

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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## 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.]

#### III.

My next case, while it is typical of much that is said to occur in Brazil and has, therefore, a descriptive value, is unfortunately weak from the lack of corroborative evidence, and depends almost exclusively on the assertions of the two principal witnesses, Sr. Augusto G. Pereira and his wife Donna Luiza Candida Pereira. The former is a Portuguese mechanic, and has a small business in the Rua do Conde d'Eu, Rio de Janeiro. I found from inquiry that his reputation is now, as well as at the time of the occurrences, that of an honest, hard-working man. When his case was read before our society, it was objected that people of his class are too prone to believe in the marvelous. This may in general be true; but the manner in which this witness gave his evidence impressed me with confidence in his veracity, the defects of his narration seeming to consist rather in the omission of details than in their distortion or exaggeration. At successive interviews with him I obtained new particulars—not involving contradictions—but indicating a slowly reviving and not quite perfect memory.

I now submit his statements to the reader, premising that, though they have Sr. Pereira's signature and are in substance his, the wording is my own as well as the plan of the house made from his description:

(10.) In the year 1881 my wife and I came from the interior and settled down at Queimados (at a short distance from Rio) where we hired a small house near the station. This house (or rather cottage) had only one room in front, behind which there was an alcove boarded with pine and having a very low ceiling. The door of the alcove opened into a passage which ran from the front room to a small kitchen at the back. The disposition of the rooms was, according to my recollection, that of the annexed plan. In this alcove stood an old iron bedstead, with boards, but without a mattress, and two trunks; the one containing clothes, the other, crockeryware. These objects were in the house when we first came, and we were, I believe, told that they had belonged to our former landlord, then deceased.

On the first night after entering the house we took up our quarters in the front room. We were quite alone. There were no cats, no dogs, no children.

The windows and doors were well fastened. It was already late—perhaps nearly midnight—when we heard the splitting of firewood in the kitchen followed by the loud crackling of a fire that sounded as if it was burning actively. We got out of bed and looked. From our end of the passage we could not see the stove—but neither could we perceive on the walls the reflection of the flames that we heard so distinctly, and, as it seemed, burning in the kitchen itself. When, however, we entered this part of the house the sound ceased; the fire was found unlit, and the door and the window was still fastened. No sooner had we returned to the front room than the same crepitation was heard again. Afterwards we both distinguished steps like those of a bare-footed person coming along the passage and entering the alcove. The trunks seemed to be opened and shut, and the clashing of porcelain was heard.

I believe that both my wife and I perceived the same sounds at the same time. Together we heard the splitting of firewood, the crackling of the flames, the footsteps, the opening of the trunks, the noise of the plates and finally the cracking of the boards on the French bedstead as if some person were lying down on them.

I will now refer to a remarkable occurrence that took place on this same night. The footsteps seemed to come into the room which we occupied; and the candlestick with the lighted candle in it was suddenly snatched from the form on which it stood and thrown violently to the ground. At the moment of this event neither of us were touching it. I lighted a match and saw the candlestick with the candle still in the socket standing upright on the floor at some distance from the form.

We were naturally alarmed at all this; and on the following day we told our nocturnal experience to some neighbors, receiving, as might be expected, the cold consolation of those who attribute such facts to a disordered imagination. Two men, Manoel Rodrigues Marques and Antonia Ribeiro de Souza, the first a tailor and the second a tanner, protested against the possibility of such phenomena, and offered to mount guard at my house on the following night.

They came armed with daggers and a pistol, and laid themselves down outside the house on a mat extended before the door, while my wife and I occupied the same place in the front room. The manifestations were repeated; the same sounds being now heard by four witnesses, who had first taken care to visit and examine minutely all parts of the house. One of them, to convince himself that the fire had not really been lit, put his hand into the ashes, which he found to be completely cold. Nevertheless, the sounds were, as before, quite loud; and the splitting of the firewood might have been heard even from the street. There was a tannery next door; but the only person who slept there at night was the same Sr. Ribeiro de Souza who was now watching with me and helping me to discover the disturber of my peace. After my friends had lain down again Sr. Ribeiro felt a foot treading on one of his hands. He immediately struck with a dagger at the place where he supposed the offender to be, but the only result was that the point of the dagger was buried in

the floor. We became at last afraid to stay in the place any longer; and at 1 o'clock at night we all went away to the residence of one of my companions.

On the next day I gave up the key to the solicitor who had let the house. He seemed to know well what the reasons were that obliged me to move. I believe that some people who had taken the house before me had not been able to remain. When I first took the house, I was not aware that among the neighbors it had the reputation of being haunted. It was only after my own experience that I was told that others had also heard the sounds.

At the date of the occurrences above related I had no belief whatever in spiritism.

AUGUSTO GONCALVES PEREIRA.

RIO DE JANEIRO, December 14, 1892.

Donna Luiza Candida, the wife of Sr. Pereira, corroborates the account given by her husband. She is a Protestant, and, although she did not refuse to give her evidence, she is really averse to mentioning the subject, which she regards with the distrust of a person who believes in the devil.

The above narrative agrees perfectly with my memory of our experiences in Queimados. I was much frightened at the time. The sounds were heard when the house was in darkness, and ceased as soon as the candle was lighted. No proper candlestick was used—we had not yet furnished the house and the candle was simply placed in a bottle. It was this that was taken from the form and thrown on the ground. I am positive that neither of us touched it on this occasion. The house was a new one, and there were no signs of rats in it.

This declaration I took from the lips of Donna Luiza. She afterwards affirmed that there was a large tin basin in the alcove filled with articles of porcelain. A sound was heard as if these were being removed, one by one, and placed on the ground. There was no direct communication between the alcove and the outside of the house.

Sr. Pereira informed me, in answer to further questions, that their house was the last but one in a row. In the end house lived an old black woman, who, he now supposes—for no valid reason that I can discover—might have been the medium for the manifestations. He added that the rooms were searched three times on the first, and twice on the second night, and that their fears did not deter them from going into the mysterious alcove. The noises could not have been caused by rats, for, having left a cheese on the kitchen table, it was found intact in the morning, not even the parings or other fragments being touched. He roughly estimates the distance to which the candle was removed when it was carried from the form to the ground, to have been about five or six feet. On this occasion the light was extinguished. He also says that, before his companion felt the foot treading on his hands, steps had been heard going towards the door.

In the investigation of this case I visited Queimados, a small place situated on the Central Railway. I found that the house where Sr. Pereira lived had suffered alterations since his time. It is doubtful that it ever had the reputation of being haunted—even for a short period—for by my inquiries I could



not discover the slightest trace of such popular belief. Sr. José de Moura an old man who lived at Quelimados in 1881, and who let a house to Pereira and his wife when they moved away from the first, declares that he heard their account just after the occurrences. When I read Sr. Pereira's deposition to him, he exclaimed that it must be true for that was just what he had been told on the occasion.

The solicitor and the tanner spoken of by Sr. Pereira are now dead, and the tailor cannot yet be found.

The old owner of the house at Quelimados, Domingo Pedreiro, neither lived nor died in it as Sr. Pereira supposed. It had been occupied by a woman of doubtful reputation, who died there of small pox in a state of complete abandonment. The objects left in the house may possibly have belonged to her—but of this there is no proof.

The only positive evidence we have, then, for the case, is that of Sr. Pereira and his wife—slightly confirmed by the exclamation of Sr. Moura—and had I found anything in the character of these witnesses to cast the least suspicion on their veracity, I should of course have rejected their account altogether.

With regard to the sound of splitting heard, it may be noticed that wood is used almost exclusively as the fuel of the country. The noises in general seem to have been of an objective nature—if, indeed, any well marked distinction can be drawn between objectivity and subjectivity in such phenomena. It is not proved in this case that there was any connection between the occurrences witnessed and the habits of a life once associated with the locality. But in other similar cases some relation of the kind has been found to exist. The conclusion that a reasoning intelligence, however low in the human scale, may pass beyond the grave into an irrational automaton, and thus continue for a period more or less prolonged, is not a pleasant one to contemplate; and it may be hoped that some other explanation will be discovered of the Polter Geist phenomena.

(To be Continued.)

#### A CASE OF PREVISION.

By W. W. WALKER.

To aid in elucidation and final correct settlement of the prevision question, I offer the following facts: My wife used, in her lifetime, often to tell that she had a premonition of certain events that had occurred, and, being naturally skeptical in such matters, I requested her to inform me of some of the coming events which she foresaw. This she agreed to do. Our nearest neighbor, Mrs. H—, was a most estimable woman, and she and Mrs. Walker were fast friends and very intimate. Well, one day she told me with great sorrow and much feeling that she had a premonition with regard to this dear friend and her family which was sad in the extreme. A visitation of unusually distressing sickness awaited her and her family in the near future, and that, at least, Mrs. H— would certainly die, and that, too, under circumstances of peculiar sadness. The doomed family were remarkably healthy. But nothing I could say shook her faith in the least in her doleful prophecy. On inquiry, I found the family were all well. Mrs. H—'s brother, who had just arrived from Iowa on a visit (we then lived in Pennsylvania), had a slight headache, and, to be brief, this headache developed into typhoid fever, of which he died. Just before his death, Mr. H—, in strange and cruel disregard of Mrs. H—'s tears and entreaties and his neighbors' protests, left his sad home and went to Iowa, as he said, "To make money." Well, after her brother's funeral, Mrs. H— and six of her children were prostrated by the fever. She became delirious and in ten days died, under circumstances unusually distressing. Her husband lay two months with the fever in Iowa, and when, after three months, he returned, his wife and her brother were in their graves, his six children just recovering from severe and protracted sickness, heavy debts were incurred, his property terribly wasted, and his former happy home a deso-

lation. Thus was a very unlikely prediction literally fulfilled. Please explain the how, etc.

#### CONSCIOUS SPIRITUAL LIFE.

By CELESTIA ROOT LANG.

I thank thee, my Father, that thou art always present; that thou art in me and I in thee. I thank thee for the knowledge that my life is a conscious part of thee. In the ascending scale of life I look upon all lower life as a part of thee. The life in plant and animal as a part of thee, and of which thou art conscious. But life on the vegetal or animal plane is not conscious of itself nor of thee; and not until life has ascended to the sixth or Christ plane is life a conscious part of thee.

This thought illuminates one of Jesus' illustrations of the same principle. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father." Fear ye not therefore, ye are of more value than many sparrows. If all life was on same plane, the life of a multitude of sparrows might equal in value the life in one human being; however, in the ascending scale of life, all the life in the scale below does not equal one human life.

Again, all the undeveloped life in the lowest scale of human beings does not equal in value one life on the plane of reason, nor all the developed intellect as pure intellect without the spiritual, does not equal one developed soul—one conscious spiritual life. A line of spiritual insight somewhat similar might have preceded that burst of thought from the lips of Jesus in regard to John the Baptist, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven"—spiritual world—"is greater than he," that is, the soul that has come to birth or consciousness in the spiritual world is greater than he. And herein lies the difference between Jesus and John the Baptist. In Jesus the soul in the ascending scale of life had come to consciousness; while in John the Baptist it had not. However, John the Baptist was near enough so that he caught some glimpses or perceptions of the spiritual kingdom. While Jesus had entered in and knew whereof he was speaking, Jesus always spoke from within and in the positive degree.

The theory of the ascent of life or spiritual evolution furnishes a solution or at least an illumination of many of the sayings attributed to Jesus and of this one in particular, "To know God, whom to know aright is life everlasting," to know God, to be a conscious part of God, is conscious, everlasting life. All life is everlasting or never ending, but not conscious. We apprehend that all the time that life or soul is conscious in the lower grades is during the short interval that life is incarnated in a material form, that during the time that the soul is out of the body or passing from one form to another in the ascent it is unconscious. Life must first ascend to the plane of conscious spiritual life, before that plane of life can become everlasting, that is, we must have the beginning of a grade in the ascending scale before that grade can become everlasting.

In every grade of the ascent of life, the life or soul of that grade is in correspondence with the omnipresent life of the same grade. Hence omnipresent life must rise in the scale of being, simultaneous with embodied life. The reservoir or over-soul from which the life is drawn must be of the same grade as the life manifested or embodied; or, conversely the embodied life draws out the same grade as its own life. It can draw nothing higher than the highest which its own soul can desire and assimilate. This law accounts for the slowness of the entrance of knowledge into the world, and particularly the knowledge of the spiritual.

This holds true of the individual. After his soul or ego has attained the spiritual plane he comes into correspondence with the spiritual and it is easy and natural for him to think and write upon spiritual life—the life which he is living from day to day—as it is for those on the intellectual plane to think and write upon intellectual themes and with much less study, barring the consideration that often the writer

on spiritual themes has not had equal intellectual training.

Yet the writer on the intellectual plane does not accept or give credence to the spiritual education, simply because it is outside of his range of vision, it is a plane of life of which he knows scarcely nothing and if he ventures to write on the subject, it must be through a series of studies and not as partly to the subject. Man will never attain spiritual life through a study of its phenomena; however, the study of its phenomena is useful so far as it is a means by which the life of the soul on the highest plane is made appreciable to intellect. For the intellect to comprehend the peculiarities and correspondences of a higher plane of existence is not to be expected. Yet, when it is attained it is a purely natural existence—nothing supernatural about it. Your correspondence now is with a higher grade of omnipresent intelligence, you are capable of drawing your supply for your necessities from a higher grade of knowledge through your desire for and assimilation of that knowledge. Knowledge gained through the senses and intellect no longer satisfies and by this means the soul is taught to look within for its supply. Neither can it be prodigal in its correspondence, it can draw only that which its present need demands and can assimilate, like daily manna. Only in this correspondence the law is not stringent, for it does not require the soul to draw a large enough supply on Saturday to last until Monday. To the soul all days are alike.

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven," likewise not every one that is foremost in psychical research has entered into conscious spiritual life; many are searching from without among an accumulated mass of second-hand material. While those who have entered in, have more new and fascinating phenomena within themselves with every new influx of light than they are able to harvest. Old thoughts are put off as they are out-grown, and new ones put on as one would renew their outward garments from day to day.

The sixth plane, the plane of the intuitions and spiritual correspondence, seems to be the channel through which the voiceless, soundless, all-knowledge or omnipresent intelligence takes form and shape and we denominate this spiritual embodiment, "literature." The spiritual life has as good a right to tell of its experience on the spiritual plane and leave the record in the form of literature for the next generation as the denizen of the rational plane. We grant that the literature of the intuitional plane as yet is fragmentary, for the reason that the physical mechanism and the intellectual coöperation of the individual necessary to reproduce the spiritual or inspirational correspondence in the form of enduring literature is not sufficiently trained to be able to translate this voiceless, soundless, correspondence into harmonious language.

Neither as yet is there a demand for intuitional literature. This class must needs create the demand which it alone can supply. One thing, however, must not be overlooked: the spiritual plane in literature is just opening on a permanent natural basis with the supernatural element eliminated. It is not strange, then, that it should assume a new form. The writer on the spiritual plane is no longer able to preface his spiritual message by "Thus saith the Lord," and let that suffice; while his message is as much the word of the Lord as in the days of Moses and the prophets, it is required of him in this age to be able to give a reason for the light that is within and the nature of that light before his word will be accepted. The intellect stands ready to contest every inch of the ground.

The present stage of intuitional literature may be compared to the literary productions of the earliest Anglo-Saxon writers. Greek and Roman literature had flourished for centuries, and it had reached its zenith and was fast receding on the wave or cycle which brought the dawn of English literature. We see in Caedmon, "The Father of English Song," the first English writer of note who used his own



axon language and who appeared in the earliest English history and disappeared from it, with but a faint trace here and there to fix his place and work—the first awakening of the Saxon soul. How natural it is that the newly awakened soul first ponders upon the natural world and the wonders of creation where first finds itself imprisoned in the material body, there it first learns to use its hands and feet and later its intellect and reason.

A newly awakened soul may be compared to a deaf mute of whom, late in life, one should demand that he sing something, and at that instant the deaf mute should feel that hearing and speech was restored. He finds that his organs of speech are not in a very good condition for immediate use. He finds his mind stored with knowledge but he lacks the power of clothing his thoughts in language. His organs of speech, from long disuse and want of training, refuse to obey his will. He finds there is no alternative, he must either acquire by slow and tedious process the power of expression or forever keep silent. Thus, if the newly born soul would make known to the world its new life and correspondences it must painfully acquire the power of clothing its new ideas in suitable language.

The substance of the record of Caedmon's miraculous illumination in a few words is, that he was originally a cowherd, attached to the monastery of Whitby, and even more ignorant than the majority of his fellows, so that in the evenings, when the domestics assembled in the hall to recreate themselves with music after the labors of the day, Caedmon was frequently obliged to retire, in order to hide his shame when the harp was moved toward him. One night, however, as he was sleeping in the stable-loft, a stranger appeared to him and commanded him to sing. Caedmon declared his ignorance, but the stranger would take no refusal and imposed on the poor cowherd the sublime task of hymning the glories of creation. Suddenly a poetic inspiration seized him, and he began to sing verses on the creation which he had never heard before. When he awoke from his dream, the words remained in his memory, and were recited by him to others with new confidence. The Abbess Hilda and the leading men who were with her in the monastery, immediately declared that he had received the gift of song from heaven. He was now educated, became a monk, and spent the rest of his life in composing poems on the Bible histories and on miscellaneous religious subjects, which are altogether in bulk nearly equal to the half of "Paradise Lost," to parts of which some of them bear a striking resemblance. "Satan's Speech in Hell" is characterized by a simple yet solemn greatness of imagination, which may possibly have influenced at some period of his life the more magnificent genius of Milton.

Instead of saying that "he had received the gift of song from heaven," and that "these poems are a bold testimony by a converted Pagan to the power of Jehovah on the behalf of his oppressed people," I would say that, to me, they are evidence beyond controversy of the first dawn of intuitional life or conscious soul in the Anglo-Saxon race.

The question remains or may be asked, why the new-born soul sings or first expresses itself in rhythmic lines instead of prose? I apprehend that the defect of expression is in the intellect; and for a time the intellect under the new influence of the musical rhythm becomes passive and leaves the soul free to catch the wordless, soundless influx of the all-knowledge, with which at the time it is in correspondence. Later, the intellect begins to question and reason on the source of intuition, and thus clips the wings of genius and harnesses it to the cart of cause and effect, and thus the more arduous task of elucidating the problem of existence and the ascent of life, is imposed on the intuitionalists of the present day.

After the spiritual or intuitional plane—which is now being recognized by the intellect and for the first time explained by the scientific method—has been cultivated for a thousand years, it is probable that those who live at that time will have acquired through heredity and soul development a more per-

fect spiritual language, and I doubt not that those living on the spiritual plane at that time will look upon our feeble effort to translate the wordless, soundless correspondence into language, as we look upon the earliest Anglo-Saxon poems and endeavor to read Caedmon's "Creation" or "Exodus" and "Daniel;" or "Beowulf," "Pier's Plowman," or "Canterbury Tales" in the old Anglo-Saxon.

Another fact must not be lost sight of; that these early Anglo-Saxon writers—like many of the intuitionalists of the present day—had not been nurtured in an atmosphere of literature and were nearing the zenith of life when they were commanded "to sing." Chaucer had reached his sixtieth year before he began to write. Caedmon was no doubt advanced in years. It is evident that none of the early writers wrote from choice, but from necessity; they voiced the new revelations of the incessant soul. The soul reminds me of the skylark which sings as it rises. As the soul rises in the scale of life to the sixth plane its first accent is song or rhythm. This explains the poetic rhythm in the language of sacred writers.

PSYCHICAL PHENOMENA.

By HENRY SHARP.

In early life, sixty-five years ago, I had an intense desire to know something of future life and read everything which I could obtain for information on the subject; not that I feared hell, the main Christian hobby of that day, but because I much dreaded annihilation as most young people do. When I was twenty-five years old from constant desire (I trust you will not consider me presumptuous) I became partially en rapport with spirit life at which time I saw a number of spirits moving through the atmosphere. They were dressed in dove colored habiliments, but one of the number turned her face plainly to me and although it has been fifty years I fancy I should know her if I should see her to-day. Now while I had no substantiating evidence for thirty years, about that time my experience was fully verified. In the fall of '55 my wife was taken down with a severe spell of sickness which lasted until the spring of 1856, and was still growing weaker and in the last week of March, '56, I had the same kind of vision or clairvoyant sight. I saw in Texas, 700 miles off, three creeks and traveled down one until it emptied into another and near these the third emptied into the same; and while viewing this scenery, I evidently heard a still, small voice saying by impression that unless I took my wife and traveled with her to there, she would surely die, but it did not say that if I took her she would get well. On coming to my normal condition I informed her of my vision and asked her what she would do. She said start as soon as possible, and in two weeks I had two nice two-horse wagons in good shape, a male cook provided, picked up my wife in my arms and carried her to the wagon, placed her on her bed and started for our 700 miles travel. I will here say my wife improved from the day we started until we landed at our place of destination, and although it is 38 years now, she has never been seriously sick since.

But to my vision. As soon as I crossed Red river and was on Texas soil I began looking for my creeks and I was so certain that I should see them as represented to me in my clairvoyant condition that I could not refrain from standing outside of my wagon so as the better to observe, and sure enough I at last saw what I had been expecting for six weeks past since the night I first saw these three creeks, the names of which on inquiry I found to be Post Oak, Choctaw and Cedar. They appeared as familiar to me as the creek around the banks of which I had gambled for twenty-five years of my life. Now inasmuch as I know that the condition of my mind was the same in both instances, I am fully satisfied in my own mind that I had a full test of a personal immortality in taking cognizance of those spirits who evidently had once been inhabitants of this earth. Now, friend Underwood, I have given you these incidents without the least

coloring and shall state but one more kindred incident in my life.

We had an infant girl born to us. Her mother had the measles four months before the child was born, and as is usual in such cases, the child in nine or ten days broke out and the disease seriously affected her lungs and bowels. The matter was she next took the whooping-cough, which also settled on her lungs and terminated in chronic asthma. She grew very slowly and her shoulders became drooped before she died. Some time after her death I saw her—and seeing her in Spirit-life fully satisfied me of the correctness of A. J. Davis' thesis announced in his "Divine Revelation to Mankind: "At death the spirit body immediately assumed the form it would have had, had no misfortune happened," as she was three months after the transition some taller than when she passed into Spirit-life.

I would very much like for someone to give me and your readers their opinion on one thing: Was the whisper or impression which told me to take my wife on this journey from an individual spirit or was it a voice from the Infinite Spirit of the Universe? We have had communication after communication in which the occult force positively asserted that they were individuals, giving name and time of transition, etc., and some communications appear to come from the Great Infinite.

WHAT CONSTITUTES GENIUS?

By JOSEPH WRIGHT DICKINSON.

The admirable article of Mr. J. Louis Berry, in your issue of June 9th, entitled "Edgar A. Poe and his Relation to the Supernatural," which also treats incidentally on the subject of the relation of genius to its oft allied condition of melancholy, would seem to raise once more the question, "What is Genius?" I am minded here to group together a few of the definitions heretofore given, which may not prove uninteresting to some of your readers.

Dr. Johnson defines a genius as "a mind of great natural powers, accidentally determined in a given direction." This, perhaps, few would now admit as satisfactory. Pope, so much admired by that "great Khan of Literature," states, that "what we call a genius is hard to be distinguished by a man himself from a strong inclination." And this leaves us far from satisfied. Coleridge thought that genius meant "carrying the freshness of boyhood into the power of manhood;" and still we are at sea. For that genius must, of necessity, possess "great natural powers;" that it must possess a "strong inclination" for special work; that it needs be that freshness of the soul shall not be lost, so that such work be not done in a perfunctory manner; which, indeed, constitutes one of the charms of enthusiastic genius, and what true genius was ever other than enthusiastic? All this goes without saying. Yet all these are but some of the attributes of genius, and the enigma remains still unsolved. Neither is the question satisfactorily answered by him who defines it to be "the capacity for taking infinite pains," for the Australian savage can do this and distance a Caucasian, without fail, in tracking an enemy. "Freshness of feeling," and "the power of manhood," may sometimes, we take it, be found conjoined, without genius being the result. "Minds of great natural powers" may be "accidentally determined" in the wrong "direction," a direction, too, where distinction of a high order, can never, by any possibility, result. And "strong inclinations," may be found at work, all over the land, in cases where no one could be induced to accuse their possessors of the enjoyment of the gift of genius. Again, it has been somewhat aptly put that the significant distinction between Genius and Talent is, that "a man possesses Talent, but Genius possesses the man." It is from this point of view that another writes:

"Talk not of baffled Genius!  
Genius is master of man;  
Genius will do what it must  
While Talent will do what it can."



Yet we have not, seemingly, with all this, put one finger on the true explanation.

Emerson tells us that "to believe your own thought, to believe that what is true for you in your own private heart is true for all men, that is genius." But neither is this conclusive. For, given large self-esteem, and a narrow intellect, and all this might result—minus the genius. But if we admit and group all these as distinguishing traits of genius; if we further accept the term, "the inspiration of genius," which, I am well aware, many will call "begging the question," were this a regular discussion; if we accept the definition of Raabe who calls inspiration "the echo of the great voice of Nature in the Soul of Man;" if we further agree with Pope that "the voice of nature is the voice of God;" and if, besides all this, we accept the axiom of Victor Hugo, who speaks of "the deep breath of Genius, the respiration of God through the Soul of Man;" if all this, I repeat, be taken for granted, even if only by a few of your more conservative readers, they, at least, will not be inclined very far to disagree with me when I state, that from all this I infer that we are to understand by the term Genius, a nature so endowed that through it the Eternal Thought may be communicated to Mankind. And, further, that this or a similar definition, will alone account for the consensus of opinion implied in the widely-accepted expression, the "Inspiration of Genius."

CHICAGO.

### COXEY'S ARMY.

By BERTHA J. FRENCH.

Coxey's army is a legitimate and potential symptom of the diseased condition of the body politic. Coxey's army is a passing shadow. But it may be the shadow of "coming events."

It is the existing conditions of which this army is the natural outcome—where lies the real menace to our country's welfare. The reasons of our country's present undesirable condition might fill volumes epitomized and condensed. They are—a lack of equilibrium. First, production is greater than demand. Second, the extreme inequality in the distribution of wealth. It is the old, old story, the ten times millionaire and the industrious laborer poorly paid whose wealth is counted in pennies, or worse still, the laborer who cannot find labor.

The blue sky arches over no country, as highly civilized, that has a greater care for its humblest citizen, that is as hospitable to the distressed of every clime as our own United States of America. But a few loathsome blots must be erased before our country is wholly civilized. Capital and labor should be allies, not enemies. Capital is not blameless in the difficulty; neither is labor faultless.

Capital bearing the sceptre of temporal authority is inclined to be selfish and domineering and labor sometimes takes an unwise and erratic course to right its wrongs. The fundamental difficulty is the universal imperfection of humanity. It is easy to diagnose the disease. But what is the remedy? The remedy is more easily prescribed than taken. The supremacy of any one of our political parties does not contain the entire remedy, though the different policies of the parties, has an ameliorating or mallic effect temporarily, as has been fully demonstrated. The remedy is not anarchy nor dynamite, but is simply a greater selflessness on the part of both capitalist and laborer. It is the approximate realization of the universal familyhood idea—that has shone like a star in the sky of idealism and theory—since the days of remotest antiquity. In the mind of Edward Bellamy floats an optimistic dream of what may be when man realizes there is a you as well as an I in the world, when he has become selfless enough, to love the race so well that he cannot be happy in the possession of millions, when his brother is penniless. The palace and the hovel will be a too striking antithesis to the fully civilized man. To the brain of the author of *Cæsar's Column* comes a nightmare of pessimism of what will be if the race persists in a selfish course. Coxey's army is the target for the pseudo wit and ridicule of the non-thinker.

Coxey's army realizes there is great injustice somewhere. They lack the ability to right it. They hardly know what is the right. Though mistaken in their methods is there not something—almost pathetically sublime—even in their mistakes? Men do not undergo the hardships they have undergone for a mere Bohemian escapade. Those that will not realize there is a crisis approaching in our country's condition, should remember those who scoffed at the idea of civil war until the reeling flag at Fort Sumpter proclaimed battle had begun. Rome never felt so secure in her dazzling glory as when the hand of destiny was digging the grave for her power.

The prophetic mutterings of the French revolution were drowned "neath the light laughter of fair women." Men basking in the smiles of Du Barry—heard not the clatter of tumbrels; saw not the Bastille and La Force—nor the glittering blade of la guillotine.

May the people of America learn by the experiences that have been and not by the terrible experiences that may be. Will they strive to materialize Edward Bellamy's fair dream? Or will they carelessly sink into the abyss portrayed in *Cæsar's Column*?

WILLIAMANTIC, CONN.

### AUTOMATIC COMMUNICATIONS.

Question.—"Does cremation of the body after death interfere with spiritual conditions? Is earth burial preferable from your point of view?"

Answer.—"Cremation of the body doubtlessly is the most esthetic mode of disposing of the material habitation of spirit, and there is no partaking of body with spirit after dissolution. None at all, no more than when we leave one dwelling for another."

Q.—"Then would you advise cremation in preference to burial?"

A.—"The mode of dissolution matters little. The freed spirit cares not whether its old shell decays by degrees, or instantaneously."

Q.—"What are so-called materializations?"

A.—"Creations of mind and no real creatures. Physical man wants more substantial proof of continued existence than he has yet found, so spiritual man plays on his mind, and we manage to show him phantasms of his own being, which he takes for materializations."

Q.—"Can you, as is sometimes claimed, foretell future events?"

A.—"When strong passion is at work on a wicked mind, we here are sometimes able to cognize and work out the natural outcome. So we take pains to impress on the minds accessible to us the coming horror, hoping thus they may be able to avert the catastrophe."

Q.—"Do ghosts of the murdered ever haunt the place where the event occurred?"

A.—"Phantasms of those whose minds were so awfully shocked, reacting strongly on all other minds within their range of influence."

Q.—"Is what is called obsession a possible occurrence?"

A.—"We think it possible that some of our spirits—mischievous ones—might take advantage of a weak mortality to enter temporarily the evanescent frames of such, and so assert their power."

Q.—"Are some mediums, as they claim, able to cure disease by your aid?"

A.—"Some are so constituted that they can be of physical usefulness. All souls are not cast in the same molds any more than bodies are."

Q.—"What is it that fixes the limit of manifestation in different individuals?"

A.—"The limit is fixed by the yet misunderstood laws of life. Your ideas of evolution are not true."

Q.—"Is man an evolution in body and mind from lower forms of life?"

A.—"Won't you state precisely your question? The great mistake you make is classing man with lower forms of animal being."

Q.—"But the law of evolution seems unmistakably to show that such is the fact?"

A.—"Yes, in bodily structure, but intellectual and

ethical ideas cannot be traced from brute to man. There is where there is no link, there is where evolution begins direct from All-Being."

Q.—"What is the dividing line between brute and man?"

A.—"The knowledge of where 'ought,' and 'ought not' begins and ends."

Q.—"But have not animals ideas in regard to right and wrong? Dogs for instance?"

A.—"No ideas—they have knowledge through experience of the things which react in hurtful manner when persisted in."

Q.—"But does not such knowledge indicate a certain degree moral ideals?"

A.—"A concept, but not a moral force."

Q.—"Whence do man's moral ideas come, and from evolution?"

A.—"From the source of All Being (of which you can have only the faintest concept) but through not an evolution from animal to man, is still so pervasive as to have its shadow-like reflex images in the lower forms, as in animals, for instance."

Q.—"Is love a means of discipline, as well as a spring of perpetual joy?"

A.—"Your question goes to the root of spirituality, and would demand volumes to reply—but in brief we may say that love is the root, power, and substance of all things, spiritual, temporal, and carnal."

Q.—"Why are such stirrers-up of evil among their fellows as X— and Y— allowed to exist and go on doing harm to so many innocent persons for so long a time?"

A.—"Yonder comes a clairvoyant spirit who will give a hint as to the all-pervading Spark of vital power which keeps such as these who have a higher ideal, in physical existence."

Q.—"What is the spirit's explanation?"

A.—"Splendid germs are planted whose outcome by reason of poor soil filled with all sorts of moral barrenness and spiritual dearth, sends forth such persistent roots of evil as those of whom ye speak."

Q.—"Shall those who have inherited evil appetites, passions, or proclivities which they spiritually abhor, but have not strength of will to wholly overcome here, be obliged to do penance for such weaknesses when they come over to your side, or will such weaknesses be dropped with the physical form?"

A.—"Appetites belong to the planes where they emanate. If those appetites and proclivities are detested and protested against by those who inherit them they may be forgotten and obliterated in new environments."

Q.—"Does evolution continue on your plane?"

A.—"Evolution is the Law of Life. Beginnings are often really endings of one phase of existence. You know so little! There is much which as yet is hard for you to understand; Wait—Search—Study!"

S. A. U.

### TWO SEANCES IN THE ACADEMY OF PSYCHIC STUDIES IN ROME, VIA RAFAELE CADORNA NO. 13.

[By Helene Countess Mainradi, born Countess Buxhoeveden.—From *Psychische Studien* for May, 1894.]

On Wednesday, March 28th, having arrived in Rome, we went immediately, my husband and myself, to the above mentioned academy, where we were received quite fraternally by the kindly and talented director, Professor Hoffman. He invited us to a séance the following day. On this occasion four mediums were presented to us, Messrs. Magni, Cecchini, Boella and de Giacomo. Fifteen persons attended this séance, among them Doctor Santangel and the renowned Polish painter Siemiradzky, an extraordinarily interesting man, who devotes himself with all his faculties now to spiritism, after having been an ultra materialist.

We formed a circle about a large, long, heavy four-footed table. Every one on the right hand of Hoffman was pledged not to let go hold of the knees of his neighbor and to observe



tion. A lamp with a red glow was extinguished by command of the spirits; almost immediately the table rose with waverings and rappings, so high, that our hands could not follow it; after two or three seconds it came back into its place in our midst.

Mr. Hoffman wished for a longer similar levitation and asked that the phenomenon be repeated. But to our amazement the table vanished from beneath our hands, went, God knows how, out of our narrow circle, where we were sitting hand in hand, arm to arm, knee to knee immovable, behind our shoulders to the medium de Giacomo who, at desire of the spirits, had retired a moment before out of our circle in order to seat himself in a corner of the room. Light was brought and we found de Giacomo in a trance, wound about with cords, and stretched upon the table and so peculiarly fastened, that he could not have done it himself. The lamp was again extinguished and now began a mad movement of elements. Glowing sparks, shining stars and butterflies flew around, above, below, behind for several minutes. Five shining stars came upon my face, I felt five fingers plainly in my hair; my left hand, which held the right of the medium, Cecchini, was grasped in a hearty and friendly way. Then I raised two of my fingers, and a little cold finger remained in mine and then vanished, I know not how. My husband, Mr. Siemiradzky, and others were embraced and kissed. "Light, light," cried we all—then I observed that my arm was fastened to my chair, without my having noticed the least movement of it except a light plucking at the sleeve. Again plunged in darkness, I noticed that the hand and arm of Cecchini trembled violently. He was groaning pitifully. In order to free him from these sufferings Mr. Hoffman lighted the lamp, and we saw Mr. Cecchini in his shirt sleeves without any coat on and this coat on the body of the sleeping de Giacomo! Here I must again repeat, that Siemiradzky had never let go of the left hand, nor I of the right hand of Cecchini. How could he have taken off his coat?

I requested the spirits, who call themselves Herz, Allan and Amus, to do us the favor of bringing the spirit of my dear nephew, Theodore, in Russian, Fedor. Immediately I was kissed quite distinctly on my left hand. The kiss could not have come over my shoulders, however thin a human body might be, for my arm was as it were tied to that of Cecchini; opposite, the circle was unbroken, and Cecchini could not have imprinted the kiss without bending over. I adjured the spirit of my nephew to write me something to assure me of his identity. But the séance was forced to close because of the exhaustion of the medium.

At the séance held the next evening the same persons assembled, two mediums however, being absent. Professor Richet attended this séance. At first we succeeded in obtaining only a slight levitation of the table on which the following objects lay, a drum, a small musical pipe, a trumpet and some twine; all was carefully examined. Soon everything broke loose; on all sides, up to the ceiling, down, up, around our heads, there was a buzzing, whistling, drumming, trumpeting in quite a fearful fashion. This merry orchestra kept scurrying about in the darkness without ever touching any one of us! During this confusion I felt as if it were a paper fly into my face and onto my hands. We requested a light, and then we saw stretched before my eyes a long strip of paper on which was written in pencil in Old Russian sentences of which the following is a translation: "No patience reigns here. This is worth encouragement!"

On the wristband of Richet we found the word "Heureux"—"Happy" also written with a pencil, and in the midst of our circle a white vest with a watch in its pocket, which had been taken from Cecchini, who lay in a deep trance, and had been firmly held by my husband and Richet.

There was again some rapping, and we received the order in French to go out and leave the medium de Giacomo in darkness behind. We staid behind the only door to the room and heard a rough tumbling about. A violent blow came after some mo-

ments to our ears and Professor Richet stepped into the dark room with a light, where De Giacomo lay motionless upon his chair—with a piece of twine on his neck, his head bound to the foot of the table and his body fastened to his chair with twine and so strongly that he himself could not have done it. Professor Richet looked carefully into this with the greatest amazement. Then we received the order to go out again. After some seconds we saw a light through a crack in the door, and immediately appeared De Giacomo on the threshold. Being questioned by Richet, he said somebody had firmly bound him up, but who did it, and how it was done, he could not himself conceive. And so ended this second séance, unfortunately for me the last one, because I was compelled to leave Rome the next day. When I extended my hand to Professor Richet to bid him adieu, I asked him whether science could explain such phenomena. He answered "Ah, Madam, science alone is not capable of it!"

In a letter to Professor Ochorowicz, Professor Richet, in reference to further investigations with the medium Eusapia Palladino at Rome, says: "I have again proven the reality of the phenomena and no longer entertain any doubt of it."

#### WHY CHURCH PROPERTY SHOULD BE TAXED.

Gradually the more advanced of the clergy are coming to support the reform which liberal people have long advocated—the taxation of church property.

Reasons were given by Rev. M. C. Peters, of New York, recently in a sermon at the Bloomingdale Reformed Church why church property should be taxed. He said in part: The census of 1890 has reported the alleged value of church edifices, the lots on which they stand, and their furnishings as \$680,687,106. This does not include the value of parsonages, colleges, orphanages, land, etc., of which the various churches hold probably \$700,000,000 more. General Grant, in his famous message to Congress in 1875, was probably not far from right when he said: "In 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,000,000." The census of 1890 shows that the Catholic estimate of the value of their church edifices alone, is \$118,342,366. This does not include schools, convents, real estate, or mercantile property, so-called church property. A very careful student of the Catholic church in this country says she has now \$250,000,000 worth of property. Without taxation confiscation will be inevitable. Let Americans take warning by the fact that corporated religious wealth became at one time so great in England and in France, Italy, Spain, and South Germany that it crippled their resources, paralyzed industries, and produced ambitions which were only alleviated by wholesale confiscation. Mexico and many of the South American republics had to seize the property of the church. Four-fifths of the Protestant clergy and the Protestant people are in favor of the taxation of all church property, and the other fifth will be as soon as it gets information on the matter.

#### ACTION OF MASSAGE UPON THE MUSCLES.

1. Massage, when applied upon a muscle in a state of repose, increases its resistance to work and modifies its fatigue curve by retarding the manifestation thereof.

2. The beneficial effect of massage is within certain limits in proportion to the duration of its application. Beyond these limits there is not obtained any further increase in the production of mechanical work.

3. Massage can hinder in muscles the accumulated effects of fatigue proceeding from the effects of work when not sufficient intervals of rest have been allowed.

4. The various manoeuvres of massage act with different intensity upon the aptitude of muscles for work. Percussion and friction are inferior to pétrissage and to mixed massage.

5. In muscles weakened by fasting we can, by

means of massage, notably ameliorate their resistance to work.

6. Upon muscles fatigued or weakened by a cause which acts upon the whole muscular system, such as prolonged walking, loss of sleep, loss of food, excessive intellectual work, etc., massage exerts a restorative influence which brings back to them their power of doing a natural amount of work.

7. The beneficial effects of massage upon the phenomena of muscular work are no longer produced when it is applied upon a muscle in which the circulation of blood has been suppressed.—Douglas Gram, M. D., in Popular Science Monthly.

A CLERGYMAN in one of the leading magazines laments the decline of the churches in New England towns—which means the decay of orthodox Christianity. What shall take its place? We should like to see a genuine, earnest, non-sectarian, comprehensive Liberalism try its hand at the problem. We see no other ground on which the necessary conditions of unity and coöperation could be secured. Of course, it must be a constructive Liberalism. It must have passed beyond the stage of ridicule of the absurdities of the Bible. It must find something else to do than to denounce the old theological dogmas or to announce any new anti-dogmas of its own. While recognizing the right of the freest inquiry and the importance of correct views, it must have for its primary and controlling purpose moral, mental, and social culture—spiritual culture, indeed, in the sense of subordinating man's lower faculties to his higher. And, to this end, it would institute methods adapted to the conditions of a country population—such as reading clubs and a good circulating library, popular scientific and sanitary lectures, social meetings for recreation and home culture, district organization for the improvement of the schools and for any benevolent work needed; these in addition to the more specially moral and spiritual agency of the Sunday service and school.

THE unreasonable horror, says the Springfield Republican, which many feel at the thought of the destruction of the body—which must at any rate be destroyed, and in a filthy and repulsive way if committed to the grave or the charnel house—would be instantly removed if they could see a cremation at the crematory of the New England society, where there is no sight that need shock the most sensitive organization. The mouth of the retort simply opens, disclosing a great, white oven, the coffin is slid in, the door is shut, and the whole thing is over so far as the spectator is concerned. Later, when the peep-hole into the retort is opened, there is nothing to see but a billowy sea of white flame playing over vague heaps and undulations where the human form is resolving into its elements. It is to be regretted that in their zeal for "copy" newspaper reporters have written such sensational descriptions of scenes at the crematory, which were grossly exaggerated, and are calculated to deter people from coöperating in a movement which is every year assuming more importance as our population grows denser and our grave-yards more populous.

Is love born out of something less than love, is hope born out of something less than hope, sacrifice born out of something less than sacrifice, beauty born out of something other than beauty, and spirit out of something other than spirit? Let people tell me, if they will, that this old earth, merely as a ball of matter, has produced it all. Let them tell me that it is simply a sheer blind force. Then we must define force and matter, and make them capable of thought, of love, of progress, of service, of consecrated devotion, of art, of beauty, of righteousness, of truth, of all these things that are. Think as deeply as you will, as broadly as you will, how as you please before the mystery of things, but never be guilty of the insanity that declares that all these things are born out of something lower and poorer than yourselves.—M. J. Savage.



## INVESTIGATION VS. INCREDULITY.

One of the strangest yet most frequent outcomes of man's ignorance or narrow-mindedness is shown in that self-conceit which makes him take pride in his contempt for anything outside of his own experience or knowledge. "I don't believe in that sort of thing," is much easier said with an air of superior wisdom than to endeavor painstakingly to disprove or verify.

From the earliest days man has opened his eyes upon a world of whose laws and purpose he knows little, and that little has been found out step-by-step only by the patient search and study of those who preceded him, or through his own experience. No momentous truth has ever loomed before his mind in all its entirety without seeking; no discovery bearing upon the enlargement of his knowledge or happiness has ever been thrust upon him without any effort on his own part, yet spite of this each new discovery of science has been greeted with incredulity and derision by those who would not take pains to convince themselves of its truth.

A field of investigation is now open to mankind rich in facts of a most alluring and important kind. That these facts are not yet formulated under definite laws capable of irrefragable proof, is mainly because science has so far confined its researches within the domain of physics; but the time has most assuredly arrived when the great empire of Mind must be entered upon and conquered according to scientific methods which will not leave anything to guess work.

This work of seeking to disprove or verify spiritual law by scientific methods has already been entered upon by the Societies for Psychical Research, and though it will be a long time before the evidence in the case will be all in, yet much has already been discovered through the careful collecting, sifting and assorting of what evidence has already been called in by these societies whose work has gained the attention of scientific men in every civilized nation. Though Spiritualism is not a thing of to-day, and has a very wide circle of believers, yet it was not until it began to be thus scientifically investigated that popular public opinion began to drift towards its serious consideration.

But there are still very many people who maintain toward Spiritualism a disdainful attitude, who decry its claims upon the attention of thinking people and who, without condescending to investigate, declare it to be wholly made up of humbug and fraud, and who consider all those who do take the wiser course of investigating and proving the evidence for and against it, as dupes, simpletons, or worse still, knaves and liars. And strange to say this attitude of contemptuous, inconsiderate disbelief in regard to the widely attested facts of a system which deals with the things of most importance to mankind is largely shown among a class who boast of their own breadth of outlook and freedom from prejudice—so-called liberals and freethinkers.

This attitude of contemptuous disdain is illiberal and unprogressive—it is also unscientific and irrational. It is due to various causes, among which are the tendency of the mind toward fixed habits of thought as the tendency of the body is toward fixed habits of action, since it is less disturbing to both mind and body to move in old lines; it is due oftentimes to an actual lack of the scientific spirit of investigation and unbiased justice—the spirit which should ever guide the true free thinker, and which every liberal professes to possess; sometimes also it may be owing to a superficial examination of the subject resulting from the unsatisfactory performance of mediums consulted and the consequent snap-judgment pronounced "Falsus in uno, falsus in omnibus."

In the churches the same spirit is manifested toward Spiritualism, due to like causes, with the added strong religious bias of each denomination, and the undue attachment to pre-conceived ideas which perverts even when it does not prevent judicial inquiry.

To say nothing of the many persons within the radius of private individual acquaintanceship who con-

less to having knowledge of differing forms of occult experience, the mass of evidence brought forward through the "Proceedings of the Society for Psychical Research," the weekly contributions of new experiences through the papers devoted to Spiritualism, and the published result of the work of such cool-headed scientific investigators as Professors Lombroso, Richet, Lodge, Myers, Sidgwick, James and others, and the carefully noted, calmly written, astounding experiments in psychic phenomena of Stainton Moses, not to speak of the earlier investigations of Professor Hare, Judge Edmunds and others—all these and more, surely offer sufficient ground for a lively interest to be taken in the subject by every thinker who understands our present limitations in knowledge and who consequently recognized the pressing need for an ever-increasing extension to it.

So the men or women who, from any cause, pooh-poo or refuse to look into Spiritualism, have no reason to congratulate themselves on their superior wisdom, since they thus are only helping retard progress and limit knowledge which no thoughtful person would care to be guilty of—for the welfare and increase of knowledge of mankind is not the special business of any one man or set of men, but is part of the duty of every individual. If the claims of Spiritualism be true, it is certainly most important that they be proven indisputably. If they are entirely false it should then be clearly shown by unalterable proof, and it is this work which scientific psychological research is now undertaking in a patient, dispassionate, thorough, hopeful spirit which will work through many years if need be until the truth be established unmistakably either for or against, and a work so noble in its aim should receive the heartiest support and sympathy of every one who longs to know what man is, whence he comes, and whither he goes.

S. A. U.

## A MEMORIAL TO EDUCATIONAL AUTHORITIES.

The Chicago Woman's Educational Society recently called upon the Mayor of Chicago and presented to him a memorial which they said they intended to present to the Board of Education together with a petition of 60,000 names. Attached to the memorial are the names of Hon. Charles C. Bonney, President William R. Harper, Eliza Allen Star, Jane Addams and others well known to the public. The memorial is as follows:

To the educational authorities in charge of Cook county schools: The undersigned believe they express the general conviction of the intelligent and patriotic public when they say that there is an urgent need of better and more earnest instruction of the rising generation in the fundamental principles of morals and religion, which are indispensable to the well being of society. We also believe that all thoughtful and candid persons must admit that there is a very great number of children in our country who, if not instructed in those principles in the public schools, will not, as a matter of fact, be instructed in them at all. We must, therefore, choose between such instruction in those schools or its absence during the formative period of the character and conduct of the child.

It also appears to us that the experience of the last twenty-five years and the present state of the country render the present a very auspicious time for an endeavor to carry into effect more fully than has been done heretofore the crowning provision of the great ordinance of 1787, "That religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." There has been no failure to teach knowledge merely. What we need is more efficient instruction in the fundamental principles of character and conduct, which are embraced in the general terms of religion and morality. Religion, in the sense of doctrines and creeds, belongs to the churches; but religion, in the sense of high character and good citizenship, also belongs to a proper system of education.

We therefore propose that the question of proper instruction in such fundamentals of religion and morality be entirely separated from all other questions relating to the systems of public schools; and that Catholics and Protestants, Jews and gentiles—in a word, all good citizens—unite in recommending that the reading book consisting of selections from

the sacred scriptures in use in the schools of Toronto, Canada, with the approval of both the Catholic and Protestant churches, or similar selections, be put to use in the public schools without delay.

As the whole religious world united without objection in the universal prayer to "Our Father who art in heaven" during the World's Religious Congresses of 1893, we believe that all right-minded classes of America would now agree on the daily reading in the public schools of suitable selections from the sacred scriptures and the recitation of that prayer and the two great commandments upon which hang all the law and the prophets, thereby fixing in the minds of the children the vital spiritual principles on which good citizenship and the future welfare of our country so largely depend.

"That there is an urgent need of better and more earnest instruction of the rising generation in the fundamental principles of morals and religion; of more efficient instruction in the fundamental principles of character and conduct which are embraced in the general terms of religion and morality," "religion in the sense of high character and good citizenship," nobody will deny. But the wisdom of introducing into our public schools a "reading book consisting of selections from the sacred scriptures for use in the schools of Toronto, Canada, with the approval of both the Catholic and Protestant churches, or similar selections" (why not let them have the approval also of Jews, Buddhists, Ethical Culturists, Spiritualists, Agnostics, etc.) is very questionable, as is the wisdom of reciting the Lord's prayer in the public schools. Why not have the selections include passages from the Vedas, the Koran and the works of Confucius, Emerson and other sages.

While the memorial disclaims any desire to have religion "in the sense of doctrines and creeds" taught in the schools, it recommends that all the doctrines involved in religious service, and in petitionary prayer be practically accepted by the teachers and pupils of the schools. Because the representatives of the various religions at the World's Religious Congresses, even those who had argued against prayer on the ground that it was irrational, stood in silence while the Lord's prayer was recited, it does not follow that the prayer should now be repeated daily in our public schools. There are many who do not believe in praying in public at all, accepting on this subject the teachings of Jesus rather than the example of theologians.

It will be admitted that wherever, as in some localities, Catholic sisters or priests appear in the public schools, in their religious garb, and conduct religious worship in conjunction with their work as teachers, the conscientious objections of all denominations except the Catholic are violated. Wherever the Lord's prayer is recited, or extempore prayer is made, or religious hymns are sung, the religious views of some portion of the people are trampled upon in an institution sustained by enforced taxation and which should be open to all. To this it is answered by the advocates of these policies that religious instruction of some kind is an essential part of all education. And to this, again, the opponents of these policies reply that, whether religious instruction be essential to education or not, it is not a kind of instruction which can be imparted in public schools. It will not do to say that the majority religion in this country being Christian, and, therefore, as this is a country in which the majority rules, the minority in this, as in other matters, ought to submit. To this the minority reply that it is only in political matters that the majority rules, and that in matters of conscience and religion, our constitutions, federal and State, delegate no power to the majority, however large, to rule a minority, however small, but that each man, whether Christian or "infidel," has the constitutional right to be free from any oppressive discrimination against him in matters of religion, though it be authorized by the entire people of the State except himself.

The secular policy holds that Republican government cannot exist without the general diffusion of education, and therefore that the State, to be Republican, must by its own strong hand educate its children; also that Republican government cannot exist without keeping the State clear from



controversy and ascendancy over governmental affairs; therefore that side by side with the duty of the State to educate all its children is its duty to abstain from teaching any form of religion. As the New York Evening Post pertinently remarked some time ago: "It has always seemed to us that the Roman Catholic claim that secular education ought to be combined with religious instruction is substantially conceded by Protestants when they insist upon reading the Bible in the common schools, or upon introducing any religious exercises whatever there; or at all events, that they throw away the advantage of a clear, logical, and consistent position in resisting the demands of Roman Catholics when they take the ground that religion has any relation to free public instruction, more than it has to the collection of taxes or the administration of the sheriff's office."

As Rev. Dr. Spear in his work "Religion and the State," page 52, says: "The public school is not a church or a synagogue or a theological seminary, but a piece of State machinery organized and supported for purely temporal ends—as really as a court of justice, a constitutional convention or a legislative body. Its function is not to make or unmake Christians, or predispose children to this or that form of religious faith. It does not propose a complete education, and it does not propose a religious education at all, either partial or complete. It proposes to do a certain thing on the ground of its necessity and utility to the State, and to stop there by not entering that field which lies beyond the purview of civil government. In short it proposes a secular education and that only—an education that would be needful and useful in this life if there were no God and no future for the human soul. This we believe to be the true ground on which to place a school system organized and conducted by the authority of an American State. It is the proper language of the State to the Catholic, and just as proper to the Protestant, the Jew, or the infidel."

Inculcate in our public schools, by all means "the fundamental principles of character and conduct," but this can be done without trespassing upon the religious rights of any class. Modern civilization adopts from all sources—Greek, Roman, European, and American, as well as Asiatic—those principles which constitute our standard of morals. The views of right and wrong which prevail in the most esteemed and cultured circles of society have the effect of a public or aggregated conscience. Law itself, in all its phases, consists simply in requiring the individual will to conform to this aggregated public conscience, as interpreted by those who have made its interpretation their life study.

The rising generation cannot be made moral by reading sacred books and reciting prayers. There must be moral training and the influence of high character and conduct in parents and teachers—a pure, moral atmosphere. The public schools may do something, but cannot be expected wholly to overcome the evil effects of bad influences at home, which are due largely to bad, social and industrial conditions. But whatever influence the public school shall exert in the improvement of character and conduct will be mainly through the knowledge and moral enthusiasm of the teachers, whatever be the moral and religious text books used. Methods of teaching by which the good in the character of children is strengthened and fortified and the evil reduced and restrained, are of the first importance.

#### PYTHAGORAS.

Occasionally, it is salutary to revert to the dawn of civilization, to go back far enough to find ourselves under that "distant Grecian sky" of which Schiller speaks, which overarched the island-cradles of primitive reflective thought, art, poetry, and rational inquiry and curiosity as to the phenomenal world, such as Samos, Teos, Chios, and the other members of the famous old Panionian confederacy in the eastern Mediterranean. There the world of the West first became reflective and philosophic as well as poetical. There the blind old man of Scio's rocky

island was beguiled by immortal dreams; and there the Samian sage, Pythagoras, had his birth, so that the region mentioned seems to be overhung by the eternal morning-red of primitive genius. Pythagoras looms vaguely from the remote Ionian past as a primitive astronomer, mystic, ascetic, social reformer, and far-traveled sage and thoughtful spectator, rather than participant in, the Olympic games of life. He is also represented as having been a charlatan and miracle-monger. But such a reputation invariably attached itself in primitive times to all men of superior wisdom, knowledge, and insight, as all such were supposed by their barbaric contemporaries to exercise a magical power over nature—Pythagoras flourished some twenty-five centuries ago. He first called the universe Kosmos, implying by the name that natura rerum was throughout a law-regulated system. In thus designating nature, he was the forerunner of the science of to-day, and of Humboldt, the grandest summarizer of the results of modern scientific research. He is also said to have invented the words "philosopher" and "philosophy"—words which properly and modestly indicate the limitations of the human intellect in the presence of the mystery of existence, characterizing the efforts of that intellect to penetrate to the reality of things as rather indicating a love of truth and pursuit of it than an ability to attain to it. "The music of the spheres" is a phrase said to have been originated by Pythagoras, who inferred from the fitness and proportion which everywhere reign in nature that the result of the cosmic movements must be a perpetual melody, but audible to soul rather than the senses. He is represented to have been an ascetic and vegetarian. In the fifteenth book of the "Metamorphoses of Ovid," we have a vivid picture of him haranguing his school of pupils and disciples at Crotona, who listened, hushed into the profoundest awe and silence, to the words of the master. He is reported by the Roman poet as opening his discourse with a special exhortation to his pupils to confine themselves to a bloodless, vegetable diet. "Oh, pollute not your bodies," he exclaims, "with hideous viands of flesh and blood, with a loathsome animal diet! Let such be prohibited articles, so far as your boards are concerned."

As has been said, Pythagoras was an Ionian Greek, which was the democratic, progressive, rational, artistic, commercial branch of the Hellenic family.

RABBI KRAUSKOPF, of Philadelphia, an American citizen, who, wishing to go into Russia for the purpose of aiding persons of his race and religion to move from thickly populated parts of Russia to those more thinly settled, asked permission of the Russian Government. His request, though a matter of clear right under the treaty of 1833, was denied. In consequence of this refusal, Mr. Rayner of Maryland, on May 28th, introduced in the House a resolution asking in case the Russian Government should persist in its position, for the abrogation of all our treaties with Russia. A resolution asking the President to give notice to the Russian Government that the United States desire to terminate the existing treaty of extradition at as early a date as may be, was introduced in the Senate by Senator Turpie on May 31st, and in the House of Representatives by Mr. Isidor Strauss, on June 1st. A petition is in circulation signed by Francis C. Barlow, W. D. Howells, Carl Schurz, Felix Adler, Colonel Higginson and many others for the abrogation of the extradition treaty with Russia. Those wishing blank petitions or further information should address The Society for Abrogation of the Russian Extradition Treaty, 44 Cedar street, New York City.

SECULAR THOUGHT reproduces THE JOURNAL'S review of the discussion between Messrs. Watts and Westbrook upon the question, "Is there a Life Beyond the Grave?" and conveys the impression that we are mistaken as to Mr. Watts' use of the term "cognize." Let us see:

We will first quote from THE JOURNAL'S review: "The strength of his (Mr. Watts') case may be

tested by his statement that 'whatever we are incapable of cognizing is to us non-existent,' that is cognizing by the senses, as appears by the preceding sentence. Therefore the ether is non-existent to us, we presume, although its non-existence would play sad havoc with scientific theories."

Secular Thought remarks: "Although preceded by the sentence mentioned, Mr. Watts' dictum is followed by several explanatory sentences, admitting of a far wider interpretation." We have re-examined Mr. Watts' statements and do not see that Secular Thought's exception to our review has any foundation in fact. Here are Mr. Watts' words: "When we affirm an existence, we mean an entity, that is something that can be cognized by the senses. Whatever we are incapable of cognizing is to us non-existent." Then Mr. Watts proceeds to say that "If attributes only are affirmed, they must belong to some entities, etc.," which nobody will question. Mr. Watts' error consists in assuming that an entity is something that can necessarily be cognized by the senses. Ether is an entity and not a mere attribute; yet it cannot be "cognized by the senses." There may be more entities that cannot be so cognized, than that can be. Mr. Watts' definition of matter, "that which occupies space and is cognized by the senses" does not cover all entities which are known to exist.

DR. RICHARD HODGSON said to W. T. Stead, who reports the conversation in Borderland: "There is a great mass of psychical or pseudo-psychical matter appearing in the American papers. One of the St. Louis journals devotes every week a whole sheet to psychical stories, true or otherwise. Several other papers have a psychical department. Very often their stories are the product of the imagination or the ingenious adaptation of the American newspaper reporter, but sometimes they are records of authentic cases. A favorite plan of the ingenious American journalist is to take the proceedings of the Society for Psychical Research, to select some authentic case and then to locate it in their own neighborhood, altering the names, dates, and places, and guaranteeing the authenticity of the facts. The guarantee, of course, is based upon the Society for Psychical Research reports, but the local coloring is the exclusive invention of the local journalist. The meetings of the Psychical Congress in Chicago undoubtedly attracted a great deal of attention, and the papers and the proceedings were very extensively noticed in the American press. I keep a sharp lookout upon the psychical matter which appears in print. I divide it roughly into two classes, one containing those which are manifestly faked up, and the other those about which there seems to be a prima-facie semblance of authenticity. These I write about if they are too far off for me to go and investigate, or send them to the nearest corresponding member and ask him to undertake the investigation. This they frequently do, but we have not, unfortunately, members within easy distance of every psychical phenomenon."

"BY-THE-BY," said I, "there seems to be quite an epidemic of railway ghosts, judging from the papers. No wonder, I should think, considering the number of men who are killed on the railways." "Yes," said Hodgson, "I have noticed these railway ghosts. One, quite recently, was very well authenticated. It will shortly appear in our Proceedings. The story is to the effect that an engine-driver was driving his train along a certain railroad. He heard the voice of his father distinctly warning him to stop. He heard the voice so plainly that he felt there must be some danger ahead. He stopped his engine, got out, and walked for half a mile, when he came upon a bridge which had been burned down. But for the warning he would have driven right into a river. The voice of his father saved him and his train. The stoker, who was in the cabin along with the driver confirms the story as to the driver stopping the engine, declaring that he had heard the voice of his father, and of the finding of the burned bridge."—W. T. Stead in Borderland.





"FROM OUT THE GLOOM."

By CHARLES HANSON TOWNE.

From out the gloom a golden star appears, To lead the weary traveler on his way— To show him that beyond the dark, black night, Lies perfect day.

From out the gloom the tired mortal sees, As on he gropes thro' Life's most sombre night,

A single gleam, and knows that it will bring Him to the light. Bensonhurst, N. Y.

THE LAW OF PSYCHIC PHENOMENA.

TO THE EDITOR: The fact that I am much interested in Mr. Hudson's theory will, I trust, furnish a sufficient reason for my making a few remarks with reference thereto, and to the criticism of it by E. E. C. which appeared in THE JOURNAL for June 2nd. Taking the latter first, let me say that, however genuine the phenomena described by E. E. C. may be—and that they occurred as described I do not doubt—and however satisfactory as evidence of spirit manifestation they may be regarded by him, they would not be so considered by Mr. Hudson, judging from what he states in his book, and they are not so to me, for reasons which I will proceed to state. Those who have followed carefully the developments of modern Spiritualism, must have been struck with the fact that not merely the psychical faculties of the medium may be exalted, but his or her physical powers may be increased. I do not refer simply to the increase of physical strength, which is so characteristic of certain phases of hysteria that are fundamentally allied in their organic conditions with the conditions of mediumship. What I have in mind is the power of some mediums, under special circumstances it may be, of effective changes in the state of their own organisms. Home furnished the best authenticated instances of such changes, which included the elongation of his waist. This was the case also with the noted medium Miss Cook. I once read of a man's leg being thus apparently lengthened, and also that "occasionally when a light has been suddenly struck, a long hand and arm have been seen swiftly drawn in towards the medium." This quotation is from a paper read by me before the London Anthropological Society upwards of fifteen years ago, in which also reference was made to the fact that the familiar spirit of Miss Cook was seen rising from her body, a fact which I connected with the appearance of the "doubles" of certain mediums in the presence of the originals.

Since that time attention has been drawn to another class of phenomena, of which probably the most striking living example is Miss Mollie Fancher of Brooklyn, who appears to combine within herself no less than five distinct personalities. It is true that all of these make themselves known only through the face and voice of the person who is regarded as the real Miss Fancher, but such is the case also with the supposed spirits that communicate through the ordinary mediums. There is no reason why under proper conditions each of those personalities should not assume a separate embodiment, in which case they would be regarded, but wrongly so, as manifestations of distinct spirit entities. Thus I see no impropriety in Mr. Hudson's statement that the subjective mind, as he puts it, can produce so-called spirit manifestations. Of course there is the difficulty that the face which appeared during the séance described by E. E. C. was that of a young man, the medium being of the other sex. But the difficulty is more apparent than real. Every human being necessarily, as derived from parents of two sexes, possesses the elements of both, and why one predominates and not the other is still an unanswered question. Because one does obtain the predominance, however, there is no reason why the other should not continue to exist and therefore to grow, although under ordinary circumstances remaining hidden and perhaps unconscious. In fact we all possess the potentiality of both sexes, and it is possible therefore for both sexes to show themselves in the same individual. Such is the case with hermaphrodites, who are double-sexed both physically and psychically, and they are merely extreme exam-

ples of the possibilities of every organism, although monstrosities because those possibilities are so seldom realized.

If the face of a man can materialize from a medium of the other sex, there need be no difficulty in connection with arms or hands or even the voice, for so long as it lasts the form will be material and have material functions. What bearing, however, has the explanation here given of the phenomena described by E. E. C. on the theory of Mr. Hudson? This is based on the distinction between the subjective and the objective minds, of which the former is the agent in spiritualistic phenomena, although it may be governed by the suggestion of the latter. Now these two minds correspond in great measure, although not entirely as I hope some day to show, to the psychical elements of the human organism. Therefore I think that Mr. Hudson's explanation of spiritualistic phenomena is in the main correct, although I am not prepared to admit that suggestion never comes from disembodied spirits. On this point my mind is open, but when we consider the wonderful powers of the embodied spirit we ought to be chary in calling in extraneous aid. There is an apparently well authenticated case of an Indian chief killing a goat at a distance by will power, and this power may be able therefore to perform even the marvels related by Zöllner, although we do not know how they are performed. The difficulty is that we do not, as affirmed by E. E. C., know "the limitations of our power over matter," and know very imperfectly even the conditions under which spiritualistic phenomena are produced; and it would be surprising, therefore, if they were witnessed everywhere and at all times, whether they are due to spirit agency or to the occult power of the human organism.

C. STANILAND WAKE.

JESSE SHEPARD TWENTY YEARS AGO.

TO THE EDITOR: Your article in THE JOURNAL of June 2d, on "Shepard in Holland," brought to mind my experiences with that musical wonder twenty years ago, or more. I knew him well then and was present at his concerts a score of times in Washington and elsewhere. Just after his return from London and Europe he came to the house of J. C. Smith in Washington, where my wife and myself were staying, and gave us such piano playing for a half hour as she seldom be heard. I asked Mrs. Smith if she would give him the use of her parlors for a concert, to which she kindly consented. At once we began to secure an audience the best in quality possible, and readily found sixty persons to pay one dollar each for tickets and fill the parlors. I went to a young lady, an expert in music, not a Spiritualist, but very candid and intelligent, gave her a ticket and said I wished her to come as a judge. She came, and I gave her a seat near the piano. Persons in the company called for operas, etc., all of which were given correctly as they said, and surely with singular beauty. I asked this lady to call for whatever she wished and she expressed to Mr. Shepard a desire for a certain opera by Donizetti—intricate but very fine, as she afterward said. He swung around on the piano stool, and began, she standing to listen with fixed attention and interest. As he closed I asked her, how is it? and her enthusiastic answer was, "Absolutely perfect."

Several times, during the hour or more, which Shepard sat, turned away from the instrument and not touching it, the keys and chords gave forth exquisite "concord of sweet sounds," the tremor of its frame giving the impression that it was thrilling with half-suppressed melodies, and, usually while he was playing, the piano was lifted at either end six inches or more from the floor. Several times persons in different parts of the room spoke of feeling a strange thrill like the sweep of a wave of magnetism. All this was in the full gaslight with no concealment, the person of the pianist, in full sight of those near. He often played in the dark and light alternately, the change of conditions not affecting the musical result. At another concert several Senators and Members of the House cordially signed a testimonial appreciative of the admirable performance. Hon. G. U. Howard, U. S. S., Hon. J. S. Harris, U. S. S., and Banks, Julian, Lawrence, all M. C.'s of the number.

At the house of Mr. Holland, at Dubuque, Iowa, while Mr. Shepard sat playing, I saw the piano, weighing nine hundred pounds and with three men sitting on it,

float in the air several inches above the floor, rising and falling repeatedly, and grinding holes in the Brussels carpet, as I saw the next morning. This was partly in a dim light, partly in full gaslight, but at no time invisible to me, as I stood close by and stooped to look under the piano whenever it moved.

One evening at the house of J. C. Bundy in Chicago, I was one of a company of six or eight, including Mr. Bundy and two German musical professors, one a Spiritualist, the other not. We had piano music and singing by Mr. Shepard, the last in the dark, with the same alternation of a grand bass and an exquisite soprano which so moved the Queen of Hanover, as your article quotes the foreign journals as saying. As I listened to the piano, in darkness, it seemed to me several times that there must be four hands on the keys, but, not being a musician, I waited silently for others to speak.

Both Germans were greatly interested and satisfied that all was genuine, and the one not a Spiritualist said that four hands must have touched the keys, and equally sure that no one save Mr. Shepard was in reach of the piano. His opinion agreed with that of the "excellent pianist," the Queen of Denmark, who said, as you report, that "the playing seemed to be with four hands."

Mr. Shepard showed me, in Washington, programmes in French and English, admission cards, circulars, letters, newspaper reports and photographs confirming what he had told me of his concerts in Sweden, Paris, and St. Petersburg. These statements are made from memory, fortified by notes taken at the time. No words can give adequate idea of the wondrous music.

How can these things be? Mr. Shepard told me he felt himself helped and guided by the spirit-power of great musicians, sometimes knowing who was with him, sometimes not, but he, poor man! had never heard of the "subjective mind" described in the late book of Mr. Hudson.

The technical skill, the perfection of touch, the musical design and intelligence so remarkable in these concerts are child's play to the omniscient but unreasoning and conscienceless subjective mind!

That Mr. Hudson has reached the high water mark of nonsense is the verdict of every experienced Spiritualist whose opinion I have asked. Fair and candid he may be, but incompetent to weigh and measure this great matter. Your correspondent E. E. C. has shown this incompetence in your issue of June 2nd.

Yours truly,

G. B. STEBBINS.

E. R. EAMES.

TO THE EDITOR: My sister and myself were very much interested in the article referring to E. R. Eames. It is to me the most convincing proof of Spiritualism I have seen. My name before marriage was Eames. It is a peculiar name, and those who bear it are somewhat peculiar in their way of expressing themselves. All those who bear the name of Eames in this country are related—hence our great interest in E. R. Eames, who must be a reality, for he has identified himself by his brusque, unconventional and rather original manner of speech.

ELLEN EAMES DE GRAFF.

CHICAGO.

We take the following from one of Lillian Whiting's recent Inter Ocean letters: The death of Mrs. Jane G. Austin removed a literary woman whose field was unique and individual in historic romances. Jane Goodwin—afterward Mrs. Austin—was born in Plymouth, and united in herself a great number of the qualities that have made the people of the place so memorable. In most things she was a Puritan of Puritans. Still a tendency far removed from Puritanism was curiously prominent in her—a reversion to absolute medievalism in religious rites. She was a devoted communicant of the most ritualistic Episcopal church in Boston, and at the time when Father Ignatius, the Anglican monk, was in this city Mrs. Austin was an interesting figure at every meeting. She was slight and delicate of form, with snow-white hair of a peculiar softness, and her countenance was full of animation and change. Her historical novels have reproduced the life of the Plymouth colony in a way as marvelous as if a phonograph had garnered the conversations of a friend nearly 300 years ago and was now giving them out to the world. In her "Standish of Stan-

dish" and other well-known works the absolute life of scenery and customs and movement are marvelously reproduced, as if galvanized into life again. I noticed that The Inter Ocean recently alluded in some minor notes to her funeral and the innovation of women pallbearers. But this was not the first time that women have been among the honorary pallbearers in Boston. At the funeral of Lydia Maria Child (some twelve years ago) and of Lucy Stone and Elizabeth Peabody within the past year women were pallbearers, and also, if I mistake not, at the funeral of Louisa Alcott some years ago.

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





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And a pain in her throbbing head,
A shop girl stands in her trim black gown,

"It's stand—stand—stand,
When the long days begin,
And it's stand—stand—stand,

"O ladies! to you we turn,
'Tis to you that we plead for aid;
It is you can bring that blessed thing

With features weary and wan,
And a pain in her throbbing head,
A shop girl stands, in her trim black gown,

—London Truth.

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A girl never enhances her business prospects by putting aside her dignity toward her employer. It may seem to her that other girls, adopting a different course, enjoy more advantages and make speedier progress.

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Over the nom de plume "One Who Found It So," a writer in Babyhood says



BOOK REVIEWS.

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

The Religion of Ethical Culture. By M. M. Mangasarian. Philadelphia: S. Burns Weston, 118 South 12th street.

The object of this lecture, which was given on the occasion of the eleventh anniversary of the Chicago Society for Ethical Culture, is to expound the religion of Ethical Culture, but it includes an exposition of the author's individual conceptions as to various metaphysical problems concerning which there is difference of opinion among thinkers, whether they are or not, Ethical Culturists. The author has no clear idea of the implications of evolution in connection with the moral sense, and his remarks in criticism of the experiential theory of knowledge are weak. He contends for a moral sense, but what thinker of to-day questions its reality. Mr. Mangasarian evidently does not see that the office of the conscience is to approve or condemn what is believed to be right or wrong, while conceptions of right and wrong are determined by education, reflection, etc. The author's reference to the happiness theory of morals is quite unsatisfactory from any current point of view. Mr. Mangasarian deals in this lecture with problems which he has not thought out carefully and his treatment of them is therefore superficial. At the same time one finds in it much good thought well expressed and an earnest spirit.

MAGAZINES.

Babyland for June (the babies' own magazine) glints with the summer sunshine, ripples with waves of laughter from the nursery, and hushes at By-L-o time with the drowsy tune and its sleepy refrain mamma sings at the close in "Our Baby's Dream." All the stories and rhymes and jingles are sure to have the babies' own way of telling stories by their pictures. Price 50 cents a year, 5 cents a copy. Specimen back number for a 2-cent stamp. Alpha Publishing Co., Boston.—The Phrenological Journal for June opens with a phrenograph of Susan B. Anthony, by Edgar C. Beall, which is accompanied by a life-like full page portrait. There are also phrenological sketches of John Neal, Dr. B. A. Parnell and others. The literary departments are of more than usual interest. Different tactics in home life are most pleasantly depicted in the story of the "Three Visits." Fowler & Wells, publishers, New York.—Current Literature which, with its increase of size and added departments also increases month by month in popularity and interest, brings out in the June number some of the most thrilling episodes in the popular novels of the hour, such as Beatrice Harraden's "In Varying Moods," Stanley Weyman's "The Man in Black" and E. F. Benson's "The Rubicon," etc. The latest thing in science, gems from the poets, old and new, and bits of biography of talked of people, with the essence of critical reviews, offers the best of literature for the sum of 25 cents monthly. 52-54 Lafayette Place, New York City.

The July number of The Chautauquan magazine will be a notable one in the history of that periodical and in the development of the great Chautauqua movement of which it is the official organ. The number for July will be a distinctively summer issue. It will contain the complete detailed programme of the Chautauqua Assembly which is held at Chautauqua Lake in Western N. Y., during July and August, giving the list of lecturers, preachers, singers, and musicians who will take part in the program, besides the general programme of fifty other Chautauquan Assemblies which will be held during the summer from one end of the country to the other.

In the July number of The Century Marion Crawford begins a novelette depicting Bar Harbor life, "Love in Idleness," which will run through the summer. It is one of Mr. Crawford's peculiarities that he does not exhaust his characters nor tire his readers of them.

Houghton, Mifflin & Co., Boston, New York, and Chicago, have just issued as Extra No. 62 of the Riverside Literature Series (15 cents) the first five chapters of a new history of the United States for schools, by John Fiske, with auxiliary matter by Frank A. Hill. Mr. Fiske's reputation as a writer of historical books, and Mr. Hill's reputation as a successful

teacher, together with the great success of the "Civil Government of the United States," prepared by them a few years ago, will cause teachers of history and all others interested in our public schools to read these five preliminary chapters with great interest. Mr. Fiske tells his historical story in a very interesting and attractive way, while Mr. Hill shows how it may be interpreted, illustrated, and fixed in the mind of the pupil. Since entering upon the work of assisting Mr. Fiske, Mr. Hill has been appointed Secretary of the Massachusetts State Board of Education. The complete book will be ready this month.

WORK DOES NOT TIRE HIM.

I have been troubled with my back so that I could not stand on my feet. I have taken two bottles of Hood's Sarsaparilla and I feel like a new man. Work does not tire me now. Martin Earnest, Ashland, Ill.

That rare exotic, Ward McAllister, has been airing his views on woman's suffrage in a New York newspaper. He is opposed to the idea of feminine exercise of the full functions of citizenship for several reasons, one of which at least is characteristic. He says: "Women who do not agree with their husbands in political matters would adopt the same course which is adopted by all persons who differ on political questions, namely: They would become excited, angry, unreasonable, and perhaps violent." And in the McAllisterian code of form it is nothing less than sinful to become excited and angry, while a person who reached the plebeian extreme of unreason and violence would be considered a veritable monster. Going turgidly on, Mr. McAllister reasons that: "There would not be much satisfaction to her husband to know that the reason there was no fire in the stove or no dinner on the table was owing to his wife having suddenly been called to serve as a jury lady." But as Mr. McAllister claims in his article, to look at the question only from the standpoint of one of the 400, why, pray, should his "jury lady" be obliged to personally supervise the kindling of fires and the cooking of dinners? Couldn't she leave all that to the servants, as she does when summoned to duty as a patroness of the orchid show or a directress of Sorosis?—Chicago News.

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SAFETY.

By E. L. E.

A star came out alone in Heaven, Where always Constellations shone Before she wakened, in the home Of Twilight. They were late; but on The rolling sea of Space she saw Great dusky figures. Terrified Was she, for they were moving clouds, And threatened to obscure her light, And down her in their caverns deep, "Alas!" she cried, "I am alone In heaven. Great nature has forgot I come with such a feeble light; And leaves me prey to Darkness. If I swallow me I never shall See the great planets more!" But while She aghast, a sudden glow was flashed In the dark East; and on the verge Across the large round moon. To her The happy star ran swiftly. Fear And loneliness were gone. Though dim The Constellations were, yet Heaven Had sent the perfect Orb, that lights The world. So, close she kept Within the golden circle, on Her upward path; and felt no more Atrid of Darkness and the Night.

A WISE FISH.

I am only a fish, but I have a story to tell about myself and my millions of brothers and sisters who used to swim in these waters and play round the shores. There are so many of us and we are so hungry, that we are always hunting for food, and even eat each other; so it would be foolish to complain that creatures living on the shore should catch and eat us when hungry. Many people know so little about us that after they have caught us (which is bad enough for us), they throw us into a basket or hollow of the rocks with just enough water to prevent our dying quickly, and there we gasp and gasp for hours. How we long to speak their language and tell them that we shall be soft and quite unfit to eat if we suffer so much and are so long dying, and that wise fishermen kill fish as soon as taken from the water by striking them a quick, sharp blow just behind the eyes with a stick or stone, or if they have no stick or stone hold the fish by their tails and strike their heads against a rock or something hard, and then put them into a cool, shady place. People would never allow land creatures that are meant for food to die slowly in agony, because they know that their flesh is unwholesome if they do, but the same is true of us.

"I am fishing for fun," I hear boys and even men say, and they catch dozens of us and throw us down on the hot rocks or into a little pool of warm water, which soon grows red with blood from our torn bodies, and we can only suffer in our poor fish way and long to die.

How do I know so much? I will tell you. I am an old fish now, and have been caught three times myself. The first time I was a mere baby and was taken into the hands of a tall man with a kind face, who said: "Poor little fish, you are too small to eat and you are not hurt, for the hook is only caught in your lip, and I will take it out very carefully. If you were badly hurt I would kill you at once; but here, you are free now to swim away and forget all about me." But I never did forget him, and if I must be eaten, I wish it might be by that man. The next time I was caught by a woman, who swung me into the air and dashed me among the rough rocks, screaming for some one to take me off. But my head was jerked away, taking a piece of my jaw with it, and I fell into the sea. Lastly, I was caught by a boy, who called me "Such a beauty," for I was full grown by that time. Had he known how to kill me quickly, I would have made him a good dinner; but he threw me into a hollow in the rocks, as he had seen others do, and soon the friendly ocean sent a big wave which washed me back home again. So I have grown very shy of the worms and bits of clams and other food that men tempt us with, and spend my time teaching other fishes how to nibble the bait without getting caught, and having been on land three times, I have as you see, learned how to talk, and when a fish speaks, he always tells the truth.—A. Fish.

Rev. Dr. Sprecher, of Cleveland, in a recent lecture in that city upon "The Revival of Scientific Belief that Death Does not End All," said: "In the New York Evangelist of last week the editor relates the following incident from his own experience: 'Years ago we received a business letter involving the financial standing of a friend, the vice-president of a bank in which he kindly warned us of his possible bankruptcy, but trusted our honor to protect that information from becoming public. Following his suggestion we burned the letter promptly, without permitting it to pass into the hand of any second party, but prepared for a necessary trip when summoned by wire. Not an allusion to the friend or the message passed our lips, and yet the next morning the good wife repeated the whole contents of that letter as a part of her dream.' "Consider what is implied in this case. How did that letter get into the head of the editor's wife so completely that she could repeat every word of it to him the next morning? Certainly it did not come to her through any of the bodily senses. She did not see, hear, taste, smell or touch it. If she had only dreamed that her husband had received a letter from a certain man and the general fact contained in it, we might explain the dream as a coincidence. But how could she get the whole contents of the letter so that she could repeat it all to her husband? Manifestly she got that letter without the use of any bodily sense. Her mind got it from the mind of her husband, or from the letter when it was in his hands, or from the man who wrote it at a distance. Now, how will materialists get along with such a fact. One of the fundamental doctrines of materialism is that we get all our information through the senses in the first place. The mind may work up or work out something from knowledge got through the senses. But materialism insists that knowledge must first come through the senses. If this were true, the doctrine that the mind is only a phenomenon of matter would have some ground to stand on. But here is a whole letter verbatim coming into the mind of this editor's wife through other avenues than the senses of the body." "It is no wonder that such facts have called a halt on the materialists. So with many other psychological phenomena which we have been considering in these lectures. Psychologists are being forced to assume a sub-self, a subjective self, a subliminal consciousness within us, and it is difficult to classify this sub-self as a product of matter."

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# RELIGIO-PHILOSOPHICAL JOURNAL

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

The death of Professor W. D. Whitney, of Yale College takes from us the foremost American Orientalist and philologist.

Our Spiritual Temple is still in the future, but the temple of a purified and ennobled spirit we can each one build for himself in the heart, and the light from it will shine forth in and beautify our lives. Are we building it?—The Searchlight.

H. L. Green, Buffalo, N. Y., has issued in pamphlet form the papers which were contributed to the Tyndall Memorial number of his magazine, by George Jacob Holyoake, Elizabeth Cady Stanton, C. D. B. Mills, Parker Pillsbury and others. A good picture of Tyndall forms the frontispiece. This pamphlet of 50 pages is well worth preserving. It may be ordered from this office at 15 cents a copy.

More and more are the unimportant division of creeds giving way to the one common purpose and hope—that of the elevation and consecration of character—and there is no single field that offers greater scope for this work in the advancement of life to a more ideal plane than the ministry. In a broad sense, the work of the teacher and the journalist should be ministry also.—Lillian Whiting.

A complete stenographic report of the proceedings of the First American Congress of Liberal Religious Societies held in Chicago, May 22, 23, 24 and 25, 1894, will be mailed from this office, post free, to any address on receipt of 25 cents. This report contains all the speeches, as well as the resolutions, platform and constitution.

The Pope's attitude toward cremation was announced recently in the Roman Catholic Diocesan Council of Breisgau, Germany. His opinion is that cremation, while heretical in principle, may be allowed under special conditions which amount to a guaranty against public scandal. The Catholic clergy may officiate at services over bodies which are to be cremated, but not at a crematorium.

Says Jenkin Loyd Jones in Unity: Unitarianism as a term of thought and temper of spirit grows more dear as it grows more clear to us, but Unitarianism as a sect-name, a denominational limit, a meas-

uring string that grants or withholds fellowship or cooperation on theological considerations, does not hold our allegiance and has never been a measure of our sympathies.

Rev. Myron W. Reed, of Denver, Col., the most widely-known clergyman of that city, has resigned his pastorate at the First Congregational church on account of differences with the trustees regarding his preaching on social, economic and political subjects. To a local paper Mr. Reed said that it was impossible for him to consult corporation attorneys and capitalists every week to learn what to preach about on Sundays.

Two churches at Cleveland, O., have been split in two over the temperance question. From one of the Presbyterian and one of the Methodist churches the prohibition party has seceded. The Methodist seceders have organized the "First Prohibition church of Cleveland," and the Presbyterians have made of themselves a Congregational church on total abstinence and prohibition foundations. This is, we believe, the first movement of the kind precipitated by the rum question.

Dr. Dean Clark says in the Light of Truth: In nearly all our larger cities where Spiritualism has gained recognition, instead of having one or two large flourishing societies, with rostrums consecrated to the use of competent, thoroughly qualified teachers of Spiritualism in its broadest and highest sense, we find sometimes more than dozen a halls used as public séance-rooms, where half-fledged mediums, often uncouth and shamefully illiterate, give cheap and sometimes very dubious exhibitions of their undeveloped mediumship, or psychometric sensibility!

A passage from a letter written by L. Dow of New York City and inserted in THE JOURNAL of June 16th, contained so many errors as printed, that in justice to the writer and the subject the whole passage is here reproduced:

Mr. Dow writes: I write to call your attention to a weak point in Mr. Hudson's "Law of Psychic Phenomena" which I think fatal to his hypothesis. I have not seen that any of his critics have taken notice of it. On page 30 he says: "The objective mind is merely the function of the physical brain." Now this function he has apparently conceived of as an entity, with qualities and faculties of its own. This is not conceivable. No definition of function admits of this possession of faculties, qualities, experiences of its own. His working hypothesis, it seems to me, breaks down at the start.

"The Bridge Between Two World's," advertised in this issue of THE JOURNAL, is to us the most interesting of all Miss Judson's works. The volume has for its frontispiece a fine portrait of the author. That the daughter of Adoniram Judson, missionary of the Burmese Empire, should advance beyond her father's teachings and write works like "Why She Became a Spiritualist," "From Night to Morn" and "The Bridge Between Two World's" (which will be reviewed in THE JOURNAL next week) is as remarkable as that Capt. Robert C. Adams, son of the celebrated Rev. Nehemiah Adams of Boston, should become a pronounced free thinker and President of the Canadian Freethought Association and the author of works radically opposed to the whole theological system which his father preached.

The New York Herald says that "to know that above you are multitudes of spirits, some, perhaps, the spirits of your dear ones of long ago; that it is a part of God's providence that they should accompany you in order to keep thee in all thy

ways; that their mission is to lovingly influence you, though by subtle means beyond your ken; that they now and again creep so close to your consciousness that you are almost aware of their presence, and that at all times and in every strait they will serve you—what other effect can such a truth have than to check your mad impulse, give you serenity of mind amid disturbing experiences, enable you to bear inevitable sorrow with resignation and render the other life so real that you will sometime say your farewell without regret? That is the doctrine of the Bible, and if you fail to heed it you blindly neglect one of the most important revelations of God."

### QUEEN CITY PARK CAMP MEETING.

Queen City Park Camp Meeting commences July 29th and closes September 2, 1894. The following is a list of speakers for the season: July 29th, Sunday, Hon. A. E. Stanley and Mrs. Sarah A. Brynes; July 31st, Tuesday, Mrs. Sarah A. Brynes; August 1st, Wednesday, Alonzo F. Hubbard; August 2d, Thursday, Mrs. Sarah A. Brynes; August 3d, Friday, Mrs. A. W. Crossett; August 4th, Saturday, J. Clegg Wright; August 5th, Sunday, (not yet decided) J. Clegg Wright; August 7th, Tuesday, J. Clegg Wright; August 8th, Wednesday, not yet decided; August 9th, Thursday, Mrs. R. S. Lillie; August 10th, Friday, Hon. A. H. Dalley; August 11th, Saturday, Mrs. R. S. Lillie; August 12th, Sunday, Hon. A. H. Dalley and Mrs. R. S. Lillie; August 14, Tuesday, Mrs. Carrie E. L. Twing; August 15th, Wednesday, S. Grimshaw; August 16th, Thursday, Mrs. Sarah A. Wiley; August 17th, Friday, S. Grimshaw; August 18th, Saturday, Mrs. Clara H. Banks; August 19th, Sunday, F. A. Wigan, Mrs. Clara H. Banks; August 21st, Tuesday, Mrs. Ida P. A. Whitlock; August 22d, Wednesday, Mrs. Clara H. Banks; August 23d, Thursday, W. A. Wiggins; August 24th, Friday, Mrs. Ida P. A. Whitlock; August 25th, Saturday, Mrs. Emma Paul; August 26th, Sunday, Mrs. Emma Paul, Dr. George A. Fuller; August 28th, Tuesday, Lucius Colborn; August 29th, Wednesday, Dr. George A. Fuller; August 30th, Thursday, J. Frank Baxter; August 31st, Friday, Dr. George A. Fuller; September 1st, Saturday, J. Frank Baxter; September 2, Sunday, Dr. George A. Fuller, J. Frank Baxter. The circulars for Lake Pleasant and Queen City Park Camp Meeting are now ready for distribution. Those who wish for one of each can send a postal to J. Milton Young, or N. S. Henry, Lake Pleasant, Mass. I think they will be forwarded to their address. Those who want a large number sent, had better apply to Dr. E. A. Smith, Brandon, Wis., and they will be sent by express. E. A. S.

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