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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.

An unusual spectacle was presented the other day in Sedalia, Mo., when Judge Higgins, who is under indictment for murder in the first degree, sat upon the bench of the Pettis county court to administer justice.

Count Tolstoi is described as wearing usually only such coarse clothing as is worn by the poor classes. His shirt is worn outside of his trousers, in the fashion of the moujik, and is gathered in to the waist by a leather belt.

The Belgian government has taken a step in the right direction in deciding to rigidly prosecute foreign duellists who invade the country for the purpose of settling their profitless disputes. We use the word profitless advisedly. Not even the undertaker is the gainer.

Secretary Noble is deserving of his name if for no other reason than the raid which he is making on the pension sharks. If he succeed in wiping out the miserable band who prey upon the poor old soldier he will deserve the thanks of all the people. It looks, too, as if he would accomplish what he has undertaken.

According to a letter from a physician printed in a New York journal, life in high altitudes does not confer certain immunity from pulmonary consumption, although the disease is modified and its encroachments greatly retarded by the mountain air. A strong, phlegmatic subject of phthisis in its early stage often improves in the stimulating, rarefied air of highlands, and decided benefit is often derived from residence in dry, elevated regions sheltered from chilling winds and favored with plenty of sunshine. The wasting malady is sometimes arrested when the patient can spend much of the time in the mountains out of doors. The circulation in high altitudes is quickened and the white blood corpuscles known as bucoytes course through the small spaces in the tissue and act as scavengers carrying off worn out or foreign material. The climatic treatment of consumption will probably always be of use as a means of arresting the progress of the disease and of building up the wasted energies of the system.

The project of building a Buddhist temple in New York is revived; but the leading Buddhists are still opposed to it. One of them said: "We know that there are believers enough in this city to erect a temple that would rival in magnificence any in India, but the result would be to raise the cry that we were worshipping idols and to provoke persecution. The Buddhist worship is contemplation. We do not need a temple for that. The true Buddhist temple is the body, purified by fasting and kept clean by chastity. One of the rules of the Buddhists is not to seek to make proselytes, so that we need no temple for preaching, in the style of your revivalists. We believe that when the time has come for a man to be a Buddhist he is then enlightened without any effort on our part. He seeks for us; we do not try to convert him. Your

question as to the increase of Buddhism in this country is often asked me. The increase is wonderful—almost miraculous. As we have no central meeting place and no religious directory, the Buddhists can not be counted; but if you will take the trouble to ask every man you meet to-day whether he believes in Buddhism or theosophy you will be astounded at the replies. Buddhism is a universal religion, and it spreads faster in Christian countries than in any other when once understood, because it embraces Christ—who was himself a preacher of Buddhist doctrines, in our estimation." More is here claimed for Buddhism than can be sustained.

The mission of Father Ignatius in New York city has not been strikingly successful. The interest has not amounted to more than curiosity to see and hear a shaven and sandalled Protestant monk. Bishop Potter gave him license to preach in the Episcopal churches, but did not countenance the meetings by his presence, and the Anglican monk conducted his mission without the coöperation of the Episcopal clergy generally. Although under vows of poverty, Father Ignatius has begged for money persistently. A New York paper says that this tended to detract from the spiritual profit of his preaching as have also the sale of his books and his efforts to raise money for his abbey. His audiences have not seemed to care much about a monastery in Wales. The burden of his discourses has been "only believe," and he has preached with the fervor of a Methodist revivalist. But the exhortations of the Anglo-Catholic Episcopalian seem to have fallen flat in New York in spite of the fact that they were eloquent and impressive.

It is stated that Rev. Howard MacQuary of the Protestant Episcopal Church in the United States, is to be tried for heresy at Cleveland. The offence charged against the clergyman is denial of fundamental articles of the Christian faith. He rejects the virgin birth of Jesus and the resurrection of the body. His belief, to use his own language, is that Jesus "was miraculously begotten by the Holy Ghost, albeit along lines of natural generation, and that he rose from the dead on the third day, according to the testimony of St. Paul;" but as a spiritual and not a natural body. Mr. MacQuary contends that as the Episcopal church is a Protestant church, he has the right to exercise private judgment in the interpretation of scripture. Many of the clergy and some of the leading organs of the denomination fear the consequences of the trial in this period of theological skepticism, and Mr. MacQuary has tried to settle his case in a way to avoid the extremity of a formal trial and yet to save him from the recantation of his views.

The New York Free Kindergarten Association recently held a meeting, the object of which was to call public attention to the need of more kindergarten schools, which should ultimately be made a part of the common school system. R. W. Gelder, president of the association, said that no system of education was complete without beginning with the kindergarten, and he thought it should be a part of the public school system in every city in the United States. The philosophical educator, he said, applauds the kindergarten for the correctness and efficiency of its

training; the philanthropist, the patriot, as one other sure and powerful means of uniting people. Plant a fine kindergatten in any of the overcrowded metropolis and there is the work of making better homes, better citizens, better city. One of the speakers said that the schools were to be opened on two widely separated "Darkest New York and the board of education." Dr. R. Heber Newton, Hon. Seth Low and spoke favoring the objects of the association.

Captains Foote and Young of the Salvation Army were married recently in Tremont Temple, before a large crowd. Commissioner Ballington delivered an interesting address upon the purpose of the army, and then read the marriage contract, and announced that he would marry (James Foote and Captain Maude Young of "Are you in a hurry, Captain Foote?" he asked. "If on these terms you wish to be married, step forward," he added, after reading the army agreement. As the couple stepped forward the bride extended her left hand to the bridegroom which the audience laughed heartily. At the conclusion of the marriage ceremony, the Rev. Mr. Booth pronounced the two man and wife. "Put on the ring," he said. "On the right finger," he added, the bridegroom slipped it on the forefinger, an audience smiled again. "Give her a kiss," he said, lessly pursued Mr. Booth, and in a shamefaced manner the bridegroom obeyed, while laughter and "Ohs!" were heard in the audience. Then the bride emitted a jargon of sound and the wedding was over.

A movement is on foot to erect a monument to the men known as Pilgrim Fathers who for twelve years after they left England, lived in Amsterdam and Leyden. Befriended by the Dutch they worshipped God according to their own method. These Scrooby exiles lived among the Hollanders prosperously. It is recorded that when they left the haven of Delft on the long voyage which ended at Plymouth Rock, "sundry of the Dutch strangers then stood on the quay as spectators could not refrain from tears." At the last celebration of Forefathers day in Boston Hon. C. C. Coffin who presided, in sketching the character of the Pilgrim fathers alluded to the confusion arising from the use of the words Puritan and Pilgrim as convertible terms. The Puritans were he said of the Kings church, seeking to reform from within, while the Pilgrims were separatists, and set up their independent church in the old Manse House at Scrooby before they left England. For conscience's sake they cut aloof from the English church, and, under William Brewster, John Robinson, William Bradford and their companions at Scrooby they erected the New England church. Their crime was great, but their ecclesiastical offense was considered more grave and perilous, involving them in imprisonment, loss of estate, and even death. They stood for freedom of conscience, and the right of man but saw nothing of the results; they stood in their present duty and left the results to God. They saw nothing of the grand development that was to come from their action, in the great uprising of a nation with its great growth in the principles which they stood.

A SPIRIT MESSENGER.

York *Star* of December 25th gives the story of a well authenticated case of spirit mesdying. About a week before Christmas, Miss Law, a young school teacher residing in New York, at No. 8 West Sixty-fifth street, New York, taken ill with pneumonia and on Sunday she was told she could not live. She accepted her fate with a brave spirit. Meantime she had been received by the family of the death before of an aunt of the sick girl who lived in Jersey, but on account of her precarious condition news was kept from her. About an hour later Miss Law died, while conversing with her friends, she being perfectly conscious, she changed the subject of conversation, and said: "There is a messenger here waiting for me. I think it is a delusion, but it is not, because I see the messenger myself, although I do not know his name. The messenger wants to take me to Aunt Jane is now, and I am going to be glad to see my aunt."

Miss Law's friends, who were standing around her, were amazed at this announcement, this being the first time of the aunt the fact of whose death had been carefully kept from her. There could be no doubt that her mind at the time was as clear as in any other time for when the conversation was turned to other subjects she conversed readily and without any hesitation or indication of a lack of consciousness.

About an hour later Miss Law died, and her funeral was held at her home on Tuesday. The Rev. Ira S. Wood of Riverdale, N. Y., preached the funeral sermon, in which he said that Miss Law's experience was the most remarkable death-bed revelation that has ever been brought to his notice. When seen at the funeral in Riverdale Mr. Dodd said: "I have no objection in saying that Miss Law's statements, made, I have no doubt, undoubtedly were, when she was conscious, as she said to me. I have always been inclined to look upon death-bed experiences as the hallucinations of people who are delirious, but in this case, there was no indication of delirium, I must conclude that the only stand that a Christian minister can take—that is, that there was a messenger from God, as we read of in the book of Hebrews—one of the angels—not necessarily a beautiful female form with wings, but some kind of messenger. Miss Law, whom I have known for several years, has never been to me what we might term a religious enthusiast. Although she has always been a religious girl, she was not one of the kind who was liable to have startling death-bed experiences. She was a strong-minded, highly educated girl, but not given to brooding over religious matters."

At a recent meeting of the New York Society for Psychical Research the alleged revelation was made the subject of a long and interesting paper which led to an interesting discussion. The president, Dr. M. J. Holbrook, said to a reporter who interviewed him in regard to the case: "We look at all these matters from a purely scientific standpoint; but I must confess that this story mystifies me. We shall investigate it thoroughly, and try to find a scientific solution of the problem which it presents. Such cases are generally attempted to be explained away by the theory of the transmission of thought, but this is often an unsatisfactory solution of the problem. The society will undertake a thorough investigation of the matter at once, and it is claimed that the case will be an interesting one from a scientific point of view."

This case, from a scientific standpoint, is a very interesting one, and it should be carefully examined with a view of eliminating any error, if such error there be, in the statement of facts. Assuming that the circumstances were as above stated, the most natural conclusion is that which is in harmony with modern Spiritualism, viz: that to the young woman whose transition was near at hand actually appeared the beloved aunt who had preceded her to the higher life. There are on record and within the experience of thousands so many similar occurrences that the revelation to Miss Law is not improbable in itself, and the testimony published, Spiritualists can easily

believe that the young teacher whose earthly career was about to close, had a vision of that world to which in an hour she was to be transported. Experiences like this carefully investigated and verified according to the methods of the Society for Psychical Research will help to awaken the interest in spiritual matters of those who are now skeptical in their attitude toward the facts and philosophy of Spiritualism.

MINISTER'S TRUSTS.

A Detroit, Michigan, correspondent writes: "The ministers here have just formed an alliance, which is to meet quarterly. A proposition to let laymen in was voted down. This is the way Romanists do, to have priests manage both spiritual and temporal affairs." Ministers "trusts" are becoming quite the thing. Ecclesiastical goods are not protected enough now to support the manufacturers in the style and power they aspire to. What would become of their wares were they to allow outsiders to come in and mix wool with their cotton? They would soon have to bank their fires and quite likely lose their entire stock of authority. They might even be reduced so low as to be obliged to go into partnership with a Kean and start a bank to be run on "Christian principles." What can a layman know of God or His wishes except as he learns them through his minister? Why should the layman desire to meddle with the prerogatives of the minister? It is enough that he supplies the church exchequer liberally, furnishes food and clothing for the worthy poor, and builds a fine house in which his wife can receive pastoral calls. What right has he to have opinions of his own on theological matters. How presumptuous for him to seek to counsel with the clergy. It is a sign of the ungodliness of this very degraded age, when laymen aspire to opinions of their own. Their growing love of intellectual freedom is a grave menace to ecclesiasticism; and the sorrowful fact that preachers like Heber Newton and others standing in evangelical pulpits encourage this love, makes the situation all the more serious. When a Newton demands intellectual freedom for himself, it breeds the same spirit among orthodox laymen and revolution becomes imminent. The Methodist women are asserting as their right the unchristian claim of representation in the general conference and they are backed up in their demand by laymen and even by some preachers. All these signs portend disaster to theological factories and indicate the waning supremacy of clerical cloth; hence the wisdom of ministers "trusts," for admission to which no laymen need apply.

THE INDIAN TROUBLES.

Rev. Francis Craft, a Catholic missionary of the diocese of Jamestown, North Dakota, who succeeded Spotted Tail as chief of the Dakotas, and is known as such under the name of Hovering Eagle, speaking of the condition of the 250,000 Indians in the United States, recently, said: "The Indians are in a state of transition from their old life to civilization. The Indian department, which has charge of them, is supposed to be so conducted as to lead to its own extinction by civilizing the Indians and ending their transition state. It is actually so conducted as to perpetuate the transition state, and with it the officers and salaries of the department whose existence depends upon continuing that state. The longer the Indians remain in that state the further they are driven from civilization by the suffering, demoralization and loss of hope and energy consequent upon it. Many advance in spite of discouragement, and this only shows what all could do with encouragement." Father Craft further says that the Indians in the Northwest have been on the verge of starvation and have been discontented, but had no intention of fighting, but that the whites saw a chance to create an Indian scare for their own purposes, and the Indian agents wanted to demonstrate that their charges were as bloodthirsty as ever and to show the Washington authorities their ability to control the fierce savages, and thus prove their importance and that of their positions. The whites living in the Indian country saw that an Indian scare, which

would bring troops and lead to the establishment of garrisons there, would put money into their pockets. Father Craft says that the ghost dances were no reason for serious alarm, and that the Indian agents and interested white settlers are responsible for the present Indian troubles.

General Miles' explanation of the Indian agitation in the Northwest shows that the messiah craze has been but a secondary and unimportant influence; certainly it was not the cause of the outbreak. Such a semi-religious excitement, likely to fall at any time upon a people situated as the Indians are, is liable to do harm only when the material on which it drops is ready for combustion. According to General Miles the supplies of rations furnished the Indians have been entirely insufficient, so that starvation, with the resentment it must provoke and the abnormal mental condition and consuming delusions to which it inevitably gives rise, must be added to the other moving causes of the outbreak.

The reservation Indians are kept after a fashion by government bounty, or so much of it as gets through the fingers of the too often unscrupulous Indian agents, but with these people the nomadic instincts of their race are strong and they chafe under the restraints imposed upon them. There is but little to occupy their minds and there is always present with them the thought that they are wronged, cheated and defrauded—as they often are—and that the only prospect before them is extinction. Condemned to such a life, the most civilized people would soon become degenerate and irresponsible. It is not surprising that an ignorant, half-savage people should, under such conditions, become the ready victims of delusion. The question arises whether the government's methods of Indian management are not calculated to produce conditions favorable to excitements, delusions and occasional uprisings on the part of the half-childish savages. The present dissatisfaction of the Indians seems to be directly attributable to the wrong system of government control and to special abuses in the distribution of rations.

WHY ARE JEWS TEMPERATE?

Rabbi Schindler of Boston, in a recent address in answer to the question "Why are there no drunkards among the Jews?" said that one reason why they had abstained from the immoderate use of intoxicating drinks was because such beverages were never prohibited. There would, he said, be less sin in the world and fewer sinners if there were fewer rules, ordinances and laws to be transgressed. No sooner is a thing prohibited than at once a craving for it arises in the human mind. The second cause of temperance among the Jews was the care and attention given to food. The rabbi thought that women who are working against the evil of intemperance should devote half the time they now give to public meetings and to preparing speeches to the study of cook books and to the preparation of proper food for their husbands, brothers and sons. The third cause why Jews have remained temperate was their pleasant family life, and the fourth was the inculcation of the Jewish religion that man should rely upon himself, make this world a pleasant abode, and that he has and needs no mediator between himself and his God. Rabbi Schindler maintained that attention should be given to the strengthening of the will, that the doctrine which teaches man to rely upon others for aid, should be exchanged for such as teach self-reliance, that instead of telling the drunkard that we pray for him and that he should look to a mediator to remove temptation and destroy his vicious appetite, we should make him realize that he must master his appetite by his own will-power. The lecturer thought that if civilization is to be measured by the temperate habits of a people and by mastery over appetites and passions, the palm is due to the Jews who can pride themselves on having done, by word and example, as much for humanity as those who persistently boast of having caused this civilization.

When the modern world is involved in a great struggle against the vice of drunkenness and finds it

difficult if not impossible to check the ravages of alcoholism, the words on this subject of one who represents a race remarkable alike for its temperate habits and its pleasant domestic life, are worth heeding.

THE GOVERNMENT OF CITIES.

Dr. Andrew D. White in his article in the *Forum* for December says that the only city he visited in Europe which rivaled New York in the filth of its streets, the rottenness of its wharves and the corruption of its administration was Constantinople. He sets forth Paris, Berlin and Zurich as municipalities where reforms have been effected in the management which have made these great corporations the pattern communities in which to live and the pride of the nations to which they belong. Paris in his estimation is the best type of administration in a great metropolis that has been produced in modern times. The streets are well paved and kept clean, the houses are in good repair, the system of lighting is perfect, the sewerage system is all that the resources of science can make it, subterranean railways and canals conduct all waste matter to remote districts where it is a source of wealth instead of being a cause of disease, and the public buildings and the methods of education represent the best and wisest outlay that can be devised to secure the interest of the whole population. Berlin also gains from Dr. White unqualified praise. The foreign cities where the best results have been reached are, he says, treated as corporations, not as political bodies, and national politics have no weight in deciding questions about their management. We on the other hand have followed the "idea that a city is a political body and therefore that it is to be ruled in the long run by a city proletariat mob, obeying national party cries" and this is the main cause of our municipal ills. Dr. White would, not to make too radical a change, have the mayor elected by a majority of all the citizens as at present, and a board of aldermen elected not from the wards but on a general ticket, thus requiring the candidates to have a city reputation. Those owning property only should elect a board of control without whose permission no franchise could be granted and no expenditures made, except as regard expenses for primary education which on appeal should be subject to a two-thirds majority of the board of aldermen.

THE FINANCIAL STRINGENCY.

Mr. Edward Atkinson thinks that the financial trouble which recently appeared and which continues in greater or less degree was caused not by a scarcity of money, strictly speaking, but by a scarcity in the places where it was really needed, that the difficulty was and is, not so much in the quantity of the circulation as in its position. Mr. Atkinson points out that of late there has been and is a larger volume of money ready for use than we ever had before and much larger than was possessed in other years when money was said to be plenty. The whole trouble has been that with all these supplies in existence, ordinary business men could not get hold of sufficient funds conveniently and cheaply. The circulation has been congested; it did not spread out through the centres of trade in free and regular flow, automatically seeking as it should the places where there was urgent legitimate call for it. Another essential feature of the prevalent monetary condition is the dangerous inelasticity of the circulating medium, which puts the business structure of the land, as Mr. Atkinson illustrates, in the unstable position of an inverted pyramid. The minimum of all the business transactions of the country is estimated at not less than \$130,000,000,000, of which ninety per cent., or \$117,000,000,000, are credit transactions, that is, are completed without the direct intervention of money, but by the passage of instruments of credit. This enormous volume of business is done on a basis of \$1,500,000,000 of circulating medium in actual use, of which about \$300,000,000 are in the reserves of the banks. It is no wonder then that the withdrawal of even a few millions from this small and inelastic basis should set the whole structure to shaking. The need, then, is an arrangement for preventing the

scattering of money among private hoards and for keeping it in the banks where it may serve as the basis of credit and as a provision for an elastic note currency that will adjust itself to all the requirements of trade. Mr. Atkinson would have this need supplied by making permanent and legal the issuance of clearing-house certificates, which has proved the salvation of the business world in the recent financial stringency.

In calling attention to the recent discussion in the New York Baptist ministers' conference upon the matter of religious education in common schools—a discussion that promises to be widespread—*The Watchman* also notices some recent utterances of Rev. Dr. George B. Spaulding, pastor of the First Presbyterian church, of Syracuse, N. Y. Speaking at some length upon the common school issue, Dr. Spaulding thus generalizes: "I am beginning to doubt if the matter of religion can be safely or consistently, or perhaps justly, placed in the common school, which belongs wholly to the people. I do not see how I can justify my opposition to the principles and conduct of the Catholics in this matter, if I insist upon a course which in another way I myself adopt. Ex-President Woolsey, a great Christian scholar, and among the wisest of men, said: 'I question very much whether the formal reading of the Bible in school does so much good as to be justly regarded as essential.' I believe in my whole heart that religious training is of first importance for the development of full-rounded character, and for the saving of men's souls. But that is the mission of the church, not of the state. 'Render unto Caesar the things which are Caesar's and unto God the things which are God's.' Multiply churches, multiply Sunday-schools, intensify the religious example and training in the family. But keep these common schools of the land to their one work of mingling these children into a oneness of life, a unity of patriotic purpose and love, an intelligent and responsible understanding of the meaning, duties and dignities of American citizenship." These words by a prominent evangelical minister indicate the tendency of thought in the most orthodox circles, slow as the mass of Protestants have been to see that their religion as well as that of the Catholics must be excluded from the public schools if they are to be conducted on the principles of justice and religious liberty.

On behalf of the Spiritualists, who for the most part are accounted queer folk, and seldom get the unbeliever's good word, be it said that Dr. Alfred Russel Wallace, the first recipient of the Darwinian medal, is one of their number, says the London *Evening News*. An evolutionist of equal rank with Darwin, he is also a Spiritualist. There are probably thousands of readers of Professor Wallace's "Malayan Archipelago" who are ignorant of the fact of his being the author of "Miracles and Modern Spiritualism" and "Are the Phenomena of Spiritualism in Harmony with Science." Wallace and Huxley are on opposite sides in this matter, but, for all that, Wallace is—Wallace. The *Medium*, which, naturally enough makes a proud record of the award made by the Royal Society, under the head of "A High Honor Conferred on a Spiritualist," takes the opportunity of pointing out that "If Darwinism had not been founded by Darwin it would have been founded by Wallace." The *Medium* is right. Darwin himself said the same thing. Wallace and he were employed in precisely the same field of research at the same time, and made essentially the same discoveries. It happened, however, that Darwin came first to the front.

The *Novoe Vremya*, a Russian paper published at St. Petersburg, says: "It is not religious intolerance that prompts the measures relative to the Jews in Russia, where their synagogues stand proudly by the side of Christian churches; it is the absolute necessity for saving the rural populace from being drained of their resources by the Jews, who have already ruined the peasants in Galicia, Roumania and Pomerania. Russia will save the Jews themselves from popular

retribution. She does not assume a false liberalism, but acts openly in protecting the prosperity of the nation. If the whole of Europe should attempt to force a distasteful policy upon Russia, she is in a position successfully to defend her independence." It will be difficult to convince the world that such measures as the Russian government has decided upon for the oppression of the Jews can be defended on any grounds whatever. By the anti-Jewish law to be promulgated by the government early in the year, not only are the Jewish people to be restricted to the Jewish belt, but even then they are forbidden to own real estate. Up to now if Jewish merchants had paid the commercial tax required, for ten years, they could buy and hold real estate in several parts of the empire. Hereafter no Jews can hold any land which they now possess, but must sell at once, and can not buy, lease or acquire possession of more, the Russian being forbidden to sell to them under severe penalties. Jewish mechanics are also to be kept strictly within the limits of territory, and are to lose what few privileges they have.

Speaking of clouds reminds me of a favorite pastime in boyhood days. I do not mean building castles in the air; of course, I indulged in that, but a pleasure just as fascinating, and that was constructing pictures in the clouds. It required but a little stretch of the imagination to construct a landscape of magnificent proportions, in which were broad sweeps of plain, picturesque valley and towering mountains, and such coloring as only the sun could lend. There was no imagination in those tints; they, at least, were real. Some people there are, too, who claim to have seen remarkable pictures in the clouds. I remember that in 1859 many saw, or said they did, anyhow, hosts of men, two vast armies marching and countermarching in the heavens, now meeting in the shock of battle, and then falling back for fresh assaults; all of which were pronounced by the seers and prophets of those days to presage a war close at hand. You know what followed. Draw your conclusions.—Ed. R. Pritchard in *Arkansaw Traveler*.

From the published reports of the recent Eyraud trial in Paris one can form an idea of the French criminal procedure, which certainly seems peculiar to the English or American mind. The French judge performs a part entirely unlike that taken by the presiding officer in our own courts. He is a prosecutor rather than an arbitrator. He works hard to secure a conviction and gets into sharp and acrimonious controversy with the accused person, and instead of protecting the alleged criminal from criminating himself as is the invariable rule under English law, the French court uses every artifice to entrap the prisoner. And yet, peculiar as the French procedure seems, it is declared by those who are acquainted with the administration of justice in France that it brings about conviction and punishment with far more certainty than ours, while allowing an innocent person quite as good a chance to escape.

Mr. Opie P. Read says that he dreamed one night that he went to his office and found on his desk a letter from his brother. He opened it, and found it to be the report of his father's death. When last heard from his father was in good health, and he had not received intimation in any way of his illness, or that his death was expected. The dream made a very vivid impression on his memory, and the following morning on reaching the stairway, leading to his office, he hesitated about ascending as he felt certain the letter was there. Entering his office, he found the letter, just as he had seen it in his dream, announcing the sudden and unexpected death of his father.

The persons who accomplish the most in this world are not the drudges, but those who have such command over their powers that they can concentrate themselves upon their work. Such persons accomplish by perfect system in a few moments what an un-systematic person would labor over for hours.

DR. S. D. BOWKER VS. SCIENCE.

BY M. E. LAZARUS.

Dr. S. D. Bowker gratuitously assumes an untenable opposition to science. He would probably acknowledge that his meaning is fully and more accurately expressed in saying that official science—that of the colleges, academies and salaried magnates—had been unjust towards experimental science in the departments of magnetism and spiritism. As to official science, that of the schools, it is in the same case with orthodox religions, which become fantastic superstitions for the succeeding periods, perhaps equally conceited in their own errors. The great philosophical novelist, Balzac, who though Catholic and royalist, was more liberal than our modern "liberalism," exhibits in Dr. Minoret, the guardian of his charming Ursule Mizonét, the struggle for survival which magnetism sustained in France against the obscurantism of official science. Ursule herself, magnetized by him, becomes after his death an independent clairvoyant, and in communion with him reveals plots of iniquity, foretells their punishment by natural events and ultimately effects the reformation of the chief criminal. This work combines scientific history with presence of the noblest social uses of Spiritualism.

What "the scientific method" against which Dr. B. protests may be, I do not know. I suggest that his protest, if valid, applies rather to the spirit of official judges, who shared the partisan hostility of the established churches and medical schools, to whatever calls in question the authority of their doxies or the orthodoxy of their authority.

But dogmatism is always usurpation, whether in medicine, in theology, or in governmental laws; and science repudiates them all, electing liberty for spouse. Innovative progressionists usually detach themselves, like Hahnemann and Minoret, from the bosom of established dogmatisms, carrying with them large capitals of science. Such in religion have been Jesus vs. the Synagogue, and the Shakers vs. pseudo-Christendom.

Science may not be too exacting of proofs, but too harsh in its social behavior towards mediums. Spirits, however problematical, no less require courtesy, the *suaviter in modo*.

There is a market rivalry, based on the popularity of Spiritualism, between it and the money-paying pulpit, between it and money-paying medical diplomacy; consequently every committee of examination on which clergymen or doctors sit, is professionally biased against Spiritualism. This is a difficulty which personal integrity may surmount; but it is always to be added to that of routinism, the tyranny of habit or custom, which opposes innovations. These difficulties lessen in proportion to the numbers of converts to Spiritualism from the ranks of its professional enemies. I may remark in passing, that the Shakers, who aside from some fantastic ceremonials, are the only Christian sect approximately following the tradition of Jesus, are distinguished by their early and enthusiastic cult of Spiritualism. The cures attributed to Jesus are magnetic or imaginative; probably both, and these are both spiritual powers.

But sweeping generalizations, such as that "science is so universally late in her reports of what everybody knew beforehand that she is scarcely more than an impertinent tattler of other peoples' secrets," etc., is so absurdly false that everybody knows the contrary, in the department, for instance, of electrical applications, which has made such rapid progress in our own day. As Dr. Bowker cannot well be ignorant of this, nor refuse the name of scientist to men like Edison, there is no serious controversy with him, but only the censure of carelessness in expression. "If science did but once in all her history enter into the secrets of nature and prove a prophet of some unknown law," etc. Well, passing from the inventions, which are

like fruits upon the trees of Nature's laws, to laws themselves, what will Dr. Bowker say of absorbent substitution? This term employed by Charles Fourier in his treatise on social or passion equilibria comprehends the more special law of organic physiology, pathology and therapeutics announced by Hippocrates in his aphorisms. Diseases arise from forces of disturbance producing like conditions with the agents that respectively cure them, or as Hahnemann phrased it, "Like cures like." This law was also perceived by a thinker and sentimentalist, not a scientist, in the moral sphere. It is expressed in "giving thy coat to him who would take thy cloak," etc., and called the policy of non-resistance, but see how much more fruitful science has rendered it for medicine. Without science it has been for morality, or for law, to the criminal department of which it applies.

Fourier, whose sociologic reputation has suffered more from his reputed friends and advocates than from his declared but ignorant enemies, makes in his "Unité Universelle," Tome IV., the theoretic application of the law in question. If evolution means well for mankind, this chapter of social science will one day put to shame the pseudo-scientific socialisms of Karl Marx and others now upon parade, while illustrating by practical completeness the sentimental intuition of Jesus.

PSYCHICAL RESEARCH.

BY WM. EMMETTE COLEMAN.

I was pleased to read in THE JOURNAL of December 13th the interesting article by J. T. Dodge, C. E. on the Society for Psychical Research. It is well that an impartial record of the valuable work done by this society should be published in a leading spiritualistic paper. Almost from the very foundation of the society there have been published in many of the Spiritualist journals in America and Europe strictures and unfavorable criticisms upon the modes of operation and the results attained by this society. With hardly any of these criticisms have I been in sympathy. From a careful examination of the work of the society, it has been evident to me that, for the most part, it has done its work well. Although as regards the phenomena of Spiritualism, it may not have accomplished as much as the Spiritualists—myself included—would like to have seen performed, yet in my opinion, the cause of the somewhat meagre assured results in the realm of spiritual manifestation, so-called, lies not so much in the mode of operation of the society itself as in the difficulty of securing for its proper investigation genuine phenomena, capable of scientific substantiation.

An association formed for the purpose of instituting competent scientific study and investigation of obscure and abnormal phenomena, mostly of a mental character, is by the terms of its institution and organization pledged to employ the strictly scientific method in the conduct of its researches and in the determination of its conclusions. It is well known that the classes of phenomena coming within the province of the Society for Psychical Research have been and are largely associated with elements certainly or probably fraudulent, as well as with much partaking of the nature of hallucination, delusion and illusion. Under these circumstances there is so much greater necessity for the exercise of the strictest caution and the most watchful care in the investigation of the subtle and oft illusive phenomena classed under the heading of "psychic." Unless a purported scientific examination is really scientific, it becomes a delusion and a snare, a source of mischief, an enemy of true progress; and no investigation or analysis can be truly scientific that does not eliminate so far as is possible to be attained everything deceptive, fraudulent, illusive, hallucinatory. The S. P. R. was formed to do this very thing as regards certain peculiar sporadic phenomena; and in its labors to compass the objects of its organization, to demonstrate to the world that its *raison d'être* is not itself based upon a delusion; it has pursued the only legitimate path open to it, and for its steadfast devotion to the true principles of scientific research it merits the approval of the lovers of exact

truth, be they Spiritualists or skeptics. In my judgment this society has demonstrated that its claim to be a scientific body is not a pretense; it has not been playing at science, but it has accomplished definite scientific results, timely and valuable; and there is no reasonable doubt that in time additional substantial results will be attained, to the advancement of genuine psychological science, which at present is in some respects in an inchoate not to say chaotic condition.

The work devolving upon this society is of a more intricate and delicate nature, so far as formulating conclusions of an established character, than obtains in purely physical research. In physical science, the immutability of the laws of the material universe in a measure simplifies the attainment of established results. The constancy of physical nature, the reign of law unvarying in chemistry and the other physical sciences, free from the intervention of disturbing mental influences, renders the task of the physical explorer or investigator an easy and uninvolved one as compared with that of the psychological student. Although law is as supremely regnant in mental phenomena as in the material universe, inconstancy of operation, rather than immutability of action, may be said to dominate mind in its varied fields of manifestation. The ever-varying conditions of the environment affect continually the sphere of operation of the human mind. Of course like circumstances invariably produce like results; but as regards the mind, absolutely similar circumstances, in all respects, rarely if ever attend its successive action. Not only is each individual mind different from all others, but constant mutation prevails in each—varying emotions and trains of thought succeeding each other without cessation, except perhaps in dreamless sleep. The contrast between this and the never-varying constancy of physical causation, as exemplified in chemistry, optics, acoustics, electric and magnetic action, etc., is readily seen. So much the more difficult, then, is the exact determination of psychological laws than that of the laws of physical science.

If the laws of psychology in general are not easy of certain determination, probably the most difficult of solution among psychical problems are those involved in the action of the human mind in connection with the special classes of phenomena engaging the attention of the Society for Psychical Research. These, as a rule, are of the character called abnormal; and so-called abnormal mental manifestations generally require more extended, patient and careful consideration and study in order to properly gauge and classify them than the normal activities of the human brain. It is also probable that of all abnormal mental operations, those of which the study is devolved upon this society are the most difficult of accurate determination and analysis. It is seen, then, that the work which the S. P. R. has taken upon itself is one necessitating, for its correct prosecution, some of the most cautious handling incident to successful scientific endeavor. In work of this intricate nature it behooves those laboring thereon to "go slow," to minutely scrutinize every detail, to leave no gaps unclosed through which fraud or illusion might slip undetected. It appears that the society has pursued this line of action to a considerable extent, and in so doing it was simply doing its duty to itself and to the cause of truth. Instead of sneers and censure, of which it has been the recipient on many occasions from spiritualistic writers and journalists, commendation well deserved, for good work faithfully executed, should have been bestowed upon it.

To my mind Spiritualists make a great mistake in berating the scientists and in underestimating the importance of scientific verification of the claims of their philosophy. Science is the true savior of the world. Science is only systematized knowledge, and it is by knowledge alone that mankind is saved. This is true as well in the domains of ethics and religion as in those of physical nature. Not until man has comprehensive knowledge of the correct relations that should exist between man and man in all the affairs of life will it be possible for him to exemplify a correct and perfect moral code; and not until man attains a knowledge of his relations to the Infinite Power manifested in the phenomenal universe and in him

self, coupled with a correct understanding, so far as it is possible for him to obtain, of the true nature of that Power and of its modes of manifestation in nature, will it be possible for him to be guided aright in life, in the exercise of the true religious elements of his being.

Scientific ethics and scientific religion are as great desiderata, and as much required for mankind's happiness, enlightenment, and progress, as is a knowledge of the laws of chemistry or the principles of mathematics. For example, when scientific ethics and religion prevail, it will be no longer regarded as an infraction of moral law, and a violation of the command of Deity, to perform any necessary labor on the first day of the week; neither at that time will it be possible for the enormities committed, on the one hand, by the Tory party in England against the inhabitants of Ireland, and those committed on the other hand, by the whites in the southern states of this Union against the negro citizens resident in those states, to be continued, to the disgrace of both countries, as at present. Then the "brotherhood of man, and equal rights," now loudly prated of, will be practically realized.

It can not be rationally denied that the determination of true scientific ethics and of true religion is measurably connected with a correct solution of the problem involved in the psychic phenomena called spiritual, and believed, by hosts of Spiritualists, to be due to the action of the spirits of those who formerly lived in a physical body on earth. If the views of the Spiritualists are true, if only in part,—if it be scientifically demonstrated that a part, no matter how small, of the phenomena in question are caused by human spirits, dwelling in what is called the Spirit-world,—it is readily seen of what great moment such demonstration must be in the realms of religion and ethics. The general consensus of spiritualistic communications is radically contradictory of the popular religious faiths and in consonance with the cultured rationalism of to-day, and if any of the alleged communications from spirits are proven to be what they claim to be, Christianity necessarily is overthrown; not that the truths pertaining to Christianity or to any other form of religion will be lost, but that it and all other organized systems of religion, composed as they all are of large admixtures of error with some truth, must, as distinctive systems, pass out of existence, consequent upon the scientific demonstration of the many falsities which form an integral part of their constitution.

If the fundamental tenets taught as truths in the communications received from the inhabitants of the Spirit-world be established as such, the consequences as regards the dogma of Christendom, as well as those of Mohammedanism, Buddhism, Brahmanism, etc., etc., will necessarily be momentous. The Bible will be relegated to its true position, as one of the ancient classics, invaluable as literature and further scientific study of the evolution of religion in the world,—very useful also historically and archæologically considered; but no more a special divine revelation than any other of the alleged sacred books of the world. Jesus will be regarded in his true light,—as an enthusiastic Jewish moralist and prophet, like Isaiah, Micah, and Amos, who mistakenly supposed himself to be the expected Messiah or Christ of his people;—a natural man like all other men, fallible, imperfect, whose teachings were a mixture of truth and error, and who can not rationally be considered as the special spirit and leader of mankind, to the exclusion of the many other great religious teachers and moral reformers with whom our planet has been blessed. The prevalent conceptions of a local, personal, anthropomorphic God will inevitably die the death,—Jehovah and all the other man-made gods, imperfect adumbrations of the real divine existence, will be consigned to the limbo of exploded superstitions. The heavens and hells of all the theologians will vanish into nothingness; and many another radical transformation in religious thought perforce must follow the establishment of the genuineness of actual communication between this world and the land of spirits, and the philosophy thereupon upreared,—the latter a neces-

sary sequence from the general character of the information received from the higher life regarding the nature of that life and upon topics of cognate import, bearing upon the nature of the universe and of its government and operations.

Not alone in the sphere of theology, but in that also of ethics, the moral relations, will the demonstration of the essential truth of the spiritual philosophy produce important results. A system of natural ethics, as against the dominant systems, based upon alleged divine revelations, will be the outcome. Even among the liberal Christians there may be found more or less superstitious belief, in connection with moral questions, based on incorrect notions concerning certain things regarded as worthy of special reverence; as the Bible, Jesus, the Sabbath, the church, the ministry, and other so-called sacred matters,—in none of which does there, in truth, inhere any special sacredness, nor is there any immorality involved in the absolute disregard of everything of a theological or of a so-called sacred character. True natural ethics involves nothing pertaining to superstitious reverence for sacred objects and institutions; it recognizes all things good and true as sacred; the name Jesus is not more sacred than that of Buddha or Abraham Lincoln; Jehovah is no more sacred than Brahma or Jupiter; Sunday is no more holy than Tuesday, the Bible no more holy than the sermons of Theodore Parker or the speeches of Wm. Lloyd Garrison; theology is no more sacred than geology (usually not so much, intrinsically), and the church no more sacred than the public school or the agnostic lecture-hall. Moreover, the demonstration, through the spiritual philosophy, that every infraction of the natural code of ethics inevitably entails the just penalty therefor, either in this world or in the future life, and this by natural law, not by the judgment of a personal deity,—this demonstration, together with the allied fact that our conduct in this world, good or bad, is under the surveillance of the inhabitants of the Spirit-world, more especially of our own immediate connections, our nearest relatives, will without doubt exercise great influence upon the practical ethics of this world.

(TO BE CONTINUED.)

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

By J. D. FEATHERSTONHAUGH.

XI.

MYSTERIOUS RAPPINGS.

In a general way it may be said, that on some dogmatic points, the rappings differ from our received opinions, yet there are exceptions, where the religious ideas we entertain are closely followed. A devout Christian lady once gave me the following answers to some questions, conveying a promise of further communication on a specified day.

When will the rappings be made continuously?

"The birthday of Jesus, the Savior Christ.
We rejoice in the Lord, we praise him.
The day of Christ, all join in the spirit land,
With the loved ones on earth, in praises to him,
The Savior of mankind. Ask then for us
All; wait! wait! wait!"

Keeping this statement in view, I sought on Christmas day for its fulfillment, but was partially disappointed in the force and vivacity of the sounds. We only obtained the following: "Lord, this is thy holy day, the day of joy in thy kingdom. All angels do praise thee, for thou art most holy and true. The ways are the ways of the Lord (probably meaning through God's permission). We have tried, but be not discouraged, and the power of God will be manifested." The lady through whom these communications came, had no leaning to a spiritual belief, but scrupulously rejected it, as conflicting with her religious opinions.

Another noticeable point is that the communications through the rappings follow, for the most part, the habitual manner of spelling and mode of expression of the person through whom they are made, as: near for mere, telegraft, dont, is for are, was for were, etc., although she may have no conscious knowledge of the word that is being rapped out. In the case of an

Irish cook in my family, the rappings through reflected her religious belief, as far as she had distinct idea, and from mediums who could not read nor write, no communications through the a bet could be obtained, although rappings and phy phenomena were freely produced. On one occasion a French gentleman who spoke very imperfectly, paid his first visit with me to a medium, and professed spirit of his father, who had never learned a word of English, replied to the questions correct in the same broken language that was used in put them. The medium herself was an ignorant person and knew nothing of French. In this instance, knowledge, habitual mode of expression, and form thought of the questioner were closely followed.

The correction of errors or misapprehension on part of the observer, is a constant feature of the phenomena. On one occasion the number of a house unknown to the medium, had been asked. The letters "f-i" were obtained, and being hastily supposed to be meant for five, were so put down with the apparent assent of the rappings,* but after answering another question, an error was declared, and tracing the work backwards, the letters r-s-t were substituted for v—leaving the answer "f-i-r-s-t." The house was No.

Whilst we may find, without any arduous search an overwhelming and discouraging mass of nonserf flowing through some phases of these phenomena, come occasionally upon pertinent and philosophical conjectures, not wanting in scientific plausibility. a list of some fifty mental questions, I once asked "What is the office of comets in our solar system and received the prompt and most unexpected reply "To convey the miasmas of the worlds as fuel to the sun." Strange contrasts of flat stupidity and quick intelligence with the same persons complicate the subject immensely when viewed exclusively from cerebral standpoint.

There is a phase of character in these rappings which sometimes makes itself manifest, not unimportant in trying to arrive at a reasonable conclusion as their source. It is undeniable by the most zealous adherent of the supernal theory, that there is often a boastful and pretentious spirit, which we do not recognize as belonging to the mental idiosyncrasy of any one present. All observers must have experienced this characteristic more or less, and also have noticed the great adroitness with which the intelligence parries the charge, when pressed upon it. The *soi disant* "guardian spirit" of a lady on one occasion asserted that he was always with her, and at any moment could tell of her occupation and thoughts. I took him at his word, and made an appointment with him to interview this lady at a given hour. In the mean time I engaged her, without stating my object to do at that hour some singular act, describe it, and enclose the description in a sealed envelope. At the time appointed, the guardian was called upon for his report. He promptly responded, but his tale was as different from the lady's written statement, as daylight from darkness. On reproaching him for this breach of good faith, he cleverly escaped. "Ah! poor dear Jane has suffered so much in health, that she often thinks she has done things she has not, and forgets things she has done." Now "poor dear Jane" was as bright witted, clear headed and positive a soul as could well be, and was so indignant when she heard the "guardian's" opinion of her capacity, that she repudiated him on the spot. The whole of this conversation was carried on mentally.

Leaving for the present the facts already treated of as undeniably phenomenal, let us go on to review the further developments, which if also are eventually found to be true, will throw a broad light over the past, and in time lead us on to the very heart of the mystery.

IN THE DARK.

Whether the things which occur in the dark are phenomenal or not, we must cast aside the supersti-

* We are constantly reminded how easy it is to confuse these phenomena by any mental dogmatism, and when that state of mind has subsided, corrections are insisted upon by the intelligence, before it will proceed.

nonsense that these phenomena affect darkness. The divine word pronounced light to be good. It is not good for an undeveloped negative or for z curtains. Under the condition of darkness, several persons are present. It is hardly possible to range our experiments so as to procure exact of genuine physical results. The evidence comes more through the *entourage* of the accompanying instances than through the proof which appeals directly to our senses. Scientific exactness is general wanting. It is not difficult, however, to devise means which by a selection of experiments, impossible to find, will overcome the suspicions and possibilities which the darkness engenders. Indeed, the darkness itself may be used to procure the evidence of a mode other than muscular, as sometimes phenomena take place that could not be accomplished by voluntary human agency without vision. Mental requests implied with by relevant acts at a distance are not possibilities within our compass. Sealed slates written thin are inaccessible to human fingers. The voice that speaks to you of secrets unknown to others comes from a source that knows those secrets. The vision which perceives an inscription in a ring, notwithstanding the total darkness, can not be the eyesight of a medium nearly blind. The voice of a stranger can not voluntarily call you by the pet name of your childhood. A small, soft and plump hand can not exert the rough pressure of an exceptionally strong man.

Generally we find that the touch of the hands and the tones of the voices come simultaneously, they are related as the shaking of the hand and the "how do you do" of friends when they meet, and can not be separated. It must always be borne in mind that these voices speak to you with the precision of personal knowledge on matters known alone to yourself and the intelligence assuming to address you. It is certain that neither the voice nor the hand belongs to the medium, for at the time she is many feet from you, with her back turned to you, carrying on a conversation with others. The hand that presses your own is sometimes a large and long one, or small and delicate, differing in a marked degree from the medium's. The strength displayed exceeds by far that of a woman, and the force used bears a certain ratio to the hardness and size of the hand. These considerations force us to acquit the medium of personal complicity, and if we suspect fraud to look to confederates for the solution. But opposed to this idea, we find that the same results occur with selected friends earnestly and intelligently seeking for exact proof; and further, that the thing done in the darkness takes place with a precision that is only possible to exact vision. As this precision is impossible to human agency voluntarily exerted, without light or eyesight, we are also obliged to dismiss the confederate.

It should not be a difficult matter to establish the fact that darkness is not procured, however much it may be used, for fraudulent purposes. The rappings give us in the light certain answers to mental questions, in the dark they give the same with still greater force and volume. In experiments with slate writing if the upper slate is of glass, so as to admit light, we obtain no writing until we cover it with an opaque substance. If in a dark room alone with a medium, tied beyond the possibility of movement, or preferably holding her hands, an assistant from the outside suddenly admits the light, the phenomena fade into very feeble proportions, and some cease altogether. Even closing the eyes increases some of the demonstrations in the light, apparently producing a favorable condition. Undoubtedly an earnest gazing and wish have great effect on all psychological phenomena, from mesmerism up to the present related facts. Every experiment proves that in the darkest room the demonstrations are guided by perfect vision. Life would not be, under some circumstances, worth an hour's purchase, with a fraudulent operator. Those phases of the phenomena, the truth of which we can establish beyond the possibility of doubt, being intelligent, insist upon darkness in some of the other forms, with rarely an exception.

(TO BE CONTINUED.)

BORN OF THE SPIRIT.

By MRS. MARY V. PRIEST.

"For the latter killeth, but the spirit maketh alive."

That the "pen is mightier than the sword" is a debatable proverb in my mind, for so much depends upon who wields either; but however weak the intellect which guides the former, or the valor of him who wields the latter there can be only an equal contest between the strong ones of mind or muscle—strong in the conviction of right, thereby giving to the mind its purest inspiration, or to the heart its highest courage.

Nothing daunts the courage of the true patriot, whether that loyalty be to ideas or to country. In fidelity to either, in the contest for a supremacy of righteousness, man becomes a hero only in the absolute renunciation of self to principle. He is indeed a savior of men who gives his life to either pen or sword that the world may profit by his valor.

If only men and women of intellect would emancipate themselves from bondage to slavery of popularity and pre-conceived ideas sufficiently to read the best thoughts of our best writers, then there would be a clearer conception of our incomparable faith, and the pen of the gifted Spiritualist would lead the human army out of the dark wilderness of skepticism and doubt into the clear fields of spiritual light and enduring faith. As things now are, many even in our own ranks who have been blindly led by still more blind leaders find the education (?) and experiences of years totally inadequate for the practicalities of life or the fatalities of a day. And why is this? Why is it that their faith does not endure? Why is it that when swept by a wave of sorrow they recede with it into the sea of despondency instead of rising from the immersion stronger and braver and truer?

To me the answer is found in the various false conceptions of Spiritualism and its uses. Many who have for years supposed themselves to be good and true Spiritualists find that its teachings and doctrines, as they have embraced them, furnish no armor against disappointment. And this is largely due to the false prophets who have been only too prolific with both pen and voice in dispensing their philosophy (?). How necessary that THE JOURNAL'S efforts in the field of missionary labor should be supplemented by wise and efficient speakers and writers; also by generous donations to the end that the world may be made acquainted with the true philosophy of Spiritualism.

A painful illustration of this great and crying need has recently come to me in the wail of a dear friend lately bereft, who found reason for deserting the ship of Hope in which she embarked years ago, because the friend who left her failed to give some sign of spiritual or angelic ministrations in the hour of death, forgetting entirely that he was closing his eyes to earth and its allurements, and had not yet opened them to heaven and its unfoldments; and having spent a lifetime in absolute dependence upon other eyes to scan the angel faces, other ears to catch the heavenly music, mortal voice to tell the wondrous story of the seraphic spheres he was still in the hour of death dependent upon his earthly mentors. Melancholy fact is this, that Spiritualism must be judged insufficient for the needs of that hour, when the insufficiency was wholly in the individual. His was but a modern illustration of the "eyes that see not and ears that hear not."

And pitifully weak is the faith which can not find reinforcement rather than the opposite in such a consistent closing of a life which had always borrowed its spiritual instruction, and which had gained to itself only intellectual freedom.

The curse of Spiritualism has ever been this looking for a sign. Its highest need to-day is a baptism of the Holy Spirit which shall kindle anew the fires of faith till every soul shall be so filled with the divine love as to seek for naught save the answering echo in the heart, "He doeth all things well." Can we not trust the wisdom and the love of the Infinite Good? Our education has been wholly false if after feasting for years upon the renewal of earthly loves we cannot rise to that loftier sentiment of gratitude and adoration to him who is the source of all our joys;

whose love in our souls is the fountain from whence all human loves spring, and whose law makes it possible for us to prove their continuity throughout eternity. When I realize what Spiritualism has done for my own soul, I blush to own how little I have done for it. How after years of mourning I was bidden to rejoice in the presence of the angels, how the spark of human tenderness and love then rekindled has grown into a living fire, lighting every avenue of darkness in the heart, lifting the veil which separated me from my loved ones, filling the heart with a love for humanity and all kindred forms of life, flooding the soul with gratitude to my Creator for strengthening the good impulses and crushing the evil. Think you I need a sign when there dwells in the heart such an ecstasy of faith? O! my friends, Spiritualism means infinitely more to me than communion with the departed. 'Tis true that that leads to many conversions, but unless our own experiences lead us higher than the human loves and their gratification our faith falls far short of its fullest expression; that which we desire is more often the yearnings of selfishness than the outgrowth of holiness. Why, then, can we not submit ourselves to the highest, knowing that that which he withholds breathes as deep a love as that which he gives?

SO-CALLED SPONTANEOUS HYPNOTISM.

A very interesting case of double consciousness, similar in character to the "Waseka Wonder," has occurred very recently in Hancock, Stevens county, Minn., and is reported at length in the *St. Paul Globe*, from which we condense the following statement. The subject of what the doctors who have been consulted in regard to the case name "spontaneous hypnotism" is a Mrs. Edward Day, a young woman of twenty-four years of age. Prior to her marriage a year ago, Mrs. Day was a Miss Caroline Stokes, of Marshalltown, Iowa. She was at that time regarded by her family as a confirmed somnambulist, and it was necessary to watch her closely to prevent a harmful result following her nocturnal expeditions. All sorts of methods were resorted to in the hope of effecting a cure, but without result. Miss Stokes would, while sleeping, deliberately and carefully remove the obstructions she herself had assisted to put in place, and continue her nightly walks as though the way had been clear. This seemingly incurable tendency was the cause of much vexation to the family, and it was with gratification that they saw her married to Mr. Day, at that time a wealthy farmer of Waseka county. The reasons for special joy at the consummation of the alliance were that the doctors engaged on Miss Stokes' case had united in asserting that the altered conditions of wedded life would in all probability result in a complete cure, such having been the experience of medical men in similar cases. Mrs. Day never walked in her sleep after marriage, but while formerly she had been brilliant and cheerful in her disposition, she now became moody and despondent. The husband endeavored to discover a cause for this, but the only reply from his wife was that her head ached continually and she had lost all inclination to sleep. In fact, Mr. Day asserts that, in a space of two months after marriage, his wife was totally unable to sleep except when worn out from long periods of wakefulness. This sort of thing continued for six months, all the efforts of local medical experts being useless, when, on the morning of October 15th last, there developed a new phase of the malady which nonplussed the local medicos and caused Mr. Day to have his wife examined by an expert on insanity. This gentleman—Dr. Howard Landon, of Chicago—pronounced her entirely sane, but could not account for her statements, which conflicted widely with those of her husband. On the morning referred to above Mr. Day arose, leaving his wife still asleep. He noticed, he says, that her face seemed terribly old in its expression as she lay asleep, but attributed the cause to the suffering she had undergone. Mr. Day went from the house to the barn, milked the cow and, returning to the room in which he had left his sleeping wife, found her awake. She screamed violently as he entered, and pulling the bed-

clothes about her bade him leave the room instantly. How dare he enter a lady's sleeping apartments, and so on.

"What's the matter, Carrie?" he asked; "don't you know me? I am your husband, Edward."

"Don't attempt to impose on me, sir," she replied. "I never saw you before. My name is not Carrie; it is Margaret; and I never saw you before in my life."

The husband sat down by the bedside and tried to reason with his wife, but she screamed so loudly that he was forced to withdraw. Several doctors were sent for, but they had never seen a parallel case. Mrs. Day was questioned, and she stated that her name was Margaret Hill. She lived on Chestnut street, Philadelphia, and could not account for her present situation. She was convinced that she had been drugged. When told that her maiden name had been Stokes, and that she lived at Marshalltown, the woman laughed in the faces of her informants, then crying bitterly, protested that everyone seemed in league against her. Dr. Fleming, one of the attendant physicians, asked her how old she was, and she replied without an instant's hesitation, fifty-six.

"How long did you live in Philadelphia?" was asked.

"I was born there, and always lived there."

"Do you remember your parents?"

"No. They died before I was old enough to recognize them."

"Were you ever married?"

"No, sir, and I never intend to marry."

Dr. Fleming then endeavored by reasoning with the lady to make her recall to memory her Marshalltown home, her parents, her courtship days, and the school she attended in her earlier life, but it was useless; the whole period was a blank to her; she was Margaret Hill, aged fifty-six, residence Philadelphia, and no other.

Mrs. Day had to be forcibly restrained from leaving the house and taking a train for Philadelphia. She remained practically a prisoner in her own house, speaking on all subjects except that of her life history in a perfectly rational manner, arising and retiring at the usual hours, and refusing to exchange a word on any subject with her husband. This state of things continued for three weeks, when one morning, to the surprise and joy of the exiled husband, he awoke to hear his wife calling him in a natural voice. He hastened to her room, to find her again in her right mind. She could not be persuaded but that Mr. Day had just got through milking the cow, and became indignant when an attempt was made to convince her that the month was November, and that she had been in a condition of delirium for three weeks. As the facts became plain to her, however, she brooded over them, and after a week of life as the wife of Edward Day awoke again one morning as Margaret Hill, spinster, of Philadelphia.

Dr. Fleming was again summoned. He told Day that he regarded the disease as a purely mental one, and hesitated to prescribe for the lady. Prof. Richard Hodgson, of the Psychological Research Society, was written in regard to the case, and after some correspondence it was decided to take the patient to Boston and see what Professor Hodgson could do in the way of recalling her mind to its normal condition. Just previous to her starting for that city, where her husband accompanied her, a reporter for the *St. Paul Globe* was permitted to see her, and asked her whether she had any recollection of having lived as Miss Caroline Stokes in Marshalltown, Iowa.

"Excuse me," she said, "I regard questioning of that character as an insult. I see that you have been told this absurd story by my abductors. I do not care to make my troubles public, but will say to you, personally, that I am being abducted for some purpose of these men. I was never in Marshalltown in my life, and I do not know this man Day, who claims to be my husband. I am a maiden lady, and I live in Philadelphia."

The victim of this unfortunate delusion refused to answer any further questions.

A correspondent who sends us other papers with accounts of this singular case, suggests that it would be very valuable knowledge if the Margaret Hill in

this case could be found, to ascertain the psychic relation between them. Of course this would be difficult with so common a name in so great a city, but she would no doubt give a history of herself that might be verified. Such cases seem to be more frequent latterly, and if the history of the new occupant of the body could be learned it would make decidedly interesting reading.

HYPNOTISM A CURE FOR VICIOUS HABITS.

Physicians who are studying the varied phenomena of hypnotism are becoming more and more convinced of its power. French physicians have held that a person subject to hypnotic influence can be hypnotized by correspondence—for example, by assuring him that as soon as he has read a letter he will fall asleep. The same physicians have also declared that persons can be hypnotized by means of the telephone, and that no matter what voice conveys the suggestion, it produces the desired effect. A leading French physician declares that some people can be hypnotized with chloroform before they are really under its influence. He says that every time he has used chloroform he has suggested to his patient, before the latter had taken the first inspiration, that he would fall asleep quickly and quietly. In some cases the hypnotic state came before the anaesthesia. If the sleep was deep enough to cause complete anaesthesia, the operation could be performed without delay; if not, he kept on giving chloroform until the anaesthesia was complete, and this invariably took place more rapidly because it was aided by suggestion. This course also prevented the usual period of excitement.

But while the study of the mysterious power has revealed more and more clearly the ways in which it may be used for personal ends, it has also demonstrated its value as a curative agent in many physical ailments that have not succumbed to the usual treatment. All the physicians who have studied hypnotism closely appear to be convinced that it may be made especially valuable as an agent to overcome vicious habits. There are many cases on record of its use as a cure for chronic alcoholism and the excessive use of tobacco. One of the latest uses to which it has been put, however, is to cure the opium habit, and the first case publicly mentioned is reported from a San Francisco jail.

In the latter part of last November, Frank Edwards, a young victim to the opium habit, was sent to the house of correction. He underwent fearful tortures on account of his craving for the drug, which the prison authorities refused to give him. Dr. Brown, the jail physician, who was called in to attend Edwards, became alarmed at the power that Edwards's craving exerted over his nervous system, and was for a time at a loss to know what to do. He greatly feared that Edwards would become insane. He therefore determined to try the effect of hypnotizing Edwards. The doctor found him a good subject, and soon obtained complete control over him. He found no difficulty in putting him to sleep, and Edwards admitted that through the doctor's influence he had enjoyed the first refreshing sleep that he had known for years. The result was a complete change in his condition. He not only gained flesh rapidly, but lost all desire for opium. The complete absence of this desire was shown by an instance which came under the physician's notice. A fellow prisoner, who didn't believe in Edward's reform, offered the latter some gum opium. Edward's took it, but it made him sick, a thing which had never happened before.

This case became known to other physicians in San Francisco, and according to the latest reports they were all studying it and experimenting with a view to testing the permanency of the cure. The unofficial report of this case ascribed the cure to the mesmeric power of Dr. Brown. It alleges that it was his individual mesmeric influence over Edwards that enabled him to accomplish the result described. This view, however, is opposed to the latest theories of the best medical experts on hypnotism. Dr. Bernheim, professor in the Faculty of Medicine at Nancy, whose recent work on hypnotism is accepted as the best authority on the subject, denies that there is any such influence as was suggested by Mesmer. Nearly all the leading physicians agree that the theories of animal magnetism must be rejected. Dr. Bernheim says upon the subject: "The phenomena of so-called animal magnetism are simply the phenomena of suggestion. In hypnotism the subject's conviction is such that the idea suggested imposes itself with greater or less force upon the mind, and induces the corresponding action by means of a kind of cerebral automatism. In my hypnotic cases I have not observed a single act which can not be thus interpreted without calling for the intervention of any fluid analogous to the force of the magnet, or electricity escaping from certain organisms to react upon others. The doctrine of suggestion, which is deduced from observation, is contrary to the doctrine of Mesmer or mesmerism. The

mesmerists, for example, give the following fact support of their fluid theory. They say that if a is made over a limb, and the parts are lightly touched the muscles contract and the limb may be raised; this is a mesmerizing pass. If the pass is then made over the limb without touching it, just moving the air, will fall back again; this is a demesmerizing pass. The air is agitated at one side of the head, the head turns, following the operator's hands. If the pass made on the opposite side of the head, the head turns back to that side. Pass the hand quickly over the subject's hand, and draw it away suddenly; if this is repeated several times the hand is lifted up of itself and remains in a cataleptic condition—an evident proof, the mesmerists say, that the operator's hand draws the magnetized patient's hand, as the magnet attracts iron. It has been proved that this is in reality only the action of suggestion; that no fluid magnetic influence comes into play. The phenomena arise apart from the operator's will if, by gesture or touch, interpreted by the subject's mind, he manifests a desire which the subject can not resist. The same passes, accompanied or unaccompanied with touching of the limb, mesmerizing or demesmerizing, in the language of the magnetizers, may induce the same phenomenon, the raising or dropping of the hand. The subject's movements are instinctive and automatic. The patient's brain directs the movement, naturally indicated by this attitude."

Dr. Graeme M. Hammond, one of the officers of the American Neurological Association, and at the head of the Neurological Department of the Post Graduate School of Medicine in this city, has made exhaustive experiments with the phenomena of hypnotism. He told the *Sun* reporter that the other day that he had no doubt that hypnotism would be an agent in overcoming the opium habit in some persons. "I do not see, he said, 'why it should not have as much influence over the opium habit as it has over alcoholism and smoking. There are many cases on record where victims of these habits have been cured through its agency. This is the first time that I have heard of the use of hypnotism to overcome the opium habit but it may be used frequently. I can see very readily how Dr. Brown effected this cure. It is one of the principles of hypnotism that the more frequently it is used upon a subject the stronger becomes its influence. If a patient is hypnotized and told to avoid a certain thing he will probably obey for twenty-four hours after the first experience. The second time, the influence of the hypnotic command may extend over forty-eight hours. And so it will continue to extend and increase its influence until possibly it has a permanent effect. Very probably Dr. Brown told Edwards, while he was in hypnotic sleep, that he would not smoke or eat opium again; also that if he did it would make him sick. I have had similar experience with victims of the tobacco and alcoholic habits. I have a patient now who was an inveterate pipe smoker. He wants to smoke a pipe all the time. I put him into hypnotic sleep and told him if he would smoke a pipe it would make him sick. The next day he did smoke a pipe, and although this had been his habit for years it made him deathly sick. The result is he will never smoke a pipe again. There are many cases on record where men have been prevented from drinking liquor in this same way.

"There is only one obstacle in the way of the general adoption of hypnotism as a cure for vicious habits. That, however, is a very serious one. It is the fact that not every person is subject to hypnotic influence. In fact, it has been conclusively proved that Americans are the hardest people in the world to hypnotize. The best subjects, I found among people accustomed to obedience—among soldiers and servants. Europeans, on the average, are more generally trained to obedience than Americans, hence a greater proportion of them yield to the suggestions of the hypnotic operators. In my experiments at the post-graduate school I have found it almost impossible to hypnotize Americans. The few who have shown themselves good subjects have proved to be the offspring of Europeans. As a rule I have had to use persons of foreign birth altogether. The best subjects were the Polish and Russian Hebrews. I think, however, that persons who become slaves to habits are more readily subjected to hypnotic influences than others. The man who becomes an opium eater would, I should think make a good subject. If he yields at all to the influence, I have no doubt that he can be cured."

Physicians are generally agreed about the post-hypnotic influence. The power to give a hypnotic subject a command while in a trance, which he will execute without knowing why after he was awakened, is generally admitted by physicians. Dr. Bernheim mentions a case which came under his observation which proves conclusively that the operator can overcome in the mind of the patient a dislike previously formed. His patient had an unconquerable distaste for meat. He had in vain suggested to her that she would eat it with pleasure. She absolutely refused to accept the suggestion, and did not even wish to taste

neat during her sleep. He thereupon made her see her personality. He asked her what her name was, and when she answered him, he replied:

"But no, you are not M. M., you are Josephine D., or aunt."

In an instant or two she accepted his suggestion, and he continued:

"There is your niece, M. M. Give her a lecture. He does not want to eat meat, thinking it is bad, how ever how we eat it. Tell her how good it is."

The patient thereupon put herself in her aunt's place, gave her fictitious niece a little lecture, and swallowed willingly a large piece of beef, even asking more to show her niece how good it was.

Dr. Bernheim expresses the opinion that all men can be hypnotized, but that the methods by which this can be done are not yet known. He says on this subject:

"When a sure and constant soporific agent shall be discovered provoking sleep rapidly without modifying the psychical disposition so that the subject may sleep with his thoughts fixed on the person present, then perhaps no one will escape from the suggestive influence of others, as no one will escape from the hallucinatory suggestions provoked by his own impressions in a normal sleep."

American physicians generally do not agree with this, but the many coincide with Dr. Bernheim in the theory that the question of general intelligence does not affect the subject's susceptibility to hypnotism. New Yorkers think it practically impossible to hypnotize any person, the first time at any rate, without his own consent. Whether the voluntary obedience progresses to the involuntary state depends upon the subject's constitution. Dr. Bernheim says in regard to this:

"It is wrong to believe that the subjects influenced are all weak-nerved, weak-brained, hysterical, or women. Most of my observations relate to men whom I have chosen on purpose to controvert this belief.

Without doubt, impressionability varies. Common people, those of gentle disposition, old soldiers, artists, people accustomed to passive obedience, have seemed to me more ready to receive the suggestions than a preoccupied people, and those who often unconsciously oppose a certain mental resistance. Cases of insanity, melancholia, and hypochondria are often difficult or impossible to influence. The idea of being hypnotized must be present; the patient must submit entirely to the hypnotizer, using no cerebral resistance; then, I repeat, experience shows that a very large majority of people are easily influenced.

"I have hypnotized very intelligent people belonging to the higher grades of society who were not in the least nervous, at any rate in the sense in which that word is commonly used. Doubtless it is often impossible to influence people who make it a point of honor to show that they can not be hypnotized, that they have minds better balanced than others, and that they are not susceptible to suggestions, because such persons do not know how to put themselves into the physical state necessary to realize the suggestion. They refuse to accept it, consciously or unconsciously; in fact, they oppose a kind of counter suggestion."

It is the possibility that slaves of vicious habits will not voluntarily submit to hypnotic influence that makes some physicians doubt its efficacy in many cases. It is a fact generally realized that such persons are not at all anxious to give up their habits. They have become slaves to a degree where they think their sole pleasure in life depends upon the continuance of the habits. According to the theory of hypnotism, these persons can be influenced by anybody, and need not depend upon physicians. Persons who can be influenced at all are subject to general not special influence.

TAKING UP THE CROSS.

By W. WHITWORTH.

I never did go much on talk, neither in political nor church meetings. An ounce of doing is worth more than a bushel of gab any day. A little experience I'm going to tell about will illustrate that pretty plainly. Said Justice Bomm, one Saturday morning: "Frick, here's a job for you in the country. Arrest the party named in this warrant. Don't come back without him."

Talk enough. I hurried home to let mother know I might be away till Monday, so as to be in time to catch the next train out for North Boxwood. Said my granddaughter, a trim little maiden of fourteen, and as sweet a girl as you could find in ten counties: "Oh, grandpa, do take me with you! I do so want to go into the country."

What could I say, with those bright eyes pleading, and the plump, cherry lips set so poutingly? Did God ever make anything more lovely than a fresh-hearted girl! Arrived at Boxwood station, my first business was to place Birdie in the care of a nice, motherly body at a quiet, comfortable house of entertainment, and then look out for the young chap I wanted. I soon had his locality spotted, but found I could not

secure him in time for the last departing train; so arranged to stay until Monday morning. Birdie just danced in ecstasy when she found how long we were to stay, and off we started for a ramble in the woods.

Did you ever fully size up the exquisite delight it gives, how every nerve tingles with the sense of a new existence, to slowly saunter by the side of a tiny creek, rippling over the smooth pebbles, with here and there a big boulder against whose sides the glistening waters splash in whirling flecks of white foam, through long grass and weeds and wild flowers, under the widespread foliage overhead? What a wealth of deep shadow is given by the trees, what weird music in the swelling rustle of the twigs and leaves, and wonderful beauty flickering down in gleams of chastened sunlight through the gothic fret-work on every hand! Everything is redolent of peace, sweet peace and gladness. The birds sing and twitter in the fullness of unbroken joy, myriads of insects give click and whirr of harmonious accompaniment, while all nature seems filled with happiness to the brim.

"Oh, grandpa, look at these pretty flowers!"

As sweet and innocent as the bright flowers she held in her hands, what a suggestion of heaven's possibilities she presents! But here, plain John Frick is growing ridiculously sentimental for a constable. Next day we went to the little frame church at the crossroads, cosily sheltered under the great overshadowing boughs of a monster button-ball tree. Not many of the good folks had arrived, but they soon began to drop in by two's and three's, the women arranging themselves on one side and the men on the other.

I can't call to mind at what minute the sight first struck me, except, I remember, it was a while after the minister began his discourse. It was such a new and altogether queer thing, that at first I rubbed my eyes to make sure I was looking right.

If you'll believe me, on the top of every bonnet, and on every head, bald or otherwise, there was a bat—one of them night "varmint" with long leathery wings, only twice as big; and they were gently flapping their wings exactly with the same die-away motion of the women waving their fans! No, sir; I didn't fancy it. John Frick isn't, given to wild, romantic fancies, believes in plain facts. And there was the biggest one of all swaying its long wings round the head of the minister! Gospel truth. I never was so beat in my life. What could it mean? I puzzled my brain above a bit. At last I seemed to catch on.

But I must first mention, that from a boy I've had the faculty of seeing things outside of my natural vision, and sometimes it comes to me what they mean. It was given to me this time. It was on account of the sleepiness of the sermon, and the sleepiness of the congregation. Not that any of them were sleeping with eyes closed. It was just a kind of mind dozing, growing out of the fact that the minister was beyond his depth trying to talk about things he didn't understand, and his hearers didn't understand either. I knew this from a confession he made. He had rambled a long time on the importance of having "grace," and then owned up that he couldn't exactly tell what grace was! This put their minds to sleep altogether.

With the stir created by his announcement that there would be a short testimony meeting, the bats vanished as unaccountably as they had appeared.

The testimony was as close to one pattern as if rolled out of a machine. No variety, no life, pitched in one sing-song way, just as boys get off their lessons by rote at school. After one or two got up and almost defiantly avowed their determination to "speak for Jesus," the burden of the rest was desire to "take up the cross," though not one explained what kind of cross nor to what effect they would take it up. As we walked down the road hand-in-hand, the child asked, after remaining pensively silent for several minutes: "Grandpa, can't the people find the cross they said they wished to take up?"

This was a poser. I answered that likely they couldn't; when, at the close of another long spell of silent thinking, she added: "Grandpa, what would they do with the cross if they did find it?"

This was still more of a poser. I had to confess myself beaten.

In the afternoon, just as I'd settled down for an afternoon nap, the dear child came running to my side with eyes in wide-open interest, and eagerly burst forth: "Oh, grandpa! There is a poor lady lying sick—has been sick more than a year—in the little house we saw on the edge of the deep gully; and they say," here she sank her voice to a whisper, "that her husband is not kind to her, and her two big sons and a girl older than I am neglect her very badly; often go away and leave her all alone. They have just passed by here, so the poor lady must be alone now. Oh, how sad and weary it must be! I wish I could go and give her my flowers. Perhaps they might cheer her."

"So you shall, you soft hearted little thing," I said, in response to the pleading look in her wistful eyes. In a rough, plain farm house standing entirely alone, at least a quarter of a mile from any other dwelling

we found a middle-aged lady, with a pinched white face and deep sunken eyes, on a bed in a room off from the main family apartment, and not another soul about the place. It seemed dreadfully hard that one in such extremity should be deserted in this fashion by her family. When I had offered a few words to explain our calling, the dear child timidly approached the bed, and, holding the bunch of sweet-smelling flowers near to the sick woman, softly said:

"I found these, and they looked so pretty and bright, I thought you might like to have them?"

I wish you could have seen the look in that sufferer's countenance. The whole face, with the dim, sunken eyes, lit up like a sudden gleam of sunshine out of a dark cloud. Such a revelation it was of surprise, gladness, and gratitude swelling up from a heart nearly turned to stone. Then a wasted hand clasped that of the girl and drew it to her lips in the most touching way I ever saw. I turned away to the window, I could not stand it, and that's the truth. I don't just know how it came about, but the next I saw my dear girl had reached down a Bible from a little shelf and began to read; and her clear, soft voice gave out the words that have thrilled with hopeful gladness millions on millions of despairing souls: "Come unto me all ye that are weary and heavy laden and I will give you rest!" And so with other golden promises in a low monotone that was inexpressibly tender. In a sudden burst of energy the sick woman caught the child's head within her arms to her bosom and rained tears of pent-up motherly affection on face, neck and hair, mingled with such burning kisses as only come from a breaking heart, sobbing the words: "Oh! how you have lifted the heavy cross that has crushed me down! Oh, the comfort of it!" Then she lay back exhausted and fell into a quiet sleep. That night, as I sat on the stoop with my darling's head on my knee, the melancholy notes of a distant Whip-poor-Will came softly stealing on the calm summer air; and, just as distinct as I ever heard anything in my life, it said, "Passing away!" "Passing away!"

I can't express what a shock it was next morning, to learn that the poor soul had passed to her rest at the very time that bird gave his solemn note of warning.

Said my dear girl, as we walked to the train: "Oh, grandpa, was that the cross those people wanted to take up? Was it too far away for them?"

"No, deary; it was too near. The farther away a cross is the easier it is to carry."

A long pause, when the child earnestly added: "Oh grandpa, I shall always be so glad that I went and gave comfort to the poor lady before she passed away."

So will Constable John Frick.

A rather remarkable exhibition of hypnotism was given at Drs. Whitmore & Rennebaum's dental parlors last night by Prof. Lars Anderson, recently from Denmark. There were present several dentists and newspaper representatives, the object of the exhibition being to show the utility of hypnotism as a substitute for anaesthetics in pulling teeth. Unfortunately there were no teeth present to be pulled. The offer of a *Times* reporter to undergo the ordeal was not accepted. Prof. Anderson, however, succeeded, it is claimed, in hypnotizing a subject by telephone, something that has hitherto been regarded as impossible. A young man named John Simonson was placed at a 'phone in a drug store, at Lake and Clark streets, while Prof. Anderson called him up from the Commercial hotel. The subject was completely hypnotized in a few moments, it was claimed, and in that condition was made to purchase a cigar, arrest a bystander, and do other things of a like nature. Afterward a blazing match was applied to his hands, but it produced no signs of pain. His head was then placed upon one chair and his feet on another, while a bystander stood on his body, which was perfectly rigid.

Dr. Rennebaum said that Prof. Anderson had frequently hypnotized patients in his office, enabling him to extract teeth without any pain. Besides being able to place subjects under control by telephone, Prof. Anderson has, so Dr. Rennebaum states, hypnotized patients and in that condition sent them with a note to the dentist and they were operated upon without their knowledge. The subject last night was placed under control, and during that condition discovered a watch that had been secreted in a place unknown either to himself or Prof. Anderson. Altogether the performance bore rather an uncanny tinge at times.—*Chicago Times, Dec. 14th.*

The sudden fall of the Irish political leader, Mr. Parnell, morally discredited, and his loss of popular esteem on both sides of the Atlantic, is a most significant object lesson, illustrating the growth of enlightened public sentiment upon the general subject of social purity, and of the increased sensitiveness of public feeling concerning moral delinquencies on the part of public men.—*Philanthropist.*



AN APPEAL.

FROM CELIE, MELIE AND VELIE.

By their next friend, Eliza Sproat Turner.

We are three tender, clinging things,
With palpitating natures,
We can't endure that gentlemen
Should think of us as creatures

Who dress like frights, and want their rights,
Or business to attend to.
Or have their views, or ask the news,
Or anything that men do.

O listen, valued gentlemen,
Don't let yourselves be blinded,
We're not estranged, we're no way changed,
And not the least strong-minded.

We can't abide careers and things,
We never touch an ism,
We couldn't stand outside a sphere,
Nor do a syllogism.

We don't enjoy rude health, like some,
Nor mannish independence,
We're helpless as three soft-shelled crabs
Without some male attendance.

We need—oh, how we need—a guide,
Secure, his views obtaining,
Of what to like, and where to step,
And whether it is raining.

And when we roam, we wait for him
To point with manly strictures,
The landscape out, and say, "Behold!"
Just as they do in pictures.

We're trusting—confiding—
Too easily we're blinded,
We're clinging, and hanging—
And truly feeble-minded.

We disapprove the sort of girl
Who calls for education,
And sells her talents, like a man,
For bold remuneration.

We'd die before we'd learn a trade,
We'd scorn to go to college,
We know (from parsing Milton) how
Unfeminine is knowledge.

"God is thy law, thou mine," it says,
Thou art my guide and mentor,
My author and my publisher,
Source, patentee, inventor.

But we, we can do naught but cling,
As on the oak the vine did,
And we know nothing but to love,
Indeed, we're feeble-minded!

Mr. Paul, who lived for some time in the Cameroon region, West Africa, says the *New York Sun*, tells of a highly successful woman's right movement while ago in the Akona tribe, illustrating the fact that when women unanimously assert themselves in savage lands, as well as elsewhere, they are a great power in the community. In that benighted region women are not supposed to have any rights. When a girl is thirteen or fourteen years old, she is sold to anybody who has property enough to pay the price her father asks for her, and thereafter she works like a slave for her board and lodging, and is subject to all the caprices of her lord and master. Even the bondsmen in the community have more privileges than the free women, and some of them, in time, are able to support rather extensive harems of their own.

It happened that there were some strong-minded women among the Akona people, and they lifted up their voices in public places in favor of some radical social reforms that would make the lot of woman-kind rather more endurable. They were jeered at as women reformers have been in some other lands, and were advised by the superior sex to keep on digging in the fields and pounding manioc root, and thank fortune that their lot was not less tolerable. Reform was evidently not to be secured by any amount of feminine protest, and so these strong-minded women put their heads together and decided upon radical and far-reaching measures.

The tribe is a small one. Nearly all the adult females in it enlist under the banner of women's rights. One day there was an enormous commotion in that little community. It was almost wholly confined to the male population, the fact being that there was hardly a woman there to share the excitement. The mothers and wives, in a most unexpected and heartless manner, had suddenly dropped their implements of drudgery, and, with their children in arms

and marriageable daughters, had hied them through the forests to the territory of another tribe, where, at the distance of eight or ten miles from their own garden patches, they were prepared to open negotiations with the lordly chaps they had left behind them. They knew beforehand that they would meet with a hospitable reception in the tribe with which they took refuge. It happened that this tribe was larger than the Akona, and did not like them very well, and it tickled them half to death to see the pickle in which the Akona men suddenly found themselves. The women set themselves to work, earning their daily bread, and waited without a bit of impatience for an embassy to put in an appearance.

The Akona tribe was of the opinion that they could not continue in business without the female members thereof, and they wanted the women to return home. The particularly strong-minded spokeswoman of the refugees said she was glad to learn at last that the women of her tribe were regarded as a desirable element of the Akona people. As the women had taken care of all the men, it was evident they were able to take care of themselves, and they had not the slightest intention of going home except on certain important conditions, which she specified. Then the embassy went home to consult the chief men, who, as their harems were the largest, were the greatest sufferers by the flight of the fair sex. The women stipulated that they would come back if a considerable part of the agricultural duties of the community were in future turned over to the slaves, if the mothers were permitted to have something to say about the disposal of their daughters, and if several other conditions were complied with. It did not take long for the gentlemen of Akona to decide what to do. A day or two later the women went back in high feather, having achieved a complete victory, and they have been treated very well ever since.

Dr. Mary Lee's crusade against the garter in the New York State Normal School is but one chapter in a long but interesting story. Dr. Lee has been for fifteen years professor of physical culture in the school, which has upon its roll about two hundred young women. She is a perfect specimen of her sex from a physical standpoint, and looks the very picture of health. Of commanding presence, pleasing address and the incarnation of kindness, Dr. Lee has great influence among the students. Her education covers many years of hard work at the University of Michigan at Ann Arbor, in the medical college, as well as subsequent study in Europe. Her bent of mind has been in the hygienic line of investigation. She has given temperance lectures based on physiology in county institutes. She requires every young lady student to be governed by the following regulations as to dress: "Heelless shoes having broad toes, garments of light weight, loose about trunk and arms and suspended from the shoulders, are required, stays are not permitted in class."

The young ladies' gymnasium, over which Dr. Lee rules, is equipped very much as are gymnasiums for the other sex, with Indian clubs, dumb bells, parallel bars, horizontal bars and chest pulleys. The Delsartian method is also followed. One of the first points of attack in Dr. Lee's war upon feminine dress methods was the corset, and it had to go, its place being taken by snugly fitting waists. The visitor has only to drop into a class-room during recitation hours to see what a foothold the new principles of dress reform have gained among the students. Most of the young ladies wear light, loose garments which certainly do not show off their physical contour to a disadvantage. The young lady students recognize in Dr. Lee one of their best friends, and the charm of her personality has had more to do in bringing about the innovations than perhaps anything else. She is greatly amused at the stir her recent orders have made, and modestly says that she has only the interests of her sister women at heart.

Mrs. Eugene M. Aaron, of Philadelphia, obtains the first prize of three, offered last year by Robert H. Lamboreo for the best essays on the extermination of mosquitoes by other insects. Mrs. Watts Hughes, according to *Cassell's Family Magazine*, has made some delicate investigations into the nature of sound, with remarkable results, the making of pictures with notes of music. An elastic membrane, covered with a semi-fluid paste, is placed over the mouth of a hollow receiver. The musical note of the singer mirrors itself in the paste in most unexpected forms, of flowers, ferns and

shells, the form and size of the picture varying with the tone and timbre of the note.—*Woman's Tribune*.

Miss Helen P. Clarke, of Montana, who has been appointed by President Harrison one of the special agents to make allotments of lands in severalty to Indians, is herself a half-breed. She was several years superintendent of schools of Lewis and Clarke county (in which Helena is located), and in that position proved an efficient official.

Mrs. Vicken, a member of an English woman's bicycle club, has won a road race against a team of men riders in a race of nineteen miles, which she accomplished in one hour and forty minutes. Another wonderful English rider, Miss Fordham, has ridden a safety 1,900 miles, at the rate of seventy-six miles a day, during the season, and hopes to accomplish 2,000 miles before the season closes.

TRANSITION OF A BALTIMORE SPIRITUALIST.

On December 28th, at the usual Sunday meeting of the Spiritualist Lyceum of Baltimore, Conductor George Brown announced the departure of one of their number. *THE JOURNAL* is requested to publish his remarks, which were as follows:

My friends: It is my painful duty to announce that, since our last meeting, a member of our lyceum has passed away. Mr. Chas. Sandfox departed this life last Monday morning, December 22d. I feel that we should not let the occasion pass without paying some tribute to his memory. It is true that he was not present with us in our lyceum work as much as we think he might have been, but he loved the lyceum. His generous donation to the library will stand as a monument to his memory. It seems sad that he should be taken in the bloom of manhood—in the midst of a busy and useful life. My acquaintance with Mr. Sandfox extends over many years, and I might say that I enjoyed his confidence to a considerable extent. And in all that time I never noticed a look or word that betrayed him to be anything but an honorable and virtuous man. Always so scrupulously neat, and I might say, fastidious in his personal appearance, and correct in his habits as well as gentle and modest in manners, he would be an ornament to any society. Although we may not be able to see him with our dim earthly vision, we know that he lives in the spirit world, and that his surroundings are even more beautiful than they were in this life. We also know that under proper conditions he can return and communicate with those whom he has left behind. True friendships commenced in life are continued in the other life. So we may still regard Mr. Sandfox as our friend—our spirit friend we would now call him, and as such, we should always extend to him a warm welcome. In maintaining a friendly feeling with those who have passed over, we may reasonably expect a loving reception from them when our turn comes, for each and all of us must pass through that change some time. Let us rejoice in the thought that we have dear friends waiting for us on the other side.

A CASE OF "SECOND SIGHT."

Mrs. James L. McCaulley of 320 Fourth street, Detroit, Mich., was lately interviewed by a reporter for the *Journal* of that city to whom she gave an account of her remarkable faculty of prevision or "second sight." She did this only after considerable urging and she wished it to be understood that she was not a clairvoyant and disliked publicity. The cause of this interview was the story related at the *Journal* office by one of its employees at the time the Scoten tobacco factory was burned entailing the loss of several lives: that Mrs. McCaulley, twenty-four hours before its occurrence, described to him the particulars of the fire with all its attendant horrors, she having seen it in one of the waking visions to which she has been subject from childhood. We quote from the *Journal* a part of the interview:

"How do you bring these visions before you?"

"I don't bring them. I have no control whatever over them. If I try to foretell any event or circumstance I can accomplish nothing. My mind becomes confused and nothing results from the effort. I began to see visions when a little girl. I lay awake with my eyes closed after going to bed and let my mind wander, and visions

came to me of themselves. When at I used to have my arithmetic problem solved in my visions. I would lie in bed and I saw a blackboard and I would the sums on the board, figured out in white chalk marks. This gift clung to me. When I was a school teacher at St. John, Mich., I had a very difficult problem solve. I tried for over a week to get the correct answer, but did not succeed. One night after retiring I frightened the wicket out of my sleeping room mate by crying 'I've got it!' 'I've got it!' The solution the problem had been shown me in a vision and I got up and put it down in black and white. Three weeks before my father's death I was apprised of it. I saw his dead bed and heard his last words, the very words he uttered when he passed away. At the time I saw this he was in good health, and he was not taken until a week later.

"Last spring a man named Creighton was missing from Alpena. He had suddenly disappeared, and no trace could be found. In one of my visions I saw a man crossing a railroad track over a river. He was intoxicated. I saw him totter and fall into the water. The current swept him out into a large body of water. In another vision I saw the man's body washed upon an island, where it remained. When I saw the man fall the 'Creighton' appeared before me in my letters. I told the story of my vision to a friend. He saw the advertisement in *THE JOURNAL* and sent the story to Alpena friends in a letter. The matter was published in the Alpena papers. An Alpena man who noticed the article walked out to the pier. A strong wind was blowing towards shore. While the man stood the Creighton's body was washed up to the pier. The island I had seen was one of Alpena bay.

"I see things from twelve hours to two weeks before they occur. I have always believed that fortune-telling and soothing were nonsense, but I know from experience that there are psychic phenomena which are beyond explanation. I am in the least imaginative—at least I think I am not. I pride myself on being a practical woman."

The report goes on to say Mrs. McCaulley does not strike the observer as being usually termed a "visionary" person. On the contrary her appearance and her conversation indicate that she is what she says, a practical woman. She is young and of medium size, with rather dark hair and light eyes.

A PECULIAR LIBEL SUIT.

Much interest is felt in the controversy between Joseph Beals, the dentist, and Lewis Merriam of Greenfield, who is over 80 years old and a brother of Homer Merriam of this city. Dr. Beals has begun suit against Mr. Merriam for an alleged libel and caused his property to be attached for \$10,000. The circumstances are these: For many years Mr. Merriam has sold 3,000 copies of the *Old Farmers' Almanac* annually in Franklin county, receiving them from the publishers in sheets and adding from 50 to 100 pages of advertising. It has been Mr. Merriam's custom for many years to add four texts from the Bible to every page of advertising, running around the four sides. Many pages of religious matter have also been included with the pamphlet when bound. This year Mr. Merriam borrowed from Dr. Beals a tract that was published many years ago and bearing the caption, "The Mountain Miller." This was the name given to Dr. Beals's grandfather, who lived in Plainfield and whose name was also Joseph Beals. The tract gave the religious experience of the elder Beals in the old orthodox style, and was intended to be circulated with the almanac, and several additional thousands were printed in leaflet form with this addition at the close by Mr. Merriam over his own name: "Joseph Beals, the sainted mountain miller of Plainfield, Hampshire county, Mass., was grandfather of Joseph Beals, president of the Spiritualists' Association of Greenfield, Franklin county, Mass. Which of the two has done most to elevate and help others heavenward, I leave for others to decide. That the gatherings at Lake Pleasant on Sundays have done more to promote Sabbath desecration in Franklin county than all other causes combined I verily believe, and my parting injunction to Joseph Beals of Greenfield is, 'prepare to meet thy God.—Amos iv: 12.'" Of course the alleged libelous matter is that included within the quotation marks. The words "prepare to meet thy God" are printed in capitals. This tract was not used in the almanac, but 1,800 of the 500

let form were delivered to Mr. Merriam and some are supposed to be in circulation. The remainder are in the hands of the binder and he has been enjoined in delivering them. Dr. Beals is now in Denver, Col. Mr. Merriam has been in or health for several months.—*Springfield Republican*.



HY PSYCHICAL KNOWLEDGE IS NOT GENERAL.

TO THE EDITOR: People often wonder why God did not shape the destinies of the world so that they might have the use of spirit life in some form accessible to our material senses without resort to psychical force to furnish. While it is impossible to tell why God did not, let us see if we can find some reason why the conditions of such knowledge are so obscure to the masses so few are favored with means of gaining the fact of such life. Most people are willing to admit the force of the over matter. It is quite apparent that the material body would not build factories and railroads if not excited or compelled to do so by the mind which in health is always responsible for the actions of the body. If God had ordained that the spirit should act independent of matter in relation to the material world he would have been forced to begin a creative contract at the top of the great man edifice with no perceptible foundation for it to rest upon. It will be seen therefore that matter is secondary in the visions of creation. Be it remembered that matter is not spirit. They meet only in convenience in accomplishing results when accomplished matter returns to its proper sphere, where the spirit retains its elements as such, and pursues its course independent of matter. Man in physical cannot not penetrate the elements of spirit life simply because he is related to the material body by natural affinity which holds him a prisoner subject to the laws of materiality, and all the evidence he gets of the future life of the spirit must pass up to him through the senses of his material body. Comparatively few of mankind possess the faculty to properly classify evidence of spirituality handed up through this material channel. It is impossible for God to have made the relation between matter and spirit any greater than it is and still preserve the elements in both.

The ordinary five senses of the human body aided by psychic force have proved and may again prove the existence, and comprehend the elements of spirit life. Through the senses we may summon evidence before the tribunal of reason. Physical phenomena may be introduced in evidence of spirit life which may lead to a conviction without other evidence. The final decision however must always be rendered by the inner court (reason) which is no part of the material body or the matter of which it is composed, but simply located here during a probationary season by the law of necessity. Matter and spirit being thus composed of different elements it is unreasonable to suppose that it was possible for God to change the order of life and so blend the spiritual with matter as to make spirit life more comprehensible to mankind than it is. Besides if it were possible for such a condition to exist i. e. that spirit was discernible to the physical senses all manner of perplexities would arise in consequence. It is necessary that a strong line of distinction should be drawn between materiality and the spiritual universe. The means of communion are just enough obscure to require the interposition of psychic law in the copartnership of matter and spirit "the cosmos" man to determine the ultimate result of such union, which is the life of the spirit. If the world of spirits could be recognized by the ordinary senses of the human body there would be a lack of human energy sufficient to stagnate every branch of material enterprise, every effort to penetrate into the mysteries of science would cease, and the result would be the annihilation of farther development of mankind. The facts of spirit life are just enough obscure to engender mental activity the result of which creates force, which alone constitutes the measure of spiritual vitality. It is this force that has brought to light all modern improvements and unfolded so many mysteries in science. Had

they all been discernible to the ordinary senses of the body there would have been no incentive to determine results. Knowledge would preclude effort, and the world would have remained prehistoric. Spiritual science is as provable as any other science. The evidence in support of such life is just as admissible as much that is accepted in other sciences. If it were possible to determine the facts in spiritual science by weight or measure, the same as wheat and corn, they would be considered hardly worth weighing or measuring and effort in that direction would cease and the result is obvious. Any knowledge that is obtained without an effort, of the visible universe simply, does not contribute to the growth of mentality which constitutes the properties of spiritual energy, hence if spiritual science was as discernible as the results of physical science are, no one would care to investigate its mysterious origin or destiny.

R. L. J.

A WARNING.

TO THE EDITOR: In December 1847, I was going from Philadelphia to Baltimore on a steamboat, and when in the Chesapeake Bay, off Goose Island, I had gone down to the engine room and was talking to the engineer when a voice said to me, "Leave here, the boiler will burst!" I tried to drive it from my mind thinking it only imagination, when again I heard it say, "Fly for your life!" I was then seized with an indescribable terror; I hurried to the stairs and up them I ran on to the hurricane deck, and away I went as fast as I could. When I reached the stairs at the bow of the boat the explosion took place; and I afterwards helped lay out, and dress the wounds of 18 poor fellows that were scalded. The engineer and fireman, I think, died from the effects of their injuries. That was my first spiritualistic experience, but since that time I have had some wonderful manifestations of spirit power.

W. D. MOORE.

AN APPARITION OF THE LIVING.

TO THE EDITOR: Some time in the summer of 1873, when I was living in Sedalia, Mo., I received a letter from a friend of mine, a teacher in Greenwood township, Juniata county, Pennsylvania, in which she declared that on a recent afternoon, while she was engaged with her pupils in a room full of scholars, I appeared to her and indeed spent the greater part of the afternoon with her, and yet, at the date she gave, I was busy with my daily duties at my home in Sedalia many hundred miles away. I kept the letter in which this apparition of myself was described for many years, but finally it was destroyed; a fact which I regret in these days when so much attention is being given to psychical explanation of these "phantasms." As near as I can recall the words, she wrote, "I could tell the kind of dress you wore and understand your thoughts. You looked very sad." I enclose you my friend's present address, and if you think it worth while you might write her and get fuller details of the apparition.

LIZZIE KELLOGG.

OMAHA, Dec. 20.

SATISFACTORY IMPROMPTU SEANCE.

TO THE EDITOR: As I consider it my duty, I beg leave to state, the following occurrence to your readers:

On December 15th I paid a visit to a lady in Brooklyn with whom I have the honor to be acquainted for nearly two years. She kindly invited me to remain for the rest of the evening as she expected her sister-in-law, Mrs. S. Umber, a gifted medium who usually calls on her Monday evenings. Shortly after this Mrs. U. arrived and kindly consented to my remaining with them. We entered the front parlor and seated ourselves near one of the windows. The electric light from the street lamp in front of the house poured into the room and subdued by the shades and lace curtains covering the large windows gave a twilight effect to the surroundings. Instead of a table Mrs. D., the lady of the house, placed a simple tin tube (similar to one used by Mrs. Umber at her own home) close to the window in front of our seats. The question addressed to the spirits, "shall Bro. H. say the Lord's prayer?" was answered instantly by three distinct raps. After this we conversed awhile as to the anticipated manifestations. As there was no sign of any movement on the part of our invisible friends, we commenced to sing or rather hum a verse in

order not to awake the attention of the other occupants of the house. All at once the tube commenced to move toward us. We formed, remaining in our chairs, a chain by holding each others hands. Then the tube leaned against my knees tapping them repeatedly, and glided to Mrs. D. and thence to the medium, performing the same operations which we knew was the greeting from Skiwaukee the controlling spirit of Mrs. Umber's band. We returned the tube to where it was first placed when it laid itself down on the carpet. The next manifestations were in the shape of lights which floated in front of us, answering questions by disappearing and suddenly reappearing. Their mild blue shade contrasted effectively with the white electric light of the street lamp in front. Soon after we noticed to our surprise a dark form appearing to the right of the medium which then glided toward the window thus bringing it into the full light which brilliantly reflected from the white drapery and veil in which the etherealized spirit was wrapped. My question "Is it you, my dearly beloved sister?" was answered by a slight graceful bow. We extended our hands and slowly she disappeared whilst I fervently called God's blessing upon my dear sister. Soon the form of a child appeared under the same conditions and distinctly visible. Mrs. D. asked, "If you are my dear little girl please tell me your name," whereupon the etherealization whispered "Lilly," which was the name of the niece of both the ladies. After we congratulated ourselves on these unexpected manifestations and hummed a few lines of another song, the silvery voice of "Sunshine" greeted us and expressed her joy at the result of their combined effort to manifest. Then followed a voice which addressed me as her "dear, dear brother." She thankfully mentioned that Sunshine assisted her in her efforts and told how happy she felt to prove to me the truth of immortality. After a short pause the voice of our friend Skiwaukee greeted me in his cordial way and then five distinct raps were heard the signal of the close of this wonderful seance which was given without compensation or expectation thereof.

H. H.

NEW YORK, Dec. 16th.

SIXTY YEARS AGO.

TO THE EDITOR: Some of the friends of my earlier life who remain anchored in agnosticism, wonder how I became a Spiritualist, but they can see how easy it was for me to become what the Christians call an infidel. Sixty years ago I was an orphan serving my time on a rocky farm in New Hampshire. I had not been sent to school until I was old enough to earn the money to pay my way at fourteen, and as I had no religious training my mind was left free from the Christian superstitions until it was ripe enough to reason. When I began to go to school the pious children and prayerful teacher began to give me some religious instruction. They said this earth was God's footstool and I at once saw that to be such it must be flat and stand still for God's feet as he sat on his great white throne of which they told me, and as in later years I found the pictures of the oriental gods did. My geography lesson soon taught me the earth was round and moving with great velocity; then I saw the absurdity. Next they said God made this world out of nothing and working six days made sun, moon and stars to light it, and I soon found this a greater absurdity than the other.

Following on in their Christian absurdities I found nothing in harmony with reason or science and rejected them accordingly. On going to the churches I found them singing such nonsense as "There is a fountain filled with blood drawn from Immanuel's veins," etc., and many equally absurd and ridiculous stories, among them the one about the Holy Virgin in the temple of the Jews who say no such person or event ever occurred there, and as it was most absurd to suppose they would have let her go under such circumstances I of course accepted their history and rejected the Christian story; then the story of the crucifixion seemed ridiculous as the Jews never put any criminals to death in that way. So one thing after another of Christian teaching was rejected. And the more I read through life the less evidence do I find of any truth in it—historically or scientifically. Christians often asked me if I could not see the moral precepts running through the Old and New Testaments. I said yes, but they are no better, no more sacred and have no more evidence of Divine origin than those of other old religious books and sacred histories.

In 1844-5 I began to experiment in mes-

merism with no more belief in a future life than my old friend Seaver of the *Ines-tigator* had. In these experiments I found myself in correspondence with intelligences that knew much more than I did and I know it could not be the person mesmerized unless he was entirely free from his body and possessed of knowledge which he did not possess when awake before or after. But the intelligence declared itself to be persons who had lived in this life and were not destroyed by death. Of course I could not call it a Christian god or devil, for I had neither. About this time I was greatly interested in the experiments made with A. J. Davis and a young man in Cincinnati, and by the time Mr. Davis's first book was published in 1847 I was ready to defend existence for mortals after death. Soon after came the physical evidences which have been to me abundant ever since and which I could not reject, and which in themselves as I have witnessed them could not fail to convince any honest person who had reason enough to reject early education and popular superstition. I am near crossing the line of 78 years and expect soon to be with my friends in the other life.

WARREN CHASE.

COBDEN, ILL.

INSPIRED BY PHEBE CAREY.

TO THE EDITOR: A reporter of the *Brooklyn Argus* called on Mrs. C. H. Jewell at her home to find out if there was any truth in the rumors about certain spiritual phenomena manifested through her. Mrs. Jewell is a nice intelligent looking lady about 33 years of age. She has a pleasant voice and a ready flow of language. Her father was a Baptist minister, and she was taught to look upon Spiritualism as a fraud, and she would probably now be holding the same opinion had it not been for a series of strange experiences dating from June 1879. In company with her husband, also a strong disbeliever, she attended a seance at the home of a friend. In the course of the evening she was made aware of the presence of some unknown power attempting to control her. She was disturbed, and by a strong effort of the will was able to resist the advances of the bold spirit. But this spirit was persistent, and the next evening in the quiet of her home, she again became possessed of these sensations. This time yielding to a sudden fancy, she resolved not to interpose her will against succumbing to a spirit influence, for such she felt it must be. In a few minutes she was in a trance, and calling for pencil and paper wrote a message to her husband from his brother who passed away four years before. She continued to receive communications, but none of much importance until September 5th. The company had finished singing "Sweet Bye and Bye" when Mrs. Jewell felt a strong controlling influence and the words of the following poem from her astonished her friends:

The sweet long ago,
Many were the joys of that sweet olden time.
The mists that surround them make them sublime;
When life's labors done and our heads are laid low,
Then others will sing of the sweet long ago.

The lips that are young now will soon sing the praise
And join in the song of our youthful days,
And the sweet bye and bye, with its music so low,
Will go hand in hand with the sweet long ago.

She did not know what spirit controlled her, but later at her own home she was informed it was the spirit of Phebe Carey. But the most singular fact to a nonbeliever is yet to be told. Mr. Jewell, still quite a skeptic, asked the spirit how he was to know that it was Phebe Carey. She then said she would give her a test, but he was to say nothing to his wife. She also controlled a spirit of a lady living in New York and she would influence her to write a letter to Mrs. Jewell. In a few days Mrs. Jewell received a letter from New York signed E. Iza Holt apologizing for writing to a stranger, but said she was influenced by the spirit of Phebe Carey, and gave an account of what the spirit had imparted to her in reference to controlling Mrs. Jewell. She stated Phebe Carey was a very intimate friend, and wished Mrs. Jewell to send some of the poems she had been influenced to write by Phebe's spirit. She did so; soon after she received a second letter from New York expressing the delight she had felt in reading the poems, which bore unmistakable evidence of emanating from her friend now in the Spirit-land. This letter was not signed by E. Iza Holt, but by the name of a lady well known to the literary world.

A. E.

Mr. C. P. McCarthy, of 223 East 135th street, New York city, is said to be a very superior mesmerist. He has made a greater study of mesmerism, or hypnotism as it is now called, than almost any other man in America; and in some respects it is probable his experience is superior and more extended than that of any other. While in the Church of England and curator of a large and populous parish, he used mesmerism as a therapeutic agent with such marked success as to attract the attention of leading medical men. For two years, while superintendent of the lunatic asylum at Clonmel, Ireland, he successfully treated many forms of insanity with mesmerism. Mr. McCarthy is now teaching "medical hypnotism;" and also treating patients, assisted by the advice and supervision of regularly diplomated physicians. Those interested can visit or write him for full particulars.

Sunday the 18th, will be a notable day for the many people in Cleveland, Ohio, it being the twenty-fifth anniversary of the Children's Progressive Lyceum. The occasion will be celebrated by special exercises during the afternoon and evening at the Lyceum Theatre. The Cleveland Lyceum was organized in January 1866 by Andrew Jackson Davis, and it is claimed that it is the only one which has sustained itself for a quarter of a century. The managers announce that "as a fitting tribute of honor and respect on this occasion to the 'Seer of Poughkeepsie,' a special invitation has been extended to him as our guest." Mr. J. W. Pope is conductor. The committee of arrangements is: Thomas Lees, chairman; Tillie H. Lees, Richard Carleton, A. B. Calkins, Mrs. Calkins and Mrs. T. V. Cooke. A cordial invitation is extended to all who may be interested.

Dr. J. K. Bailey writes that he gave lectures and parlor meetings during December in Joplin, Mo.; Oswego, Elk City and Moline, Kan., and spent Christmas with friends at Council Grove. His permanent address is 812 South Washington avenue, Scranton, Pa. From the Moline (Kan.) Republican the following notice of Dr. Bailey is copied: "Dr. J. K. Bailey lectured in the opera house Sunday morning and evening on Spiritualism. The morning lecture treated the subject from a philosophical and rationalistic standpoint, while the evening discourse was devoted to a comparison of biblical and modern Spiritualism. Dr. Bailey is thoroughly posted on his theme. He is a ready talker and a logical reasoner and never fails to hold the attention of his auditors. While he is a resident of Scranton, Pa., he formerly lived some years in sunny Kansas and is now on a visit to old-time friends."

The lion of Chicago last week was Henry M. Stanley who lectured twice to audiences of 6,000 each time. Among other attentions bestowed upon Mr. and Mrs. Stanley was a reception on Sunday evening by the Press Club. While the club has given many brilliant receptions to distinguished visitors we have never before witnessed one of such interest. Assisted by his accomplished wife, Mr. Stanley personally greeted every one of the 400 who assembled to pay tribute to his courage and great achievements.

C. E. Ingram writes: I am a reader of your very valuable paper, and although I take a number of papers and magazines, I greatly prefer yours to all the rest of them combined. I became a subscriber from reading extracts from your paper in the St. Louis Globe-Democrat I had never seen even a sample copy of it. I have never seen a supernatural manifestation of any kind,

but am a believer in what is commonly called Spiritualism, and have been for many years.

Helen Petrovna Blavatsky has discarded her long-time faithful slave, dupe and fellow charlatan, Col. H. S. Olcott. The syren of the Caucasus has no more use for the Yankee, and so cuts him off. Olcott should now wend his way to Jerusalem and combine with the ex-Rev. George Chainey in promoting the Society for the Mutual Protection of Deceased Fakes and Divorced Males.

J. N. Blanchard writes: I believe THE JOURNAL is the best Spiritual paper published. I have been a constant subscriber ever since it started. If the Spiritualists generally could read THE JOURNAL the cause would be better sustained and the people have less nonsense in their philosophy.

An attempt by the Allopathists of Vermont to establish a medical tyranny in that state has been defeated by Dr. E. A. Smith of Brandon, assisted by homeopathic physicians and leading citizens who think Vermonters quite capable of knowing whom they desire to employ.

The mountain air of California, where she went in September to spend the winter, not agreeing with Miss Lizzie Doten she returned to Boston. Since reaching Boston, her friends will be glad to learn, she has greatly improved.

Mrs. Fannie Davis Smith, who was taken ill at Queen City Park last August, has not yet fully recovered, but her friends look hopefully for complete restoration.

J. M. Westfall, Independence, Iowa: I like the paper better every week. Keep right on in the good work.

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Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed. Information concerning the Society can be obtained from

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BOOK REVIEWS.

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

Civilization: An Historical Review of its Elements. By Charles Morris, author of "The Aryan Race," "A Manual of Classical Literature," etc. Chicago: S. C. Griggs & Co. 2 Vols.; pp. 1000, 1890. Price, \$4.

Mr. Morris in this work gives an outline view of the elements of civilization, and endeavors to set forth the philosophy of human progress and to trace the steps by which man has advanced from a savage to an enlightened condition. The field covered is a broad one, but the many topics treated are dealt with concisely and in a way to give a clear picture of the whole diversified scene. The author understands that civilization, though a grand whole, is made up of many discrete parts and that its various elements have gained positions and have histories of their own. He therefore gives each separate consideration. Mr. Morris infers from the fact that man is the only naked animal that first appeared in the tropics. All other creatures, even those that now live in tropical regions, are clothed with hair or feathers, in a thick skin or in a bony coat of mail. Man's progress has been the result of his needs and not of intention. Necessity has urged him upward and onward, and produced the diversity in modes of living and in occupation. War has been an agency in civilization. In Egypt Mr. Morris believes civilization was born, "and there it passed the days of its lusty childhood," spreading thence to Babylon; to the Syrian plain, to the Valley of Assyria, to the hills of Palestine, and to Pœnicia, Asia Minor, Cyprus, Greece, Sicily, Spain and eventually to America. No adequate idea of the work, which is one of great ability and value, can be given in a brief notice.

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The catalogues issued in the different branches of trade for 1891 show in many instances a decided improvement over those of 1890, high as the standard of excellence reached by some of them in that year was. It is a recognized fact that the seed trade leads all others in the beauty and cost of these publications. One now before us, sent out by Wm. Henry Maule, Philadelphia, Pa., well illustrates the truth of the above statement. And it may be added that his catalogue leads in a trade whose catalogues lead all other trades. Typographically, and that is what first strikes a publisher's eye, it would be hard to equal. Its 120 pages are marvels of type composition, engraving and press work. It would be difficult to find a space on any page that has not been utilized both artistically and practically. In addition to the colored outside pages, twelve colored plates are scattered through the body of the catalogue, which will compare favorably with the lithographers art as displayed in his most expensive productions. We doubt if the most critical disciple of the "art preservative" could find a peg on any page upon which to hang a fair adverse criticism. So much for its typography. As a catalogue to convey information of the business it advertises, it is equally perfect. The letter press condenses all the needful information which will enable the farmer, gardener and fruit grower to select such seeds, plants or trees as he desires, in a wonderful compact, yet intelligent manner. Space is not used to display verbosity, neither is it economized at the expense of a clear and definite description of the seeds and plants offered for sale. The illustrations are used in such connection with the printed descriptions as to give to its readers a clear, accurate conception of the ripened products of Maule's Seeds. We notice in glancing through its pages that last year Mr. Maule offered and paid \$1,500 in cash prizes for field and garden products raised from his seeds, and \$1,000 for the largest club orders for seeds sent him in 1890. He repeats these offers for the current year. It is no disparagement to many other artistic catalogues and but simple justice, to say that Maule's Seed Catalogue for 1891 is as near perfection as it seems possible to bring such things.

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HIS YOUTH.

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He was certainly very much injured indeed!
He must study and toil over work he detested;
His parents were strict, and he never was rested;
He knew he was wretched as wretched could be,
There was no one so wretchedly wretched as he.

HIS MANHOOD.

His farm was too small, his taxes too big;
He was selfish and lazy, and cross as a pig;
His wife was too silly, his children too rude,
And just because he was uncommonly good!
He hadn't got money enough or to spare;
He had nothing at all fit to eat or to wear;
He knew he was wretched as wretched could be,
There was no one so wretchedly wretched as he.

HIS OLD AGE.

He finds he has sorrows more deep than his fears;
He grumbles to think he has grumbled for years;
He grumbles to think he has grumbled away
His home and his children, his life's little day;
But alas! 'tis too late! It is no use to say
That his eyes are too dim and his hair is too gray;
He knows he is wretched as wretched can be,
There is no one so wretchedly wretched as he.

BETWEEN TWO WORLDS.

"Betwixt two worlds, life hovers like a star."

A tender touch athwart the sky,
A soft, sweet light,
Drawn by a spirit hand, that parts
The day from night.

A dying red, a faint, pink hue,
A purple shroud,
Strewn round the setting sun that drops
'Neath rolling cloud.

And myriad stars creep out and shine
O'er that still breast
Of vaulted blue, so calm, so deep,
In tranquil rest.

A hush, a silence o'er the earth,
A look divine,
As from the eyes of one who sees
Farther than mine!

A visionary dream sweeps round
My listening heart,
Oh, night! how wonderful and grand
To me thou art!

Far off the ripples of the sea
Break on the sand,
Most musical the echoes fall
O'er sky and land.

One bird is warbling low and clear,
The nightingale
Sings to the moon in rapturous tones
Her oft-told tale.

What time the shadows fall betwixt
The radiant sky,
She loves to pour her liquid notes
In one long sigh.

Betwixt two worlds we live and move,
Of joy and woe,
The spirit and the fleshly school,
Whose wavelets flow.

Adown the rugged shores of time
Unto the goal,
That lies in earthly mists—yet guides
The struggling soul.

Two Worlds! the unseen and the seen,
Like day and night,
Parted by that same Hand that paints
The dark and light.

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THE OLD MAN SINGS.

There's a wobble in the jingle and a stumble in the meter,
And the accent might be clearer and the volume be completer,
And there might be much improvement in the stress and intonation,
And a polish might be added to the crude pronunciation;
But there's music, like the harper played before the ancient kings,
When the old man takes the fiddle and goes feeling for the strings;
There is laughter choked with tear-drops when the old man sings.

And we form a ring about him, and we place him in the middle,
And he hugs up to his withered cheek the poor old broken fiddle,
And a smile comes on his features as he hears the strings' vibration,
And he sings the songs of long ago with faltering intonation;
And phantoms from the distant past his broken music brings,
And trooping from their dusty graves come long-forgotten things,
When he tunes the ancient fiddle and the old man sings.

We let the broken man play on upon the broken fiddle,
And we press around to hear him as he sits there in the middle;
The sound of many wedding bells in all the music surges—
Then we hear their clamor smothered by the sound of funeral dirges.
'Tis the story of his lifetime that in the music rings—
And every life's a blind man's tune that's played on broken strings—
And so we sit in silence while the old man sings.

—S. W. FOSS.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half-willing, half-reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more;
So nature deals with us, and takes away
Our playthings, one by one, and by the hand
Leads us to rest so gently that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

—LONGFELLOW.

Home Without a Mother.

The room's in disorder,
The cat's on the table,
The flower-stand upset, and the mischief to pay;
And Johnny is screaming
As loud as he's able,
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APPENDIX.
This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.
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A NEW PSYCHOMETRIST AND MEDIUM.

For some years we have known of the psychical powers of Mrs. Adaline Eldred. Her ability in psychometric reading has been tested repeatedly by those with wide experience; and from our own observations and the testimony of others we believe she has no superior in this field. There are many difficulties in the way of making psychometry of practical and scientific value; but with a sensitive of Mrs. Eldred's mental and moral characteristics these difficulties are minimized. She has never been before the public, nor has she professionally employed this or other psychical and medial gifts, but has freely given her time to friends and inquirers; actuated by a keen desire to fathom her own powers, and a laudable desire to benefit humanity. Seeing how her time and strength were taxed, and knowing that her circumstances would not warrant continuance of gratuitous work we have repeatedly urged Mrs. Eldred to put herself before the public professionally and receive pay for service rendered. Only within the past few days has she yielded to our arguments and the demands of the case. Mrs. Eldred is clairvoyant, and sensitive to spirit influence. Being a woman of superior intelligence she is not liable to misinterpret obscure and complex impressions. She reads character, either from a letter, photograph or other article, or without either if the sub-

ject is present. We have heard her ability commended as an adviser in business matters. She can usually read important past events in one's life, and often accurately predicts future events. Sometimes she gives tests of spirit return and identity, but does not feel authorized to say she can do this except under very favorable conditions. In reading mineral specimens and other objects and giving their value, surroundings, history, etc., she has been successful; and has often given the substance of and correct answers to written questions sealed and placed in her hand. In diagnosing disease Mrs. Eldred has been especially fortunate. She is well fitted to develop the psychical powers of others and to give sound advice to such persons.

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A goodly number of New York city Spiritualists have organized under the name of The New Society of Ethical Spiritualists, and engaged the popular lecturer, Mrs. Helen Temple Brigham, as the regular speaker. Meetings will begin on Sunday morning, February 1. The fine hall of the Knickerbocker Conservatory, 44 West 14th street, has been secured for morning and evening services during the current year. As our readers know, Mrs. Brigham has been for many years the regular lecturer of the First Society of New York. The necessity of a new departure is set forth in the short but perspicuous announcement of the new organization which reads as follows:

"Believing that the time has come when the true Spiritualist should stand before the world, not only as a disseminator of the truth of continued existence after the death of the body and of spiritual communion, but as a friend of law and order, of all good works, of all effort to elevate mankind, and to encourage all that tends to pure and honest living; and that he should show to the world that Spiritualism stands for something more than phenomena to gratify the curiosity of the idle, or even the scientific interest of the scholar; believing this and that the Spiritualist should, of all men, be cautious and thorough in investigation, fearless in advocating the truth and equally fearless in denouncing fraud and imposture, the friend of good morals and the open and avowed enemy of all immorality, it is proposed, for the furtherance of these objects, to form an organization to be called The New Society of Ethical Spiritualists, with Mrs. Helen T. Brigham as its regular speaker, having occasional exchanges. Such exchanges to be invariably men and women of known integrity. In support of this movement we ask the cooperation of all who are in sympathy with the sentiment herein expressed."

The encouragement and support of all interested is earnestly invited. Communications may be addressed to Mrs. H. T. Brigham, 145 West 44th street, or Miss B. V. Cushman, 224 East 39th street, New York city.

CORRECTION.

On page 514 of this issue, fifth line from the bottom of first column, and before the words "the beloved aunt," insert the words *a messenger from*. That these words were unintentionally omitted would be apparent to most readers, but attention is called to avoid any confusion. The exigencies ever present with an editor-publisher sometimes preclude his supervision of final "proofs" before going to press, and such was the case in this instance.

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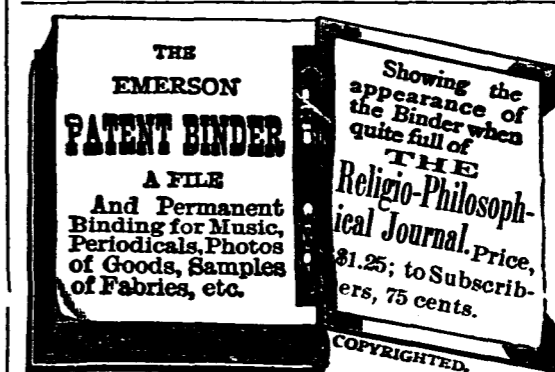
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