

RELIGIO THE PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

BERHA BALTHAZAR, of Florence, a pretty little girl of seven years of age lately astonished people at some concerts at Spa, by playing on the piano in a marvelous style the most difficult works of Beethoven, Mendelssohn, Mozart, Chopin and others.

M. MAREY, the French scientist, whose investigations of animal movements by means of instantaneous photography and the zoetrope are well known, has now succeeded in rendering the beating of a living heart visible to the eye. It is said to be possible by this new method to follow and properly examine all the phases of the heart's movement.

SAYS the American Sentinel: What are the people to do on Sunday? The advocates of Sunday laws say that they shall not work and they shall not play, neither shall they use public conveyances to visit the parks or the country; while most of the city churches would slam their doors in their faces if they attempted to go to church. What are they to do?

Two French Canadian papers, the Canada Revue and L'Echo du Dux Montagues, have been carrying on a vigorous agitation against clerical abuses, and have been very outspoken in their criticisms of the clergy and church authorities, says the New York Independent. The result has been that Archbishop Fabre, of Montreal, has forbidden Catholics to read the two papers on pain of withholding the sacrament.

ACCORDING to a dispatch published in the daily papers recently the people of Sleights Station, Michigan, witnessed the spectacle of twenty able-bodied men, all church members, sawing, splitting and piling two cords of hickory wood. The Lutheran church people have been supporting Henry Kessler, one of their members, who has been sick for several years. Saturday some one sent him a couple of cords of wood, and Sunday morning the male members, instead of attending church, sawed and split the wood. The job took about two hours, and the workers were surrounded by other members of the church, who sung hymns and uttered prayers during the performance.

FROM an editorial article in the November number of Our Dumb Friends the following is taken: In the department of modern philosophy which has been called natural religion, many arguments are adduced to show the probability of human immortality. It is enough to say that the great Bishop Butler himself admits that every one of them applies as fairly to the case of brutes as to the case of men. In other words, the great Bishop of Durham concedes that, so far as natural reason goes, it shows the immortality of brutes to be as probable as that of man. It follows, therefore, that no man who considers human immortality to be sufficiently proved by the arguments of natural religion can reasonably refuse to admit that the immortality of brutes is proved by the same arguments. . . . We are frank to declare that if we may

not believe in the immortality of the brute we know no good reason to believe in the immortality of man; and if John Wesley's conjecture should be true, how can eternity itself dispel the shame with which a cruel man, though he were "made equal to the angels," must then regard the human creatures he has injured in their lower and more helpless earthly lives? The editor of Our Dumb Friends thinks that it is the very essence of Christianity to believe, with Pusey, that the lower creatures, as well as man, are the works of God, bearing some likeness to God, included in the eternal and merciful purpose of God, and destined to share in the final redemption of all things.

AN English correspondent says that the penny-in-the-slot machine has been adopted for the use of elephants at the Manchester Zoo. When a visitor gives an elephant a penny, the animal drops it in the slot and gets a biscuit. There is no use trying to deceive the animals. Half pennies, those despised coins, are always flung in the face of the giver. The other day a visitor gave a baby elephant a number of half pennies in succession. All were thrown back. The animal was then given two half pennies at the same time. The creature's demeanor changed. For more than five minutes he held the two coins in his trunk, rubbing them together and seeming to be pondering deeply. At last he dropped the two halfpence in the box together, with the result that the combined weight gave him the desired biscuit, at which he gambled about in a manner which exhibited extravagant delight.

ALEXANDER MACFARLANE, Professor of Physics in the Texas State University, Austin, does not think much of the recent attempts to produce rain in that State by concussion. He writes: The trial of Friday was a crucial test, and resulted not only in demonstrating what every person who has any sound knowledge of physics knows that it is impossible to produce rain by making a great noise, but also that even the explosion of a twelve-foot balloon inside a black rain cloud does not bring down a shower. The General did not like the conditions of the experiment, and I understand that he is to be allowed another trial under conditions of his own choosing. These are to start with a clear sky and to keep up the racket until the rain comes. Starting with a clear sky any rain that comes, even a week or fortnight after the beginning of the operations, must be due to them, but should rain fail to come ere the ammunition gives out the failure can be explained by saying that the conditions were too adverse.

THE experiments recently made at the Charite hospital in Paris by Dr. Luys on the "exteriorization" of the human body are so remarkable as to challenge special attention. A representative who was allowed to be present reports that so complete was the exteriorization of the subject that Dr. Luys was able to transfer a woman's sensibility into a tumbler of water. The tumbler was then taken out of the sight of the hypnotized person and the representative was invited to touch the water. As his hands came in contact with it the woman started as if in pain. This experiment was repeated several times, the requisite precaution being taken that the hypnotized subject should

not see the contact between the hands and the water. The water retained the sensibility a considerable time. It is also stated that Dr. Luys was able to confirm the wonderful discovery made by Col. Roche, administrator of the Ecole Polytechnique, who found that it was possible to transfer the sensibility of a hypnotized person to the negative of a photograph of the subject and that the subject not only felt, but showed signs of any mark made on the negative. For instance, if a scratch were drawn with a pin across the hand on the negative after the subject had been charged with sensibility the subject would give a cry of pain and a few instants later a mark similar to that made on the negative would be visible on the hand of the subject. These experiments are creating a great deal of interest in scientific circles in Paris.

THERE is no question but that every one receives in a greater or less degree intimations and promptings which come from some source higher than his own consciousness, writes Lilian Whiting. There is as little question that both his happiness and his success are to be measured by his recognition of the vision, his obedience to the voice. Not only that, but he is responsible, too, for the degree in which he receives the higher intimations. These grow numerous or fade away altogether, according to the quality of life. It may be held so pure, so receptive to all high influences, so noble in its aspiration, as to furnish the right conditions for these finer promptings; or it may so degenerate into the material, the selfish, the self-centered as to become deaf and blind and unresponsive to them. To gain a trifle—merely a transient trifle at that—many often sacrifice the one irresistible and all-conquering force, spirit power.

REV. JOHN W. CHADWICK has an article in the December Forum in favor of an open Sunday for the World's Fair. It is hardly necessary to say that it is of a particularly strong and convincing character. He thinks the sentiment of the country was misrepresented by the Congressional vote closing the Exposition, and that the question may well be reconsidered. This is no doubt true. The people favoring Sunday closing were, through the orthodox churches, able to mass their forces at short notice and make a demonstration that must appear formidable to Congress in the absence of any showing from an entirely unorganized opposition. But that they represented the predominant sentiment of the whole people can hardly be admitted. Thus, says Mr. Chadwick, "the Roman Catholics would not vote for a closed Sunday; the Episcopalians would not; the various liberal sects would not, nor the Jews, nor the German Lutherans, nor the great multitude of the unchurched; and all these make an immense body, not the majority of our population." The census statistics on this supposition would show that these classes make up not only a majority but a very large majority. And, furthermore, in regard to Congressional action, Mr. Chadwick raises the question whether Congress was not inhibited by the constitutional amendment respecting the making of laws regarding an establishment of religion or prohibiting the free exercise thereof, from taking the course it did.

WHENCE AND WHITHER.

The past is as great a mystery as the future. Whence came we? From some universal source of being. What is its nature, its character? What is our relation to it? Are we but "parts of one stupendous whole," but sparks from the universal fire, the Infinite Spirit? There must be a cause and basis of our being. It does not consist in combinations of material atoms. Insentience cannot give rise to sentience. Intelligence cannot be the outcome of unintelligent matter. Matter is itself by science reduced to the appearance of things, to the effects produced upon us of the action of mind in coöperation with something external to individual consciousness. What is the externality? It is not matter, for matter is phenomenal. Is it psychical? Philosophy says that what we know primarily is states of consciousness, and conscious states are psychical, mental, spiritual. The ultimate basis of things, the ultimate cause of phenomena is not matter, but mind or spirit. Mind or spirit, though not as we conceive it, is the permanent, the persistent, the abiding, the eternal. It exists from everlasting to everlasting. It is what men call God. It is what men worship, the eternal energy, the cause of all effects, the source of all phenomena, the reason of all things. From this general fountain come all the rivers and rivulets of life. The how and the wherefore are beyond our ken, for the finite cannot comprehend the infinite, the part cannot understand the whole.

We speculate about the future; the past is not less mysterious; we understand not what is before us; what is behind us is not less marvelous. To the thinker Whence? is quite as perplexing as Whither? An eternal past is as incomprehensible as an eternal future. How we came to be is a question as difficult to answer as is the question what shall be our future? what is our destiny? All mechanical and materialistic theories as to the origin and destiny of individual life, are superficial and crude. Neither science nor philosophy gives them any support. They have been weighed in the balance and found wanting. Mind makes the man and mind is the primary fundamental principle of being. The genius of Shakespeare did not come merely from the motion of atoms, nor from the combinations of atoms into molecules, nor from the union of molecules into the larger and more complex compounds, but from spirit, the eternal being, and man therefore has the roots and reason of his existence in the universal and infinite cause of all phenomena.

RESIDUAL PERSONALITY.

Science for November 18th has an article by Arthur E. Bostwick, Ph. D., on what he terms "Residual Personality." Recognizing the fact that personality is an extremely complex thing, he says that the sum of subsidiary personalities shift and change like the figures of a kaleidoscope and again, becoming sharp and defined under some abnormal condition, crystallize into two or more distinct groups of elements which alternately sleep and wake or even co-exist. These complex elements are liable to be so unstable that the idea of multiple personality scarcely attaches itself to them. When they become stable and when each exhibits a well defined self-consciousness, the conception of more than one personality takes shape. The elements which are dormant in sleep are, as it were, subtracted from the normal personality, but there is usually left behind a curious something whose experiences during the night are recollected by the united person in the morning as dreams. In absent-mindedness the person is absorbed in mental processes of some sort and the residual person lives its separate life, carrying on perhaps a train of processes which is continuous with the preceding carried on under similar circumstances the day before. This residual person may act very mechanically. The reunited person may fail to recollect what his or thoughts were and be surprised to find how been making use of his limbs, while he—what only regards as the one unalterable ego—has been absorbed in thought. On the other hand, it may

be entirely conscious and may carry on an entirely different train of thought of its own. A suburban resident is accustomed on landing at the New York side of the ferry to abandon the mechanical task of walking, often entirely, to his residual personality, while he gives up the major part of himself to thought. The two personalities act often separately, the residual person being quite equal to the task of dodging vehicles and passers by. When the office is reached, the two persons becoming one, it is often difficult to remember any circumstances of the walk. Under certain circumstances when the two consciousnesses have acted separately, when the occasion demands it, they unite and become one. Thus personality is considered a function of position or arrangement of elements, as chemical isomers are functions of the position of their constituent atoms. The removal of a group of elements of personality, that seem to represent one's normal self may leave a residue which is quite different and may be very incongruous.

Dr. Bostwick's statements of facts are interesting, though they contain nothing especially new and his remarks do not throw any light upon the subject of apparent divided personality. How the same individual can appear at different times to be different personalities, how two personalities can co-exist in the same individual, neither of them claiming any connection with the other, beyond mere acquaintance, and sometimes not even that, is a problem to which psychology thus far has given no solution. Some Spiritualists unwisely ignore this class of facts, or if they recognize them, predicate spirit occupancy as the explanation of the phenomena of multiple personality. The physiological psychologists of France attempt to find the explanation in the segregation of consciousness corresponding with the change of brain centers, involving alienation of one portion of the mind from the others with corresponding disturbances in the physiological basis of personality, namely, the brain and nervous system. Others who have less materialistic views on this subject, but who are skeptical of the spiritual hypothesis, investigate this subject with the view that there is in man a deeper self than appears superficially, that there is a mental life of which all these various separate personalities are but different manifestations, a self in which and to which all these egos or personalities, normal or subliminal, are conscious. Certainly the problems presented by multiple personality are extremely interesting and their psychological implications are profoundly important. It is hoped that during the Psychical Science Congress, to be held in this city next summer, there will be some valuable papers and instructive discussions on this subject.

SPIRITUALIST CONGRESS IN MADRID.

The International Hispano-American Congress of Spiritualists (or Spirists) held at Madrid in honor of the Discovery of America by Columbus, lasted three days, October 20th, 21st and 24th, closing with a banquet on the 26th of October. The following are "Conclusions Approved by this Congress."

Fundamental principles:

Existence of God; Infinity of inhabited worlds; External preëxistence and persistence of the Spirit; Experimental demonstration of the survival of the human soul, by mediumistic communication with Spirits; Infinity of the phases in permanent life of every being; Recompense and punishment, the natural consequence of actions; Infinite progress; Universal communion of beings; Solidarity.

The real characteristics of the doctrine:

1. It constitutes a positive and experimental science.
2. It is the contemporaneous form of revelation.
3. It marks a most important stage in human progress.
4. It gives a solution to the most difficult moral and social problems.
5. It purifies the reason and feeling and satisfies the conscience.
6. It does not impose a belief, invites to investigation.

7. It realizes a great aspiration which responds to a historical necessity.

Social aspirations.

1. The free utterance of thought, in word and by writing, in the Press, on the Tribune, in the Church and by all lawful means.
 2. The absolute liberty to profess and practice every doctrine in conformity to the principles of universal morals.
 3. The liberty of association to constitute societies for the propagation of every humanitarian and progressive idea.
 4. The formation of leagues against ignorance in order to spread information among the lower classes of the people.
 5. A complete scheme of education for both sexes free from religious interference.
 6. The elevation of sentiment by artistic education.
 7. A civil register of births to be the only obligatory one; civil marriage and secularization of cemeteries.
 8. Justice as a principle in the solution of social and economic problems.
 9. Formation of societies for mutual support and coöperative associations and such as tend to protect life and promote material and moral welfare.
 10. Elevation morally of the convict. Abolition of the death penalty and of perpetual imprisonment.
 11. Creation of peace leagues to diffuse the idea of international arbitration with the view to avoid conflicts which make the intervention of armed force necessary. Abolition of standing armies.
 12. Cosmopolitanism ruling all the social relations.
 13. Fraternal Spanish-American union. Close relation between its Spiritist societies.
 14. Organization of all Spiritist conformably to the principles of autonomy and federation.
- The Congress counseled all Spiritists to the investigation of the doctrine in all its multifold aspects; to the incessant propagation of it by all lawful means, its constant realization by the practice of the severest public and private virtues.

CALVINISM.

Rev. C. S. Aked, a Baptist minister, speaking recently of their religious system known as Calvinism, said, according to the Liverpool Post, that it would be impossible to denounce too strongly its injustice and cruelty. In the writings of Jonathan Edwards, Calvin's ablest disciple, he said, the doctrine may be seen at its worst. Edwards' book was the most frightful work he had ever seen. Compared with it the mockeries of Voltaire were an anthem of praise. Calvinism, he said, ascribed injustice to God. When people tell us Adam was our representative, they should remember that we never voted for him.

Calvin was characterized by Mr. Aked as a gloomy, saturnine creature. There was no humor in him. He could not laugh and no man devoid of humor was to be trusted by men. His appearance was that of a man that you would not like to meet in the dark. He was without natural affection, not knowing what love meant. His life and writings, if you will acquaint yourself with them, the preacher said will convince you that John Calvin was one of the most hateful men who have played any important part in the world's history. His doctrine of the infallibility of the Bible and his method of interpretation, Mr. Aked criticises as alike false and bad. The evil effects of Calvinism were easily seen. Men believe in a cruel and malignant God and become thereby cruel and malignant themselves. There was tragedy in Calvinism. It had driven men mad with terror. Others it had driven into atheism. The redeeming phases of Calvinism were its protest against falsehood and its insistence upon the sanctity of duty and the necessity of complete service to God. Calvinism while it was a bad system, three centuries and a half ago was immeasurably better than no system at all.

Mr. Aked concluded his remarkable discourse by pointing out that the present Christian standpoint was altogether different; that the spirit of the age would not allow us to adopt Calvin's theology any more

than the witchcraft, in which Calvin so devoutly believed. Different fundamental and formative concepts are now brought to the study of religious problems. Religion no longer consists in trying to escape punishment and it was not our business, said Mr. Aked, in life to avoid a future hell but to create a present heaven. Such is the substance of a Baptist minister's utterances, which though severe are just.

John Calvin finished his "Institutes" or Body of Theology before he was thirty years old. From 1541 to the time of his death, he was the uncrowned king of Geneva, enjoying the emoluments of office on a very liberal scale. Dives himself did not fare more sumptuously than did he, or at least was not more amply supplied with all the means needed for the enjoyment of the good things of this world. Calvin's income, salary and perquisites, were more than twelve times that of any other official in Geneva, and that, too, without counting the four bottles of wine per day which were furnished for his table at the public expense. Considering the size of his principality, he was without doubt the best paid ruler of his day. Of course, it does not follow that he was a hypocrite or voluptuary, but simply that he was made of much the same clay as average humanity.

The worst thing that has been charged against the doctrine of Calvin occurred on the 9th of March, 1545. The city executioner, Jean Granjat, was compelled to take his own mother who was accused of having bred the plague, to drag her through the city on a hurdle, cut off her right hand and then burn her alive. Anything more abhorrent to every just sentiment, anything more revolting to the common instincts of humanity, it would be impossible to conceive. Calvin, a firm believer in witchcraft, believed honestly no doubt that this poor old woman was in league with Satan; but surely it was not necessary to resort to such extreme inhumanity and to make her suffer all this torture at the hands of her own son. It is unfortunate that any system of religious belief should be linked with the name of any ruler of that day.

Luther was much more of a man than Calvin, more generous, more kindly and humane, but even his advice in the case of the rising of the German peasants shows that had he been in absolute power as was Calvin, he might have been as sweeping in his persecutions. Of the rights of men, the sixteenth century had no conception.

PSYCHICAL SCIENCE CONGRESS NOTES.

The Executive Committee have been in correspondence with Dr. Wesley Mills, F. R. S. E., a distinguished scientist and author, with reference to his nomination for membership in the Advisory Council, which has hitherto lacked adequate representation in the Dominion of Canada. The following letter speaks for itself:

PHYSIOLOGICAL LABORATORY,
MCGILL UNIVERSITY, MONTREAL,
November 25, 1892.

PROF. ELLIOTT COUES—DEAR SIR: I beg to thank you very much for the great pains you have taken to give me such lucid and complete explanations in regard to the matters of my inquiries.

I feel that neither my standing nor my attainments merit the recognition that has been accorded me; however, if you choose to risk my name I will not object to its being used in the connection you suggest.

Respectfully yours,
WESLEY MILLS.

Hon. Sidney Dean is well-known to all readers of THE JOURNAL as a pronounced Spiritualist. Some other members of the Council are uncompromising materialists. Some have more religion than science; some, more science than religion. We might specify many other equally diverse characters known to be on the Council. We trust that by this time every person who may have taken any one-sided or narrow view of what the composition of the Council ought to be, has found himself mistaken. In issuing their invitations, the Committee have proceeded upon certain very broad principles, to secure such representa-

tion as should seem best fitted to promote the interests of the Congress. Personal opinions, private predilections, and the like, have very little to do with this case. What a man's convictions may be, concerning the subjects which the Congress will discuss, are of much less consequence than is his ability to present them intelligibly and forcibly. This is not to be a Congress of foregone conclusions; but one for the examination and discussion, with dignity and in the scientific spirit, of the evidence for and against any such conclusions which any member of the Congress may entertain. This is not a Congress for the exploitation of Spiritualism or any other ism; but it is one in which Spiritualism, as a possible or probable explanation of certain psychical phenomena, may have a fair and full hearing and be brought to the bar of public opinion in the hands of experts whose knowledge of the facts, and ability in debate, should cause their arguments pro and con to receive respectful consideration. The Committee give some special prominence to Spiritualism, not because they are convinced of its truth, but because they are convinced that it is based entirely upon the facts of nature which they undertake to investigate, and of which they seek the rational explanation which Spiritualism professes to give. In their official capacity, they would accept or reject the spiritualistic hypothesis with equal indifference, according to the balance of evidence in the case. The case is primarily a question of evidence; next, scrutiny of such evidence by the scientific method; and last, the logical conclusion to be drawn from such evidence. A Congress of Psychical Researchers may be a missionary enterprise, in a certain subtle sense; but it is not a college of propagandists in partibus infidelium, nor even a house of worship.

BOSTON, MASS., November 19, 1892.

MY DEAR PROF. COUES: Your note advising of your recommendation of myself as a member of the Advisory Council of the World's Congress Auxiliary came duly to hand, and was followed by the notice of appointment attested by the assistant secretary.

After such long and careful investigation as I was able to give the subject, supplemented by psychic phenomena for which no satisfactory solution could be found on the plane of matter and its known laws, or of spirit and its known powers, processes and activities while confined to the mortal form, I publicly accepted the theory of the presence of exarnated intelligences on the earth and their communication with mortals. The conviction not only abides, but has been strengthened. Yet it is ultimate truth which demands the homage of my intellect and heart, and I have been solicitous that the Psychical Science Congress should give to the whole question the consideration which its great and grave importance demands.

I accept, with thanks, the unsolicited appointment, and shall feel amply compensated if by even a suggestion I can be of service to the Committee, and to the establishment and acknowledgment of truth upon a harmonious, reasonable and scientific basis.

Very truly yours,

SIDNEY DEAN.

The Executive Committee respectfully beg leave to say, to those whom it may concern, that they can seldom if ever look with favor upon applications for membership in the Advisory Council. They have possibly already proven their ability to select suitable councillors for the purposes of this Congress, and scarcely feel that they stand in need of gratuitous tuition in their duties. Aspirants for the function of spiritual advisers of the Committee may be reminded of a certain place that is said to be paved with intentions of the same sort as theirs—a place, nevertheless, which the Committee have no intention of exploring. A would-be councillor, who does not wait to be asked for his advice, has not yet mastered the rudiments of Psychic Science; nor does he display the wisdom of the serpent who bases his claim to the position upon a message from his spirit "guides" or "controls;" and it is more than likely that the Committee will be able to make him as harmless as a dove. The point of these remarks should be obvi-

ous; should it fail to appear to any applicant for office, the Committee would simply regret that they could not undertake to supply a deficiency for which they are in no wise responsible.

A RESPECTABLE man in Stockholm bought an estate of another, paid for it, and received an acknowledgment, says the Chicago Mail. The purchaser died soon after, and not long after the seller demanded payment of the widow, threatening that non-compliance would cause him to take possession again. The widow was terrified, for she knew her husband had paid, but after making a most minute search she was unable to find proof anywhere. As the deceased had been on kindly terms with the Russian ambassador she had recourse to him, who, being well aware what assistance Swedenborg had afforded in such cases, promised the widow that he would talk over her case with him. Some days after Swedenborg came to the ambassador and bade him tell the widow that on a certain night her husband would appear to her and give direct information where the receipt was secreted. This was awful to contemplate, but, as impending ruin stared her in the face, she determined to sit up on the night in question, keeping her maid, however, with her. But the latter fell into a deep sleep and all efforts of the widow were unavailing to keep her awake. At midnight the deceased appeared. He looked grave as though displeased, and then pointed out the place where the receipt lay in a little desk in another room attached to the wall, on which he disappeared. The widow went the next morning to the place he had indicated and there found the receipt.

ACCORDING to the Twentieth Century, the Protestant churches of New York are selling the sites they occupy and moving uptown to the neighborhoods inhabited by the well-to-do people. The Baptist organ, The Examiner, approves this tendency. It says, in substance, that modern Christianity, as bodied in church buildings, is strictly a class affair. A Protestant church, it says, cannot sustain itself below Fourteenth street, according to the established usage of such churches, that is, by voluntary offerings of its worshippers. It seems that Protestantism has assumed such a form that only the rich can afford to enjoy its advantages. The Protestant churches south of Fourteenth street will be missionary, charity organizations, sustained by the money of the exclusive class that live uptown. The Twentieth Century says, "Since the Standard Oil Trust, or whatever the proper style of that concern is now, became the very last rock (the Rockefeller) of the Baptist church of the United States, Baptists have quietly naturally, in the cities, at least, begun to assume airs and to number themselves among the ecclesiastical Four Hundred; but they will throw their money away when they establish gospel almshouses for the 'lower classes;' it will be better spent, if they devote it to the erection of gorgeous club houses or churches for themselves."

EVERY school-boy knows that the sun is a star and the stars are suns. This has been familiar to astronomers for many years. The stars shine by their own light and not like the planets by reflected light from other bodies. J. Ella Gore has an article in the Gentlemen's Magazine entitled "The Sun Among His Peers," which takes the ground that some of the brighter stars are probably much larger than our sun and others are certainly much smaller, that the larger stars overcome as they do the twinkling effect of vast distances by their stupendous size may possibly form exceptions to the general rule of stellar masses and with this those faint stars which are at immeasurable distances from the earth show by their feeble light and comparative proximity that they are really as well as apparently small, may also form exceptions in the opposite direction. The conclusion of this writer is that the sun is an average sized star, neither an exceptionally large one, nor exceptionally small member of the vast and varied sidereal system which forms our physical universe.

A CRITICAL HISTORY OF HYPNOTISM, IMPROPERLY CALLED ANIMAL MAGNETISM.

By ARTHUR HOWTON.

I.

B. C. 4004. "And the Lord caused a deep sleep to fall upon Adam." Here we might justly say is a strong argument for the antiquity of the knowledge and practice of hypnotism, and, were we assisted by a more powerful imagination, we might easily construe this into a foreshadowing of the great Dr. Esdalle and proclaim it the first application of the anesthetic properties of hypnosis to operative surgery; but, that a crude idea of phenomena, closely akin to that of which we write existed among the ancients is now proven beyond a doubt. This I will endeavor to show by a series of well-authenticated facts, presented in as brief and concise a manner as is possible, without doing injustice to so interesting yet difficult a study.

B. C. 2300. Thanks to the researches of modern Orientalists, and to the discovery of the Rosetta stone, with its wonderfully valuable trilingual inscription, we are now enabled to read the secrets of a dead past, which have been locked up within the mystery of the Ancient Egyptian hieroglyphics and the Assyrian and Accadian cuneiform stones and tablets through the long ages of time. Investigation in these monuments of former culture tends to show that the Eastern Magi were deeply versed in the study of nature. In one such document, an extremely ancient papyrus, we have pictured in the characteristic Egyptian style, priests in exactly the ideal attitude for making the mesmeric pass as laid down by the methodic and elaborate Deleuze. We have also the same scene executed in bas relief in the British Museum. This dates from the time of Sesostri (Ramesis) King of Egypt. Thus not only was the soothing and quieting influence of the rhythmical movement of the hands, now called a pass, known and practiced by the priests and fakirs of the earliest ages, but so also was the "fixity of vision" method (to be described later) for it has been shown that they induced a state of trance or abnormal sleep by staring at a crystal, or in each others eyes or at a bright vessel or even at an imaginary point in space. (Rossi).

So we see that the methods used to-day for producing hypnotic sleep have come down to us almost unchanged, from the hands of the priests who practiced in the depths of the pyramids, from the Assyrian, Babylonian and Chaldean Magi, from the Astrologers of the Medes and Persians, from the Phœnicians of Tyre and Sidon, from the Zoroastrians or Zarathustrians of Bactria, from the Yogis of India, and even from the Samoiedes of northern Europe. In fact there is in Egypt at the present day, a sect that claims its method has come down from No absolutely without change. This probably means Noah.

The Moorish Marabouts, or itinerant priests, claim similar ancient honors for their method which consists in pouring a little oil on a porcelain or metal polished dish, then making two triangles crossing each other in the form of a six pointed star with a dot in the centre and gazing at the centre spot until ecstasy is produced.

The most ancient theological works of the Hindoos, which by some learned men, have been considered as the earliest profane records of the human race, are the Vedas, or Brahminical revelations and the Code of Menu. These books contain the theological notions of this very ancient and remarkable people, its philosophical doctrines, and a continual reference to those magical or magnetic states of the soul, in which it is supposed to be separated from the body, and to hold immediate intercourse with the original source of all intelligence. These ancient doctrines, narratives, and expositions were for a long time regarded by the modern world as empty, mystical fables, or,

at most, as inscrutable mysteries, or fanciful and extravagant inventions, until in later times, somnambulism fell into the hands of scientific investigators.

According to the Code of Menu, the three states of the soul are: The waking state, the state of sleep and dreaming, and the ecstatic state.

The state of waking, in the external sensible world, affords no true knowledge of things. Ignorance and illusion predominate in consequence of external contemplation and the influence of the animal passions. This therefore, is a state of darkness.

In sleep and dreaming, the solar influence is manifested in phantasms. This state may be compared with the twilight.

The ecstatic sleep first develops the light of true knowledge; and the real internal waking state presents a contemplative vision of objects inaccessible to the ordinary natural sight. The internal eye of the soul is opened and the sight is no longer sensual and confused; but there is clear seeing (clairvoyance). This sleep has various gradations of internal wakefulness and lucidity.

B. C. 1452. Balaam as described in the Bible was in the habit of going into self-induced trances (autohypnosis) and speaking whilst in them. (Numbers 24-4).

According to the erudite Dr. Drayton it was common among the Hebrews for them to indulge in prophecy, divination, visions, dreams, trances, etc., while in this state, chiefly induced by fixity of vision, by passes, or by the laying on of hands.

B. C. 894. That the pass was used and understood by the Hebrews, we may cite the case of the great Naaman, who visited, at the recommendation of his wife's Jewish hand-maiden, the celebrated Hebrew prophet and faith-curer Elisha. When the Syrian leper found that Elisha did not come down to his chariot and give him a medical examination and a prescription with perhaps some two hundred and fifty ingredients, Naaman waxed wroth and said, "Behold I said with myself he will surely come down and call upon the name of the Lord his God and strike and move up and down his hand, over the place and recover the leper." (Original Greek, 2 Kings 5-11.)

B. C. 800. Zoroaster or Zarathustra son of Ormazd a personage whose actual history is at this day extremely difficult to determine, and who has been known from the earliest times as the father of magic, was the first to accurately observe and record the stages of hypnosis very much as we have them at the present day. He believing the state to be brought about by the intervention of magic and thinking that each (somnambulism and lethargy) was governed by its divinity, he called somnambulism the theurgic or celestial state and allotted its governance to Ormuzd; and the goetic or demoniacal state and attributed it to the influence of Ahriman the devil or evil influence according to the religious code of the Zoroastrians or Zarathustrians constantly at war with Ormuzd or the God, until the end of the world.

Further information regarding the secret teachings of the Magian philosophers especially those of the ancient Bactrians who represent Ormuzd as light and on that account worshipped fire will be found in the books of the Zend-Avesta.

B. C. 625. The next light shining through the darkness of the ages is Prince Savartha Siddh, briefer Siddhartha Gautama, the son and heir of the Rajah of Kapilavastu the great Suddhodana; this noble character the founder of Buddhism which at the present day sways the minds of 450,000,000 people, was the first who investigated the phenomenon of auto-suggestion. Being of a highly strung nervous temperament with a determination towards hysteria he soon found that the world outside his father's palace was not all that his youthful imagination pictured it, and after a short while he became what would have been, but for the inherent goodness of his nature, a total pessimist. He taught that the greatest misfortune in this life is being born, for here begins man's sorrow and trials. His early Brahminical training would not admit into his doctrine the voluntary termination of existence practiced in later times, but he taught that the next best thing to death was a state of total un-

consciousness (nirvana) induced by contemplation which state constantly persevered in finally produced absorption into the divinity, the supreme Buddha. This nirvana is in symptomatology. Identical with religious hypnotic catalepsy or ecstasy and the mode of induction is an ideal exemplification of Dr. G. M. Beard's Monoideistic theory.

B. C. 600. Thales of Miletus was the first writer to mention electricity; he called the power of amber to attract light bodies when rubbed, after the Greek name for amber. This power he attributed to an emanation, a chimara, the pursuit of which occupied the minds of the philosophers of the Middle Ages. This was supposed to be something like "The Universal Principle of Life," animal magnetism and other absurdities of like order.

B. C. 560. Mr. Colquhoun in his "Isis Revelata" quotes the following passage, which is referred to Solon, the celebrated Athenian sage and law giver: "And having touched, with his hands, him a mass of bad and painful diseases, quickly restores him to health."

B. C. 500. Aëtius about the year 500 A. D., mentions that "those who are troubled with the gout in their hands or feet or with convulsions find relief when they hold a magnet in their hand."—(See Aëtii op. I. ii. c. 25; also Beckmann's History of Inventions, Bohn's edition of 1846, volume I., pp. 43-44.)

B. C. 480. Hippocrates was a Greek physician. He is known as the father of medicine, and he might fairly well be called the father of psycho-therapeutics, for he really first formulates its practical application to nervous and hysterical cases—hear what he says: "Certain wise physicians even among the ancients were aware how beneficial to the blood it is to make slight frictions with the hands over the body. It is believed by many experienced doctors that the heat which oozes out of the hand on being applied to the sick is highly salutary and suaging. The remedy has been found applicable to the sudden as well as to habitual pains and various species of debility, being both renovating and strengthening in its effects. It has often appeared while I have been thus soothing my patients as if there were a singular property in my hands, to pull and draw away from the affected, aches and divers impurities by laying my hand upon the place, and by extending my fingers toward it. Thus it is known by some of the learned, that health may be imparted in the sick by certain gestures and by contact, as some diseases may be communicated from one to another."

B. C. 470-399. The great Socrates is the next sage who leaves a landmark on the history of the trance states when he informs us that it was quite a common occurrence with him, to go into a trance (auto-hypnosis) and in that state to be superior to his environment.

B. C. 124. Next we find the great Asclepius or Asclepiades of Bithynus, called also the father of medicine. Sick persons suffering from nervous maladies were conveyed to him in order to be cured. The sick patient, after ablution, prayer, and sacrifice, was made to sleep on the hide of the sacrificed animal in the shade of the temple, at the feet of the god, while sacred rites were performed. In his sleep (incubatio) the appropriate remedy was indicated by the sick man himself.

B. C. 106 to B. C. 43. Cicero mentions that when the subject is in this state, some one should be present to record their sayings, as these sleepers do not retain any recollection of them.

A. D. 23 to A. D. 79. Pliny speaking of the celebrated Hermetinus of Clazomena, remarks that his soul separated itself from the body, and wandered through various parts of the earth relating events occurring in different places. During this period of inspiration the body was insensible. (Somnambulism).

A. D. 24. According to Strabo there was between Nepa and Fraulea a cavern consecrated to Pluto and Juno in which the priest slept for the sake of the patients who came to see him.

1st. Century. Celsus, the medical writer, says the charlatans performed extraordinary cures by this

mere apposition of the hands and cured patients by blowing, etc.

A. D. 105 to A. D. 167. St. Justin Martyr, a father of the early Christian church affirms that the sibyls foretold events correctly in trance, and quotes Plato as coinciding with him in that view.

A. D. 150 to A. D. 240. Tertullian, another father of the early church, describes two females, celebrated for their piety and ecstasy, that they entered that state in the midst of the congregation and revealed celestial secrets, and knew the innermost hearts of persons. (At this time the Christian church was an Utopian commonwealth and it was their custom to confess their sins before the whole community and receive the public benediction and absolution.)

A. D. 168. St. Athenagoras, who also studied the trance conditions, says "It is proper to the soul."

3d Century. The day of the battle of Pharsalia, Cornelius a priest of profound piety, described while in Padua, as though present, every feature of the fight. Nicephorus says that when the unfortunate Valens, taking refuge in a barn, was burned by the Goths, a hermit named Paul, though miles away, cried out, in a fit of ecstasy to those that were with him "tis now that Valens burns."

After enumerating these detached evidences of the knowledge shown by the ancients of things hypnotic I should like, if space permitted, to show how each phase was influenced from time to time by the changes in the current religious belief. In the earliest times we find it grafted on to the Isis and Osiris, Horus, Ammon, Hercules, Baal. Then on to Ahriman and Ormuzd, Athor, Ptah, Sekhet and Rhea Astarte or Ashtaroth of Zidon of the Phœnicians, etc., and each one modified or adapted it to its particular form of ritual without questioning the why or wherefore or attempting to explain the phenomena by any other than divine means. In this way we find that while the greatest advances were made in other arts and sciences yet this wonderful art remained in almost the same state for centuries, known only to a few priests in the different centres of learning. Those who knew of and possessed the wonderful power took good care not to disseminate their knowledge and to take care only to initiate neophytes with the greatest caution—perhaps a wise precaution by the way. Thus when Israel came out of their Babylonian captivity they carried with them the doctrine of opposition, originally Egyptian or possibly Hindu but now Zoroastrian. Now Israel knew for the first time a devil, as we know him to-day. Not an evil influence such as we have in the Garden of Eden myth, but a raging roaring lion, seeking whom he might devour. The very idea of impersonating him as a lion can be traced into the art of the Babylonians, the Assyrians and even back to the Accadians. Their statues are of the griffin-sphinx order, and you see a majority of their columns supported by the backs of Nubian lions. Theirs is no patient, sneaking devil but is like themselves of a more warlike description.

Later when Christianity grew it still kept a semblance of the original Zoroastrian Ahriman (Devil) and Ormuzd (God of light). When Christianity and Neoplatonism fought side by side for the monopoly of belief it was but an impure form of the latter and the mysticity of the Eastern doctrine therefore was preferable to a poorly formulated and impure belief.

Ammonius Saccas and Plotinus tried in vain to restore Neoplatonism to its pristine purity, but failing in that, they, thinking to gain the opinion and goodwill of the masses, attempted to compete with the Christians in magic and miracles. Jamblichus and others practiced sorcery, witchcraft, trances and other secret arts in order to outshine the Christian Magi, and they glorified and upheld Pythagoras and Apollonius of Tyanaeas as fit to rank with Jesus of Nazareth in miraculous gifts. As can easily be seen, all this only contributed to the spread of Christianity and magic, and with it the base and degrading fear of a devil as is taught in the Oriental dualism of Christianity. The dominion of Oriental dualism was established in Europe, absolutely and to stay, and the dark night of the Middle Ages had set in.

Six centuries separated Proclus, the last Neopla-

tonian of any note, and Augustine the last of the fathers educated in the old philosophy from Anselm the founder of Scholasticism. Between them lies an expanse in which Gregory the Great and Scotus Eriugena, are almost the only stars, and these by no means of the first magnitude. "There are deserts in time as well as space," justly says Bacon (Ennemoer). Victor Rydberg, speaking of the Middle Ages, says for every affliction has its physician among the Saints. St. Valentine cures epilepsy; St. Gervasius, rheumatic pains; St. Michael, cancer and tumors; St. Judas, coughs; St. Ovidius, deafness; St. Sebastian, contagious diseases, fevers and poisonous bites; St. Appollonia, toothache; St. Clara and St. Lucia, rheum in the eyes, and so on. The legends relate wonderful effects of the healing powers possessed by St. Damianus, St. Patrick and St. Hubert. The terrible disease of hydrophobia was said to be cured by the last named. In the cloisters in Luxembourg named after this Saint, hydrophobia was cured many years after his death by bringing the afflicted into the church during the progress of the service, and pressing a hair from the Saint's mantle into a slight incision made for the occasion into his forehead. This treatment was always succeeded by a very profound sleep from which it was difficult to arouse the sleeper.

We can at any rate see that a state with characteristics sufficiently similar to hypnotism of to-day was known in the remotest antiquity. It will be interesting to study its development and misadventures up till to-day when it has attained such a prominent and useful position in the mind of the medical profession and of the general public.

MEDIUMSHIP.

By FANNY P. NICHOLS.

So many definitions have been given to the words medium and mediumship that a new one is scarcely possible, but we will first define broadly our understanding of the word medium, as used in relation to spiritualistic phenomena, thus: A medium is an embodied expression of certain and varied psychic influences, which have been going on for years, ages perhaps, in the line of heredity and environment, under the ever present power of spiritual law and adaptation, and have at last culminated in this special personality, making him susceptible to, and capable of exhibitions of certain psychic powers or forces, and thus able to reveal to any serious student the mystic realm which underlies all life.

As all artists must have some special medium through which they can best express their ideal conceptions of what the world of sense teaches to them, so here every peculiar phase of mediumship is the best expression of its kind which these concentrated influences have brought about, whereby to reveal the varied and wonderful workings in this everlasting soul realm.

By this long process the instrument or medium has been formed or created and then coming into this world dominated by sense perceptions—where thought and act are so little akin to the inner or spiritual—they become often subject to, or played upon by the inferior and base and are not able to naturally and harmoniously work out their divine mission. Did they or did others understand that this power was given that man might more clearly learn how God loves and expresses that love, this might in a great degree be prevented. Education should begin the work toward this understanding. Children should be taught that the individual, the ego, is the governor of all bodily expression, and they should be made to see that such teaching is true and why it is so and the beauty of it as an undeviating law; then there would not be any such regretful and sad results as we so frequently see, by ignorant submission to these unknown and powerful controlling influences. Such educated sensitives could then always be the revealers of the higher forms and powers of these forces; instructors warning of the dangers attendant upon unwise yielding and passivity. This unwise giving up of one's self explains many of the incongruities of mediumship. As psychic laws are facts, although we

know as yet but slightly of their operations, they should be recognized by all and their workings studied, and while fully conscious of the evils in connection with their misunderstood and illegal use, we should know that with fuller knowledge, the man, the I, can always control any manifestation; the power to do so being a birthright possession of every soul by becoming individualized.

Having this knowledge and being willing to use it, one can safely experiment with or study into the operations of this force. When good comes as the result of these manifestations, they can but be always acceptable and useful, but at the first deviation from good or true teachings or effects, then healthy doubt should assert itself and if explanations cannot be given in accord with reason, then let that special form of manifestation be controlled to higher uses or failing in that, be set aside altogether. Nothing need be feared as long as the medium will keep his own mind in an aspiring frame, desiring nothing but the best, the truthful, the helpful; letting no filtering thought-stream of casuality, greed or uncharitableness stain the pure flow of instruction which would otherwise come.

Sometimes when one's physical system is depleted and the nervous force is low and the will weak, great care should be taken, for then the homeless wanderers always waiting for such an opportunity, come in and take possession. Unless one is positively sure of himself or has some friend at hand who can be a strong and safe guard, perhaps the wisest and safest course is to keep away from the thought or desire for these manifestations there.

If such a friend is near and both ask earnestly that healing and strength be given and that the ordinary expression when sitting be changed to restoring the equilibrium of psychic relations, mysterious and wonderful healing processes often go on.

Finally, considering that every person is a spiritual being just as much now as he ever will be, that the psychic laws governing him are the same now as they will be at some future time when he has put on the "celestial body," and keeping this clearly in mind every one who has psychic powers and wishes to use them should make haste with zeal, to obtain all possible knowledge concerning manifestations in the realm of mind taking place here and now, and thus he may be better able to discriminate between what comes from this plane of being or from some other, although absolute knowledge of this seems an impossibility. It is the total ignoring of certain facts that can be proven that brings much confusion and incorrect conclusions. It is so easy to say "the spirits told me that or bid me do this," and so try to end the matter. Perhaps that may be true, but whence come they?

The atmosphere—the ether—is full of thoughts, emanations from busy brains, their spirit children, and it is as possible, for a sensitive to catch them and voice them as to receive others direct from those "who have gone beyond the veil and perhaps easier."

As all manifestations proceed from the great mental store-house of God's universe, of whatever kind, physical, mental or psychical, all natural laws which lead up to the discovery of the processes by which each is accomplished should be diligently studied. Then ignorance will no longer go hand in hand with "spirit control," but true knowledge will reveal that love is forever active and can, under conditions which may be known, prove itself triumphant over material obstructions.

WITCHES AND WITCHCRAFT.

By LELIA B. HEWES.

Hallowe'en is once more past and gone, but wintry nights are close upon us when "tales of sprites and goblins are quite in order and when fireside superstitions hold their strongest sway."

How full the world about us is of superstition! How wide the realm of the fanciful and poetic, from the crude beliefs in witchcraft prevailing even until the present day, to the more cultured "fads" of "Christian science," "modern" Spiritualism and theosophy.

Where did we get this belief in ghosts and witches to begin with? How old is the theory of clairvoyance, thought-transference, mind-reading?

"There are more guests at table than the hosts
Invited the illuminated hall

Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall."

According to humanity's long accepted beliefs and traditions, a witch was nothing more nor less than a woman who consorted with spirits. The demons of the air aided her to assume, if occasion called for it, the form of a cat, dog, bird, domestic fowl, or even a toad or beetle, because in such form she could conveniently, and without attracting much notice, pass in and out of peoples' houses, learn all that was going on and spread gossip. Just think, for instance, a mouse sitting up in the middle of the floor, overhearing what you, madam, are saying of your dearest friend, and then imagine that same mouse re-investing herself with a human form, for the purpose of calling upon said friend and informing her just what you really think of her! Picture the results! Or you, sir, think of the dog who followed you last evening "giving you away" completely!

In Catholic countries, a drop of holy water sprinkled upon a suspicious looking rat, or anarchistic appearing cat, was long considered the proper charm for making the witch take her own shape once more, and causing her, for the time at least, to "quit her meanness."

The church in the Middle Ages had set forms and ceremonies for casting out witches, counteracting their evil works and detecting their disguises. A horseshoe, the two ends pointing heavenward, hung above the door of the superstitious, because no witch could pass beneath this emblem or work any spell against its power. To this use came a very old religious symbol, by the way, of which the horseshoe was the nearest representation on hand.

The witch, in proper person, was said to be old and ugly, red-eyed, repulsive of feature, not so much because of the traditional missing teeth, hooked nose met by a crooked chin, the furrowed and withered countenance of age, gray hair, and bent body, as of the look of wickedness stamped upon face and figure. It was supposed that, as she was old in sin, so her mortal frame shrank away, because warped, wasted, dried up as by a consuming fire within. Yet other myths related that the devil freely gave to a witch any personal charm she might demand, unfading youth, no matter how long her residence on earth, beauty of face, and all physical attractions that might win the unwary and inexperienced to a belief in the purity of the owner's motives and the cleanliness of her soul.

Sometimes the stories made out the orthodox witch to be not a full graduate, so to speak, of the institution of witchcraft. Once in a while there was one who hadn't taken her degree, a kind of honorary member of the sisterhood. These half-witches would sometimes help you in business, or defend you even against their master and his legions. They were not altogether lost. They were of various characters, some a mixture, as it were, of devil and angel, woman and brute, forlorn Eves, knowing entirely too much of good and evil both, yet with a woman's heart, and some womanly impulses, after all, of right.

The way these daughters of iniquity came to get their misfit characters was variously accounted for. Perhaps the lady in the case had a limited knowledge of spell and incantation, and possibly on attempting to use these, she was like the noted writer, Helen Willmans, who, upon attempting to pray when the house was on fire, said she forgot the combination.

The black art was an art to be acquired, like any other, and there were grades of excellence (?) therein.

Sometimes a woman cheated Satan in taking the course of lessons in witchcraft. She was expected to bind herself for a season to the service of the Evil One, by signing her name in full in his book. If her name was Mary Ann Jones and she simply signed "Mary Jones," to the agreement drawn up on the accursed parchment by the king of all lawyers, it was

supposed that she could never become a full-fledged graduate, but at the same time she had a chance to save her soul, on the ground that Satan hadn't her baptismal name. (Query: Where was the master's knowledge of his own art, about this time?) A famous Greek half-witch was Lamia. She knew the mysteries of the underworld, and had a compact with Pluto, the god of the infernal regions.

The Greeks had no devil in their creed. Lamia was a beautiful woman to her waist, but below the hips the body of a serpent began. She fed on human flesh and people she disliked died suddenly. Scylla, Sybil, Circe, were other mythologic enchantresses. A belief in witches in all ages, and among all peoples, sprang from an inferior knowledge of physic law, the partially developed "sixth sense of man," the fact clearly enough demonstrated, of thought-transference, of the radiation of ideas from one mind to another, that communication of souls that bids defiance to time, space and material interposition. Sleight-of-hand tricks, a fair knowledge of chemistry, however crude the appliances at the witch's or wizard's hand, a perception of your client's superstitious terrors, mental weaknesses, an acquaintance with human nature in all its infinite phases, a long and active tongue, an impressive pose and manner, ability to improvise poetry on any occasion, such constituted the outfit of the witch, or her male counterpart, in the practice of the "black art." Of course they also understood palmistry and other styles of fortune-telling, as practiced by our modern gypsies. The witch and wizard simply antedated the "medium," of to-day, and the nineteenth century "crank" who poses as a mental science "healer" when he himself has yet to learn that the "unseen world which lieth all about us" is as open to exploration as the seen, and only awaits a new Columbus to give not a new world to Castile and Leon, but a new hope to humanity.

HOOPSTON, ILL.

INDEPENDENT SLATE-WRITING A FACT IN NATURE.*

BY PROFESSOR ELLIOTT COLES.

During the past six months in which, like an alchemist of old, I have sought the elixir of life in the crucible of a vital experiment, I have probably paid off the mortgage which my Nemesis held upon a jaded organism, and cheated the grave of one tenant for the present. It is perhaps only when the foundation of youth has ceased to ripple and sparkle that one may discern the philosopher's stone at the bottom; and he is fortunate indeed who also sees on the placid surface of the waters of life a reflection of the smiles of the Goddess Hygeia. That is a magic mirror which reveals a vista of future usefulness.

In the course of my sojourn in California I had many interesting experiences in psychical research, some of which I wish to make public in the columns of THE JOURNAL. I make my first narrative a circumstantial account of certain phenomena which may be justly characterized as astounding, since they appear to be contrary to the laws of nature as formulated by the science of our day. Nevertheless, I have repeatedly seen that which justifies the caption of this article. If I am to accept the evidence of my senses, independent slate-writing is a fact in nature, the verity of which I am prepared to affirm without qualification or reservation. If I am to accept the logical consequences of that fact, I must revise my ideas of the motion of which inanimate matter is capable under some circumstances. These are sufficiently momentous alternatives to confront any scientist, and my dilemma is perplexing enough, without any attempt to explain the occurrences of which I am a valid witness. I therefore for the present waive all explanation, and content myself with a statement of fact, as simple and straightforward as I can make it. I write not as a Spiritualist, not as a theosophist, not as a theorist of any sort; but simply as a man of science, of good ordinary powers of observation, who has made some experiments in psychical research which he de-

sires to give an account of, but which he does not expect to account for.

That there is such a thing as genuine independent slate-writing I have long been willing to believe, on the testimony of others in whose good judgment and good faith I had confidence. But until lately I had seen nothing myself of the sort that was not either, first, a mere trick, or, second, something so obscure and baffling that it amounted to nothing satisfactory, and could not be put in evidence at all. I am also aware that the vast amount of fraud perpetrated in this particular matter, and the large number of intelligent persons who have been deceived, have together put the whole thing into bad shape and brought it into worse odor. The affirmation of independent slate-writing as a fact in nature therefore requires to be doubly guarded and fortified. Yet in face of all this, I am ready to declare that I have seen, in broad daylight, a few inches from my face, a piece of pencil rise and move, no one touching it, and write of its own motion legible and intelligible sentences which conveyed intelligent thought; and that this same phenomenon was witnessed at the same time, in the same manner, and to the same effect, by other persons besides myself, of equal if not superior eyesight.

What do we mean by "independent slate-writing?" I understand that term to signify the formation of legible letters and words on a slate by a pencil which no one touches while the writing is being done. If that definition be correct, then I know that independent slate-writing is a fact in nature. By the phrase "automatic writing" I understand to be meant the formation of legible writing when one holds the pen or pencil but is not consciously aware at the time of what is being written. That is another phase of the problem, to be kept clearly apart from the former phase, and concerning which I have now nothing to say. I believe that the word "pneumatography" has been coined and used, somewhat loosely, to cover both of the above specified phenomena. It is also objectionable on the score of its etymological implication, namely, that "spirits" (whatever these may be) do the writing. So to call the phenomenon that I shall describe "spirit-writing" is to prejudge the case and assume a certain explanation. That is precisely what I do not wish to do at present, when my business is simply to state facts and narrate occurrences. So I call the thing independent slate-writing, and proceed with my story.

While in San Francisco in October, 1891, I had the pleasure of making the personal acquaintance of Mr. W. E. Coleman, well-known to readers of THE JOURNAL, whom I had also long known by correspondence, but had never met. At his suggestion arrangements were made for an experiment in independent slate-writing at the house of Mrs. Mena Francis, of 811 Geary street, whither I went by appointment, accompanied by my wife, on Friday, October 16, about noon. Mrs. Francis I understand to be a public or professional medium, who gives sittings for a fee; and a conscientious Spiritualist who fully believes that the writings obtained in the manner as I shall describe are done by disembodied spirits as messages from the other world. On entering her parlor we were met by a pleasant-faced elderly lady, in a simple unaffected manner, which rather prejudiced both my wife and myself in her favor. As soon as she had finished with a sitter who had preceded us, she invited us into a back room, facing south—or at any rate, the sun was shining brightly in at the only window, near which we took our seats. Mrs. Francis occupied a low easy rocker, my wife sat opposite, and I close between the two ladies, on Mrs. Francis's right, while before us was a small deal table with an ordinary cloth cover. On the table were a couple of thin "silicate" slates, frameless, perhaps four by six inches in size, a glass of water, and a wash-rag. Mrs. Francis invited us to examine the table and its accessories at our pleasure. We did so, and found them as just said. She took one of the slates, dropped on its open upper surface a bit of pencil perhaps a third of an inch long, and passed it quietly under the table, out of sight, holding it by one corner, with one hand, in the manner in which any one would naturally hold out a slate or similar object—her other hand being in view on the table. She rocked back and forth a few times, while two pair of eyes were upon the proceeding, and said, in a quiet voice:

"Will the dear spirits please write?" or words to that effect.

This gave my scientific conscience a twinge, for if there is anything I do not like, it is something just like that. However, I sat still, and in a few moments, tick, tick, tick, went something under the table, as if the pencil were writing. So it was in fact; and my astonishment may be judged when, whilst the ticking was still going on, Mrs. Francis slowly withdrew the slate from under the table, and then and there, in full

view, a few inches from my face, I distinctly saw the pencil write "of itself," and finish the last word or two of a sentence which straggled over most of the slate! This my wife did not see, simply because the table intercepted her line of vision; but that I saw it, just as described, is simply true. To make a long story short, this sort of thing went on for an hour or more. Sentences were repeatedly written as said, a part of the actual writing of several of them being done under my wife's eyes as well as under my own, with no one touching the pencil. Several times Mrs. Francis varied the experiment by holding the slate high up in the air over the table, and placing upon it a handkerchief, or a book half opened, to make a sort of shield from the sun's rays. One variation was especially interesting. She desired Mrs. Coues to grasp her hand while she held the slate in the usual manner under the table. Mrs. Coues did so; and while the medium's hand was thus firmly grasped by my wife, the writing went on, we heard the sounds as before, and Mrs. Coues tells me she felt a singular sensation, a sort of throbbing, as if a pulsation, or a regularly continuous set of impacts, were passing at once through her own hand, the medium's hand, and the slate.

I imagine that the last mentioned circumstance may have an important if not conclusive bearing on the explanation of the phenomenon, or at least afford a clue to the rationale of the physical means by which independent slate-writing can be accomplished. But I am not now offering any theory or attempt at explanation. That I leave to those who think they know all about it, in the hope that what they think may be satisfactory, to themselves at least. Neither am I now concerned with the substance or intelligible content of the writing. The physical fact of the production of readable words that made sense is my whole present attestation. But I may state, without prejudice to the case in any particular, that the writing was certainly not at random, for it included intelligible and intelligent answers to various questions, and thus kept up, to some extent a continuous and rational conversation. The writing also referred in part to persons, places and things, respecting which Mrs. Francis must, humanly speaking, have been ignorant, absolutely. The writing furthermore purported to be, ostensibly was, and was evidently believed by Mrs. Francis to be, a series of communications from the living spirits or souls of several different deceased persons, some of whom Mrs. Coues and I recognized as deceased persons whom we had known in this life, some of whom we know nothing about, two of whom bore suspiciously historical names, namely, Emanuel Swedenborg, the seer, and Sir Astley Cooper, the famous surgeon, each of which names was signed to certain of the writings.

I suppose that in all, during this sitting, some forty or fifty sentences were written more or less exactly in the manner described. The letters as a rule were very badly formed, and many of the words were illegible. In some such instances the illegible words were rubbed out by the medium, and the—shall I say spirit, or communicating intelligence, or stub of a pencil?—the whatever it was that was doing it, was politely requested to write more plainly and as politely compiled, sometimes underscoring the newly formed word. I should add that between each message the slate was cleansed of the former writing, with the wet rag, just as any one would rub out what had been written, to write something else on the same surface; and that I gave both slates a thorough cleansing myself at the beginning of the experiment. I kept one of the slates with the message from "Sir Astley Cooper," and have it yet.

At the end of this interview I took one of the slates, laid the pencil upon it, and occupied myself for several minutes in trying to make the pencil leave some mark. It was easy enough, holding the slate as Mrs. Francis did—or in any other way in fact—and joggling it about, to make the pencil jump and wriggle all over the surface; but the weight of the bit of pencil was not enough to leave any perceptible trace of its movement,—to say nothing of forming a letter or a word in this way. Some force, unknown to me, had during the writing pressed the pencil hard enough against the slate to rub off some of its substance and thus leave the visible and legible trace of its movements. This "force" was also the means of transmitting an intelligent volition; and it was not the muscular force of Mrs. Francis or of any other living person known to me.

It is morally certain that Mrs. Francis did not know who her sitters were until we made ourselves known at or near the end of the experiment; but as I am not now analyzing the content of the writing, nor indeed raising any question of "spirit communication," it is immaterial to the point at issue whether she knew who we were or not. She accepted a very modest fee, and we parted.

Mrs. Coues and I went carefully over the whole interview, to find ourselves in substantial agreement in every material particular; so that if either of us were hallucinated, the other was also, and thus it

becomes a case of "collective hallucination." Nevertheless, I must confess that for my part I was inclined to discredit the evidence of my senses. My only other alternative was to discredit my life-long experiences of gravitation, inertia, momentum, and like attributes of the material of this physical world. In this embarrassing predicament I did probably a sensible thing in filing the apparently inexplicable occurrence for future reference. I left San Francisco, rusticated at Santa Cruz for several weeks, and returned to the city late in December. At my invitation Mrs. Francis came to my parlor at the Occidental Hotel, and at this second séance I arranged for Mr. Coleman to be present, with my wife and myself.

With much variation in detail, and especially in the content of the alleged messages, the result was the same as before. Mr. Coleman and I washed the slates, which were clean already, just to be able to say we had done so, for the benefit of a certain class of Thomasas. We four sat about one of the ordinary center-tables that are found in hotel parlors. It was about noon of a bright day. We all simultaneously, at times, and each one of us successively, at other times, saw the bit of pencil move of itself, no one touching it, and write legible, intelligible sentences. It wrote rational and sensible replies to various questions, answered some mental interrogations with a pertinence at times startling, professed to be writing on the part of various deceased persons whose names were signed (none of whom I, for one, recognized), and otherwise conducted itself like a volitional intelligence, and not at all like a small lump of inanimate mineral. All this, too, under our very eyes and ears for much of the time, during which we distinctly traced by sight and sound the movements of the pencil as it straggled over the slate and left the scrawly letters in its wake; and for the rest of the time while Mrs. Francis held the slate by one corner, with one hand, just under the table, her other hand being in sight meanwhile. Some persons may not unnaturally cry out: "What did she put it under the table for? What is the use of hiding it at all?" To which I reply: "I do not know, and I wish I did; for if I knew that, it would help me, perhaps, to explain the thing." But this is as absolutely certain as anything in the range of human experiences can be, namely, that Mrs. Francis's hand never touched the pencil during the writing. This I can assert most positively; and I am sure that both Mrs. Coues and Mr. Coleman stand ready to corroborate the assertion.

One more point, and I am done with a narrative already longer than I intended it to be, but which I have found myself unable to shorten without weakening. Once during this second sitting Mrs. Francis desired me to hold her hand, as she had desired Mrs. Coues to do on the first occasion. I did so, and with the same result as Mrs. Coues had before experienced. Mrs. Francis held out the slate before me, in full view; she had it by one corner, her fingers bent under it, and thumb over it, as one usually holds such an object; I grasped her hand firmly, partly in fact holding the slate myself; I felt a strong, peculiar, almost convulsive twitching of her flesh, and she seemed, both to my touch and to my eye, to be as it were clutching the slate, with a force in her clenched fingers that made the silicate bend a little; there was the pencil upon the surface, and then and there the pencil wrote, right under my eyes of its own motion.

Mrs. Francis declined to take any fee on this occasion, and seemed only anxious that I should be satisfied, by any means in her power, of the genuineness and verity of a phenomenon which to her at least is fraught with the deep significance of a message from the dead to the living. She was not very well in health, having a bad cold, was worried over a slight misunderstanding about the hour of our engagement, and besides all that had gotten out of breath by climbing several flights of stairs that did not lead to my room on the parlor floor. So altogether she was in bad order, either for a successful experiment in psychical science, or for a clever trick in sleight of hand. Knowing what I do about such things I think it remarkable that we got any result, in view of the medium's nervousness and fear of failure.

I hardly know what will be thought of this narrative; probably different persons who read it will form different opinions of it and of its writer. But a little while ago, I could hardly have imagined myself as the author of such a recital. Yet I cannot be untrue to my convictions without violence to my mental integrity; and I cannot be silent in the face of such facts as I have narrated without conviction of moral cowardice. Let the facts speak for themselves; I am only responsible for the veracity and substantial accuracy of this article which though penned at one sitting, from memoranda taken at the dates of the experiments respectively, has been on my mind for several months, and is now worded with some care, after mature deliberation.

PRESCOTT, ARIZONA.

AN OPEN FAIR ON SUNDAY.

B. F. Underwood recently had a debate in this city with Rev. Dr. Blanchard, President of Wheaton College, representing the American Sabbath Association. From the report of Mr. Underwood's opening remarks the following is given:

The World's Columbian Exposition will be a grand display of the works of science and art, an exhibition of the products of mechanical skill, of inventive power and of industrial enterprise, showing the accumulated results of centuries of thought and labor, achieved by the genius toil and sacrifice of millions in many lands and through many centuries. It will afford a series of object lessons of the most interesting and instructive character to all visitors. The Exposition will have an incalculable educative value and an elevating and refining influence. The exhibits must impress those who view them with the essential dignity of human nature.

Should not such a display of man's grandest achievements be open to the public on the only day on which multitudes who toil six days of the week can view the exhibits without loss of working time, and have the educational benefits of thus studying the handiwork of man in its most exalted and diversified forms? Bishop Potter of the diocese of New York in an article in the Forum says that "consistently with the scrupulous observance of Sunday as a day of rest, a great assemblage of the achievements of human art and industry might wisely be made a silent school room of the progress of civilization."

The thousands of saloons will be open on Sunday, and every device which ingenuity can suggest and money can successfully employ to attract patrons, will be used. Would not an open Fair on Sunday serve somewhat as a counter-attraction to a very large class of persons? Francis Murphy declares that as a Christian nation we should utilize the World's Fair on Sunday afternoons. It is stated on good authority, says Senator Paine of the United States Committee on Education and Labor, "that London on Sunday is the most immoral and dissipated city in the world." This, it is argued, is because the saloons are open on Sunday. But the same saloons are open all the other days of the week. The real reason of greater immorality and crime on Sunday is the fact that more are idle on that day than on any other.

The Sabbath Associations want not only that the Fair shall be closed on Sunday, but that all Sunday trains, Sunday newspapers, Sunday amusements shall be prohibited, and that the only choice shall be between church attendance and religious service or enforced idleness. From a practical point of view this is the sheerest folly and the encouragement of every kind of vice and crime.

Bishop Potter says that "facts are abundantly well known as to the use that people, shut out from the Exposition, made of their Sunday afternoons in Philadelphia. It may be urged," he continues "by those who are contending for the closing of the Exposition throughout Sunday that they are not responsible for what people do with themselves so long as they keep them out of the Exposition. But it would seem as if it might with some pertinency be retorted that if they are simply devoting themselves to the work of exclusion, it would be better worth while to shut up some other doors before they troubled themselves to close those of the Exposition."

No doubt men and women who work six days of the week need a day of relaxation and rest, but the rest which the intelligent, overworked man requires is not idleness. It is such rest as is afforded by those exercises which bring into action faculties and powers that have been but little used during the days of toil. This is the kind of rest that intelligent men and women who work during the week days require. Can any day be too good for such rest?

Is holiness an attribute of time or of intelligent moral beings? Is there anything in external nature or in the constitution of man that suggests the utility or wisdom of denying the people the opportunity of feasting their eyes, on Sunday, upon great artistic, mechanical and industrial achievements which show the wondrous powers of the human mind? What though the tribal god of the Hebrews rested and was refreshed, the Universal Power immanent in the forces of the universe never rests, all its operations in the sequent order of phenomena being as ceaseless as the flow of time. There is nothing in nature to hint that one day is more sacred than another.

Whatever arrangements social or industrial considerations, in any age, suggest and commend in regard to days of rest and recreation, can rationally be based only on man's real requirements, among which cannot be included compulsory observance of Sunday as sacred time.

Intellectual activism should not be encouraged in religion any more than in other provinces of thought. Revivals of Puritanism and survivals of ancient superstitions are obstructive and inimical to progress.

MEMORIAL DAY—AN ACROSTIC.
TO THE WOMAN'S PROGRESSIVE UNION OF PHILADELPHIA.

BY LYDIA R. CHASE.

Though absent, by the laws of time and space,
Here in the mortal, weary leagues apart,
Enters my spirit to the hallowed place
Which on this day is sacred to the heart
Of each who come to bring their floral gifts,
Moist with the tears of sweet remembering love,
As from the past the veil of memory lifts.
"Nearer my home," you sing, and from above
Softly and low the arisen join the song:
Promise they soon to open wide the door
Returning angels close behind the throng
Of these our sisters who went on before,
Grave, where thy victory now, and where thy sting?
Rejoice we, rather, over all you stole:
Eternity returns us everything
Snatched from our mortal arms, the oversoul
Stern but in justice gives us back our own.
Infinite mercy hears our every cry:
Viewed from the heights of wisdom, souls atone
Each for itself, in silence and alone,
"Unto the utmost"—but they do not die.
No! "Clouds of witnesses are 'round about
In radiant presence floating where they will;
Over our lives they leave no shade of doubt,
Not only living—they are with us still.

THE Chicago Women's Club which numbers five hundred members has put itself unequivocally on record in favor of an open Fair on Sunday. The following resolution which originated with the department of Philosophy and Science was adopted by the Club by a very large majority of the members who were in attendance at the meeting:

WHEREAS: The "World's Columbian Exposition" is intended to illustrate the world's achievements in the arts, industries and civilization, together with many of nature's rarest and most wonderful productions, and is enlightening, and therefore moral in its effect; and no day can be desecrated by the enjoyment of its opportunities and advantages.

To close the gates of the Exposition on Sundays, would be to restrict the opportunity for its enjoyment, those who have few advantages in life at the best, and would add to the cost of admission for them, the price of a day's wages.

If we would call it a "World's Exposition," and claim for it universality in scope and effect, we must be cosmopolitan and not provincial in its administration.

THEREFORE: Be it resolved, by the Chicago Women's Club, in general meeting, that Congress be asked to repeal the provision of the "Souvernir Appropriation Bill," passed at the last session of Congress, which requires that the Exposition be closed on Sundays.

MRS. ERNEST HARTE, of London, England, wife of the editor of the foremost medical journal of that city, has been in Chicago the last few days. Mrs. Harte is best known as the founder and promoter of home industries in County Donegal, Ireland. The talks and addresses which she has given have been most inspiring. A general feeling of interest in her work prevails and a desire that her mission may be successful, that is, that she may be successful in placing a typical Irish industrial village here during the World's Columbian Exposition. Mrs. Harte's work has been unique. Apropos of the Fair, a sketch of her work is not amiss. Donegal, the seat of her activity, is the northwest county of Ireland and here is the congested district of which we hear so much. The people are cut off by some thirty or forty miles of bog from railway communications, nor do they fare better from the sea; although there are many natural harbors, there is no incentive for ships to come this way. In this isolated spot live some 100,000 people, farmers they are called, but their farms contain no more land than an American farmer probably reserves for his chicken yard and garden patch—little strips, each one with its hut where father, mother, children, pigs or whatever living thing they may have, hive together like bees. Mrs. Harte, riding with her husband through this waste some nine years ago, became deeply impressed with the crying needs of these people and determined to do something to ameliorate their condition. Noting their predisposition to industry she determined to work along these lines, to

stimulate them to increased activity, to give them a market for their work; through her efforts a depot has been established in London for the sale of these goods where individuals and tradesmen are supplied. In 1887, the government made Mrs. Harte a grant, with which she established technical schools and trained teachers, many of whom she has employed in traveling through the country and instructing the people in dyeing, weaving, spinning, lace-making, sprigging, veining, sewing and making under linen. Besides encouraging cottage industries, supplying employment for hand-work and giving technical teaching, Mrs. Harte has built, equipped and has now in running order a steampower factory; all the hands, with the exception of the overseer, are native boys and girls. This factory makes a market for the home-grown wool of the farmer; in turn, it supplies them with tweeds, flannels, etc.; there is also considerable wholesale trade in tweeds and serges. Mrs. Harte in speaking of the people says, "Their intelligence has been roused, their hope revived, their character strengthened and their industry stimulated." She agrees with John Bright that "Ireland is idle, therefore she starves; Ireland starves, therefore she rebels;" but she claims Ireland is idle because there is no chance or reward for activity. Could her workers be increased a hundredfold, she believes the great question would begin to be solved. It is Mrs. Harte's idea to show a typical Irish village. Each cottage is to contain workers in one of the different industries, but the head of the village is to be an exact representation of the ruins of Donegal Castle, very picturesque and beautiful; she has drawn the plans and raised the necessary funds; she only awaits consent, but owing to misunderstanding and disagreement between her and the Irish Industrial Association, the entire scheme may fall through to the great loss of the public. All honor is due to Mrs. Harte for her indomitable energy and marked ability in planning and carrying forward to such success so worthy and so unique a philanthropic work.

THE most conspicuous feminine political association of modern times is the Primrose League. At first derided, then sneered at and bitterly fought, it is now regarded with respect and consideration by friends and foes alike. It counts a million names on its roll of membership, and if imitation is the sincerest flattery the "Primrose dames" have reason to feel proud, for the Liberals have been compelled to meet their influence by the formation of a Women's Liberal Federation. Political weapons have thus been put into the hands of women by both the great parties of England. These arms, Mrs. Fawcett says, are used, and will be used, not merely to promote the triumph of this or that party, but to secure woman's "emancipation"—by which she means, of course, women's franchise. However this may be, it is certain that the political influence of women is increasing in England, and is perhaps more powerful there, taking the country at large, than it is in our own country. No one, probably, is better entitled to speak intelligently for the women of England who are interested in politics than Mrs. Millicent Garrett Fawcett, who is the wife of England's blind Postmaster General, who has published several works on political economy, and whose daughter created a sensation not many years ago by taking the rank of a senior wrangler at one of the great English universities.

REMARKABLE work has been done by the women physicians in Berlin during the recent cholera epidemic. Dr. Mary J. Smith, Teheran, Persia, and Dr. Mary Bradford, Tabriz, stood valiantly at their posts, nursing the natives and the members of the little English colony, while around them thousands were fleeing from the terrible scourge. Through the care of Dr. Mary Smith, Theodore Child recovered and passing on to another town; he suffered a relapse which ended in his death. It may be interesting to note that these two women are both American, both natives of Illinois, and graduates of the Woman's Medical College of Chicago.

ELIZABETH FRY, a young Quakeress, paid a visit to Newgate with some friends one day in 1813. The sights she beheld, especially in the cells of the condemned, filled her with horror and she determined from that time on to devote herself to the cause of prison reform. With the approbation of the authorities she established in the female ward a school for the purpose of affording to the inmates instruction and employment. She also induced a number

of ladies to form themselves into a society for visiting the female prisoners in Newgate. In this work she herself took an active part, conversing and praying with the unfortunate women and by her kindness exercising a softening influence on even the most depraved. The condition of Newgate, particularly in the woman's department, was greatly improved, attracting the favorable attention of many persons high in station and authority. Gradually she extended the sphere of her influence and through her efforts reforms were instituted in other prisons in Great Britain and other parts of Europe. She secured the enactment of more lenient criminal laws and performed many other deeds of benevolence. Her death occurred October 13, 1845.

THE ARENA.

The success of The Arena has been remarkable. It is said to have gone beyond nearly all the high-priced reviews in circulation. It has achieved success, not by pandering to popular prejudices or to fondness for sensationalism, but by giving to its readers the boldest and best thought of the day by eminent thinkers, including many of the most radical whose names are known to the public. Its editor, Mr. B. O. Flower, has shown breadth and catholicity, as well as courage, such as are evinced in the conduct of no other first-class magazine in this country, and it is pleasant to make a record of the fact that his efforts have been crowned with eminent success. According to The Weekly Journalist, The Arena is read now each month by more than 100,000 people in America, while during the last six months, its circulation in Europe has increased more than a thousand copies, and yet the thoughtful and progressive people on the other side of the ocean are but just becoming acquainted with The Arena, as an able, radical and aggressive magazine. Mr. Flower is a model editor, and he conducts the magazine with dignity and courtesy, as well as with rare ability. He secures the best of contributors, while his own articles are by no means the least attractive feature of this publication. Mr. H. H. Boyce is the business manager, and he has made the Arena Publishing Co., a book publishing establishment of considerable importance. The "Rise of the Swiss Republic," which contains a detailed account of the innovations in government introduced in Switzerland, such as the "Referendum and Initiative," a story of travels in the world of Africa entitled, "Sultan to Sultan," by M. French-Sheldon; a superbly illustrated work; Mr. Savage's work on "The Irrepressible Conflict between Two World Theories;" Hamlin Garland's novels, "Jason Edwards," and "A Spoil of Office;" Helen Gardner's story, "Pray You, Sir, Whose Daughter?" Emiel Blum's and Alexander's "Who Lies?" Mrs. Florence Huntley's "The Dream Child;" Songs by Neith Boyce, are among the publications of this house. The sale of some of these books has been very large and it is stated that the firm has not brought out a book which has not been a success. In one year the Arena Publishing Co. has published twenty-one new books and not one of them has been a failure. The office of The Arena is on Copley Square, a very attractive location, and the business of the company is continually increasing. Messrs. Flower and Boyce deserve the great success which they are having and the good wishes of the liberal public everywhere.

MRS. R. C. SIMPSON writes: I received a letter among seven others one day, which I read and at the time felt a little strange, for what reason I did not know, as there was nothing in the letter to cause any unusual feeling. In fact, the contents of the other letters were all of more importance to me than this one to which I refer. It was a letter from a lady, wishing to make an engagement. It contained in all fifteen

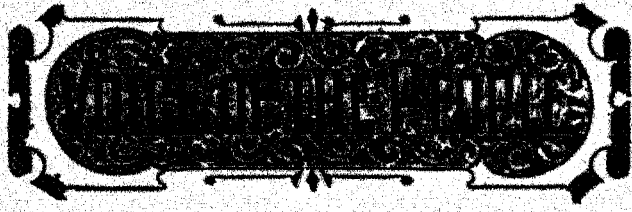
words, poorly written. After I had answered it, I took it up and with others went to the stove to burn them all, but before doing this, I held up this particular letter and remarked to the lady of the house, "The letter I hold in my hand has a false name to it, not false, but the name is not the right name of the writer." Then I put the letter in the fire and never thought of it again. When the lady came, I went into my sitting room and she had a very good sitting or she so expressed herself to that effect. "Ski" interrupted her by saying, "We want to tell you that the name you write as yours was not right. What is the reason you did not finish it?" She then asked the question, "How should I finish it?" "Ski" answered, "With a 'z,'" which she said was correct. Then she explained that she had taken her middle name as surname. From the time the letter was received, read and burned, only one hour elapsed. This last statement is made to show that there was no possibility of fraud or tracing up where the letter came from.

MR. WILLIAM FOOTE, of Kaolin, Chester Co. Pa., has recently experienced a great loss by the transition of his wife after an illness extending over a period of many months. Mrs. Foote was brought up an orthodox friend and remained in the faith of her people until after her marriage, when she made her first acquaintance with the claims of Spiritualism, and ever after remained a firm believer in the belief of that philosophy. Mr. Foote writes: "On the day of the funeral, our lifelong friend and neighbor, veteran, the Hon. John G. Jackson, was inspirationally moved to deliver to those the occasion had brought together, an impressive discourse on the great problems of life and death. To the many who had the pleasure of listening to his lucid remarks, his words were full of comfort and replete with wisdom." Rachel H. Foote, formerly Rachel Harvey Poole, was born January 3, 1829 and passed to the higher life October 3, 1892. She was married March 19, 1864. Four sons and a daughter, with her husband, mourn her departure.

PHYSIOLOGICALLY death ends with the beating of the heart; psychologically, according to the spiritual philosophy, there is no real death. The body dies but the spirit continues to live under changed conditions. In other words, the spirit withdraws from its habitation, which then ceases to be a form for life manifestation. There has been a great deal of speculation in regard to the last earthly moments of people. The state of mind apparently indicated by the expressions of the face or voice have been construed differently by poets, theologians, philosophers and scientists. Inferences based upon such expressions when the mind is clouded and confused by bodily conditions are very liable to be fanciful and erroneous.

MRS. H. S. SLOSSON, who has spent the last year in Anaconda, Montana, has returned to Chicago. We are very glad to note this change and welcome Mrs. Slosson back. She has always been a favorite with the public and her many friends will be very glad to know that she is located at 426 West Randolph street, second flat. Mrs. Slosson is very much improved in health and will be very glad to see her old friends.

THERE will be a meeting at Mrs. Stansell's apartments No. 622 Sherman House, Chicago, Saturday evening, December 11th, to organize a society or circle for psychical investigation. Those in sympathy with the object are invited to attend. Mrs. Stansell's psychometric readings have been very impressive and convincing to those who have tested her powers.



A PSYCHIC EXPERIENCE.

TO THE EDITOR: Late in the month of March, in 1863, I accompanied my husband to Portland in a two horse wagon on a shopping excursion. Our home at that time was in the shire town of Lafayette, about thirty miles from our metropolis, and it was our custom to visit the city twice a year for supplies.

A neighbor was left in charge of the house and three of our children on this occasion, and one, a boy of four years was permitted to accompany us, it being, in childish parlance, his "turn to go to Portland this time."

The spring was backward and the primitive roads of Oregon's early days were even worse than usual, so our progress was slow, and we stopped over night at a wayside inn, reaching the city early the next afternoon.

I had completed my purchases and repaired to the house of a friend for a comfortable visit, when on looking down the street I saw my husband rushing toward the house with an open letter in his hand.

Full of vague apprehension I ran to meet him and was not surprised to hear bad news.

A messenger had come on horseback from our home to tell us that our two-year-old baby boy had been taken suddenly and dangerously ill with convulsions during the night and there was little prospect that he would live till our return. Our friends urged us to tarry with them till morning, as it was already growing dark. But I was determined to go to my baby, although a heavy fog hung low in the air and the dense forest through which our road ran added to the blackness of the night "a darkness that would be felt."

It was a dismal, bleak, lonely journey. The silence was broken monotonously and regularly by the sighing of the wind in the swaying tree tops, the creaking of the laboring wagon, the splashing of horses' feet and frequent low words of command or encouragement to the faithful team by their anxious master. Not a single object was visible anywhere, but we steadily plodded onward, for a wonder, without accident, while I crouched in the bottom of the wagon bed sheltering my sleeping child.

By and by snow began falling; not the light, feathery, flaky down that falls in colder weather, but the icy, stinging snow that chills one to the marrow in the night and melts with the warmth of the coming morning. When we reached the inn where we had spent the previous night I yielded to the general command to alight and get warm at the open fire-place, not on my own account, but because of my little boy whose teeth were chattering. My husband helped me to the ground, but I could not stand from numbness and exhaustion, of which I had previously been unaware.

After warming awhile at the fire I wished to go on, but was overruled by sheer force of numbers, and at eleven o'clock went reluctantly to bed, where I soon sank into forgetfulness as to the locality of my physical body, but I did not once lose consciousness. I went, or seemed to go on and on, afoot, toward home, about fifteen miles from the inn. I seemed to be clad in my waking garb, for I remember stooping often to remove the wet snow from my shoe tops. Once, when the way ran past a bleak opening in the forest, I threw a heavy shawl (my very own) over my head to better shield me from the wind. On and on I trudged, or seemed to trudge, noting many things by the wayside.

Suddenly the clock struck one, and I was wide awake at the inn. "Papa!" I cried, addressing my husband who was sound asleep, "papa! the baby's better! I've been home! Mrs. H—and Mr. W—are there watching. I heard Mr. W—say 'the crisis is past.' I heard it just as the clock struck one. It was as plain as anything. They've taken the stove out of the sitting-room and opened the fire-place. The baby 'll get well. He's on the lounge by the fire."

My husband insisted that I had been dreaming and was soon asleep again, but there was no more sleep for me. I was no longer anxious, for I had perfect faith in what I had experienced, but I was very

impatient, as any mother so situated will understand.

The next morning we were on the road at an early hour. Every little while I would call my husband's attention to something connected with my strange journey of the previous night.

"There's a cut-off I took advantage of. Yonder's a foot-log I crossed to get over this creek. There's a swale I waded through without wetting my feet."

My husband was mournfully silent, but he would look at me furtively as I related this or that experience of my nocturnal tramp, and I could plainly see that he thought my mind was wandering.

We knew next to nothing in those days, outside of Bible lore, concerning psychical phenomena. The fame of the Rochester knockings had reached us, also the story that the mysterious raps were produced by some malformation of the Fox children's knees and toes. But THE RELIGIO-PHILOSOPHICAL JOURNAL had not been heard from in our frontier home. Reverends Dr. Thomas and M. J. Savage had not spoken. Frances Willard had not declared herself, nor had Professor Coues fascinated the literary world with his learned compilation of telepathic words with which to classify the mysterious happenings of psychic law.

I was not surprised when we reached home at noon, but my husband was.

Everything had been as I had seen it during the previous night. Mrs. H—and Mr. W—had watched with the baby and Mr. W—had said the very words I had heard him utter when the clock struck one.

A good neighbor who abhorred parlor stoves had caused the fire-place to be opened, and the baby was lying as I had said, upon the lounge before the open fire.

The baby's first gleam of returning consciousness was noted as I entered the room and bent above him, dazed and speechless. He reached his arms to me with a cry of joy and greeted his four-year-old brother a smile of welcome. He was spent from his long struggle with convulsions, but was out of danger.

The story of my nocturnal experience made a nine days' wonder in our village, but was soon apparently forgotten by everybody except myself. And now, as the years are passing, while yet the witnesses to this recital remain to corroborate the facts, I consider it my duty to publish them to the world. The addresses of those who can verify my statement concerning all but the strictly personal experiences for which I alone can vouch, can be had at any time. But the facts as I recall them, awaken a train of reflections on which I seek enlightenment. I think I can comprehend the potency of the maternal anxiety which impelled a mother's spirit forward, to seek her baby's bedside after her body was at rest. But why did I seem to walk? How came I to seem to be clad in my daily apparel, including shawl and shoes, when my real clothes were lying at the bedside on the back of a chair? How did I take advantage of "cut-offs," to shorten the imaginary journey? Was the journey imaginary? Why could I feel the snow in my shoe tops at one time? And at another why did I wade through a swale without wetting my feet?

These questions are asked in the hope that the society for psychical research may offer some solution to the problem that will satisfy your puzzled friend.

ABAGAIL SCOTT DUNIWAY.

PORTLAND, ORE.

DO SOLDIERS HAVE PREMONITION OF DEATH?

TO THE EDITOR: I am firmly persuaded they do. Many instances came to my notice while in the army, but being young I never attached the importance to them that maturer years claim they deserved.

All the boys of Co. "K," Thirtieth Illinois Volunteers and many of the regiment will recollect little "Johnnie Basson," as good a little boy as ever shouldered musket. He was my chum and was whole-hearted and not given to "blues." The night before the battle of Fort Donaldson, we returned to sleep and suddenly about 12 o'clock I awoke to find him sitting up and writing. Upon his face was a look that has never left me, not of despair but of deep sorrow, with a compression of lips so foreign to him that it fairly electrified me. I remonstrated with him, when he said, "Don't George, you hurt me. We are going into battle to-morrow and I shall be killed. I am writing some letters and I want you should take them and when I am

gone mail them." No word I could say changed him. He finished his letters, passed them to me and laid down. Restless for awhile we lay, his hand in mine until we fell asleep. In the morning I said a word or two, but he retained his same opinions, but begged me to "say nothing for he didn't want to be called a baby." In the rush and roar of the early attack I lost sight of him and was wounded in the face. Recovering I pushed ahead and just beyond our first line I found him lying peacefully asleep. I think wounded through the heart. My injuries were severe and I went to the hospital at Paddock and from there mailed his letters. I never heard from them but presume they reached their destination. As I have said the incident was so pronounced it has always arisen to mind when this question comes up. I am constrained to think from incidents of after life that few men meet sudden death that they have not premonition of and if those tremors or premonitions were heeded properly, the accident might be warded off, or escaped. Still this is only one opinion, but in my comrade's instance I am persuaded that the message was given him so clearly that he could not mistake or doubt it.

GEO. W. DAVIS.

EVERETT, MASS.

A REMARKABLE INCIDENT.

TO THE EDITOR: It is often amusing to Spiritualists, to note the opinions of others regarding themselves, who are not believers. Occasionally these curious persons seek opportunities to induce the Spiritualist to talk of what he predicates his belief upon, and it usually ends with some narrative by the inquirer, regarding his own experience, or that of some friend. I recall that upon just such an occasion, a few years ago, while calling upon one of the Supreme court justices in this city at his home, that after some preliminary conversation regarding my own experiences and observations, he stated the following, as a remarkable incident in his own life:

He said he was on one of the Hudson River steamers, coming from Albany to his home in Brooklyn. He had retired to his stateroom and was lying in his bed perfectly awake, when he was startled by the presence of a lady standing near him. She was in her night-robe, her hair fell loosely over her shoulders, her features were pale, and her eyes were fixed intently upon him. He recognized her at once as a Mrs. S., a very dear friend, to whom he was under great obligations for attendance when he had been very ill. "I come," said she, "to tell you that I have just died." With these words she disappeared from his sight. He immediately arose, noted the time by his watch, and returned to his bed. On arriving home he told to his family that Mrs. S. was dead giving the hour of her demise. When asked how he knew, he related the occurrence, and was, of course, laughed at, and told he was dreaming. That he was not was made evident a few hours later, by the reception of a telegram announcing her decease, while he was on the steamer as the hour he had noted. Here is a fact, which can easily be established by the testimony of as respectable a man as can be found. He is still on the bench and is widely known as a jurist and scholar, as well as a soldier who did noble service for his country in the Union army. I write this without his permission, hence I do not make use of his name. I will, however, give it to those desiring to test the matter further. As current news in this connection permit me to mention the very satisfactory service which Mrs. Tillie Reynolds, of Troy, N. Y., has rendered at Conservatory Hall in this city. Mrs. Reynolds is a lady. Her discourses are clear and instructive and I predict for her a career of great usefulness. Her readings and platform tests were very good and in many instances quite remarkable. She has been followed by Mrs. Ada Foy who has crowded houses evenings, when she gives tests to the audiences, and fair audiences when she does not.

A. H. DAILEY.

BROOKLYN, N. Y.

CLEOPATRA A HYPNOTIST.

What was the inner character of Cleopatra? A voluptuous woman of the east, say the Romans, eager to enchain any master of a Roman army by the foulest arts, but the Roman oligarchy not only hated but dreaded Cleopatra. To them she was not Asia incarnate, but the representative of that regal sway that rule by volition instead of by traditional order, which, with

their statesmanlike instinct, they saw triumphant aristocrat whom their systems tended to produce would ultimately des

They cursed her as the greatest of Asiatic harlots, whereas she was a Greek, a used her charms chiefly as instrument attain her ends, which were, first of the empire of the east, which her ancestors had striven for generations to acquire and very nearly acquired, and to defend the half-civilized and headless Roman power, which she hated with the hatred of a monarch and despised with the contempt of a true Greek.

Who were these barbarians that should conquer men who were polished when they were savages? She always selected the same lover, the head of the invading Roman army, and always to help her in founding, as she hoped, an empire of the east. Her attractive power was probably not her beauty, says Spectator. Her coins do not reveal a beautiful woman, but a broad-browed, though full queen, and Plutarch in describing her, evidently speaks on the authority of those whose fathers had studied her face. It says:

"Her actual beauty, it is said, was not itself so remarkable that none could compare with her or that no one could see her without being struck by it, but in contact of her presence, if you lived with her, was irresistible. The attraction of her person, joining with the charm of conversation and the character that she tended all she said or did, was something bewitching. It was a pleasure merely to hear the sound of her voice, with which, like an instrument of many strings, could pass from one language to another, so that there were few of the barbarians that she answered by an interjection. To most of them she spoke herself as to the Ethiopians, Troglodytes, Hebrews, Arabians, Syrians, Medes, Parthians, and many others whose language she had learned."

TENNYSON AND SPIRITUALISM.

Some of the papers are exercising themselves about the late Laureate and his interest in the Unseen, as witness the following. Says the Morning Leader:

Was Lord Tennyson a Spiritualist? Many of those who read his "Demeter" volume, especially its concluding poem "Crossing the Bar," thought that this must be the case; and one such reader wrote an article on the internal evidence furnished by the book. The Rev. Stanton Morse, the late editor of Light, to whom he forwarded it, begged him not to publish the article. He himself, he said, had recently been staying with Lord Tennyson, and brought the subject of modern Spiritualism before him, with the result that Laureate was "converted," but did not wish the fact to be made public. Now that both of those concerned are dead there seems no reason for reserve. The writer of the article at once withdrew it in deference to the editor's desire. Mr. Stanton Morse was an intelligent man, formerly one of the masters at University College School and died only a few weeks ago.

And the Evening News:

It is not at all improbable that a revelation of what may be called the inner life of Lord Tennyson, which sooner or later must be made, will yield some curious evidence of his inquiries into the truth of the higher cult of Spiritualism. For the lower—the trafficking in materialistic displays at sensational seances—he had a wholesome contempt. The late Elizabeth Barrett Browning had, it is now known extraordinary sympathy with the work of the Howitts, and with that of other investigators in the same field, past and present. There is a letter of hers extant which shows how intensely at variance she and her husband were with regard to the pretensions of the more intellectual of Spiritualists. Some years ago Lord Tennyson, not then a peer, showed extraordinary interest in the Spiritualistic movement. On the occasion of his meeting with a well-known poet, who was a declared believer in and preacher of the occult doctrine, nearly the whole of their conversation, which, by-the-way, took place in the Laureate's bed-room, he being at the time temporarily indisposed, took the shape of a grave discussion of the genuineness of certain phenomena which were then matter of public comment. Ever since that in question the Spiritualists, in speech in prints, have, without intermission claimed Lord Tennyson as one of their order. And it is a singular matter of history to be taken, of course, for just what worth, that that claim has never once disputed.

LEIGH.

BOOK REVIEWS.

All books noticed under this head are for sale at a price ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.

English Compound Words and Phrases. Reference List with Statements of Principles and Rules. By F. Horace Hall. New York: Funk & Wagnalls Co., 311. Price \$2.50.

Mr. Teall is so far as we know the first scholar who has made a largely comparative and inductive study of the compound words found in our literature and who has related the principles therein exemplified. This work by him shows extreme care throughout and provides a ready answer to his point of view to any question as to compounding or non-compounding of words. The principles and rules evolved by Teall from usage are stated and applied. The list of 40,000 terms, this list being the main feature of the book. It is claimed that all the rules and forms set down are indicated by weight of usage and that the forms actually predominate in practice. This claim is no doubt justified. A number of the terms included are defined in the dictionaries and yet they are all in common use. The book will prove a valuable aid to writers, printers, teachers and in fact to all sorts of people, including business men, correspondents and others who wish to write clearly and correctly the English language. The work is highly recommended by Prof. Moses Coit Tyler, Leonard Woolsey Bacon, D. D., and other eminent scholars.

The New England Country. Text and Illustrations by Clifton Johnson. Boston: Lee & Shepard; (A. C. McClurg & Co., 117-Wabash Avenue, Chicago.) 1893. pp. 112. Price \$2.50.

This beautifully bound book contains over a hundred illustrations of views and scenes of New England foliage and country life. It has an appropriate text accompanying each illustration. The work is divided into four parts: On a New England Farm; The New England of To-day; New England as the Traveller sees it; Camping Among the New England Hills. The changing seasons, the rugged hills, the running streams, the winding roads, the villages and little farms, with the social and family life of the earlier and later days, are all illustrated by camera, brush, pencil and pen. The work possesses an artistic merit of a high order. The scenes and daughters of New England, whether at home or abroad, as well as all lovers of rural life, will be charmed with this book. The cover design of the work, which is by Mr. Johnson, is very tasteful and aesthetic.

Young Knight Errant or Cruising in the West Indies. By Oliver Optic. Boston: Lee & Shepard; (A. C. McClurg & Co., 117-121 Wabash Avenue, Chicago.) 329. Price \$1.25.

This author has the faculty of presenting to the young the excellencies and beauty of an upright life, without that moralizing tone which is so common to oral and religious teachers. His style, together with his own, has won for him a wide reputation. He instructs while he pleases, in showing the essential elements of character. In it the young knight errant Louis Bellegrave, the hero of the two preceding volumes of the series, continues his voyage around the world in his yacht, meeting with many exciting adventures and absorbing the practical information which is gained in travel. The scene is laid in the West Indies, the yacht touching many interesting places, all of which the author visited before writing this book.

The Royal Road to Health, Beauty and Other Development as based on a Vegetarian Diet and the Proper Habits of Life. Carica Le Favre, author of "Physical Culture and Graceful Walking," etc. Fowler & Wells Co., New York.

This little pamphlet of eighty-five pages No. 12 of the Science of Health Library. The author thinks that the basis of the royal road is reform in diet and better habits of life, that the extravagant meat-eating propensities of the American people are injurious. It may be considered a plea for vegetarianism and contains usual arguments in works of this character. The work is by the author of "Artean Physical Culture and it will fully interest mothers with young children.

The Missing Man. By Mary R. P. Lee & Shepard, Publishers, 1892. 98. Price, paper fifty cents. The story has an intricate plot, in which

hypnotic suggestion plays a prominent part. The hero, Vane Hamilton, mysteriously disappears with a woman, and it is discovered that notes have been forged for a large amount. His wife, Constance, believes in his innocence. Mr. Hamilton returns, can give no account of himself but claims to have come to himself in Seattle, Washington, as a common workman. Mrs. Hamilton will not believe that he is her husband, but has become infatuated with a mill hand, Primus Edes, who ultimately proves to be her real husband, who through the hypnotic influence of the pseudo-Vane Hamilton is unable to prove his identity. The latter is a twin brother, stolen in infancy, and he is the true criminal. In the trial which takes place, Primus Edes is unable to make good his claim as the real Mr. Hamilton, but the twin Victor, actuated by love for Constance, confesses and the story ends happily. The plot is rather too overdrawn to be effective, but it is a very interesting story and the interest is well sustained to the end.

Select Notes. A commentary on the International Lessons for 1893. By Rev. F. N. Peloubet, D. D., and M. A. Peloubet. Boston: W. A. Wilde & Co., pp. 335. Cloth \$1.25.

The studies for 1893 for the first six months are taken from the books of Ezra, Haggai, Zechariah, Proverbs, Job, Ecclesiastes, Malachi. The last six months from the books of Acts, Romans, First and Second Corinthians, Ephesians, Colossians, First Peter, and Revelations. This volume contains Christmas, Easter, Temperance, and Missionary lessons. Also Colored Maps, Chronologies, two full-page illustrations, together with numerous small maps and pictures drawn by Gallagher, Myrick, and Beal, illustrating the Bible text. These "Notes" offer a lesson help which, beyond all question, meets the needs of teachers and scholars alike.

Six Song Services, with Connective Reading, Designed for Special Religious Services and Christian Entertainment. By Philip Phillips and Son. New York, London, and Toronto: Funk & Wagnalls Company. pp. 70, 20 cents.

Here is something new for Christian Endeavor Societies, Epworth Leagues and others. The services with words, music, etc., are arranged topically, as follows: I. Christ in Song; II. Salvation in Song; III. Thanksgiving in Song; IV. Children's Services in Song; V. Temperance in Song; VI. Christmas in Song. The author of this book is known to fame at home and abroad. His new book, also, will doubtless have a large circulation among the sweet singers of Christendom.

MAGAZINES.

Belford's Monthly for November has a very attractive table of contents. William Armstrong contributes a story entitled "An American Nobleman." Miss Ada C. Sweet writes on a subject with which she is quite familiar, namely, "Chicago's City Government." Col. John S. Mosby contributes a paper on "Partisan War in Virginia." Ralph E. Hoyt has an article on "Reminiscences of Abraham Lincoln." "The Men who Made the West," by William Armstrong, gives a sketch of a number of prominent business men, such as Charles T. Yerkes and Philip Armour. The editorial department is devoted to a variety of subjects, among which is a "Criticism," "Whittier and Tennyson," "A Long Felt Want," etc. There is not a dull article in this number and several of the papers are extremely interesting. Monon Block, Chicago.—The American Woman's Journal has for its frontispiece a portrait of Mrs. Whitelaw Reid. There are pictures of a number of women, including Mrs. Sue A. Pike Sanders and Mrs. J. Ellen Foster. There are articles on a great variety of subjects of special interest to women. The Mary F. Seymour Publishing Co., 120 Broadway, New York.—The Popular Science Monthly for December continues the articles on the "Warfare of Science," by A. D. White. The paper in this number is devoted to magic, chemistry and psychics. Prof. E. P. Evans writes on "Modern Instances of Demoniacal Possession." "Canine Morals and Manners," is the title of an interesting paper by Lewis Robinson. Rev. A. N. Somers writes about "Prehistoric Cannibalism in America." C. E. Brewster contributes a paper on the "Development of our Young Women." Among the other articles are "Protective Inoculation for Cholera," by Dr. S. T. Armstrong, and the "Evolution of the Alphabet," by M. G. Valbert. The editor writes on the "Formation of Character and

on Tennyson." This number of the Popular Science Monthly is a strong and attractive one. Appleton & Co., New York.—St. Nicholas for December has great attractions. The frontispiece "They Used to Drill Every Evening," is very life-like. "The Bloom of the Christmas Tree," a poem, by Mary Mapes Dodge; "Holly-berry and Mistletoe," (illustrated) by M. Carrie Hyde; "Mark Twain's Big Namesake," by Frank M. Chapman, and "The Persian Columbus," by Jack Bennett are among the very entertaining contributions to this issue. There is a large number and great variety of articles and pictures.—The Season for December has seventeen colored plates and eighteen handsome wraps in every style. Ladies will find an abundance and variety of gowns, dresses, etc., for street, church, evening and dinner. The art work gives many pretty designs in lace work, embroidery and all kinds of new stitches and designs. International News Company, 83 and 85 Duane street, New York.—The article by Mr. Gladstone in the October number of the North American Review on "Home Rule," in reply to the article by the Duke of Argyll in the August number, awoke the liveliest interest on both sides of the Atlantic. These papers are followed in the Review for December by an exceedingly interesting statement by the Hon. Arthur James Balfour, late Secretary for Ireland, of the difficulties which Mr. Gladstone's administration is likely to encounter in dealing with the "Home Rule" question.—The World's Columbian Exposition Illustrated had the honor to be appointed the official photographer of the dedication civic and military parades. As a result the November issue is replete with rich copper-plate illustrations showing prominent portions of the great celebration. Among the views are General Miles and U. S. Regulars, Vice-President Morton, Ex-President Hayes, Foreign Diplomats, Connecticut Guards, Illinois National Guards, Governor Fifer, as they appeared in the processions, large view of reviewing stand, photographic view of interior of Manufactures Building during dedication; and among other plates is the Vermont State Building, the Governor of the State, also Norway Building. Address, J. B. Campbell, publisher, 159 Adams street, Chicago, Ill.—Babyland for December is full of pretty pictures and stories just suited to the little ones. "A Christmas Gift," is the frontispiece and "What the Snowflake Told Them," is the opening article. "Getting Ready for Christmas," and "A Christmas Riddle," are among the stories. D. Lothrop Co., Boston.—Freedom for November opens with an article on "The Poet Whittier," by Dalhousie Priestley. J. H. Morris writes on "The Significance of Recent Labor Troubles." "The Single Tax," is discussed by Wallace Yates. "Nationalism," is the subject of an article by James Buchanan while George Johnson writes on "Socialism." Henry Aldis contributes a paper on "Anarchism," and Charles Doering one on "Communism."—Humanity and Health for November has a variety of interesting articles, among which are "A Fraud to have the Stomach Emptied," by Dr. J. H. Kellogg, and "The Feeding of Children," by Dr. Andrew Wilson. Humanity Publishing Co., 93 Clinton Place, New York.

CHRISTMAS MUSIC.

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The exposition of the divine possibilities of humanity given in this book is based upon the recognition of a psychical and spiritual side to both nature and man. "In recognizing a super-sensuous and spiritual realm to which we are related," says the author, "we must reckon it as a portion of the universe to which we belong, and our relations to it and its influence upon us as perfectly natural and legitimate under normal conditions."

"This book is an earnest effort from the standpoint of a seer, to become a help not an oracle for others, and to so unfold the law and conditions through which the spiritual consciousness is attained and the emancipation of mind realized.... that the truth may be practically and readily tested by all who desire to know it for themselves.... That the words of this book may lift many to the mount of vision to behold the nearness of the kingdom, and inspire them with boldness and courage to enter in and possess its treasures, is the prayer of the author."

The work is printed from large clear type and covers 156 pages.

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TO LOVERS.

Ho, ye lovers, list to me:—
Warning words have I for thee;
Give ye heed, before ye wed,
To this thing Sir Chaucer said:
"Love wol not be constrained by maistrie,
When maistrie cometh, the god of Jove anon
Beteth his winges, and farewell, he is gone!"

Other poets knew as well,
And the same sad story tell,
Hark ye, heed ye, while ye may,
What the worldly Pope doth say:
"Love, free as air, at sight of human ties
Spreads his light wings and in a moment flies."

This, Sir Hudibras, brave knight,
Faithful lover, constant wight,
From his lady's lips did hear;
Mark ye, eke, the warning clear:

'Love is too generous' abide
To be against its nature ty'd;
For where 'tis of itself inclin'd
It breaks loose when it is contain'd."

Ho, ye lovers, shall I tell
How through life with Love to dwell,
Spite of all the poets say?
Harken to the easy way:
Strive to bind him not, but see—
That the little god binds thee.
—ELLIS BUTLER, in the New England Magazine.

A SONG.

Why do the houses stand
When they that built them are gone?
When remaineth even of one
That there lived and loved and planned
Not a face, not an eye, not a hand—
Only here and there a bone?
Why do the houses stand
When they who built them are gone?
Oft in the moon-lighted land,
When the day is overblown,
With happy memorial moan,
Sweet ghosts in a loving band
Roam through the houses that stand—
For the builders are not gone.
—A THREEFOLD CHORD.

ABRAHAM LINCOLN

When leaving his home at Springfield, Ill., to be inaugurated President of the United States, made a farewell address to his old friends and neighbors, in which he said, "Neighbors give your boys a chance."

These words come with as much force to-day as they did thirty years ago.

How give them this chance?

Up in the Northwest is a great empire waiting for young and sturdy fellows to come and develop it and "grow up with the country." All over this broad land are the young fellows, the boys that Lincoln referred to, seeking to better their condition and get on in life.

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Here lies I, there's an end to my woes And my spirit at length at ease is; With the tip of my nose and the top of my toes Turned up to the roots of the daisies.

On a schoolmaster: Here lies Willie Michies' bones, Oh, Satan, when ye take him, Gie him the schooling of your weans, For clever deils he'll make 'em.

On a fisherman: This man by worms was fed, The worms procured him fish; But now that he is dead The worms will have their dish.

In Winchester churchyard: A. B. C. lies buried here, Whocought his death a drinking cold small beer.

On Ann, wife of James Hewlet, Tidenham, Monmouthshire: Here placed respectfully this humble stone For an eternal memory of one who showed Such virtues in each state of life, of daughter, Sister, servant and of wife, as would the highest Station sure have graced. But death this Valued ornament defaced and caused Society a loss severe, and mankind Deprived of a friend most dear.

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On James Quin, in the Abbey church, Cath, written by Garrick, That tongue which set the table in a roar, And charmed the public ear is heard no more. Closed are those eyes, the harbingers of wit, Which spake before the tongue what Shakespeare writ: Cold is that hand which living was stretch'd forth At friendship's call to succor modest worth. Here lies James Quin: deign, reader, to be taught, Whate'er thy strength of body, force of thought, In nature's happiest mould however cast, To this complexion thou must come at last.

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The widow of William Henry Wills, who has just died in London at the age of eighty, was sister of William and Robert Chambers, the Edinburgh authors and publishers, and a woman of rare wit and humor, whose store of Scottish dialect stories was extraordinary and greatly delighted her large circle of friends—indeed, she often lapsed into her native Scotch in conversation. Her husband was one of the originators of Punch and of the London Daily News, and on that journal he was associated with Charles Dickens, as also in the founding of "Household Words" and "All the Year Round."

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Who daily broke the rule.

Yet when the time for parting came
He felt his spirits fall,
And she within her heart held Jack
The dearest rogue of all.

Of all the lads and lasses there
This one she most would miss,
And when he came to say good-by
She asked him for a kiss.

A moment's sudden shyness came
And hushed the tongue so bold;
"Why, Jack," she laughed, "and can it be
You think yourself too old?"

At first he flushed and answered "No,"
In accents strangely gruff,
Then raised his roguish eyes and sighed:
"I am not old enough."
—EXCHANGE.

WINTRY CHEER.

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The best that could be had for gold.
To set before the queen herself,
Might make a carving-knife run cold:
A peacock stripped and roasted! Then,
Served in its feathered skin and crest,
And glorious in the amethyst,
Emerald, and sapphire of its breast,
With curving throat of azure lights,
And in its gilded beak a flame,
Held high by some fair lady's hands
On a great silver dish it came,
And Cleopatra's purple sail
Was duller than that streaming tail!
When that great gorgeous bird was lit,
I wonder how one lifted it!

Talk of the good old times! Just think
Of all the feathers and the fuss!
The times we have are best of all,—
The best is good enough for us!
Look at this phoenix, crackling hot,
Done to a turn of its brown breast,—
From last year's ashes here again,—
And never mind the peacock's crest!
What will I have? An outside bit
Whose praises epicures might sing—
The wishbone, thank you, or perhaps
The luscious picking of a wing!
Come, let a royal feast begin
When Mary brings the turkey in!
For all their crests, and peacocks, too,
I wouldn't change with them,—would you?
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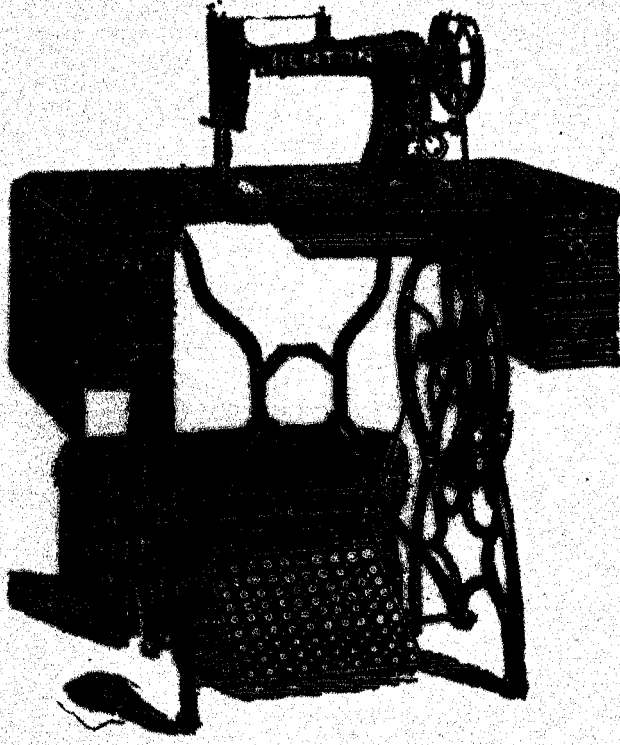
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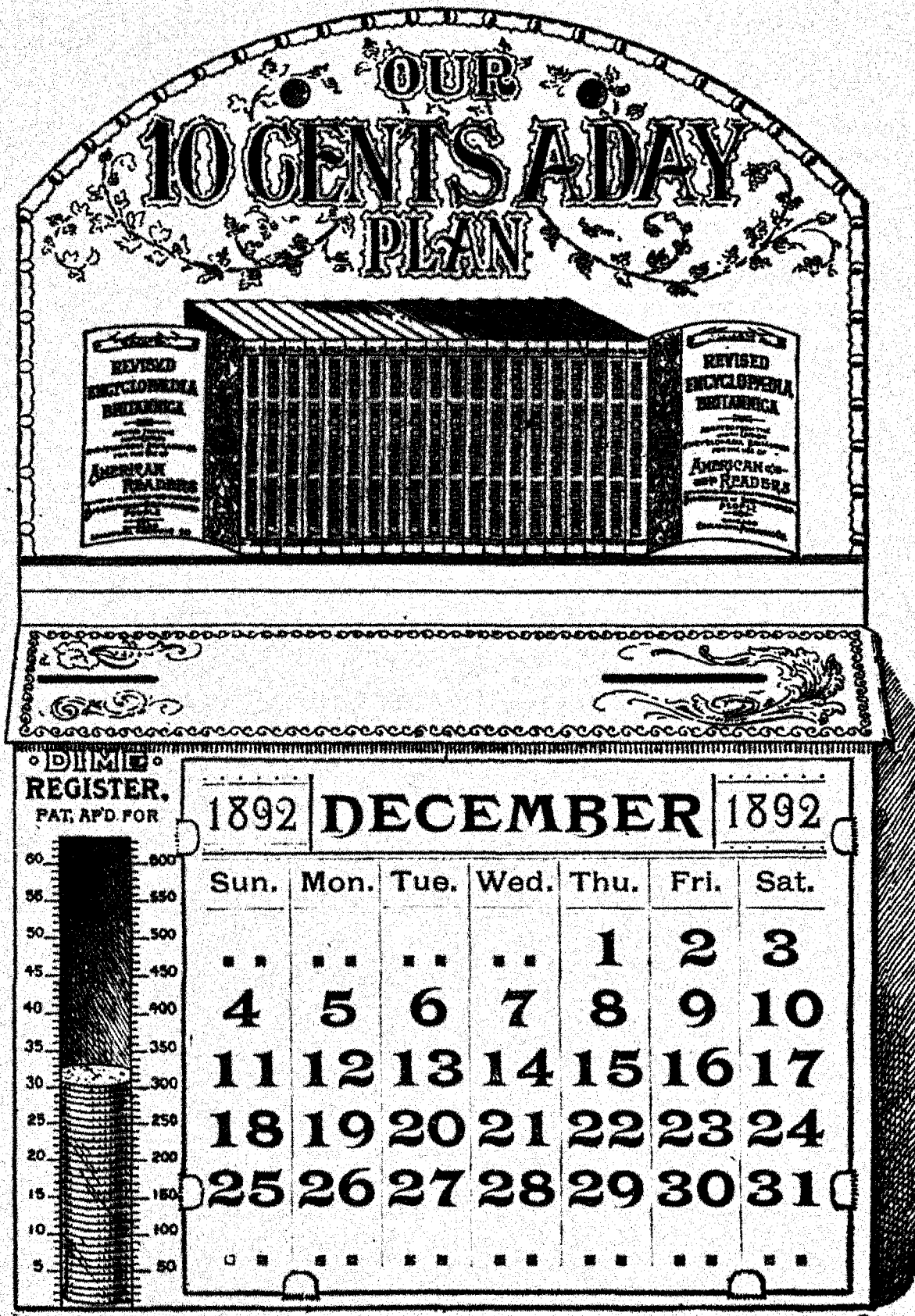
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THE Reverend James De Buchananne is lecturing in Springfield, Missouri. He writes that his meetings are growing in interest weekly and he has challenged the ministry to discuss several questions concerning the Bible, etc.

REV. M. J. SAVAGE, Hon. Joel Tiffany and a number of other eminent writers will contribute to the Christmas number of THE JOURNAL.

THE visit of Mrs. Besant to Chicago where she lectures in Central Music Hall,

will be an occasion of interest to theosophists and to others who admire the good free-thought work she did.

News of the death in Japan of Mary Allen West, editor of the Union Signal, was received last week with great sorrow by thousands who knew of her worth and work.

THE photograph of Professor Coues which it was thought would be ready for this number, will be sent with the next issue of THE JOURNAL.

B. F. UNDERWOOD will lecture in Cleveland, Ohio, Army and Navy Hall, 426 Superior street, next Sunday evening.

Miss Abby A. Judson will speak in Bloomington, Ill., December 11th.

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