

RELIGIO PHILLOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, FEB. 23, 1895.

NEW SERIES—VOL. 5, NO. 40

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

THE OPEN COURT.

LOVE: WHAT IS IT?

By C. STANLAND WAKE.

Love is a subject which has been a favorite theme of discussion from all time. It has ever been regarded as partaking of the divine afflatus, for which reason probably the poets have always treated it as consigned especially to their care. But theirs is the religion of nature, and the poet's love has too much the character of the Greek Eros, the cupid god of desire, whose realm is carnal rather than spiritual, to exhibit the divine passion under its highest aspects. As an expression of emotion, love is based on feeling, which is the lowest term that can be ascribed to the psychical element of human nature. It cannot be unknown, therefore, in some degree at least, to the merest savage, and even to animals themselves. Thus older than man himself, love gradually developed in strength throughout the ages, until the spiritual Eros appeared in human form and established his empire over the affective principle of human conduct.

Lasting and wide-spread as has been its influence, little is really known of the nature and origin of what is popularly called "love," beyond the fact that it is emotional and that it has physical as well as psychical accompaniments. But little has yet been done in the way of tracing its physical or psychical relations, and the development of its various phases, and it will be interesting to treat the subject more fully. In doing this, it may be laid down at first that the emotional character of love requires it to be regarded as based in the sensibility and as being, in relation to its object, a phase of sympathy, in the sense of reaction, which is the functional activity of sensation. These are, however, psychological aspects of the emotion, and each of them must have its physical correspondent, as to which it must suffice at present to say that, in some way or other, it is connected with the heart. But if love is both physical and psychical in its nature, no less so must it be in its origin, although the latter may here be so subtle in its action as to sometimes escape attention. Even Dr. Alfred Binet appears to think that the feeling of love may be traced to a purely physical objective origin, but this is clearly an error, except perhaps in those cases where it is merely emotional, and does not necessarily affect the mental disposition or rise into the higher region of intellect. In this case the emotion does not deserve the name of love. It is a mere passion which seeks only physical satisfaction, and it may be left to the care of its ancient patron Eros.

It cannot be denied that, even where the emotion has really affected the disposition, there may appear to be the absence of any psychic element in the object, corresponding to the physical factor the per-

ception of which has given rise to it. We must not forget, however, that many minds possess the faculty of reading character through the features, especially through the eye which is justly regarded as the "index of the soul," using this term to express the sensibility of the organic whole. The eye is the organ through which the soul actually perceives the external world, and therefore through which the soul may itself be taken cognizance of. It is well known that animals and young children show an almost intuitive perception of the disposition of a human being, and their knowledge is doubtless gained from a reading of the expression of the face, of which the eye is the chief feature; although possibly there may be some subtle influence emanating from each individual. In many cases of "love at first sight" we have apparently a similar phenomenon, an immediate cognition of a psychical disposition which gives rise to a feeling of sympathy sufficiently powerful to be called love. Nevertheless, the ascription of a sympathetic disposition to a person who thus becomes the object of love may not be justified by the event. Imagination plays an important part in life, and therefore we may easily be led to believe in the existence of that which we would like to find. The perception of a pleasing physical trait may give rise to a pleasurable sensation, and from this may be inferred the existence of the psychical correspondent which the imagination supposes ought to attend it. Thus the feeling of love may have a purely physical origin, but in this case it can be only temporary, and as soon as its imagined psychical correspondent proves to be illusive, it will fade and die out because it has no real ground of support.

If love psychically considered is a phase of feeling, its physical attendant or correspondent is change or modification, that is an affection of the organism accompanied by the vibration which is its functional activity. The reaction of sympathy may thus be described as emotional vibration, and this is attended with certain physical results which have their psychical counterparts. These are pleasurable or painful according to their character as positive or negative. In the latter case the feeling is said to be in a state of dissonance or incongruity, and as physically it is a condition of repulsion among the atomic elements of the organism, it gives rise to the production of heat. Where it is positive, therefore, the feeling must be in the contrary state, that of consonance or congruity, and this is accompanied by attractive aggregation among the organic elements. Such consonance is exhibited as appetency or desire, the contrary of the aversion which is the active principle of dissonance. Appetency is the positive side of the sympathetic reaction of feeling. As such, it is love under its psychical aspect and it is attended with pleasurable emotion arising from the sensation of harmony with the loved object. When two persons are thus mutually affected they are said to be "in love," because they are in sympathetic accord.

Love is akin to sorrow and the psychical action of this emotion as described by Mr. Lloyd Morgan, in his recent "Introduction to Comparative Psychology," is equally applicable to the emotion of love. The sorrow takes possession of the being, and although the consciousness of it may be lost for a time through

the urgency of some active engagement, yet soon "from out of the unconscious there rises a numb and nameless feeling, and our sorrow regains its way." It has in the excitement "been thrust below the threshold of consciousness out into the ultra-marginal region. But no sooner does the excitement subside, than it rises first into numbing subconsciousness, and then with a pang becomes dominant and focal." And thus it is with love, which may, indeed, become tinged with sorrow, but is a great joy when "heart is attuned to heart."

This accord, however, is not love in its highest aspect. It gives a communion of souls, but to be perfect it must rise out of feeling, which is the affective factor of the mental organism, into the rational or spiritual realm. The pleasure arising from the feeling of adaptation must be attended with an actual assimilation of being, in which not only does consonance display itself as an intellectual agreement between the two parties to the emotional compact, but the accord established is such that it does not leave room for association of the same nature with other minds. Restriction is of the essence of love under its spiritual aspect, the very volition itself being taken captive and showing itself as a permanent conscious choice of mental association with a particular person exclusive of all others. Mind pulsates with mind, as heart with heart, and the whole being, physical, psychical and spiritual, partakes of the rhythmic movement, as though its center of gravity had changed, through perfect concentration of thought on another instead of on oneself. Nor is this the only effect of what may be termed intellectual love. It appears to open out a new sense of sight, in that it discovers relations not before known to exist, and in the discovery sees beauties to which others are blind, because the light which shines from the eyes of the beloved brings out features that are visible only to those who are in perfect sympathy with each other, and acts as a kind of transfiguration.

One character especially distinguishes the intellectual aspect of love from its affective phase. The latter being purely emotional often has painful experiences, which arise from some incongruity between the persons concerned, and which may, although not necessarily, lead to permanent separation. On the higher plane actual incongruity has no place, and, although there may be occasional differences, difference, which is the condition of discrimination, is attended, as is the case with all genuine doubt, with an intellectual illumination, that quickly dispels the shadow and renders more perfect the assimilation of nature which is the mark of truly rational love. It gives rise, indeed, to a spiritual synthesis formed by the union of two individuals, who are not only adapted for each other, but are also wholly assimilated both psychically and spiritually. There is at last no room for difference and doubt, which are replaced by perfect trust and belief, accompanied by complete identity of thought and will.

We have considered love under its affective and elective or selective relations, but what of its effective relations, that is, what is its practical effect on the life? In the first place, a worthy love—and love which is bestowed on an unworthy object shows the

preponderating influence of the lower over the higher nature in its subject—has great educational value, even it be, through circumstances, defeated of its aim. Such love, painful as may be some of its experiences, has at least a chastening influence which may and usually does affect the character for good. It must be considered as part of the discipline of life, and we may therefore truly say:

"Better to have loved and lost
Than not to have loved at all."

If love unrequited be thus productive of good, what must be said of that which meets the opposite fate? Not only does it favorably affect the disposition, but it influences the whole being. There must necessarily be a certain mental correspondence between two persons who are thus mutually affected, and it shows its elective affinity by an actual subjection of mind to mind, an agreement in thought and will. It is possible that the stronger or more persistent will may influence the other by suggestion, but on the intellectual plane the volitional agreement has a rational sanction. This agreement covers the whole ground of our being, and thus mutual love affects the emotional or sympathetic side of the nature, with its desires, governing the whole character, and through it the actual conduct of life.

These psychical effects are the most evident when two persons thus united in soul and spirit have been "joined together in holy matrimony." It has been noted that after marriage there is not seldom the development of an actual resemblance between those whose natures are in complete harmony. The thought is reflected in the physical form as well as in the will, causing the individual organisms to pulsate in unison, giving them a common rate of vibration. But the psychical factor is that which undergoes the most perfect subjection, as shown by an identification of disposition and conduct. These have reference in the first instance to the individuals themselves, who become identified with each other, man and wife having become not only one flesh, but one soul and spirit, that is psychically and mentally. This is a true subjection of one to the other, and it reveals itself in the life by an abandonment of the liberty, so-called, which is due to the absence of a proper restraining influence, and which is attended with more or less psychical anarchy and waste, that must bear fruit in the life. For this liberty is substituted the freedom which arise from the inhibition of that which renders conduct wasteful, and replaces anarchy and waste by order and economy. What is called the "economy" of nature is no less applicable to human nature, and it is merely the right action that accompanies the orderly conditions which a proper disposition of things insures, and which in active life alone gives true volitional freedom.

We have here the happy effect of the mutual union of soul and spirit which marks the true marriage of two individuals. The family life which ensues, corresponds to the action of the organism when all its parts work together harmoniously, giving health and happiness. Nor is that effect merely individual. The conduct between man and wife is reflected in the external life. There cannot be order and economy in family life without the principles of action which thus operate being influential also in the relations of the individuals to society. For "life" is love, and that life altruistic conduct has its true source, and the maxim "do unto others as you would that others should do unto you" finds no stronger illustration than in the mutual conduct of two individuals who are bound together by the sacred ties of spiritual sympathy which truly constitute man and woman, husband and wife.

THE SPIRITUAL BODY REAL: PAUL'S VIEWS.

By GILES B. STEBBINS.

To see this great matter most clearly, one must quote and comment on so much of 1 Cor. xv. as gives Paul's convictions. After narrating vividly the reappearances of Jesus after his crucifixion, he says, "But, if there be no resurrection from the dead, then

is Christ not risen. . . . then is our preaching vain, and your faith is vain."

How could Christ, or any human being, rise from the dead? This he answers as follows: "But some man will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened unless it die. And that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body."

How perfect the illustration! There is no visible promise or aspect of life in the decayed and disorganized grain just before it germinates, yet then is the hour when it is most full of the promise and potency of a higher life. Now fitly follows his great statement, made in no hesitating way, but with positive strength and triumphant assurance: "There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; but one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption. It is sown in dishonor: it is raised in glory. It is sown in weakness: it is raised in power. It is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. . . . then shall be brought to pass that saying which is written, Death is swallowed up in victory." Clear and explicit is the statement of a spiritual body, which is not to be, but which is; and of what we call death as the sowing or disintegration and decay of the natural (or material) body, and the uprising from it of the spiritual body,—"the image of the heavenly," the ethereal form fitted for the finer service of the life beyond.

Elsewhere Paul says: "Though the outer man perish, the inner man is renewed day by day." Language could not be more definite than this which tells of the daily building up within us of the spiritual body, which death does not touch save to release from the perishing earthly form, that it may freely serve the immortal spirit in the higher stages of our eternal life.

In an hour of open and illumined vision, the natural inspiration which comes in all ages to great souls dwelling on high themes, words fitly chosen, gave the intuitive wisdom of the apostle to the world. For centuries those words have given strength and consolation to millions of crushed and smitten human beings, helping them beside open graves to see what we call death as but birth to a higher life.

Was Paul possessed and inspired by a great truth, or was he portraying a vain imagination? Can it be possible that words which have poured a stream of light down the ages were only set in array to describe an illusion? The thoughts that breathe, given in words that burn with a quenchless radiance, are revelations of great truths; and none others live and last and grow in power.

The spiritual body is a reality. Invisible, usually, to our poor outer eyes, but perfect long after our physical forms have turned to dust.

Prof. Knight, a thoughtful writer, represents the views of others in our time when he says: "The spirit shrinks from a ghostly or disembodied state as its perpetual destiny; . . . but how to find a body, how to incarnate itself, or even to conceive the process by which it could. . . be robed anew, remains a puzzle."

In the light of the Pauline statement we cannot be disembodied, but are "robed anew" at the hour when the fleshly garment is cast aside; and we cannot lose our personal identity and continued existence. A great and blessed change in the thought and life of the world will come when these conclusions are widely realized and accepted.

Tertullian, a father in the Church centuries ago, said: "The soul has the human form the same as its body, only it is delicate, clear, and ethereal."

John Wesley said: "The soul (as Paul calls the spiritual body) seems to be the immediate clothing of the spirit, never separated from it either in life or death; not affected by the death of the body, but envelops the separate as it did the embodied spirit." The late Professor Benjamin Pierce of Harvard University, not only an eminent mathematician, but a clear spiritual thinker, gave a course of Lowell Institute Lectures in Boston in the winter of 1878-79, in which he said:

The body is needed to hold souls apart and preserve their independence as well as for conversation and mutual sympathy. Body and soul are essential to man's true existence. Without them he must, in accordance with the Chinese theology, be instantly absorbed in the Infinite Spirit. In this case creation would be a false and unmeaning tragedy. The soul which leaves this earthly form still requires incorporation. The grandest philosopher who has ever speculated on this theme has told us, in his sublime Epistle, that there are celestial bodies as well as bodies terrestrial. . . . Can we fear lest the substance of the celestial bodies will be adapted to the souls which they are to clothe? Is it not a fair and just inference that such body will be nicely fitted to its soul, as if organized and crystallized under the controlling influence from within?

After eloquently portraying the great advances in art and science, and intellectual culture and invention, which will be made by these denizens of the heavenly realms—spirits served by celestial bodies—he says:

Such is the glory of the intellectual future life naturally suggested by Christian philosophy. It is the natural and reasonable expansion of the ideal development which began with the nebular theory. Judge the tree by its fruits. Is this magnificent display of ideality a humar delusion, or is it a divine record? The heavens and the earth have spoken to declare the glory of God. It is not a tale told by an idiot, signifying nothing. It is the poem of an infinite imagination, signifying immortality.

These views, set forth by a small but gifted company, must be wrought into the thought and life of the people as deep convictions. Whoever takes up this task will find in it light and power; whoever ignores it with wilful blindness will but gather dust and ashes in dead fields. With the reality of the spiritual body opens a wide range of kindred thought. Epicetus, whom we call a pagan, said: "The universe is but one great city, full of beloved ones, divine and human, by nature endeared to each other." Is not the freedom of the city given to these beloved ones? Then the blessed truth of spirit presence floods heart and soul with light.

Paul had trances or visions making his views more vivid; he speaks of a man he knew as sometimes "whether in or out of the body I cannot tell. God knoweth." These psychical experiences are now being seen as natural yet wonderful results of our inner faculties, which sweep out far beyond the range of our external senses. He states the matter more fully than his commentators; for he makes the process of building up the spiritual body daily and constant within us, as though that up-building, from its finer elements, guided by some shaping design, were a part of the plan and work of our bodily life on earth.

To clairvoyance we must look for descriptions of the release of the celestial form when we are born into a higher life which best verify and agree with the Pauline view. One such description must suffice. Myra Carpenter, a woman of character and capacity, writes a friend as follows of her mother's transition:—

My mother and I had often talked of death and immortality. She frequently magnetized me when she was in health; and I was in the clairvoyant state, by her assistance, when the spiritual sight was first given me. I acquired the power of putting myself in that state without the assistance of an operator. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end, for this life, was near; but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in heaven. Death had no terrors for her. When she felt its approach, she sent for me, as I was absent, attending an invalid. I came, and remained constantly with her

until she left us for a better home. Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in a state of spiritual clairvoyance. With the opening of my inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits were present, watching over her. Their faces were radiant with bliss, and their robes were like transparent snow. I could feel them as material, and yet they gave me a sensation which I can only describe as like that of compressed air. These heavenly attendants stood at her head and feet, while others seemed to be hovering over her form. They did not appear with wings, but in the perfected human form. Pure and full of love as they seemed, it was sweet to look at them as they watched the change taking place in my mother.

I now turned my attention more to her, and saw the physical senses leave her. First the power of sight departed, and a veil seemed to drop over her eyes. Then hearing and the sense of feeling ceased. The spirit began to leave the limbs, as they died first; and the light that filled each part in every fibre drew up toward the chest. As fast as this took place, a veil seemed to drop over the part from whence the spiritual life was removed. A ball of light was now gathering just above her head, and this continued to increase so long as the spirit was connected with the body. The light left the brain last, and then the silver cord (connecting it) was loosed. The luminous appearance soon began to assume the human form, and I could see my mother again. But, oh, how changed! She was light and glorious,—arrayed in robes of dazzling whiteness, free from disease, pain, and death. She seemed to be welcomed by the attendant spirits with the joy of a mother over the birth of a child. She paid no attention to me or to any earthly object, but joined her companions; and they seemed to go through the air. I tried to follow them in the spirit, for I longed to be with my mother. I saw them ascend until they seemed to pass through an open space, when a mist came over my eyes, and I saw no more. I returned and soon awoke, but not to sorrow as those who have no hope. This vision, far more beautiful than language can express, remains stamped on my memory. It is an unfailing comfort to me in my bereavement.

Dr. Oliver Wendell Holmes, in the preface to his book on "Visions," tells how once, when watching by a death-bed, the impression was conveyed to him that "something" had escaped from the body into space. A sensible and accomplished woman wrote me years ago of the peaceful transition of her husband, and told how the two daughters, standing at the foot of the bed, "saw the face illuminated, a white light from within fading slowly away." With sympathy and attention concentrated, these persons were partly clairvoyant, and saw imperfectly what Miss Carpenter saw more clearly.

In these days of psychical science, when men like Professor F. W. H. Myers, an eminent London scientist, says that within the past few years discoveries have been made "which must gradually revolutionize our whole attitude toward the question of an unseen world, and our own past, present, and future existence therein," clairvoyance is being better known as a fine and far-seeing inner sight. When clothed in celestial forms, with the finer senses opened, we may all be clairvoyant. Critics hardly question the authenticity of this Pauline Epistle, and no blundering copyist or knavish interpolator could have framed its splendid argument.

Recognizing the inmost spirit,—undying, primal, and creative,—and its intuitive immortal hope, it sets forth the coexistence of the two bodies—the "inner man renewed day by day," and the perishable "outer man" in this earthly life; their separation at physical death; and the truth that, both here and hereafter, the spirit must be clothed upon and served by a fit body,—this being the divine and natural process and method of human existence. To die or to lose our personality is impossible. How simple, yet how sublime! To Paul, and to a royal line of sane and illuminated thinkers, all this was as real and more lasting than the solid earth on which we stand. To awaken a deep conviction of these realities in the minds and hearts of the people is the work for which this age is ripe. With "the resurrection and the life" thus set forth, not only will a great chapter in an old Epistle be better understood, but the latter experiences and words of seers and

prophet-souls will gain clearer apprehension. The poet's words will be realized:—

"Then shall come the Eden days,
Guardian watch from seraph eyes,
Angels on the slanting rays,
Voices from the opening skies."

For thousands of years this earth revolved on its axis, and swept around its vast orbit amid millions of stars and suns, while its poor human dwellers thought it a plain set in the centre, with one sun and a few stars moving around it for their sole service. But at last a great truth burst upon them, giving a larger horizon to thought and life. They learned that this little ball was but one of millions of stars and suns. So will these "things of the spirit" come to light, uplifting and enlarging our thought and life. Who so fit to help the coming of this light as the growing company, free and reverent, who have no finality in religion or science? For these to discover truth is joy, to accept and proclaim it is life, to reject or ignore it is death.—Christian Register.

MENTAL GROWTH FROM SAVAGERY.

By Dr. L. P. GRIGGS.

II.

This library was composed of clay tablets two by four inches square and half an inch thick. They were arranged in volumes written on white soft, and then burned in a kiln like brick. The subjects of which they treated were history, poetry, and biography, agriculture, religion and politics, songs to the gods, and one work on astronomy, showing the position of the polar star, the movements of comets, of Venus, and other planets. Here was also found as elsewhere stated an account of the creation, the deluge, and also the building of the Tower of Babel, showing conclusively from what source the Bible derived its information in regard to the genesis of the world, for the contents of these tablets must have been in existence at the time of Terah the father of Abraham, and long before the Bible was written.

On these tablets was also found the multiplication table which has always been ascribed to Pythagoras who is supposed to have lived about five hundred years before Christ, but here we find it at Nineveh in such a manner that it must have been in existence at least fifteen hundred years before the time of Pythagoras. In making these excavations many articles in wrought iron were found, such as nails, saws, chains, picks and shovels, some of the latter weighing twenty or thirty pounds, but they were put into the hands of the workmen and used in uncovering the relics of a long forgotten past. The nineteenth century was clasping hands with the civilization of over four thousand years ago, and it was only the progress and development of the human mind that made it possible. These implements of iron found at Nineveh are in evidence that the beginning of the iron age dates back farther into the past than is usually ascribed to it.

Untold centuries must have elapsed while the Chaldeans were slowly emerging from a state of savage barbarism to one of settled communities, and the type of civilization we find in their buried cities where they were overthrown at least four thousand years ago.

Egypt either contemporaneous with Chaldea or a colony from it, shows the same aspects in many ways, but has left a better preserved record upon her monuments, her bass-reliefs, her tombs and ruined temples in regard to a civilization that in many respects was similar to that of Chaldea.

In all the changing vicissitudes of time that have overtaken and destroyed once populous cities in all the enforced dispersion of nations, the law of evolution has never lost sight of the ultimate growth of the human mind into higher conceptions of its practical application in the solution of every question useful and necessary to the welfare and happiness of the race. There have been periods of seeming rest, also of seeming destruction of the patient accumu-

lations of centuries in all that is noble and spiritual in religion, in all that is beautiful in art, and in all that is grand and noble in human character; but still with unswerving purpose this law of mental progress has gathered up the scattered fragments of all that was best and worthy of preserving, placed this crown of garnered knowledge upon a new nation and a new people and marched steadily forward, not even halting long enough to weep over the ruins of the past. After Chaldea and Egypt, came the civilization of the Jews at Jerusalem, and in and through their peculiar religious belief though founded in sacrifice, still the spiritual side of the human mind received a wonderful impetus culminating at last in that remarkable psychic individual, Jesus of Nazareth. The belief that he established appeals so strongly to man's spiritual nature and all that is noblest and best in human character that it is still in touch and sympathy with man's spiritual nature, though nearly nineteen centuries have elapsed since it was promulgated. In close succession came Greece and Rome. Greece with her galaxy of philosophers among whom were Thales and Anaximander, Pythagoras, and Plato, Socrates and Aristotle, who have all left the impress of their individuality upon the civilization of the human race. In sculpture Greece has been the standard for centuries, and the works of Phidias and Praxitiles have never been excelled, if equaled. The art of painting at that time must have been in keeping with its sculpture, though none of the works of Polygnotus and Zensis has been preserved so that we can compare the two arts together. After Greece followed Rome with her military spirit and lust for conquest, until she was mistress of the whole civilized world. But she gave to all her dependencies a model judiciary and left it as a rich legacy for future nations to model their own judicial laws upon. In following the evolution of the human mind from savage to civilized man and from the first dawn of civilization to the present time, no one can assert with any show of truth that all that is possible in mental activity has reached the limit of its powers. Western Europe, especially France, Germany and England, seem to be passing through a period or crisis of mental growth and development that will result in a model republic in the near future. The great republic of America with its push and enterprise is not a whit behind the boldest and foremost thinkers of any clime or country. Modern science and modern thought untrammelled by the authority or tradition of the past is traversing every field subject to mental research with only truth as its guiding star, no matter how many systems and beliefs of the past may crumble into dust beneath its searching light. The human mind at the present time has reached the vestibule of the possibilities of electricity, and no one can tell at present what the ultimate will be when we stand under the full blaze of all the light it is capable of giving us. Will the wildest dream of the boldest thinker be more than realized? Can we look forward to the time when through electric currents we can communicate with the inhabitants of our sister planets as easily as we do now with the different cities of the globe? Will the coming man take up his morning paper and read the current news from Venus or Mars and think it nothing strange?

Does the reader smile at what from our present standpoint seems impossible. If it is a fact that all the so-called heat from the sun is generated by his electrical energy coming in contact with the planet and thereby generating heat, not in the far off sun, but at the point of contact on the planet; and the more direct the contact, the greater the heat; explaining why the heat is greater in the temperate zone during the summer months, although really we are at a greater distance from the sun than in winter. The law of mental telepathy is at present a demonstrated fact. May we not hope that in the future growth and development of this faculty of thought-transference the human mind will be able to seize upon some current of energy from the sun and send intelligent communications to the inhabi-

tants who are dwellers on our sister planet Mars? We can set no limits to the evolution of the mind for it seems to be the receptacle of infinite possibilities, and in the light of all it has achieved from savage to civilized man we are led to the inevitable conclusion as stated in the beginning of this article that "truthfulness and perfection of mind are the secret intentions of Nature."

PHILOSOPHY OF MYSTERIOUS AGENTS.*

AUTOMATIC BRAIN-ACTION.

Not long ago there appeared in the newspapers an account of a hen which had lost its head, and which yet fed and digested its food, and was generally as lively as could be expected under the circumstances. The account is not mythical. It states an actual fact, the secret of which is that, although the bird had lost its cerebrum or brain proper, its lower brain or cerebellum remained intact. Of course the hen could not exercise rational thought, but its co-ordinating centres having escaped the blow of the ax which removed the head, it was able to perform the ordinary actions of every-day life, which had through habit become, as it were, automatic. Curiously enough, in going to sleep, it tucked its decapitated neck under its wing in usual fashion. The upper end of the gullet being exposed, food could be introduced into the stomach and the bird thus kept alive.

It is evident from this case that the brain has great automatic power, and if so with so silly an animal as a hen, what must it be with man! The human brain is the expression of the highest rational as well as sensible experiences, all of which have left their impression on the cerebellum, and this, like the recording telephone cylinder, is ever ready to respond in exact terms to the proper stimuli. Whether its action can be called truly automatic is a question, the answer to which depends on its relation to the organism as a whole. Before offering an opinion on the subject we will consider the theory framed by Mr. E. C. Rogers and stated in the first of his works referred to below, for the explanation of the phenomena of Spiritualism. Mr. Rogers admitted the reality of all the ordinary phenomena of Spiritualism, but he denied that disembodied spirits had anything to do with them, unlike the Rev. Charles Beecher, who also admitted their reality, but ascribed them to evil spirits.

The final conclusions arrived at by Mr. Rogers are stated by him, as deductions, at the end of his work. He says: "Inasmuch as the present phenomena exhibit the same law of specific sympathetic propagation and nervous epidemical contagiousness of other nervous contagions, we can see in it no more than what past ages have developed, both in similar epidemics and in single and isolated cases. Hence the whole body of phenomena, including the past and the present, offer to the philosopher a new view of man and his relations to the sphere in which he lives, by neglecting which the deepest mysteries of human beings are left unsolved." The phenomena from which these deductions are made are divided by Mr. Rogers into two classes. These include, first, such phenomena as indicate the action of some sort of agent, more or less intimately associated with persons, upon external things; and secondly, the phenomena which are more immediately connected with the organism of certain persons. Both classes are again divisible into two sub-classes, one of which has no characteristics of a directing intelligent influence, while the other exhibits such characteristics. The sub-class of the first of the general divisions includes what are called physical phenomena, as where external objects are visibly affected

*"Philosophy of Mysterious Agents, Human and Mundane; or the Dynamic Laws and Relations of Man" Embracing the Natural Philosophy of Phenomena styled "Spiritual Manifestations." By E. C. Rogers. Boston: John T. Jewett & Company, 1853.

**"A Discussion on the Automatic Powers of the Brain," being a Defence Against Rev. Charles Beecher's Attack upon the Philosophy of Mysterious Agents, in his Review of "Spiritual Manifestations." By E. C. Rogers. Boston: John T. Jewett & Company, 1853.

by mere contact or even without contact or at a distance; "producing sights and sounds, which affect not only the senses of men, but of animals; producing, also, shocks, trembling, spasms, tonic and clonic, and even, as in one instance, the extinction of animal life." As to these phenomena and the related ones, the voluntary movements of the voluntary muscular system, it would require evidence of a very positive character before they could rationally be ascribed to external spirit agency.

The special explanation proposed by Mr. Rogers of the large class of physical phenomena, is that they are due to the action of some power allied to the electro-magnetic force, and which he identifies with the odyle of Reichenbach. He cites, among other cases, that of Angelique Cottin, a girl aged 14, who, years ago, caused a great sensation in France. She was taken to Paris, where she was experimented on by M. Arago, the noted astronomer, who reported the result of his observations to the Academy of Sciences. "The facts show," says Mr. Rogers, "that under peculiar conditions the human organism gives forth a physical power which, without visible instruments, lifts heavy bodies, attracts or repels them, according to a law of polarity—overtures them, and produces the phenomena of sound." M. Arago came to the conclusion that it was a new force as, although it was attended with electric and magnetic phenomena, it seemed not to be identical with electricity or magnetism. Angelique Cottin was at the age when pronounced constitutional changes take place, and it was remarked that the force appeared to be centred in the pelvic region and on the left side of the body, affecting the muscular parts, although attended with nervous paroxysms. The muscular associations of the force in this case, which may be taken as representative of a large class of cases usually included under the head of Spiritualism, justify us in assuming that its action is nothing more nor less than that of electro-magnetism under nervo-muscular conditions. The organism is known to possess a double polarity, that is perpendicular and horizontal, and hence the fact observed by Reichenbach that the two sides of the body are differently polarized. That the muscle is a storehouse of force has been shown by Dr. Edmund Montgomery, and its electric and magnetic relations are evident from the testimony of M. Arago, so that there is no occasion to introduce a new force. Rather may the odyle of Reichenbach be referred to the muscular force, of which a vast amount must be stored up in the human organism, although its identity with what Rogers terms the "new agent" is by no means established. His notion of its connection with earth emanations we have no space to discuss.

But what explanation does Mr. Rogers give of the phenomena which shows the influence of directive intelligence? He refers to the wonderful action of certain drugs, through which "a condition of brain is induced that gives rise to visions of fictitious beings, mania, pantomimic representations, somnambulism, ecstasy, prophecy, clairvoyance; in short, to all the phenomena of modern manifestations, except the rappings, tipplings, etc." Thus clairvoyance is not spiritual sight, but a susceptible condition of the brain, without the medium of the normal senses; or the propagation to the brain of specific external, physical influences, which are reflected back by cerebral automatic action. As to the apparent intelligence of rappings and table-moving it depends upon a peculiar condition of the nervous centers, as does clairvoyance on that of the brain itself. It is evident that such an explanation is also that of telepathy, although in neither case is the mode by which the brain or the nervous centres acquire the extended knowledge really explained. In effect, however, the controlling power of the rational faculty is suspended, leaving the nervous system to the control of what Rogers terms the "mundane powers"; which is the effect both of mesmerism and "pathetism," a phrase coined by the Rev. LaRoy Sunderland, who appears to have forestalled most of the conclusions of modern hypnotism.

We have here an analogy with the more recent conclusion of psychologists, that under abnormal conditions the subconscious nature becomes active, exhibiting powers far beyond those of the ordinary consciousness. The former is probably to be associated with the cerebellum or the upper spinal nerve ganglia, but Mr. Rogers affirms that "the brain may, under a peculiar condition play automatically, without a spiritual influence," and by the formation of a sympathetic relation between external nature and the brain, the characteristics of the parts of the cerebrum may be represented in action. Subsequently he speaks of the human spirit as the highest nature of man, and of the suspension of its action as "a cerebral submission to predominant material influences and sensuous forces," converting the person into an automaton. The spirit thus answers with Mr. Rogers to the mind that operates through the brain which, however, by its wonderful constitution is able to receive and to represent impressions from outside influences without the co-operation of the mind. Thus it is that "The psychological phenomena of mesmerism, pathetism, spontaneous somnambulism, clairvoyance, insanity, spiritual manifestations, etc., etc., are not the phenomena of mind, but of the brain without the mind." In this sense, then, the brain is said to be automatic, and the extraordinary phenomena of subnambulism tend to confirm the view that the organism can act without the directive agency itself. Mr. Rogers remarks that the brain and the body are the work-shop and the machinery of the mind. But the powers they sometimes exhibit are so vast, that they cannot be mere work-shop and machinery. The organism has, indeed, its own psychical factor, that to which the name soul is usually applied and which gives vitality to the organism. This therefore is the real seat of those powers, and Mr. Rogers' theory fails through losing sight of this fact. Moreover, although his argument may be used to disprove the actual agency of disembodied spirits under ordinary conditions, yet it is quite consistent with their intervention under conditions that are not ordinary, and it may be that the very suspension of the mental control which gives rise to the automatic action of the brain, may furnish the condition necessary for the control of the brain by some other mental or spirit agent. This doubtless would be Rev. Charles Beecher's opinion and, assuming the existence of a spirit-world in contact with our own, we think it is a very fair one. Nevertheless, that there are remarkable psychological phenomena associated with the automatic action of the brain cannot be denied, and we think they point to the existence of some general psychical principle in nature, rather than to the existence in the organism itself of any special physical conditions on which those phenomena depend.

It is not true that a man can believe or disbelieve what he will. But it is certain that an active desire to find any proposition true will unconsciously tend to that result, by dismissing importunate suggestions which run counter to the belief, and welcoming those which favor it. The psychological law, that we only see what interests us, and only assimilate what is adapted to our condition, causes the mind to select its evidence.—G. H. Lewes.

THERE is an incalculable power of conviction and devotion of idea in the daring of one man against all. To brave at once with no other power than individual reason, with no other support than conscience, human consideration, that cowardice of the mind masked under respect for error; to dare the hatred of earth and the anathema of heaven is the heroism of the writer.—Lamartine.

REMEMBER that to change thy opinion, and to follow him who corrects thy error, is as consistent with freedom as it is to persist in thy error. For it is thy own, the activity which is exerted according to thy own movement and judgment, and indeed according to thy own understanding too.—Marcus Aurelius.

EVOLUTION.

Evolution is a conception of the universe, in distinction to the old idea that something was produced from nothing, and that there are events in the natural world without any antecedents in the same order of existence. According to evolution, there has been change in which continuity has been a characteristic all along the line, so that the condition of the universe at any given time is the result of all the changes of the pre-existing periods, that its condition now is the product of modifications of all previous conditions, that nothing has come into existence *de novo*, that there has been a sequent order in which forms and events have been produced by a process just as much in accordance with natural law as is to-day the growth of a tree or the movement of a feather in the air.

In opposition to the old theory that the universe appeared at once, substantially as it now exists, that the sun, moon, and stars were produced by a dictatorial word, by a creative fiat, by a categorical imperative, by the sudden exercise of omnipotent power, is the conception that the universe in its present condition has gradually been evolved through of millions of years from pre-existing conditions; that it was once in a gaseous or nebulous condition, and in accordance with laws that are part of the cosmos and impelled by forces that were potential in the existing substance, have been rounded into shape and beauty all the suns that go to make up the constellations of the heavens; that this planet existed millions of years in a condition in which no life upon its surface was possible, but that in time, when the cooling process had gone on long enough and the conditions were favorable, the lowest forms of life appeared in the water and on the land and in the air; that these forms of life were simple, homogeneous, suited to the environment which then existed, which was incapable of supporting complex forms of life such as now exist on the globe. The theory further teaches that from these lower forms of life which appeared by natural methods in ways that cannot be fully understood at present, were slowly evolved higher forms and that in each successive period there was an increase in complexity of life, in differentiation of organs and functions, and a general improvement in the character of the creatures that appeared. The theory further teaches that man is a product of the successive changes of animal life below man, and that just as forms below him were evolved from previous forms, so he has been evolved from lower forms of animal life, natural selection and other factors being prominent in producing these changes.

That this is true of the bodily structure of man has been conceded by many of the clergy even, but there has been a decided objection to classing man intellectually with the animals; nor is this strange, for he towers so far above them in his grasp of thought, in his capacity for knowledge, in his power of execution, that it really looks as though man possessed a mind that has no kinship, no genetic relationship with the inferior forms of life on this planet. Yet if we accept the theory that the bodily structure with its differentiated parts has been evolved from the bodies of the animals, it seems difficult to escape the conclusion that there has been a corresponding evolution of the mind of man from the minds of the animals below him. The evolution of the one implies the evolution of the other, because the two are correlated. The materialistic conception that mind is the function of brain, and thinking is produced by brain motion is untenable, but it is true that mind and brain are so related that the development and the quality of the one correspond with the other, the relation between the two being not a causal one, but one of concomitance. How is it conceivable then that the structure of man has been slowly evolved from that of some ape-like animal without conceiving that at each stage of its development there was a modification of the intelligence of the creature, which culminated in the intelligence of the man of to-day?

This, of course, does not explain the origin of mind, but neither does evolution explain the origin

of physical forms. Evolution is a process. It is the method by which conditions have been reached. It does not explain the cause of this process nor give the reason of the result. Why, for instance, gravitation exists; why laws exist in accordance with which matter has been evolved into globes, how matter which seems to be without life is changed into forms in which the activity of life is manifested, how that condition of life represented by the reptile led up to the condition represented by the quadruped—all these questions with a thousand others are unexplained. All that the evolutionist can say in regard to his theory is that it is a conception of the manner in which phenomena, including those of life, have appeared, which corresponds with all that we know.

Certainly the evolution of the complex and wonderful structure of man through successive ages from mere homogeneous moneron could have been accomplished only by the exertion of a power too great for the finite mind to comprehend. The evolution of the intelligence of an animal like the horse or the elephant from the condition of an animal without any sense save that of touch, is certainly not less marvelous. The development of intelligence to the degree that it reached in the mind of Newton or Shakespeare, is something that is utterly beyond the power of the mind to explain, and yet there is every reason for believing that all these evolutions have taken place, that they have taken place without any break in the continuity, and are a part of that natural order in which is immanent Universal Power, capable of producing all these results.

Whence came the mind? Whence came even the mind of the most inferior animal that lived in the slime of the sea before any of the higher orders appeared on the earth? That spark of intelligence scarcely more than a sensation, a mere feeling, must have had a derivation from something of like source, and in that sense it may be said that all life is eternal without beginning and without end. So when it is charged against the evolutionist that his theory does not explain all the problems of philosophy, a sufficient answer is that it makes no pretensions to any such explanation, and furthermore, that no philosophy, no religion has given anything more than a mere *a priori* hypothesis respecting these mysteries.

EXTRACTS FROM LETTERS.

AN EXPERIENCE OF LILIAN WHITING.

In a letter dated Hotel Brunswick, Boston, September, 1891, is the relation of an experience so unique and so charmingly told that the memory of it has remained fresh and vivid in my mind ever since and I have long wished that others might enjoy the delight I found in its perusal, especially since it seems to me full of comforting assurance to those who hope for continuity of existence. Therefore I have obtained from the writer, Lillian Whiting, permission to give it in these extracts with her name which will, I am sure, give it additional value. She has not seen the letter since it was written hurriedly without intention of publication. After referring to some other experiences of a different kind she relates the following:

‘On a night of last December I had a most wonderful experience. Now the Rationalist would claim that this I am about to tell you is a ‘dream,’ but if I know anything I know it was not; know that I was just as truly awake as I am at this moment. I will tell it to you just as it seemed to me. I was suddenly awakened in the night by a feeling of swift motion, of being carried up through infinite space. My heart was beating to suffocation from the rapidity of the movement which was faster than any motion I ever experienced before. I was horizontally and not perpendicularly placed in this swift drawing up, but I felt no support under me or above, but was propelled by an unseen and intangible but intense force.

‘First was a sense of utter fright and bewildering-

ment. Second, a mental struggle to recall my identity. I repeated to myself my name. Then I recalled the circumstances of the evening before—a caller who had been in; what was said; and then the details of my preparation for bed—a new gown arranged the last thing so that it might be ready to slip on without loss of time, etc. ‘Yes,’ I said, ‘I am Lillian Whiting. I talked with ——— about so-and-so last night and I went to bed in my own dear room. Now what has happened?’ All this while I was being borne upward. At first there was an awful, a sickening fear that I should fall—that I should be let drop—but after a minute that vanished and I felt as safe as when treading the solid earth.

‘After the above mental questioning like a flash came: ‘Oh, I wonder if I am not dead! But I was perfectly well. What could I have died of?’ The questioning was of intense curiosity, rather joyful than otherwise. My mind went back to my past, and I reviewed every little detail with a growing satisfaction in the fact that there seemed no reason why I should not die, and after thinking distinctly about my earthly ties and affairs I inclined to an optimistic view that after all it was no great matter; and I began to wonder if I should meet my father and mother at once, also ‘Louise’ a very dear friend of my earliest girlhood. Finally the motion stopped. Again I perceived (but did not see) several persons around me. ‘Surely I have died,’ I thought exultantly, ‘who could imagine it was so little a thing after all!’ and my mind seemed to review all the usual speculations of the lower world about death. ‘Can I go and tell’ (a certain friend) ‘how little a matter it is to die?’ I seemed to speculate. Then I thought: ‘Now I will not open my eyes at once, for perhaps it would frighten me, and I don’t want to be frightened again!’ Then lips were pressed on my forehead in a long, lingering, loving kiss which was my father’s kiss from my babyhood; and then there were tender touches—my hair was caressingly smoothed, my hands were clasped, arms were about me, hands were on my shoulders—the whole sensation was as if your form were suspended horizontally in air and several of your closest and most loving friends were all around you caressing you in different ways. But I felt a peculiar—well, I call it to myself ‘spirit-thrill’ (for I have often felt that peculiar and indescribable thrill at times when circumstances would indicate that unseen friends were manifesting an interest in my affairs) and with that was blended a feeling of exaltation and exultation which I can no more describe than I could tell you of a color if you were blind. It was the most exquisite feeling in the world. I have often felt it to some degree but never in the completeness of this night.

‘Still I did not open my eyes. It seemed to me to be merely a matter of choice, that if I opened them I should see—I knew not what. And intuition said: ‘Wait till you have grown more accustomed to this; there is plenty of time.’ But I was so bathed in ecstasy that I felt I could stand no more—just then. So I did not (though it seemed to me I could at any instant) open my eyes to see. I lay vaguely wondering where we were going. Then (for the first time in an audible voice) my father said: ‘Well, I suppose the little girl must go back.’ Now, ‘little girl’ was my father’s name for me from my infancy up to the last time I saw him—ten days before he passed away. Hearing this, the recognition of my father’s kiss was confirmed and I said: ‘O, it is papa! it is papa! That is his voice, and so I am dead. I am so glad,’ I was caressed again and felt again my father’s lingering kiss on my forehead—other kisses and hand clasps; and I began to descend. I felt the motion just as plainly as before and was horror-stricken with desolation at the thought of going back to earth! Still I was borne down, down, down; then all at once I felt my bed under my body as I was gently laid back upon it. I recognized its touch the moment I was placed on it as a solid foundation under me just as you feel the table you lay your hand on.

"I lay still some little time I think, again recalling my identity, my whereabouts, circumstances, etc. Presently I got up and lighted the gas and looked at the clock. It was then 4:25 A. M. I returned to bed and wonderingly reviewed and meditated on this strange experience which to the best of my knowledge and belief was no dream, but a beautiful reality; a foretaste and initiatory glimpse into the secret of the transition of the spirit out of the body into higher and more harmonious conditions.

"Of course I don't believe my physical body made that journey. But I wish some one could have observed my material body during the time and noted in what state it appeared to be in, whether in the natural repose of common sleep, or what? I never can make any one realize what a dividing line in life that experience was to me. I felt as if I had really died, but had been sent back just at the threshold of the spirit world."

A very similar experience to that of Miss Whiting was once related in my presence by a gentleman who had no belief in Spiritualism and who prefaced his narration by saying: "I call it a dream, though it didn't appear so to me at the time, so wonderfully real was it. I seemed to myself to be wide awake—but then it must have been a dream." In his sensation of being borne upward he thought himself accompanied and partially upheld by his dead mother to whom he had been devotedly attached. He recognized and conversed with several departed relatives and acquaintances, some of whom gave him messages to bear to friends on earth. He had the same reluctance to return when his mother said it was time to go back, and the same realizing sense of the materiality of his surroundings when laid upon his bed. A singular feature of his experience was the fact that when he fully realized that he was in his own room, he found himself almost rigid with cold, although the room was warm; and he felt obliged to get up—though at so unseasonable an hour in the night—and take a hot bath to restore circulation and warmth to his limbs. His experience was as vivid in its sense of reality as Miss Whiting's and it had apparently made a deep impression upon his mind, for it is as true to-day as in Shakespeare's time that there are more things in heaven and earth than are dreamed of in any of our philosophies. Sometime we shall recall with wonder our present blindness.

S. A. U.

MORGAN'S PSYCHOLOGY.*

This volume of the Contemporary Science Series by the Principal of University College, Bristol, England, is a valuable addition to the works treating of modern psychology. It is professedly concerned more especially with comparative psychology, its chief aim being to arrive at a definite conclusion as to the mental powers possessed by animals, as distinguished from man. But this end cannot be attained without dealing with the general principles of psychology.

Nature, the author claims, is one and indivisible, and is explicable on one method, the method of knowledge; experience is one and indivisible, though we may distinguish its subjective and objective aspects; man is one and indivisible, though our analysis may disclose two strongly contrasted aspects, body and mind. Man in both aspects, biological and psychological, is the product of an evolution that is one and continuous; and the mind as a product of evolution is identifiable with the subject, as given in experience. Experience and nature are regarded as one and indivisible, and all apparent dualism, as "a dualism of aspect, distinguishable in thought, but indissoluble in existence." The individual mind on the one hand, and the cosmos on the other, are alike products of an evolution which is one and continuous.

*"An Introduction to Comparative Psychology." By C. Lloyd Morgan. With Diagrams. London: Walter Scott, L't.d, Paternoster Square; Charles Scribner's Sons, 153-127 Fifth Ave., New York, 1894.

But the author points out that man is constrained to take a still further step in his analysis, which requires that evolution be regarded as the manifestation, under the conditions of time and space, of an underlying activity which is its ultimate cause and not its product. The natural development of the mind is regarded as "the manifestation, under the conditions of time and space, of an underlying activity, one in existence with and yet distinct in analysis from that of the cosmos at large." This underlying activity is "the ultimate essence of any individual personality," and as it is that through which the evolution of consciousness is possible, it cannot be a product of this evolution. Object and subject are thus the correlative modes of manifestation of an underlying activity which, though fundamentally distinct in aspect, is really one in existence.

In applying this monistic theory to the physiological conditions of consciousness, the author necessarily affirms that so far from the body being a mere machine within which the mind works, the mind and body are the physiological and psychical processes, are but different ways of regarding the same natural occurrences. They may be considered as different sides of a common curve, and thus "the curve which represents a curve of consciousness may also be taken to represent a co-existent state of physiological change which exists coincidentally in the brain." This treats the brain as the specialized seat of consciousness. We have space left, only for a short notice of the author's views as to the psychological difference of man and animals. This depends entirely on the question whether the latter can perceive relations. In sense-experience there are impressions and ideas, and there may also be a consciousness of the transitions between these impressions or ideas. Sense-experience does not, however, concern itself with these transitions, which become relations only when perceived. The author infers that animals do not perceive relations, from the fact, which he thinks experimental observation establishes, that sense-experience is all sufficient for them. He lays down as a basal principle, that "in no case may we interpret an action as the outcome of the exercise of a higher psychical faculty, if it can be interpreted as the outcome of the exercise of one which stands lower in the psychological scale." This principle is undoubtedly a true one, and it is applicable, with slight variation to other phenomena with which psychical research has to deal. But if animals cannot perceive relations, they cannot exercise conceptual thought, as this is concerned with relations, nor can they reason, limiting this term to the power of perceiving, and conceiving the logical relation as such. This disability does not prevent, however, the exercise of intelligence, which is the faculty "in virtue of which experiences are suggested in the field of sense-experience." Thus limited, the author thinks that animals cannot reason, but they certainly display so great intelligence as the result of sense-experience, that it is difficult to distinguish their intelligence from reason. Mr. Morgan's work is an independent treatment of a subject where originality is not too highly prized, and by its introduction of experiment, to show the actual psychical development of young birds the dryness of the subject is relieved. The author's views are further elaborated in a work, entitled "Psychology for Teachers," which has already left the press.

THE THEOSOPHICAL SOCIETY.

The Theosophist Magazine for January contains a copy of the general report of the nineteenth anniversary of the Theosophical Society at the headquarters, Adyar, Madras, in December last. The Society is evidently in a flourishing condition, but the Judge case has created a most serious crisis in its history. The President referred in his address to the circulation by Mr. Judge of accusations against Mrs. Besant and Mr. Chakravarti of resort to Black Magic, accusations which he declared to be utterly baseless. The subject was referred to by Mrs. Besant who moved a resolution, which was supported by

Mr. Bertram Keightley, calling on Mr. Judge to resign his position as Vice-President of the Society, on the grounds that he has been charged with deception and fraud and that he has issued a quasi-privately-circulated attack against one section of the Society, endeavoring to set the West against the East.

This latter paragraph refers to the accusations made by Mr. Judge against Mrs. Besant and Mr. Chakravarti of having resorted to Black Magic. Such an accusation seems to be regarded by Theosophists as a very serious matter and it is indignantly denied by Mrs. Besant, of whom the President, Colonel Olcott, said in referring to the charges, "in all my life I never met a more noble, unselfish and upright woman, nor one whose heart was filled with greater love for mankind." The resolution moved by Mrs. Besant was finally carried unanimously, and it was endorsed the following day at the annual convention of the Indian Section of the Theosophical Society, with the addition of a clause requesting the President to call on Mr. Judge to make a full and satisfactory reply to the charges against him, and in default to take such steps as may be necessary for his expulsion from the Theosophical Society.

The universal feeling among the Theosophists present at the meeting was that Mr. Judge was required as an honorable man to tender his resignation as Vice-President to give the society an opportunity of passing its judgment on the charges against him, in case he offered himself for re-election. The matter is a very serious one, however, as it appears that the American Section of the Society, with a few leading exceptions, has intimated that if Mr. Judge be forced to resign, the section will secede in a body and form an independent American Theosophical Society and elect Mr. Judge its President. The European Section is divided in opinion, many lodges and members being opposite to Mr. Judge, but others being strongly in his favor. According to Mrs. Besant, he is aiming to set up a great seat of Western Occultism as against the East, which he accuses of having engineered the charges against him.

IMPOSITION.

The extraordinary case reported in the daily press of the Freeman family who have been preying on companies, by trumping of stories of injury through railway accidents, and simulating paralysis in support, will confirm the public in the belief that many of the experiments supposed to be performed by professional stage hypnotists are mere shams. The whole affair had been so well planned and carried out that the doctors as well as the companies' agents were deceived, until suspicion was almost accidentally aroused on the last occasion that there was something wrong about the case. Detectives were set to watch the family, and they discovered by spying through the ceiling that the supposed paralytic was sound and well. The story as told by the detectives is somewhat ludicrous, but it will bear repeating. The dramatis personæ are Mrs. Freeman and her two daughters Fannie and Jennie. The time was the day on which the Rock Island Railway Company's doctors were to call by arrangement to examine the daughter, Fannie, the pretended invalid, who at 10:25 was sitting in her nightdress before the stove. The story continues:

At 10:30 o'clock there was a knock at the door and the paralytic nimbly jumped into bed. The doctors entered and were received by Jennie. In five minutes Mrs. Freeman entered and asked if the doctors wanted to make an examination. They said they did. Under pretense of re-arranging the bed Mrs. Freeman sent the doctors into the front room. The door was closed on them and a little girl put on guard. No sooner were things safe than the "paralytic" jumped from the bed and sat on a chair. Jennie came in with a bucket of water into which the "paralytic" put both feet. She then rinsed her hands and face in the water, dried herself on the bed clothes, and again became "paralyzed." The doctors were then admitted. Dr. Middleton noticed the coldness of the girl's feet and commented on it: "Yes, doctor," said the mother. "They are always like that. I have had hot bottles to her feet all the time and I can't get them warm."

The doctors tested the muscles of the feet and legs. Needles were shoved far into her flesh from feet to waist, and she never flinched until the line of paralysis, so she called it, was reached. Dr. Middleton unexpectedly struck the knee and a well defined jerk resulted. Then the doctor raised one paralyzed leg in the air, and, to their astonishment, it staid there.

"That," said Dr. Hurst, "is the strangest thing I ever saw."
Behind the doctors Jennie was shaking her head vigorously at the invalid, but she still kept the leg up. The other leg exhibited the same peculiarity.
"Does she never leave the bed?" the doctor asked.
"Never," replied the mother. "She is perfectly helpless."

Probably the doctors showed their incredulity, for when they left Mrs. Freeman burst into tears and declared Fannie had ruined everything by leaving that leg sticking up in the air. Mrs. Freeman gave an exhibition of how a paralyzed leg should act, but Fannie said she did the best she knew how. Mutual recriminations followed and the mother, finally losing her temper, grabbed Fannie by the hair, dragged the poor "paralyzed" thing out of bed and pounded her vigorously. Fannie walked back to the bed and did her own crying.

There may be somewhat of the reporter's exaggeration in the details of this story, but it shows how easily medical men may in such cases be deceived, even if they can take their own time over an examination, and we infer, therefore, that at public performances the greatest deception may be practiced notwithstanding effective precautions against fraud are supposed to be taken.

MIND AND MATTER.

Mr. Lowell, in "Occult Japan," has some ingenious observations. He thinks that matter and mind are one, and that the life-principle of the whole is some mode of motion. What takes place when we have an idea is that "the neural current of molecular change passes up the nerves, and through the ganglia reaches at last the cortical cells and excites a change there. Now the nerve-cells have been so often thrown into this particular form of wave-motion that they vibrate with great ease. The nerves, in short, are good conductors, and the current passes swiftly along them, but when it reaches the cortical cells, it finds a set of molecules which are not so accustomed to this special change. The current encounters resistance, and in overcoming this resistance it causes the cells to glow. The white-heating of the cells we call consciousness. Consciousness, in short, is probably nerve-glow." This view finds some support from the fact that the heat of the hemispheres "rises while conscious processes are going on, and does not rise to the same degree when processes of more reflex action are taking place." It may be objected to this theory of heat-glow, that, although glow may be an effect of heat, it is more than heat. It is really a phase of light. Consciousness has, indeed, a closer analogy to light than to heat and it may be described as psychical vision. This view is consistent with brain action in automatic phenomena. Automatic action is not attended with consciousness, as this grows less as any particular brain action is repeated over and over again and finally ceases, but the brain activity may be caused to rise into consciousness again by the attention being fixed on the ideas which govern the action.

Although there is no consciousness in automatic action, it must nevertheless be accompanied by a change in the nerve centre which governs the action. Action is the expression of volition, whether automatic or conscious. In the former case it reveals the disposition of the nerve centre, just as conduct in general reveals the disposition of the organism or its cerebral director or governor. Thus, although will is always dependent on ideas, it is so only because these affect the disposition, will being the reproduction of the ideas whose association gives the disposition its tone and character. It is not correct, therefore, to say that the will is not an indispensable part of the ego, if this is to be regarded as an organic existence. Of course the will, as the expression of organic activity, cannot have

any effect on the stream of ideas in the mind. This is the office of volition, which is attendant on consciousness and which operates by association of ideas. Hence, however may arise our sense of self, our individuality does not consist merely in the activity of ideas or in their relation. It has an organic basis, the disposition of which may be identified with the individuality, and this, therefore, may be measured by the amount of "inly initiated activity," without being created by it. The man himself is the individual, his personality being that through which he is known to other individuals.

It is not correct, however, to say, as does Mr. Lowell, that "the so-called personality of a man is nothing but the inter-individual action of his ideas upon other people." A man's ideas are primarily the elements of his mental disposition, and it is through the disposition that he chiefly influences others. It is true that a person's articulated thoughts have a similar influence, but this is because they are the expressions of his disposition, or that of the mind in which they originated, and are more than ideas. Thoughts are true conceptions which must bear fruit when they take root in a mind prepared for their reception. The evidence of which is a disposition agreeing with that of the originating mind. This is different, however, from the absence of personality which lays individuals open to suggestion, actually hypnotic or merely personal. This condition is marked by small will power, although there is much sensibility, and therefore those possessing it are easily subjected by the will of others, sometimes even without conscious volition. It is probable that every psychical activity has its physical counterpart, and if so an act of will may be something more than mere psychical expression. Undoubtedly persons are often affected by the thoughts of those about them, as in a normal state the mind is open to external influences, but this could hardly be unless the mind were already in sympathy to some extent with that by which it is affected.

FACTS AND FANCIES.

A writer in the British medical journal, The Lancet, in speaking of the importance for legal and other purposes of exact knowledge of the facts of a case, refers to the opinion of a distinguished English judge, expressed at a public dinner attended chiefly by medical men, that if the theories current in the profession of medicine were tried before a judge and jury according to the laws of evidence the greater part of them would fail. He adds: "Few of us who have given serious attention to the subject can doubt the truth of that statement. It is deplorable how largely imperfect observation, loose and incomplete records, reverence for authority, professional bias, and incompetent witnesses promote error and retard truth. The term 'fact' expresses what is certain and known by the evidence of the senses, hence it is manifest that we must clearly distinguish between what we observe and what we think we observe—not always an easy matter."

This remark is particularly applicable to the phenomena with which Spiritualists have to deal, and so are the observations which follow:

Facts being the basis of evidence it is very necessary to establish them beyond dispute. But this is also equally difficult. We yield too much to the deceptive influence of iteration—"damnable iteration," which cannot make statements into facts, but rather deplorably contribute to the perpetuation of errors. Many illogical deductions arise from ill-observed facts in common life. On the other hand facts which happen uniformly in the same circumstances not only become useful for the foundation of laws, but enable us to check careless observation and avoid erroneous judgment. When, after a number of careful observations, certain facts have been found to happen uniformly under similar circumstances, a discordant fact breaks the series, it is necessary to submit it to very critical examination, especially when the previous uniform events have been made the basis of a theory, because "one single fact clearly irreconcilable with the theory involves its rejection." Many can scarcely be aware of the great difficulty which is sometimes experienced in establishing a fact, especially when it may

form the basis of a far-reaching principle. It happens occasionally that facts in favor of a particular theory appear extremely probable, yet fail to convince cautious minds; then by a favorable concatenation of circumstances a fact is observed which absolutely decides the question.

A curious example of such a crucial fact is mentioned in connection with the celebrated missionary explorer, David Livingstone. When, in 1874 his remains reached England, "brought by faithful hands over land and sea," grave doubts were expressed as to the authenticity of the mummified corpse; recognition by means of the face was impossible. It was well known that Livingstone during his last visit to London consulted Fergusson in regard to an ununited fracture of the left humerus, the result of a bite from a lion in 1843. Fergusson, in company with other surgeons, examined the left humerus and found an ununited fracture a little below the insertion of the deltoid. A critical examination of the parts revealed the peculiar changes characteristic of an old ununited fracture: "The ends of the fragments were surrounded by a capsule, an inch shortening compared with its fellow, and marked attenuation of the humerus, especially in its upper half." These facts coincided with Fergusson's previous knowledge of the case, and reasoning on the facts he writes "that a specimen of this unusual condition should arrive London from Central Africa except in Livingstone is beyond human credulity." A cast of the bone is preserved in the museum of the Royal College of Surgeons of England.

It is curious enough that most men believe what they think they see, especially in things extraordinary, rather than exert themselves to discover the truth.

For example, it may seem strange that a number of educated persons could, with practical unanimity, mistake an ostrich for a giraffe, the animal being within easy range of their eyes. Yet that is exactly what happened some years ago in the case of the passengers of an Indian steamer in the Red Sea. They were greatly excited by observing on the African shore what they believed to be a group or "bunch" of giraffes. Not one doubted that the animals were giraffes, excepting a surgeon, who happened also to be a very able naturalist. This person, though yielding at first to the apparent evidence of his senses, could not overcome his wonder that giraffes should have wandered so far from their usual district. He watched the animals carefully and perseveringly until he at length, convinced himself that they were in reality ostriches, magnified by the peculiar atmospheric conditions prevalent in tropical regions over sandy tracts. He had simply joined his reasoning faculties to unusual keenness and pertinacity of observation; whereas his fellow passengers had accepted the first and most obvious testimony of their senses.

HAVELACQUE ON THE AFRICAN NEGROES.

M. Abel Havelacque, in his work "Les Negres de l'Afrique Sus Equatoriale," sums up this branch of the African negroes as follows:

By their intellectual development and their civilization the African negroes are inferior to the mass of the European population, no one can doubt. No more can any one doubt that, anatomically, the black is less advanced in evolution than the white. The African negroes are what they are; neither better nor worse than the whites; they belong simply to another phase of intellectual and moral development.

These infantile populations have not been able to reach an advanced intelligence and for this slowness of evolution there have been complex causes. Among these causes, some could be found in the organization even of the nigrific races; the others could be found in the nature of the habitat where these races are placed.

Nevertheless, that which acquired experience allows us to assert is, that to pretend to impose on all black people European civilization is a simple error. A black man said one day to some white travelers, that white civilization was good for the whites; bad for the blacks. M. Havelacque adds:

It is impossible to deny that wherever Christian missions have penetrated, as well Protestant as Catholic, they have only carried hypocrisy and a refinement of depravation. He says in conclusion that we should, at least, be sparing of brandy, religious missions and musket shots with a great credulous and inconstant child, from whom the qualities of a full-grown man should not be required for a long time to come."

VOICE OF THE PEOPLE

AT GOLDSMITH'S GRAVE.

OCTOBER 31, 1894.

BY M. C. O'BYRNE.

I.

All-Hallow-Eve and Goldsmith's humble grave!
Beyond me, like the distant roar
Of western surges on the shore
Where the black longships snarling meets the
wave,
I hear the din of Fleet Street, and within
The Templars' church the choristers begin
The chant that on the morn shall fill the nave
And gray rotunda with a silver flood
Of melody and praise as when the blood
Of the stern warrior-saints who gladly gave
Their all to Christ was stirred,
When the proud psalm was heard
On eastern deserts where the Paynim horde
First learned to dread the Templar's hymn and
sword.

II.

My years have number'd his, and lo! I stand
By Goldsmith's grave at Hallow-E'en!
Patience, my spirit, while I glean
Time's aftermath within my ready hand!
Enduring, humble, hopeful, this was he;
This, too, All-wise Disposer! teach thou
me,
Forgotten pilgrim to my native land!
Here, where the very pavement hath a
voice,
I hear a whisper bidding me rejoice
To bear the standard of the knightly band
Who, strengthen'd by defeat,
Unflinchingly can meet
The barbed arrows of the Paynim throng
Who soon the minor poet and his song.
London.

A LETTER AND REPLY.

Dec. 15th, 1894.

DEAR MADAM:—IN THE RELIGIO-PHILOSOPHICAL JOURNAL for Nov. 17, you had an article, "Constant Existence." It interested me very much. So much so that I wrote to Mr. Underwood for your address in order to communicate with you with reference to it. I hope you will excuse my liberty in writing you. Until quite recently the subject of reincarnation was distasteful to me. But a certain line of reasoning has drawn me inevitably in that direction. Formerly, for a long time, I was a materialist. That is, I was a materialist in the sense that I could not see the possibility of personal continuance beyond this life. In fact there seems to me to be inexorable logic in the statement that that which commences in time must end in time. As there was once a time when I was not, so far as personal identity is concerned, so a time must come when I shall cease to be. Otherwise the unthinkable process of a finite beginning evolving or merging into infinite endlessness would obtain. These were the propositions, upon which, it seemed to me, materialism stood upon unassailable grounds. But one truth cannot conflict with another truth. It is, or at least I have found it so, an intellectual necessity to draw logical inferences from unquestionable facts.

The facts of well-authenticated cases of psychic phenomena has led me to the reasonable inference that one does continue to live after physical death. The only way I can reconcile these conflicting thoughts is by the assumption that one's personal identity is simply a temporary phase of existence for a soul that has neither beginning nor end. The older I grow there seems to me to be an increasing probability that the soul of man may be truthfully likened unto a stone with innumerable facets, each one representing a transient life existence, which gathers up its own peculiar set of experiences, which helps to make the aggregate of knowledge for the soul.

These thoughts are fascinating to me in the extreme. So much so that your article loses none of its interest by continued re-readings. My object in writing you is to ask you if you will kindly inform me what books or writings are best for me in pursuing this subject further. At present my circumstances will not allow me to buy many books, therefore it is of great help to me if I can get information which will enable me to judiciously select what wish.

In your article you say "the eternal rath for which you are seeking lies in the

depth of your own consciousness," and that introspection is the most desirable condition for the ascertaining of the truths concerning one's soul. I would like to know if it be possible for one, who, like thousands of others suffers severely from the stress of the times, to obtain that mental attitude which I have supposed necessary for the obtaining of desired results. I have long since come to the conclusion that soul culture, the upbuilding of character, the living of a life marked by purity of conduct, is of far more importance than the mere acquirement of temporal and material things. Unfortunately, in my own case, I find it a seemingly hopeless task to realize these ideals. Yet the reading of such articles as yours stimulates me to fresh effort. I read some time ago a very remarkable work, entitled "Souls." Outside this book my reading on the subject of reincarnation has hardly been enough to speak of.

Several months ago I saw an advertisement of your book—"The Son of Man," I think. Does this treat upon the subject? If so is it published in paper covers? If it is I would like to get a copy. We have in our public library a little work entitled "As It Is To Be." It is grandly elevating in thought and tone, but I cannot recognize it as speaking with authority. I sincerely trust you will excuse this unbidden letter. You say, "No soul in the body need feel alone or feel the lack of help if he will apply or ask for it in time of need." May I ask to whom or what shall he apply in his need and loneliness? I would gladly avail myself of such a source of help?

January 24, 1895.

DEAR SIR—Your esteemed favor duly received and contents noted. I see by your letter that you have traveled the road and thought deeply on these subjects and I would say to you, as Jesus said to the young man: "Thou art not far from the kingdom;" but, Jesus added, "one thing thou lackest." While I cannot say, I think you have the "one thing," which I would call the new birth.

Jesus speaks sometimes of seeing God's kingdom, and sometimes of entering it, meaning in both cases the same thing; and he says that a man or woman must be "born again" before he or she can either see or enter into the spiritual kingdom or kingdom of God. Then the one thing needful is spirit-birth.

When we first enter the spiritual realm or sixth plane, through spirit-birth, we are only babes, or the least in the kingdom, and all our progress is an unfolding, like the vegetable bud. We have first an instinct, then an idea, then a knowledge; as the plant has root, bud, and fruit. Trust the instinct to the end, though you can render no reason. It is vain to hurry it; by hurrying it you viciate or retard its progress. By trusting it to the end, it shall ripen into truth and you shall know why you believe, as each stage of unfolding brings its own conviction and prepares the way for the next. Each stage is orderly; the knowledge of the second in advance of the first, and so on. Thus the knowledge of constant existence or reincarnation is not the first thing to be learned. The soul must pass through many grades of development before it is capable of assimilating that knowledge. For you must remember that acquiring knowledge in the spiritual world—here and now—is wholly by assimilation; the soul becomes a part of what it receives, and the knowledge becomes a part of the soul; hence, when the soul gives of this knowledge it gives a part of itself. Jesus speaking from within said: "My words, they are spirit and they are life." Hence the subtle or occult power of inspiration to quicken the spirit in others I believe that all quickened spirits—those in whom spirit has come to birth—hold the power of quickening the dormant soul in others, providing they are near enough to the point of birth to be acted upon. I feel that this is true in my own experience, though I should not care to undertake to state this belief in scientific language, as I have not the use of the language by which I could express it.

Your thoughts along the line of constant existence or reincarnation, which as I said before, does not come to the soul in the lower grades of unfolding, show that you have passed through several grades of spiritual development. When the ego comes to spiritual consciousness it always ponders on the subject of its existence. To the ego, its past existence is of far greater importance than its future existence; for this reason, if it has existed through all past ages, the knowledge ac-

quired by that existence must be engraved on the inner walls. Hence the necessity of introspection; the knowledge is there, but we have not the means at our command of illuminating it. Herein, let us receive instruction. It is not what we read that benefits us, but some word or sentence may furnish the lamp to light up an idea or a whole line of ideas that we already possess. Thus, I said, that the eternal truth for which we are seeking lies in the depth of our own consciousness, and that introspection is the most desirable condition for ascertaining the truths concerning the soul. Then, the mental attitude which you have supposed necessary for the obtaining of desired results lies in the status of the soul. The soul that has come to spirit-birth never again returns to its dormant state, but continues to progress or unfold even under the most unfavorable environment, still striving to make and better its own condition.

It is the biggest piece of farce imaginable to attempt to teach the doctrine of "immortality" and ignore the past existence of the soul. If we can establish the belief in the past existence of the soul, its future existence will take care of itself. Orthodox Christianity and all its theology established on "authority" does not equal the doctrine of divine humanity and constant existence accounted for by the theory of spiritual evolution, which traces the ascent of life—the unfolding of the divine in nature—up through the animal organism to the first germ of self-consciousness in man, the fifth, or rational plane; to spiritual consciousness—the sixth, or Christ plane, which some would denominate the astral plane—that which Jesus called the kingdom of heaven or kingdom of God. All aiming at the same spiritual status of the individual, though arriving at the same conclusions by the use of different expressions. Those who have entered this status are not troubled nor misled by the difference in expression. Those in whom spirit has come to birth, or the ego has come into spiritual consciousness, have found their center and the Deity will shine through them, through all their want of intellectual training and unfavorable circumstances. The tone of seeking is one, and the tone of having is another, which the quickened soul readily recognizes; hence the difference of tone of those who are striving intellectually to enter the kingdom and those who enter it through spirit-birth.

In reply to your concluding remarks I will relate an incident, though the circumstance itself is trivial, which I heard when a child, and which some stress in my own experience has often brought to mind. A lame boy while passing through a field, was chased by a bull; and while making every effort in his power to escape he had only time for this short prayer, "I pray God my knees mayn't hank, I pray God my knees mayn't hank." The prayer was sufficient for the occasion, his knees were kept in position, and the boy reached the fence in safety. The all-prevailing presence, the all in all, the all-knowledge or omnipresent intelligence, our highest ideal which we name God, or Our Father is all sufficient. We have only to lay hold of this divine power, and by asserting our oneness with the divine life we come under the operation of the sublime law. Feel in your soul that the eternal is in you and that you are a part of it, and you will find it all-sufficient. God never yet forsook at need the soul that trusted him indeed.

I have never read a work on the subject of reincarnation so I know of none to recommend. Have you "Emerson's Essays" first series? I know of no work whose every page is so full of food for the growth of the soul.

CELESTIA ROOT LANG.

Just as the tested and rugged virtue of the moral hero is worth more than the lovely, tender, untried innocence of the child, so is the massive strength of a soul that has conquered truth for itself worth more than the soft peach-bloom faith of a soul that takes truth on trust.—F. E. Abbott.

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WOMAN AND THE HOME

MY PRAYER.

BY HELEN L. SUMNER.

Spirit source of all being,
My soul turns to Thee,
Oh Father, all seeing,
Thy grace set me free,
From night
Up to light,
O show me the way
Leading upward to Thee.

From doubt and perplexity
That circles my life,
From anguish and complexity
Of earth's toil and strife,
Thy kindness
My blindness
Make haste to relieve,
And illumine my life.

From abject conclusions
Born of passions intense,
From shifting delusions
Born of errors of sense
Oh relieve;
Undecieve
By the might of Thy truth
My gross errors of sense.

Through Thy infinite bestowing
Oh lead me aright,
Omniscient, fore-knowing
O, give of Thy sight
Clarity,
Rarity
Of full and free vision
To guide me aright.

From Thy wisdom's immensity,
Lord, give me large part,
Let Thy love with intensity
Glow in my heart,
Upholding,
Unfolding
My soul to thy sight,
My heart to thy heart.

Great source of my being
My soul turns to Thee
Imploping,
Adoring,
Thy care over me
Entreating
Beseeching
Thy care over me.
Washington, D. C.

MRS. BROWNING'S PORTUGUESE SONNETS.

In the new edition of Mrs. Browning's "Sonnets" Mr. Gosse tells us that: During the months of their brief courtship, closing, as all the world knows, in the clandestine flight and romantic wedding of September 12, 1846, neither poet showed any verses to the other. Mr. Browning, in particular, had not the smallest notion that the circumstances of their betrothal had led Miss Barrett into any artistic expression of feeling. As little did he suspect during their honeymoon in Paris, or during their first crowded weeks in Italy. They settled, at length, in Pisa, and, being quitted by Mrs. Jamieson and her niece in a very calm and happy mood, the young couple took up his or her separate work. Their custom was, Mr. Browning said, to write alone, and not to show each other what they had written. This was a rule which he sometimes broke through, but she never. He had the habit of working in a downstairs room, where their meals were spread, while Mrs. Browning studied in a room on the floor above. One day, early in 1847, their breakfast being over, Mrs. Browning went upstairs while her husband stood at the window watching the street till the table should be cleared. He was presently aware of some one behind him, although the servant was gone. It was Mrs. Browning, who held him by the shoulder to prevent his turning to look at her, and at the same time pushed a packet of papers into the pocket of his coat. She told him to read that, and to tear it up if he did not like it; and then she fled again to her own room. Mr. Browning settled himself at the table, and unfolded the parcel. It contained the series of sonnets which have now become so illustrious. As he read, his emotion and delight may be conceived. Before he had finished, it was impossible for him to restrain himself, and, regardless of his promise, he rushed upstairs and stormed

that guarded citadel. He was early conscious that these were treasures not to be kept from the world. "I dared not reserve to myself," he said, "the finest sonnets written in any language since Shakespeare's." When it was determined to publish the sonnets in the volumes of 1850, the question of a title arose. The name which was ultimately chosen, "Sonnets from the Portuguese," was invented by Mr. Browning, as an ingenious device to veil the true authorship, and yet to suggest kinship with that beautiful lyric, called "Caterina to Camoens," in which so similar a passion had been expressed. Long before he ever heard of these poems, Mr. Browning called his wife his "own little Portuguese," and so, when she proposed "Sonnets Translated from the Bosnian," he, catching at the happy thought of "translated," replied, "No, no Bosnian—that means nothing—but from the Portuguese! They are Caterina's sonnets!" And so, in half a joke, half a conceit, the famous title was invented.

Miss Isa Blagden was one of the interesting group in Florence in that memorable decade of 1855-'65, during which time the Brownings, the Trollopes, James Jackson Jarvis, Thomas Ball, the Hawthornes, George Eliot, and Mr. Lewes, Frances Power Cobbe, and other well-known people were more or less together there. Mrs. Browning died in 1861. Many of the others only came for a few weeks or months, and went; but Miss Blagden lived many years at Villa Belosguardo, which readers of "Aurora Leigh," will easily recall. An unique character was Miss Blagden. She wrote one or two novels and some verse, but perhaps her best claim to remembrance is as the chosen friend of Mrs. Browning. There has come into my hands a little book that once belonged to Miss Blagden with "—" from Isa," on the title page, and again two inscriptions of the friend who gave it to another in 1865, and that of the recipient who, in 1890, gave it to me. The book is a description of the Vatican sculptures, and the fine, delicate handwriting of Isa Blagden on its title page gives it a value in literary history. Thomas Adolphus Trollope says of her poems, published after her death, that "it was impossible to read them without perceiving how choice a spirit the author was and understanding how it came to pass that she was honored by the close attachment of Mrs. Browning." Miss Blagden was a voluminous letter writer and her letters are said to have been sibilant leaves scrawled over all manner of abnormal fragments of paper.—Lillian Whiting.

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BOOK REVIEWS.

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Institutes of the Christian Religion. By Emanuel V. Gerhart, D. D., LL. D. Completed in two octavo vols., 1744 pp. New York, London, and Toronto: Funk & Wagnalls Company. \$3 per vol.

This is a new work on systematic theology. The author is professor of systematic and practical theology in Theological Seminary of the Reformed Church, Lancaster, Pa. The central doctrine of the Institutes is the divine-human personality of Jesus Christ; the author's aim being to construct all doctrines, not from God's sovereign will, nor from the freedom of man as the point of observation, but from the vital union of both as realized in the life and work of the Mediator. The method is positive rather than controversial or polemical, and historical rather than analytic or synthetic. The first volume appeared at an earlier date and was warmly received with much favorable comment. The first volume treats of: I. Sources of Theological Knowledge.—II. The Christ Idea: Principle of Christian Doctrine.—Theology: The Doctrine of God.—IV. Cosmology: Doctrine in Creation and Providence. The second volume: I. Anthropology: Doctrine of the Adamic Race.—II. Christology: Doctrine on Jesus Christ.—III. Pneumatology: Doctrine on the Holy Spirit.—IV. Soteriology: Doctrine on Personal Salvation.—V. Eschatology: Doctrine on the Last Things. The complete work, now ready, will doubtless receive favorable consideration from a large majority of theologians.

A Siren's Son. By Susie Lee Bacon. Chicago: Charles H. Kerr & Co. Cloth. Pp. 192. Price, \$1.00.

A well told story, unique in conception, whose object apparently is to show the struggle which a soul whose physical existence is full of sensuous delights and opportunities may often vainly make toward spiritual strength and purity. The type of mother shown in the beautiful wealthy public singer who has deliberately chosen to stifle her own heart and all spiritual aspirations in enjoyment of earthly pleasures. Not only this, but surrounds her son, who in childhood had yearnings toward higher things, with all sorts of sensuous seductions in the way of ease, luxury, wine drinking, etc., and finally closes the door upon all his hopes of spiritual advancement by breaking up his love affair with a pure clear-souled girl who though poor would have led him to nobler endeavor and pursuits. Though it deals with pleasure seeking personalities, it is on the whole a sad story.

Cecil, The Seer; A Drama of The Soul. By Walter Warren. Boston: Arena Publishing Co. Cloth. Pp. 151. Price, \$1 25.

This drama in three acts with carefully written full directions for the scenery and stage play is a vigorous and meritorious production. It is a psychical, philosophical study, carried out in an entirely original, yet logical manner. The first and third acts deal with the practical deeds, interests and issues of this life. While the second representing the visions of one near death in trance-state, gives a realistic idea of the possibilities of a spiritual existence where men and women by their own thoughts, acts and motives make either a heaven or hell for themselves. In this second act the purpose of existence, the joy of self-abugation and the pervading law of love are finely shown and in the discussions between the two spirits, Cecil and Cecilia, strong arguments are brought forward in behalf of reincarnation, and the evolution of the soul upward through animal life. The book is handsomely bound in peacock blue and silver, with fine heavy paper and wide margins.

WHAT THE BABY LOOKS LIKE.

Nothing is more remarkable than a comparison of the same-sized profile views of the same person at six and at thirty years of age; the growth of the nose and the development of the forehead are so great that the jaws appear to have diminished in size; and this is really what the jaws have done, in proportion to the whole face.

It is a fond delusion with visitors and nurses that the baby is just like its father or mother. No one who has had that scientific training necessary to proper ob-

servations could make such a statement. It is a gross libel, sometimes on the baby, sometimes on the parents. Properly taken photographs show that the proportions of nearly every feature in the face of a baby and an adult are entirely different; but the greatest difference exists in the size and shape of the nose, and the size of the jaws. If, when adult, we had features like our babies, we should have a countenance of a negroid type. Except positive evidence be available, it would hardly be credible that the small-jawed, long and prominent-nosed individual, with high forehead, was in babyhood prognathous, short and snub-nosed, with a remarkably receding forehead. The difference resulting from the change during life as shown by two photographs reduced to the same size, not the same proportion, is greater than the difference between many species; yet the very fact of such metabolism and the possibility of its earlier transmission from generation to generation may be the basis of specific mutation, without calling in the aid of natural, or sexual, or physiological selection to account for that phenomenon.

The prognathism of a child is less noticeable than it should be, because such prognathism, owing to the disposition of weight alters the whole carriage of the head; and the difference in the method of carrying the head obscures the prognathism to a certain extent.—S. S. Buckman in Popular Science Monthly for January.

FEMALE PUGNACITY.

Boys' earlier inheritance is all in the way of offensive weapons, of bows, bats, balls, and noise, with a tendency to teasing and bullying, the sufferer who was put upon being the female—the weaker vessel; weaker because the males fought with one another for her; had she fought with her sisters for the males she could have been the stronger and the bigger brained.

The female, however, does inherit a pugnacious instinct, chiefly defensive. She has to fight on behalf of her young ones and in such cases the maternal instinct becomes very strong indeed. Children show this character; and I witnessed in one of mine a very curious exhibition of what might be called perverted instinct arising from a conflict of inherited associations. She was quite a little girl and was nursing her doll with all possible expression of affection, loving it, kissing it, and calling it all the endearing names she knew. Up came her brother and began to tease her. In an instant the pugnacious idea was aroused in defense of the doll, but, having no available weapon in hand, she seized the doll by the hind legs and, wheeling it aloft, brought its china head down with resounding force on the cranium of her brother. He retired, howling and discomfited. She, excited with her triumph, returned to the caressing of her doll with redoubled ardor, quite unconscious of the incongruity of her actions, an unconsciousness which heightened the comicality of the incident.—From "Babies and Monkeys," in The Popular Science Monthly.

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When we see men holding certain theological opinions which are flatly contradictory of their scientific opinions, we are not on this ground alone to conclude them to be hypocrites. Each position may be held in perfect sincerity, though not with perfect logicity; the one set of conceptions being in a great measure the expressions of their emotions. Sentiment, not reason, weaves the web of argument. The other set of conceptions being impersonal, objective, unconnected with emotions, reason is left free to estimate the objective relations.—Lewes.

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FIRE FLEW LIKE MAGIC.

Fire Marshal Brymer, of the Brooklyn Department, is unable to explain a series of blazes between 4 p. m. Friday and noon yesterday in the apartments of Adam Colwell, on the upper floor of a two-story frame building at No. 84 Guernsey street.

Colwell went out Friday afternoon. His wife was in the parlor bedroom. According to her story there was shortly before 4 o'clock a loud crash. A large empty stove in the parlor overturned and four large pictures fell from the wall, breaking on the floor.

The family was in the parlor a half hour later, congratulating themselves on the escape, when the trimming of the mantel-piece broke into a flame. That was easily put out. Willie came home a little after 5 o'clock and gave \$6 in bills to his mother.

At 9 o'clock the family and Roundsman Daly were standing in the hallway, the officer quieting the women, who declared they would not sleep in the house that night, when Detective-Sergeant Dunn, who had been ordered to investigate, came along. He went into the parlor, but stopped short. There was a circle of flame around the fringe of a cloth that covered an oval table in the centre of the room.

It had hung from a hook in the centre of the parlor. This hook, those interested declare, had not come out, nor had it broken. The loop of the chandelier which fitted the hook was not broken either.

A crowd gathered on the sidewalk to hear the strange story from the women. In a few minutes fire was discovered again in the bedroom at the rear of the parlor, occupied by the father and mother. Then an alarm was sent in, but the engines were not needed. During the night the family sat in the kitchen, shaking with fear, while many a woman in the neighborhood sat up.

Fire Marshal Brymer called at 11 o'clock yesterday and with Assistant Marshal Price made an investigation. He found that there was no insurance on the building, the furniture or the grocery stock. Nevertheless he took Colwell in his rig and started away with him. He had not driven far when he met the engines. To his surprise he found they were going to the same house. Fire had broken out in the attic of the building this time and was traced to a baby's cot stored there. The fire was not so easy to subdue and the entire upper floor was soon gutted. The cot was drenched with water. Some one threw it to the sidewalk. As if it were a climax to the strange happenings, the cot blazed again. Mr. Colwell, Mrs. Colwell and her daughter were placed under ar-

rest and closely questioned apart, but their stories agreed. Mr. Colwell is a devout member of the Church of the Ascension, and his arrest created no little excitement. Everything the family had was lost in the last fire, except what they had on their backs. Even the \$6 put away by Mrs. Colwell was burned.

Fire Marshal Brymer said last night: "I was at first inclined to believe that possibly the queer outbreaks of fire were due to some bedbug poison which Rhoda had used in the house, but there has not been any used in two months, and certainly not on the wall and other place where the flames appeared. If I could trace the fire to such a source, how am I going to account for the overturned stove, the pictures falling from the walls together, and the strange falling of the chandelier? It is the greatest mystery I have ever tried to fathom. Every one loses by the fires, and these people are now homeless."

Capt. Rhoades, of the Greenpoint Precinct, said: "The people we arrested had nothing to do with the strange fires. The more I looked into it the deeper the mystery. So far I can attribute it to no other than a supernatural agency. Why, the fire broke out under the very noses of the men sent to investigate."

Sergt. Dunn said: "There were things happened before my eyes which I did not believe possible. Before I left there I expected to see my hat or boots break into flames."

The building was owned by a man of the name of McPhillips, employed in the Hoffman House, New York, and living at Elizabethport, New Jersey. The total damage will not exceed \$900.—N. Y. World, Jan. 4.

[We receive a great many accounts of remarkable phenomena clipped from daily papers, with requests to reprint them. The above, the correctness of which was vouched for by a newspaper man, who said he had made inquiries and had received information from a valuable source, is given as a sample. We learn reliably that the fires have been accounted for without any necessity of referring them to a mysterious or unusual agency. A mischievous person caused them.—Ed.]

Passed to the higher life February 7th at De Soto, Mo., Dr. S. T. Suddick, aged 59. The cause of his death was heart trouble from which he had been suffering for some time. Dr. Suddick was a skillful physician and he served as a surgeon in the Union Army during the war of the Rebellion. He was a good writer and a contributor to several publications, including this paper. He was a strong believer in Spiritualism and an admirer of THE JOURNAL. Dr. Suddick was tenderly cared for during his illness by his wife and daughter to whom he was devotedly attached.

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Founder and Editor, 1895--1877, S. S. JONES.
Editor 1877--1892, John C. BUNDY.

PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

Entered at the Chicago Post-office as Second-class
Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

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All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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

The third edition of Carl Sextus' work on Hypnotism has just appeared. It is revised and greatly improved. Price \$2.

Both editors of THE JOURNAL have been ill with the grippe the last three weeks which explains the late appearance of this and the previous number of the paper.

The Cleveland Children's Progressive Lyceum, has just celebrated its 29th anniversary of its organization. It has had the longest continued existence of any Lyceum in the country.

If THE JOURNAL could obtain what is due on subscriptions, the money would be of great advantage to us at this time. Will delinquent subscribers please consider this and hasten to remit what they owe. By looking at the tag on their copy of the paper they can readily see how they stand with THE JOURNAL.

Our Sustentation Fund.—The Agnostic Journal makes the following reply to one of its correspondents: "The appeal simply means that Light, like this journal, does not pay expenses, and is appealing for funds. It is to be regretted that a journal so meritorious as Light should have to do so, while scrappy scissors-and-paste hashes of the 'Tit-Bits' order yield handsome incomes. And, oh! what war against error could be waged if the sinews of war were only forthcoming!"—Light.

Thomas Harding, Sturgis, Mich., writes: There has been for some time past, considerable discussion in some of the Spiritualist newspapers, as to whether the late Rev. John Pierpont controlled at the Light of Truth circle or at that of The Banner of Light. Now I think it must appear to many, as it does to me, that it is in very poor taste to "laud about" the name of a deceased gentleman in the public papers in that manner. Indeed I am inclined to think that if the spirit of Mr. Pierpont controlled at all he would be very likely to avoid giving his name. The delicacy of that esteemed gentleman (if retained in the other life) would prevent him from making a public exhibition of himself. Yet this venerable name still appears in two opposition papers each

claiming that it possesses the original and only J. P. The good taste and correct judgment of respectable Spiritualists (and journalists particularly are supposed to possess both in a high degree) ought to suggest to them the propriety of reticence on all such delicate subjects. Mr. Pierpont was a refined and sensitive gentleman; his memory ought to be respected and his name kept out of the public papers.

Mr. B. W. Ball, who used to contribute prose and poetry to the Index, writes: I am leading a seclusive life up here walled in from the outer world by New Hampshire snow-drifts. In fact I have not been very well of late. I have reached an age when a man's friends and comrades have mostly gone over to the silent majority. I am curious to know what the object of this brief existence is? I have extracted much enjoyment from it, but as I am nearing the end of it, I would like more light on the subject. By-the-way I occasionally read our departed friend Potter's sermons, a volume of which I possess. He was a white-souled gentleman, and had a commission from Nature to discuss the problems of existence."

Mrs. C. C. Bacon, Elyria, O., writes: "The Lake Brady Spiritualist Association, after hearing so long the mutterings of distant thunder of the gathering storm of disapproval of Spiritualists allowing fraudulent mediums to exist among them, takes the lead in having, at the last meeting of their official board, authorized the president to appoint a committee whose duty it shall be to examine all mediums who apply for a place at their camp next season. Therefore he has appointed two ladies and two gentlemen as that committee. We consider this a step in the right direction. All true mediums will rejoice with us that this forward step has at last been taken, and frauds need not apply. This committee will give all a fair trial, and to each justice will be done.

H. L. Green, of The Free Thought Magazine, announces that in April he will issue the first number of The Peoples' Voice, which is to be a semi-monthly journal, to "consist almost entirely of letters from the people—the real people of the country." Everybody is invited to write for The Peoples' Voice. Writers can select their own subjects. The following rules must be observed:

1. No letter must contain more than four hundred words.
 2. The letters must be written with ink, not pencil, or be in typewriting and be legible.
 3. There must be no disrespectful or indecent language used.
 4. Each writer must send ten cents with each letter he writes.
 5. Each writer will be free to write on any subject he may choose.
- Address H. L. Green, 213 East Indiana Street, Chicago, Ill.

OPINIONS OF THE JOURNAL.

James Porter: I can find no fault with THE JOURNAL or its management. It just fills the bill complete.

Joseph Tilley: I have taken THE JOURNAL nearly from its commencement, but at no time have I felt more proud of it as a pure, high, moral and par excellent spiritual and intellectual exponent of scientific thought than now. Go on and the satisfaction of having placed your standard high and above reproach will at least be yours.

Mrs. Emma Bledsoe: Find amount enclosed for which please send me THE JOURNAL. I have been a subscriber for about twenty years, until last year I did not renew my subscription, but cannot

find another paper to equal THE JOURNAL.

Horace B. Knowles: I like THE JOURNAL very much, especially the portion from the pen of S. A. U.

A. H. Colton: We look forward each week to the receipt of THE JOURNAL as we are sure of finding therein food for thought and light on the path toward truth and right. We are especially pleased with the automatic communications by S. A. U.

Ernest Quart writes Feb. 1st: I want to say that the last two numbers of THE JOURNAL are just, to use a common phrase, "simply immense." I glanced through the last number this morning and I will have a treat all day to read it and to digest it.

A WORTHY WORKER—WALTER HOWELL.

H. E. Robinson, San Francisco, writes: As an earnest friend of the cause of Spiritualism and having its best interest ever in view, I feel that we have been most fortunate in securing the valuable services of Walter Howell. Coming among us an entire stranger, personally speaking, he fully deserves the enclosed commendation, for he has indeed done a gallant and splendid work for our cause in this city. Taking high ethical and at the same time scientific grounds upon which to build a philosophy that shall answer the need of heart as well as head, he has drawn large and cultured audiences, and done much to lift the cause upon the high plane of success where it is destined to remain. Will you kindly give the enclosed resolutions a place in THE JOURNAL, that the many friends of Mr. Howell may know that he has found a warm abiding place in our hearts and that we of the Pacific coast join our Eastern friends in their high estimation of Mr. Howell as a speaker and gentleman:

Whereas, The three months for which the Board of Directors of the Society of Progressive Spiritualists of San Francisco, Cal., engaged Mr. Walter Howell as speaker for the Society, having expired, the Board has re-engaged Mr. Howell for an additional three months; and

Whereas, It is thought fitting that some recognition of the action of the Directors should be made by the members of the Society and the congregation to which Mr. Howell ministers; therefore be it

Resolved, That we, the members of the Society and others in congregation assembled at Golden Gate Hall, this 27th day of January, 1895, do hereby express our sincere and cordial approval of the action taken in re-engaging Mr. Howell.

Resolved, That we, at the same time, desire to testify a hearty appreciation alike of Mr. Howell as a man, and as a devoted, conscientious Spiritualist, and of the good work done by him during his sojourn among us, by his able, earnest, eloquent, instructive, and essentially high-class lectures.

Proposed by WM. EMMET COLEMAN.
Seconded by WILLIAM RIDER.

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Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and here is nothing in the work that can offend the most fastidious critic of the orthodox school. Altogether it is well worth careful reading by all candid minds."

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"The Progress of Evolutionary Thought."

The Opening Address by B. F. UNDERWOOD, the Chairman, before the Congress of Evolution held in Chicago September 23th, 24th and 30th. Price, 6 cents. For sale at the office of THE JOURNAL.