

# RELIGIO THE PHILOSOPHICAL JOURNAL

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

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## THE OPEN COURT

### THE PSYCHICAL SCIENCE CONGRESS

#### TABLE-TILTING AND TELEKINETIC PHENOMENA

BY PROFESSOR ALEXANDER, of Brazil.

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

#### II.

In the narratives that follow it will be seen that the occurrences witnessed happened most unexpectedly—to people who, with one exception, had never believed they were possible. They came once only, or they lasted for weeks or months, and then grew rare or ceased altogether.

Of the essentially human characteristics of telekinetic activity much has been said by those who contend that they are conclusive proofs of the intervention of discarnate men. There is no doubt that many of the movements of heavy objects without contact are just what they would be were they carried from one place to another by living hands. The direct writing, of which I have had proof positive (see Proceedings, Part XIX., p. 180), can only be due to human agency; and, more than all, a certain intelligence, independent of the supraliminal intelligence of the persons present, points to the government of an unmistakably human mind. The facts, then—if once they are admitted—do warrant the conclusion that men of some kind are concerned in their causation. But while we admit the action of the subliminal self in trance-speaking, automatic writing and table tilting, there is no reason why the telekinetic extension of these automatisms should not in the greater number of cases be also attributed to the same agent. It is rational—at least in the present state of our knowledge—to suppose that this domain of psychical manifestation is also divided between embodied and disembodied energies, and that by far the larger part of it may belong to the first. There is, indeed, the same difficulty in conceiving the manner of action of the subliminal self in the production of these physical phenomena, that exists in imagining that of an incorporeal being, as both equally indicate some yet unknown relation of cause and effect between spirit and matter.

The automatist in table tilting, I have noticed, generally pulls the table toward himself, and then relaxes the muscles of the arm to allow it to fall back. This very ordinary pull may, in passing from a mere motor automatism into telekinesis, be converted into an attraction, and there is some slight evidence to prove that it is so. In a case of hysteria observed in Diamantina, Minas Geraes, a description of which was given in a medical thesis, one

of the symptoms of the malady was found to be the attraction of light objects to the patient during her attacks. The evidence for ghostly stone-throwing seems to show that the missiles generally—but not always—fall toward the witness, and principally in the direction of those who may be supposed to be the best automatists. An instructive case was published in the "Proceedings of the Society for Psychical Research" (Part XX., p. 383), in which small pieces of wood were described as moving about a carpenter's shop. Here both centripetal and centrifugal movements were observed; but it appears that the latter, when visible, were executed with a certain difficulty, i. e.: in successive leaps, while the former were characterized by rapidity and ease. Such a tendency of missiles or transported objects—if, in truth, it exists—will be far better studied in the simpler occurrences than in the complex phenomena said to occur in the presence of great mediums.

In the foregoing remarks it will be seen that the inferences I have drawn from somewhat extensive personal investigations are neither very striking nor very original; but the hypotheses of psychical research are not yet widely known and insistence and repetition are needed to popularize the more cautious conclusions of the nascent science. My principal corollary is that no bias, whether spiritualistic or materialistic, should be allowed to draw the inquirer beyond the legitimate inductions from facts, and substitute dogmas for truth. We have a knot to untie which will require many hands and the patience of a century.

In the presentation of what first-hand evidence I have for telekinetic phenomena in Brazil, it will be convenient to follow the order of increasing complexity and give the precedence to the simpler cases, which, as it happens, are all characterized by sounds not apparently due to normal causes. I have reason to suppose that solitary raps, or even isolated instances of the movement of objects without contact, are not rare among us; but, unless they coincide with a death, they do no more than startle the witnesses, and pass unrecorded into forgetfulness. It would, indeed, be difficult to prove that loud raps and explosions in the air—such as I have myself heard at home or when visiting in the house of friends—are owing to abnormal agency; and a transitory glimpse of the movement of a heavy object without contact cannot well be distinguished from a hallucination. Such little occurrences are the meteoric dust of the psychic sky, and the existence of which may well be granted if larger bodies are once found to be moving in the same space.

These phenomena, therefore, if they are to be well evidenced, must generally be varied or repeated. The case now to be given owes its only importance to the phantasm which was seen immediately after the raps. It has been furnished by a friend of mind, who is a valuable member of the "Sociedade Brasileira de Estudos Psychicos." Sr. Wladimir Matta, an advocate by profession, has to my belief—and I might even say to my knowledge—exercised scrupulous care in the investigation of his cases, several of which are given in this paper. His method of collecting evidence—certainly the most

practical one in Brazil—is to note down the oral deposition of the informant, who corrects the account after it has been written from the notes, and consents to the publication either of his name or initials.

E. A. C.—The lady who deposes in Sr. Matta's narrative, after describing a hallucination, which will be referred to in its proper place, goes on to say:

(9.) Another experience of mine occurred fifteen years ago. My mother had been dead for little more than a week. Under the sorrow of our recent loss it was natural that G— and L—, my two sisters, and I, should keep much together that we might find some consolation in each other's company.

It was 9 o'clock in the evening, and we were all there in the passage talking on some subject which I have now forgotten. My sisters were standing, and I was seated on the steps of the staircase. Along the passage an imperfect light was thrown by the dying flame of a lamp placed on the table in the kitchen. While here, we heard at separate intervals three knocks on the kitchen door, which, together with the windows, was already closed. At the first sound we stopped talking; but, on resuming our conversation, a second blow came with more force. L— asked what it was, and G— replied that it was nothing. It was, perhaps, this interruption that put an end to our chat and made us separate, G— going into the dining-room and L—, half frightened, directing her steps to the kitchen, where she probably wished to discover the cause of the noises. I remained absorbed in thought seated as before on the stairs. It was then that we heard a third blow still stronger than the others; and the kitchen door flew wide open. My sister L— shrieked and ran back in alarm, I following her. She told us that, when the door thus opened of its own accord, she saw mother standing on the threshold dressed just as she was when she was consigned to the grave. G— did not seem to attach any importance to L—'s story. Nevertheless, we went together into the kitchen, and there, indeed, we found the door wide open. We closed it again. No form was any longer visible.

E. A. C.

G— corroborates her sister's deposition in the following words:

I have read my sister's account. . . . and I can confirm her statement that, at the time mentioned by her when we were all together, three detonations were heard by us coming from the kitchen door, which was found—we know not how—to have been completely opened. . . . My sister L— affirmed on the occasion that she had seen mother dressed in the clothes in which she was buried. As we were not with L— at the moment, we did not ourselves see the apparition.

(Translated from The Reformador of Jan. 1, 1893.)

Sr. Wladimir Matta, who seems to have examined the witnesses carefully, further informs me that they lived in Rio de Janeiro, near the Campo da Acclamacao. The passage, he says, ran between the kitchen and dining-room; and the kitchen door opened on to a flight of steps leading down into the back yard. The informant did not recollect if this door was

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locked; but they are quite certain that it was closed. They lived alone in the house, and there was no visitor staying with them at the time.

It is just possible that the three blows heard and the opening of the door may have been due to normal causes and that they, in their turn, suggested the hallucination, the material for which was furnished by L——'s memory of her recent loss. But this is not probable as the raps were loud and came on the door. Also the latter, being, according to the positive affirmations of the witnesses, shut, was seen by L—— to fly open—no unlikely stranger presenting himself on the occasion—but the phantasm of her own mother. It is also in favor of the genuineness of the raps that all three sisters were together in the passage when they were heard and away from the door on which they came.

(To be Continued.)

### THE SOUL.

By C. STANLAND WAKE.

In an article entitled "Immortality" which appeared in THE JOURNAL in April last, I distinguished between "spirit," as the rational element of human nature, and "soul" as its psychical element, adding that M. Ribot has well shown what the term soul strictly used must be held to connote. Not that the French psychologist actually makes use of that term. In these days of analytical research it is regarded as unscientific to give synthetical expression to one's ideas, that is to "theorize," and hence man may be spoken of as a bundle of states of consciousness, but not as having or being a spirit, or as a consensus of psychical states but not be credited with the possession of a soul.

This scientific agnosticism is to be deplored, because it gives color to the charge that men of science are usually materialistic, which certainly is not true of any of the real leaders in scientific inquiry. Of course the use of the terms soul and spirit has to be guarded by exact explanation, as they have often been loosely employed, so much so indeed as to have sometimes an identical sense. M. Ribot, on the other hand, has without naming the soul given so good a description of it, that his words furnish a very fair definition of that psychical principle. His works on the psychology of the attention, the diseases of the will, and the diseases of the personality are masterly studies of man's psycho-physiological states. In the "Diseases of Personality" he tells us that the ego is a coordination, a unity which is the temporary cohesion of a certain number of states of consciousness, more or less definite, accompanied by a number of physiological states which, although they do not rise into consciousness, are equally operative. Conscious personality is thus a mere abstract of what takes place in the nervous centres. The real personality is constituted by the organism and by the brain as its chief representative. There is inscribed the complete individual character "with all its active and passive aptitudes, sympathies, and antipathies; its genius, talent, or stupidity; its virtues, vices, torpor or activity." Elsewhere M. Ribot remarks, "the coordination of the innumerable nervous actions of the organic life is the basis of the physical and psychical personality; it is the inner man, the material form of his subjectivity, the ultimate reason of his manner of feeling and acting, the source of his instincts, his sentiments, his passions, and, as they used to say in the middle ages, his principle of individuation." (The Diseases of Personality. Authorized translation, p. 149.) Here we see that the organic life is the principle which underlies all these exhibitions of feeling and acting, and in the organism itself we have the complete unity that gives coordination to the nervous activities which constitute the physical and psychical personality.

The organism is a unity composed of two inseparable factors, the physical and the psychical, and to the latter of these factors the term soul applies, as "body" applies to the former. It is necessary here to distinguish between the body and its elementary

constituents. By the body is to be understood the material condition with which the soul is clothed, or the form which is assumed by the ethereal basis of elementary matter under the influence of heredity. According to this view, the physical factor of the organism is ethereal rather than material, in the sense with which the latter term is usually employed, and thus the fact that the soul is indissolubly associated with "matter" has not the significance which it would otherwise have. There are indeed three notions which enter into the ordinary conception of the material as applied to the organic body. There is first the purely material, which has reference to the organism as made up of certain elementary constituents, the relations of which among themselves give to it stability and tenacity, combined with great elasticity of structure. But matter has ordinarily associated with it the ideas of length, breadth and depth, accompanied with those of quantity and quality, and this phase of it may be described by the term physical. Under its third aspect, which may be called physiological, the organism is cognizable as a composite structure, made up of certain tissues and organs having each its special functional activity. Although these three aspects of matter are quite different yet they are mutually dependent. A body is a whole consisting of elements and parts, and it can exist only under the material conditions of extension and limitation, exhibiting itself as a coordination of its elements and parts so as to constitute what we know as an organism. And yet we can imagine an organized body to possess an atomic and molecular structure without the presence of any of the so-called elements of matter, and to have extension and limitation without any of the special properties associated with the aggregations of such elements, and even to have a physiological structure without special organs of nutrition and sensation. It may in fact exist in a kind of generalized condition, that is, in such a state that, although it has none of the material elements or the specialized organs or functions which are characteristic of a developed organism, it possesses them all potentially.

This potential or generalized condition of body is that which was intended when it was said above that the physical factor of the organism is ethereal rather than material. For the three physical aspects of the organism are just as essential to each other as is the body, in the ethereal sense, to the soul. Hence therefore there is no reason why the soul should not be referred to in physical terms, that is, in terms of extension and limitation. And this is the more proper since the physical is the material counterpart in the organism of the psychical factor. It is necessary to point out, however, that as the physical has three aspects or a threefold manifestation, so also has the psychical, and the latter must correspond to the former. Thus that which answers in the physical realm to the material is the motory, that to which what is spoken of as the vegetative life of the animal organism is due, and therefore its actual mode of formation and physical activity. The physiological counterpart in the psychical province is the rational, the factor which regulates the mental activity of the organism, supplying it with the principles on which uniformity in thought and action are dependent; while the psychical has its own province which answers to that of the physical proper.

According to this view both the physical and the psychical factors of the organism has three elements or aspects, and if the organism itself constitutes the "soul," it will be asked what place is left for the "spirit" which was above distinguished from the soul? We find a reply in the reference by M. Ribot to the brain as the chief representative of the organism, of which it thus forms part. The soul, as the psychical counterpart of the physical organism, must therefore it would seem, be related to the brain no less than to the other portions of the body. This notion is quite correct, nevertheless the brain, as the sensory apparatus and the seat of consciousness, has its own special faculties which cause it to stand in opposition to the other parts of the organism. As the result of its activity the mind is developed, giv-

ing the organism an individuality which it did not possess before. It is this individuality, which includes a physical as well as a psychical factor, of which the term "spirit" is properly applicable. An expression of energy, as distinguished from force, the physical factor of the spirit should be described as radiant rather than ethereal, radiant matter having such a relation to energy as ether has to force, although they are the same under different aspects.

It may be said, therefore, that practically the spirit of man is represented by the brain and its related nervous system. The remaining part of the organism, which has its own system of nerves and ganglia, the sympathetic, will thus be representative of the soul, and hence it is that when, owing to lesions or other abnormal conditions in the brain substance, the conscious personality appears to be broken down or disintegrated, (although it is merely its physical organ which is affected) the subliminal personality, the inner man remains intact. This is the organic or animal soul, and it corresponds nearly, although not quite, to the subjective mind of W. T. Jay Hudson, as his objective mind answers somewhat to the spirit in attributes, that is apart from the question of immortality. An organism may be regarded as a body with a double polarity, that is, two-sided as well as two-ended. The latter polarity is represented by the brain and the sexual apparatus, of which the one is the seat of energy and the other of force. The two-sided polarity of the organism is the result of the interaction of energy and force, the former being predominant on the one side and the latter on the other side. Now in this relation to the body, and therefore the brain, is left-handed and right-handed, or affective and effective, the psychical correspondent of the former exhibiting its activity as analytic induction, and of the latter as synthetic deduction. Thus as the subjective mind of Mr. Hudson can only reason deductively it must be a one-sided personality, and as such it partakes of both soul and spirit elements, of which, however, the latter tends gradually to disappear, leaving the former thus bereft of the regulative principle to which it is indebted for its high estate, to sink back to the level of the simply organic.

The true soul principle differs from the subjective mind of Mr. Hudson in being, so to say, one-ended instead of one-sided, representing the psychical element of the positive or force pole of the organism, of which the spirit or rational principle represents the psychical element of the negative pole, that of energy. The proof of this statement is to be found in the fact that "man," who is the most spiritual member of the animal kingdom, is the most energetic, and that on the other hand, the lowest animal organism possesses all the functions which belong to the psychical factor to which the term soul applies. This conclusion requires no proof to those who have followed the course of biological research in recent years, and I will quote in support of it only a single sentence from the preface to the American edition of M. Alfred Binet's "Psychic Life of Micro-organisms." He says, after referring to the dictum of Moebius that it is the highest aim of zoology to demonstrate the psychical unity of all animals, "we could, if it were necessary, take every single one of the psychical faculties which Mr. Romanes reserves for animals more or less advanced on the zoological scale, and show that the greater part of these faculties belong equally to micro-organisms." Such being the case, all these organisms must possess the soul as basic psychical principle, and as they have no brain, and probably but slight trace of a cerebral nervous system, we must consider the psychical phenomena they exhibit as due to the activity of the soul principle, the faculties of which have developed with it in the same proportion as the psychical organism with which it is associated, although their full powers are potentially possessed by the most simple micro-organism. Thus the human soul may be regarded as an expression of the life activity of the past, and therefore as the heir to the accumulated wisdom of the ages, which reveals itself as an instinctive tendency.



MIND, SPIRIT AND THOUGHT.

By "ELLEN SCRIBE."

[Through the hand of Mrs. Purdy.]

There has been a great mistake to compare the mind to the spirit or to the animating part or to that which animates the human mechanism. They are entirely separate forces; yes, I may call them forces; the one commanding and working the mechanism only, while the other is the divine principle or the zephyr, the wind that fans the mind into the proper motion to move it according to its desire, the body. Or we may call it the fire that warms and creates the force by which it is animated. Mind and spirit are the active forces, the all important. Without mind the spirit could not convey or rather could not manifest itself to the mortal frame, but without spirit the mind could not act; it would be a useless member.

Thoughts that fill the mind all holy,  
Send their influence far and wide,  
Render light the path most lowly,  
Fill with cheer the souls most tried.

Send them forth, do not withhold;  
Much, deemed dross would turn to gold,  
If loving thoughts would lend the heat,  
And bid dark sorrow beat retreat.

Can'st thou not learn that thoughts  
More potent are than words,  
And through the ether fair like birds  
They wing their way with healing  
fraught?

Thoughts are most powerful and becoming more and more so as the spiritual gifts and the dimmed intuitions of mortals become more acute. Then think aright and you will be aright and not only yourself but others around you. "As a man thinketh so is he" is indeed a true statement. More and more will the face, the form in the flesh exhibit to others what the character of the individual is. The expression of the different features give forth their silent testimony to the truth of evil within. Thus will the lambs be separated from the goats, the good from the ignorant. Do you not see it all clearly. These lessons are given to those who are prepared for them. Ye cannot turn backward after your face is set heavenward. We use the word heaven because it is more familiar to you than the one we would desire to use.

ELLEN SCRIBE.

NO SHAME.

Question.—"Have you any shame as to the condition of a soul in the lower spheres of spirit life? Do you feel that you do not care to give us knowledge of the condition of some of our friends that have passed over?"

Answer.—"No mortal who passes from earth into soul life, but finds his ignorance, as you call it, sins, before him; but there is a distinction between soul sins and bodily sins. Some of these sins or lack of knowledge, the result of which are so dreadful, so fearful, come to the individual still in the earth life and are there ended. Only those failings that affect the soul, the spirit, have their unpleasant results on our side. Unless we could help a soul still in the fleshly form by relating the experience of a friend whom we had thought so perfect, do we ever think it wise to tell such experiences? To instruct, to aid, to help onward in the spiritual life, we take all means in our power. It does not, as in earthly life, make it a more difficult journey for the soul so spoken of. Indeed in some cases it is a help for their earthly friends to know and desire to aid. We have no such feeling as you describe; those pertain entirely to the bodily life and to a false education even in that life. If our original birthright had been preserved throughout all the earthly ages, we should be beings of a very different kind and much more like what we become after passing out of the form. Experiences are given daily from our side about those who pass over.

ELLEN SCRIBE."

AS THE DEAD SEE US.

Several times the picture of bees and ants, delving, working and crowding each other, was presented to the mind of the instrument. The question was asked what they meant by this.

Ans.—"Because we cannot give to your comprehension the words we would wish, to explain how the sight of all the earthly greed and strife appears. We picture to your minds the symbol of the ants, or rather not so innocent an insect as the ant, but bees. How little use is this delving and pushing and scrambling. Even if you have to use artificial aid to discern what they accomplish in it all. Naught that is of any lasting value; all fleeting like your life. Better spend the small space of time allotted to you in the study of the inmost secrets of the soul and of the eternal, the everlasting mysteries. However, we would have you live your life peacefully and comfortably and gain sufficient for this end.

ELLEN SCRIBE."

NO TIME.

Question.—"What do you mean when you say there is no time, or you have different ideas about it?"

Ans.—"We are not limited. There is no boundaries to our activities. There is no weariness of spirit. We can go on and on without measure. Changes come as we are prepared, but there are no certain periods for the changes; no time. Our progress is endless after once the development begins; no turning backward of our souls only to help others; only on missions of love and mercy. Endless progression; endless activity with ever varying scenes constantly opening before us, as we are prepared to receive them; to understand and be profited by them. We know not when these changes take place. We glide, as it were, so naturally and so imperceptibly from one state to another. There is no monotony here. This state into which we have passed is so vast that we are all the time making new discoveries, as it were, of new beauties and are startled, if I may use the expression, to see often in some rare plant, or stream, or tree, a resemblance to something we have known in our earthly experience. And we find that these are the real objects of which our earthly patterns were only the shadows. Then you may know how much more beautiful must be these real objects, and then to learn the meaning of it all. Oh! the joy, the ecstasy! No, there is no time; to us eternity. Eternity is limitless and so also are all the joys, all the lessons, all the missions. Oh! the freedom of a released spirit! Who can conceive it? Only those who have arisen to a height to realize and make the comparison between the two states. Some have not become fairly released, even though they have been released from the form for some time, still they know no time.

Done with all time whose hands  
Held our spirit in iron bands,  
From its glorious upward flight,  
To the radiant realms of light.

ELLEN SCRIBE."

AUTOMATIC COMMUNICATIONS.

After several trials at request of friends to try and obtain communications for them from their relatives, which attempts were generally of no avail, we gave up such attempts, which when made, elicited only such answers as the following:

Question.—"Why do you not answer our appeal to you on behalf of M. L.—, that she may hear from her friends?"

Answer.—"Shall not we who are in rapport with all spiritual entities such as the soul whose earth name you speak, know more fully than your short sight can guess at, the spiritual need of silence from our side, though desire and earthly longing would break and cancel all spiritual law? Should not a spiritualistic mortal like the sweet soul you mention be disciplined to wait the proper hour for spirit communion?"

Again, "you wish to dictate where you are igno-

rant of the laws which govern inter-communication between yourselves and those passed to a new phase of existence but the proper spirit in which to make inquiries of this sort, should be that of serious and earnest answer to our words of questioning, and thoughtful consideration of our meaningful answers."

On a different occasion when we pressed to be told something in regard to another of these, receiving indefinite replies, we asked:

Q.—"Please tell us something definite in regard to this person, such as we can report, or explain why you cannot do so?"

A.—"Soul states depend on spiritual laws which your material environments do not, and cannot explain. You ask us to give you in a word explanations far beyond your powers of comprehension and beyond our stage of expression to give."

Q.—"Do you mean by what you have just written, to imply that you know nothing about this individual?"

A.—"There are millions of spirits who occupy many varying planes. Those who are new-comers are not always known to spiritual planes on which their thoughts, sympathies, longings, and aims, have no place. The one you ask about is not on our spirit plane."

One of the puzzling indefinite answers given in regard to a question relating to one not personally known to us, was this: "Thou shouldst ask of thy spirit guide Pharos to seek within spiritual brotherhood some select soul whose sympathies are all noumenal, the characteristics of the spirit of whom you wish evidence." But when we asked no reply was given.

Another time when we asked for information desired by an acquaintance, was written, "T—'s spirit friends and your spirit friends are not on the same plane. Shall not your own sympathetic spirit friends be first in relation to you?"

Occasionally, especially during the earlier part of these communications, the frequently changed writing and incomplete words or sentences, were ascribed to so many wishing to get into communication at the same time; once when this occurred we asked the reason.

A.—"Spirits present are of such grades that Pharos would rather not say why no questions will be answered."

B. F. U.—"Can you not state more clearly why the questions asked cannot be answered?"

A.—"Souls of those who fancied themselves on Bhama's plane because of his generosity, are now here with all sorts of hindrances to true spirit union."

Q.—"Can we help overcome those hindrances, and how?"

A.—"Share with these poverty-stricken spirits, thoughts of true spiritual soul communion, and raise them by force of sympathy toward all that they are able to comprehend. In course of time such sense bound souls will attain a higher standard of morals, and leaving sense behind, will become what all germs of spiritual growth should be."

This statement of the presence of lower grades of mind agrees, I find, with the statements made to many automatic writers as well as by the mediums in trance condition; but when it was written the thought was very distasteful to me personally, and I was not inclined to believe it, but I find in the record made by Mrs. Speers of the Stainton Moses sances, that occasionally such intrusion of lower spirits was assigned as the reason for the inharmonious conditions and the breaking up of their circles. It seems to me even now rather fantastic, but my incredulity on such points as these, when, as I often do, I give expression to my disbelief, is checked by such replies as "Zealous as we are to verify to you all the truths of spiritual life—bounded are sense perceptions as to our possibilities," or, "Should'st thou pass material planes thou wilt see more clearly, all that now seems dark."

One day I felt so strongly the thrill which I have come to recognize as the call for automatic writing



that though I have never been able to get satisfactory writing without Mr. U——'s presence, I thought I would at least try. In an old-fashioned cramped handwriting was then slowly written with great effort:

"Prisoner—please sit for me—do good."

I said I would be very glad to, if the one writing wished me to, and could use my hand; might I know who was communicating? The effort to write made my arm ache badly—and all that was written was: "Son of Cro (then a scrawl) I am an old prisoner of Bert—Consequence"—here the effort was given up, but it seemed rather pathetic, and I was sorry that I could not have known more about the case. I fancied the broken word Bert might have been intended for "Birth."

Among the unknown names was one which for a month or so frequently appeared. It was "W. R. Crooks"—always just the initials, and often as messages were begun none were ever completed. Such attempts, taking up my time and with no definite results, were rather annoying to me. Once when I asked who this Crooks was, the following answer was made:

"W. R. Crooks—soldier—Crooks is striving to get worked spiritually out without dependence on media on our side. Because he organized soldierly troops while on your side, he fancies he can work wonders with doubtful powers on this side the Veil."

Ques.—"Will he succeed?"

Ans.—"We doubt—he does not."

At any rate he did not succeed through my hand, for soon the attempts were given up, to my satisfaction. Such attempts, however, proved to my mind that my own consciousness had nothing to do with these communications, for of myself I could have arranged them much more satisfactorily. As to the personality of this writer I know there was one or two generals in the U. S. Army named Crooks, but I don't think the initials were the same.

Many are the mysteries and oddities of automatic writing!

S. A. U.

### EVOLUTION IN ART.

BY MIRIAM WHEELER.

(Concluded.)

It remained for Greece to turn from tomb and city building to find herself in man and God in man's shape and to assert the beauty, dignity and worth of the human form. With gentler legends, finer manners and better material, there perfected a peerless art of sculpture and a harmony in marble side by side with a philosophy which in the main has been as imperishable.

In detail modification through material was very apparent, and amongst other significant changes the angular key pattern of the Nile, which Ruskin calls "symbolical of all that is dead," gave place to the flat graceful curves of the divine Acanthus which holds its own in all the fertile forms of beauty of to-day. The conventionalized rough hewn forms of Assyria were but temporary scaffolding for the freer Grecian expression. Yet wistful there were slow grasps in dreary darkness after the elusive unity and apprehensions of meanings in nature, not comprehensions. In Greece reserve began as a necessary foil to wealth in line. There was a slow subordination of parts not ignoble but essential to the strength of the totality. The discords found their place and harmony stood proudly thereon. Truly the gulf had already run deep and wide between the bone scratchers and the Greek. Retraversing it in thought we no longer venture to greet the artist upon his lips as a child, but reverently take the hands that laid such germs in time with something not unlike awe.

Apollo, Venus de Milo, Jupiter, the Parthenon, the Elgin marbles, with their heroic horses and majestic motion and all the swift review of chaste splendor and idealized form, take the observer still into sacred moods. From Greece to Rome and from pagan ethics to Christian fire and mysticism, art passed at leisure in more rounded curves and fuller ornament, with adaptations of new local forms, from the service of

man to the glorification of God and the exaltation of a creed. How the art was partly tainted by the pagan stream at first, what high pitch it reached in all its branches, in metal work, marbles, cathedrals, religious paintings and fresco work is well known. Looking at the giant fragments left us we are blinded at first to the fact that art never strove so high and never fell so low as in Rome which is a sepulchre of more than art. Led in manacles of slavery, driven in harness of trade, coaxed in leading strings of religious patronage, ever exalting external authority, art always beautiful, always suggesting, always beloved, passed through the vistas of time side by side with man, his projection and his expression. Pictorial art and sculpture failed at last to express his growing life. They were not mobile, not emotional enough. His love force had been growing to a passion beyond the sympathy of stone or paint. It was natural, we sigh as we repeat the platitude, that the one should be degraded to architecture and the other should find its level in decoration. What then, was the cycle of the arts completed while man was still evolving? Had his shadow outraced him under the sun. No, but its shape had varied with his growth. Poetry and music are expanding still. The former is a partial language of the soul. The latter is a universal language of the spirit. Poetry has form, color, rhythm and is a pliable medium for thought and for feeling. Its origin laid in the association of pleasurable ideas. There was an apparent convergence of two distinct lines to one point in the human horizon. A child and a flower both produced in the mind a similar feeling of pleasure, thus a pleasing analogy was established between them and a poetic conception was formed. The rhythm of sentences, the lilt of song, the ebb and flow of chanting gathered gradually about the nucleus of analogy, and primitive man with his confusion of ideas and lack of critical self analysis spoke a language of simple poetry. Bards and troubadors, singers and poets arose, men who had a gift of speech, a sense of music and a feeling for beauty often united with rarer talents or exceptional genius. It has been said that "art declines as science advances," and there are not a few who think that poetry stands faltering before the face of truth. This is, however, a false notion of their relations and the poet yet to arise will find much to sing of in science, and science finds much to quote in poetry. Truth permeates the one and the other and belongs to neither. Art preceded and will still precede science, and the abstract formula can never take the place of the living incentive. Of the relation of one art to another art it is not intended to speak in this paper. In a sense it is true that as sculpture was to painting so is poetry to music. The material of poetry, words, limits its power of traveling by virtue of the babel of tongues; it loses much in transit.\* It is more local and stationary than music and is consequently more limited. In the different lands it takes varying color as it expresses and moulds the peoples. Into the well worn classic forms is poured fresh matter, reflections on life, philosophy, love, lyrics, etc., with here and there a sudden reversion to previous type in form as in Walt Whitman's strong unrounded sonorous chantings. Poetry perhaps has also performed her cycle through authority, and returns to savage freedom and rebellion in the American bard who announces himself and his land in strong vibratory rhythms to all, careless of result.

Music with her wind instruments, violins, stringed instruments, with her pianos, drums, etc., still groups her strains afresh, still recombines her phrases, still heightens her contrasts, still declares, surprises and recreates man and makes his moods her own. Is he tired? Upon his weariness like balm the hands that bless him to vigor descend like sleep in the notes of Handel's Rest, or healing dew falls upon his parched spirit in "O Rest in the Lord." Is he mourning?

\*One is here reminded of the failure of so able a man as Victor Hugo, himself a poet, to translate adequately. For instance he is said to have rendered the word "Hail" in Macbeth. "Comment vous portez vous," which makes the witch's greeting indifferently insane. Shakespeare is less Shakespeare and might journey incognito in such a guise.

M. W.

Beethoven, Mendelssohn, Chopin and others a chance to walk with ennobling sorrow and hope to the open grave. Is he dreaming? How sighs yearning Wagner in the borderland of sleep with him. What agonies and agonies are there not in music for the dwellers in plains, and what hollows for the dwellers in caves. What peaks of sound uplift their heads like pyramidal mountains to the sky. What lyric melodies, what savage fastnesses exist. What moods of terror, of despair, what climaxes of wrath and of love sweep each other in the air. What dainty play of counterpoint in sound, as in Figaro, what mimicry of earth's tones and household noises as in the pastoral symphony delight our ears. The mixed audience, separated by all other power of communication, listen and applaud the same piece. And still the shadow grows with growing man; and there is as much music about us in spacings as will ever be needed for the expression of man's accretions.

It beats upon the ear, its organ, but what pictures does it not hang upon the mental walls of the eager listener. Departed spirits hover about the mourner, the ideal unveils itself to the dreamer, love kisses the forlorn, seas topple and foam, and torrents fall over shadowy rocks to dim ravines, prairies monotonously stretch in sunlight, homesteads cluster under the dawn, men go forth to war, mothers croon to their children, cities grow and wane, and still the music swells with added power into religious moods. The vision of the escape, of freedom from self, of immortality in absorption, expand the liberated spirit in its rolling ocean overwhelms his pettinesses. Hold, enough! we cry, desiring still to live . . . .

The thread remains upon the loom evolving new fabrics in sound, and we unconsciously by our own individual and collective evolution are influencing the texture of its existence.

WHAT is wanted among Spiritualists is something of the surprising patience and perseverance which distinguish certain members of the Psychical Research Society—something, too, of their fine ability to attend to little things, and to escape from a feeling of degradation in pottering with experiments. As we have said, it is your real aristocrat who can afford to be simple; and it is your real gentleman or philosopher who can bear to attend to trivialities. The great Faraday worked at his mighty experiments with homeliest materials—bits of stick and cork and scraps of glass; and any rubbish that offered to help him was as acceptable as an explaining angel would have been. The very worst thing you can do in science is to stand upon your dignity; and in a way, it is the worst thing you can do in relation to Spiritualism. We are inclined to think that desisting "mere physical phenomena" is more apt to indicate the lower than the higher grade of inquirer; and the reason is obvious—the higher one's grade the more easily appearances are separated from essentials, and the less is one apt to regard an appearance as "vulgar" or "degrading" because it looks so. The higher grade of inquirer considers what is signified, not how it is signified, and penetrates to what is involved beyond what is manifested. For instance, if one should succeed in perfecting apparatus which would enable us to communicate telegraphically, without wires, between London and Birmingham, who but a very shallow person would care whether the operator forwarded a prayer or a jest? The highest grade scientist there would be perfectly indifferent as to that. He would concentrate his attention upon the tremendous fact that a message came at all.—Light.

THAT the Catholics have a perfect legal right to institute schools of their own for the education of their own children is, of course, to be admitted. They have the same right to do this which Episcopalians, Methodists, Baptists, or any other sect have; and no statute in this country can interfere with this right. But, this right being conceded on the ground of liberty of conscience, the State must firmly stand by its unsectarian public school system as one of the strongest ultimate defenses of this same freedom of conscience and as a necessary bulwark of republican government. Let there be on the part of the State no weakening in the position that, as a matter of self-preservation, it must provide and guarantee a common school education, open and free alike to the children of all citizens. And in order that it may the better maintain this position against the antagonism of the Catholic Church or indifference of any other sect, there are certain measures that ought to be adopted and rigidly adhered



## TAXATION OF CHURCH PROPERTY.

Says the Northwestern Christian Advocate of June 15th, in an editorial headed, "As to Church Taxes."

Authorities in Milwaukee decide that a block, twenty lots, belonging to the Roman church, and deeded to the Roman bishop personally, must pay taxes. The property is used for business, and an income is derived. A similar decision taxes the property of the Summerfield Methodist church in that city, which is now devoted to business, the church proper having gone elsewhere in that city for worship. This is right and proper. Where the contrary doctrine applied throughout the United States saves a dollar to our church, the Roman church saves hundreds. Moreover, where a dollar is saved from direct taxation of churches, those who maintain the churches must pay the corresponding sum in taxes on their private property. When, now, one understands that taxes are generally assessed by political adventurers, and this or that man can escape his just assessment "for a consideration," it will be seen that some churches as well as some persons may avoid their share of the public burdens. Under a system of honest assessment Paul is made to pay too much if no tax bills are sent to Peter. Much more is Paul burdened and robbed, when Peter has friends among adults in the Democratic party, and among the "young Irish" officials in the Republican party. It is best to keep such accounts according to the old prescription when balances are struck as between God and Caesar.

Having advanced so far why does not our contemporary take the logical and just ground that all churches and church property should be taxed? A Christian minister a few years ago after referring to the vast amount of untaxed church property in his city, added, "But we need not look abroad for such illustrations. Our own structure, simple and unpretentious as it is, is also on the free list, and when I remember this I feel a sensible lowering of self-respect and respect for my congregation. Depend upon it, we shall never worship God in the true fashion until we bear our just share of the public burden, and so earn the protection we now enjoy without paying for it."

The fact is the exemption of church property is the last flickering shadow of the papal claim which once prevailed throughout Christendom that the persons and property of the church were wholly above the law. When the church was a part of the State it was consistent that the State should not seek to tax one of its own departments.

Its church property was exempt on the same ground as its court-houses, government buildings, forts, jails, poor-houses, arsenals, and public works. Moreover, the church at that period assumed the sole responsibility of several most important trusts, which are now remitted by the churches to the State. These were the charge of the poor, including the infirm, blind, insane, etc., and the education of youth. In the Catholic countries of Europe there are no poor rates or common schools sustained by taxation. The church has charge of these important functions. Hence a ground for exempting church property there which does not obtain here. Every argument in favor of exempting church property from taxation in America applies with equal force to the exemption of property employed in publishing newspapers, in Masonry and Odd-Fellowship, in private or commercial colleges and schools, and even in agriculture, manufactures and commerce. If a tendency to diminish pauperism and crime should exempt from taxation, then all useful business must be exempt. The claim that the churches ought not to be taxed because they yield no income is fallacious, for the question of income does not enter into the reason of taxation at all. A great many things yield no income and yet are taxed—wild lands, for instance, and other unproductive real property. A great many of our merchants to-day would like to be exempt from taxation on their unsold and depreciated stocks, from which they receive no returns. Neither the usefulness nor the unprofitableness of churches, therefore, can be made the means of any other than the most superficial distinction between them and other branches of industry.

President Garfield (elect) on June 22, 1874, spoke in Congress as follows: "The divorce between church and State ought to be absolute. It ought to

be so absolute that no church property anywhere, in any State or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a church tax upon the whole community.

Rev. Dr. Shipman, rector of Christ church (Protestant Episcopal) in the city of New York, in a discourse on the relation of the church to the State, said: "I would like to see all church property throughout this land taxed to the last dollar's worth, not merely as a matter of justice, but in the interest of religion itself. The effect of anything like compulsion in the matter of religion is to engender prejudice against it. The church cannot surrender her proud position of being a kingdom not of this world, without suffering for it in the blight of her spiritual life. The churches may fight this question, but sooner or later the battle will go against them, and their retreat, I fear, will be not only with dejected armor, but with banners soiled."

Commenting upon this sermon, The New York Evening Post, then conducted by Mr. William Cullen Bryant, said:

"The Evening Post has long been of opinion that the American theory of a self-supporting church ought to be carried to its full and legitimate conclusion; that the separation between the church and the State ought to be complete. . . . It should include the total discontinuance of contributions of public money, direct or indirect, to the support of any religious establishment. We have never been able to see the slightest difference in principle between the appropriation of a certain sum of money raised by tax to a particular church, and a release of that church from a tax on its property to the same amount. The cost of the benevolent act in either case falls upon the tax-payers generally. In the one case the sum is levied directly upon all but church property. In the other case all property but that of the church is obliged, in consequence of this exemption, to pay a larger share of the expenses of government."

This is the language of not an opponent of religion but of one who, in looking forward to the future of American civilization, when the oncoming millions shall fill up our prairies and skirt our mountain ranges even up to the line of eternal snow, delighted to contemplate this material progress as bearing on its tide the solemn recognition of the mysteries of religion.

In the case of the insolvency of Archbishop Purcell, of Cincinnati, which was everywhere discussed by the prelates of his own church even as inflicting an indelible injury on the Catholic name, the fact was reported that among his assets, purchased with the funds intrusted to him by his religious children, were forty-seven acres of city lots in Cincinnati. All this property in his hands so far as it was held for use by the church, or by its schools, colleges, and other charities, without a view to profit, was exempt. In that of his Catholic followers it would not have been. Who can tell how far this unfortunate inducement influenced both his and their minds in permitting them to deposit their money in his hands until he had received \$3,500,000 more than he could repay? All experience teaches that such is the confidence of laymen in the ability as well as the integrity of their priests that if property placed in their hands can be exempted from taxation, large properties will pass into their hands in trust for no other purpose. What can be more demoralizing than thus, by an error in legislation to unite cupidity to religion, and so to entrap millions of persons into exchanging the affection they feel for a pure and trusted priest for something like the detestation which ruined depositors must retain toward their insolvent banker.

It is also the natural subject of sectarian alarm in many States that a particular church, in the form of religious, educational, and cemetery grounds, is monopolizing in dead hands, so far as either sale or productive uses are concerned, vast quantities of real estate; to which monopoly it is stimulated by the exemption of these lands from taxation. Fre-

quently a burial of a few bodies or the building a small chapel or school in a corner of some tract of from fifty to one thousand acres in solitary localities, where no such supply of land is or will be needed, exempts the entire tract. The daily witnessing of these facts prejudices the public conscience against religion, for no portion of mankind are so dull as not to distinguish between spirituality and land grabbing.

## MICROSCOPIC WORLD.

How infinitesimal are the elementary atoms of matter, and therefore what scope there is within the compass of a very small body for a complicated series of motions, may be judged of by certain facts referred to by Professor Wurtz, the noted French chemist. He says, "an inappreciably small weight of musk is sufficient to perfume the air of a whole room, and Kirchhoff and Bunsen have proved that the three-millionth part of a milligramme, about .615 of a grain, of sodium chloride is sufficient to give a yellow color to a gas jet; and in another kind of phenomena Hofmann has found that rosealline gives a perceptible color to one hundred million times its weight of alcohol." It is a remarkable fact that Faraday prepared sheets of gold of the estimated thickness of the hundredth part of the length of a light wave, and on the supposition that such a sheet contains a single layer of molecules, its thickness could not exceed five millionths of a millimetre. These experiments may convey some idea of the minuteness of the ultimate elements of matter, but that they do not enable us to form any very definite notion on the subject, is evident from the statements that a cubic centimetre, equal to about .061 cubic inches, of air is estimated to contain twenty-one trillions of molecules, that is 21 followed by eighteen ciphers; and that 144 trillions of molecules are required to make up a milligramme of hydrogen.

When we consider these figures, we see that the comparison of a molecular aggregation of atoms to a planetary system is not so foolish as might otherwise be supposed. It is true that, while the bodies which form the elements of the planetary system are far apart, the molecular elements are apparently so closely united as to compose an undivided whole. But if we could distinguish the latter we should probably find that they are, as compared with their size, relatively as far apart as the planetary bodies of our solar system. At all events there is ample space between the atoms for them to undergo a complicated series of movements, and it is possible that such space is occupied by the same substance, call it ether or what not, as that which fills interplanetary space. Thus a small series of molecules may be a world in miniature, and as the laws of nature are universal in their application, the same laws which govern the universe must govern also the molecular world, subject only to the modifications in their operation, but not in their nature, required by the difference of the conditions under which they are operative.

## LITA BARNEY SAYLES.

## IN MEMORIAM.

A woman of infinite charm of manner, of beautiful personal presence, of fine literary ability, a warm-hearted friend and an earnest and well-known Spiritualist left us a few days ago for that higher life she had so long believed in and longed for.

It was with a sense of personal bereavement that we learned from The Banner of Light of June 16th, that our friend of more than a dozen years, Lita Barney Sayles, had passed from earth at her home in Killingly, Conn., on June 5th. The month of roses was most appropriate surely for the passing of this poetic soul, who was a born lover of all beautiful things. We had long known of her, through her work outside literary work as well as through her work for Spiritualism of which we had often been assured through the columns of THE JOURNAL and also The Banner of Light, to both which old standard spiritualistic organs she had long been a bright contributor.



But though an ardent Spiritualist, she was remarkably broad and liberal in her religious views, and it was as a member of the Free Religious Association that the writer was brought into personal acquaintance with her in 1881 or '82, when she called upon us at the office of the Boston Index, the official organ of that Association; we were firm friends from the first hand-clasp and look into each other's eyes from that day until the present, though in these later years illness on her part, distance and absorption in varying cares and duties on ours, interrupted a correspondence which was somewhat regularly kept up for years. She was one of the most charming of letter writers; witty, sentimental and philosophical by turns. During our residence in Boston we met frequently, indeed whenever she came to the city from her Connecticut home to attend conventions, meetings, etc., or when passing through on her way to her summer outings in camp, by the seaside or in the mountains, we would always arrange for an hour or two if no more together; and if we missed her from the group of intimates for whom we yearly secured places near us at the annual supper of the Free Religious Association, the occasion lost a share of its expected pleasure.

Mrs. Sayles while a woman of means and leisure, did not give herself wholly up to pleasure. She was an active member and officer in various reformatory and progressive societies and associations. From its incipency, she was a leading member and active officer of the "Association for the Advancement of Women," popularly called "the Womens Congress," which has done so much for the women's progress, of which Mrs. Kate Doggett, of this city, was the originator and first President. Together with her long-time friend, Mrs. Imogene Fales, of Brooklyn, Mrs. Sayles was active in the formation, and until her departure, officially connected with the "Sociologic Society of America," which works in the direction of cooperation between the laborer and capitalist. She was a member of various Woman Suffrage Associations and always an enthusiastic worker in that reform. We are not sure, (because while writing this hurried memorandum we have not time to hunt up the stack of treasured letters from her facile pen, hid away among many others) but hold the strong impression that she was also a member of the New York "Sorosis" Society, and others which we cannot now recall.

She was a most friendly soul; loving, sympathetic, genial. The prevailing atmosphere of her thought was sunny, tender, with an abundance of humor, and sometimes sarcastic wit, which to those who knew her only superficially, may have hidden the deeper depths of her spiritual thought. In "Moods" one of the many poems contributed by her to the Boston Index, she speaks thus of herself in this respect:

"And if my face in smiles this day is dressed,  
Deem not that all impossible are tears,  
Though now a slumbering in their fonts they rest,  
They've shared the honors through the passing years."

And very true are these words of revelation.

"Read me in what I write; for to this end  
I clothe my inner in the outward sign,  
That you my aim may fullest comprehend  
To grasp the higher, and the more divine."

She was ever an out-spoken Spiritualist of the most progressive type. In an article in the Index of October 30, 1884, she says: "There is a very great difference in the results attained by the proper regulation and allowance of all the normal needs of the body with reference to their effect upon the immortal spirit whether here or hereafter. If these are made the end and aim of life, the man or woman grows sluggish, and heavy and gross in nature. If they are made a means of growth, they help to throw off this sluggishness and torpidity and to vitalize the whole man, and render him clear and logical, far-seeing and spiritual. It is the spirit that is clear-seeing; and, if we minister to its highest needs, we not only induce this desirable condition of things

here, but we clear and purify, and render healthy the temple in which the man for the nonce resides. All material wants should be subordinated to spiritual needs as the surest and speediest method of rendering our bodies strong and self-poised, healthy and enduring."

When we first knew each other the writer had no belief in continued existence which was a source of regret to Mrs. Sayles, but the last letter received from her came after many months of silence and after our "Psychic Experience" had been published, and from this letter we copy a few paragraphs as showing her feelings in regard to future life, etc.

"I have always had perfect confidence in the dear friendship of yourself and husband, and shall have if no other word ever comes to me. . . . I have always wanted to write you since you "found the Saviour." What a good expression, if we only use it sensibly, and not exactly biblically! My heart went out to welcome you into the fold of those who have added knowledge to their possessions—and you and B. F. were never antagonistic to that useful gain—but I wanted to say so much, that I held back until I could feel able to do so—and that time did not come. I am so very happy that you have the proof in your own hands that if a man die "he shall live again." Your happy experience with the spirit friends is the same as mine has been—certainly their individualities are just as strongly defined as are those in the flesh. I wish I could see you and talk over these things. I am almost afraid the leisure time of which you speak, will only come to us after we have put off the shell and live but in the spirit. But to us that is only the continuation of this life and good to look forward to—it will come sometime. How good to have this expectation, and to know that life is eternal, and that there we will take no note of time, as we are forced to here! . . . Come to us when you can, either in spirit—or letter—or person."

So the many friends of Lita Barney Sayles must all rest assured though they will miss her genial earthly presence, that they do not say to her "farewell, but in that brighter clime shall say good-morning."

S. A. U.

#### THE LITTLE MEASURE OF THE EGO.

In a quiet corner of the wide piazza of a seaside hotel a gentleman and lady, old friends, sat conversing one summer eve while the sun dropped behind the far billowy horizon, and scattered groups of the hotel guests wandered here and there upon the smooth, sandy beach open to their view, up which the incoming tide ceaselessly rolled its pretty waves with soothing rhythm. A tall, distinguished looking lady with classic, but set features, passed the couple and gazed at them critically through her gold eye-glasses, responding to their cordial "good-evening," with an unsmiling bow as she passed on. Whereupon ensued this conversation:

She.—"I always feel as if I were a culprit before the court to be sentenced for some unknown crime when I meet Mrs. Gard. She seems so unsympathetic, cold, and suspicious of one's motives. She has a curiously freezing effect upon me, and social as I am by nature I find it impossible to act or talk naturally when in her presence. And yet I know by report that she is a most excellent person, active in all charitable work, somewhat interested in intellectual pursuits, a local leader in various reforms, and with a character above reproach. Can you, who are so close a student of human nature explain to me cause of the effect so good a woman has upon me?"

He.—"So, you feel that too, do you? Her presence has somewhat the same effect on me, and I have come to the conclusion that her's is an intensified case of what I call the little measure of the ego—the individual, invisible mental tape-measure which we all carry about with us, by which we compare and gauge every other individual we are brought into contact with, and accordingly as that measure of the ego is broadened or narrowed by our own personal experience, knowledge, and charity of judgment, so far are we just or unjust in our measurements of

others. Now in the case of Mrs. Gard. The position work with which she, a woman of wealth and leisure has identified herself doubtless appears in her horizon to be the be-all and end-all of existence. Not only of her own, but of your's and mine, and of others whose thought and life-work is outside of her particular tape-measure lines. So she feels it her duty by her rigidity of behavior toward such of whose work lies in directions outside her range to show us her inward condemnation of our pressure, lack of public spirit and philanthropy—then as we feel ourselves thus misunderstood and misjudged without chance of explanation, we are at a disadvantage in her presence. By all those in touch we manifest sympathy with her personal work I have no doubt she is held, not only in high esteem, but in heartfelt liking. Only by her narrowness of vision she confines her knowledge and her friendships to far more limited lines than she might otherwise attain to."

She.—"A spiritual tape-measure! Sure enough I wonder why I had not thought of that myself when so many times I have felt miserably misunderstood by those who could see only the outside aspect of my action which was the outcome of complicated motives impossible to explain to others. And not only that, but I have often been silently aware of these false measurements as applied to others in my presence. For instance, I was driving on the beach road yesterday and had invited that fastidious, refined and really charming Mrs. Lee to accompany me. On the way I caught sight of a dear friend from my country home—a woman of a beautiful unselfish spirit, who, though she has never had any opportunity for culture, has a soul rich in spiritual blessedness and a genius for making happiness wherever she goes. I found she was here for the day only, on one of her missions of help, and as there was room in the carriage I asked her to ride on with us for a little talk. I introduced her to Mrs. Lee, and though I purposely led on the talk to throw light on some of her self-sacrificing, beneficent work, I could see Mrs. Lee shrinking inwardly because of my friend's unfashionable and mottled garments, and uncultured speech, and looking at her in so disdainful a way that it chilled the conversation and spoiled the otherwise happy hour for both of us. I saw, too, that Mrs. Lee was being as fully underestimated by my friend. Ah, I thought, if these two could see each other clearly in spirit, how much they would find in common between them; for while Mrs. Lee can thoroughly appreciate poetry, my uncultured friend thinks and acts according to poetic feeling."

He.—"Which reminds me of a yesterday experience of my own. By the greatest good luck I chanced to be at the station when the Express came in, and was delighted to be hailed by Professor L—, the famous scientist, an old classmate of mine, who has just returned from a tour around the world. I prevailed upon him to stop over one train and brought him up to the hotel to dine with me."

She.—"Was that Professor L—? I saw him at your table. Oh, why didn't you introduce me to him? I have wished so much to meet him!"

He.—"There was no opportunity and his time was limited. I did, however, introduce him to those brilliant society leaders, Mr. and Mrs. Tremaine, who you know sit near me at table. But to my surprise they did not seem to recognize his name, and I did not choose to enlighten them. As you perhaps observed Professor L— has a somewhat rough exterior, and has never particularly cultivated the social graces, but he is a brilliant and fascinating conversationalist when he thinks he has a fit audience; but there was little conversation between us at dinner, and I was amused to mark the freezing society stare with which the Tremaine's met the two or three sentences which he addressed to them in a social way. I knew they had out their tape-measure, which was all too small to include a tenth part of him. This morning at breakfast I incidentally learned their classification of him. Mrs. Tremaine asked me pleasantly, 'I didn't find it a great bore to entertain country c



sins. I said that depended on what manner of persons such relations might be. Before breakfast was over I expatiated on the unexpected treat I had enjoyed in meeting with my distinguished college friend, Professor L—. You should have seen their look of dismay and mortification at having misunderstood their opportunity of making a friend of him."

She (thoughtfully) — "It is not, however, only comparative strangers to each other who use the little measure of the ego in gauging one another. Oftimes those who suppose they have known us all or most of our lives make the same wrong measurements of us and one another; friends, neighbors, near relatives, not infrequently husband and wife, mis-measure and misjudge and are misjudged in turn. Now there's my cousin Althea, with whom I was brought up as a sister, lived with daily until we were eighteen, loving each other dearly, and whom I have met once a year or so, ever since. She is a most conscientious woman who has striven all her life to act up to her strict notions of duty in every respect. But unfortunately—for me at least—those notions of duty and right are based only on the teachings of the orthodox church of which she is a leading member. So far as she understands it, there isn't the smallest fraction of the moral law which she has ever infringed, or any religious observance which she has not carefully observed from her youth up. She is perfect as far as she knows. And yet she is to me one of the most trying persons I ever meet. She has never allowed her mind to stray out of its beaten ruts of rule and experience into the broadened, leafy, delicious paths of literature, art, poetry, music or science. She does not even glorify duty, but makes of it a hard, bitter, distasteful potion. She received her education in a religious seminary twenty years ago and her intellectual status to-day is not so high as it was then, while it has remained just in the same grooves of nominal piety. You can guess then the sort of tape-measure she brings to bear on me with my liberal religious views, my wicked waste of time in reading, study, and music—at my age. I love her still because of old associations, and I grieve over her stunted spiritual possibilities, but encased in her impregnable armor of self-satisfaction there is no way by which I can reach her—and truly every time I meet her she manages by her constant measuring of me with her special little measure of egoism, to make me feel small and contemptible even to myself—for all that is best in me overleaps her measure, and it is impossible for me to adapt myself to her lilliputian standards. Although a professing believer in the Bible, Spiritualism is a word abhorrent to her, and do you know, I am so cowardly in view of her self-conceited little lectures, and pious innuendoes, as to shield my own knowledge of spirit power by confusing her mind in using the term 'psychical,' which she doesn't in the least understand."

He.—"Well, I find instances also, where even a broad liberal education does not altogether preclude the use of the small measure of the ego. You will find this most conspicuous where an educated man or woman has become more or less distinguished in some specialty in science, art, the languages, or something else. The assumption of superiority over others, the lofty air of condoning and correcting the ignorance of their fellows when their pet subject is introduced in conversation, as clearly shows limitation in their standards, as does the narrow tape-lines of the more densely ignorant. He who does not recognize the comparative limitation of human knowledge and man's capacity to acquire much of it, has not yet been taught one of the most essential primary lessons of this school of discipline in which we find ourselves. It is as if the little children down on the beach there, playing with their varying sized wooden pails and shovels, should fill those pails from out the great ocean before them and each one exultantly suppose that he, more than the others, had fathomed the ocean's depths and drained its resources; or digging more or less deeply in the sand, boastfully de-

clare that he best understood the earth's foundation and structure."

She.—"I have often been greatly interested, looking down upon a busy portion of the business streets from a seventh or eighth floor window in Chicago or New York, in watching the apparent purposelessness and queer movements of the surging mass of humanity below, who from that height appear like tiny dolls moving hither and thither with foolish restlessness. Of course every soul in that hurrying crowd of atoms has a definite motive and purpose which he perhaps alone is aware of. And I have thought, if, as I believe, there exist in higher spiritual planes beings of larger intelligence and farther outlook than ourselves, but able to spiritually discern and perceive all our petty foibles, self-conceit, and exaggerated self-importance in the light of greater knowledge and wider concerns of the universe, how comical, if it were not so infinitely pitiable, would our actions seem to such, from their superior height?"

He.—"Yes—but remember that always the larger knowledge includes the less, and so these higher intelligences will better know than we ourselves to what all our apparently insignificant restlessness of body and spirit tends; and thus can feel more charitable towards us than we do towards one another. But see—the stars are coming forth now, from whence some of these ethereal beings may draw near, and, unseen by us, begin criticizing our philosophical maunderings. Besides, the sea-breeze is growing too chilly, so we had better go inside."

S. A. U.

SAYS a writer in *Borderland*: In the evolution of the art of healing we seem to be on the eve of three great changes. The first is the recognition of the value of the greatly reduced, but more frequently taken, infinitesimal doses; the second is the recognition of the value of the vegetable as compared with the mineral drug; and the third is the recognition of the value those subtle curative agencies supplied by the animal world, as seen in magnetism, in hypnotism, and in those phenomena which show the influence of the mind over the body. There is nothing unreasonable in any of these advances except to the man whose mind is permeated with a materialistic conception of the nature of the patient whom he has to treat. But so long as we remain under the sway of hard inelastic dogmas and refuse to admit palpable facts, our progress must necessarily be very much hampered and very, very slow. The reason why science has made such great and rapid strides in our day, is because, by its magnificent conception of "evolution," it has been able to transcend its old hard and fast, cut and dried formula of the uniformity of nature. Once admit to the full extent the different types and varieties of individual members of the human race, the special endowments or faculties which are given to one man and denied to others, and the art of healing will enter upon a new era; the innumerable cases of unrecognized cures wrought by special methods will take their place alongside of established remedies; and the noble fabric of modern medical science will become the wonder and the glory of the age.

MR. HAVENMEYER before the Senatorial investigating committee the other day after admitting that the sugar trust was formed to advance the price of sugar was asked by Senator Allen of the committee whether the object sought was attained?

"It was," replied Mr. Havenmeyer. "Sugar was immediately advanced about one-fourth cent per pound net."

Senator Allen.—"And the American consumer is to-day paying three-eighths of a cent per pound on refined sugars more than he would be compelled to pay under a system of separate refineries?"

Mr. Havenmeyer.—"Yes, sir."

Senator Allen.—"If the trust were wiped out the American consumer would be benefitted to the extent of three-eighths of a cent a pound on his sugar?"

Mr. Havenmeyer—I will admit that. But anything that will wipe out the trust will wipe out the industry.

Mr. Havenmeyer declined to give the committee the amount of the sugar trusts contributions to the campaign funds of the various political parties. His admission that the object of the trust was to make the public pay more for sugar than they would have to pay without the trust, should be made a note of by those who say that trusts reduce prices. The consumption of sugar in this country last year amounted to 4,237,880,640 pounds. Under the new tariff bill the trust would get, on this basis, more than \$42,000,000 a year, as it is now gets \$16,000,000 or \$2,000,000 more than the value of all the refineries in the country in which about 8,000 persons are employed (or were in 1890). If the sugar business cannot thrive in this country without making of the four hundred or more plants a great monopoly for fleecing the public to the tune of \$40,000,000 a year, the business should be abandoned and trade be allowed to take its natural course. One of the amendments included in the Gorman-Brice compromise defers the new tariff on sugar from the first of next month to the first of next year, thus giving sugar refineries a chance to buy unlimited quantities of untaxed raw sugar, and thereafter to sell at an advance of a cent and a half per pound over the usual rate to consumers. The sugar trust instead of being protected should be treated by the government as a gigantic scheme of robbery, for it is nothing else; and the sugar trust is not the only monopoly of which this is true.

It seems that the papers in India conveyed some very incorrect and misleading ideas as to what Mrs. Besant said and did during her recent tour through Ceylon. "In the story as to Mrs. Besant's bathing in the Ganges there was not a word of truth; it was a pure invention of hostile Anglo-Indian newspapers. Nor has Mrs. Besant appeared anywhere in Hindu dress. Nor has she been converted to Hinduism since she came to India, nor changed her position towards it. The story of the festival over her conversion is also a myth. Dinners were given to us in many other places, and as in every Hindu house Prasad—sandalwood paste, rose-water and betel leaves—was invariably offered to the guests after the repast; an improvement, I should say, on the Western spirits and tobacco." So writes Col. Olcott.

C. C. L., in the *Investigator*: It is simply a question of what is man. Is it personal characteristics or is it one or two hundred pounds avoirdupois? If the latter the most ponderous should be most important. It seems to me to be beyond a question that this power or force within each of us, which makes us all above the brutes, and one person more intelligent, more manly or womanly than another, is the real individuality; that all our qualities are of our own making, subject to present and past environment; that this power or individuality has always existed and will always continue to exist; that a future life is as certain as is the present. That the present is the future of all the past, that we are because we have been, and this is the all sufficient guarantee that we always will be.

THE Boston Journal gives the following account of a dinner at Danvers, Mass., in 1814: After ye blessing was craved by Mr. Garrich of Wrentham, word came that ye buck was shot on ye Lord's Day by Pequot, an Indian, who came to Mr. Epes' with a lye in his mouth, like Ananias of old. Ye council, therefore, refused to eat ye venison; but it was afterwards decided that Pequot should receive forty stripes save one, for lying and profaning ye Lord's Day, restore Mr. Epes ye cost of ye deer, and, considering this a just and righteous sentence on ye sinful heathen, and that a blessing had been craved on ye meat, ye council all partook of it but Mr. Shepard, whose conscience was tender on ye point of ye venison.



VOICE OF THE PEOPLE

REQUIESCAT IN PACE.

BY GEORGE M. KELLOGG. A SONNET.

[To a friend dying after long illness.] In death, in sleep, in peace—the stoic's hope For tortured life and mental misery. The end of this vexed maze wherein we grope As night ends day it comes for you and me. Our life's sad solace is it but the grave? To cover all like mantling charity Wronger and wronged, the fair, the good and brave, The poor and proud mixed undistinguishedly. The words though traced by many a pious hand Have little meaning to our chartered eyes, They give no promise of a spirit land. The soul it listens for "Awake! arise!" The new day dawns which shall for all suffice With suns unsetting and undreamed of skies."

PARLOR CLASSES.

TO THE EDITOR: To secure a strong interest in spiritual work invite the thinking Spiritualists to organize in parlor classes to discuss and study mental and psychic laws; lack of knowledge is the cause of the weakness to be noticed in spiritual gatherings. Thousands who never read a spiritual paper like THE JOURNAL would be its strongest supporters if the writers and thinkers had a better knowledge of the ideas of their friends. To exchange opinions is an advantage in our case. Advocate mental science parlor classes.

AUSTIN, ILL.

J. W. CURTIS.

THE ADVENTURES OF THOMAS PELLEW.

TO THE EDITOR: The "Occultism" of the East is now attracting so much attention that I think the following extracts from a book published by Macmillan & Co., 1890, and entitled "The Adventures of Thomas Pellaw" may be of interest. Pellaw was a young lad when he was captured by the "Moors" about A. D. 1715 and held in captivity for twenty-three years. During this time, he after great suffering became an apostate or renegade and adopted the religion of the country. He was made a small commander of troops and has written the best account of Morocco, as it then existed, which can be found. Among the many bloody revolutions in which he participated, was one stirred up by one "Euseph," a noted conjurer as he calls him, who by showing many of his "magic pranks" made the "giddy" multitude believe in him to such an extent that 200,000 troops enrolled themselves under his banner. Pellaw says of him: "This Euseph was really a noted magician and performed many strange and very unaccountable things in the presence of Muley Hameh Deby, (the Emperor). Such as raising to all human appearance vast numbers of armed men and in the Emperor's palace at Mequinez, making the doors, in and throughout it, fly open on a sudden of themselves when they seemed to all people, close, shut and bolted, and many armed men appeared on horseback on top of the palace walls, sometimes riding in orderly ranks and sometimes in great confusion, rallying and charging one another, sword in hand. This I did myself see as did many thousand others, though at the time I was of the opinion that it was a trick or delusion, yet I had afterwards some reason to believe that there was in it somewhat more than imaginary." (See page 204.)

The reason he believed in it afterwards was because a "fortune teller" told him of his secret efforts to escape and that he would finally be successful and find his father and mother still alive in England, adding that, "To Christian land you are destined to go and all the devils in Barbary shall not have power to frustrate your intentions." While he "could not lean on or give any credit to such poppiness nor chime in with them," yet what she told him of the past made him entertain more than a "common notion" and also that "Euseph's magic doings at Mequinez were more than imaginary." Is there not some "prescience" shown here? (Page 232.)

Among other adventures he was sent as one of the escort c g rards of a large cara-

van to Guinea or (probably) Timbuctoo and was about two years on the trip among the savage tribes of the interior of Africa. This caravan consisted of 30,000 camels and 60,000 persons and was guided by a "blind" Arab, of whom he narrates some strange things. In crossing the desert this guide always posted them as to the number of days they would be without water and cautioned them to keep their "skins" full, but upon one occasion the excessive heat caused the water to evaporate through the pores of the leather bottles and to their great consternation they found them empty when they went to draw some water. At this the "blind" guide asked some of them to take up a handful of sand and hold it to his nose, after smelling it some time he told them "pleasingly" that in two days they would reach water. On the second day after this he desired that some more sand be held to his nose. "On which the party taking that which he had smelt two days before (having preserved it in an old linen cloth) stepped forth and held the sand for him to smell again, after snuffing it for a much longer time than before, he told him that either the army was marching back again, or he had imposed upon him, for that was the same or some other sand of the place he had smelt before. When a landful of sand of the place they were then in was given to him he gave them to understand that they would have sufficient water about 4 o'clock p. m., and asked them to watch for any wild beasts, ostriches and the like, and to inform him if any were seen, upon seeing which they were directed to march to the spot where they were congregating and found the springs just as the old guide had foretold. (Page 198.) Pellaw states that he rode alongside this old Arab as often as he could and asked him many questions, "particularly concerning his wonderful and surprising knowledge in smelling the sand. To which he, after a most courteous manner answered that this was his sixtieth time of crossing this ocean of sand and that in his last four journeys finding his sight declining he had by often making the experiment (having a wonderful faculty of smell) attained to this so wonderful knowledge, he being satisfied that his loss of sight had been so compensated for that he would at any time engage to tell in what part of the desert he was." (Page 198 et Seg.)

The notice by Dr. Robert Brown states that many of the traders of the period from 1794 to 1808 A. D., tell the same tale of the caravans being guided across these vast deserts by the guides smelling the earth or sand. Can it be a survival of the power or faculty which lower animals still possess or is it a special development of the sense of smell to adapt the people to the dreary wastes which they inhabit where sight would help but little. The forecasting of his future by the fortune-teller evidently made a greater impression upon Pellaw than he is willing to tell in his book, no doubt being afraid of ridicule, but he returns to the subject several times and it evidently greatly cheered him when he had every reason to be most discouraged, and he tells us that he saw the captain of the vessel which rescued him, plainly and distinctly, in a dream several months before he arrived at the sea-coast; so plainly, in fact, that he recognized him the instant he saw him.

I doubt very much if any person has ever gone through trying and difficult periods and adventures without being thrown in contact with psychological phenomena; especially is this the case with those whose lives seem to be destined to flow outside the usual rut and who have accomplished something in life either by suffering or acting.

CONEX.

TRAILING ARBUTUS AND THE MAYFLOWER.

TO THE EDITOR: For the information of Mr. Justice Chapman, Keno, Mich., the truly gifted writer S. A. U., and "a gifted" writer in the Popular Science Monthly," I state as a fact personally known by me that the Trailing Arbutus, Epigaea repens, grows abundantly in the northern and western sections of Michigan—Lower Peninsula—on the pine and hemlock lands; and that it is so distinct from the Bear-berry, Arctostaphylos Uva-ursi, that no one who has ever seen both can possibly mistake Uva-ursi for the Mayflower. Both, indeed, are members of the Heath family—Ericaceae—but generically unlike. The Mayflower in all its parts is covered with a hairy pubescence; its leaves are cordate-ovate, and from two

inches to two and a half inches in length by one inch to one and a half inches in width. The leaves of Uva-ursi, on the contrary, are obovate in form and not nearly half as large, being only one inch in length and generally less than half an inch in width, coriaceous and shining above, pale beneath; its flowers are small and in terminal clusters, while those of the Mayflower are conspicuous in small axillary clusters. The fruit of Uva-ursi is a small deep-red berry. That of the Mayflower is a dry capsule. Both Mayflower and Uva-ursi grow in the regions I have named, though the Mayflower, so far as my observation goes, is much the more abundant. The Mayflower abounds also in Wisconsin, as I have received fine specimens from a friend in that State during the season of bloom.

I am led to impart this bit of information in response to the hope expressed in THE JOURNAL of June 8, 1894, "that some enterprising botanist will elicit the facts and make them known for the benefit of those interested in botanical science"—the facts as to the characteristics of distinction between Mayflower and Uva-ursi, and as to the western habitat of the Mayflower, for it is a bona fide child of Michigan and Wisconsin, as well as of the New England States, and is as much sought after and admired for its early beauty and delicious perfume by the girls and boys of the Northwest as by their down east cousins.

J. MERRIFIELD.

MANCHESTER, MICH.

AT A SEANCE.

TO THE EDITOR: About ten years ago I attended a seance in this city, where were assembled some twenty men and women, all joined with a medium in the center with a small stand beside her. It looked to me at the time more like an assembly gathered for a prayer meeting than I was accustomed to attend weekly in my younger days, only in a different form, where our leader required in all to assume a solemn demeanor, with our thoughts wholly fixed on God.

Our circle joined in singing for a while, with our thoughts something after the style of the prayer meeting just mentioned, when the medium announced that the spirit of an elderly lady was present and wished to talk with her son. At this time they all began to inquire, "Is it I?" The answer to each inquirer was "No," until it came to me, when I received answer "Yes." Is it the spirit of my mother? A "Yes." I then made up my mind if it was the spirit of my mother I would adopt something unusual and more convincing than these raps we have heard so much about, and accounted for in so many different ways, so that I could be convinced beyond a doubt that it was the spirit of my mother, ignoring raps altogether. So I said if it is your spirit mother, I want you to appear before my face with a bright light. I had not completed the request when a bright light, like an electric light, about the size of a five cent piece appeared right in front of my face. Those sitting each side of me saw the light and described it as running to a point like a twisted paper taper. I asked the spirit a good many questions, all answered in the affirmative by the appearance of this bright light. I felt pretty well convinced of the return of the spirits of our friends who have departed—more than ever before. It is to me in my old age, (having passed my eighty-first year) a comfort, a solace, and a growing willingness to go whenever I am called. Not quite a year has elapsed since the partner of my life for nearly fifty years, made her transit to that happy home, the life beyond. I have heard from her but once since she left me.

And here I wish to make a further statement in regard to this bright light mentioned above. Some four years ago, a young man in the office with me, made it a practice of visiting his home every week, in the city of Muskegon. At one time he asked me to go home with him and spend Sunday. I consented, and in the evening they got out the planchette board. The young man's sister was mediumistic, and here I held a conversation with my mother again. When she made the statement that she was around and near me most of the time, I then asked, how shall I know? She then said, "You know by that bright light," and here I will state that truly, I have seen, and do now see every day a bright light not larger than a pin head, circulating about me. Now the number has increased to eight or nine, whirling in all directions around me. What is it? Can it be accounted for? I have asked others if

they have anything of the kind about them? They tell me they have not, got an answer from one man who told me that he had at one time, when he fell and struck his head against something that made him see stars. I know that I have never injured myself in any way that would cause these circulating light about me.

T. C. STICKNEY.

GRAND RAPIDS, MICHIGAN.

Nervous

Troubles Originate in

Impure Blood

Therefore the True Method of Cure Is to Take

HOOD'S Sarsaparilla

Which cures Nervousness, Dyspepsia, Scrofula, Salt Rheum, Catarrh, Rheumatism and other Diseases, because it

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The Opening Address by B. F. UNDERWOOD, the Chairman, before the Congress of Evolution held in September 28th, 29th and 30th. Price, 6c. sale at the office of THE JOURNAL.





**A FARMER'S DAUGHTER.**

A sight discerning hearts to bless,  
In peach-cheeked wholesome loveliness,  
Is the country girl who long has toiled  
In a tiresome round—yet all unspooled.  
From morn till night with a heart so light,  
She answers the carols of blithe some birds,  
As she toils content with a kitchen task,  
Or with dimpled arms in the creamy curds.  
Perhaps she gathers the gentle kine  
Mid odors of hawthorn hedge and clover;  
Perhaps she runs in a fairy race  
Under the rustic fence or over.  
Not in the city will men find  
The stalwart form and the teeth of pearl,  
The strength—with sense—of the farmer's girl.

Her soul is as clean as her eyes are clear,  
She fills the bounds of her homespun sphere,  
Caring but little for hoarded wealth.  
Her heart and cheeks have the hues of health—  
Rich in the joys without alloys  
In touch with nature, the flowers and trees,  
Her mind content in the wholesome poise,  
Absorbed in blessings from such as these,  
Her life is level, her words are true,  
Her soul as light as a dancing feather,  
Her soul's horizon as good to view  
As highland's tinted with purple heather;  
The frankest eyes 'neath hair a-curly,  
The lithest motion—our pet and pearl—  
The red cheeked, wholesome farmer's girl.

—I. Edgar Jones.

**ROSA BONHEUR.**

Though past seventy Rosa Bonheur spends a long and busy day at her easel. She has just been promoted to the grade of Officer of the Legion of Honor. She has survived most of her brothers and sisters. There were seven of them when she set out on her career, says a Paris letter in London Truth. She is an old woman, small, sunburnt and wrinkled as a peasant. The gray hair is cut short and is still thick. As she wears a blouse, she dons a cloth cap. The ribbon of the Legion of Honor is pinned on her breast. It was given to her by the Empress Eugenie, in speaking of whom she heaved a sigh, and said, "Pauvre femme! Elle est si seule!" The accent of Bordeaux hangs on her tongue, but she has not Gascon loquacity. Her eye is "attentive" and is still bright. Somebody spoke of her masculine habiliments. She said: "In my situation they were the most convenient and decent. I should have missed all chances of success had I had to bear the weights of the skirts in fashion thirty-six years ago." This accomplished woman has two studios. One is like a stable, lighted from the roof. "I can be here," she says, "avec mes boues betes." She is fond of her cows, her horses, her gazelles, but does not like carnivora. They are only in their place in Africa or the jungle of India. Rosa Bonheur has a poet's eye for an ox. It appears to her a strong, plodding, patient being, made to be useful in a homely, unobtrusive way. The cow is the foster-mother of the human race and the ox the humble laboring auxiliary. Rosa Bonheur's kine, know her voice and low when she pats them on the neck. They are kept in the open air when the weather permits. Her students are infinite in number. As she is rich enough to live according to her tastes, and to help relatives according to her generosity, she has generally left off working for dealers. Now and then she executes an order for some English or American amateur or dealer; but she won't bargain, and if they are not satisfied with her terms she says bon soir. The Paris boulevard press she holds in horror. Those who write her up to-day would write her down to-morrow unless she sent them sops they might require. I think her studies will add immensely to her fame when they get known. But that will not be in her lifetime. Her heirs can do with them as they please. She looks tired and I dare say is tired. Her vicarious maternity has been a source of satisfaction to her, but she has not got out of it and out of her wide-world fame all she craved for. However, she has no cause to complain. Her life has been one of high interests and satisfied instincts. She was a born lover of nature, of animals and learned how to use the pencil and paint-brush as easily as she learned to read. Her lot has been cast in pleasant places and with relatives to whom she clings. She had also devoted friends. For

society she never had any liking, and the genteel classes and she were out of touch. They were conventional, and she was only happy in being unconventional and gauging her own gait just as she chose.

The campaign for female suffrage is fairly begun in Albany before the Constitutional Convention, and able speeches in favor of the reform were offered by Mrs. Mary Putnam Jacobi and others. Mrs. Jacobi reminded the Committee that woman was not a mere appendage of the home, for in New York State 360,000 women cross the threshold of home to pursue productive and gainful occupations, and yet have no vote; that in Brooklyn women pay taxes on one hundred and three million dollars worth of property, twenty-two per cent. of all, and yet have no representation. She met the usual "physical force" argument by showing that neither in Europe nor here does the ability to bear arms determine who shall vote, and reminded her hearers that if woman is relieved of the perils of war she gives a fair equivalent in the perils of childbirth. The next day there was presented to the Convention the petition of the opponents of suffrage. They feared that the granting of it would reduce the legal privileges that women now enjoy; and they protested against its obligations being imposed until the majority of women had unmistakably asked for it. They say, and it sounds as if a lawyer had penned the document: "Until a majority of the women of this State have indicated their desire to be subrogated to the obligations of the suffrage we do not think that the Convention will be justified in proposing to impose upon women the novel duties which they do not wish to undertake, and the consequent deprivation of the privileges which they now enjoy." The petitions against the omission of the word "male" from the conditions of suffrage ran into the hundreds of thousands, and the arguments are earnest; but we presume that New York will not this year grant the reform asked, no matter how reasonable. She will let Kansas, Colorado and Wyoming do the experimenting a little while longer.—New York Independent.

The second annual report of the women's branch of the horticultural college at Swanley, England, is just published. The women who completed the first course of two years last June are all pleasantly and profitably employed. That women gardeners are in demand is certain by the number of applications received. Some are wanted to undertake the care of gardens in London suburbs, one to take charge of a convent garden in Nottingham, another as head gardener to superintend the glass-houses. A tempting offer is for a woman gardener to take charge of the grounds of a villa at Cannes, and another is required to superintend the care of large grounds near London, with greenhouses and conservatories. The instruction at the college consists of three hours' theoretical study and five hours' practical work. Several laborers are engaged at Swanley, so that no arduous manual work is compulsory upon students, many of whom, however, have the good sense to acquire experimental knowledge of even the heavier labor. The class-room work includes the study of horticultural and agricultural chemistry, geology, entomology, and botany. Several professors attend regularly in the various classes, and both poultry keeping and bee-keeping are branches of the instruction.

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BOOK REVIEWS.

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Human Nature: Considered in the Light of Physical Science, including Phrenology, with a New Discovery. By Caleb S. Weeks, author of "Human Life," etc. New York: Fowler & Wells Co., 27 East 21st street. Pp. 240.

Isabella of Castile. By Major-General O. O. Howard. Illustrated with photographs and text illustrations by F. A. Carter. 12 mo., cloth, illuminated cover. 340 pp., \$1.50. New York, London and Toronto: Funk & Wagnalls Company.

General Howard is not unknown in the literary world. His "Donald's School Days," "Nez Percés Joseph," "Count De Gasparin," "Life of Zachary Taylor," and other books have brought him honors. His new book, "Isabella of Castile," should bring him fame. Queen Isabella lived through four wars, and, in the main, the history of those wars is the history of her actual life. The author took a brief leave of absence and personally visited Spain, making calls at Isabella's place of birth, baptism, childhood, education, betrothal, marriage, and burial, and at other points of interest, preparatory to the issue of his work. He narrates her life history with a feeling pen, and many a pathetic episode attending her family life excites the sympathy and increases the interest of his readers. Admitting her faults, the author accords his heroine a high niche in the gallery of honor, for her virtues and achievements, and for the generous and fearless support she gave to Columbus in the hour of his greatest need. The volume is elegantly bound. The photographs are beautifully executed in tints. Among them are: Isabella Offering Her Jewels to Columbus—after the painting by Degrain; The Cathedral at Toledo; Court of the Lions, at Granada; Tombs of Ferdinand and Isabella, also Peter the Cruel and Wife, in Cathedral at Granada, etc. The many text illustrations are appropriate specimens of the engraver's art, and the map of Spain, tracing the queen's court travels, adds to the historical value of the book, a copy of which should find place in all public and private libraries, and in every American home.

MAGAZINES.

A paper which should interest all thinking women, particularly mothers, is Mrs. Alzina Parsons Stevens' discussion of "The Child, the Factory and the State" in the June Arena. Mrs. Stevens is the Assistant Inspector of Factories of the State of Illinois, and she has all the facts at her fingers' ends and knows what she is writing about. The picture she shows—a plain statement of statistics—of disease and misery and slave-wages and insecure employment should make some impression upon the minds of those who have had happy childhoods and strive to secure happiness for their own little ones. Victor Hugo's masterpiece, "Les Misérables," is well known to American readers and many readers of the current magazines will turn first to Mr. Flower's thoughtful and suggestive critical commentary on "Victor Hugo's Social Ideals." It is the concentration of the great poet's social philosophy. This number of the Arena opens its tenth volume, and is an especially notable issue. It contains over one hundred and seventy (170) pages.—Astronomy and Astro-Physics for June has for its frontispiece a photograph of Gale's Comet, taken by E. E. Barnard, Lick Observatory, and the opening article of the number is a discussion of the comet by Professor Barnard. W. H. Pickering writes on "The Forms of the Discs of Jupiter's Satellites." Professor Barnard gives "Recent Observations of the Satellites of Jupiter," and Frank H. Bigelow and H. A. Hazen have papers on "West Indian Hurricanes and Solar Magnetic In-

fluence." "Spectra of the Great Nebula of Orion and other Well-known Nebulae" is the title of an interesting paper contributed by W. W. Campbell. There are other articles and numerous notes of interest to all who are students of astronomy and to readers of scientific tastes generally. Carleton College, Northfield, Minn. \$4 a year.—Humanity and Health for April-May is a number of unusual excellence. Among the papers which should be read is "Alcoholism a Disease, Not a Crime," by the editor, Dr. Ella A. Jennings. 93 Clinton Place, New York. \$1.00 a year.

From the Smithsonian Institution we have received "Scientific Taxidermy for Museums," (based on a study of the United States Government Collections,) by R. W. Shufeldt, M. D. It is from the report of the U. S. National Museum for 1892, pages 369 to 436. There has been as much in the science and art of taxidermy (as exemplified by the various methods of preparing and mounting animals for museum exhibition) as in the building, stocking and managing of museums. No amount of architectural beauty of a museum hall will serve to shield a person ignorant of taxidermy from the criticism that kind of work is sure to arouse. Taxidermy, as in the case of all the arts and sciences, was nursed in a cradle of crude beginnings. Dr. Shufeldt is confident it came into being with such prestige pursuits as prehistoric tanning, and embalming the human body and the bodies of domestic animals, as cats and dogs, found in prehistoric remains of Egypt and elsewhere. Dr. Shufeldt ranks high as a taxidermist and this work with its large number of fine illustrations, is one of great value to those interested in the art and science to which it is devoted.

Captain Julius A. Palmer, the well-known Hawaiian correspondent, has for many years made a study of the esculent and poisonous qualities of mushrooms, and the result of his investigations are soon to be given to the public through the house of Lee & Shepard.

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J. M. Arnold, of Kansas, writes for a copy of the Report of the Liberal Religious Congress held in this city and adds: "I am a dyed-in-the-wool Spiritualist, but I believe that Congress is putting in practical form the ideal which I have entertained in regard to religion for more than forty years. I expect soon to apply for membership. There is quite a number of Liberals in this part of the country."

"Le Merveilleux Scientifique" is the title of a book sent us by the author, J. P. Durand, a' Arsac par Rodes, France, published by Felix Alcan, 108 Boulevard Saint Germain, Paris, which may be designated as a book on "the marvelous which has also become scientifically established," as the best paraphrase to give an idea of its scope. It is a book of 343 pages, in large octavo, and executed in the usual excellent style of this house; containing "Un Bout de Preface," a bit of preface of sixteen pages in which this significant sentence appears: "To-day those who observe and reflect are generally agreed that our civilized world is entering into a great crisis, where the most deeply grounded institutions of society as well as the manners and beliefs on which they repose will be at stake." Reviewing hastily the advances in science, the establishment of the doctrine of Darwin, he alludes to the wonderful advance of hypnotism to the rank of a science, and the comparatively recent foundation of societies for psychical research in which men of note in science allow their names to appear and lo! "The Question of Apparitions!" "The Question of Ghosts!" is allowed by the society "Physiological Psychology" in Paris as a matter for discussion. He follows with a general view of progress made in the investigation of hypnotism, and in other sections gives further particulars in regard to mesmerism, including in this animal magnetism, biomagnetism, the telepathic agent, etc.; Braidism, including hypotaxy or sensorial suggestion; fario-grimism, including suggestion exprimée—suggestion carried out—and ideoplastic, concluding with occultism and spiritism, and giving at the close of his work a very full resumé from the report made by Prof. Charles Richet of the experiments with Eusapia Palladino. Of this author, Lucien Arreat in an article published in January said: Dr. Durand de Gros had made known to France ten years before Dr. Liebault the forms and applications of suggestion. His "Electrodynamisme vital," etc., dates from 1855; his "Cours theorique et pratique de Braidisme," etc., from 1860. And not only did he treat of suggestion in his works on physiology, psychology, and pathology, but he had perceived also, and expressed in a very clear manner, the principle of the plurality of consciousness, or of psychic centres, illustrated since by Messrs. Pierre Janet and Binet, among several others. This work will vindicate his title to be regarded as an "initiator," a "com-  
stant of the first hour."

Rebus, the Russian Spiritist journal according to La Revue Spirite gives an account of a conversion from skepticism of a Russian professor, Mendeleiff, on the authority of Aksakof, which is in brief as follows: While M. Mendeleiff was engaged in some government service at Orel, he was induced by ladies to attend a séance at their house on condition that he imposed the conditions. The séance took place in presence of the ladies, their mother and some friends. Their mode of obtaining communications was as follows: They arranged the letters of the alphabet on a piece of white paper and used an up-turned saucer on which was marked a line or pointer in black. On placing their

hands on the saucer, it would move toward the letters the pointer indicating the letters to form the words composing the sentence in the communication. Prof. Mendeleiff took the following precautions: He bandaged the eyes of the mediums securely and then covered them over with a woolen cloak. He then conducted them into the séance room and placed them at a small table facing each other, wrote the letters of the alphabet without observing any order about it and prepared the saucer to be used as a sort of planchette. Having assured himself again that the bandages were well secured, he disengaged the hands of the mediums from their cloaks and placed them on the saucer. He seated himself at a large table, pencil in hand. The mediums having never been subjected to such conditions were fearful that no results would occur from this experiment. As had been agreed the professor put a question mentally. Two minutes afterwards, the saucer set itself in motion. "Is there anything said?" inquired one of the mediums. The experimenter replied in the affirmative. He was writing without saying a word, the letters which the saucer indicated by stopping before them in its movements. This lasted ten minutes, when suddenly M. Mendeleiff left his place in great excitement and exclaimed: "Stop! Enough! I see there is no trickery! But I don't understand anything about it. There must be some incomprehensible things for us savants; as for you, mesdames, you will perforce lose your reason, perhaps. . . . I advise you to abandon such doings." The professor never revealed what this mysterious communication contained: it is evident that his inveterate skepticism had received a shock from the fact that he must have been a witness of a striking case of clairvoyance.

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A full report of the Proceedings of the American Congress of Liberal Religious Societies, held in Chicago, has been published by Bloch & Newman. Copies for sale at this office and sent by mail at 25 cents a copy.

C. Bolton writes from California: I went to hear Mrs. E. L. Watson at Sunny Brae. She is a grand woman, and interesting speaker, so earnest that she kept the attention of all her hearers. The house would not hold all, and many listened at doors and windows.

The following utterance of the lawyer who defended Madeline Pollard in the notorious Breckenridge case should be printed in letters of gold, and should enter into the life pledge of every young man and woman in the land: "I stand here for a higher womanhood. I stand here to demand the same standard from woman and man. I stand against such sentiments as this defendant has uttered, that 'such baseness injures the man, but destroys the woman.'"

A recent decision of the city attorney of Milwaukee that a valuable piece of property held in that city by Archbishop Katzer is subject to taxation, has led to considerable discussion and brought to light the fact that there is a strong church-taxation sentiment in that city. A special correspondent of a Chicago daily says that the Lutheran denomination which stands second in Wisconsin in the value of its church property, the Catholic church being first, is said to be in favor of taxing church property; that is, the majority of Lutheran communicants favor it, and that this is true also, it is believed, of the Methodists and other of the evangelical denominations.

There is a case before the Inter-State Commerce Commission (Rev. Edgar W. Emerson vs. the Chicago & Northwestern Railway Co.) involving the question whether ordained Spiritualist ministers and mediums are legally entitled to reduced rates on railways. One of the defendant's objections is that Spiritualism is not a religion. Spiritualist ministers have the same right morally to half rate fare that the orthodox clergy have. But we see no justice in these favors by railway companies to any ministers, when

they are withheld from the farmer, the mechanic, the laborer. If a minister cannot afford to pay full fare, let his society raise his salary, and encourage him, as a moral teacher, to oppose privileges to classes, instead of trying to obtain for him half fare rates because he is a minister. A minister or lecturer may be entitled to reduced fare in consideration of the amount of patronage the road receives from him or of some service rendered—the same is true of a lawyer, merchant, or mechanic—but not because of his profession.

In receiving communications by automatic telepathy, you are liable to receive inaccurate and misleading statements, imbedded in the midst of a mass of accurate detail relating to unknown facts. One day last month I had a message perfectly accurate at the beginning and at the end, but in the middle there was a false statement as to a visit to the Abbey, interpolated apparently without any object. In that case, however, the handwriting changed, the false statement was in quite a different handwriting from the rest of the message. There is no reason why any one should investigate these wonderful powers of the human mind if he has no time to spare, or if he is so incapable of reflection and discrimination as to lose his balance, when his hand, writing automatically, writes a falsehood. Investigation is only for those who can spare the time, and have sense enough to look at everything critically and philosophically. —W. T. Stead.

The growth and development of higher faculties will inevitably enlarge and extend all life. The world is one thing to the savage and quite another to the man of education and culture. It is one thing to the rudimentary powers and another to him whose powers are developed. The powers that assert themselves as faculties of mind in the higher life are faith, hope and love. It is in the growth of these that humanity comes toward perfection. By living in these faculties the vital centre is transferred from the physical to the spiritual. So far as a man's nature becomes spiritualized; so far does it become one of power to dominate and transcend all conditions. "Where the spirit of God is there is liberty"—not merely in theory, but in actual fact. Limitations are in the physical; freedom is in the spiritual. The exalted life—exalted by justice, sweetness, sympathy and generosity—is the life correspondingly free.—Lilian Whiting.

The otherwise well-worn stepmother question has taken on a new phase in Wilkesbarre, Pa. Mr. Cornelius Boyle of that place, having lost his first wife, took unto himself another some two months afterward, and with his children and Mrs. Boyle No. 2, who is a pretty, young woman of seventeen, continued to live in the old home, says the New York Commercial Advertiser. Everything seems to have gone along in the smooth conventional way that things should go until at last, so says Mrs. Boyle, "Jamesey," who is the eldest of the little Boyles, "began to cut high jinks and had to be scolded and ignominiously put to bed." But though Mrs. Boyle considered herself equal to the task of training the Boyle shoots in the way they ought to grow, she was not at all prepared for the startling happenings that followed. It seems that the spirit of Mrs. Boyle, solicitous for the welfare of her progeny, appeared and took an active part, being, in fact, the leading character in the subsequent proceedings. Mrs. Boyle, that is, avers that it was the ghost of her predecessor that turned over the furniture and knocked her on the head. At the first appearance, as on the second,

there was no opportunity for conversation, for Mrs. Boyle fainted at sight of the phantom's face. But the third time, being a courageous woman, she asked the ghost what it wanted and was admonished in ghostly lingo to beware how she treated the children. If such visits are to become an established thing candidates for stepmothers will have to go through a preparatory course of training for the development of their nerves.

A few words in a letter accompanying a fragrant and appreciated gift of Magnolia blossoms, Cape Jasmynes, and roses from A. W. Hill, of Summit, Miss., to the editors of THE JOURNAL awakened interesting reminiscences of the days when history was being written in the blood of the best and bravest young men of the North and South, and also brought the encouraging thought, that the hearts of true men, beat, after all, as one, when temporary feuds are forgotten and the ever present, underlying spirit of fraternity is allowed its rightful expression. These are the pleasing words from our Southern cotemporary accompanying the flowers, "Brother B. F. U.—. This is a much more pleasant greeting to each other than what you and I were doing in 1863-4 and '5, isn't it? A. W. Hill, Private, Fifth Arkansas Light Artillery C. S. A." Truly, flowers and fraternal words are far more acceptable messengers between men than shot and shell, or hate-breathing notes of war.

Mr. Stead in his account of his return to England, says: One passenger said that he was very much startled in New England to find how very widespread was the practice of holding private séances. He said that his mother-in-law was an extremely sensitive medium, but that nothing in the world could induce her to give a public séance, and although he had married her daughter, he was only admitted on one occasion. This, he believed, was rather the rule than otherwise. New England society was honeycombed with séances, but they were all strictly family gatherings, from which all strangers were absolutely excluded. On one occasion he got into the room by mistake, and was not turned out. He was immensely surprised to find that the second control, which spoke through his mother-in-law, spoke with the voice and gave the name of a deceased brother who had been killed in the Zulu war. He had not been thinking about him, but the likeness of the voice was unmistakable. A full description was given of the way in which his brother had been killed, and a number of persons were mentioned of those who had served in the army with him, and whose names had not been consciously in the minds of any of those present.

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