1.
- Parturition Without Pain. A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1.

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BOOK REVIEWS.

(All books noticed under this head are for sale as they can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.)

Chastity, its Physical, Intellectual and Moral Advantages. By Dr. M. L. Holbrook. Editor of "The Journal of Hygiene and Herald of Health." New York: M. L. Holbrook & Co. London: L. N. Fowler & Co.

This book is written in furtherance of social purity, by enforcing the beauties of chastity rather than the evils of unchastity. The sexual part of our nature has latterly attracted much more attention than formerly, among those who are earnestly seeking to bring about a social regeneration effected on purely moral lines. Grant Allen has given voice to the feelings of many such persons in his striking work, "The New Hedonism," which has given rise to much discussion. Dr. Holbrook gives an extract from this work, in which it is affirmed that "everything high and ennobling in our nature springs directly out of the sexual instinct." This is strong language but the facts he refers to support it, and the affirmation is confirmed by the relation of the sympathetic side of our nature to that instinct. Dr. Holbrook insists on the value of chastity under various aspects, both individual and social. He declares that marriage is not a cure for unchastity, which may prevail during the marriage relation as well as out of it. In an appendix much practical information is given on the subject. The aim of the work and its conclusions are shown by the words on the title page: "from now on I will walk the path chaste, calm, temperate; brave, manly; no fault-finder, an early riser, a cold bather, a hard worker; joyous, happy." If these are the fruits of chastity it should be gladly adopted by all, and Dr. Holbrook has done good service in pointing out its advantages and the possibility of attaining these results.

Mollie Miller. By Effie W. Merriman. Boston: Lee & Shepard, 1895. Cloth. Pp. 285. Price, \$1.25. Beautifully illustrated.

This story is a continuation of a former volume, "The Little Millers," by the same writer, but is complete in itself as a charming record of the good sense, courage and hope of a family of young people under various poverty stricken and adverse circumstances. The interest is sustained from the first page to the last, and although some of the situations are romantically unique, yet they add a thrilling flavor to the work which will endear it to the hearts of the young readers of from fourteen to twenty for whom it is designed, and enable them the better to appreciate the sensible hints and good advice with which the story abounds. As all good stories should, this ends very happily to all parties concerned.

Asiatic Breezes, or Students on the Wing. By Oliver Optic. Boston: Lee & Shepard, 10 Milk street, 1895. Illustrated. Cloth, \$1.25. (A. C. McClurg & Co., 117-121 Wabash avenue, Chicago).

In "Asiatic Breezes" our party, consisting of all our old friends of the previous volumes, after their return from their explorations and adventures in the Nile country, board the steamers and leave Alexandria. The "Maud" sails from the Island of Cyprus, meeting a severe gale on the passage, which is vividly described, together with their subsequent adventures at the Island. In due time the steamers join company and proceed through the Suez Canal, the construction and operation of which is carefully explained. Through the efforts of Captain Ringgold and the Professor, much information is conveyed to the party regarding the places visited and the objects seen, as well as the surrounding country—and there are exciting incident and adventure enough to retain the interest of those who are not attracted solely by the instruction given. This volume completes the second series of the "All Over-the-World Library."

Sirs, Only Seventeen! By Virginia F. Townsend. Boston: Lee & Shepard. Cloth. Pp. 323. Price, \$1.50.

This new story by a long-time favorite story-teller for young people abounds in thrilling yet very possible situations in the experience of a brother and sister—the age of the latter giving the book its title; the brother is a Harvard student of nineteen years. The heroine Dorothy, is a charming, loving-hearted, but quick tempered, impulsive girl. Tom, the brother, is a manly, good-intentioned, but rather egotis-

tic and self-conceited fellow. In the absence of their parents consequent on their mother's illness, they are left for one year in charge of the Massachusetts home, and this story is a record of the haps and mishaps which befall them during that time while left largely to their own discretion. As they had been brought up wisely by their parents, the mistakes they made during this experiment were made good use of in remedying their prevailing faults. It is a sweetly told story of brotherly and sisterly devotion.

Wee Lucy; Little Prudy's "Wee Croodlin' Doo." By Sophie May. Boston: Lee & Shepard. Cloth. Pp. 164. Illustrated. Price, 75 cents.

There are many grown-up readers, remembering the sweet charm of the "Dotty Dimple" and "Little Prudy" stories, full of the simplicity and wisdom of natural child life depicted a score or more of years ago by this delightful portrayer, will welcome this story of one of "Little Prudy's" children for their own children. Such may be assured that the author of those delightful creations has in no wise lost her wonderful art of transferring to paper the naughty, comical or cunning doings and sayings of very real and lovable little ones.

MAGAZINES.

There is no better guide in the care and culture of flowers for the house conservatory on garden than "The Mayflower" published monthly at Floral Park, New York. Interesting articles written by flower-lovers from every part of the country appear in every number together with one full page of color illustrations and many pictures of the different flowers described. The full page illustrations for the November number is of five varieties of German Iris. Walter Pike writes from Florida of the trees and flowers of that State. A flower story is "A Unique Wedding Gift" by Phoebe W. Humphrey. Bulbs and preparations for winter blossoming take up considerable space by a number of writers. Subscription, 50c per year. Address John Lewis Child, Floral Park, N. Y.—The Thanksgiving numbers of Little Men and Women and Babyland published by the Alpha Publishing Company, Boston, Mass., appearing in enlarged form and handsome new covers with Mr. and Mrs. Pratt as editors. The publishers promise many good things for the coming year from favorite and widely known writers, like Sophie May, Abbie Morton Diaz, Mary E. Wilkins and Hezekiah Butterworth and others. \$1 yearly subscription for Little Men and Women, 50c for Babyland.—In Thought for November we find, among other articles, "A Statement of Divine Science" by Mary Colver Owens. Also "Knowing and Believing," in which the author I. D. O. shows the relation of the metaphysical to the spiritual in mental healing. We notice that a Congress of "Scientists" of all descriptions is to be held in Chicago in May, 1895. Kansas City, Mo., 511, Hall Building, Unity Book Co. \$1 per year. 10c a copy.—Delightfully bright, entertaining and up-to-date is the November Current Literature. Among the important articles are Napoleon's views on Love; "Ravenshoe's Renunciation" from Henry Kingsley's novel "Ravenshoe"; "The Night Alarm" by Stanley J. Weyman; "Peter's Sad Home Comings" a pathetic sketch of power and beauty from a strong, new novel by Z. Z., entitled "A Drama in Dutch." Current Literature, a literary magazine of high order, and a family journal in the best sense of the word, keeps well abreast in its numerous departments of the van of scientific thought and progress. Current Literature Publishing Co., 52-54 Lafayette Place, New York.

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As if she were but an hour;
Her plans demand eternity!
To reach the life of human thought,

As if she were but an hour;
Her plans demand eternity!
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the London Daily Chronicle which says of this book: The thread on which are strung such pearls of quotation and such polished stones of reflection as these is well worth having, and of its kind we know no better gift for a young man or a young woman in the gift season that is approaching.

Of Such Is the Kingdom, and Other Poems. By Anna Olcott Commelin. 8 vo. Fancy Cloth. Gilt. Pp. 110. Mrs. Commelin's new book of poems specially designed as a holiday gift-book, is an exquisite sample of the publisher and book-binder's art. The covers in white and gold with the esthetic floral design in darker shades will delight the artistic sense of all; while the cherubic child faces of the frontispiece illustrative of the leading poem, "Of such is the Kingdom" are so winningly charming as to appeal to the heart of every child lover.

Sets of THE JOURNAL containing addresses delivered before the Psychical Science Congress, will be sent by mail or express, prepaid, on receipt of \$1.50. There will be no sets for sale after December, 1894, and the papers are not likely to be reprinted in any other form.

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The Salem Seer.

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which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

Table with 3 columns: Part, Vol., Price. Part IX, Vol. III, Dec. 1885, \$1.20. Part XVIII, Vol. VII, Apr. 1891, .65. Part XIX, Vol. VII, July 1891, .65. Part XX, Vol. VII, Feb. 1892, .65. Part XXI, Vol. VIII, June 1892, .65. Part XXII, Vol. VIII, July 1892, 1.00. Part XXIII, Vol. VIII, Dec. 1892, 1.00. Part XXIV, Vol. IX, June 1893, .1.

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

EXTRACT FROM A LETTER.

"It will be so short a time—as regarded in the future—before we shall all be where the mortal has put on immortality," and where we shall rejoin children and friends, that you and I, dear friend, will wonder why we could ever see it otherwise (this life) than as one stage of being, this delightful, though changeable life! This life so full of sorrows, when we are sorrowing, so full of delights when we can enjoy it. Let me say, in the separation, which the children of earth are seldom ready to meet, I hope you may be sustained and comforted in ways which the Father has of comforting, when we believe ourselves undone, and in silent ways, and marvelous, bringing to us a day of His light here, a pulsation of His love there, so as to make the way better than endurable.

Remembering what a dear friend in the West wrote me when she was in affliction, "We must have letters, they cannot but help us," I have uttered these poor words, speaking, or attempting to speak my love to you, and I hope before a great while you may have the strength to reply.

"God liveth ever!
Wherefore soul despair then never!
* * * in every place
His love is known, His help is found;
His mighty arm and tender grace
Bring good from ills that hem us round."
"Soul remember 'mid thy pains
God o'er all forever reigns."

We recently reproduced in THE JOURNAL from a Kalamazoo paper a letter from Miss Bartlett, pastor of the Unitarian church in that city, presenting her impressions of Mr. Frank Baxter's tests. She said that for her they had no evidential value for the reason that what Mr. Baxter stated in regard to deceased persons might easily have been obtained from usual sources of information. At the same time she made no accusations against the medium—who spoke from her desk—but merely stated why the tests were valueless to her. We made Miss Bartlett's letter occasion for suggesting that when public exhibitions are given by mediums they be given under conditions that will satisfy honest and fair-minded investigators. The

letter and comments called out a communication from a lady who had heard Baxter and who says she has received evidence of his powers of mediumship. Two other letters received characterize Baxter as a "fraud" and a "fake" and one of them intimates that THE JOURNAL ought to treat him accordingly. Now we cannot devote space in this paper to letters giving opinions, pro and con, in regard to any medium, nor do we care to discuss generally the claims of any public mediums who give exhibitions for money and are unwilling to submit to the most rigid tests as to their mediumship.

The Honeycombs of Life, the volume of Sermons and Addresses by Rev. Louis Albert Banks, D. D. Boston: Lee & Shepard, 10 Milk street. Pp. 397; cloth. \$2. Dr. Banks author of "Common Folds' Religion," "White Slaves," "The Revival Quiver," "The People's Christ," "Our Brother in Yellow," is a prominent Methodist minister whose method of dealing with practical questions of public interest, has made him known far beyond his own denomination. He treats these subjects with incisive vigor and earnest purpose. He applies Christian or humanitarian principles not merely as dogmas, but as facts demonstrated by experience and backed by logic and common-sense, to political, social and industrial issues. He manifests a warm sympathy with the oppressed and outcasts whom the lust of wealth or the wickedness of human nature have swept into degradation and vice, and denounces unsparingly the methods by which man tempts his brother and sister to moral ruin. The volume now offered contains some of the choicest of his discourses, delivered at times and places favorable to the highest inspiration. It deals with living issues, and will be found deeply interesting to the general reader.

The supreme court of Pennsylvania may have decided in accordance with the letter of the law in declaring that it is not sectarian teaching for a nun to wear the garb of her order, her rosaries and the like while teaching in the public schools, but the decision is against the American principle of the separation of church and state. It is against the spirit of the law forbidding sectarian teaching in public schools, for the whole effect of the peculiar dress and especially of the rosaries and other religious devices of these nuns, is to constantly suggest, and therefore to teach, Roman Catholicism. Justice Williams dissents from the conclusions of his brother judges, and says that the ruling of the majority would permit an Episcopalian to teach in his robes or a Roman Catholic priest in full canonicals. It seems almost an absurd conclusion that nothing is sectarian teaching which is not such in terms, but this is practically what the supreme court of Pennsylvania has decided. The court has at least pointed out its duty to the legislature, which ought not to lose any time in so amending the law that no member of any religious order, Catholic or Protestant, can teach in public schools in the garb of their order.—Springfield (Mass.) Republican.

J. Waller Smith in his London letter to the Boston Budget, writes: "Mr. W. S. Gilbert is at it again; this time with a lady interviewer. Everybody knows how hard it is to approach the great librettist, and how thankless the task. But the Comtesse de Brémont of 'St. Paul's,' the new six-penny weekly, evidently resolved to try, and immediately wrote to him, stating that she had him on her tablets and awaited his pleasure. Gilbert wrote a declination and said that his terms for an interview were twenty guineas. This was the reply: "The Comtesse de Bré-

mont presents her compliments to Mr. W. S. Gilbert, and in reply to his answer to her request for an interview for 'St. Paul's,' in which he states his terms as twenty guineas for that privilege, begs to say that she anticipates the pleasure of writing his obituary notice for nothing." Are honors divided, or is the 'new woman' ahead?"

Mrs. Emma Hardinge-Britten in Light says: An American acquaintance of mine has just sneeringly asked, "if Mrs. Williams's seventeen years of New York successes are not quite sufficient to wipe out the odium of the Paris fiasco?" I unhesitatingly answer "no," seeing that the seventeen years of Mrs. Williams's New York successes have been obtained in her own house, and that not even a hired one, whilst her cabinet arrangements have also been prepared and carried on by herself, and her men, women, and children of business.

The Lyceum Manual. A Compendium of Physical, Moral, and Spiritual Exercises, for use in Progressive Lyceums connected with British Spiritualists' Societies. Compiled from various sources by Emma Hardinge-Britten, Alfred Kitson, and H. A. Kersey, 4 Elington Terrace. 1894. Pp. 412. Cloth. Price, \$1. This valuable little manual, from the title of which the word "English" has been dropped has undergone a complete revision and has been enlarged by sixty-eight pages. Amongst the additions are ten new Golden Chain Recitations, sixteen new Musical Readings, and forty-seven new Lyceum Songs. Reference for the music is given for thirty-six Silver Chain Recitations, thus making them available as additional songs, and bringing up the total of those set to music to 191. Full instructions for rendering the exercises are now given throughout for the first time. "Practical Suggestions" have been considerably extended and the list of works suitable for lyceums has been largely added to.

From Alonzo Lewis's History of Lynn. P. 166. [Year] "1680." Dr. Philip Read of Lynn, complained to the court at Salem of Mrs. Margaret Gifford as being a witch. She was a respectable woman, and wife of Mr. John Gifford, formerly agent of the iron works. The complainant said, "he verily believed that she was a witch, for there were some things which could not be accounted for by natural causes." "Mrs. Gifford gave no regard to her summons, and the court very prudently suspended their inquiries."

Light of November 10th, gives considerable space to an account, by its special representative, of the seizure and exposure of Mrs. M. E. Williams, of New York City, with her puffet, wigs and draperies at a séance held in Paris. There is also a letter by the exposed medium, in her defense of course. Madame de Laversay, one of the leaders of the Spiritualist movement in France, was present at the séance and said: "Of all the audacious, clever, scheming impostors, that woman is the most impudent we ever heard of." Mons. Leymarie of the Revue Spirite, seized the spirit "Mr. Cushman," another man took possession of the spirit "Miss Cushman," and others seized Mrs. Williams's agent, Macdonald. A light was struck, "Mr. Cushman" proved to be Mrs. Williams "dressed in black tights with a man's short lounge jacket, white collar and front and some dark material across her breast to do duty for a waistcoat. . . . She had also a black moustache attached to her upper lip and finally was without boots." The appearance is described as comical. "Miss Cushman" proved to be a large doll with a lot of white drapery attached to it,

evidently held out at arm's length by Mrs. Williams as she advanced into the room. Mrs. W.—tried to snatch the doll and tear it and to destroy the esp and moustache, but was prevented. She was permitted to put on her dress, which hung on a peg in the cabinet, and was compelled to refund the money she had taken, which she and her confederates were turned out of the house "leaving behind them spoils to the victors the doll, drapery, white and black wigs, beads, wigs, etc." The Duc de Pomar had discovered the fraudulent character of the performance the first sitting at the palace of the Comtesse de Pomar who at first extended hospitality to the medium, but had already found a way of getting rid of the "advantages." The account of Light is illustrated by a French artist in a very humorous manner. Mrs. Williams says the exposure was a "got-up-affair." THE JOURNAL has, from time to time, received reports of Mrs. Williams's séances, but has never had any confidence in the woman's mediumship. Mr. Bundy regarded her as a fraud and declined to publish advertisements of her. More than once he expressed his opinion of her in THE JOURNAL. The more discriminating and reputable Spiritualists of New York City had no confidence in her. Under the circumstances THE JOURNAL does not now feel called upon to go into details of the recent expose which will furnish additional reasons to intelligent and honest Spiritualists for applying the most rigid scrutiny to all such performances advertised and puffing in Spiritualist papers without one particle of proof to a fair-minded investigator that there is any spirit-agency whatever in what is reported as such.

SUNDAY MEETINGS IN CHICAGO.

The Spiritual Research Society, Lodge Hall, No. 11 North Ada street. 2:30 and 7:30 p. m.

The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 p. m. Services at 3:00 and 7:30 p. m.

Illinois State Association, Bricklayers Hall, 93 Peoria street. 2:30 and 7:30 p. m. First Society of Spiritualists of Chicago, Hooley's Theatre. 11 a. m.

North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:30 p. m.

First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 a. m., 2:30 and 7:30 p. m. Children's Lyceum at 1:30 p. m.

The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 p. m.

The German-English Society of Harmonious Philosophies meet at 151 E. Randolph street, at 7:30 p. m.

National Society of Spiritualists, 161 W. Lake street. Wednesday evening, 7:45 o'clock.

Spiritual Union, Nathan Hall, 1563 Milwaukee avenue. 7:30 p. m.

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