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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.

The highest inhabited place in the world is the Buddhist monastery, Haine, in Thibet, Asia, 16,000 feet above the sea.

There is one means of cure, Dr. Hammond says that has not yet been sufficiently tried, namely, hypnotism. By employing it he has cured two cases of the opium habit and there are, he says, cases on record where it has been effectual in the cure of drunkenness, though none such within his own experience.

Horses are great sufferers from toothache, according to a veterinary surgeon who says this complaint is the real cause of many a runaway that is attributed to viciousness. Horses' teeth are very subject to decay, and no attention is paid to dentistry for their benefit, as ought to be the case. Thus it sometimes happens that the metal bit striking upon the exposed nerve of a tooth will set the animal wild in a moment and start him off upon the run. In fact, for the time being the poor beast is actually crazy and not responsible for what he does.

In an after-dinner speech, one evening last week, Chauncey M. Depew said in substance: We fear the force of socialism, we dread the horrors of anarchy, but they do not grow from the spouting demagogues. Both come from real conditions and these are conditions which men of wealth have to meet or to make worse. Every employer who creates the impression in the minds of his employes that he is a master and they are slaves is a teacher of socialism. Any man who accumulates an enormous fortune and uses his wealth solely for his own enjoyment does more to propagate anarchy than all the Mosts and all the men hanged in Chicago.

A. F. Tyndall in the *Agnostic Journal* writes thus in summarizing conclusions to which his investigations have led him: I am thoroughly convinced that I have seen both the spirits of the living and the dead. I know that premonitions and the power of influencing the living are facts. I am also sure that, though many of the manifestations and appearances seem more like reflections from the dead than our departed *in propria persona*, yet there is another class of manifestations of guides and powerful spirits who appear to come in all the power of their complete being, and whose wisdom to guide, warn, and educate, and also whose power over people who little dream of the same, are something too real and extraordinary to be denied. That, however, which convinces me most of the truth of Spiritualism is that I experience a constant guidance in all the affairs of life which reveals to me the presence of a power greater than my own.

How lamentable it is, writes Rev. J. T. Sunderland in the *Unitarian*, that the noblest of all callings, which exists for the purpose of helping the world toward honesty and truth, should ever have associated with it any conditions whose influence could be to encourage pretence or to suppress that freedom of thought without which the attainment of truth is im-

possible! How much to be regretted is it that the ministry should not be a calling which young men would recognize at once as the place where of all places they would find it most natural and most expected of them to be their largest, truest selves; where honesty and truth-seeking would be most honored; where their best powers of reason would find full and unhindered scope; where no knowledge would be tabooed; where the largest possible endowments of intellect and conscience and spirit would find employ and welcome in the work of lifting the world up to a nobler life! Just this is what the Christian ministry everywhere ought to be. This is what it is some day going to be.

According to the *Temperance Teacher*, the drink habit is declining and the world is growing temperate. It says: Instead of drink being the rule now among native Americans, it is the exception. It is rarely seen on our dining tables. Church members seldom make a practice of drinking. It is never heard of at ordinations, and not often at funerals. Thousands of children have grown up without ever taking a glass as a beverage. Total abstinence has become respectable, and drunkenness a disgrace. And yet sensible people seriously tell us that our reformatory methods must be given up, because we have made no progress. They say there is more drinking per capita now than when we began this temperance work. Will they please tell us if this means more whisky or more beer? But suppose it means more alcohol, will they please tell us how much we would have been taking at the previous rapid rate of increased immigration of drinkers if it had not been for temperance work and teaching.

At a dinner party recently given at the Siamese legation at Paris, says the *Paris-American Register*, Prince Damtong, brother of the king of Siam, among other interesting things, said the following: Yes, I am a Buddhist, and so is also the king. He and I profess the modern Buddhism, for there are two schools, ancient and modern Buddhism. We modern Buddhists do not assert that there is no future life, but we do not affirm it either, because we neither affirm nor deny what we cannot see or clearly understand. If you like, I can give you an illustration of what our modern Buddhism is. When you go and travel in the desert you must always take a bottle of water with you. If you find water in the desert, all very well, but if you find none you have your bottle of water. So it is with our creed. We should do as much good as possible—we should do our best. If there is no future, we have in this case in this life the conviction of having done no harm, and if there is a future, the good we have done will follow us in the next life.

The *Catholic News* sees in the religious condition of Boston evidences of the decline of Protestantism. Boston, it says, once the home of unrelenting Calvinism, of strict views, of enforced attendance at meeting, has changed indeed. The Congregationalists took a census of eleven wards of that city on August 16th. Twenty-two Protestant churches were closed, silent, untenanted, without minister or congregation. Of the seventy-four where an enumeration could be

made, eleven were Catholic, sixty-one Protestant. In the eleven Catholic there were 49,311 attending, in the sixty-one Protestant less than half as many, only 21,576. The population of the wards in which these churches are was 172,441. Apparently only one Boston Protestant in eight attends his church, unless among these people piety rises as the thermometer falls. After all Boston is ahead of England, where a visitor to the Cathedral in Litchfield (which the Anglicans stole from us) found only five persons attending the services, and only seven in the Round Church at Maplestead. It is certainly awful mean of them to keep our churches from us, when they really have no use for them.

Dr. E. G. Hirsch preached a vigorous sermon to his congregation recently, in which he urged that the day of worship of the Jewish people as a whole be changed from Saturday to Sunday. Dr. Hirsch said that the Jewish religion had been suffering for fifty years from the mistake made then and since then in not being unanimous in changing the day of worship from Saturday to Sunday and establishing it there on a firm foundation. A dead body, he said, is a menace to physical life and health as long as it remains unburied or undestroyed, and certainly a dead institution is a menace to a nation, sect or party as long as the galvanized, embalmed remains are clung to by the conservative element of the nation, sect or party. The man who destroys a tottering building which is dangerous to life has done a good work, but the man who not only removes the danger but erects a substantial structure to take its place has done a much better. Although it is a good work it is not enough to break the image that has no further signification to us, but as the institution is dead let us clear it away and bury it and erect the new on a firm pedestal.

Rev. Dr. Rylance, of New York, is giving a series of discourses in his church on the higher criticism of the Bible. The following is from a report of one of these discourses: The popular idea of the Bible among the masses is that it has miraculously descended from heaven in its present shape. I am ready to admit that its power for guidance and comfort is still all that is claimed for it, but the notion of its miraculous appearing has been long banished by conscientious scholars and educated men. Many argue that the Bible is in every part infallible, and quote St. Paul to sustain them. But this citation from St. Paul, as read in our churches, is very misleading. Comparing the original, we find that it is not written "All scripture is God-inspired and profitable," but "All God-inspired scripture is profitable." Now, much of the Bible is founded on uncertain traditions. I believe that the Bible has infallible foundations, but I deny that there is any verbal inspiration about the book. It does not require much research to show that David wrote but few psalms; that Solomon's Song wasn't first sung by Solomon; that the book of Esther contains no religious sentiment; that the book of Daniel was not written in Babylonia but in Palestine, and is not a book of prophecy but of tradition, and that there was a greater and lesser Isaiah.

SPIRITUALISTS CAN AFFORD TO BE PATIENT.

The Spiritualist who, by careful investigation and study has become convinced of the conscious existence of the mind after bodily dissolution and of its power under favorable conditions to communicate with those still in the flesh, can afford to be patient with those who are slow to receive or even who stubbornly resist the truth. Men must grow up to the truth, must assimilate it, before they can in their own lives enjoy its fruition. Mere assent to a proposition without understanding its import and implications is without moral merit or intellectual results. Far more desirable is that state of mind in which thoughtful doubt for the while prevents assent or dissent; for doubt implies thinking, the weighing of facts and arguments, of statements and counter-statements, whereas millions affirm and deny propositions on mere authority, without thinking; indeed in order to avoid thinking.

The intelligent and reasonable adherent of a system does not exhort men to believe it, but to give it careful examination. It is the unreasoning religious enthusiast who insists upon immediate and unquestioning belief, without reference to investigation of the grounds of such belief. "Believe or be damned," shouts the fanatic, often with moral callousness, and even with savage ferocity combined with religious zeal which, if he possessed the power, he would gratify by torturing those whom he could not convert.

The man of science does not plead for converts, He does not demand belief. He invites to investigation. He does not threaten men with damnation, if they believe not. He assures them that they will be rewarded with possession of the truth if they apply their minds to the study of his teachings. The religious dogmatist says in substance: Believe first, and if you wish to investigate do that afterward; for unless you believe you will be damned to all eternity, while your investigation will never save you. There is only one way to believe—the one I tell you, and if your investigation leads you to different views, your investigation is of the devil. So believe first and investigate, if you must, afterward, and be sure that you don't change your views from what I teach, which is from God. Such is the theological method. The scientific method requires, on the contrary, honest examination of any given subject, and expects conclusions in accordance with the evidence, or with the impression produced upon the mind of the investigators by the facts and proofs.

The intelligent and considerate Spiritualist says to men: I have witnessed phenomena which I am convinced were produced by the agency of departed spirits. Thousands of others have done the same, with like results. These phenomena may be witnessed by anyone who will take the pains to observe them where they occur, and if you will carefully examine them I believe you will also become convinced of the truth of Spiritualism, and may have the satisfaction of receiving communications from departed friends. The reasonable Spiritualist knows that men are not all constituted exactly alike, that they are not impressed with equal force by the same evidence, that they have different preconceptions and prejudices, may come to different conclusions from the same premises, or arrive at conclusions with varying degrees of certainty, or may be a long time in reaching settled convictions when the problems are complex and the liabilities of wrong inferences are correspondingly great. It is, therefore, unphilosophical as well as unjust for one to assume that evidence which sufficed to convince him would, if possessed, satisfy all other honest investigators, and thence infer that all who are acquainted with the facts on which his belief are based must, in spite of their expressions of doubt or denial, secretly concur with him in his views. One who is convinced beyond doubt of any proposition does not need in its support the testimony of another, the results of whose investigations may be awaited without apprehension as to the truth of the proposition investigated.

These reflections have been suggested by the attitude of some Spiritualists toward the Society for Psychical Research, because many of its members are

cautious in their admissions and reserved in their statements as to the cause of phenomena, the genuineness of which is acknowledged. Let those gentlemen investigate in their own way, so that it be honest and fair, and take their own time in sifting the chaff from the wheat, and in making up their minds as to the cause of phenomena which, long ignored by men of science, are now compelling attention throughout the civilized world. Spiritualists can afford to wait with patience for the Psychical Research Society, and for all earnest investigators to continue their work until they shall have collected all the data required as the basis of a scientific induction.

ADJUDGED SANE BY THE COURT.

In a printed address to the governors of the New York Hospital, Mrs. Harriet E. Beach, who was for months imprisoned in the insane asylum at Bloomingdale, N. Y., and was released by order of the Supreme Court of the state, before whom the case was brought on a writ of habeas corpus, says:

"My stay in your asylum wrought no change in my mental state—except so far as burning indignation and righteous wrath, lasting the whole time I was in your agents' custody, made my condition worse. But for the hope of deliverance, held out by the Anti-Kidnapping Union, the thought of the foul wrong which I suffered every moment would have driven me insane, as like wrongs have driven many. Apart from this, there was no change. My views, feelings, etc., are the same to-day as they were when I was kidnapped. When adjudged sane by the court, I was in the same condition of mind. I was not insane one moment. . . . My observation while imprisoned under your nominal charge is, that little or no treatment is administered to the so-called patients in your asylum, and that the institution is mainly a prison. There is no reason why persons who receive no medical treatment and who are simply a trifle peculiar, or liable to harmless delusions, or suffering from the effects of diseases of other kinds, should be confined therein. The case of Miss Martha Dealing, whom I observed carefully while there, is very much to the point. Miss Dealing is claimed to be suffering from delusions, which, if they exist, are due to diseases easily removed by skilled women physicians, but these diseases are no just grounds for imprisonment. No steps, however, were taken up to the time of my leaving the asylum to ascertain the exact nature of Miss Dealing's disease, nor to cure it. She has simply been kept a prisoner. There is a great impropriety in having the large number of women patients, who are under your charge, attended by men physicians. Every consideration of delicacy and propriety, and also of good morals, requires that women be in charge of physicians of their own sex, male physicians being called only in emergencies and only by the women physicians. There are persons in your asylum who have been confined there twenty years or more, and who, unless you interfere, will be kept confined therein as long as they live, if those who imprisoned them continue to pay their board. These cases you should very closely examine. It is no credit to the so-called medical skill of your employes that in so long immurements they should fail to cure, especially as the State Lunacy Commission has officially reported that incurable cases of insanity are very rare. The probability is that most of these persons have never been insane, but, like myself, were kidnapped, and have not been as fortunate as myself in securing the aid of the Anti-Kidnapping Union. In other cases beside my own, I found that inmates were buried from the world. Repeatedly my fellow-prisoners informed me of letters they had written to friends, and even to judges, asking the law's aid to set them free, which letters your employes had suppressed, in violation of Order 40 of the State Lunacy Commission, and also in violation of the United States postal laws."

THE JOURNAL is not able to speak from actual knowledge of the case of Mrs. Beach, but a competent and reliable gentleman who is in a position to know the facts, states in a private letter that in his opinion the lady has not been insane, that he thinks she is liable

to be imposed upon through her credulity, that she was advocating schemes with which her family did not wish her connected, and that family pride had much to do with the course which was taken in regard to her. She has certainly told the governors of the New York Hospital some unpalatable truths since she regained her freedom through the efforts of the Anti-Kidnapping Union.

LADY CAITHNESS' APPEAL TO THE POPE.

L'Abbe Rocca has, according to the October number of *L'Aurore*, of Paris, Lady Caithness' organ, been trying to obtain from the Archbishop of Paris and from the pope an authorization to establish a periodical devoted to and to be called "Esoteric Christianity."

We make a few extracts from his appeal: With a view of attracting men from the eternal varieties of which the depository has been by divine decree entrusted to the keeping of *One, Holy, Catholic and Apostolic Church*, the Abbe Rocca, honorary prebendary of the cathedral of Perpignan, thinks it is important to found either at Paris or at Rome a great Review which should have for its title: "Esoteric Christianity." The editors of this journal, priests and laity should profess in their integrity the principles of the orthodox faith, such as are formulated *exoterically* in our three catholic symbols, and such as are literally defined by the dogmatic canons of our eighteen general councils and in the infallible decrees of the sovereign pontiffs, speaking *ex cathedra*. They should enter into no controversy on questions of a temporal or political nature. Their investigations should bear only on questions of a social, universal or catholic nature, which altogether constitute the grand problem of humanity. This problem is essentially religious and consequently purely social, and it is in vain that our parliaments, in our councils of state, in our courts, and our various schools of sociology, the politicians seek the result outside of the principles of the *Judo-Christian* tradition. The solution of the social question can come only through esoterism, that is to say from the occult or spiritual sense of our dogma. So long as it shall not be known, proclaimed, sanctioned, we shall wander at random and we shall suffer. It is a question to discover it methodically, scientifically, through experimental ways, and to apply the positive results of it to the organization of human societies, with a view to bring on earth that reign of justice and truth whose governmental economy was so often promised men, by prophet by the Christs and by the Apostles, under the name of the Kingdom of Heaven. We are persuaded that the church possesses virtually, in an implicit if not explicit way, the solution of the great problem, and that it alone can furnish it or at least consecrate it, when it shall have been set forth in the light of day. But for reasons of high sociology and for motives of prudence the popes have been compelled to shroud it up to the present time under symbolic veils of parables and sacred mysteries.

It has not been possible for them to manifest or permit to be manifested, openly, the transcendental depth of the Christian doctrine of which they are the guardians and the canonical interpreters. . . .

May the church now depart from this reserve, and say the final word, the last word of dreadful mystery? Evidently, the only judge in this matter is the church itself, or, in its name, the sovereign pontiff, in his quality of sole heir of keys promised to Peter. However, it should not be forbidden to esoterists to prepare the ways to this high revelation. Quite a number of priests, and of faithful, enlightened, and resolute Catholics think the time is approaching, if it has not already come, to unveil the sacred ark, and to show to the nations the scientific, the rational, economical and social side of our parables, of our dogmas, of our mysteries and sacramental rites. They believe it and they will not delay in setting themselves to the work religiously, in the sanctuary even, as they have already done freely outside of the sanctuary, in scientific laboratories where are working without intermission the new spiritualists, the kabbalists, the hermetists, the spiritists, the magnetists, the hypnotists, etc., each occupied in his own way in unfolding mys-

teries ("desocculter") in trying to explore the beyond, the invisible, the unknown, the mystery, as if to justify the words of our Lord Jesus Christ: "Nothing is hidden that shall not be revealed." "France will be saved by its priests," you said recently to Mgr. Ducellier, Archbishop of Besancon, Holy Father. This prophetic word shall be verified perhaps by the divulging of eternal truths which the Review of Esoteric Christianity would be appealed to, to unfold and spread everywhere, and which would transfigure into the light of new sciences the catholic teachings, at the same time that it would transform the church, and they would render methodical and social the ministry of popes, bishops and priests.

This "piece" was accompanied with a letter to the pope, in which the neglect to even acknowledge the receipt of the proposition by Cardinal Richard, Archbishop of Paris, is complained of with a request to accept the proposition and this was also left unnoticed by the Holy Father, hence comes explanations of articles like "The Pope and Democracy," "The Fatal Crisis," etc., referring to articles in *Lotus*, *Etoile Aurore*, in the *Anti-Clerical*, etc. The church must be as it is, but instead of being simply reformed, it must be transformed, and instead of being dogmatic and clerical, as it has been compelled to be, it is to become scientific and social, universal and more catholic than ever.

Lady Caithness shares the convictions and hopes of the abbe, but suggests that the church must give to woman the place which is to be hers in humanity according to the profound and esoteric signification of the dogma before it can become universal. That it sees in her not only the fallen Eve who must be saved by mediation, but the beatified Mary, the exalted feminine principle whose mission is to draw humanity toward its future destinies. It appears to us, she says, each day more evident that such is really the role which Providence has assigned to woman. We have a new proof of it in "The Revelations From on High for the New Dispensation," which we have just commenced publishing in *L'Aurora*, a review edited by a woman who has received the mission of proclaiming the second coming of Christ. And these revelations themselves have been brought to earth by the instrumentality of a woman-spirit, who calls herself the messenger of the Circle of the Star in the heavens, that is to say of "The Circle of Christ." Our readers may judge of the importance of those revelations by the specimen contained in the present number of the *Aurora*. They will be able to see that they have for their purpose to labor to operate in the human race a change so great it will be the realization of that language which for so many ages humanity has addressed the Father in its prayers: "Thy kingdom come; and thy will be done on earth as in heaven.".....

Believe, she says, that the Revelations which come to us from the Circle of Christ in the heavens contain consolations which are infinite; and no one can hope to know the last word, at least that which we have received the mission to pronounce to-day in the *Aurora* will be one of those of the joyous canticle which he will celebrate on the new day.

To-day the secret of the sphinx contained in these words inscribed on the temples of antiquity: "know thyself" is going to be revealed to us, and it is from the plenitude of this comprehension that shall come the salvation of man. A supreme creator. One single basis of life-spirit. One sole law, love.

To spiritually discern love or God, we must constantly aspire to truth, and so, day after day, we shall have been ourselves conducted nearer and nearer the mount of transfiguration, where he who has come to manifest the truth, and initiate us into the true life was raised up in his glorified body. It is thought only which constructs the body and in proportion as we shall think the thoughts of God we shall purify ourselves and we shall spiritualize our bodies; and as he who is our example and the type of the new humanity, we shall pass from death (or from those material conditions which give to death an apparent power and necessity) to life. We have once more a proof of the resurrection (or transform-

ation of flesh) in the assumption of the divine mother. These two dogmas of Christianity are so little understood that they are considered as transcendental mysteries by the church, allegorical myths by the mystics, or as a gross imposture by materialists. Only the heavenly teachings of the New Dispensation will show them in the true light as the consequence of that consciousness to which humanity has at last arrived.

Lord Derby, although a Tory, seems to have strong sympathy with the working classes, of whom he recently said that if their lot is to be permanently improved it will be by means of coöperative production and distribution, rather than by state aid. Lord Derby, of course, did not refer to enforced coöperation, such as some reformers propose, but to that voluntary coöperation which, like that seen in the great boot and shoe factory just inaugurated at Leicester, England, the workman may take advantage of or not, as his judgment may dictate. This factory at Leicester, the largest of its kind in the world, covers no less than six acres of ground; it has a capital of \$1,000,000, and the buildings and machinery represent an expenditure of \$250,000. Over 50,000 pairs of shoes will be turned out weekly, the concern will be managed by working men, and the profits will be shared by the men who do the labor. It is such coöperation as this, and not state intervention, which gives promise of better things. But it may be doubted if simple coöperation will solve the whole problem.

The school board of St. Louis has recommended that detectives be employed by the city to watch the women teachers in the public schools. It seems that members of the board have been paying out of their own pockets heretofore for such ignoble spying, but they naturally prefer that the city foot the bills, and they also think that the espionage should be more extensive and systematic. The *Post-Dispatch* has started an agitation against the entire business and the educational journals of the country are joining in the exposure and denunciation. It is pointed out that the detective is bound to find a sufficient number of delinquents to justify the payment of his salary, no matter how much false swearing he may have to do. But I have not seen anywhere that the school board at any time expressed a desire to have the male teachers watched, so it is fair to presume that the latter are deemed incapable of participating in illicit sex associations, or it may be that it is not thought that the schools would be injured by such irregularities of men teachers.—*Liberty*.

Organization, writes Daniel Greenleaf Thompson, must always be subordinated to organic growth; and to promote this last there must be opportunity for every part to grow. The co-operation must always proceed from within, never from outside constraint. Individual independence of thought and of action is what should be cultivated and encouraged. The sentiment of loyalty to party alone, or as final, should be discountenanced as a moral absurdity. It is of the greatest consequence to inculcate the notion that each man may and ought to give effect in his own way to his own ideas, formed by his own independent thought. Impatience of dictation on the one side and unwillingness to constrain upon the other, is the healthy condition.

For years Manager McVicker has been mistaken, by those who are not intimately acquainted with him, for some of the most prominent public characters, not only of Chicago but of the American continent. Repeatedly he has been stopped in our streets and addressed as Bishop McLaren, ex-Gov. Richard J. Oglesby, the Rev. Robert Collyer and Col. Joe Forrest. Among the stories related of him we find the following: A short time since he was accosted in the street by Prof. Swing, who said to him: "Mac, I have always believed that I had the credit of being one of the homeliest-looking men in Chicago. What will you say when I tell you that a few days since a gen-

tleman bowed to me very politely on State Street and said: 'How do you do, McVicker? To this Mac replied: 'Professor, did it not make you feel good? It must have impressed you with the idea that, after all, you were not so bad-looking a man as the public and yourself have pronounced you to be.' While Henry Ward Beecher was living, Manager McVicker was frequently addressed in the streets of New York and even Brooklyn as that celebrated divine. He has also been repeatedly taken for a prominent Long Island railroad man whose name I do not now recall. In conversation a short time since with this gentleman the latter remarked: "Mac, I think I now understand why we are so often taken one for the other. We are typical Americans; we are round-faced, have generously—but not too highly—colored complexions, are clean-shaven, and, by-the-by, 'Mac,' there are not a great many of us left; just enough of us to be pronounced types of the best qualities of the American race." On this "Mac" stood silent for a moment, seeing which the railway magnate said: "Mac, what are you propounding to yourself?" "Mac's" reply was: "I was wondering whether it's your treat or mine."

The pain of dying must be distinguished from the pain of the previous disease; for when life ebbs sensibility declines. As death is the final extinction of corporeal feelings, so numbness increases as death comes on. The prostration of disease, like healthful fatigue, engenders a growing stupor—a sensation of subsiding softly into coveted repose. The so-called agony can never be more formidable than when the brain is the last to go, and when the mind preserves to the end a rational cognisance of the state of the body. Yet persons thus situated commonly attest that there are few things in life less painful than the close. "If I had strength to hold a pen," said William Hunter, "I would write how easy and delightful it is to die." "If this be dying," said the niece of Newton of Olney, "it is a pleasant thing to die." "The very expression," adds her uncle, "which another friend of mine made use of on her death-bed a few years ago." The same words have often been uttered under similar circumstances.—*Light*.

When Canadian annexation is talked about it should be remembered that the independence and privileges of the priesthood in Quebec are made perpetual by the treaty by which France ceded that province to England, and the priesthood will never give up those privileges until they are wrested from them. If Judge Hammond of the Tennessee circuit court is right there is nothing in our national constitution which prevents any state from having an established church if its people so desire. Quebec would come into the Union with an established church if she came at all, and that fact settles negatively the annexation question so far as she is concerned.

Can it be said, writes Ellis Thurtwell in the *Agnostic Journal*, that the most exacting researches into the origin and evolution of the idea of man's relation to the unseen energy, supposed to lie behind all matter and all force, have as yet destroyed the reasonableness of some such aspirations for harmony that energy unseen of which the hitherto immortal essence of all religions may, in the strictest sense, be said to be compact? I do not believe that the most thoroughgoing materialist or atheist among us would hazard a "yes" to such a question. I do think that, were he so to venture, he would be going altogether beyond his power of proof.

The story of the chrysanthemum wonderfully illustrates the capabilities of the florist's art. It began its career as a mere field daisy in distant Japan. It has been cultivated with such persistence and skill that there are now about 3,000 kinds of chrysanthemums in existence. Most of these are so rare and delicate as to be practically beyond the reach of ordinary cultivators.



OUR CELL RELATIONS.

By W. A. CRAM.

Scientifically considered our bodies are constituted of countless cells, variously modified by the differing conditions and functions of the organism of which each cell forms a part. Science characterizes the cell as a microscopic, individual, living organism. It is born, it eats and drinks, grows, produces offspring, and dies by the same natural law as the individual man or woman.

From the standpoint of our human consciousness, we look upon our bodies as the organisms of our own personalities. From the standpoint of cell-consciousness, our bodies are only great cell communities organized for the development of the individual cell lives that constitute them. Thus the cell is an individual member of the animal body, just as a man or woman is an individual member of the state or nation. The cell lives with millions of other cells in a great organized community we call the animal body, as we men and women live in a state or nation.

The cell is born, and it eats, drinks, grows, works, and produces its kind, decays and dies in the human body, as the people in a state or nation. What does this imply? Simply that in considering any part of the natural history of the cell we must study it much as we would the life of an animal or man; in all the natural relations of its life, study it as a living, conscious being—only of lower degree.

We say, in our imperfect science and nomenclature, that man is body and soul, that there is a lower, grosser part of him seen and known by our senses, also a higher, finer part of him unseen, little known through our senses. In this way the cell is also body and soul. Man is conscious, he hopes, loves, strives, etc. Thus the cell, only in a lower degree, yet by the same natural law, lives to the same end.

Let us glance at this matter on another line. The simplest animals are one-celled—unicellular. The water, the air and earth-cloak are teeming with such simple creatures. We eat, drink and breathe them in countless millions daily, yet each is a distinct creature, desiring and striving for more life. A score or a few thousand of such one-celled animals at their birth and in their growth cling together in a kind of loose community for mutual aid and protection; thus united they each get more and better life than if wandering singly in the wilderness. The jelly-fish represents one of the lower, simpler cell communities. In the evolution of life more and more unite in such organic cell communities. The cells are modified, differentiated through different conditions and functions in the body—some form arms, others lungs, heart, etc. Step by step through such progress we come to man, this wonderful community and organization of cells we call our body, wherein each cell, as a citizen, maintains its own individual life as an animal,—member of the arm, lung, heart or brain,—through its special life and function ministering to the whole and receiving from the whole. With this introduction of the cell as an individual, let us consider the import of such facts and relations of life:

Without exception, so far as we can discover, creatures and things are born into our world and die out of it; nothing originates here; nothing abides here. From the unseen realm creatures are born and grow into our world and life. Reaching what we call maturity, they begin to decay and die out and up into some other unseen realm of being. Once entered and then dying out of this world, do they ever return? It appears so. Thus the soul and body of creatures may come and go, through the transformation we call death a score or a thousand times from unseen and seen. The matter and life of the stone decays and dies into the unseen; returns again through other transformations in the form and life of the growing grass and flower, we behold: A few weeks or

months the grass and flower are visible to us, then in turn they decay and die into some body and life of the invisible realm, thence to die back into our world as insect or bird may be. This is the daily process of matter and life in us and about us; nothing is fixed, all things move in the measureless cycles of transformation now in the visible order of things, then in the unseen again to return.

Our bodies are only temporary aggregates of the bodies and souls of millions of lesser beings, doubtless conscious in some degree of life. Daily a great multitude of these flow out of our organisms through death, while a myriad host comes in through birth. Whence and how come these new-born cells? From the food we eat, the liquid we drink, the atmosphere and ether we breathe. All these are crowded, and vital with bodies and souls of the lower orders of life of our world. We thus draw into our human systems of life bodies and souls that have been living about us as grasses and flowers, fruits, grains, insects and animals. Flowing into and about our organisms they are educated into new forms and life, new desires, higher strivings are awakened, tending toward the human. Through this upward transformation they are fitted to be born into human cell-life, there to hope, to desire and strive up toward the consciousness of the man or woman. The infinite tide of being we see and know in our world to-day, as rock, trees, grasses, flowers and insects, flows irresistibly on and up toward animal and human life. A score of years hence the tiny crystal we tread beneath our foot to-day may appear to us in the way-side flower, while the soul of the flower whose beauty delights us now, by and by may smile upon us from some loved face. The insect we carelessly crush may in a little while be transformed to new life in our friend's hand kindly clasping our own.

In nature we can discover no loss. The soul reveals no final check or defeat. So far as we can discover, the power of being in all the universe ever has been, ever will be, yet ever moving toward new and higher life in all worlds, in all creatures and things.

THE TRUE PRINCIPLE OF ART.

By M. C. C. CHURCH.

Art in its true sense—in that sense which frees it from all taint of personal worth or application, may be defined to be: The giving of outward form to any divine idea which may be impressed upon the mind by the Divine Artist himself. Art, when thus defined, is of universal meaning and may be made of universal application. It is no longer of conventional interpretation;—it is no longer confined to either the useful or fine arts, so-called. Everything inspired from within and embodied from without, in the spirit of love for the object, becomes art. In this sense every man is an artist when he performs a spontaneous or unforced action—an action which is born of taste and not of necessity—an action which is the result of a love of the beautiful and not of duty.

Let us illustrate this thought in simpler language. The shoemaker makes a shoe. He makes it from necessity, to bring to himself or family bread. In that case he is not an artist but an artizan—a mere laborer. But if, on the contrary, he invents the shoe, and better still, if he moulds it into a form of beauty as well as of use, he, by that spontaneous, unforced act, becomes an artist; his work is true art.

Again. If Bridget cooks by rule for the sole purpose of supplying her own or other people's physical necessities, or, if she makes her savory dishes by her mistress' special directions, she is not an artist, but a mere cook. But if she, like Prof. Blot, can create or invent at will a new dish, and especially if she can throw over her work the hidden charm of a nameless grace, she is an artist—and her work is art—though she may be expelled from the drawing room of her less fortunate sister—the mistress.

We might multiply examples; but these are sufficient to illustrate the principle which underlies all true art. No work performed under the spur of necessity

or duty is therefore art. That is the work of the mere laborer—the artizan. True art is born of love, and finds expression through the heart and hands of unselfish devotees—through those whose souls are freed from the trammels of conventionality, circumstance and sensuality—through those whose spirits are purified from self-conceit—through those in whose natures are born innocence, purity and truth. These are the true children of the highest. They are his hierophants—his high priests administering at the altar of sacrifice in every department of life. They translate the infinite divine ideal which subtends all things. They are the kings and queens who rule in the divine kingdom of thought, work and beauty. They are those who actualize the divine intuitions which flood the mental world with their eternal significance and reality. They are the true sons of God, inheriting the divine Beatitudes, and they will be his co-workers until all work shall be redeemed and transferred to the domain of art.

If the principle here enunciated is true, what a responsibility rests upon all who labor for human amelioration! How noble is the place of woman in all crusades against wrong, she in whose breast burns the divine lamp which is to illuminate the dark places of the earth, she in whose soul dwells the divine spirit of art, she who is waiting to breathe into man the creative harmonies of a new civilization, the characteristics of which will be: That all labor will be performed from the inspiration of love and all life will be hallowed by the infinite benediction.

Why is it that there is in every noble woman's heart an aristocratic instinct; in her whole bearing, crude or cultured—the inborn sense of individuality? Why is it that she invests everything with the halo of her own poetic and creative genius? It is because her soul revolts at the despotism of drudgery. When her heart is unsanctified by the spirit of true sacrifice she spurns the menial laborer; not because he is a laborer, but because he is forced to labor. Her soul worships genius, sometimes deformed by vice. No woman of this character who appreciates art, but at some time in her life has read Byron with zest. Why? Because in him she beholds the highest genius unfortunately wedded to the lowest vice. It is only when the infinite purity dispels the illusion that she regains her self-possession. Then she condemns the vice, but would, if she could, reclaim and ennoble the man. Where woman can have full fruition of nature she always weds the man who can translate and actualize her ideals. She never weds the man of mere routine from choice. Her feminine soul disdains commonplace and dullness. Even when she is disappointed she conceals her sorrow and endeavors to present her husband to the world as she in her heart would have him be.

We have had some of these characteristics of woman displayed upon a large scale in our own country. It has been said, more in condemnation than praise, that the late civil conflict assumed its vast proportions through the influence of Southern women. It was the aristocratic instinct asserting itself. It was the love of true art which was at the bottom of their hearts. These women saw the downfall of caste, the extinction of slavery upon which caste could perpetuate itself. They saw the whole of Southern society leveled to the dust; they saw art dethroned and mere labor and brute force taking its place. At that time they could not see that before art can be ennobled all have to share and feel the common equality of a common humanity. That before the Divine Artist can form the kingdom of taste we must first feel the glow of brotherly love which flames through man standing in the image of his God.

If the assumption is correct, that true art is the product of man's spontaneous action, then we can readily comprehend why it is that so few art treasures have descended from the past. We recently had the pleasure of glancing through a work published under the auspices of the first Napoleon. It is called the "Napoleon Gallery." In its ten large volumes are contained line and stipple duplicates of all the works of the old masters in sculpture and painting

In looking over these splendidly engraved pictures one is struck with the utter perversion of the art faculty in man. In nearly every picture one sees paganism, sensuality and worse—asceticism. Any woman can see by examining these pictures that they are the emanations of man's bestial brain. There is scarcely a picture where the divine or true womanly element prevails. They are utterly void of that feminine expression which serves to recreate thought and sentiment. With the exception of Poussin's grand creations, they are wholly lacking in the elements of true art. This is probably too sweeping a charge, as we do not see the vice shadings of color in these steel engravings. But the outlined thought is there; that which is back of all color, the mere accessory of true art, the image of the translated idea, is full and complete. There is enough to show what the past has bequeathed to us in painting and sculpture.

In architecture, fortunately we have better results. The splendid remains of Grecian and Gothic architecture testify to the nobleness of the human faculties when freed from the thralldom of mere labor and when dedicated to the production of noble uses in the worship of the beautiful, as in Greece; or in the worship of the author of the sublime and the beautiful, as in Gothic art. The Erechtheum and Pantheon at Athens attest the pure simplicity of the Grecian models, the splendid cathedrals scattered over Europe, notably in England and France, the product of those nameless men of the Middle Ages, display a workmanship which embodies more of the principle of true art than any productions which have descended to posterity for imitation. But we have had nothing new in architecture for over 300 years. It has become a "lost art" so far as invention is concerned. Ruskin has rescued from oblivion the beauties of mediæval art. In his analysis of the Gothic arch of the Doge's Palace at Venice, the massive proportions and thought-suggesting pinnacles and spires of Strausburg Cathedral, the beautifully carved vestibule of Notre Dame and the interior decorations of the cathedrals of England, he has done a service to the past heroes of humanity deserving all praise. But despite all that he and Eastlake have done, both Gothic and Greek architecture have been exhausted. The age labors to give us something new in this direction. Hence the innumerable parodies which we see in all our modern cities. This is the age of brass and bronze, with the true spirit of art eliminated. It will revive only with the enfranchisement of the faculties of woman.

The science of the age is preparing the many for the advent of art. Already the social architects are discussing the problems which will ere long be solved. Such men as Spencer, Huxley, Tyndall, and the late John Stuart Mill have done, are doing and will do more to bring about the millennium of art than all the crowd of croakers who try to forestall their work by defamation and ridicule. They are discussing profoundly how to ameliorate the condition of the poor, who have to toil from morn to eve for the mere pittance to keep soul and body together. They are trying to unfold the laws of social order. They are trying to make all feel humanity is a unit, that no member can suffer without all suffering. They are trying to discover laws by which man may labor from the love of labor rather than from necessity. To make him feel that he is a freeman and not a slave; that the divine capacities of his soul may find vent in congenial employment instead of being stifled with the fumes of vice and the degrading dependence which all now, more or less, feel. We can help these leaders of the world's thought in science by lifting labor from the condition of servitude to that of pure art. The first essential to this great work is to realize the fellowship we ought to have with one another. To feel that those whom God recognizes as children are our brothers and our sisters. When this is done, the law of an equal fellowship—will soon show us where our rightful inequalities fit into and conserve the life of humanity. The great law of Christ: "He that would be greatest among you must be your servant," will assert itself. Our social and other distinctions will group themselves naturally around this grand, central truth.

MARITAL MORALS.*

By SARA A. UNDERWOOD.

Mrs. C. F. Corbin of this city is the author of a story entitled "His Marriage Vow," which originally appeared some eighteen years ago and has run through several editions. The publishers have brought out a reprint for which Mrs. Corbin wrote a preface explaining that the work was written at the time of a great public scandal, in defense and aid of social purity, and that the successive editions called for by the reading public seem to show that her aim was successful.

The story is charmingly told, and incidentally many matters of interest are discussed showing breadth of thought and wide reading, and giving value to the work. Spiritualism is one of the topics thus introduced and treated in a very friendly spirit. I quote a passage on the subject where the heroine talking to a friend remarks: "I am discussing a simple matter of fact. I am no Spiritualist, and yet I have seen things which I defy any mortal to explain—things, if one were superstitious, to make the hair stand on end, but which these people [some Spiritualist friends] receive just as calmly as they do their daily dispensation of bread and butter, and to which they manage to pin a faith as simple and sincere as that of the primitive Christians."

The author claims in regard to this otherwise meritorious work that it teaches a high grade of marital purity; on the contrary its very excellence in some respects makes it a dangerous work to put into the hands of weak sentimentalists of either sex. Despite its artistic treatment of a very delicate matter of morals, the book is altogether too suggestive in regard to the lower instincts of humanity, and though the writer's intent was doubtless the purest, I doubt the wisdom of much of the minute description of feelings and motives, in regard to moral bearings, of married men and women between whom exist sentimental friendships. The hero of the story, who is a married man with an invalid wife of noble nature, and the heroine, who is the widow of his intimate friend, while barely abstaining from outright violation of marital law, are yet allowed to indulge themselves in a very dangerous freedom of speech and manner toward each other. Under the sacred name of friendship they indulge in a weak dalliance which would be reprehensible in good society anywhere; and while Mrs. Corbin evidently sets forth the two as models of strength in temptation, yet nothing in her delineation of their characters so strikes the thoughtful reader. Only a very weak or inconsiderate woman would conduct herself as Mrs. Corbin's "Lucia" is shown to have done. Even with the chaperonage of an aged mother-in-law, no self-respecting young widow would make prolonged trips to a distant city in the company of a married man, whose wife remained at home on a sick bed, or accompany him to a theatre and other places alone, accept valuable gifts for herself and her child from his hands, with the understanding that his wife was not to hear of these things, or put into words her own infatuation for him and pity for his lot in marriage. And the unthinking one who would do these things would be very liable to have such actions as these, in addition to a proposed secret correspondence through his lawyer and passionate midnight meetings, interpreted to the detriment of her character, however pure her intentions. And what can we think of a writer who paints this picture of her model heroine? She writes of a crisis in the wife's disease when hopes are entertained of her recovery (of course she does eventually die, and the strongly-tempted couple are rewarded for their heroism by marrying each other): "In spite of her reason, it often jarred upon Lucia's feelings to see how much he enjoyed traveling, gay life, and above all how radiant he was in the prospect of his wife's recovery." And yet, the author insists that her book is written in the interest of marital purity, and apparently expects our sympathy and praise for her characters because

*"His Marriage Vow." By Mrs. Caroline Fairfield Corbin. Boston: Lee & Shepard, (Good Company Series). Pp. 328. Paper. Price, 50 cents.

they restrained themselves from committing a crime in law. But Mrs. Corbin should remember that the petition, "lead us not into temptation," takes precedence of the cry, "deliver us from evil," and the man or woman who deliberately walks into temptation deserves little sympathy for the selfish sufferings caused by passion, and no great amount of credit for abstinence from the extreme limit of their sin. The old rule still holds good, "He comes too near who comes to be denied," and that was the ultimatum of a man poet, remember.

Nor can we accept, as the writer evidently expects her readers to do, this man and woman as ideals of honorable action under temptation. While much stress is laid upon Lucia's love for her son, the namesake and protege of her married admirer, common sense suggests that true mother love should have prevented her, for her child's sake if for no other reason, from doing any overt act which might possibly smirch his mother's good name; so also should true friendship in a man for any woman make him forego his own selfish pleasure in her society for the sake of her reputation and unblemished honor. They who essay to teach morality to-day need to assert and insist upon a more sterling quality of virtue and higher standards of conduct than are shown in Mrs. Corbin's book, where woman is delineated more as a supine creature created mainly for the special gratification of the animal instincts of man, rather than as the spiritual helpmeet and partner which he finds in the level-headed yet warm-hearted woman of the present era.

OCCULT EXPERIENCES.

By MRS. TASCHER.

CHAPTER IV.

DID THEY ALL SEE IT?

What from this barren being do we reap?
Our senses narrow, and our reason frail
Life short, and truth a gem which loves the deep
And all things weigh'd in custom's falsest scale;
Opinion an omnipotence,—whose veil
Mantles the earth with darkness, until right
And wrong are accidents, and men grow pale
Lest their own judgments should become too bright
And their free thoughts be crimes, and earth have too
much light.—BYRON.

"Did you hear or see anything more?" asked the novelist, breaking the silence that seemed to envelop us with the evening gloom.

"Well, yes," replied the doctor, slowly and with evident effort. "Once I was sitting by that same desk. I had been writing and paused to form a thought, raising my hands back of my head. No other person was in the room, or near it, but I suddenly felt a slip of paper put into mine, as if from some downward reaching hand. There was writing upon it, which seemed to have been executed by some electrical process, but was identical with that of the first left upon the desk, and pertained to the discovered will, giving some further instructions regarding it. Several other things have occurred since my attention has been aroused to this subject, and I have been compelled to believe in the return of the dead, or doubt my own reason, as well as that of others."

"Well, uncle," said Mrs. Eads, cheerfully, "I do not see why it should be so repugnant to you to believe that spirits return. You have always believed that we are immortal, and that spirits go, why stick so hard at the thought of their return? You know the great, oft-quoted Paul said, 'There is a natural body, and there is a spiritual body.' He must have known certainly that there is, as he states both conditions positively. He also said, 'Some for healing, some for speaking and some for the discerning of spirits.' I don't see how you can ever get around that! Discerning is seeing, and truly, if there are no spirits his talk is mere babbling; I think the Bible is full of evidences that spirits do return, and plenty of people did see them, and converse with them, just as I know they do now. For instance, there was Abraham and the three men that took supper with him, and he went a little ways with them when they started along on their journey, and suddenly they vanished, and lo! they were angels! Then there was Elisha, the prophet, when he prayed that the young man's

eyes might be opened, and they were, and he saw a great multitude, more for them,—you know, uncle,—than the king's hosts that were against them. Of course Elisha saw them all the time, but the young man, his servant, saw nothing until Elisha prayed that his eyes might be opened. And there was Peter led out of prison by an angel, and he thought it was a friend of his that lived near there, and walked along talking with him until they were safely off, when the man vanished, and lo! it was an angel! and then when Peter got to the door of the house where they were praying for him, supposing him to be yet in prison liable to be killed in some dreadful manner any moment. When the damsel saw him she shut the door in his face, and ran in and told them 'Peter is without the door.' They said at once, 'It is his angel.' So you see clearly they believed that Peter had been martyred in the prison and here was his angel come to reassure his friends, which was very natural. O, the Bible is full of such things. I never can see how any one can deny that, nor why people should be so ready to believe any sort of an account related in the Bible, and yet deny the veracity of their best friends or even the evidence of their own senses."

"That puts me in mind!" interrupted Miss Vale, laughing reassuringly, for we had all listened with tense feelings to the inner thoughts revealed so suddenly, seeming in the weird light as if we were transported to some mystic land, and no more the dear, friendly circle sitting cosily together at Windmere. "Just before I came here I was visiting with my sister in N—. She has a little boy about ten years old who had just begun attending the Presbyterian Sunday-school of the place. He is a real bright little fellow, true and conscientious to the last degree. The Saturday before I left there he came to the room where sister and I were talking, and, seating himself in his little rocking chair by his mother's side, said he must get his Sunday-school lesson, and asked her to help him a little. So she told him to begin and read aloud as it was written on the leaflet. The lesson was on the baptism of Jesus. He read aloud slowly, carefully, pointing with his finger. Suddenly stopping with his finger on the place, he looked up, his big brown eyes full of deep thought, and said 'Now, mamma, this dove that came down out of heaven and lit on Jesus' shoulder. Did they all see it?' 'Why, of course,' replied sister, easily, not looking up from her sewing. 'Yes, but see here!' exclaimed the boy, eagerly, 'It don't say so!' and he began reading laboriously, 'and so the heavens were opened unto him' and he saw the spirit of God descending like a dove and lighting upon him—'say, mamma,' he broke off, 'where do they get this story that is printed on this leaflet?' 'Why! out of the Bible,' she replied looking up, a little startled at the eagerness of the child. 'Well,' said he, dropping the leaflet on the floor with a contemptuous gesture. 'Let's have the Bible, then! I don't know as it's right here. I want to see what it does say,' and he brought the Bible to his mother looking anxiously over her shoulder while she found the place, and, quickly scanning the lines, he again put his finger on the line quoted, exclaiming, 'There! you see it don't say so! He saw.' Don't you notice?"

"Oh, well!" said his mother, rapidly turning over the leaves. 'This is only one account. We will see what the other evangelists say.'

I had drawn near them, myself, by this time, my interest fully aroused, and we searched every record in the Bible, and nowhere does it say that they saw the dove. 'He saw, and John bare record saying, 'I saw the spirit descending from heaven like a dove, and it abode upon him.' Never shall I forget the look of disappointment, utter unbelief, and contempt that spread over that boy's fine, earnest face, shadowing his cheek, and eager glowing eyes. He dropped the lid of the Bible, sitting back in his chair in a hopeless way, and exclaimed, 'No, they didn't see it, and I just don't believe there was any dove there!' In vain his mother tried to tell him that John bare witness, etc.

"Oh, that old John out there in the water, of

course, he'd say anything,' replied the child, 'Just think, Auntie,' he added, appealing to me 'If a minister, or anybody else, should tell such a thing now-a-days, and we all there, and didn't see a thing, would you believe it?' and he left the room, and we sitting there, silently regarding each other, thinking unutterable thoughts.

"There certainly is a great point is that," I ventured to remark after a while. 'I never thought of it before,' replied my sister, 'but Harry is such a strange child, he fairly frightens me with his questions. See what an exhibition of want of faith in a child only ten years old. What shall I do?"

I consoled her as well as I could, and then told her of some investigations I had made upon the subject of visions and appearances, and now, if you have no objections, I will call for lights, and look for some notes that I have in my room; and read aloud to you. Since we have started this subject I will gladly tell all my experiences."

(TO BE CONTINUED.)

A CRUCIAL EXPERIMENT.

By J. P. QUINCY.

It was ten minutes after the usual hour for the close of afternoon service at the church of St. Philemon, when the crowd passed the sexton as he stood guard at the principal entrance. An imaginative person might fancy that it was the duty of this functionary to deliver to each worshipper his private burden of cares, ambitions and perplexities, as the door-keeper of a picture-gallery surrenders canes and umbrellas on receipt of the metallic tickets which designate them. The dying December day was darkened with clouds which threatened snow; already the wind was active; the red and purple panes over the altar would soon be glazed with sleet. The stream of talk, pent beyond its usual limit, rushed with satisfaction to its week-day level. The janitor was sprinkled with some curious little sprays of it as he held his post.

'Wasn't our rector just lovely this afternoon?' asked a stylish school-girl of her friend from the suburbs.

'Yes, he was splendid,' was the reply. 'Wish I could come to St. Philemon's every Sunday. My minister's married, you know; so he doesn't seem to count. What a beautiful voice Mr. Greyson has, and how it trembled when he read the prayer for the sick! Do you know who was prayed for?"

'Mr. Ephriam Peckster, of course. Papa called at the house to inquire about him, on our way to church. They said he couldn't live through the night. Oh, there's Mrs. Hargrave just by that pillar; no, I mean the one in the pink bonnet. Wife of the great Peckster Professor, you know. Isn't she handsome! Hurry for your horse-car; see how they're crowding into it. Come to our pew any time; we'll always make room for you.'

'Eloquent, but highly injudicious,' said the judge, referring, as the sexton guessed, to the sermon. 'Of course it is good policy to make the church inclusive; but it can't include mediævalism. Think what head-lines that stuff about Luther and the inkstand would make for the *Morning Trumpet*! Somebody must look after the reporter; I'll speak to one of the vestrymen about it.'

The voice murmured further criticism, which was drowned by other voices more audible.

'Yes, he's dying alone in that great house on Brandon avenue: wife and daughter in Europe; son was killed in the railroad accident, you remember.'

'Will he leave anything to the college?"

'No, he quarreled with it. They wouldn't dub Hargrave LL. D. last Commencement, and he resented it. I don't blame him, either. All the Peckster professors have had that degree, and Hargrave has done more for science than any of them.'

'You ought to tell Colonel Caffrey, uncle,' said a soft feminine voice, 'that the college parchment would be a false representative symbol of my husband's present views of science. He believes it to be a part of a wider and more deeply grounded system of knowledge than our endowed institutions of learning are willing to recognize.'

'He should have had the three letters for all that,' said the speaker, in a tone which brooked no contra-

diction. 'Did not the Lisbon Academy send him its first gold medal, when he published his "Centres of Ossification?" Only one other American has received it, and he's a John Hopkins man. Suppose Hargrave is doing extra work upon lines which the sages say end nowhere! The college people shouldn't mind these contagious whispers. They get nervous much too easily, as they will see when Peckster's will comes up for probate. By the way, where is the professor? I saw him in church.'

'He followed Mr. Greyson into the vestry,' replied Mrs. Hargrave. 'I think he has some business with him.'

The sexton was prevented from learning further particulars by the direct address of a lady who had lingered to speak with him.

'Where are those two seats that were advertised in the Saturday evening *Sunset*?"

'Left-hand aisle, two from the door. But you're late, ma'am; they've been taken.'

'Any others likely to be offered?"

'Can't say; but don't think it's probable.'

It was not until after the last loiterer had departed, and the sexton had swung the heavy doors into the arch between the sculptured pillars, that two figures issued from the small portal at the vestry end of the church. The rector leaned upon the strong arm of Ernest Hargrave as if he needed such an anchorage in the gusty weather. Those who saw him only in the pulpit never realized that his stature was below the average, and that he was thin beyond the thinness so common in the American scholar. The flash of the eye, the penetrative quality of the voice, the absolute sincerity of manner, were instruments of impression which seemed to require the good physical basis which imagination was ready to supply.

'I wish that your selection of a second witness had fallen elsewhere,' said the Rev. Charles Greyson. 'Surely my presence is not essential to the strange inquiry you have in hand.'

'I must have two representative men to testify to the success of my experiment,' said Professor Hargrave, earnestly; 'it is to be regretted that circumstances will not permit more. I have secured Dr. Bense, who has the confidence of the psychological researchers. Now, you, my dear sir, are no less a social fact than he is. I must have you both.'

'Am I to understand that you are at last prepared to furnish a scientific demonstration of man's spiritual existence?' inquired the rector.

'Yes, if my experiment succeeds; and I have good hope that it will succeed,' urged his companion. 'But even if all does not go as I hope, we shall surely come upon matter for interesting study. Secrets are revealed by failure no less than by success. You gave us a noble sermon this afternoon,—true, every word of it; and yet one-half of your auditors thought you were talking above reason and in excess of evidence.'

'Alas, I know it,' assented the rector; 'and I know also that, of the less intellectual half who supposed they agreed with me, there were perhaps twenty who did not entertain a mental reserve, an *arrière pensee*, which held them from the absolute acceptance which can mould life in these unsettled times of ours. It is a consequence of the thralldom in which physical science at present holds the world. I know not where to look for deliverance.'

'Cassius from bondage will deliver Cassius!' exclaimed Hargrave, with enthusiasm. 'Science shall yet provide the demonstration to refute its own denials. I, who have been long schooled in its methods, will force upon it the knowledge from which it shrinks. That the proof I offer is not necessary for you and me—nay, that there seems something like degradation in resorting to it—I cheerfully admit. But surely there is apostolic authority for gaining souls by such approaches as the time demands.'

'You are right,' said the minister, after a pause of reluctance, 'else had that ninth of Corinthians been unwritten. I shall not leave my study until you send for me.'

'It may be at any moment. Remember to bring a note-book and pencil, for whatever occurs must be instantly recorded. Have you a stop-watch?"

Mr. Greyson replied in the negative.

'Then wear this of mine,' said Hargrave. 'I have two more at home; we shall want them all. Good-night, for an hour or two.'

The wind had already a thickening of sleet in it as it struck the corner where their ways parted.

After a frugal dinner, Mr. Greyson sought the retirement of his library. His first act was to blow the dust from a scrap-book which was reposing upon the upper shelf of one of the bookcases. The volume was lettered "personal," and contained newspaper notices of various sermons which he had preached, as well as of important weddings and burials at which he had officiated.

'Just one year ago,' murmured the rector, glancing over the last cutting he had pasted in the book. 'One year ago; and what a renewal of mind has come

to me, what fountains of knowledge have been strangely unsealed in my heart!"

The printed column which provoked this exclamation gave a florid description of one of those notable ceremonies for which St. Philemon's was famous. The reporter had done his best to bring the world to a realizing sense of the fact that the distinguished scientist, Dr. Ernest Hargrave, Peckster Professor of Osteology, had met at the altar the well-known society leader, Mrs. Clara Souford; and, furthermore, that the Reverend Charles Greyson had there united them in the holy bonds of matrimony. The usual wedding hymn had been sung by the choir, and the usual variations upon Mendelssohn's March had been played by the organist. There had been the usual show of French bonnets, together with an unusual shower of congratulations from men of learned repute. The head of the Smithsonian Institution telegraphed the good wishes generated beneath the eight bones of its cranium, while presidents of foreign academies and royal societies flashed felicitations under stormy leagues of ocean.

In these days of slack allegiance to ecclesiastical authorities it has come to pass that a man marries into his wife's church quite as naturally as into her family; and, according to this usage, Hargrave occupied the vacant seat at the foot of the Souford pew.

"A royal couple!" whispered the worshippers, as the pair walked up the aisle on the second Sunday after the wedding. The adjective was not misapplied. The husband was strong and graceful in his movements,—a laborious man, with every sense pushed to its maximum of activity; the wife was grand as ever in her animal beauty, but with eyes now beaming that soft, satisfying light which certifies that one more woman has escaped from the confusions of modern feminine existence, and come under the authority of a man competent to direct her ways. The pew-holder of St. Philemon's saw that the weekly presence of a Peckster professor, capable of being pointed out to inquiring strangers, would be good for their church. Would it be as good for the rector? Mr. Greyson caught himself musing over this question while the choir were at work upon the Venite. He was disposed to answer it in the affirmative, though he could have given no reason for doing so. It was clear that his former pastoral relations with the lady must undergo a change: his conventional guidance to celestial regions would be rejected. The new experience that was saturating her mind would result in a different conception of things transcendental. With the world running so strangely as at present, it was not beyond credibility that he might come to sit at Mrs. Hargrave's feet for counsel. Even that, the rector felt, would not be impossible. After all, she was an overpowering woman, full of rich and beneficent vitality. How her face gained in beauty as the fresher feelings of her new life shifted to and fro across it!

The sermon of that Sunday morning was one of the most eloquent the rector had ever preached. By an impulsion which was irresistible he threw aside his manuscript. He must leave reading for preaching; there were fresh, uprising thoughts which must be used even in their newest gloss. The freshest of youthful confidence seemed once more swelling through his veins. He saw that the congregation was rousing itself from its decorous sermon-stupor; the people were marveling that their minister had so much blood in him. Mr. Greyson seemed to himself as one riding upon an incoming wave of fresh life and glorious possibilities. An unseen influence was directing and controlling his words. These scientific illustrations of familiar truths, where did they come from? He could not remember to have read of the physical facts to which he referred; nevertheless he knew them to be true. Does organic self-consciousness exhaust the individual, or is it but a limitation of a larger and truer consciousness, through which he may be a partaker of knowledge unattainable by his own effort? Questions of this nature presented themselves to the mind of the speaker, while well-formed periods of which he could give no account, were issuing from his lips.

That evening Mr. Greyson passed with the Hargraves; it was the first of many evenings when he found himself attracted to their home. Clerical bachelors of a certain fastidiousness crave an atmosphere of gentle commiseration for their difficulties which the frigid sympathies of their own sex can never supply. For this he had been accustomed to look in the home of the former Mrs. Souford; but as Mrs. Hargrave, Clara seemed to have developed a new quality of highmindedness which was vivifying to the moral energies of her visitor. In the glow of her presence he felt comfortably at his best: the coarseness of the vulgar mechanism of life was spiritualized out of it. Her conversation, which had been merely bright with the artificial sparkle of society, now became a source of elevation, almost of inspiration. There was never wanting that most bewitching subtlety of feminine flattery, which implies that more than an equivalent of masculine wisdom has been received in exchange for those golden moments of un-

reserve in which a well-equipped woman reveals her pure and delicate soul. No unimportant factor this to the success of friendly intercourse between woman and man.

It is said that in these days nobody writes letters; but there are important exceptions to this hasty statement. Women of the little-to-do class frequently write them; they crave the pen-and-ink confessional. There are haunting and torturing fancies which, if a priest be not convenient, are wisely precipitated upon paper and gotten rid of. Clergymen of the much-to-do order likewise write letters; they have the instinct of making confessions no less than of hearing them. They long to stand face to face with such merit or demerit as may be in them; they want that sober judgment and direction which can come only from one who has fullness of knowledge.

In his youth Mr. Greyson had traveled through Palestine with an Oxford student, who, in after years, became chaplain to the embassy in a German city. A loving confidence grew up between them, and they believed that greater gain could be wrung from the life each might live if it were supplemented by an accurate knowledge of that lived by the other. Would it not be possible thus to escape an existence bounded by merely personal experience,—to enter a world that was something more than a reaction of one's own organism? And so their letters became channels for those emotions that are most easily poured out at a point not less than three thousand miles from their source. An extract from this correspondence will give us the rector's impressions of Professor Hargrave's household some six months after the wedding that had so impressed the reporter.—*Atlantic Monthly*.

[TO BE CONTINUED.]

THE NUMBER SEVEN.

On the seventh day God ended his work.

On the seventh month Noah's ark touched the ground.

In seven days a dove was sent.

Abraham pleaded seven times for Sodom.

Jacob mourned seven days for Joseph.

Jacob served seven years for Rachel.

And yet another seven years more.

Jacob was pursued a seven days' journey by Laban.

A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean beasts, and seven ears of full and seven ears of blasted corn.

On the seventh day of the seventh month the children of Israel feasted seven days and remained seven days in their tents.

Every seven days the land rested.

Every seventh year the law was read to the people.

In the destruction of Jericho seven persons bore seven trumpets seven days. On the seventh day they surrounded the walls seven times, and at the end of the seventh round the walls fell.

Solomon was seven years building the temple, and fasted seven days at its dedication.

In the tabernacle were seven lamps.

The golden candlestick had seven branches.

RAIN SUPERSTITIONS.

In the Caucasian province of Georgia, where a drought has lasted long, marriageable girls are yoked in couples with an ox-yoke on their shoulders, a priest holds the reins, and thus harnessed they wade through rivers, puddles and marshes, praying, screaming, weeping and laughing.

In a district of Transylvania, when the ground is parched with drought, some girls strip themselves naked, and, led by an older woman, who is also naked, they steal a harrow and carry it across the field to a brook, where they set it afloat. Next they sit on the harrow and keep a tiny flame burning on each corner of it for an hour. Then they leave the harrow in the water and go home.

A similar rain charm is resorted to in India; naked women drag a plow across the field by night. It is not said that they plunge the plow into a stream or sprinkle it with water. But the charm would hardly be complete without it. Sometimes the charm works through an animal.

To procure rain the Peruvians used to set a black sheep in a field, pour chicha over it and give it nothing to eat till rain fell.

In a district of Sumatra all the women of the village, scantily clad, go to the river, wade into it and splash each other with the water. A black cat is thrown into the water and made to swim about for a while, then allowed to escape to the bank, pursued by the splashing of women. In these cases the color of the animal is part of the charm; being black it will darken the sky with rain clouds. So the Bechuanas burn the stomach of an ox at evening because, they say, "the black smoke will gather the clouds and cause the rain to come." The Timorese sacrifice a

black pig for rain, a white or red one for sunshine. The Garos offer a black goat on the top of a very high mountain in time of drought.

Sometimes people try to coerce the rain-god into giving rain. In China a huge dragon made of paper or wood, representing the rain-god, is carried about in processions; but if no rain follows, it is cursed and torn in pieces. In the like circumstances the Feloupes of Senegambia throw down their fetiches and drag them about the fields, cursing them till rain falls. Some Indians of the Orinoco worshipped toads and kept them in vessels in order to obtain from them rain or sunshine as might be required; when their prayers were not answered they beat the toads. Killing a frog is a European rain charm. When the spirits withhold rain or sunshine, the Comanches whip a slave; if the gods prove obstinate, the victim is almost flayed alive. Here the human being may represent the god, like the leaf-clad Dodola.—*Golden Bough*.

CHURCH AND STATE.

Tradition tells of a fiery Anglo-Indian Colonel who, getting into a hot dispute with a portly clergyman, remarked, pointedly: "It is a pity that black ants should not be useful in proportion to their size." Whereupon the parson at once retorted: "It is a greater pity that red ants, which are so insignificant, should yet be so offensive."

Another collision of this kind between church and state, in which the church again had the best of it, is said to have occurred at an English public dinner, where a would-be witty officer asked a well-known colonial Bishop, who sat next to him, whether he could tell the difference between a Bishop and a donkey, and then proceeded to explain that the one wears the cross on his head and the other wears it on his back.

"Very good, Major B——," said the Bishop. "But now, can you tell me the difference between an army officer and a donkey?"

"No, my lord; I cannot," replied the Major.

"Nor can I," rejoined the Bishop, quietly.

Even this, however, was surpassed by another passage of repartee between the gown and the sword which is still preserved among the society legends of Calcutta. A certain famous English General, the hero of two Eastern wars, found his health beginning to give way beneath the strain of long and arduous service, and was ordered home by his doctors. On the day of his embarkation for England he was accompanied by a vast crowd of friends, to whom he began to distribute various small tokens of his regard.

"Well, General," asked the Bishop of Calcutta, who was one of the party, "have you no memento to leave to an old friend like me?"

"Oh, I have not forgotten you, my lord," cried the General. "On the contrary, I have bequeathed to you my entire stock of impudence."

"Ten thousand thanks, my dear General," replied the undaunted Bishop. "You have given me by far the largest and most valuable part of your property."

And then the Bishop's wife turned to her husband and said sweetly: "My dear, I am glad to see that you have come into your legacy so soon."—*Harper's Magazine*.

The Bible contains 3,566,480 letters, 810,697 words; 31,175 verses, 1,189 chapters, and 66 books. The longest chapter is the 119th Psalm; the shortest and middle chapter the 117th Psalm. The middle verse is the 8th of the 18th Psalm. The longest name is in the 8th chapter of Isaiah. The word and occurs 46,627 times; the word Lord 1,855 times. The 37th chapter of Isaiah and the 19th chapter of the 2d book of Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; the shortest verse is the 35th of the 11th chapter of John. In the 21st verse of the 7th chapter of Ezra is the alphabet. The finest reading is the 26th chapter of Acts. The name of God is not mentioned in the book of Esther. It contains Knowledge, Wisdom, Holiness and Love.

The following bit from James Freeman Clarke's note-book published in his recent life, has application to to-day, says *Unity*. Speaking of his visit to Dr. Channing, who was about to leave for Newport, he says: "Dr. Channing said the danger would be, a tendency to conform to the old, established ways, as the mass exerted a great power of attraction. He said again, emphatically, that we must be more afraid of formality than of eccentricity." Those words have the prophet's ring to them. The former has ever been the snare of the churches. The prophet is strangled by the rope of conformity; the dread of being considered irregular and out of order, has made monotonous, commonplace and unprofitable many a life that otherwise might have put in a stroke of noble work for God and man.



NOBODY KNOWS BUT MOTHER.

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother,
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer's,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears.
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above,
To thank the Heavenly Father;
For that sweetest gift—a mother's love;
Nobody can—but mother.

—SELECTED.

Homeopathic doctors are in favor of bicycle riding for women and men, provided it is done in moderation. This fact was brought out in the new club-room of the Palmer House during the session of the Academy of Homeopathic Physicians and Surgeons. Dr. Robert N. Tooker has long been investigating the effect of bicycle riding upon girls and young women and last night he gave his colleagues the results of his labors in a paper on "Bicycling for Girls." The doctor first spoke of the effect of bicycling on men, and showed by numerous cases known to himself that the moderate use of the rubber-tired wheels was one of the very best means for developing a symmetrical muscular system. Repeated inquiries and investigations failed to show that the effect was at all injurious. The prejudice which seemed to exist against bicycling by girls the doctor thought not nearly so well founded as that of their riding on horseback. The latter, in his opinion, was far more injurious. During his investigations the doctor talked with more than a score of mothers whose daughters were devotees of the wheel, and none of them has become aware of any ill consequences. He never knew himself of a single instance where the use of the wheel, injured the health of a girl or woman. On the contrary, he knows of several cases where weak girls have grown strong and robust and have recovered from chronic and peculiar ills after using a bicycle in moderation. His individual opinion was that the use of the wheel is one of the most wholesome and exhilarating exercises that women can indulge in. In order to test the general sentiment of the profession on the subject the doctor interviewed a large number of leading physicians and sent letters of inquiry to many others. The unanimous testimony was in favor of the healthfulness of the bicycle and a general recommendation was volunteered that the use of the wheel for women should be encouraged by the profession at large. He firmly believes that the general use of bicycles—always in moderation, of course—by growing girls would tend to produce healthier wives and mothers and greatly enhance the future well-being of women. He knows of no better ready field for the philanthropist than that of bringing the bicycle within reach of working girls who are obliged to stand all day in a store and then compelled to walk home or else ride in the overcrowded street cars.

At the National W. C. T. U., convention held in Boston last week, Miss Frances Willard, was reelected President. It was voted that the convention representing a paid-up membership of 15,000 women through its general officers memorialize Congress to ratify the treaty submitted by the Brussels conference of nations proposing the exclusion of intoxicating liquors and the abolition of the slave trade from large portions of Africa, to pass the bill introduced at the request of the W. C. T. U. for a commission composed of both men and women to investigate the social vice, to pass the bill reported favorably last year, providing for a commission of inquiry on the alcoholic

liquor traffic; also that women be appointed upon such committee to provide for separate buildings for men and women prisoners in the Indian territory to settle all difficulties within our borders or with other nations by arbitration. It was also voted to memorialize the World's Fair Commissioners to close the gates on Sunday and to prohibit the sale of intoxicating liquors upon the grounds.

The fair students of Wesleyan University at Middleton are jubilant over their victory won against the faculty. A regulation had been made restricting evening calls by the young gentlemen upon the young ladies, and a system had been arranged of visiting permits by cards whose issue was limited. So severe were the criticisms of the press and so open the rebellion of the students that the faculty have decided to remove the restrictions and leave the matter to the good sense of the young ladies, who claim that they are old enough to behave properly and to manage their own affairs.

Miss Pauline Cohen, postmistress of Sitka, Alaska, and daughter of one of the earliest American settlers in the territory, took her first railroad ride the other day in Seattle. She is described as young, refined, and a charming conversationalist.

SLATE-WRITING.

TO THE EDITOR: IN THE JOURNAL of Oct. 31st, Mr. C. Staniland Wake states his theory of the producing causes of the slate-writing, in the case of Mrs. Francis of this city, as these: The writing is done by the "double" of her hand, and the intelligence is derived by her through thought transference. As against this, he points the statement that it is evident that I claim that the phenomena are caused by a disembodied spirit, and assuming this position for me, he proceeds to criticize it. Mr. Wake is mistaken. Nowhere in my article do I state any opinion as to the specific nature of the power and intelligence manifest in the phenomena. What I said was this: "The facts of psychography and clairvoyance, at least, were manifested. I know... that an unseen physical power and an unseen intelligent agent were exhibited,—a power capable of writing on a slate so situated that no material hand could have guided the pencil, and an intelligence capable of perceiving my thoughts, and of indicating a reply to unspoken questions;" only this, and nothing more. I took especial care not to state that the phenomena were the work of a "spirit" or "spirits;" and yet I am charged by Mr. Wake with doing the very thing I carefully refrained from doing. Because in the same article, in speaking of spiritual phenomena in general, not of this particular instance thereof, I assert that some of them are due to embodied man's psychic powers, and some to disembodied spirits, it is assumed that I attributed Mrs. Francis's slate-writing to the latter. The guarded language used by me in characterising the nature of the power and intelligence manifest in the facts, should have prevented the attribution to me of ideas not definitely asserted. I usually say what I mean in my writings, plainly and without evasion or implication.

Had Mr. Wake been more familiar with my published writings on the phenomena of Spiritualism, it is probable that he would have hesitated before assuming so distinctly that I unhesitatingly attribute these phenomena to spirits. Being a resident of England in former years, and perhaps not a reader of American spiritual literature to any great extent, Mr. Wake has had no opportunity to become acquainted with my long-cherished opinions on the causes of psychical phenomena. So long ago as April 28, 1881, I published in the Boston *Index* an article on "Spiritualism and Science," in which these views were clearly stated. Attention is invited to the italicized words, in connection with Mr. Wake's theory of psychical phenomena. These views I have since published a number of times in THE JOURNAL and other spiritual papers, and I have enunciated them on several occasions, from the spiritual rostrum. In this article I said that psychical phenomena, excluding those due to fraud, range themselves into two classes: (1) "those due to the actions of peculiar powers and forces resident in the human organism indicative of its possession of a supramaterial nature, of faculties transcending those of the ordinary psychical man,—senses superior to those of ordinary sight, hearing, etc., as manifest in the phenomena of mesmerism, somnambulism, clairvoyance, clairaudience, psychometry,

mind reading, automatic writing, double consciousness, answering sealed letters, the trance (in general), the "double," unconscious cerebration, and similar abnormal mental states, also, in my judgment, in many [not all] cases of physical manifestation, as in rapping, table tipping, planchette-writing, slate-writing, movements of ponderable bodies, and so-called materializations of parts or the whole of the human body, all more or less accompanied by intelligence, or intelligence seeming to be an emanation from the minds of the medium and of those present during the occurrence of the phenomena; and (2) those due to the direct action of unflushed intelligence, mostly similar in character to those of the spirit class, though differing in degree. The phenomena of the first class occur in the presence of, or through the agency of persons who may be called sensitives or psychics, those in the second class, through mediums, strictly so termed. A sensitive, or psychic, may be called an undeveloped or semi-developed medium, subject to the influences on the minds of those with whom he comes in contact, or of his own mind, thus preventing his successful control by a foreign spirit for the impartation of truth to mankind, or for other good purpose. A medium is one in whom the influences of his own mortality may be placed in more or less subjection to those of a foreign intelligence, those also of surrounding minds being kept in abeyance. These and these only are true mediums; and rarely is it that such true mediumship is exhibited. A medium worthy of the name—not merely a sensitive or psychic—is rarely to be found. Sensitives abound, through whom phenomena occur of a mixed character,—partly spiritual in origin, but mostly of the earth, earthly. Genuine, unadmixed spiritual manifestations are rare in comparison with those wholly or partly psychic,—those due to the action of what Sergeant Cox and Mr. Crooke call psychic force. Psychic force satisfactorily accounts for many of the so-called spiritual phenomena, and for many years I have been convinced that it is really the producing cause thereof; but there is a residuum of facts indicative of a higher force and a higher power being at work, using psychic force as its instrument of communication and action." Moreover, I have on various occasions, in THE JOURNAL and elsewhere urged the importance of never attributing to the direct action of disembodied spirits that which can rationally be accounted for otherwise.

It is thus seen that for years I have been conversant with the theories of psychic action mentioned by Mr. Wake, and to a certain extent, have accepted them as probably true. But there seems to be a marked difference between Mr. Wake and myself on one important point; he appears to attribute all psychical phenomena to purely mundane causes, excluding the action of spirit entirely. From this I most emphatically dissent. Psychic force, thought-transference, the double, etc., may do much; but they cannot, in my opinion, do everything of a psychic character. Take materialization for instance. That some cases of so-called materialization are due to the "double" I have at various times stated. That some of the so-called "spirit-hands" are the "double" of the medium, seems to me to be well established, but that all are not so is also to me just as strongly established. The double is the counterpart of the medium, the "double" hand is the exact duplicate of the hand of the person from whom it emanates. The "double" in full form is just like the physical body of the one of which it is the double. Take the case of the Davenport brothers. It is narrated that on one or more occasions when lights have been struck during their dark séances a duplicate of one of the brothers has been seen,—apparently two William Davenports seen at once, the phantom or "double" one returning instantly to the material one from which it emanated. The two forms were precisely alike; and so in many cases of the hands of the "double" being seen, they are exactly like the material hands of which they are the counterpart. But there are cases where genuine materialized forms have been seen and felt that differed visibly from the psychic or medium in size, sex, color of hair and eyes, voice, mentality and all other characteristics. This I know from my own personal experience. I know from personal experience that two or more fully materialized forms of differing size, sex, mentality, etc., have manifested at the same time. Again, in my experience, I have seen, felt and heard a form, over seven feet in height, with a natural voice exceedingly louder than that

of an ordinary man, comparable to thunder almost in the nature of its tones, which was manifested many, many times through a medium scarcely five feet in height, with a not very strong voice. Is it rational, is it common sense to suppose that all this was due to the medium's double only? Can a person's double be so changed by its own unaided action as (1) to appear entirely dissimilar to the one from whom it emanates; (2) to assume a form largely in excess of its own in size, not only in height, but in all the limbs, trunk, etc.—the hands being nearly double the size of that of the psychic; and (3) to be split up into two or more variant persons, of both sexes, at the same time each with a marked mentality, and all different from that of the psychic? I have had experiences where, through a remarkable medium, a psychic (I believe a medium), two other forms, besides the gigantic one referred to above, have been manifest at the same moment, in full form and talking each in his or her special voice, exhibiting special mental traits of character. This not once, but many times, during a careful, critical investigation extending over months,—sometimes in public circles and sometimes when I was alone with the medium. I know absolutely these to be facts; and I cannot accept as rational or scientific the idea that the wonderful phenomena seen, heard and felt by me and many others, which I am positive were genuine, impossible to be fraudulent, were produced by the psychic's "double." How is it possible for the double of a small man to be moulded into three different material bodies complete, the combined size of which is four or five times that of his material body, and how did he endow them with their several minds, each quite different from the other, all of marked individuality, and at the same time preserve intact his material body and his mind; for it must be understood that while these forms were materialized and talking, the medium was not entranced, but was conscious all the time, and often talking simultaneously with the forms, or "spirits," as they called themselves, and which seems the most rational conclusion as to their nature. Although temporarily possessed of a material body, they certainly were not living in a material body on earth, and they were fully human in every respect—in form, speech and mind—nothing "elemental" or "elementary" about them.

As for thought-transference, while that hypothesis might account for cases in which information is given known to the person present, it fails to account for those facts entirely unknown to the medium or to the sitters have been presented. Incidents, names, etc., of which the sitters have never heard, and sometimes believed by them to be untrue, but afterwards found correct, are often given by mediums. Rev. Mr. Savage has testified to receiving facts of this character on various occasions, and there is a wealth of testimony to the same effect. Then, how can thought-transference account for prophecies of future events, including minute details, which have been literally fulfilled? In my own experience I know of such—most remarkable in character. I have been for years willing to relegate to the domains of thought-transference, the double, etc., all that may rationally pertain thereto; but as a reasonable, scientific explanation of the whole of psychical phenomena, they are miserably insufficient. I believe most strongly in the strictly scientific method in psychical research, as in all other departments of research and knowledge, and I have been trying to apply that method these many years to the investigation and solution of the moot problem in Spiritualism. I am well acquainted with all the variant scientific and pseudo-scientific modes of explaining psychical phenomena; and none of them, taken singly, or all taken together, cover the whole ground. There remains a number of phenomena for which the most reasonable conclusion is that they are produced by the spirits of those once resident on earth, using for their production certain psychic forces resident in persons called mediums or psychics. In some cases the "double" of the medium, either the full form, or a hand or other part, is doubtless utilized by the spiritual intelligence back of the phenomena. Take the Davenport brothers. There may have been fraud in the latter part of their career,—some of the evidence seems to point that way; but during the major portion of their public life, that they were remarkable mediums and psychics, I think well established. Their doubles, in whole or in part, appear to have been used in the production of some of the phenomena in their presence; but besides there is, I think, unimpeachable evidence that a per-

sonality distinct from the medium, who spoke in the independent voice and occasioned various phenomena, and who called himself "John King," was behind all the manifestations and was their guide and director. That is, the phenomena were produced in part by the manipulation of the mediums' doubles in the hands of an intelligence who, for convenience's sake, called himself "John King." It is irrational to suppose that the doubles of the brothers could, unaided, have done the remarkable things happening in their presence, including the materialization and speaking of "John King." When the emanations from a "materializing medium" take shape in forms distinct from the medium, in my opinion, the phenomenon is not one of the double, but is an example of the manifestation of the forces of the medium by an outside power. It is unconceivable to me how a "double" can transform itself into somebody else, or into several somebodies else. By what power does it do this? How does it acquire such a marvelous potency over its own constituents as to change itself into a woman from a man, black hair and eyes into light, and most wonderful of all, transform itself mentally into a being or beings widely variant from itself? How can the double of the medium's mind acquire mental traits of character not possessed by it, and project it into a materialized form to be used in that form in a natural, spontaneous manner? How can an unintelligent, dull medium's double be a smart, bright, witty person, for example? Where mental traits, as well as bodily characteristics, are manifested in materialized forms, in the absence of fraud, that are widely different from those of the medium, the most rational hypothesis, to me, is that the forms and their indwelling minds are of a spiritual origin, acting in conjunction with the physical or material.

For thirty-two years I have been a careful student of Spiritualism and its phenomena, and during a large part of that time I have sought to apply the scientific method to my investigations, bearing in mind the theories of unconscious cerebration, thought-transference, the double, etc. I am noted for the skeptical analysis which I bring to bear on all phenomena; and some mediums have, on that account, been disinclined to sit with me. Bearing this in mind it is a little amusing to read in Mr. Wake's article of my "faith," my "unhesitating frame of mind," etc.; as if I were one of the numerous credulous Spiritualists whose "faith" and ready acceptance of everything claiming spiritual origin render them ready subjects for mediumistic manipulation. I accept nothing in Spiritualism that is not capable of scientific demonstration. In all my sittings with Mrs. Francis I carefully notice everything that is said and done, and I subject everything that is written to a rigid mental scrutiny. I take nothing on the surface merely. Every séance must be taken on its individual merits. I want to get at the bottom of the slate-writing phenomena in this case if I can. I know the phenomena occur independent of fraud; I do not know what produces them, and I have never yet expressed any decided opinion as to their cause. I want more light. Some things seem to indicate that they are the work of spirits, and other things seem hard to reconcile with that theory. As nearly as I can judge the most reasonable tentative hypothesis is, that they are the product of a combination of psychic and mediumistic forces,—that there are spiritual influences at work using as well as they can, under the limitations of mediumship, the forces which they gather from the medium. I do not know this to be the case: it is my opinion only. This is a subject upon which one cannot dogmatize in the present imperfect state of our knowledge of the laws regnant in psychic phenomena. I have had no cause since 1881 to modify the opinion then expressed, that a portion of the psychical phenomena are due to the action of discarnate spirits. Instead of being weakened since then, this opinion has, if anything, been strengthened.

Mr. Wake thinks that the slate-writing was done by the double of the hand of Mrs. Francis. There are difficulties attending this theory. It was formerly the custom of Mrs. F. to hold the slate with the pencil on top of it pressed close up to the under edge of the table. The space between the surface of the slate and the table was so small that no hand could possibly be put therein to move a pencil. The double is an organic body, composed of matter, ethereal when compared with the gross matter of the physical body, yet still matter. It is very improbable that a living hand, of this character, could pass itself through a table or through a slate, and

while thus interpenetrating these substances move a pencil to write. In my judgment the theory of the psychic's double causing the pencil to write is out of the question. There need be no actual hand moving the pencil any more than when psychic raps or blows are heard on tables and other articles, it is necessary to suppose that they are made by strokes of the hand or fingers; or when tables, pianos, etc., are moved, that actual hands are being exerted by which they are lifted and carried about. In all these cases, what is called psychic force is utilized, not hands either of doubles or of spirits in my opinion. The question then is, is this force guided by the mind of the psychic, either consciously or unconsciously, or is it governed by the will of the spirits? Partially by both, I think. In all psychic phenomena, the mind of the psychic or the medium influences more or less, the nature of the intelligence manifest,—some very much, some to a trifling extent. That the phenomena, in Mrs. Francis's case, are to some extent influenced by her mind I have evidence, but that they are not entirely so is also evident. I have seen various instances where the writing was not in accordance with what she desired to be written. One skeptic has broached the opinion that the facts are obtained by Mrs. F. by mind reading, and then she wills the pencil to write them. In contradiction to this, I know of a number of instances, in my three sittings with her, where she has strongly willed certain thoughts to be written on the slate, and instead in each case, other things, not desired by her or those present, have been written, to her regret and at times vexation. It is beyond doubt that, to a large extent, the phenomena are independent of her will power, consciously exercised; but are they produced by her unconscious self,—her subpersonality, so to speak? If they are thus produced, we have the astounding fact of the conscious mortality of the psychic ardently desiring one thing and strongly willing that to be done, while her unconscious personality or second self does something directly opposite. Is this rational? I think not. We are thus led to the conclusion that, although the mortality of the psychic, conscious and unconscious, may exert some influence in the production of the slate writing, there are other agencies at work in addition; and that the phenomena are of a mixed character, a combination of psychic and mediumistic forces, of a remarkable character, worthy of scientific investigation and analysis, a noteworthy contribution to the psychic science research of the present day.

Mr. Wake is mistaken in supposing that the son of Mrs. Francis lost the slate-writing power by nervousness and fright. He has never lost the power, so Mrs. F. tells me; but voluntarily relinquished its exercise on account of becoming nervous over the thought of spirits being with him all the time.

Another mysterious fact in manifestations of this character, upon the theory of the action of the subconscious self. What causes the second self or subconscious personality to engage in wholesale deception year after year, claiming to be the spirits of the relatives and friends of numerous persons on earth? What is the rationale of this? Under this theory, the subconscious self is intellectually and spiritually much superior to the normal self, as it can read the thoughts of others, and can produce writing under circumstances where it is impossible for the normal self to do it; yet, despite this spiritual superiority, it is morally despicable, engaging in fraud and deception of the most flagrant character; for the personation of spirits of the dead by the subconscious personality is just as heinous a crime as their personation by the conscious self of the psychic. It is thus seen that grave difficulties surround all phases of the theory of the paramount action of the subconscious self in psychic phenomena. The more rational conclusion to me is that above and beyond all this there are outside agents, spiritual beings using as best they can the peculiar psychic forces they find indwelling in the mediums and psychics.

A few days ago I had another sitting with Mrs. Francis in company with a lady from Boston visiting the city. The phenomena were much more satisfactory than in case of the séance with Rev. Mr. Savage, and the personal tests received were excellent. At a future date I may write some account of this séance, and also of others recently held by friends of mine with this medium,—all of a remarkable character.

WM. EMMETTE COLEMAN.
SAN FRANCISCO, CAL.



A COMFORTING RECOGNITION.

TO THE EDITOR: Again I find leisure to record another experience of mine, which occurred during my public sittings as a trance medium. I thank you for giving me the opportunity of feeding the hungry public through your much esteemed columns. Eighteen years ago I was a very hard worker as a medium through whom beloved angel friends were privileged to comfort many hundreds. One day I had been very busy and as I awoke from one of my trances, I asked the lady with whom Alice, my sister and spirit guide, had been holding sweet converse, if she would on passing through the reception room, kindly ask the next person to please step in; I had a strong impression to keep my seat and remain in the passive state, in which Alice had left me. In a moment two men walked into the room. I felt annoyed that two should come as it was against my rules unless prearranged, to have more than one sit at a time; indeed I had but two chairs in the room, one for the person having the interview and the other for myself. The two men were very tall, I had never seen taller men; one had but one leg and looked very white and anxious, the other seemingly in perfect health. Just as I began to pity the delicate looking one, to my great surprise, the other took the only vacant chair and allowed the lame man to be, as it seemed to me, rudely neglected. I became almost angry and said in a very earnest tone, "Sir, why in the world do you not give the chair to the poor one-legged man?" when all at once the man said, "My God, you are seeing my brother Cristy, who died three months since and my heart is breaking to hear from him." His delight was beyond description as soon as the brother saw that he had made himself known. I no longer saw him, but I shall never forget the happy face of the remaining one. This took place eighteen years ago. Mr. R. has had an opportunity to chat with the dear brother nearly every week since that "blessed day." Mr. R. can be referred to at any time as to the correctness of the description of the above. JENNIE POTTER.
SAN FRANCISCO.

THAT "FUNNY MAN."

TO THE EDITOR: Permit me to congratulate you upon the excellent manner in which you apply the scalpel to Willie in THE JOURNAL of Oct. 31. That one disclosure of fraud and coalition designating the ways through shadows and briars that men will take to bring themselves into prominence, is worth five years' subscription to your paper. I admire your ingenuity in ferreting out their secret plotting. Let us hope you may long continue able to do such good work.

B. R. ANDERSON.
CONCORDIA, KAN.

LINCOLN A SPIRITUALIST.

TO THE EDITOR: In a late issue of the New York Tribune the question was started that Abraham Lincoln was a Spiritualist placing the fact beyond doubt. Of this fact I was only made aware by a casual meeting one day with my old and distinguished medium friend, Mr. John B. Conklin. Meeting him in the street he said: "I have just returned from seeing Abe Lincoln. On shaking hands and bidding me good by he said, 'Whenever you come to Washington be sure and make my house your home.'" What he got through the table tipping, trance speaking and writing I know not, but it seemed to be quite satisfactory; but I noticed the emancipation proclamation soon followed.

HOW THE NATIONS GO TO DINNER.

In his new book, "A Frenchman in America," Max O'Rell makes some very clever hits. He is a great admirer of the American women, and brings out very wittily the differences between French, English and American ways of going to dinner. He says:

In France, you will see the couples arrive together, walk abreast toward the table assigned to them, very often arm in arm, and smiling at each other—though married.

In England, you will see John Bull' eat-

ing the way. He does not like to be seen eating in public, and thinks it very hard that he should not have the dining-room all to himself. So he enters, with his hands in his pockets, looking askance at everybody right and left. Then, meek and demure, with her eyes cast down, follows Mrs. John Bull.

In America, behold the dignified, nay, the majestic entry of Mrs. Jonathan, a perfect queen going toward her throne, bestowing a glance on her subjects right and left—and Jonathan behind!

They say in France that Paris is the paradise of woman. If so, there is a more blissful place than paradise; there is another world to invent to give an idea of the social position enjoyed by American ladies.

If I had to be born again, and might choose my sex and my birthplace, I would shout at the top of my voice:

"Oh, make me an American woman!"

SHE WAS NOT PUNISHED.

They tell an amusing little story of Senator Vedder when he began to teach school. He had one pupil, who was about his own age, a merry, irrepressible young girl. Her frequent outbursts of laughter were very annoying to the young teacher. It was near the close of the day, when the weary teacher's patience had been sorely tried, that he determined to give the girl a little squelcher in the way of corporal punishment. Such tortures were always inflicted on the hand with a strap or ferule in the presence of all the pupils. So, thus approaching her, ferule in hand, he addressed her thus:

"Miss —, give me your hand." She dropped her head and blushed. Again he said, sternly, "Miss —, I say, give me your hand."

Now slowly lifting her eyes, she remarked: "Mr. Vedder, this is embarrassing for me. You should not make such proposals in public. However, you must see my papa first."

It was said the roar of laughter from the pupils must have discouraged the future Senator, for it was never ascertained that he asked her papa.

AN ARTIST IN HIS LINE.

The Japanese have unique ways of doing things. Here, for example, is the advertisement of a Tokio bookseller.

- The advantages of our establishment:
- First—Prices cheap as a lottery.
 - Second—Books elegant as a singing girl.
 - Third—Print clear as crystal.
 - Fourth—Paper tough as elephant's hide.
 - Fifth—Customers treated as politely as by the rival steamship companies.
 - Sixth—Articles as plentiful as in a library.
 - Seventh—Goods dispatched as expeditiously as a cannon ball.
 - Eighth—Parcels done up with as much care as that bestowed on her husband by a loving wife.
 - Ninth—All defects, such as dissipation and idleness, will be cured in young people paying us frequent visits, and they will become solid men.
 - Tenth—The other advantages we offer are too many for language to express.

"The amount of the Queen's civil list (£385,000)," says Labouchere, editor of the London Truth, in the October Forum, "in no way represents the cost of royalty. The maintenance of palaces is a most costly item, for it includes not only the palaces inhabited by the sovereign, but a vast number of houses in which she lodges her relatives and friends. One of these houses has actually been given to the Duc de Nemours, a son of Louis Philippe, and one of the wealthiest of the Orleans family. Besides this, there is the building and keeping in repair of royal yachts, and various other such costly items. Incomes, too, are voted to the sons and daughters of the sovereign and to other of her relatives. In addition to the revenues of the Duchy of Cornwall, amounting to about £80,000 per annum, an income of £50,000 per annum has been voted to the Prince of Wales, and of £10,000 per annum to the Princess of Wales. The younger sons of the Queen have been voted incomes of £25,000 per annum, a portion of which devolves upon their wives if they survive them. The daughters of Her Majesty have each an income of £6,000 per annum, and in addition to this the Empress Frederick of Germany received a sum of £100,000 on her marriage. The Duke of Cambridge, as a cousin of the Queen, has £12,000 per annum, and his two sisters have severally an income of £5,000 and £3,000 per annum."

BOOK REVIEWS.

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

Divine Life and Healing. By Eugene Hatch. Chicago: Christian Science Publishing Co. 1891. pp. 180. Cloth, \$1.00.

The author of this work is a disciple of Christ, who believes that the "second coming" is through inner illumination. Jesus lived in perfect harmony with law, but upon a higher plane of life than that upon which lives the man who is limited to the world of the senses. What Jesus said and did is one with unchangeable truths, Mr. Hatch declares, and he has aimed to impart some information on the nature and quality of life as expressed in the teachings of Christ, and the way to practically grow into mental and moral as well as physical health. The power of faith and prayer, and of spiritual methods, is urged by appeals to philosophy and scripture.

Friendship. By Marcus Tullius Cicero, Francis Bacon, Ralph Waldo Emerson, with portraits. Chicago: Albert Scott & Co., Pp. 104, gilt top, white parchment cloth, \$2.00.

The tie which binds men in their mutual relations is invisible, yet how often one seeks some appropriate visible token of this relationship. What could be more fitting to express one's regard for a friend than a collection of the words of the greatest thinkers on the subject of Friendship. It was therefore a happy thought of the publishers to collect the writings of Cicero, Bacon and Emerson on this subject and bring them out in the elegant volume which they have presented to the public. How we are to select friends, how we are to keep them, how we are to use them, what we should expect of them, what they should expect of us, these and other thoughts are in these words of the Roman, English and American essayists. Nothing more delightful and appropriate as a gift to friend has it heretofore been possible to procure.

Hermetic Philosophy. Including Lessons, General Discourses and Explications of "Fragments" from the Schools of Egypt, Chaldea, Greece, Italy, Scandinavia, etc. By Styx of the H. B. of L. Vol. II. Philadelphia: J. B. Lippincott & Co. 1891. Pp. 306. Cloth, \$1.50.

This is a second volume of a work the first volume of which has already been noticed in THE JOURNAL. It contains lesson second on the "Principles and Elements of Things," and a discourse from Porphyry on "Auxiliaries to the Perception of Intelligible Natures." It is designed especially for the students of the Hermetic, Pythagorean and Platonic system of thought and of what is known as occult science. It is of interest only to philosophical thinkers, and that is saying much in praise of a book.

MAGAZINES.

The English Illustrated Magazine for November has three portraits of Milton; one represents him as a boy of ten years, grave, serious and beautiful; the second shows him as a youth of twenty-one. It is by an unknown painter but indubitably authentic. The face is noble, engaging, self confident. The third portrait, taken in crayon by the engraver William Faithorne for frontispiece for Milton's "History of Britian" in 1670, when the poet was sixty-two, shows a broad forehead and arched temples, great rings of eye sockets with the blind unblemished eyes in them, and severe composure in the features of the whole countenance. This number has a variety of portraits and illustrations, accompanying very readable articles.—**The Chautauquan** for December has several illustrated articles and the portraits of a number of prominent men and women. Among the contributions are the following: "The Battles of Princeton and Trenton," by John Clark Ridpath; "Domestic and Social Life of the Colonists, III.," by Edward Everett Hale; "The Parasitic Enemies of Cultivated Plants," by B. T. Galloway; "The Scottish Language," by Rev. Wm. Wye Smith; "Moral and Social Reforms in Congress," by George Harold Walker; "Lelia Robinson Sawtelle," by Mary A. Greene, LL.B.; "The Homes of Poverty," by Emily Huntington Miller; "The German Girl of the Middle Ages," The editorials treat of "Christmastide," "Foreign Visitors to the Columbian Exposition," "The Methodist Ecumenical Council in Washington," and "Literature as a Profession."—The December **Arena**

opens Volume V. of this progressive review with an array of attractions so strong that it emphasizes afresh the opinion that it steadily improves with each issue. It being the Christmas number, the editor gives an additional sixteen pages to the body of the magazine, making one hundred and forty-four pages. Full-page portraits of J. G. Whittier and Edgar Fawcett are the artistic features. Among the leading contributors on serious problems are Camille Flammarion, Hon. David A. Wells, Prof. T. Funck-Brentano, of the Paris Academy of Science, Edgar Fawcett, Rev. C. A. Bartol, and Helen Campbell. Mrs. Campbell also contributes a powerful novelette of twenty-four pages, dealing with hypnotism and insanity, entitled "In the Meshes of a Terrible Spell." Hamlin Garland appears in a delightful Western sketch.

In the December **Forum**, Sir Edwin Arnold will have a description of a "Day with Lord Tennyson," describing the home-life of the Laureate, with many incidental criticisms of his works. In the same number Frederic Harrison will have a paper to show why the whole system of modern education is built on a wrong basis.

The December **St. Nicholas** is, as usual, a Christmas number. It contains complete stories by J. T. Trowbridge, Thomas Nelson Page, Miss Elizabeth Bisland, Edgar W. Nye, and others, and the first installment of Charles E. Carryl's nonsense story, "The Admiral's Caravan," with illustrations by Birch. A new serial story by Brander Matthews began in the November **St. Nicholas**.

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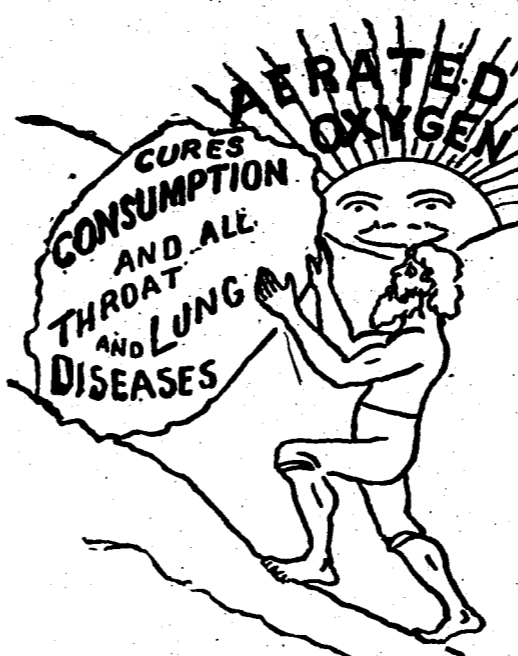
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A MID-DAY DREAMER.

What, dreaming still? Having reached the crowing height of the hill Of life! When already the thoughtful eye, Grown sadly discerning, sees fearfully nigh, The downward trend from youth's high aims? In the face of losses, defeats, and shames? Of rebukes and rebuffs in the struggle for life, And that fiercer struggle, that bitter strife, 'Gainst the desperate foes that ambushed lie In the depths of our own personality: The warfare bequeathed from ancestral blood With the Hates, the Loves, the untamed brood Of wild desires, which, unleashed, betray Their ancient source in their savage play?

Yes, dreaming still, In the face of all this. No power of will Can hold quite in check the soul's high dreams Of some nobler future,—the last faint gleams Of Hope's bright sunlight, whose rays so cheered Youth's trusting heart. With vision cleared From the glamour which once in rose tints draped The dreariest tasks, and to beauty shaped E'en the harshest lines of Life's "ought" and "must."

Yes, standing too high for the glare and dust Of Life's road to bewilder,—still visions most fair Come to comfort, to strengthen, to silence despair, Of an Age in which only the Wrong need rue; And I dream that some of my dreams come true. —SARA A. UNDERWOOD.

FIRST DOUBTS. BY FRANK WOLCOTT HUTT.

Unwonted mists sweep low and heavily, And shroud the course before me. Is yon light Flaring athwart the drizzle and the night A beacon, trimmed by friendly hands, to be My pilotage unto a sunny sea? Or doth a wrecker lure my eager sight With driftwood flame, or some ill-haunted height, Whose giant frown conceals a shallow lee?

Oh! For a rare, resistless, inner sign That no unfaith my mental vision mar, No skeptic mote eclipse the perfect view: A moment's grace endowed me, to divine If yonder signals true or faulty are, And if my seeing faulty is, or true. BOSTON, MASS.

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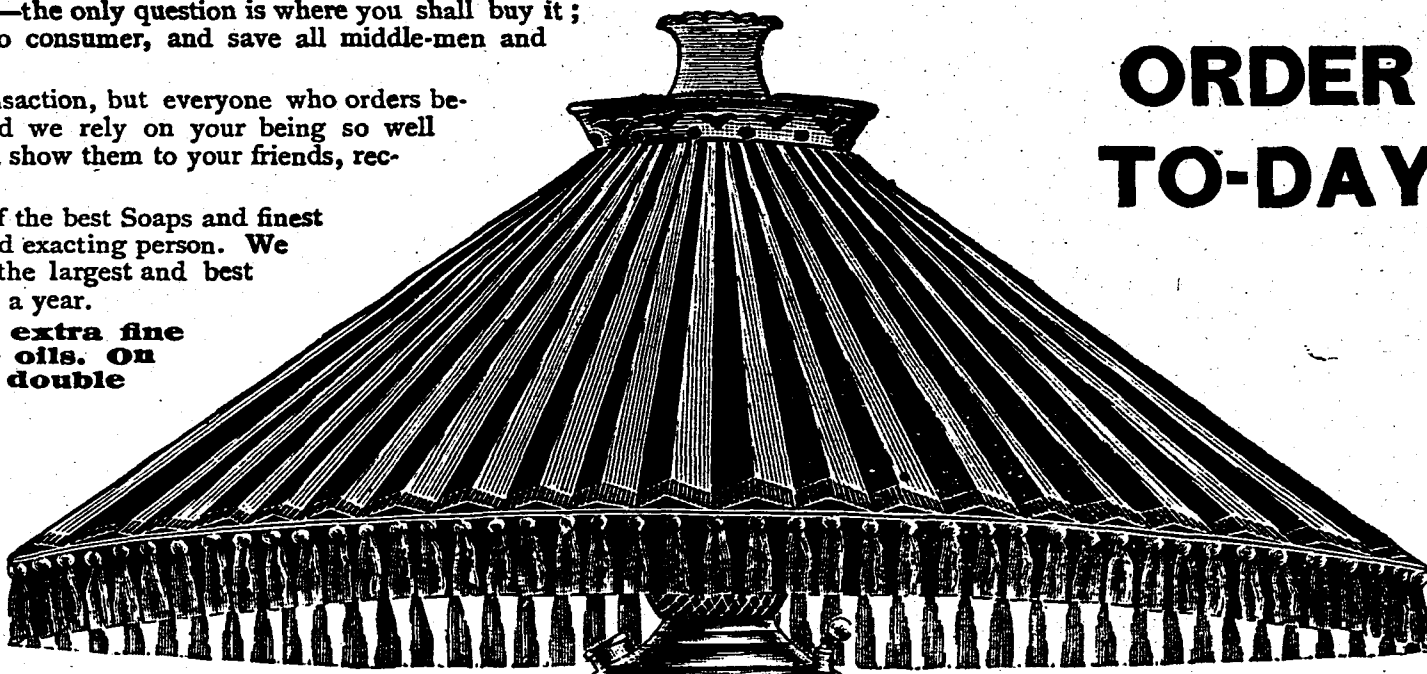
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UNNECESSARY ABUSE.

Mr. Editor: Mr. Wettstein's statement to the effect that Col. Bundy is a pretender and a fraud, reminds me of Arago's abuse of his co-worker in science, Leverrier, of whom he said he was "the greatest scoundrel within the orbit of Neptune." Of course, Arago didn't mean what he said of his fellow-scientist, and Wettstein don't mean what he said about Bundy, who commands the confidence and respect of men because of his sterling qualities, irrespective of religious connections. There is one class who hate him, viz., frauds and those whose pecuniary interests make them defenders of, or apologists for, fraud practiced in the name of Spiritualism.

That Col. Bundy is never imposed upon, or that his judgment is infallible, I am far from intimating, but nobody doubts his absolute honesty in trying to distinguish between the genuine and the spurious in so-called spiritualistic phenomena. Prof. F. W. Myers is the ablest man in the English Society for Psychical Research, and a most discriminating as well as honest investigator he is, too. This is what he says of Col. Bundy's paper in the *Journal of the Society for Psychical Research* for March, 1891:

"While avowing belief in spiritualistic phenomena, this journal has long been honorably distinguished for its prompt and fearless exposure of the frauds commonly practiced by professed mediums in the United States. . . . It is tabooed by the credulous and dishonest and finds its audience mainly among those whose interest in psychical phenomena is of a sober and not a fanatical kind."

I, who am not a Spiritualist, having read THE RELIGIO-PHILOSOPHICAL JOURNAL several years, fully concur with Prof. Myers in his estimate of that paper. Justice to whom it is due. AJAX.

[We fully agree with the opinion of Ajax and sincerely regret the inadvertence by which the reflection upon Col. Bundy appeared in our columns. We have always regarded Col. Bundy as the foe of spiritualistic humbugs and the friend of those who are searching for the truth. We have looked upon him as a co-worker in the cause of mental emancipation and have regarded his pen as one of the most fearless that is wielded in this land for man's advancement. We acknowledge our fault in the matter and wish to repair as far as possible whatever injury has been done to Col. Bundy by the language published in our paper.—Ed.]—*Boston Investigator.*

THE SYNTHETIC PHILOSOPHY.

This is what the *Popular Science Monthly* has to say in regard to Mr. Underwood's essay on "Spencer's Philosophy":

To make a synopsis of the "Synthetic Philosophy" of Herbert Spencer intelligible within the limits of a lecture is a difficult task, which Mr. B. F. Underwood has accomplished extremely well. Not only this, but he has given an introductory analysis of the opposing philosophical systems which preceded the evolution hypothesis. The sensation philosophy of Locke and Hume, and the *a priori* speculations of Kant, representing hoary antagonisms of thought, were by Spencer's insight found to be different halves of the whole truth that knowledge is derived from experience, but the experience of the race furnishes innate ideas to the individual. Spencer's doctrine that we perceive only phenomena, and from these infer the noumenal existence which causes changes in consciousness is known as transfigured realism; and, though charged with idealistic leaning by rank realists, is no more transcendental than the views of Dr. Maudsley and Prof. Huxley. According to the latter, "all phenomena are, in their ultimate analysis, known to us only as facts of consciousness." But it is the "unknowable reality" which proves a stumbling-block to many Theologians dislike this, since it excludes a knowledge of God, and the scientific are afraid of it because Unknowable is printed with a capital, which suggests another sort of deity. Disciples of Haeckel vainly impute dualism to Mr. Spencer, while he declares, "I recognize no forces within

the organism or without the organism but the variously conditional modes of the universal immanent force." Whatever chiseling time may effect in the body of Spencer's doctrine, there is good reason to believe with Mr. Underwood that the leading principle will remain intact.

A well-known lawyer in Minneapolis, upon whom the editor called in August last, writes: Found your card on returning from the East in August. Regret not seeing you face to face, for to a hungry man like me you must have good things to serve. Your paper is good, often excellent and superb. Some of your writers are prolific and dull (inevitable). Some say the right thing in the right way. There have been two or three ladies who have written—one on the death of Mulford—I would like again to hear from. Some put a rhythm and brightness into words, and more than that, and they flow through the mind like a crystal river. But our tastes differ. I have not yet grown into the conviction I should have. Help us and uplift us.

Mr. W. E. Coleman's letter in THE JOURNAL this week is very long, but it will repay careful perusal. Mr. Wake must wake up when he criticizes the researches and methods of a Spiritualist of Mr. Coleman's caliber and experience.

William Drury, of New Boston, Ill., a veteran Spiritualist, writes: THE JOURNAL gets better and better all the time and is now a mighty power in the unfoldment of the human mind. You have my hearty endorsement for brave, good work.

Mrs. M. J. Ramsdell, of Cassadaga, who is traveling in the South, and spending some time in Florida, is very enthusiastic over the beauties of that region. She thinks it would be just the place for a winter camp meeting.

Mr. Bundy left Chicago last week for a short visit East, which will explain any delay that may occur in answering personal letters.

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