

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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TOPICS OF THE TIMES.

Dr. Pomeroy of Indianapolis, a scientific gentleman, is convinced that tornadoes—commonly but wrongly called cyclones—may be broken and dispelled, as are waterspouts at sea, by firing explosives into the column.

Six acres of land on the banks of the Harlem have been secured by some ladies of Buddhistic views as a site for homeless cats. The home will accommodate it is expected a thousand of these howling and snarling creatures at a time.

The increase in the attendance at the Chicago Public Schools this year has been exceedingly large and most notable in the districts that have the largest number of parochial schools. The public schools are still popular even among the mass of Catholics in spite of priestly denunciations of them as "godless."

Rev. J. B. Hawthorne, of Atlanta, Ga., in a recent sermon condemned the employing by the government of chaplains for the two houses of congress and in the army and navy. "Let members of congress," he said, "take money from their own pockets to support the man whom they choose to lead them in the morning devotions, and let the officers and privates of the army do the same."

Mrs. Ellen D. Gibson died on September 6th at Springfield, Ohio, from injuries received by a fall down stairs. After her death, the papers state, her son found a letter addressed to him written the day before, giving directions with minutest details, as to what should be done in case of her sudden death. She was in perfect health when she wrote the letter, but had a presentiment that her death was near at hand.

There has been lately an increase in the price of coal, because, say some of the papers, the supply is limited. Why is the supply limited when America, in the extent of its coal deposits, surpasses all other countries put together. The explanation is not in the scarcity of coal in the United States but in the monopolistic combinations formed to limit the output and produce this very increase in price which bears heavily upon poor people. The fact that there is a smaller stock of coal in some parts of the west than usual is only a local and secondary reason.

A man was lately arrested in Chicago on a telegram from a distant city, and kept in confinement for seventy-two hours until he succeeded in obtaining a hearing on a writ of habeas corpus. This is in accordance with a system that has been in vogue here for years. Men innocent of any crime have been held for weeks, subjected to brutal treatment and finally released because no evidence against them could be found. Says the *Chicago Daily News*: "In the eyes of the police every man is guilty until he is proved innocent. When some person is suspected of being a criminal he is arrested, thrown into a cell without being allowed to communicate with his friends, and kept there while detectives are hunting up evidence

against him at their leisure." The indiscriminate seizure and imprisonment of men by the police authorities is an invasion of personal rights. Judge Altgeld recently denounced these illegal police methods in fitting terms, and also removed from the county jail eleven boys of from ten to thirteen years of age, charged with trivial offenses, who had been kept there from two to seven weeks, no effort having been made to put them on trial, while every day of their detention in the jail corrupted and degraded them. It is no part of the business of city officials to manufacture criminals.

After pointing out the fallacy that people who hold no real estate and receive no visits from the tax collector pay no taxes, the *Springfield Republican* takes exception to the statement that the present method of taxing personalty is the surest and fairest measure of the ability of each citizen to pay for the support of the state. It says: We hold that taxes levied equitably on real property are a much surer and fairer measure of his tax ability—a much more certain way of equally reaching personalty and all invisible property—than is the existing method of attempting to tax that which can and so generally does evade taxation—a method which has proved a practical failure wherever tried.

When the laboring men touch elbows in the big parades as they did on the first day of this month, comradeship, helpfulness, order and discipline are promoted and the men are fitted to exercise restraint, to act unitedly in carrying out plans touching labor affairs. Organized labor, with increase of intelligence among laborers, will help to effect important reforms respecting the relation of labor to capital. Organized labor is an ever-increasing factor in the complex social order, and it is well that it takes cognizance of its own increasing strength. The local parades on Labor day were indices of similar demonstrations in the industrial centers in all enlightened countries. Every friend of "the masses"—those who toil—rejoices in the victories of organized labor over rapacity and greed.

Hungarian newspapers contain accounts of the death and the imposing funeral of the great robber chief Banko Marci who lately died at Toked. He had lived on the interest of his ill-gotten wealth for the last ten years, and was the recipient of many honors from his native town. When he was about to die he called the burgomaster and police authorities to his bedside and declared that he had done many a noble deed in spite of his profession, and that he died in peace with God, as he had never robbed a Christian, but made it his business to kill as many Hebrews as possible. Banko made the poor of Toked his heirs, and had a right royal funeral, the hearse being drawn by four white horses, and the whole of the clergy being in attendance. A popular poet composed a poem to Banko's memory.

During a recent trial in Galicia the fact was brought out that at Rzeszow several Jewish graves had been opened and from them the bodies of Jewish children had been taken, that the police had found out that in a neighboring village, where typhus never prevailed a "miracle doctor" had prescribed as a cure the burning of the bones of a Jew in the patient's room. The

widow of the patient—for he died notwithstanding the burning of the bones in his room—said that the doctor told her that there were two kinds of typhus, one, the Catholic typhus, could be cured by prayer and exhortation; the other, the Jewish typhus, could only be got rid of by the means described. He brought the bones himself, with water from a well from which no man had ever drunk, and burned the bones on a charcoal fire, nearly smothering them all with their terrible fumes. Then while the room was full of smoke he mumbled some strange words and hunted around the table, pretending to catch the typhus, which he then put into the water bottle and made all present partake of its contents. The "doctor" was sentenced to five months' imprisonment.

The Bishop of Chester, England, recently defended dancing. The occasion was a diocesan conference of lady associates of the Girl's Friendly Society held at Chester to consider the the amusements to be provided for the girls connected with this society. Over this conference the bishop presided. One branch of the society permitted dancing, while the other had unanimously agreed to discountenance it and to substitute for it basket making. To those girls who had never felt the encircling arm, the soft touch and the whispered vapidty of the male animal in the progress of the mazy dance, basket making might give the necessary recreation, but the substitute would never satisfy their dancing sisters. The bishop—Right Rev. Francis John Jayne, D. D.—plainly told the assembled matrons that in his opinion they were striving against nature in fighting against dancing, which was one of the most natural amusements. He had had experience of dancing before his accession to the bishopric, and "with results both satisfactory and encouraging." What the decision of the society was, if any indeed was reached, is not stated but it is pretty safe to say that making baskets will not be accepted as a substitute by the girls for the graceful exercise of dancing.

Lieut. John P. Finley, in an article on tornadoes in the *September Forum*, says: The tornado, with hardly an exception, occurs in the afternoon, just after the hottest part of the day. The time of greatest frequency is from 3:30 to 5 o'clock. The tornado season includes: March, April, May, June, July, August and September, but storms of this nature may occur in any part of the year. The months of greatest frequency, as determined from a record of 208 years, are April, May, June and July. The single month of greatest frequency is May, April following next in order. The state in which the greatest number of tornadoes have occurred is Missouri, followed next in order by Kansas and Georgia. A record of more than 500 tornadoes and "windfalls" (i. e., paths of tornadoes through forests) in Wisconsin considerably exceeds the number in any other state; but little weight can be given to this comparison, owing to the want of thorough investigation of the subject of windfalls in other states. From a careful investigation of the origin of tornadoes and their geographical distribution, there is every reason to believe that these storms were as frequent and violent two hundred years ago as now. Moreover, there appears to be no cause for any unusual change in the annual frequency of tornadoes in a like period to come.

CRITICISM AND DENIAL NOT THE NE PLUS ULTRA.

When men first perceive the error and folly of beliefs in which they have been educated, without comprehending the positive thought that must supersede the discarded doctrines they are very liable to be unympathetic in criticism, indiscriminating in denial and unjust in denunciation. They who reject the supernatural features of theology, with no knowledge of science, with no appreciation of the best modern thought, are in a rudimentary state; and although they are imbued more or less with the spirit of propagandism and may exhibit their aggressive disposition in ways that attract attention, their zeal and their methods are derived from the theological system which they imagine they have outgrown; and the applause they receive indicates the large numbers escaping from the thrall of old creeds who have not yet accepted and assimilated the principles of liberal, constructive thought. Considered simply as a protest against prevailing theological beliefs, liberalism, whether it passes under the name of Spiritualism, agnosticism or any other system or phase of thought, is necessarily iconoclastic and disintegrating in its tendency. It gives special prominence to individualism which often manifests itself in crude, undigested thought, an impatient spirit, and in the use of methods not always according to refined taste.

Difficult it is to break away from old beliefs and traditions, and in an age of strong faith the minds that do this are usually marked by originality and vigor of thought and a courageous, self-sacrificing disposition; but when old theological systems are decaying, when skepticism and disbelief prevail everywhere, inside as well as outside the church, in the pulpit as well as in the pews, when the assailants of the established creeds can command general attention from the platform and through leading publications, the mere fact that an individual calls himself a liberal is no evidence whatever that he possesses unusual independence of character or liberality of spirit. In such times many change their positions with scarcely more reflection than did those pagan converts, who in becoming Christians, as Gibbon says, simply substituted the name of Christ for that of Jupiter. Many in becoming "liberals," simply change their associations and give another name to their narrowness and intolerance, who mistake rant for radicalism and vituperation for argument. They are as easily imposed upon in the name of liberalism as they were while in the church, in the name of religion. They are satisfied that in a few months or a few years at most, religious beliefs and institutions will disappear and their views will everywhere prevail. Only when their fanaticism has so far abated as to permit them to take a larger view, only when they have come to see that systems of religion, like constitutions, grow, that sudden transitions, are neither possible nor desirable, that progress in religion, in common with all development, is possible only by gradual modification of belief and institutions that exist, that evolution is along the line of existing social and religious systems as much as it is along the line of existing species of plants and animals, do they understand those who express dissatisfaction with mere criticism and denial.

Any one who regards those occupied mainly with the work of demolition—however necessary much of the work they are doing—as representatives of the strength and value of liberal thought, or who point to the eccentricities and follies incident to transitional stages of thought as indications of the superficiality and weakness of the liberal movement, shows thereby the narrow range of his views. The true representatives of progressive thought are not a few obscure persons of whom scholars and thinkers know nothing, men who have written books which serve only to reveal their ignorance, or whose utterances at conventions have simply furnished reporters matter with which to amuse the public, but they are men like Darwin, Wallace and Emerson, whose scholarship and matured thought give them a representative character that none can dispute. The advanced liberal thinkers of this age are impressed with the importance of positive, constructive work in the domain of science,

history, art, fiction and social reform as well as in that of religious belief, and they are devoting their energies to their respective provinces with splendid results. Their contributions to the world's knowledge and thought are doing more perhaps to modify creeds and permanently advance true spiritual views pertaining to religion than all other influences combined. Their work is constantly diffusing and strengthening liberal thought which is affecting the world's intellectual, moral and social life.

LET THE STRICTEST TESTS BE APPLIED TO SPIRITUALISM.

Dr. S. D. Bowker, in an article printed in this number of THE JOURNAL, deprecates the use of terms such as "mind reading," "mesmerism," etc., applied to what Spiritualists have regarded as the work of spirits, and he evidently does not attach any value to the theory or methods of the Society for Psychical Research. "Our only safety," he says, "rests in humbly listening to the voice of the heavenly teachers." But the voice of the heavenly teachers is not to be regarded as infallible authority, nor is it too sacred to be a subject of investigation. From the first the heavenly teachers and the earthly representatives of Spiritualism have insisted on the right and duty of "trying the spirits" and verifying what is claimed and taught by all the methods that can be applied. Whatever is genuine in the phenomena of Spiritualism will become more firmly established in the minds of men by testing it according to the methods of science. The investigations of the Society for Psychical Research should be welcomed by Spiritualists as helpful in separating the wheat from the chaff, and inviting general attention to phenomena which have hitherto been so commonly ignored. There is nothing in mesmerism, nothing in mind reading that is inconsistent with the claims of Spiritualism, which teaches that men and women here and now are spirits. Nothing is gained by assuming that psychical phenomena which may be referable to the embodied spirit are the work of disembodied spirits. Spiritualism will gain, not lose, by the fullest and most scrutinizing examination from every point of view. Prominent members of the Society for Psychical Research, including Mr. F. W. H. Myers, have already encountered phenomena which they think point to the "agency of 'discarnated intelligences.'" Spiritualists, who like Dr. Bowker, have carefully investigated Spiritualism, are not in need of the investigations of men like those of the Society for Psychical Research, but they have already attracted the attention of thousands, and made an impression favorable to the spiritual philosophy upon minds to whom Spiritualism had not before been a subject of interest.

NEED OF REFORM IN JUSTICE AND POLICE COURTS.

The *Personal Rights Advocate*, of August 2d and 23d, has timely articles by Mr. John F. Geeting, on "General Irregularities in Justice Courts," and "Police and Court Errors." Mr. Geeting is a lawyer and he evidently knows whereof he affirms. He says that in Chicago there is no registration of members of the bar, that the lower courts are frequented by ignorant persons who, although they call themselves lawyers, are not and ought not to be members of the bar, but mere shysters who having obtained a fee from a client, are ready to abandon his case as soon as possible while looking out for some other confiding litigant to swindle in the same way. In the usual practice in these courts, there are errors so glaringly illegal that it is surprising they have been permitted, that many lawyers decline to appear in suits pending in these courts, while those who do, acquiesce in what has become an established practice, disinclined to make a test case. It frequently occurs that when a person applies for a warrant to arrest somebody, perhaps a neighbor, against whom he has a grievance, "the justice being busy at the time, some lounge around the office, who pretends to have vast knowledge of law, but is in fact densely ignorant, fills out a blank affidavit for a disorderly warrant, hands it to the justice who admini-

sters the oath, receives 'two dollars,' issues the warrant and causes an improper arrest," the warrant is frequently followed by "cross warrants" and the court is crowded with cases which have no foundation, in order that as many advance costs as possible may be obtained. Another bad practice is that of constables who take from the uninformed prisoner five or ten dollars for accompanying him to a friend to get bail, and this done the prisoner is advised to hire some lawyer from whom the constable expects to receive a "divy." This evil is not countenanced in all the courts, but it is common enough to call for radical measures of reform.

The law requires that a person arrested must without unnecessary delay be brought before a justice or magistrate, but previous to the recent decision of Judge Tuley in the Maddin case prisoners were locked up a number of days before they were given a hearing; even now the law is disregarded. "Police officers," says Mr. Geeting, "seem to think that no person can be taken in court until locked up in the station." The statutes of the state which provide that all persons arrested shall have the right to consult privately with counsel are in many cases evaded by the police. A lawful remonstrance against an illegal arrest is frequently made the basis of a charge of "resisting an officer," the charge on which the arrest was made being dropped and the other substituted for it. Mr. Geeting affirms that many defenses which would be sustained in the criminal courts are in the police courts overruled, and in most of the cases the defendants are poor and unable to appeal. These are a few of the irregularities and evils pointed out in the timely paper from which these facts are taken. There ought to be justice and public spirit enough in Chicago to inaugurate a reform at once in the practice in the police and justice courts.

THE ONLY HONORABLE COURSE.

Mr. Hegeler undoubtedly has "the courage of his convictions." He recently challenged Dr. Edmund Montgomery, the learned philosophical writer, to examine publicly those views which have been presented by Mr. Hegeler, and more fully by others employed by him for the purpose, under the name of "monism." The sincerity of the LaSalle millionaire as to the truth and value of his speculations is beyond question, but it is safe to say that every one of the many competent persons upon whose attention these speculations have been urged, knows that they are, for the most part, such as no real thinker acquainted with philosophy can honestly endorse. But money makes flatterers and flunkies, and persons who, in private, laugh at the strange jumble of ideas which Mr. Hegeler calls "monism," have to him personally or in his paper referred to these speculations in a way to make him think that they agreed with him in the main.

Dr. Montgomery pursues a different course, and the only honorable course. He points out some of the crudities of the "monism," which he was challenged to criticize, and plainly reminds Mr. Hegeler that he has not studied the history of philosophy, that he "has not taken the pains to enter the esoteric precincts of modern thought," and does not understand the fundamental truths of philosophy. As superficial is the pliable editor of the *Open Court* is, Dr. Montgomery does not believe that he has become an adherent of LaSalle "monism" from philosophical considerations—and this probably nobody who knows the facts believes,—for says Dr. Montgomery referring to the editor, "he has tasted of the fruit of the tree of knowledge and forfeited the blessed state of unsophisticated innocence which rests contented" with Mr. Hegeler's crude, and contradictory ideas. "Will the *Open Court*," asks Dr. Montgomery, "evade the agnosticism involved in the relativity of knowledge by frankly joining the idealistic camp or will it go on shilly-shallying, siding now with this, now with that mode of thought? Its judicial power should be impartially wielded in the faithful service of scientific truth. It should not play the part of a biased attorney for the defense of foregone conclusions.

No writer outside the columns of THE JOURNAL has spoken so plainly in regard to these absurd philosophi-

cal pretensions which are urged upon the attention of readers by the potent influence of money. Fortunately all scientific claims and speculative theories sooner or later take their proper place according to their worth. But the readiness of men from whom one would expect only honest expressions of thought, to pander to the intellectual eccentricities of a man simply because he has money, is a sad commentary on human nature. Although Mr. Hegeler's thought is crude, his sincerity commands respect, but the insincere "shilly-shallying, siding now with this now with that mode of thought," playing "the part of a biased attorney for the defence of foregone conclusions," in order to sustain the proprietor's monism and to make it appear in accord with science and philosophy—a course that has characterized the paper called the *Open Court* from the first under its present management, is utterly unworthy any journal claiming to represent or the professed object of which is to advance, philosophic thought. The editor of that paper should put over the door of the editorial room some such notice as the following: "All Kinds of Twisting and Turning Done Here."

CIVILIZATION OF THE MASSES.

By ancient poets and philosophers the masses were designated as ignoble, unreasoning and profane, creatures of impulse, habit and prejudice. Aristotle says that as individual despots have their flatterers and parasites, so the multitude, where its will is law, have demagogues and smooth-tongued orators to eulogize it, while they seek power and pelf at its hands. Many modern men of genius, disgusted with the frivolity, perversity and animalism of the populace, have been the opposite of complimentary in their references to it. Even Emerson, who so hated all oppression even of the lowest of his race, and who was a sturdy champion of self government, speaks of enormous populations of the illiterate, vulgar sort as resembling "moving cheese," alive with maggots, "the more, the worse." Again, he says, "The worst of charity is that the lives you are asked to preserve are not worth preserving." But after all that can be said in derision of the people, and in denial of their capacity to govern themselves, are they not the crude, raw material out of which have hitherto sprung the world's ablest, wisest and best. Shakspeare and Luther came from the people.

In ancient times labor of all kinds was servile. War and politics were the pursuits of the few, so far as leadership was concerned. Feudalism and the old régime in Europe regarded and treated the masses as they had been treated in the pagan past. But in this century has grown a new, modern, popular civilization, which is bringing the masses to the front and accustoming them to the assertion and exercise of their rights as men, as beings born upon the high plain of reason, whatever their material circumstances may be. It is a great departure. Whatever temporary discouragements may happen to cloud the social and political prospects of the multitude, this advance is likely to continue and to be accelerated. For the present civilization, with its wonderful means for travel and communication, spreads light and diffuses knowledge rapidly. The amelioration of the mental and the material condition of the masses has begun, and it will go on until the brutishness of the past shall have been eliminated from human society everywhere.

Time, in the course of the thousands and millions of years, has been, as is known from geology and historic investigation, a great transformer of men and things. With time enough almost any kind of metamorphosis can be accomplished. Mankind is but on the threshold of the historic period. With such measures of duration as geology affords, the most ancient empires appear as of but yesterday.

While gazing at pictorial representations of the early cave dwellers, one can hardly see how by any possibility of derivation the noble men and beautiful women of the highest civilization of the last twenty or thirty centuries could have emanated from such prognathous, repulsive creatures. In like manner, a thousand or two thousand years hence, what the few have been and are in mental and moral elevation, the

many may become. Barbarism will then have become extinct. Men will cooperate for the common weal, class legislation will be unknown, and the necessity for repressive government will scarcely exist, since each man will spontaneously respect the rights of every other man. The distance from the present to such a social consummation is not so great as it is from the cave dwellers to the best races of to-day.

WHAT ARE THE CONDITIONS OF MEDIUMSHIP.

On the third page of THE JOURNAL this week, is an article by Dr. John E. Purdon, an experienced and skillful physician and a man of varied learning, who is interested in the investigation of spiritual and psychical phenomena by the inductive method, by accumulating facts and ascertaining the causes and principles which underly and give meaning to them. All the conditions and accompaniments of mediumship are of importance from a physical as well as from a spiritual point of view, and intelligent Spiritualists doubtless will be pleased to assist in the effort to collect data for a scientific induction as to the nature and physiological import of mediumship. THE JOURNAL will publish brief statements, such as Dr. Purdon's article calls for, by those who, from experience or observation, are able to give accurate information respecting the conditions of mediumship.

The National League for the Protection of American Institutions has started a movement to secure a sixteenth amendment to the national constitution, which shall read as follows: "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control." This non-sectarian amendment is approved by the *Advent Review*, which says: "Illustrious as our land has become for its support of the great principle of religious liberty, it is still far from occupying an ideal standpoint on the subject. The defect lies in its legislation. While the principle of individual liberty of conscience is firmly established in the enlightened popular sentiment of the present day, its legal support is far less. There are less than half a dozen states and territories in the Union whose codes are free from religious legislation. The statutory relics of the days when church and state were united still linger upon the statute books of the land, in some states the ready instruments of persecution and infringement of religious liberty when any one sees fit to use them. The National Constitution—the fundamental law of the land—alone maintains a proper attitude toward the right of liberty of conscience, by declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This proposed sixteenth amendment seeks to lay upon each state the same restrictions in regard to religious legislation. It seeks to lift the state constitutions up to the level of the national constitution, by freeing them from the spirit of sectarianism. Such a thing is certainly a consummation devoutly to be wished, especially at a time when this sectarian legislation is made the basis of an attempt to restore again the ancient degree of ecclesiastical authority in the affairs of the state.

In the *Canton Telephone* is a report by Superintendent of Lincoln, of the Rufrod Falls & Buckfield Railroad, of a singular natural phenomenon: One foggy morning in August he was walking up a hill on the east side of Lake Ansagunticook. As he neared the summit, he came into clear atmosphere, and could look upon a sea of vapor as it lay over the lake and valleys, with now and then a mountain top rising above the general level. The sun was just rising, and, as is usual under such conditions, a rainbow was seen in the fog. But what attracted Mr. Lincoln's attention particularly was the presence of a bright spot

in the center of the circle particularly describing the rainbow. This was so luminous that, at first Lincoln thought it might be farm buildings at some distance away in the fog. This supposition soon dispelled by further developments. The bright central spot was surrounded by circles of radiating light, composed of the many hues of the rainbow forming a beautiful halo. Passing along, Mr. Lincoln noticed a dark spot on the dark surface of the sun's reflection, and was somewhat startled to discover that it moved across the circle in the direction he was walking. Returning to the point where the shadow came in the centre of the illuminated circle, he began movements of the arms, and found that they were distinctly imitated by the shadow which appeared in the bank of fog a mile away. As the sun rose higher, the reflection sank lower, and was finally lost in the waters of the placid lake. Mr. Lincoln describes the whole scene as the most beautiful and wonderful he ever beheld.

Miss Mary A. Sharp, in giving an account of her eleven years' experience in Africa writes: "I have seen a curious custom at Old Calabar with regard to the training of young girls for matrimony. A hole is dug in the ground, on the floor of the house, and the girl, who may be ten or twelve years of age, is made to sit in it constantly, with an abundance of tempting food within easy reach. Her body is chalked to prevent perspiration and she grows fat very speedily. Sometimes this fattening process is continued three years or more; the fatter the girl the higher price she will bring. A bride who adds fat to other good qualities is sure to find a husband very quickly. Another peculiar outcome of my visit there was my discovery that the king had just been persuaded to enact a law prohibiting the killing of twins and their mother. Till that time this was the universal practice in that part of Africa. "One child," the natives explained with the utmost gravity, "be a proper child, but one he be proper deblee and the mammy he be deblee, or he no born deblee."

Adin Ballou, writes H. S. to the *Christian Register*, was one of the most earnest believers in the new Spiritualism, and some thirty-five years ago published an able book in its vindication. Himself and family, also many of the leading members of the Hopedale Community, were deeply interested or positive believers in the faith, as I can assert from personal knowledge, having been at the time temporarily located there and on intimate terms with them. There is reason for believing that Mr. Ballou remained to the end firm in the faith. At any rate, this was the case up to the seventy-seventh year of his age, at which time, in answer to my inquiry, he wrote me, "I stand on precisely the same ground, and abide firmly by the position stated in my work on 'Spirit Manifestations.'"

A life-long Unitarian who heard the lecture of Elizabeth Lowe Watson on "Sunrise in Religion," at Casadaga, writes of it in a private letter to the editor as follows: "I think it was the best I ever listened to; and I have listened to the best talent in the Unitarian church—and that is as good as any. I have attended our national conferences at Saratoga and heard our best representatives from the United States and England. Mrs. Watson eclipses them all." These words from a cautious man who is capable of judging, and weighs what he says, may be considered a fair rating of Mrs. Watson's abilities when at her best.

Mention was made in THE JOURNAL last week that the cantonal government of Schwyz had ordered the references to William Tell to be expurgated from the authorized school histories. The government of Uri, another canton of Switzerland, has ordered a pamphlet by a Bernese pastor, which aims to prove Tell a myth, to be burnt publicly.

The article in THE JOURNAL this week to which we have given the caption "The Darwin of the Science of the Soul is Yet to Be," by Elizabeth Stuart Phelps (Ward), is from one of that gifted lady's essays entitled "The Great Psychical Opportunity."

THE NATURE AND PHYSIOLOGICAL IMPORT OF MEDIUMSHIP.

By JOHN E. PURDON, M. D.

The JOURNAL being committed to the scientific method in the study of Spiritualism I would like to make a suggestion which I hope you will consider actual. It is to furnish your readers with some information as to the nature and physiological import of mediumship as determined by the study of cases showing more or less departure from the ordinary functions of the living body. I do not believe that mediumship is a special gift of the gods to favored individuals, but a certain faculty latent in all it developed by special circumstances or pathological conditions in a few of the more or less favored—the case may be—of the human race. Whether it is a determination that makes for progress or the opposite, is a question that admits of but one answer when the development of the race is considered, but it is quite another thing when the case of the individual is considered. A medium is an instrument for the investigation of human nature, therefore mediumship is a blessing to mankind as a source of higher knowledge. But we know that the medium very often suffers physically through an exhausting course of manifestations and we also know grave moral deterioration is too often a consequence of playing with spiritual forces, too powerful to be controlled by the less evenly-balanced mind of the average medium. Nevertheless, though there is a certain penalty attached to the exercise of particular trades, the necessities of life demand sacrifice of some for the benefit of others; but it is a public duty to guard the persons so engaged from the consequences of their daily avocations, as far as it lies within the power of science to divine means for their protection. I suggest for the benefit of your readers that you be furnished with information regarding diseases and derangements from which mediums have suffered and are suffering, not diseases in name only which may or may not represent the facts of the case; but the facts themselves under the form of symptoms accurately described and as free as possible from the bias of preconceived opinion as to the particular causes of the disturbance.

As matters stand at present there is no scientific periodical to which I could reasonably make this appeal, for the medical men and the scientific men in general are only just beginning to open their eyes to the fact that mediumship has any real import apart from crankiness and hysteria. We have done the work hitherto ourselves; let us go on doing it. At the first general meeting of the London Society for Psychical Research I made a few remarks upon the importance of studying the diathesis of the medium in connection with the extraordinary phenomena he exhibits, but the idea involved did not seem to evoke any sympathetic response at that time. I declare as an absolutely certain deduction from the principles of modern science, that where there is any difference in the physiological and psychological output there must be, so far and no farther, differences in the functional activities essentially physical in their character, which are the visible and measurable quantitative equivalents of such manifestations of vital activity. Ten years ago a leading psychical researcher published in the London *Spiritualist* his opinion that a physiological theory of mediumship founded on the above principle, which I had recently published in the same journal, was the most consistent and complete that had come to his knowledge. But it will not do to rest content with deductions; we must be up and doing and furnish our share of inductive work or will, and not stand by like sheep until some better-informed or better-natured physician and physiologist shows the necessary connection between our weakness and our strength.

If mediums or their friends will send to your office, descriptions, as concise and accurate

as possible, of such departures from the normal standard of health as they have observed in cases of mediumistic power, both immediate and remote. Shall I feel pleasure in making a study of the same with the view of working up the material so offered for the information and instruction of the readers of THE JOURNAL. I must acknowledge that I am not wholly unselfish in the suggestion here made, for I was some time since appointed chairman of the psychical research division of the investigations to be undertaken by one of the leading medical societies of the South, and I want if possible to present the members with some new clinical material. Anyhow, the subject will be of interest to Spiritualists in general as well as to doctors in particular.

CULLMAN, ALA.

LISTEN TO THE VOICE OF THE HEAVENLY TEACHERS.

By S. D. BOWKER, M. D.

I wish I could fully express my thoughts and feelings as they sometimes come to me touching the present trend of opinion among professed Spiritualists. Up to a period dating back not more than five years, there was never heard in Spiritual meeting or circle the faintest suggestion that "mind reading," "mesmerism," "unconscious cerebration," or any other name given to the various phases of later thought, could be substituted for the work of spirits, or in any way duplicate their acts. Mrs. Eddy's "Christian Science," J. W. Colville's "Pure Metaphysics," and "Blavatsky's Theosophy," added to the hair-splitting vagaries in the line of "Psychical Research," have nearly upset the average Spiritualist in his old and beautiful experiences. I have a good friend whose mediumship is of the very highest order at times, whose spirit influence said to him in my presence "go to the postoffice at once for that letter containing a check to your mother is wrongly directed and will not reach her as a birthday gift as you intended." He went to the office in haste before the mail closed and verified the words told him. On his return to me he said "I wish I knew what that was that spoke so plainly to me," whereupon another professed Spiritualist who was present and whose experience extends over a period of twenty-five years, with much that is remarkable, said "it may or it may not be the work of a spirit as there are many other powers that can influence the mind in the same direction." I then said to them both "you deny the Lord that bought you and there is no wonder that Spiritualists are selling their birthrights for a mess of pottage." Both these men have been conspicuous leaders in our ranks for many years but by the influence of the late efforts to make a "religion" and a "science" out of our beautiful cause, have been driven from the field.

There are many things in nature that can not be reduced to "times and seasons" like the movements of the planets. It is so with the influence of spirits. They will not allow the dictation of our scientific blunders and have never been known to bow compliance with our printed order of exercises. F. W. H. Myers says in the last number of *The Journal of the Society for Psychical Research*, "If there is anything in Spiritualism it must be in some sense continuous with other truth. The evoked phenomena must be a development or systematization of the spontaneous phenomena rather than a wholly new manifestation." Here is the rock on which is broken the judgment of those who tire of compliance with apparent disorder in spirit manifestation. What we call order or rule of action is just the thing that spirits utterly ignore for very obvious reasons, and the sooner we return to this ancient fact the better for all interested. The battle must be fought on this line or we go under and yield to the present effort to supplant the truth. Ten years ago when I began the study of spiritualism every night in the week brought together deeply interested men and women to listen to the teachings of the Spirit world. Now these same persons are listening to "teachers having itching ears" in the various lines of some "pretended science" or "faith cure." Not a single example can be found where real cures have been effected. This true *vis medicatrix nature* has done

many wonderful works where a person has exercised the Christian grace of taking no medicines. The devil has thus stolen the "livery of heaven" and called it "science." No other cure is on record except those wrought by direct spirit power. That spirits work by some rule or condition in harmony with their improved knowledge of the laws of nature, is no doubt true, but such condition has never been revealed to men in the flesh by which they are authorized or even allowed to suggest the mode of operations. Our only safety rests in humbly listening to the voice of the heavenly teachers. Their messages are complete from their side, and the whole trouble comes of our "dullness of hearing" and "slowness" to understand.

KANSAS CITY, MO.

HUXLEY'S SURVEY OF FIFTY YEARS OF PROGRESS.

By PROF. ELLIOTT COUES.

I would call your attention to an article by Professor Huxley, which I think you could not do better than to lay before your readers. The accompanying copy is from the Smithsonian report for 1887, (just out), and is extracted from a collection of historical summaries entitled "The Reign of Queen Victoria; a Survey of Fifty Years of Progress," edited by Thomas Humphrey Ward, two volumes, 8vo, London, 1887. The article occupies pp. 322-387 of the second volume of this work; and pp. 57-98 of the Smithsonian report just named. It is thus almost too long for a newspaper; but you may be inclined to let it run through more than one issue. With some trepidation, for fear of mutilating, I have run my pen through certain special portions, which would be least missed by your readers, and have thus somewhat abridged the essay, though probably without seriously interrupting its continuity of thought.

It is such a masterly sketch of the advancement of science for the past fifty years and treatment of the present state of knowledge, as we should expect from one preeminently qualified to speak with authority on the facts in the case. Whatever science has been of late and now is, here it is, in clear, cogent and comprehensive statement. The point for you to consider is not whether Professor Huxley is entirely right, or entirely wrong, or partly both; the point is not whether we agree with his conclusions or dissent from them; but the point is that he shows the high-water mark which the accepted and formulated science of our day has reached, and notes the rise of the tide of received opinion in matters scientific during the half century. In fine it is "orthodox" to the last degree, and may be received with absolute confidence, as an assured base line whence we may proceed to survey new ground, and possibly enlarge the boundaries of the humanly knowable. With every acquisition to knowledge the landmarks of the possibly attainable are set further on; and since each such advance has refuted the word *ignoramus*, it may not be necessary to say *et ignorabimus* of any proposed scrutiny of the now unknown. There is one factor in the search for truth that I think is often underrated if not ignored, even by the strongest advocates of evolution as a universal function in nature. That is, the gradual evolution of the human mind—or soul—or spirit, as you choose,—by which it becomes a progressively better and better instrument for the acquisition of knowledge and the apprehension of pure truth. Such evolution of mental capacity, if it occur, must be both special in the individual, and racial in aggregates of men; so that what may be unknown and even unknowable for one man has been discovered by another; and what seems to be the unknowable to one generation of men may prove knowable to the next, and become known to the next after that. I am not at one with those who believe that there is anything absolutely unknowable; but with those who consider the knowable and the unknowable (like the known and the unknown), to be purely relative terms in their application to any man or any generation of men, dependent for their definition upon the variable states of consciousness of individuals. One evidence of this lies in the fact that man can do more than observe natural facts and draw his conclusions; for he can experi-

ment with nature, so to speak; that is to say, he can observe her under artificial conditions which he imposes at his will and pleasure to some extent. There is no necessarily fixed boundary to the exercise of his ingenuity in devising and conducting new experiments respecting either mind or matter; and so I do not see how it can be predicated of any possible conception. "this is the unknowable," or how the limits of the knowable are ever to be declared excepting by and for the individual consciousness of the one who makes such a declaration. But as to what is actually known, or accepted as known, at the present day, by the body of organized leaders in science, Professor Huxley's article gives the most satisfactory account I have ever seen.

SMITHSONIAN INSTITUTION, WASHINGTON.

HYPNOTISM: MODES OF OPERATING AND SUSCEPTIBILITY.

BY PROF. WILLIAM JAMES.

III.

THE SYMPTOMS OF TRANCE.

[From the Chapter on "Hypnotism" in Prof. James' forthcoming work, "Principles of Psychology," printed from the author's duplicate page proofs with the permission of the publishers, Henry Holt & Co., New York.]

Real sensations may be abolished as well as false ones suggested. Legs and breasts may be amputated, children born, teeth extracted, in short the most painful experiences undergone, with no other anaesthetic than the hypnotizer's assurance that no pain shall be felt. Similarly morbid pains may be annihilated, neuralgias, toothaches, rheumatisms cured. The sensation of hunger has thus been abolished, so that a patient took no nourishment for fourteen days. The most interesting of these suggested anaesthetics are those limited to certain objects of perception. Thus a subject may be made blind to a certain person and to him alone, or deaf to certain words but to no others.* In this case the anaesthesia (or negative hallucination, as it has been called) is apt to become systematized. Other things related to the person to whom one has been made blind may also be shut out of consciousness. What he says is not heard, his contact is not felt, objects which he takes from his pocket are not seen, etc. Objects which he screens are seen as if he were transparent. Facts about him are forgotten, his name is not recognized when pronounced. Of course there is great variety in the completeness of this systematic extension of the suggested anaesthesia, but one may say that some tendency to it always exists. When one of the subject's own limbs is made anaesthetic, for example, memories as well as sensations of its movements often seem to depart. An interesting degree of the phenomenon is found in the case related by M. Binet of a subject to whom it was suggested that a certain M. C. was invisible. She still saw M. C., but saw him as a stranger, having lost the memory of his name and his existence. Nothing is easier than to make subjects forget their own name and condition in life. It is one of the suggestions which most promptly succeed, even with quite fresh ones. A systematized amnesia of certain periods of one's life may also be suggested, the subject placed, for instance, where he was a decade ago with the intervening years obliterated from his mind.

The mental condition which accompanies these systematized anaesthetics and amnesias is a very curious one. The anaesthesia is not a genuine sensorial one, for if you make a real red cross (say) on a sheet of white paper invisible to an hypnotic subject, and yet cause him to look fixedly at a dot on the paper on or near the cross, he will, on transferring his eye to a blank sheet, see a bluish-green after image of the cross. This proves that it has impressed his sensibility. He has felt it, but not perceived it. He had actively ignored it, refused to recognize it, as it were. Another experiment proves that he must distinguish it first in order thus to ignore it. Make a stroke on paper or blackboard, and tell the subject it is not there, and he will see nothing but the clean paper or board. Next, he not looking, surround the original

* M. Liégeois explains the common exhibition trick of making the subject unable to get his arms into his coat-sleeves again after he has taken his coat off, by an anaesthesia to the necessary parts of the coat.

stroke with other strokes exactly like it, and ask him what he sees. He will point out one by one all the new strokes and omit the original one every time, no matter how numerous the new strokes may be, or in what order they are arranged. Similarly, if the original single stroke to which he is blind be doubled by a prism of sixteen degrees placed before one of his eyes (both being kept open), he will say that he now sees one stroke, and point in the direction in which the image seen through the prism lies.

Obviously, then, he is not blind to the kind of stroke in the least. He is blind only to one individual stroke of that kind in a particular position on the board or paper,—that is, to a particular complex object; and, paradoxical as it may seem to say so, he must distinguish it with great accuracy from others like it, in order to remain blind to it when the others are brought near. He "apperceives" it, as a preliminary to not seeing it at all! How to conceive of this state of mind is not easy. It would be much simpler to understand the process, if adding new strokes made the first one visible. There would then be two different objects apperceived as totals,—paper with one stroke, paper with two strokes; and, blind to the former, he would see all that was in the latter, because he would have apperceived it as a different total in the first instance.

A process of this sort occurs sometimes (not always) when the new strokes, instead of being mere repetitions of the original one, are lines which combine with it into a total object, say a human face. The subject of the trance then may regain his sight of the line to which he had previously been blind, by seeing it as part of the face.

When by a prism before one eye a previously invisible line has been made visible to that eye, and the other eye is closed or screened, its closure makes no difference; the line still remains visible. But if then the prism is removed, the line will disappear even to the eye which a moment ago saw it, and both eyes will revert to their original blind state.

We have, then, to deal in these cases neither with a sensorial anaesthesia, nor with a mere failure to notice, but with something much more complex; namely, an active counting out and positive exclusion of certain objects. It is as when one "cuts" an acquaintance, "ignores" a claim, or "refuses to be influenced" by a consideration of whose existence one remains aware. Thus a lover of nature in America finds himself able to overlook and ignore entirely the board and rail fences and general roadside raggedness, and revel in the beauty and picturesqueness of the other elements of the landscape, whilst to a newly arrived European the fences are so aggressively present as to spoil enjoyment.

Messrs. Gurney, Janet, and Binet have shown that the ignored elements are preserved in a split-off portion of the subject's consciousness which can be tapped in certain ways, and made to give an account of itself (see Vol. I., p. 209).

Hyperaesthesia of the senses is as common a symptom as anaesthesia. On the skin two points can be discriminated at less than the normal distance. The sense of touch is so delicate that (as M. Delboeuf informs me) a subject after simply poising on her finger tips a blank card drawn from a pack of similar ones can pick it out from the pack again by its "weight." We approach here the line where, to many persons, it seems as if something more than the ordinary senses, however sharpened, were required in explanation. I have seen a coin from the operator's pocket repeatedly picked out by the subject from a heap of twenty others,* by its greater "weight" in the subject's language. Auditory hyperaesthesia may enable a subject to hear a watch tick, or his operator speak, in a distant room. One of the most extraordinary examples of visual hyperaesthesia is that reported by Bergson, in which a subject who seemed to be reading through the back of a book held and looked at by the operator, was really proved to be reading the image of the page reflected on the latter's cornea. The same subject was able to discriminate with the naked eye details in a microscopic preparation. Such cases of

* Precautions being taken against differences of temperature and other grounds of suggestion.

"hyperaesthesia of vision" as that reported by Sauvage, where subjects could see reflected by non-reflecting bodies, or through pasteboard, would seem rather to belong to "research" than to the present category. Test of visual hyperacuteness in hypnotism is the trick of giving a subject the hallucination of a picture on a blank sheet of cardboard, and then the latter with a lot of other similar sheets. The subject will always find the picture on the original sheet again, and recognize infallibly if it has been turned over, or upside down, although the bystander resorts to artifice to identify it again. The notes peculiarities on the card, too small for observation to detect.* If it be said that the operators guide him by their manner, their breathing that is only another proof of his hyperaesthesia; it is undoubtedly is conscious of subtler personal intuitions (of his operator's mental states especially) he could notice in his waking state. Examples of these are found in the so-called "magnetic rapport." This is a name for the fact that in deep trance, or in light trance whenever the suggestion is made, the subject is deaf and blind to every one but the operator or the spectators to whom the latter expressly awakens his senses. The most violent appeals from any one else are for him as if non-existent, whilst he obeys the faintest signals on the part of his hypnotizer. In catalepsy, his limbs will retain their attitude only when the operator moves them; when others move them they fall down, etc. A more remarkable fact still is that the patient will often answer any one whom his operator touches, or at whom he even points his finger, in however concealed a manner. All which is rationally explicable by expectation and suggestion, if only it be farther admitted that his senses are acutely sharpened for all the operator's movements.† He often shows great anxiety and restlessness if the latter is out of the room. A favorite experiment of Mr. E. Gurney's was to put the subject's hands through an opaque screen, and cause the operator to point at one finger. That finger presently grew insensible or rigid. A bystander pointing simultaneously at another finger, never made that insensible or rigid. Of course the elective rapport with their operator had been developed in these trained subjects during the hypnotic state, but the phenomenon then occurred in some of them during the waking state, even when their consciousness was absorbed in animated conversation with a fourth party.‡ I confess that when I saw these experiments I was impressed with the necessity for admitting between the emanations from different people differences, for which we have no name, and a discriminative sensibility for them of the nature of which we can form no clear conception, but which seems to be developed in certain subjects by the hypnotic trance. The enigmatic reports of the effects of magnets and metals, even if they be due, as many tend, to unintentional suggestion on the operator, certainly involve hyperaesthetic perceptibility; the operator seeks as well as possible to concentrate his attention on the magnet when the magnet is brought into play, yet the subject not only finds it out that way, but may deviate from the expected result in a way which (in the first instance certainly) he does not expect to find. Unilateral contractures, numbness, paralyses, hallucinations, etc., are made to pass to the other side of the body, hallucinations to disappear, or to change to the complementary color, suggested emotions to pass into their opposites, etc. Many Italian observations agree with the French one and the upshot is that if unconscious suggestion lie

* It should be said, however, that the bystander's ability to discriminate unmarked cards and sheets of paper each other is much greater than one would naturally expect.

† I must repeat, however, that we are here on the verge of possibly unknown forces and modes of communication. Hypnotization at a distance, with no grounds for expectation on the subject's part that it was to be tried, seems pretty well established in certain very rare cases. See, in general, for information on these matters, the Proceedings of the Soc. for Psych. Research, *passim*.

‡ Here again the perception in question must take place below the threshold of ordinary consciousness, or one of those split-off selves or "subliminal" existences we have

this matter, the patients show an enormous power of divining what it is they are doing. This hyperæsthetic perception is as us now.* Its modus cannot yet be said.

I verified many of the above effects of the magnified subject on whom I was trying them time, and whom I believe to have never heard before. The moment, however, an opaque screen to the blindfolding, the effects ceased to coin- the approximation of the magnet, so that it visual perception had been instrumental in them. The subject passed from my observation I never could clear up the mystery. Of course I consciously no hint of what I was looking for.

PROGRESS OF SCIENCE IN THE LAST HALF CENTURY.

By T. H. HUXLEY, F. R. S.

The most obvious and the most distinctive feature of the history of civilization during the last fifty years has been the wonderful increase of industrial production by application of machinery, the improvement of old manual processes and the invention of new ones, accompanied by an even more remarkable development of old and new means of locomotion and inter-communication. By this rapid and vast multiplication of the commodities and conveniences of existence, the general standard of comfort has been raised; the ravages of pestilence and famine have been checked; and the natural obstacles, which time and space offer to mutual intercourse, have been reduced in a manner and to an extent unknown to former ages. The diminution or removal of local ignorance and prejudice, the creation of common interests among the most widely separated peoples, and the strengthening of the forces of the organization of the commonwealth against those of political or social anarchy, thus effected, have exerted an influence on the present and future fortunes of mankind the full significance of which may be divined, but can not as yet be estimated at its full value.

This revolution—for it is nothing less—in political and social aspects of modern civilization has been preceded, accompanied, and in great measure caused by a most obvious, but no less marvelous, increase of natural knowledge, and especially of that part of it which is known as physical science, in consequence of the application of scientific method to the investigation of the phenomena of the material world. Not that the growth of physical science is an exclusive prerogative of the Victorian age. Its present strength and volume merely indicate the highest level of a stream which took its rise, alongside of the primal fountains of philosophy, literature, and art, in ancient Greece; and, after being dammed up for a thousand years, once more began to flow three centuries ago.

GREEK AND MEDIEVAL SCIENCE.

It may be doubted if even-handed justice, as free from fulsome panegyric as from captious depreciation, has ever yet been dealt out to the sages of antiquity who for eight centuries, from the time of Thales to that of Galen, toiled at the foundations of physical science. But, without entering into the discussion of that large question, it is certain that the labors of the early workers in the field of natural knowledge brought to a standstill by the decay and disruption of the Roman Empire, the consequent disorganization of society, and the diversion of man's thoughts to sublunary matters to the problems of the super-world suggested by Christian dogma in the Middle Ages. And, notwithstanding sporadic attempts to recall men to the investigation of nature here, it was not until the fifteenth and sixteenth centuries that physical science made a new start, standing itself at first altogether upon that which had been done by the Greeks. Indeed, it must be admitted that the men of the Renaissance, though standing on the shoulders of the old philosophers, were a long time before they saw as much as their forerunners had done.

The first serious attempts to carry further the unfinished work of Archimedes, Hipparchus, and Ptolemy, of Aristotle and of Galen, naturally enough arose among the astronomers and the physicians. The imperative necessity of seeking some remedy for the physical ills of life had insured the preservation of more or less of the wisdom of Hippocrates and his successors; and, by a happy conjunction of circumstances, the Jewish and Arabian physicians and philosophers escaped many of the influences which at that time blighted natural knowledge in the Christian world. On the other hand, the superstitious hopes and fears which afforded countenance to astrology and to alchemy also sheltered astronomy and the germs of chemistry. Whether for this or for some other reason the founders of the schools of the Middle Ages included astronomy along with geometry, arithmetic, and music as the four branches of

advanced education, and in this respect it is only just to them to observe that they were far in advance of those who sit in their seats. The schoolmen considered no one to be properly educated unless he were acquainted with—at any rate—one branch of physical science. We have not even yet reached that stage of enlightenment.

In the early decades of the seventeenth century the men of the Renaissance could show that they had already put out to good interest the treasure bequeathed to them by the Greeks. They had produced the astronomical system of Copernicus, with Kepler's great additions; the astronomical discoveries and the physical investigations of Galileo; the mechanics of Stevinus and the "De Magnete" of Gilbert; the anatomy of the great French and Italian schools and the physiology of Harvey. In Italy, which had succeeded Greece in the hegemony of the scientific world, the Accademia dei Lincei, and sundry other such associations for the investigation of nature, the models of all subsequent academies and scientific societies, had been founded, while the literary skill and biting wit of Galileo had made the great scientific questions of the day not only intelligible, but attractive, to the general public.

FRANCIS BACON.

In our own country Francis Bacon had essayed to sum up the past of physical science, and to indicate the path which it must follow if its great destinies were to be fulfilled. And though the attempt was just such a magnificent failure as might have been expected from a man of great endowments, who was so singularly devoid of scientific insight that he could not understand the value of the work already achieved by the true instaurators of physical science, yet the majestic eloquence and the fervid vaticinations of one who was conspicuous alike by the greatness of his rise and the depth of his fall, drew the attention of all the world to the "new birth of Time."

But it is not easy to discover satisfactory evidence that the "Novum Organum" had any direct beneficial influence on the advancement of natural knowledge. No delusion is greater than the notion that method and industry can make up for mother wit, either in science or in practical life, and it is strange that, with his knowledge of mankind, Bacon should have dreamed that his or any other "via inveniendi scientias" would "level men's wits" and leave little scope for that inborn capacity which is called genius. As a matter of fact, Bacon's "via" has proved hopelessly impracticable, while the "Anticipation of Nature," by the invention of hypotheses based on incomplete inductions, which he specially condemns, has proved itself to be a most efficient, indeed an indispensable, instrument of scientific progress. Finally, that transcendental alchemy, the superinducement of new forms on matter, which Bacon declares to be the supreme aim of science, has been wholly ignored by those who have created the physical knowledge of the present day.

Even the eloquent advocacy of the chancellor brought no unmixed good to physical science. It was natural enough that the man who, in his better moments, took "all knowledge for his patrimony," but, in his worse, sold that birthright for the mess of pottage of court favor and professional success, for pomp and show, should be led to attach an undue value to the practical advantages which he foresaw, as Roger Bacon and, indeed, Seneca had foreseen, long before his time, must follow in the train of the advancement of natural knowledge. The burden of Bacon's pleadings for science is the "gathering of fruit"—the importance of winning solid material advantages by the investigation of nature and the desirableness of limiting the application of scientific methods of inquiry to that field.

THOMAS HOBBS.

Bacon's young contemporary, Hobbes, casting aside the prudent reserve of his predecessor in regard to those matters about which the crown or the church might have something to say, extended scientific methods of inquiry to the phenomena of mind and the problems of social organization; while, at the same time, he indicated the boundaries between the province of real, and that of imaginary, knowledge. The "Principles of Philosophy" and the "Leviathan" embody a coherent system of purely scientific thought in language which is a model of clear and vigorous English style.

DESCARTES.

At the same time, in France, a man of far greater scientific capacity than either Bacon or Hobbes, René Descartes, not only in his immortal "Discours de la Méthode" and elsewhere, went down to the foundations of scientific certainty, but, in his "Principes de Philosophie," indicated where the goal of physical science really lay. However, Descartes was an eminent mathematician, and it would seem that the bent of his mind led him to over estimate the value of deductive reasoning from general principles, as much as Bacon had underestimated it. The progress of physical science has been effected neither by Baconians nor

by Cartesians—as such, but by men like Galileo and Harvey, Boyle and Newton, who would have done their work just as well if neither Bacon nor Descartes had ever propounded his views respecting the manner in which scientific investigation should be pursued.

PROGRESS WITHOUT "FRUITS."

The progress of science, during the first century after Bacon's death, by no means verified his sanguine prediction of the fruits which it would yield. For, though the revived and renewed study of nature had spread and grown to an extent which surpassed reasonable expectation, the practical results—the "good to men's estate"—were at first by no means apparent. Sixty years after Bacon's death, Newton had crowned the long labors of the astronomers and the physicists by coördinating the phenomena of solar motion throughout the visible universe into one vast system; but the "Principia" helped no man to either wealth or comfort. Descartes, Newton, and Leibnitz had opened up new worlds to the mathematician, but the acquisitions of their genius enriched only man's ideal estate. Descartes had laid the foundations of rational cosmogony and of physiological psychology; Boyle had produced models of experimentation in various branches of physics and chemistry; Pascal and Torricelli had weighed the air; Malpighi and Grew, Ray and Willoughby had done work of no less importance in the biological sciences; but weaving and spinning were carried on with the old appliances; nobody could travel faster by sea or by land than at any previous time in the world's history, and King George could send a message from London to York no faster than King John might have done. Metals were worked from their ores by immemorial rule of thumb, and the center of the iron trade of these islands was still among the oak forests of Sussex. The utmost skill of our mechanicians did not get beyond the production of a coarse watch.

The middle of the eighteenth century is illustrated by a host of great names in science—English, French, German, and Italian,—especially in the fields of chemistry, geology, and biology; but this deepening and broadening of natural knowledge produced next to no immediate practical benefits. Even if, at this time, Francis Bacon could have returned to the scene of his greatness and his littleness, he must have regarded the philosophic world which praised and disregarded his precepts with great disfavor. If ghosts are consistent he would have said, "These people are all wasting their time, just as Gilbert and Kepler and Galileo and my worthy physician Harvey did in my day. Where are the fruits of the restoration of science which I promised? This accumulation of bare knowledge is all very well, but *cui bono*? Not one of these people is doing what I told him specially to do, and seeking that secret of the cause of forms which will enable men to deal at will with matter, and superinduce new natures upon the old foundations."

LATER PRACTICAL EFFECT.

But, a little later, that growth of knowledge beyond imaginable utilitarian ends, which is the condition precedent of its practical utility, began to produce some effect upon practical life; and the operation of that part of nature we call human upon the rest began to create, not "new natures," in Bacon's sense, but a new Nature, the existence of which is dependent upon men's efforts, which is subservient to their wants, and which would disappear if man's shaping and guiding hand were withdrawn. Every mechanical artifice, every chemically pure substance employed in manufacture, every abnormally fertile race of plants, or rapidly growing and fattening breed of animals, is a part of the new Nature created by science. Without it the most densely populated regions of modern Europe and America must retain their primitive, sparsely inhabited, agricultural or pastoral condition; it is the foundation of our wealth and the condition of our safety from submergence by another flood of barbarous hordes; it is the bond which unites into a solid political whole, regions larger than any empire of antiquity; it secures us from the recurrence of the pestilences and famines of former times; it is the source of endless comforts and conveniences, which are not mere luxuries, but conduce to physical and moral wellbeing. During the last fifty years, this new birth of time, this new Nature begotten by science upon fact, has pressed itself daily and hourly upon our attention, and has worked miracles which have modified the whole fashion of our lives.

What wonder, then, if these astonishing fruits of the tree of knowledge are too often regarded by both friends and enemies as the be all and end all of science? What wonder if some eulogize, and others revile, the new philosophy for its utilitarian ends and its merely material triumphs?

In truth, the new philosophy deserves neither the praise of its eulogists, nor the blame of its slanderers. As I have pointed out, its disciples were guided by no search after practical fruits during the great period of its growth, and it reached adolescence without being stimulated by any rewards of that nature. The

bare enumeration of the names of the men who were the great lights of science in the latter part of the eighteenth and the first decade of the nineteenth century, of Herschel, of Laplace, of Young, of Fresnel, of Oersted, of Cavendish, of Lavoisier, of Davy, of Lamarek, of Cuvier, of Jussieu, of Decandolle, of Werner, and of Hutton, suffices to indicate the strength of physical science in the age immediately preceding that of which I have to treat. But of which of these great men can it be said that his labors were directed to practical ends? I do not call to mind even an invention of practical utility which we owe to any of them, except the safety lamp of Davy. Werner certainly paid attention to mining, and I have not forgotten James Watt. But, though some of the most important of the improvements by which Watt converted the steam engine, invented long before his time, into the obedient slave of man, were suggested and guided by his acquaintance with scientific principles, his skill as a practical mechanic and the efficiency of Bolton's workmen had quite as much to do with the realization of his projects.

LOVE OF KNOWLEDGE.

In fact, the history of physical science teaches (and we can not too carefully take the lesson to heart) that the practical advantages, attainable through its agency, never have been, and never will be, sufficiently attractive to men inspired by the inborn genius of the interpreter of nature, to give them courage to undergo the toils and make the sacrifices which that calling requires from its votaries. That which stirs their pulses is the love of knowledge and the joy of the discovery of the causes of things sung by the old poets; the supreme delight of extending the realm of law and order ever farther towards the unattainable goals of the infinitely great and the infinitely small, between which our little race of life is run. In the course of this work, the physical philosopher, sometimes intentionally, much more often unintentionally, lights upon something which proves to be of practical value. Great is the rejoicing of those who are benefitted thereby; and, for the moment, science is the Diana of all the craftsmen. But, even while the cries of jubilation resound, and this flotsam and jetsam of the tide of investigation is being turned into the wages of workmen and the wealth of capitalists, the crest of the wave of scientific investigation is far away on its course over the illimitable ocean of the unknown.

SCIENCE AND INDUSTRY RECIPROCALLY DEPENDENT.

Far be it from me to depreciate the value of the gifts of science to practical life, or to cast a doubt upon the propriety of the course of action of those who follow science in the hope of finding wealth alongside truth, or even wealth alone. Such a profession is as respectable as any other. And quite as little do I desire to ignore the fact that, if industry owes a heavy debt to science, it has largely repaid the loan by the important aid which it has, in its turn, rendered to the advancement of science. In considering the causes which hindered the progress of physical knowledge in the schools of Athens and of Alexandria, it has often struck me that where the Greeks did wonders was in just those branches of science, such as geometry, astronomy, and anatomy, which are susceptible of very considerable development without any, or any but the simplest, appliances. It is a curious speculation to think what would have become of modern physical science if glass and alcohol had not been easily obtainable; and if the gradual perfection of mechanical skill for industrial ends had not enabled investigators to obtain, at comparatively little cost, microscopes, telescopes, and all the exquisitely delicate apparatus for determining weight and measure and for estimating the lapse of time with exactness, which they now command. If science has rendered the colossal development of modern industry possible, beyond a doubt industry has done no less for modern physics and chemistry, and for a great deal of modern biology. And as the captains of industry have at last begun to be aware that the condition of success in that warfare, under the form of peace, which is known as industrial competition lies in the discipline of the troops and the use of arms of precision, just as much as it does in the warfare which is called war, their demand for that discipline, which is technical education, is reacting upon science in a manner which will assuredly stimulate its future growth to an incalculable extent. It has become obvious that the interests of science and of industry are identical; that science can not make a step forward without sooner or later opening up new channels for industry, and on the other hand, that every advance of industry facilitates those experimental investigations upon which the growth of science depends. We may hope that at last the weary misunderstanding between the practical men who professed to despise science, and the high and dry philosophers who professed to despise practical results, is at an end.

Nevertheless, that which is true of the infancy of physical science in the Greek world, that which is true of its adolescence in the seventeenth and eighteenth centuries, remains true of its riper age in these latter

days of the nineteenth century. The great steps in its progress have been made, are made, and will be made, by men who seek knowledge simply because they crave it. They have their weaknesses, their follies, their vanities, and their rivalries, like the rest of the world; but whatever by-ends may mar their dignity and impede their usefulness, this chief end redeems them. Nothing great in science has ever been done by men, whatever their powers, in whom the divine afflatus of the truth seeker was wanting. Men of moderate capacity have done great things because it animated them; and men of great natural gifts have failed, absolutely or relatively, because they lacked this one thing needful.

TRUE OBJECT OF RESEARCH.

To any one who knows the business of investigation practically, Bacon's notion of establishing a company of investigators to work for "fruits," as if the pursuit of knowledge were a kind of mining operation and only required well directed picks and shovels, seems very strange. In science, as in art, and, as I believe, in very other sphere of human activity, there may be wisdom in a multitude of counsellors, but it is only in one or two of them. And in scientific inquiry at any rate, it is to that one or two that we must look for light and guidance. Newton said that he made his discoveries by "intending" his mind on the subject; no doubt truly. But to equal his success one must have the mind which he "intended." Forty lesser men might have intended their minds till they cracked, without any like result. It would be idle either to affirm or to deny that the last half century has produced men of science of the caliber of Newton. It is sufficient that it can show a few capacities of the first rank, competent not only to deal profitably with the inheritance bequeathed by their scientific forefathers, but to pass on to their successors physical truths of a higher order than any yet reached by the human race. And if they have succeeded as Newton succeeded, it is because they have sought truth as he sought it, with no other object than the finding it.

[TO BE CONTINUED.]

THE DARWIN OF THE SCIENCE OF THE SOUL IS YET TO BE.

BY ELIZABETH STUART PHELPS.

When the greatest intellectual discovery of our times was made, it was wrought out of the inductive method, inch by inch, laboriously, consistently, and triumphantly. The theory of evolution was a masterpiece of loving toil, and of relentless logic. Darwin was twenty-two years in collecting and controlling the material for the "Origin of Species" and the "Descent of Man." Wallace, who competed with him for the formulation of the evolutionary law, was submerged like one of their own shells in the waves that beat upon the shores of the Malay archipelago. These men gave their souls and bodies to become students of the habits of a mollusk or a monkey, the family peculiarities of a bug or a bird, the private biographies of a mastodon or a polyp, the measurable but imperceptible movement of a glacier, the ancestry of a parasite, the vanity of a butterfly, the digestion of a flycatcher, the moral nature of a climbing plant, or the journey of an insect from one desert island to another upon a floating bough.

Induction, which is as familiar as Bacon, and as old as philosophy, became, in the hands of the "Greatest since Newton," an applied force which has taught the century—nay, which has taught all time and all truth—a solemn lesson. Two things are needed to the discovery of a great principle: the power to attend, and the power to infer. We might add a third, the power to imagine, which may be overlooked in the construction of important theory; but, whatever may be said of that, the power to attend, coming first in order, must be first considered. Darwin's colossal success was owing, to an extent which it is impossible for a lesser mind to measure, to his almost supernatural power of attention to the natural; his superhuman patience of observation and record. He observed and recorded as no other man of our day has done; his power of inference proved equal to his observing and recording power; and we have the doctrine of evolution by which physical science has been the first, but will not be the last, may even prove to be the least of human interests yet to profit unspeakably.

It would seem that the trained minds called to the leadership of the new psychical movement have been prompt to turn the *geist* of the century in the last direction in which we should have looked for it. The current that wrought marvels out of stocks and stones they propose to pour upon air and essence. What conquered matter shall assail mind? What ordered order shall dominate the disorderly? The scientific

* "It occurred to me," he says, "in 1837, that something might perhaps be made out on this question by patiently accumulating and reflecting. . . . After five years' work, I allowed myself to speculate on the subject. . . . from that period to the present day, I have steadily pursued the same object." (Introduction to "Origin of Species," published in 1859,

method shall now rule the unscientific madness, and we shall see what we shall see.

In the metaphysical and in the physical worlds the legal fiber is essentially the same. The material differs more than the method. In this case there exists one distinction: that it is in a peculiar sense to the help of the unlearned that the learned have appealed in the work of the psychical organizations. Here is a mass of, let us say, asserted but unverified fact, which, if true, is of immeasurable importance to the interests of the human race. Such verification is not, as yet, to be found in libraries or in laboratories. Telescope and microscope and chip hammer and retort do not serve the case. The literature of the subject is, in great part, untested, illegal, whimsical, prehistoric to the spirit of the scientific era, and to the spirit in which, if at all, such a subject must now be approached. Here we have to deal with an inchoate accumulation of mind facts or soul facts, of which the mind or the soul must be clerk, witness, judge, and juror. Here, especially, we have to do with confused freshets and landslides of material which, preeminently above other material that science has sought to arrange and label, depends upon the intelligence and veracity of human beings for its classification. Here, in short, we come yesterday, to-day, and forever jaggedly against the supreme difficulties attaching the validity and credibility of testimony. Here, because of the supremacy of these difficulties, superstition and science must not shoot, but grapple.

Hence, we see, with a keen sense of their wisdom, the officers of the psychical societies appealing, at the outset, to the public for coöperation, in the work of investigating that which is hidden, not in desert islands, or in glaciers, or in craters, or in crucibles, or in cuneiform inscriptions, but in human experience. On human intelligence and veracity the test must strike; it would seem that the electric light of science blazes white enough now, if ever, to try them. Did it seem a dubious experiment to flood the English-reading world with little circulars asking for authentic cases of mind reading, or visions, as reported at first hand by reporters willing to be personally investigated? Was it with amusement that we first saw these dignified gentlemen subpoena apparitions from the most intelligent families? Did we fall into the automatic attitudes of perplexity when English science solemnly sent social cards to haunted houses? Did we ask why this precious ointment was not sold to the poor, when we saw learned men playing the "Willing Game" in country houses to find out whether the human mind can get through sealed walls? And when one of the most important philosophical chairs in the country is represented on the committee inviting spiritualistic mediums to "demonstrate to us experimentally their possession of peculiar powers," do we sneer or smile?

If we are wise, we shall do neither. These men know what they are about, and why they are about it. They know that no previous investigations of the most insoluble problem of human history have been built upon a basis broad enough or strong enough to do the thing which is now attempted by the strongest and longest lever that can be thrust beneath it. They know that our advanced civilization has an advanced chance at the eternal mystery. They know that what superstition has made folly of; and religion, mysticism; and literature, sensationalism; and the rudimentary science of the past, stuff-and-nonsense—the developed science of to-day should make sense of; nay, must make sense of, or suffer what we are now prepared to see would become the greatest defeat that the scientific claim has undergone. They know, in short, that the ingenuity of the scientific method and the patience of the scientific temper and the equability of the scientific temperament ought to be the equivalent of ghost-stories and table-tippings and occult letters and materializations in London, and séances in Boston. That it is the worse for science if they are not. The greater the weight, the more the strands in the cable that hoists it. Nothing is too small for so huge a work as that which would lift the load of mystery older than the Witch of Endor, terrified at her trick, which had summoned what we should now find it fashionable to call a "telepathic impression"—a load as new as the last poor creature, in fresh mourning, paying two dollars a sitting to a fifth-story medium, to get "communications" from her dead child. He who means to win in a charge upon this mountain of mystery and misery can condescend—must condescend—to the infinite drudgery of discovery. It may not be too much to say that the greatest physical and metaphysical scholars of our day can do no better thing with their gifts, or their greatness, than to apply to the psychical facts the sheer force which has conquered the physical—the force that adequately observes and records before inferring; or, as Darwin puts it, that "accumulates" before "reflection." This, then, they have sought to do. As the apostle of evolution collected, collated, colligated his enormous array of facts before theorizing, they who undertake this other task would collect, collate, and colligate the disarray of facts before they theorize.

Let them call upon us to tell our coincident dreams, and give the references of our grandfather's ghost, and sift before their scathing jury the hallucinations, or clairvoyances, or clairaudiences, or presentiments, that our "intelligence and veracity" can muster to the summons. The more the better. The patience that summons should be equal to the perplexity that replies. Men have dedicated their lives to the classification of an insect, or the cultivation of an accent. Why not study the power which makes one man able to make another say Peter Piper, across the width of the house, with the doors shut? The spirit which gave to the world her great scientific gospel devoured itself till it knew why the flesh of a creature, invisible without the microscope, was of the color of the leaf on which it lived and died. Why, then, should not a man keep tally of the relative number of times that a blindfold subject will select the right card from a pack? "High authorities" have wearied themselves to account for the difference in the molars and premolars within the jaws of the dog and the Tasmanian wolf. May not a scientist eat mustard, to see if his mesmeric recipient will say that his mouth is burnt? Or even ask why a valuable piece of property stands unrented for a generation, because a dead woman is said to be heard sobbing in it? In brief, are not the methods which overcome the mysteries of matter entered to the same exercise and to the same respect that they have had, when they are applied to the mysteries of mind? Here, we say, are the facts. Hundreds of people, whose word of honor is as good intellectual coin as that of the reader of this page or the contributor to this review, have testified to the conveyance of thought, without visible or audible or tangible media, from embodied mind; to the tragic or the trivial incidents of mesmerism; to the coincidence of dreams; to the prophecy of mental convictions; to the visual appearance of the distant living; to the sight or sign of what is thought to be the more distant dead.

Thousands of sensible and reliable men and women to-day believe these things on the strength of personal experience; and, believing, accept them with such explanation of their own as they may, in default of any from silent science. It would seem as if these circumstances were of as much importance to science as the transverse lamellæ in the beak of a shoveler duck, or the climate of the lowlands under the equator during the severe part of the glacial period.

Modern science is systematically severe in the conditions which she lays upon the spirit of inquiry. The spirit of inquiry may, in turn, demand something of her. We say a great deal in these days about the scientific basis of thought and action. What do we mean by it? We suppose ourselves to mean that a subject shall be approached with two qualifications; equipment and candor; the presence of equivalent ability, and the absence of nullifying prejudice. These two endowments we have the right to expect of any investigators who penetrate the unexplored upon the map of truth. We may assume that the eminent officers and members of the psychical societies represent a wide enough range of training, psychological and physiological, religious and skeptical, to deprive us of all necessity to question their possession of the first of these conditions. Remembering the fatal facility with which the latter escapes the highest human intelligences, nay, seems often to escape in proportion to the power of pure intellectual absorption, we must adjust our anticipations in that direction more in the form of "a solemn hope" (as the sub-Positivists say of immortality) than of a fixed assurance. We have read of the chemist who said to a philosopher: "But the chemical facts, my dear sir, are precisely the reverse of what you suppose." "Have the goodness, then," was the instantaneous reply, "to tell me what they are, that I may explain them on my system." Such a spirit, which, alas! is newer than the anecdote, would be worse than no spirit at all, in the attempt to bring down so subtle and mocking a truth as that which flies or floats in obscure psychical phenomena. We have to deal now with wings, not clay; we must use arrows and nets, and derricks and dynamite. We must take straight lines through infinite ether, and measure the velocities of the zephyrs, and the atmospheric pressure of mists. We have to keep the judgment as open as a cloud to the colors of the sun. Our observation must be aerometric. Science finds herself in a new earth; whether new heavens are above it, it is for her—and for truth—to say.

There were scholars among the contemporaries of Galileo who never would consent to look through a telescope, lest they should be compelled to admit the existence of the stars which he had discovered. Such intellectual palsy is not out of the world's system yet. It is the rarest thing, upon earth to be fair. It is a rarer thing, among what are called scientific minds, than this paper has space to justify itself for asserting. Of all human teachers, they whose claim to our respect is founded most confidently upon their endowment fail us sometimes most roundly in this qualification of simple, human candor. The

robust as the bigotry of the altar and the creed. The *præjudicium* which is infiltrated with matter and fact is as stiff as that which has become hygroscopic of mind and theory. We hear a great deal about the value of scientific evidence. We have the right to ask a great deal of the scientific attitude. What should it be? That which George Eliot would call one of "massive receptiveness." What must it be? That which will stand the test of its own primer and grammar. Wise are they who would be unsparing as a sieve, made from the hair on the brows of Minerva, in their definition of "evidence;" what sifts through those exquisite meshes is worth the pains. But observe the hand that weaves the sieve; and watch the volition that guides the hand. An imperceptible jar of human prejudice may spoil the finest web of attention and inference that ever the human mind has wrought. It is his first privilege, who would take the attitude that qualifies him for handling delicate evidence, to see to it that his candor is educated equally with his skill. We have passed the time when a man might assume the name of philosopher, who did not hesitate to say that he would rather be in the wrong with Plato than in the right with his opponents. What is it, indeed, to be candid, but to be willing to see a thing turn out either way? What is the scientific spirit, but the honest spirit? What is the investigating power, but the judicial power? What is it to be wise, but to be just?

What is it, then, to be great, but to be fair? He who would approach a subject like this of which we write, in the sacred name of science, needs to be manned for the results, be they what they may. This matter is too large for any littleness of spirit to grasp. No prepossessions are going to get at it. It is not time yet for any "working hypothesis." It is too early to have assurances that one thing can, or another can not be. We shall never have the truth by inventing it, but by discovering it. We must be equal to the surprises of truth. If she beat the breath out of our dearest delusions, we must be willing to bury them. If she strike the keystone out of our firmest convictions, we must be able to climb their ruins. I say, without hesitation, that no investigator is qualified to pass judgment upon psychical phenomena, who is not equally ready to admit, if admit he must, in the end, that he is dealing with the physiological action of cells in the frontal lobes of the brain, or with the presence of a human soul disembodied by death. He must be hospitable to a hallucination, or to a spectre. He must be, if necessary, just to an apparition as well as generous to a molecule. He must use the eyes of his soul as well as the lense of his microscope. He must not be frightened away from the discovery of some superb unknown law, because there is a vulgar din of "ghosts!" about his ears. He had better find a ghost, if ghost there be, than to find nothing at all, for fear it may not be "scientific" to walk about after one is dead. That does not deserve the name of the scientific attitude which assumes that the supernatural is impossible, any more than that which assumes that it is necessary. No foregone conclusion which restricts the nature of an undiscovered law to a purely physical basis is more scholarly than the bias which prejudicates a superhuman agency behind the dancing of a piano in the air.

The psychical opportunity, as it may be called, takes its due chronological order after the great physical opportunity of which modern science has already availed itself, and may be looked upon as a natural sequence—as a case of evolutionary growth in investigation. After the more demonstrable comes the more elusive; after the more manifest, the more occult. We are now to prepare for what an American philosopher calls "the growing predominance of the psychical life."

View it through whatever glass we may, there is a chance here for a great discovery and for a great discoverer. The day has gone when the stock arguments of incredulity are strong enough to grip the subject. To assume that a large mass of our respectable fellow citizens are either fools or knaves no longer quite covers the case. The jugglery hypothesis, too often a sound and necessary one, is not elastic enough to stretch over the circuit; as in a case of house possession personally known to the writer of this paper, which was carried to the leading presiding officer of the day for his professional opinion, with the inquiry: "Is there anything in your business which would explain these occurrences?" "No!" was the ringing answer, with a terrible thump of the conjurer's hand upon the table. "No! And by — I wouldn't stay in such a house twenty-four hours!"

Here we stand, at the gates of an unknown law, or series of laws. To know that the unknown exists is a step gained. Science has never rested before her own admitted ignorance. To concede that there is something to conquer is to go far in prophecy that she will conquer it. When organized knowledge brings to her siege a docility equivalent to the force of resistance, the counterscarp is passed. To be educated in the laws of matter is the cell life of knowledge. In the vertebrate development it must command the laws of

mind. He makes as unscientific a mistake who would perceive the truths of physics, and stop there, as he would who should write a system of metaphysics without a knowledge of physiology. Science has her superstitions as well as faith; it is the first of these to be superstitiously afraid of superstition. Only with the developed courage which is implied in perfect skill are the tactics of truth to be mastered. We may say that Science at the bayonet's point, before the fortress of Mystery, is put upon her mettle at last. Too unscholarly has been the sneer or the silence; too feeble the attack; too serious have been the defeats. The moment of the charge has come. Most great martial crises create great generals. If ever there was a chance for one in the history of human knowledge, there is a chance for one to-day, and here.

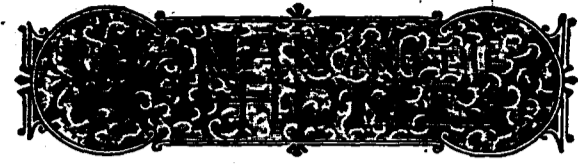
Shall the power which could classify the kingdoms of the earth, and claim the glory of them, be thwarted by the capacity of an untouched dining table to thump a man against a wall? Is a "brain wave" more unmanageable than an ether wave? We are taught that there are octaves in the wave lengths of light corresponding to octaves in sound vibrations, and that the spectrum has been studied for about four octaves beyond the red end, and one beyond the violet. Is this a less mysterious accomplishment than the power of the human will to act as a substitute for anaesthesia in a surgical operation? Is the boldest conjecture of telepathy more stupendous than the telephone was twelve years ago? We smile when we are told of the telegraphic battery constructed for the accommodation of what are called spirits who desire to employ the Morse alphabet. There are probably few readers of this periodical who would get beyond a smile in regard to such an invention. Yet, is the unknown action of mind on mind possibly expressed through such a use of the laws of electricity more amazing than the half-developed phonograph from which we were told we were to hear the treasured voices of the dead or absent?

Whether we are dealing with matter, mind, or spirit, it is too early yet in the process of investigation to know. It is not too early to know that one law may be no more illegal than another law, and that because we understand the conditions of one, and do not understand the conditions of the other, is no more of a reason why the other should not exist, than Franklin's ignorance of the value of shares in the Electric Light Company of New York City, to-day, was a reason for not putting up the first lightning rods. It is not too early to know that the psychical opportunity is a great chance for honesty and liberality of spirit, for originality and force of mind, for attention, for patience, for reason, and, we may say, for hope. What benefactors to their kind will they be who shall clutch from this mystery, ancient as earth, shadowy as dreams, and somber as fate, the substance of a verified law!

The Darwin of the science of the soul is yet to be. He has a large occasion. It will be found greater to explain the dissolution than the evolution of the race. It is more to teach us where we go to than to tell us what we came from. From the "Descent" to the "Destiny" of man is the natural step. The German physicist who gave his book the supreme title of "The Discovery of the Soul" was wiser than he knew. That was a piercing satire on the materialistic philosophy which suggested, not long since, that mourners hereafter be given front seats at geological lectures, and the most deeply bereaved provided with chip hammers to collect specimens. Older than the classic of St. Pierre, and young as the anguish of yesterday, is the moan: "Since death is a good, and since Virginia is happy, I would die, too, and be united to Virginia."

Science has given us a past. Too long has she left it to faith to give us a future. Human love can not be counted out of the forces of nature; and earth-bound human knowledge turns to lift its lowered eyes toward the firmament of immortal life.

There is a widespread, but as yet partly unconscious and partly unexpressed, belief in anything worthy to be called life beyond the grave. Nor is this disbelief confined to men of the world, to men of science, to so-called "infidels," or to the utterly careless. I have come to a clear conviction that, even among persons supposed to be believers there is little genuine trust, a great deal of sentimental hope, a large amount of vague expectation or awe-struck sense of mystery, but very little downright belief in actual continuity of being beyond what is called death. The proof of this is that if you calmly and in measured terms talk about the dead as being alive, if you discard the terms, and speak of the dead, not as "immortal souls," "angels," and the like, but as men, women, and children; if you describe them as doing things that men, women, and children would be likely to do; if, in short, you accept people's own statements and treat the dead as really alive, you either startle, or irritate, or shock these imaginary believers; and you find that their so-called faith in a future life belongs to cloud land, and that its leading characteristics are incoherency, unreality, or thin grey haze.—J. PAGE HORRIS.



WHY THE COWS COME LATE.

Crimson sunset burning
O'er the tree-fringed hills;
Golden are the meadows,
Ruby flushed the rills;
Quiet in the farm house,
Home the farmer hies,
But his wife is watching,
Shading anxious eyes,

While she lingers with her pail beside the barn-
yard gate,
Wondering why her Jenny and the cows come
home so late.

Jenny, brown-eyed maiden,
Wandered down the lane;
That was e'er the daylight
Had begun to wane.
Deeper grow the shadows,
Circling swallows cheep,
Katydid's are calling,
Mists o'er meadows creep.

Still the mother shades her eyes beside the barn-
yard gate,
And wonders where her Jenny and the cows can
be so late.

Loving sounds are falling;
Homeward now at last,
Speckle, Bess and Brindle
Through the gates have passed:
Jenny, sweetly blushing,
Jamie, grave and shy,
Take the pails from mother,
Who stands silent by.

Not one word is spoken as that mother shuts the
gate.

But now she knows why Jenny and the cows came
home so late.

—Omaha World-Herald.

Aside from the bodily benefit accruing from this new interest in athletics for women, there is, says the *Congregationalist*, a gain in other directions, both to the individual and to society. Those who were present at the closing exercises of the Harvard Summer School for Physical Culture, under the direction of Prof. D. A. Sargent, must have been impressed with the general air of self control manifested by the girls. Endurance, nerve, courage, and readiness for action, were apparent in every movement. These are qualities which will be in demand in any position a girl may be called to fill, especially if she be mistress of a home. In no other sphere are emergencies constantly arising that require steadiness of nerve and cool, careful judgment. Something more, therefore, than muscular development is illustrated in a girl's ability to let go of a support in mid air, and surely, without fear or wavering, catch hold of another support. It means that she has all her faculties at command; that she holds her nerves in obedience to the behests of her will; that she has been taught the principles of healthful dress. It is from these training schools that a genuine and permanent dress reform will be likely to emanate. From them will come forth an army of women who will walk and not be weary, because their pelvic organs will not be crowded out of the place which nature gave them, nor their free movements be impeded by skirts weighing a dozen pounds. More and more women are recognizing the truth that health and strength, which are essential elements of beauty, are not altogether natural gifts, but, like mental and moral attributes, can be cultivated. Many of the present generation are paying the penalty of their ancestors' violations of physical laws, but with proper effort the lost heritage of vigorous womanhood can be recovered. It is the enfeebled constitutions of women that make so many shrink from the cares of housekeeping and the responsibilities of maternity. To the same source we may trace much of the morbid, introspective life so painfully illustrated in the journal of Marie Bashkirtseff, and manifest in multitudes of American women who are victims of nervous disorders. Health of body is not essential to health of soul, but, on the other hand, invalidism may be a serious drawback to the highest attainments in spirituality. So we see that there is a moral aspect to this subject of physical training.

Mary Reed in *National Reform*: Intense thirst for knowledge is felt by many women in far away Iceland, and they are "anxious to avail themselves of every opportunity to improve their minds." Their geographical situation is against them; the people are poor, and they are difficult to reach. A population of 72,000 is scattered over an

area of 40,000 square miles; and roads and vehicles being few—there being, indeed, in some places, none at all—traveling from place to place is difficult, nay, almost impossible. In summer it is effected by hardy sure-footed ponies; in the winter almost entirely on foot. Thus the schools which in other lands are the means of training the little ones are here out of the question. But who educates the children then? The education of the children is confided to the mothers, and is of a very elementary character. Still, simple as that training has been, the mother has been the educational spring of the country. Now some wider current of higher education has swept round the Icelandic shores, and the women, with eager minds, are hungering and thirsting for that knowledge which their more fortunately-placed sisters are able to attain. Mrs. Magnussen is nobly trying to help her countrywomen in one way by training two Icelandic girls as teachers, in another by founding a high school for girls. A house has been bought large enough for thirty students, and strangely enough this is built on the very plot of ground on which stood the home of Mrs. Magnussen's girlhood. This should live as a pleasant memory in the brains of the young girls who may be educated there. I say may, because, unfortunately, money is still wanting to equip the school, and to complete the purchase of a plot of adjoining land. As a means of raising funds, Mrs. Magnussen has collected all kinds of Icelandic trifles, such as old gold and silver ornaments; wood carving and embroideries, the handiwork of the people, as well as homespun serge or "Vadmal." Mrs. Magnussen's address is 31 Bateman street, Cambridge.

Miss Beatrice Potter, a woman of aristocratic family and the owner of a large fortune, has for several years, says the *Illustrated American*, been a devoted pupil of the great sociologist, Herbert Spencer. Studying his methods, imbibing his doctrines, and striving to put into practice some of the theories he preached, she soon found herself cut adrift from conventionalities and prepared to go out in the world to serve her fellow creatures. Then did she undertake her recent startling feat, the success of which has put her name in every one's mouth. Having read and heard all manner of grewsome stories of the horrors endured by women in sweaters' shops, she dressed herself in the rags worn by that class, went down into the city, found work, and for two months lived and labored side by side with those miserable white slaves of the needle. Few knew her secret, and so cleverly were her plans carried out that neither employers nor employees ever suspected her identity. When Miss Potter had thoroughly informed herself on all minutiae relating to the criminal tyranny exercised by the sweaters, and on the hideous lives led by their female victims, she threw off her disguise, returned to the West End of town, and appealed for legislative interference. So strong and unanswerable were her arguments, seconded by her own experience, that Parliament is at present discussing ways and means for righting this great wrong. Although not of them by birth or condition, her heart is with the people. She has been deeply touched by the manifold miseries of the London poor, and is ready to devote her ardent young life, with all its possibilities of selfish pleasures, to alleviating the wretchedness of the pauper population. In all of these signs of the times one seems to see the slow but sure preparation women are making to fit themselves for self government. Every day chronicles the story of some woman who, finding her life untrammelled by the more sacred duties of home, has slipped beyond the bounds of narrow conservatism to lend a hand in raising the fallen or strengthening feeble knees.

It is not enough that the young women of to-day shall be what their mothers are or were, observed the *Ladies' Home Journal*. They must be more. The spirit of the times calls on women for a higher order of things, and the requirements of the woman of the future will be great. I must not be misconstrued into saying that the future woman will be one of mind rather than of heart. Power of mind in itself no more makes a true woman than does wealth, beauty of person, or social station. But a clear intellect, a well-trained mind, adorns a woman just as an ivy will adorn a splendid oak; a true woman has a power, something peculiarly her own, in her moral influence, which, when duly developed, makes her queen over a wide realm of spirit. But this she can possess only as her powers are cultivated. Cultivated women wield the scepter of authority over

the world at large. Wherever a cultivated woman dwells be sure that there you will find refinement, moral power, and life in its highest form. For a woman to be cultivated she must begin early; the days of girlhood are transitory and fast fleeting, and girls are women before we know it in these rapid times. Every girl has a certain station to occupy in this life, some one place to fill, and often she makes her own station by her capacity to create and to fill it. The beginning influences the end.

Miss Mattie Hester is the United States mail carrier over the route from Condar, Laurens county, to Lothair, Montgomery county, Ga., a distance of forty miles through a sparsely settled region, which she traverses three times a week. She drives her own mail cart, carries a revolver, and is punctual as the sun at all seasons and in all weathers. Besides transporting the mails, she manages a farm, gets out lumber, splits fence rails, and contrives to support a widowed mother, two younger sisters, and a brother, while she is not yet 20 years of age.

Martha's Vineyard has a strange and enterprising character in a dumb woman, who manages a good sized schooner alone. She supports herself by fishing and runs several profitable lobster pots. At dull seasons she supplements her living by the sale of thread, buttons, and other small wares. Her only companions are a dog and a cat, and she seems to think that a husband would be a supernumerary.

A VISION OF "THE AFTER LIFE."

TO THE EDITOR: I was very much interested in Farmer Reynolds' "Facts vs. Fancy" in a recent number of THE JOURNAL. Many times have I gone over the same ground, wishing to know what heaven was like; hoping the mystery would be cleared away by evidence from the unseen agencies, and finally having grave doubts arise, after perusing various seemingly fanciful sketches, as to the verity of any of these revelations in regard to the life "over there."

A great many seers, ancient and modern, have given their experience. If these are not reliable, will any number of future revelations be accepted as any more truthful? Undoubtedly every Spiritualist has formed some idea of the "land where our dreams come true." Progression is said to be a fact as to the future spirit life. Vocations begun on earth are perfected in heaven. This idea is current in all our literature. Who knows this to be true? Has some one dreamed it? and are dreams to be taken as any sort of evidence? Has another seen in a vision some beautiful painting—some rare work of art, past the skill of mortal and taken it for a master piece from the hand of a transported Raphael or an Angelo, whose almost perfect work on earth has reached still grander proportions in that land which we look to as a natural outcome of this, hence a more perfect one? Has some sensitive been given a clairvoyant glimpse of happy homes in beautiful groves of evergreen, of fragrant flowers and singing birds, of silvery waters flowing with rippling waves in quiet nooks and shady dells? Or has fancy conjured what e'er the heart craves, and the mental vision taking hold of the picture, makes it so real that the world is given another revelation from heaven?

How shall we know the real from the fanciful? Is the variety of vision given by sensitives any drawback to their truthfulness? If, as it is said, we make our heaven, does not this fact show that what the heart loves and craves, takes form in the mind as to what that heaven will be like? Thus, the heaven of the true soul's desire is growing for our occupation by and by. Our "mansions" are being prepared, and they are taking form and surroundings according to the soul's purity and growth here below. And by this growth is meant the attainment of the true spiritual life; not the advancement unto the higher places, but a doing good for the love of good and our fellow man. We shall be "born again" into a life of our own making. But such visions of spiritual life are mostly the soul perceiving what pertains to the spirit, hence we get so little of what one would call the natural life of the risen spirit.

To myself has come some glimpses of a natural, happy life with friends on the other side. One vivid glimpse came to me two years ago, of this wonderful country to which we are journeying. Since then, this picture has been my hope and my comfort, driving away the doubts as to the reality of this life some where and some how. It will not be a fact to any other soul, but to me it is heaven. Lying one night, sick and

suffering until the pain had become unbearable, my whole soul went out in a prayer—not to God to take me to himself—nor for the great physician's aid, neither for angels to come with healing balm. No, for just a moment I became a little child again, and cried out for the dear mother to come from her home in heaven and with soothing touch to rest and comfort me. I do not know what condition I passed into. I was never more awake, although my eyes were tightly closed. But almost instantly after that cry for mother I seemed lifted out of myself, above the scenes of earth, else heaven came down to me. Pain was forgotten in the contemplation of the enraptured view before my spirit eyes. For over four hours I lay as if gazing at a beautiful picture. The place remained the same all the while but life was there. It was a living reality of those I had loved and lost, surrounded by nature's loveliness. Heaven came so near, that through a flower-entwined window I beheld the home to which "my own" had fled and whither I know my footsteps are tending. The view was wide and sunny. A lovely garden of flower and shrub, extended far away upon either side. A silvery stream twined in and out among the beautiful verdura.

A mansion fronted toward me, with oval, golden-framed windows, though any farther semblance of a house I failed to see. The nearer view melted away into the mellow light of the fields beyond. Roses and rare flowers bloomed so perfect and so near I could have plucked them. Birds perched among the vines and poured forth their happy songs. The whole vision was more beautiful than I can describe, but these things did not so much occupy my mind at the time as did the group of loved ones standing there waving their hands and throwing flowers and words of love down to me. Their voices were not audible, yet every thought came as clear as though spoken in my room. They were happy and contented except over the sadness of our long separation.

One dear child, whose short, bright year of wedded bliss ended for us here in blasted hopes and broken hearts, held up a babe to my view, that I might see the wondrous beauty of her boy and begin to know the little life that passed with hers unto the "home beyond." She looked her proud joy over the little one's angelic sweetness and then her bright face drooped at the thought of the saddened heart of him she left, and at her own short and happy stay with the friends of earth. And while the dear head bowed down among the flowers, mother came to sooth and cheer her, whom to comfort in her sorrow was my comfort too.

Another child, sweet Angie, brought joy and gladness where e'er she passed. Her stay had been longer and she had found her life work—to cheer the sorrowing, both there and here below. To me she brought wreaths of roses and the sweetest, happiest face—one that memory ever recalls at the thought of that beautiful vision.

For hours, thus I lay, hardly daring to breathe lest they would take their flight; and all the while, words passed through my mind in pathetic lines, expressing each thought as it drifted to me. At the last I seemed to go to them, where, with mother's hand upon my brow I fell asleep. The next night I was resting easy, but could not sleep, when lo, the vision came again in the same way and with the same poetic words.

This is no fanciful, imaginary sketch, and I have the words which I was enabled to write down the two days following, the successive vision, seemingly, not passing entirely out of the strange condition until every word was recorded.

I have never taken this vision as heaven in totality, but just a glimpse that my friends were enabled to produce for a brief time, to help dispel the doubts arising from so many conflicting theories in regard to spirit life, and which I could not accept, because, perchance, they were not in accord with my own ideas of a brighter home life, when the spirit shall don its robes of immortality; or, may be, because "my own" were not in others' views of spirit life. I believe that heaven is so extensive and life there so varied that only glimpses can be given; so that different views of spirit life need not necessarily be taken as contradictory.

Should each one who has been so fortunate as to get a view of this "after life," write it down and send it to THE JOURNAL something as we did last year in sending in experiences, it might be possible to get quite an array of knowledge on the subject. If enough of those sketches should harmonize, they might be taken as proof of a fact, and those which did not accord, as fancy.

NEWTON K. W.

A. M. M.



THE BIBLE AND THE PUBLIC SCHOOLS.

TO THE EDITOR: In a recent issue of *School Education* an educational journal published in Minneapolis, Mr. E. B. Johnson, who I presume is a minister, has an article under the above title. He truly says: "There is no question in connection with our public schools which calls for a more thoughtful and careful consideration than does the question, What position shall the state, through the public schools, take in regard to the bible?"

I believe it will be admitted on all hands that the bible is not the best school book in the world. I would not think of recommending it as a reader; its language is hardly up to the modern standard of excellence. At least I would prefer that my boy and girl on addressing the public, either from the rostrum or through the press, would clothe their thoughts in more modern language.

As a book on modern mathematics, grammar or geography the bible is a failure; as a history, even if its history were correct as far it goes, I would prefer my child to read more modern authors and history covering a greater area of territory.

There can be no objection to Mr. Johnson's children reading the bible as much as they choose, but why should my child be compelled to spend his time in reading or hearing that read which cannot contribute in the least to his education.

Mr. Johnson says: "The state must not ignore the bible for it has no right to favor sectarianism and the ignoring of the bible is a favoring of that sect which wishes to have it ignored, a very small, narrow and bigoted a sect."

I wish Mr. J. had favored his readers with a little information concerning that "sect." I would like to see some of its statistics. Where is it to be found? Who are its members? What is its form of initiation? What are its cardinal doctrines? He informs us that it is a "very small, narrow and bigoted sect." He cannot know even that much about that "sect" without being able to impart some other knowledge that will benefit the darkened world. Please Bro. J. give us one or two of the very narrow planks in its very narrow platform of principles! I have seen Baptists, Methodists, Presbyterians, Congregationalists, Catholics, Spiritualists, Agnostics and Jews who thought the bible not a very good school book, but I never before heard of that very small narrow and bigoted sect, which as a sect is fighting it.

The Catholics are a sect, they do not object to the bible in the school providing it is their own bible which is thus favored. Many Presbyterians, and others would not object to the bible in the common schools providing it was King James' translation of the Protestant bible which was chosen. Will Mr. Johnson tell us which of these bibles the state must adopt, and which reject, in order to put itself on the soft side of everybody except sectarians? Will he tell us one person who favors the bible in our public schools who is not a sectarian?—just one.

The few Mohammedans in this country would probably like to have the koran adopted as a school book. Shall we accept that? and if we do not, shall we be called sectarians? The fact is we cannot adopt any bible without favoring the sects whose bible it is, and working against those whose bible it is not. The way to keep out of sectarianism is for the state to keep its hands off and allowing religious denominations to teach their own bible at their own expense, teach it to those who want their teachings, and none others.

The state is next asked to "favor those who do not wish to see the bible branded as a book dangerous to the young and banished from the schools; for we are not a nation of Agnostics, but a Christian people."

I ask, do we necessarily brand the bible as dangerous to the young by refusing to admit it as a school book? Horace Greeley's *American Conflict*, and Emerson's *Essays* have never been admitted as school books, but I seriously doubt whether either of the great philosophers ever took that fact as an evidence that their books were considered "dangerous books for the young." There are many books not particularly dangerous which for many reasons are not adapted to our public schools.

we are not a nation of Ag-

of Christians. We are a nation composed of Catholic and Protestant Christians, Jews, Infidels, Spiritualists and Agnostics; and we have no right in any of our public institutions to work for one of these beliefs or forms of unbelief more than another. We have no more right to have any specific form of religion connected with any of our public institutions than a railroad company has to insert the ten commandments as a part of its constitution. Religions and bibles belong to the people individually, not to the nations as nations, or to schools as such, except in cases where schools are organized on purpose to teach them to those who go there on purpose to learn them.

Mr. Johnson urges that we are a Christian people; even if that is so, we are not a moral people, not a civilized people. Do Christians kill each other? Do they spend more money for whisky than they do for bread? The fact is, as a nation we are neither Christians nor Agnostics; we are men women or children of every shade of opinion, and every opinion should be respected, and no opinion on religious matters should be forced by our common schools on the rising generation.

Mr. Johnson affirms that "in all our acts of government we acknowledge the religion of the bible." This is a mistake; our governmental acts neither acknowledge or deny the bible. It is true we date our acts as other nations do which have established some form of Christianity as a religion. This is done not to acknowledge the bible which really has none of these dates in it, but to correspond with other religions. No one indorses Christianity by acknowledging this to be the 1890th year of the Christian era, more than we would were we in Mohammedan countries, acknowledge that Mohammed was God's prophet by dating our letters so many years from his supposed birth. A lack of time and space is all that prevents me from taking up Mr. Johnson's statements seriatim and replying to all of them at this time. He lauds Jesus very highly; to this there is no objection, but when he says: "his bitterest enemies found no fault in him," he mistakes. It was Pilate, a non-partisan Roman governor, who found no fault. His bitterest enemies did find fault in him, and put him to death.

Again, the best critics do not all unite in saying, "the bible is all of the highest order, and some parts of it the best in the world." A few partisans in writing to make out a case may have slopped over into such assertions, but I will pick one hundred passages from the bible and will give Bro. J. one hundred dollars if he will read them to any audience of respectable ladies and gentlemen; I will give him another hundred dollars if the ladies do not leave the house, and the gentlemen do not hiss him down before he has read six of the passages. Now I ask, will he force his children to read in our common schools what he would not read and his wife and daughters would not hear in church?

He speaks of what science, the government and women owe the bible. What scientist would take the bible as a textbook on heliocentricity, geology or astronomy? Where is a text in the bible favoring a republican form of government? Is it not so that Thomas Paine, the despised infidel, preached republicanism, and did more for it with his pen than Washington did with his sword. John Wesley said and did all he could against the establishment of a Republic in this country. As for woman, the first thing in the bible concerning her condemned her to slavery to her husband. "Thou shalt be subject to him and he shall rule over thee." Woman is not in that book allowed to speak in church, or go to school at all. If she would know anything, let her learn of her husband at home.

I am no railer against the bible, but when men try to place it where it does not belong, when men try to make a kind of fetish of it, it is time somebody called a halt.

H. L. HUTCHINSON.

COVINGTON, IOWA.

SPIRITUAL PROTECTION.

TO THE EDITOR: Your injunction to each of your readers to contribute their mite in some way or another to help THE JOURNAL, together with the increasing appetite of your readers for good spiritual food, reminds me of an incident which I think is worth publishing.

A few years ago while living on my ranch in Arizona my family had several narrow escapes from the bloodthirsty Apache Indians, all tending to show that they were saved from destruction by and through the powers above us. I will relate one event as it occurred.

While the family were living on the

ranch business took me to the city of New York. One morning while in the city I arose at my usual hour and was putting on my clothes when an impulse seized me to turn and look westward. As I did so, it appeared as if I was looking at a lot of Apache Indians in front of our house in Arizona at a well some seventy yards distant from the house. It was dark there and the Indians were meditating an attack. Full of alarm for the safety of the family I exclaimed, "Lord! Lord! protect the family." Quick as thought came the response from above, for I saw clearly and distinctly a light cloud shoot down or rapidly descend edgewise as though between the Indians and the house. Then I knew that my family was safe and that the cloud was to my sight the appearance of angels or spirits who had been sent to save them. Full of faith, joy and gratitude, I gave vent to my feelings, "Thank God! Thank the Lord, the family are safe!" All this occurred while dressing, I might say it passed in a moment; and I also remembered that while it was quite light in New York at six or seven in the morning, at my home in Arizona it would still be dark. The same day I wrote to my daughter, Mrs. W. E. Hensly, then living in Arizona, a full account of the vision, but it appeared afterwards that the same day I had written to her from New York, she sent me a letter giving me an account of what had happened at her house the same morning in Arizona. The relation she gave was about as follows:

"I and husband got up this morning to go to Harshaw, ten miles distant, but while Mr. Hensly was harnessing the horse, Manuel, a Mexican boy who lived with his mother near by, came over and said that having to get up very early this morning he had, through the twilight, seen a body of Indians standing between our house and the well. I immediately told Mr. H. that we must give up our visit, but as his business was important he insisted upon going and stated that our fears in regard to Indians were all imaginary, that Manuel was mistaken and that there were no Indians around; and then he saddled the horse to go alone; but I felt so alarmed that he at length yielded to my entreaties and gave up going, and well he did so, for only a few hours later the body of Frank Peterson, the mail carrier, was found two miles from our house on the road to Harshaw. The Apaches had killed him that morning, destroyed the mail and carried off his horses; we also found Indian tracks all around the well, so that it appears as if we have had a happy deliverance from them while here and in not going to Harshaw. Your affectionate daughter," etc.

I hope your readers, or at least some of them who still doubt God's providence and are loth to believe in either spirits or angels, will weigh well this simple story and remember that God's laws are eternal and so amend their lives as to become the recipients of visits from angels who are always anxiously waiting and watching to do us good and protect us from danger.

ATHENE.

SPOKANE FALLS, WASH.

Mrs. Hannah H. Post, San Francisco, writes: I have been a reader of THE RELIGIO-PHILOSOPHICAL JOURNAL ever since its first publication. It comes every week to my home with its rich gems of thought from your able staff of writers and it has cheered my drooping spirits through many dark hours. I am pleased with its new appearance and with the binder which will enable me to keep the papers secure for the benefit of those who shall come after me, for I am now in my eighty-second year. I have been an unflinching Spiritualist twenty-eight years. Twenty-seven years ago I was developed as a healing medium. Soon after that I was influenced to set a broken leg in a case of compound fracture. My husband was a physician and surgeon and he stood by and saw the operation and pronounced it complete, causing no pain to the patient. I watched the process of healing ten days and those were the happiest days of my life, but the terrible storm of opposition that was raised against me curtailed my healing powers, and I have never fully regained them. I have never been before the public, but have had various phases of mediumship. I have investigated Spiritualism, and contested every foot of ground that I passed over, and never for a moment have I swerved from belief in its truth. I pity those who turn back after seeing the light because, as they think, Spiritualism is considered unpopular. But

"Truth crushed to earth shall rise again,
The eternal years of God are hers."
It is the truth that makes us free.

Milton Marvin, whom we know to be a discriminating and reliable man, a lawyer by profession, writes, My niece, Miss

while attending school at Monmouth, Ore., saw a young lady friend of hers who lived at or near Corvallis, in Benton Co., enter or standing in her room. She was so certain of her presence that she was about to speak to her, but while in the act of doing so she saw her rise and apparently vanish out of sight. It was but a day or two after this event that she heard of her death, which took place about this time. My niece is a young lady of unquestionable veracity. She does not believe in Spiritualism. The case was a profound mystery to her and she came to me for an explanation.

W. C. Bishop, Lumberton, N. J.: I like THE JOURNAL in its present form, it is more convenient. What a field it has for working in! The harvest is ripe, but the reapers are few, therefore, there is no limitation to the work for THE JOURNAL. It has already done much good work and I hope you may live to control it for many more years. I was much pleased with Miss Williard's letter, and your article on Spiritists and Spiritualists, it was just the thing. In fact there are very many articles written by different persons that are very precious to me.

Dr. John E. Purdon, Cullman, Ala., writes: I am much pleased with the appearance of THE JOURNAL in its new form, which I was anxiously expecting. It is the right size for binding and I hope that a great many of your subscribers will preserve their copies of THE JOURNAL, for I believe that the next ten years will be an epoch-making time in the history of religion and philosophy.

W. C. H., of Sodus, N. Y., says that it was Mrs. Fox and not "Miss Fox" as mentioned in his paper published in THE JOURNAL, whom he well knew. The family once lived in this town and probably some of the children were born here.

HOW "CURFEW MUST NOT RING TO-NIGHT" WAS WRITTEN.

Rose Hartwick Thorpe writes to the *Ladies' Home Journal* as follows: The poem of "Curfew Must Not Ring To-Night" was suggested to me by reading a story called "Love and Loyalty," in April, 1887. I was then a plain country school girl, not yet 17, residing with my parents at Litchfield, Mich., and under the pretext of working out mathematical problems, with my arithmetic before me, I wrote the poem roughly on my slate. I was forced to carry on my literary work under these difficulties because of the opinion of my parents that my time could be better employed than in "idle dreams and useless rhymes." I wrote the first copy on my slate, between four and six o'clock in the afternoon; but much time has since been spent in correcting and revising it. I had no thought that I would ever be able to write anything worthy of public notice. The poem was first published in the *Detroit Commercial Advertiser* in the fall of 1870. The editor, upon receipt of my manuscript, at once wrote me a lengthy letter of congratulation and praise, in which he predicted the popularity for the verses which they have since enjoyed. I had no literary friends, not even a literary acquaintance, at that time; and did not know the simplest requirements for preparing my manuscript for publication. The poem seemed at once to attract public attention. It raised me from a shy, obscure country girl into public notice, and brings to my side yearly hosts of new and delightful friends. Wherever I go, my friends are there before me, and the poem—which I gave to the public with no "right reserved"—while it has made a fortune for others and dropped golden coins in their pockets, has reserved for its author a wide circle of admiring friends. The first and only remuneration I ever received for the poem was three years ago, when the editor of the *Brooklyn Magazine* reproduced the poem in a fac-simile autograph form which I had given him. With a delicate sense of justice he sent me a most complimentary check for the simple privilege of reproduction. It was quite a surprise to me, but none the less pleasing. That editor is now the present editor of the *Ladies' Home Journal*.

One of the oddest uses of the Nicene creed is that which it was applied to by the women of ancient Nicea, where the creed was in great part originally formulated. They recite it after putting eggs in a pot to boil as a measure of the time needed to cook them. It is said that they do this without any idea of irreverence.

KNEW YOU AS A BOY!

True, 'tis said no man's a hero
To his valet: but—tho' big
The contract—some folks can go
E'en in dishabille cum dig;
Yet your virtues may be legion—
Every one you may deploy—
But they'll never "fetch" the fellow
Who has "known you as a boy."

You may win the warrior's laurels,
You may wear the poet's bays;
You may set with deeds of daring
An admiring world agaze;
But, while all the rest are raising
Hearty shouts of "Vive le roy!"
Some one says: "What's all the fuss for?
Why, I knew him as a boy!"

Were you canonized and settled
With a halo on your head,
When the news of your promotion
Came to Tom, or Dick, or Ted,
He would tip the wink to t'others,
And their faith he would alloy
With, "What! he a saint in glory?
Why, I knew him as a boy!"

—Boston Globe.

WHEN THE SILK IS ON THE CORN.

The geese were flying southward,
And the clouds were hanging low,
The naked trees were shivering
As they chattered of the snow;
And the frost was in our faces
When we said good-by that morn,
But you promised you would wed me
When the silk was on the corn.

'Neath the leaden skies we parted
In the autumn cold and gray,
But old winter's reign is over
And so is the pleasant May;
And I know you're slyly watching,
Each evening and each morn,
When the tender husk is bursting,
And the silk is on the corn.

Now the treetops flaunt their glory,
And the clover's blooming red,
While the ringdove coos his story
To his nestmate overhead:
And the stars—they heard you promise—
And some sunny summer morn
I shall claim my own, my treasure,
When the silk is on the corn.

—Yankee Blade.

DIDN'T KNOW WHERE IT WAS HITTING.

During a picnic held by the colored order of Odd Fellows, lightning struck a tree under which the festivities were conducted. The following Sunday old Dan Hightower, a colored preacher of great renown, arose and said:

"Bruders and sisterers, we's jest had er awful 'lustration o' whut de Lawd thinks o' de wickedness o' dis yere worl! While dem follers o' Satan wuz er dancin' an' er skylarkin' under dat tree an' w'en da oughter-been er prayin' ur raisin' money fur ter git dis yere church outed debt, yere come de lightnin' o' de Lawd an' struck de tree. Oh, whut er warnin' was dat, sinner man. Sinner pusson, jes stop fur er minit an' think whut er warnin' come down on dat er 'casion. De sinners got up money fur dat picnic, but w'en I axes 'em fur money ter he'p save ther souls, w'y da ginter grunt an' 'plain o' hard times. Neber mine; de lightnin' gwine come wus den dat de naixt time de sinners an' de folks dat 'tend like da is Christians gits up one o' dem picnics. W'y, bruders, er picnic ain't nuthin' but old Satan er sunnin' hisse'f Bruder Mallory, put down dat winder, ef you pleases, sah. Dar's er rain cumin' up. De sinners is er buckin' right er gin de church w'en da goes off dater—"

There came a terrific peal of thunder and a vivid flash of light. One corner of the church fell and the rain came pouring in. The house had been struck by lightning. The old preacher did not lose his presence of mind, for when, after the fright was over, a "sinner man" asked what he thought of the lightning striking a church as well as a tree under which a picnic was held, he said:

"It's diser 'vay: De lightnin' has got so uster strikin' at deze sinners dat it kain't keep still, an' you'se got it so mad it doan know whar it's hittin'."

THE PSYCHIC REALM.

We have hardly crossed the threshold of our investigation, but even in the present stage it seems evident that "ghostly" sights and "ghostly" sounds and phantasmal experiences generally, form part of a large class of phenomena, for which there is some testimony from all ages, and which are now forcing an acknowledgement of their existence from the scientific world.

We can not hope to explain a part completely until we know the whole. Can we even dimly descry the limits of our own mentation in its entirety? In quite another sense, than the poet meant, we move about in worlds not realized, and, similarly, we who move do not realize ourselves. In the process of evolution, with the increase of complexity between creature and environment, we are, gaining also an increase of knowledge of their complexity. As in the macrocosm, so in the microcosm, the view is widening all the way; the stars that once were interpreted as the gold-headed nails driven into the dome of a solid firmament have now receded into the abyssal depths of a limitless evolving heaven; and no more than the earth is the centre of the universe, may the tiny window of sense-consciousness through which we daily peep and pry, be the true measure of the soul of man.—Richard Hodgson, in *Arena* for September.

An English publisher, T. Fisher Unwin, announces a reprint of Mary Wollstonecraft's "Rights of Women," the original edition of which was issued nearly a century ago. A critical introduction to the new edition, in which the social condition of women then and now is contrasted, has been contributed by Mrs. Fawcett.

Hood's Sarsaparilla

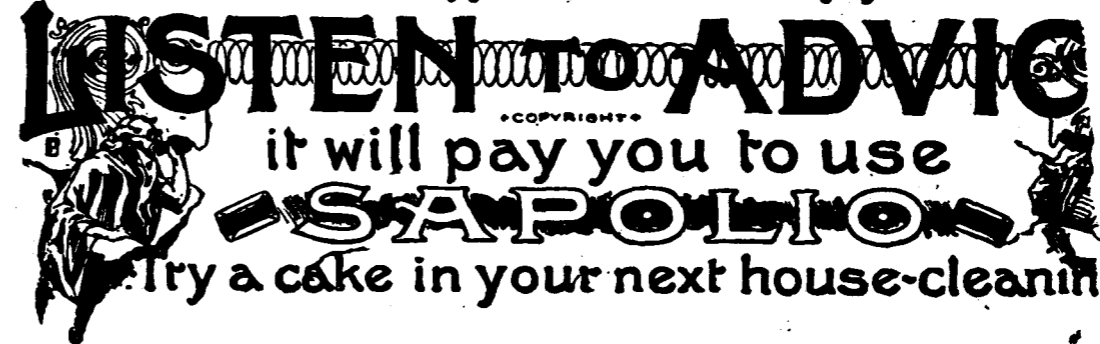
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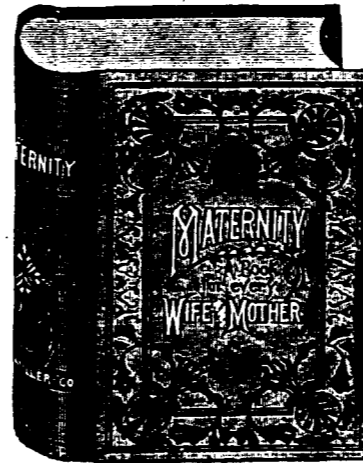
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BOOK REVIEWS.

noticed, under this head, are for sale and ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.

See Religion a Gospel of Love. By Gray. Chicago; The Thorne Publishing Company, 167 Adams street. 1890.

With Mr. Gray "the new religion" Christianity as a system of ethics, a of love, suited to the relations and of men. Although the work is not ersial and theological doctrines in the popular mind are identified hristianity are not discussed, yet it ent that the author rejects some of and is in doubt as to others of them. nks Hume's famous argument t miracles conclusive when miracles ceived as violations of the laws of , but he accepts, though hesitatingly, led bible miracles on the ground that volved no disturbance of the natural, and belonged perhaps to the super igher natural order. The author aims criticism to reduce the miraculous in stianity to a minimum, and that he ains by saying: "For a specific and ressed purpose, an addition of another er of being was made, and the inception the wonderful movement which has ce followed in the world's history is rovided for."

ling to Mr. Gray, there have oc- the natural order, events, like the esus, the antecedent of which the supernatural order. What rogress could be made in the scientific tudy of history or in the investigation of atural phenomena, if this theory were ue? Science teaches, and the doctrine of the persistence of force is based upon the fact that every event, every manifestation of force has an antecedent in the sequent enomena. It is knowledge of at has destroyed belief in mir- Gray's remarks on this subject are weak, from the standpoint of both science and philosophy. Why propose such an absurd hypothesis to explain narations which judged by the common rules of historical criticism, must be regarded as unhistorical and mythical.

The old religions, such as those of Egypt and India, are treated with fairness. The author does not, as so many theologians, aim to disparage the pagan religions by comparing their worst features with the best of his own faith. Like Max Muller, he found universal elements of excellence common to them all.

The work has many chapters, and a large number of subjects are introduced and considered, but the leading thought is that true Christianity as the author understands it, is the true religion, and that the redemption of a sin-sick world must be by accepting the teachings and imbibing the spirit of Christ who was a special manifestation of God and the Light of the World. The author thinks and writes from a theological standpoint, and in a very catholic spirit. From the standpoint of modern science the work has grave defects. The author does not state whether he believes in the fall of man. Certainly evolution has no place in his interpretation of Christianity or his view of the world. "The divine purpose has been to some extent frustrated," he says. It is more probable that Mr. Gray's idea of the divine purpose is wrong. But his book contains many good thoughts presented in a very interesting manner.

A Look Upward. By Susie C. Clark. Boston: Lee & Shepard. 1890. pp. 215. The sixteen chapters of this work are devoted to the exposition of what the author calls spiritual science, a term which she adopts in preference to Christian science, because it connotes greater breadth and inclusiveness. The thought of the work is spiritual through and through. It is to a considerable extent such as has been presented by other writers, including Spiritualists, Christian scientists, metaphysical healers, theosophists, etc. The author discovers something in all the systems or methods represented by these different names to criticize, while in an eclectic spirit finding truth in them all. Of Christian science she says: "It places in our hands no key to the problem of life. Its consolation to the mourner and the bereaved is indeed meagre. It claims that there is no body, and dropping this non-existent to annihilation as far as the body of continued intercourse between mind and body is concerned. Its short at the borders of the dead commands no outlook at all spirit, it recognizes it was brought out in our dream, of no purport or value, which is only named as 'alienated the

large army of spiritual thinkers and workers known as Spiritualists and prevented their acceptance of this gospel of health which they so greatly need."

But this author thinks there is also a weak place in the armor of Spiritualists. She grants the cardinal point of their position, that of spirit communion, but asks, "Are not Spiritualists a little too prone to magnify the power of the spirit unclad with clay, far too remiss in the diligent culture of the spirit within their own innate divine powers are held in abeyance, while they give unquestioned reliance, a too implicit obedience to the promptings of their revered guardians or guides. What gives these spirits their power? Is there any source from whence they can derive it, but the same source accessible to us—the power of the infinite? We are spirits also and this incarnation is the opportunity afforded each embodied soul to develop the possibility of becoming guide and helper to some weaker brother or sister. We shall gain no spiritual growth by the mere process of being unclad with mortality. Those Spiritualists who receive unquestioned the *ipse dixit* of a risen spirit as the embodiment of divine wisdom, and obey its message as they would a mandate from Deity, should remember that the only change in so-called dying is merely an exchange in dress."

Theosophists, this author says, do not usually admit the possibility of communion with anything more than "the shades and shells of the departed, with the reliquaries of the lower principles, which retain a fleeting, transitory memory of past intelligence and events, the higher soul meanwhile enjoying a blissful dream; one a little less illusive than that of our mortal existence, in Devachan, where it remains in ignorance of the trials and sorrows of mortal experience, lest its—seemingly selfish—happiness should be otherwise impaired." Yet theosophy is commended for unrolling a "satisfactory answer to the difficult enigmas of life."

Much space is given to the philosophy of healing and suggestions for treatment according to the principles of spiritual science. The author is evidently a lady of culture and literary taste. The style and spirit of the work are excellent. But to thought that is so largely speculative however interesting, the term science is clearly inapplicable.

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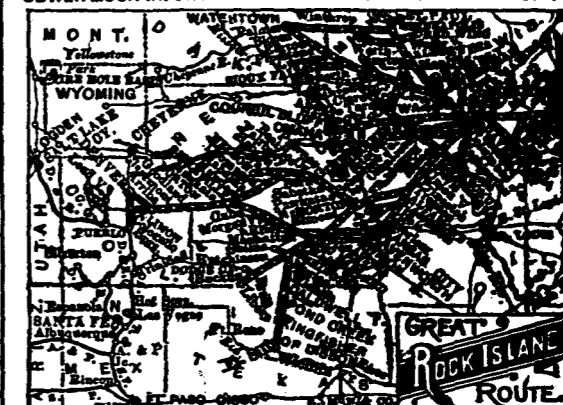


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Seventeen editorial contributions

RELIGIO-PHILOSOPHICAL JOURNAL

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FIRST PAGE.—Topics of the Times. SECOND PAGE.—Criticism and Denial Not the Ne Plus Ultra. Let the Strictest Test be applied to Spiritualism. Need of Reform in Justice and Police Courts. The Only Honorable Course. THIRD PAGE.—Civilization of the Masses. What are the Conditions of Mediumship. FOURTH PAGE.—The Open Court.—Nature and Physiological Import of Mediumship. Listen to the Voice of the heavenly Teachers. Huxley's Survey of Fifty Years of Progress. FIFTH PAGE.—Hypnotism: Modes of Operating Susceptibility. 1.—Advancement of Science in the Last Century. 2E.—The Darwin of the Science of Metempsychosis. —The Darwin of the Science of the Bees. (Continued.) —Woman and the Home.—A Vision of the Future. TENTH PAGE.—The Bible and the Public Schools. Spiritual Protection. How "Curfew Must Not Ring To-night" was Written. ELEVENTH PAGE.—Knew You as a Boy. When The Silk is on the Corn. Didn't Know Where It was Hitting. The Psychic Realm. Miscellaneous Advertisements. TWELFTH PAGE.—Book Reviews. Miscellaneous Advertisements. THIRTEENTH PAGE.—Miscellaneous Advertisements. FOURTEENTH PAGE.—What is Good? The Annual Sneezes. Self-made Cranks. Miscellaneous Advertisements. FIFTEENTH PAGE.—Miscellaneous Advertisements. SIXTEENTH PAGE.—A Barefaced Trickster. Miscellaneous Advertisements.

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A BAREFACED TRICKSTER.

A correspondent desires "an opinion as to the mediumship of Mrs. Etta Roberts the materializer." We believe her to be an unconscionable, barefaced trickster. The wire cage so much vaunted by Mr. H. J. Newton is, as used by this woman, a snare for the unwary, and deceives nobody but those anxious to accept the most doubtful manifestations as genuine.

Rev. W. O. Pierce, of Cincinnati, an editor as well as a minister, expresses his high opinion of THE JOURNAL in these partial remarks: "Allow me to say there is no periodical that comes to my study more warmly welcomed or more closely read than THE RELIGIO-PHILOSOPHICAL JOURNAL. This is due, as I see it, to the fact that it is edited by one who is fairly entitled to be ranked as prince among the journalists of this country."

SEPTEMBER MAGAZINES.

In the September number of the Arena Senator John T. Morgan discusses the race question from the standpoint of a Southern statesman. "Uniform Marriage and Divorce Laws" is the title of a characteristically conservative paper by Rev. S. W. Dike. Dr. Richard Hodgson considers the subject of apparitions and haunted houses in a careful and critical manner. "Robert Owen at New Lanark" is a fine paper by Walter Lewin, the English essayist. James Realf gives an interesting sketch of the life of Gladstone, a photograph of whom forms the frontispiece of this number. The editorial notes are on topics of interest and they are sensible and suggestive.

Mr. Lovell's "Inscription for a Memorial Bust of Fielding," though brief, is the most remarkable piece of writing in the Atlantic for September. Dr. Reclus, in his installment of "Over the Teacups," discourses on the fondness of Americans for titles, and gives a lay sermon on future punishment. Mr. Fiske adds an article on the "Disasters of 1780." Hope Notnor continues her amusing studies in French history. "A Son of Spain," the chronicle of a famous horse, Mr. Quincy's bright paper on "Cranks as Social Motors," and "Mr. Brisbane's Journal," the diary of a South Carolinian, written about 1801, are among the other more notable papers. Mrs. Deland's and Miss Fanny Murfree's serials, a consideration of American and German Schools, and reviews of the "Tragic Muse" and other papers, complete the number. Houghton, Mifflin & Co., Boston.

The Harbinger of Light, Melbourne, Aug. 1.

THE RELIGIO-PHILOSOPHICAL JOURNAL (Chicago) comes to us in a new and more compact form, the pages being reduced to half their former size, and doubled in number. This journal is now in its twenty-fifth year of issue and is noted for its uncompromising condemnation of fraudulent mediumship.

Bella H. Stillman, in the Chautauquan for April writes thus of the religion of the modern Italian peasant: The religion of the peasant is almost that of the dark ages. Many of the rites are reminiscences of the old pagan ceremonies, such, for instance, as the carrying of the miraculous images of the Madonna from one village to another, which reminds one of the journey which the statue of Athene used to make every year from its shrine on the Acropolis to the city of Eleusis, where it would remain a week, and then be carried back again. The peasants believe most sincerely in the miracle-working images, in ghosts, visions, and all things supernatural. Statues of saints are reported to have turned aside in horror at sacriligious deeds, and the accounts are seriously printed in the local papers. The people are completely priestridden. A pretty girl who sat for her portrait to an artist friend of mine was obliged by her confessor to walk to a shrine sixty miles distant as a penance for the crime. In the more remote parts of the country it is really dangerous to try to photograph peasants, as they think you are stealing their faces to work an incantation on them.

Mrs. Mary Wing of Fayette, Me., is 80 years of age, and during the last year has done the cooking, washing, ironing, sewing, knitting, etc., for a family of four. Last fall she cleaned her house through- out, and sewed up all her other work, and made 200 pounds of

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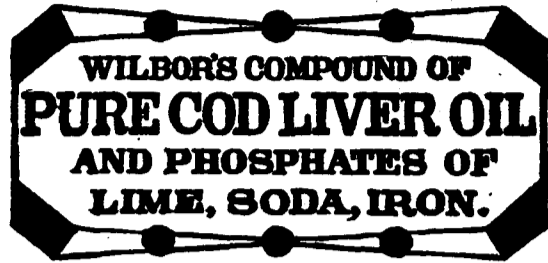


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Psychical and Physio-Psychological Studies.

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A CASE OF

Double Consciousness.

This case is frequently referred to by medical authorities, and Mr. Epos Sargent makes reference to it in that invaluable, standard work, The Scientific Basis of Spiritualism, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make

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