

THE GREATER GOOD.
—William Brewster.
The grace that calls the dear sweet things of earth
Back in their places as they were of old.
And gives the staff of life its gleam of gold.
And bids its song and every blossom birth.
Should speak to us of love's exalted worth.
And what of blessedness may life enfold.
And how a greater good we may behold—
Is not a promise of our spirit life.
The song of birds, the beauty of the flowers,
And peace succeeding winter storm and strife.
Nature is but a hint of things supreme—
To teach desire with dreams the angels dream!

Peace on Earth.
—Charles Brodie Patterson.
The advocates of war often declare that it is the duty of Christian nations to make war upon other people less enlightened than themselves, in order that they may bring to such people more enlightened and civilizing methods than they have before known. They feel wholly justified, when they quote an isolated statement from the founder of Christianity. He did in saying that, rather than offer resistance to a man who smites you on one cheek, it would be better to turn the other, or if a man took your coat to let him have your cloak also, or again, when he said to the people, "Your law is written as an eye for an eye, a tooth for a tooth, but I say unto you, resist not evil." It is not easy, in view of these statements, to think of Jesus as ever mentioning warfare under any circumstances. Yet there are thousands of people calling themselves followers of the "Prince of Peace" who continually raise their voices for war, and pray about God as being on the side of their country when engaged in war.

But the long night of warfare is passing away, there is a "peace beginning to be, deep as the sleep of the sea." All over the world there are small groups of people praying and longing for the great peace that the Master desired might come to the world. These lovers of peace are found amongst people of all nations and creeds, and their influence is being felt in all parts of the earth; it is the leaven which, when entering the world, is to leaven the whole race, and it is at the end of the strife and the strife is yet to appear the great brotherhood of humanity.

I know that, in view of the wars and rumors of wars, many will say that the time is distant when peace shall be universally realized. There are, however, indications on every side, all looking toward permanent peace. Even the rampant spirit of internationalism, which we deplore, is being turned to see that its best results are to be attained through peaceful means.

The Arbitration treaties already ratified by many of the civilized nations, and the other treaties proposed or in process of ratification, tend to bring the day nearer when universal peace shall have its benign sway in the hearts and the minds of all peoples.

The lovers of peace, however, must do something more than merely to desire it. Everything in life worth having comes through desire and rightly directed effort. The more the subject of peace is agitated by its advocates through both the spoken and the written word, the sooner will it be realized in fact. There is a mighty educational work yet to be done, and that work is to follow along new lines by holding up to the world new ideals. Just as we see the world as a whole sees that all real benefits accrue through peaceful methods, the world will stop using its brute force for gain and the subjection of others. The world can never become richer through warfare, which results both in the destruction of life and property. The great crimes of the future will be for constructive purposes—not to destroy, but to build up.

Warfare is not to be overcome by painting its horrors or deploring its atrocities, but rather by making peace so attractive that no nation will care to engage in an undertaking that promises no advantage. The real strength of the nation is to be found in its honor and integrity, not in its army or navy, and the nation which deals justly with all other nations need have no fear of losing its freedom or prestige. In the ultimate, the nation, like the man, must be judged by its character and honor, and in that character and honor is its real safety. History offers manifold justification in proof of

this statement. It is greatly to be regretted that the national lawmakers of our own country have, within recent years, voted vast sums of money for the equipping of our navy, taking the ground that it is thoroughly equipped for war was the best precaution towards insuring peace. We believe such a doctrine to be fundamentally wrong. A man who carries a ship on his shoulder will, in process of time, surely find another who will knock it off.

The vast sums of money expended for instruments of destruction, if put to a more valid use, would vitally augment the progress of the world. A nation which puts itself in the van of the peace propaganda is the one which will attain to real glory for righteous doing. Let us hope that some one people will perceive the underlying doctrine of the founder of Christianity and take the initial movement which will make for universal peace, and eventually all the nations of the world will become the peaceful nations, acknowledging the Father-Motherhood of God, and the All-Universal Brotherhood of Men.—Mind.

Hallucinations.
I.
Salvernia.
Every person born into the world is certain to have as the only condition for the proper interpretation of what they are susceptible to teach them—the liability to misinterpretation. To prove facts by the road of negative-paradoxical as it sounds—is the bravest, safest, and most honorable way. Every result sensation felt by a medium depends on the constitution of the nervous system of the medium; that is, on the functional cerebral activity of the mystic, or sensitive; thus solely upon the central connections of the optic nerve, and can be, subjectively excited. On the same principle, illusions of sight are proofs that the optic nerves are, and can be objectively excited. If we rule out the teaching of our Five Senses (in their relation to the material world), and the sanity of all physical science, and of physics in general, the fact that Prof. Pickering of Harvard might, for the moment, mistake the presence of one gas for another in the moon would be an illusion; but that objective existence of some object or other, the objective nature of which had been momentarily misinterpreted. Now, on the other hand, if we rule out the teaching of our Five Senses, and are left with the material world, in relation to all outside, subjective, metaphysical things—on the ground that hallucinations sometimes follow the subjective psychological condition of our nerves, then, do we, with Norton, rule out the sanity of Jesus, Mary Baker Eddy, George Fox, Swedenborg, the Mental Healers, St. Francis, Socrates, and Frederick W. H. Myers.

Now, Jesus claimed, in substance, that spiritual or metaphysical forms and forces act on the fibres of the optic, and other nerve fibres of human beings, thereby producing sensations. The modern alienists attribute hallucination wholly to molecular cerebral derangements, which is a dangerous half-truth. For, if every momentary misinterpretation of the physical cause of a sensation—which misinterpretation we define as an illusion—was a proof of molecular cerebral derangement, then in a thousand instances did Aristotle prove that he was fit for the Massachusetts insane asylum.

Heretofore there was nothing in the intellect of Jesus—as thoughts, ideas, or concepts of the divine—that did not first have its origin in the vast area of the magnificent sensibility of his sensations and emotional capacity for similar impressions. It is very obvious that modern psychology is in need of a comprehensive word capable of describing a whole world of causes, capable of subjectively awakening sensation. That is, of feeling the nature of object-impressions in their relation to the nerves of the five senses.

Granted that the fact that we can call subject-impressions, in their relation to the fibres of the nerve centers, an distinct from the nature of object-impressions in their relation to the nerves of the five senses. He says: "The most complete difference offered by our sensations does not depend upon the nature of the external object, but solely upon the central connections of the nerves which are affected."

The sensation of light can be aroused by quite a variety of object-impressions besides a sunbeam, and the variety of subject-impressions capable of arousing the sensation of light may be equally as great; we do not know, as yet.

RENERATION OF LIGHT: PHYSICAL CAUSES.
1. Sunbeams.
2. Beams from lamps, flames, fire.
3. Pressure upon eyeballs.
4. Electric current through eyeball.
5. Drug on the retina via the blood.

The above five examples give an idea of the moment by a subject-impression, as a cause, by which light is awakened in our optic nerves enabling us to see the world.

RENERATION OF LIGHT: SPIRITUAL CAUSES.
1. Subconscious, subliminal, or universal self.
2. God.
3. Intermediate intelligence.
4. Telepathic forces and forms.
5. Alternating double personality.

The foregoing five illustrations may explain why the reneration of the exact nature of the physical cause, as a cause by which light is awakened in our optic nerves, enabling persons to see spiritual objects.

Now the hallucinations of mediums are wholly due to the reneration of mediums are the subjects of hallucination—in their unavoidably ignorant misinterpretations, of the nature of their spiritual sensations, and of the exact nature of the psychical causes of such sensations. For the misinterpretation of the exact nature of the metaphysical, or psychical cause, productive of a spiritual sensation, is an illusion; and as an illusion—as misinterpretation—is a guarantee of the existence of a physical sensation and the physical cause which produced it; so is an hallucination—as misinterpretation—a guarantee of the existence of both a spiritual sensation and the spiritual cause which produced it.

Prof. William James, of Harvard, in his "Varieties of Religious Experience," has taken the position that mysticism is the basis of all lofty personal religion; and is an emotional and transcendental states of sensation. Hence, that Personal Religion is a Psychological state, and does not imply the necessary union with any special ecclesiasticalism, as a condition for Salvation. People in churches for social advantage, not spiritual.

Some idea of what may be called Mystical states of Sensation, and Emotion, may be gathered from the following examples:

FRONTIS.
1. Jacob Boehme: "I was surrounded by the divine light, and replenished with the heavenly knowledge. . . I saw and knew the being of all things."

AMERICAN.
1. Mr. George Doane, late rector of St. Patrick's Cathedral, New York, N. Y.: "I seemed to be translated to a place of ineffable light, and exquisitely sweet music. The object of the scene was as no words can describe. Extraneous strains of music filled my ears, and the air was flooded with a brilliant golden light. Although I could see no one, there seemed to be voices singing such songs as I never heard in the grandest cathedral. I was led through that glorious land to the feet of the throne of God. I must not attempt to tell you what it was like, for it has not entered into the heart of man to imagine the glories that God has prepared for us in heaven."

Now, wherever there is exalted sensation, there is always a condition for exalted spiritual knowledge. And exalted sensation is allied to lofty states of emotion; for emotion is a form of sensibility, and therefore is a condition of subjective knowledge.

An emotion—as a condition of knowledge—is one thing; a sensation, as a condition of knowledge, is another. That is, the entire range of human sensibility is the range of human knowledge. The only three primary conditions of human sensibility—and therefore of all possible scientific and spiritual and religious knowledge—are physical sensations, metaphysical sensations, and emotions or passions.

For there can be nothing in the Scientist's, Philosopher's, Saint's, Pope's, Prophet's, or Medium's head, or intellect, capable of receiving any form of knowledge, whatsoever, that did not first have its prior origin in one of these three forms of sensibility. On these three principles of sensibility depend (absolutely) scientific, spiritual and religious knowledge.

tive knowledge of psychological laws, has only dimly been heard of. The "inner light" of religion has its origin in those forms of sensibility which belong to those spheres of metaphysical sensation and emotional sensibility common to all ages. Its "outer" light, in the ecclesiastical interpretations of sacred books, all of which had their origin as books in modes of metaphysical sensation.

What Prof. James H. Hyslop Says.
—U. T. Prosser.

Prof. Hyslop is the Vice-President of the American Society for Psychical Research. He is a fair-minded and careful investigator of psychic and spiritual phenomena, therefore what he has to say on such topics is not without interest to Spiritualists at large. The Sunday Magazine (issued by the Boston Post) of April 24, contained a quite lengthy article contributed by Prof. Hyslop, and while it presented nothing new, and was very largely composed of quotations from the opinions of numerous more or less eminent authorities on psychic subjects, it was in a way a notable sign of the times.

In opening his subject, the professor says: "Science for a long time set its judgment against the possibility of sustaining any belief in a future life, and many still will assert confidently that it never can give any rational support for it. It may be true in fact; but there is a mass of phenomena within the reach of scientific consideration that certainly justifies a scientific investigation looking to the merits of the claim that human consciousness survives death, and it is indeed the scandal of science itself that the phenomena which put forward such strong evidence of their importance have not received the attention which they deserve, although they turn out to be different from what their superficial appearance suggests that they are."

The opening sentence would appear to need a few words to qualify it, for if it read the department of "science" devoted to material things "for a long time" . . . it would be more correct. Science is but "ascertained and classified knowledge," and to exclude any knowledge is not in accord with the true spirit of science.

After admitting there is a wealth of material relating to psychic facts at the service of science, the professor remarks that "the normal mind is still open to the possibility of being brought to the point of distinguishing between the wheat and the chaff in this product of human development," and that this separation of chaff from wheat may be accomplished, is of course, "the object of the American Institute for Scientific Research, which has been founded recently, though it has the wide field of abnormal psychology for its province at the same time," adds the author of the article.

"The material," says Prof. Hyslop, "which makes it unnecessary as well as foolish to talk glibly about fraud and delusion as the explanation of all that lays claim to being supernatural, is a mass of facts, and of a quality and so good in quality that only unintelligent men can afford longer to sneer. The eighteen volumes of 'Proceedings,' published by the English Society for Psychical Research, are a monument to its work, as well as a library of facts that demand some explanation of their meaning and sooner or later must receive it. They contain information on every imaginable phase of the inquiry associated with the real and the alleged supernatural, including fraud, illusion, hallucination, coincidence, telepathy, clairvoyance, apparitions and mediumistic phenomena. In addition to these are the two large Annals on 'Phases of the Living,' which are a treasure-house of material on spontaneous and experimental telepathy, at least alleged, on coincidental deaths, and apparitions of the living and the dying. They seem to be supported editorially in most cases to such a degree that no ordinary explanation is conceivable, though one may not require to go beyond the gap between living minds to account for them."

The following quotation is worth careful study, as showing our old friend "telepathy" is not in such high favor as formerly with the "scientific men" of today.

"But telepathy alone is the most revolutionary hypothesis imaginable within the field of psychology, and is not yet admitted by the scientific world. Only a few people interested in psychic research and determined to ascertain any supposition but spiritistic agency can be induced to defend openly telepathy of any kind, and no scientific man of any high standing will advocate that kind of telepathy which would be necessary to account for such cases as that of Mrs. Piper, and similar instances, such as that of Stainton Moses, Hensleigh Wedgwood, the Londoner, and the famous 'Mrs. V.'—all Mrs. X. Mrs. A. Lurancy, and many, perhaps a host of minor lights. It is not necessary to claim that anything else will explain them; but telepathy certainly does

not and will not until some experimental evidence of its nature be found that will qualify it for the duty imposed upon it by the public.

"There also are the two volumes by Frank Podmore, namely, 'Apparitions and Thought Transference,' and 'Aspects of Psychic Research,' and also the same author's 'History of Spiritualism,' which, though it rigidly excludes from intelligent favor the largest part of the traditional mass of testimony to extramundane agency, yet recognizes that the existence of supernatural intelligence is a proved fact. Then lastly that history for interest and significance. The capacity which human personality reveals in such phenomena as this and related collections of trustworthy phenomena represents, suggests strongly the possibility of its survival after death. This view has many supporters whose opinion will carry weight wherever intelligence exists."

Science permits only one more extract from its fact-based article, which presents the sympathetic attitude of an investigator who is determined to investigate honestly, if one may judge by all the professor has written and spoken about these topics. And he himself admits that the story which intelligent observers and thinkers told in almost the same words in the earlier days of Spiritualism. Every reader will be in harmony with the writer of the article we have quoted from when he says:

"What astonishes one most is the readiness of men to devote immense sums of money to the study of man's origin, and not a cent to that of his destiny. Why it can be so glorious to find his ancestry, but the same stands for progress, to sneer at the inquiry for a future which might represent the progress of an ideal form, passes understanding. But men will spend millions in deep-sea dredging for the earth, not to satisfy the curiosity of the North Pole expeditions with no outcome for science having any proportion to the amount expended. And even our universities will spend immense sums for athletic events, for the investigation into the problem of immortality. Not long ago a serious metropolitan newspaper reported that the sum of twenty-five million dollars for the purpose of digging a well twelve miles deep the earth, not to satisfy the curiosity of the geologist in regard to the strata of the earth's crust."

And the people that do this without any sense of humor meet every proposal to satisfy the religious, religious and moral craving for making itself fraught with the social destinies of civilization with shouts of ridicule. It is any wonder that some of the best minds in respect for human nature when its apparently most respectable and intelligent forms are the madhouse? But it is a fact that class that imposes the madness on the would-be investigator.

How very true it all reads, does it not?

Musical Clairvoyance.

Paris is very much concerned at present, says Public Opinion, over a new phenomenon which has called for a large number of musical mediums. In the same way that a few years ago the attention of the French scientists was largely occupied with thought transference, now many of them are in the French capital, and especially following the lead of the mediums, which are being conducted with the musical mediums.

In the last number of the Journal des Debats, M. Henri de Parville carefully goes over the whole ground and the facts presented are well worth considering. M. de Parville first takes up the case of a subject by the name of Aubert. "This man, although he had but a rudimentary knowledge of music, performed on the piano, in a semi-hypnotic state, compositions which recall the musical style of Chopin and Liszt." He then goes on to say that the bandage had been tightly placed over the girl's eyes. Mlle. Nydia then sat down, held the paper in her hand for a few moments, and then to the great astonishment of everyone she began to play. "The French and other physicians examined the young woman and found her to be in a real hypnotic state. She was not conscious of anything that was going on around her. She was not aware of the orchestra of the theatre, who gave her a piece of music composed by himself, which had been placed in her hand. 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perfection in every way.
 H. A. PIERSON, Gebo. Mont.
 2023 cow

Press all letters to Thomas Burpee, Sutton,
N. H., or the secretary, Lorenzo Worthen,
Hillsboro Bridge, N. H.

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