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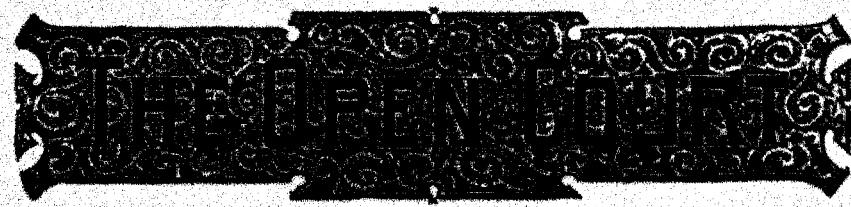
TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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THE EXPERIMENTS AT MILAN.

By L. DIENHARD.

In pursuance of arrangements made and invitations received from the well-known pioneer of psychic research, Alexander Aksakow, there was held a conference of prominent scientific men not long ago at Milan, Italy. Not less than seventeen sances were held with one Eusapia Palladino as medium and quite a number of eminent scientists were present to watch results. Although not all of them were present at every sitting, all of them united in signing a full, detailed statement of what took place.

Besides Alexander Aksakow and Carl du Prel, whose names are familiar to your readers, there were present, Angelo Brofferio, Professor of Philosophy at Milan and author of a work on Spiritualism; Charles Richet, Professor of Physiology of the medical faculty of Paris and editor of *Annales des Sciences Psychiques*; Professor Lombroso, of Turin; Giuseppe Gerosa from Portici, a number of young Italian physicists; the doctors Ermacora and Finzi, and last, but not least, Professor Giovanni Schiaparelli. Director of the Astronomical Observatory at Milan and author of a peculiar theory of meteors. This was, I believe, the first time that this famous scientist had the opportunity of personally witnessing the peculiar phenomena of mediumship, and his testimony, therefore, cannot fail of exercising considerable weight among scientific men.

Without here entering upon a recital of the particular phenomena, which took place during these experiments through this medium, it suffices to know that they consisted of the usual physical phenomena, including materialization of hands. Some of the sittings took place by electric light and some were held in darkness. It is the final result, the conclusion arrived at by these men of exact scientific methods, which mainly interests us here and this is stated to be as follows:

To summarize the result we have to state that we have arrived at the following conclusion:

1. "Under the conditions observed and adhered to it was quite impossible to have produced any of these peculiar phenomena by artificial means or apparatus."

2. "This view must be maintained also in regard to the longer part of the manifestation which occurred in total darkness. Regarding some of the latter, we are willing to admit a possibility of their being imitated by some trick of the medium, but in view of our foregoing declaration it is clear that this is not only improbable, but in this case useless, because even if such hypothesis be admitted, it cannot invalidate in any way the whole array of well-ascertained, well-sifted facts."

"In conclusion we are willing to admit that from the standpoint of exact science our experiments leave

something to be desired: being entered upon without knowing beforehand what utensils would be required, the necessary instruments and requisites used by us were improvised and brought in later by Messrs. Frinzi, Gerosa and Emscora. However, that which we have seen and certified to is sufficient, in our estimation, to prove that these phenomena are worthy and deserving of scientific investigation."

The document closes with an expression of esteem and acknowledgment due to the indefatigable labors of Signor Ercoli Chiaja, of Naples, the medium's zealous mentor, for his unwearied efforts, during many years, in the face of violent opposition from various quarters, undertaken for the sole purpose of aiding the triumph of an unpopular truth. To this are attached the signatures of all the above mentioned scientific gentlemen.

The minutes of the proceedings in full constitute quite a voluminous document. The first publication of them was made in *L'Italia del Popolo*, a Milan newspaper, in the latter part of last October and at once a lively discussion sprang up throughout Italy. With southern ardor the subject was taken up and discussed pro and con in public and private circles.

When the more sedate scientific world of Germany came to take notice of the event, many a spectacled wisacre, no doubt, shook his head. "I can't see any scientific import in these alleged phenomena, even if they should prove true, and as proof of a life hereafter, I have no need of them," said to me a Professor of Psychology of a German University, when I handed him the report of a sance which I had myself with Eusapia Palladino, at Naples, last spring.

Professor Wundt, of the Leipzig University, some time ago published an essay on "Hypnotism," in which he takes occasion, to vent his spleen and declare his enmity towards the whole, to him, unsavory domain of occultism, somewhat after this fashion: The student of natural science recognizes as his field of research none other than that grand world which Kepler, Newton, etc., have revealed, but when he has the doings of that insignificant little world of imps, elves and hobgoblins dinned into his ears, in which the occultists pretend to make their "researches," he experiences a feeling of disgust and loathing. Without quoting his exact words, this is sufficiently characteristic of the attitude of one of the foremost of our German scientists toward this yet unpopular truth.

One Rosenbach, a physician of St. Petersburg, had quite a lengthy article in the August number of the *Revue Philosophique* upon modern mysticism, in which he criticises the Proceedings of the London S. P. R., especially the part devoted to "Phantasms of the Living," denying that these possessed any scientific value whatever, because all those cases of seeming telepathy, to the number of some seven hundred, in his opinion, fail to establish any proof. Regarding the theosophical movement and Mme. Blavatsky, Rosenbach, basing his estimate wholly on Hodgson's well-known report, is unsparing in his condemnation. In my own opinion, this subject is yet open for debate. But it is in Germany, according to Rosenbach, where mysticism, as a psychic movement, presents the most deplorable aspects. Of its literary exponent there, "Sphinx," he says no absurdity, no kind of nonsense was too rank not to find admission to its columns.

The labors of Du Prel are alluded to with sneers and derision, the writer showing such a total lack of comprehension, that a reply to him would seem superfluous.

Nevertheless, a reply to this wholesale and indiscriminating attack upon the psychical movement appears in the October number of the same review, written by one of the signers of the proceedings held at Milan, the eminent Professor Richet, of Paris. Reviewing the positions taken by R—, Professor Richet proceeds to administer a scathing rebuke and refutation to these flippant negations.

Thus I think I have shown that there are good reasons for believing that the publication of the minutes of the investigations instituted at Milan can hardly fail of exercising a wholesome influence upon the German scientific and medical world, in its attitude of apathy or opposition which it has up to this time exhibited toward the subject of Psychical Research. These proceedings bearing the signature of Professor Schiaparelli, one cannot but think hopefully of the weight of such testimony upon the minds of mathematicians and physicists and being endorsed by a name like that of Professor Richet, it must seem a matter of no small importance in the estimation of physiologists and psychologists.

MUNICH.

(To be Continued.)

MEDIUMSHIP.

By ATHENE.

In your edition of December 3rd, your proposition in relation to mediumship has reached me in the land of the Aztecs where I have been dwelling for the last two years, although it is near forty-seven years since I first came among this ancient people of whose origin the world knoweth but very little. Who are mediums? All the angels of whom we read about in the Bible were mediums sent from heaven to man to bring him light and knowledge from the very fountain of life and light. Mediumship therefore of the true type has its origin in the supernal regions; if it is not of the true type, the messenger of truth, then it is from the nether regions, the messenger of error and falsehood. In the universal spiritual world which embraces all regions, celestial, spiritual and infernal, there exists mediums, messengers or subject-spirits. In the other life one society cannot have communication with another or with an individual of another society whether the individual is in the heavens, the infernal regions or an inhabitant of this earth, or of the myriads of earths in the universe without a subject spirit. All these can only hold converse through subject spirits which are sent forth by them. This mode of communication is one of the familiar things in the other life, and what I am now writing upon this very interesting and instructive theme has been received from the spiritual world. Even upon our own earth on the natural plane of life, societies and governments have their subject spirits, mediums or messengers, called secretaries, ministers or diplomats.

Your first three questions relate to physical and mental peculiarities and whether their moral character affects their mediumship? It is a well established principle among all who are in the light of wisdom,

that everything which exists in the universe is created for a use either good or bad; even the things which bring harm to man are called uses, because they are of use to the evil for doing evil, and because they conduce like poisonous medicines to absorb malignities and thus effect cures. Those readers who understand something of the doctrine of forms, namely that the form of anything denotes its essence and quality, or the doctrine of degrees which divide natural, rational and spiritual things from each other, must be aware that for the purpose of communicating there must be a medium, and this medium if among spirits or men must have a nature or quality that partakes both of the society which sends and the society or the individual to which it is sent. The deduction is easy—namely, a good society will not send forth an evil medium or subject spirit, nor an intellectual individual or society an idiot or fool. A satanic society may employ satanic spirits as mediums, and there are plenty of them around modern sance circles, who by their fantasies and delusions have strewn the pathway of modern Spiritualism with the shattered wrecks of all those who have believed in their teachings and prophecies, who have submitted and lost their priceless gift of freedom and liberty and have become slaves of the infernal genii, and evil spirits which surround all who are in evil and are attracted wherever there are evil thoughts and desires; in all such cases the effect upon the character of both the medium and those who employ them must be bad morally, spiritually and physically, and in proof of this statement the sad ending of many who were considered brilliant mediums is in part an answer to your fourth question; I say in part, because it is my intention, if permitted, to write an article upon good mediumship and its effect upon life and character. The fifth question reads, "To what extent does or may the mind of the medium and of other persons present modify and color the communications received?" Answer—It is a universal law of the spiritual world that like attracts like; love attracts love, hatred attracts hatred, etc. Another universal spiritual law is this: Nothing inferior can flow into what is superior; the natural things in a medium's mind or in the mind of those around, cannot flow into anything that is higher, more interior or superior, but the higher or more interior or superior can pass through a corresponding medium to those in a lower sphere or degree of intelligence; but the quality and character of all such communications will be modified, changed and colored by the character and quality of the medium and the spheres or emanations issuing from those present.

6th Question—"Is an entirely uncolored communication, one that gives the exact thought and expression of the communicating spirit, possible?" Answer—"Yes, providing the medium or receiver is equal to the giver—otherwise no."

7th Question—"The answer is no; there is no way of determining how much a medium's mind gives tone or color to a communication, or to what extent if any he is affected by those present."

8th Question—"What kind of mediumship is the best proof of spirit agency?" The best answer to this question can be found in Paul's Epistle to the Corinthians, Chap. xii, verses 9 and 10.

9th Question—"What new truths have been given to the world through mediumship since the advent of modern Spiritualism?" No single writer or medium can answer this question. To me there has been given some truths of importance to the human family:

First—That a drop or two of the tincture of the root of aconite (*aconitum napellus*) taken internally is a never-failing specific cure for the sting of the scorpion or alicran as it is called here, and which in this country, and particularly in this city and State of Durango, caused annually thousand of deaths, particularly among young children; and it has been estimated that in our earth each year the number of deaths from scorpions exceeded forty thousand. The Lord the giver of all good through my humble mediumship in answer to prayer by a living voice sent this great truth to mankind and I am here now administering it gratis to the afflicted; and years ago

through the press and the Foreign Legation at the city of Washington I endeavored to communicate it to all parts of the known world.

Second—It was given to me from the same source that arsenicum in homœopathic doses is a remedy for pestilential or putrid fevers.

Third—From the Spirit-world or rather while in a dream or vision in the world of spirits I heard a professor reading a long dissertation upon cancer, its cause and cure, but when I came into my natural state I could remember but a small portion of what I had heard. However, I think I am justified in saying that the true way of curing this terrible scourge has been revealed, but it is too lengthy to introduce in these answers to your questions where brevity is requested, and as it is a subject of vital interest to the thousands who are afflicted with this terrible disease, I shall disclose what was revealed in a separate article which I will forward to your journal.

"This ninth question asking what new truths have been given to the world through mediums is, or will be in a measure if the answers are favorable, regarded as proof of Spiritualism, its value and importance, and I have no doubt you will be flooded with many responses to this important question. I could fill a small volume with the relation of things revealed from the spiritual world during the last forty years, embracing many subjects, also of a terrestrial nature which have benefited individuals and society at large. However, there is one great truth which modern Spiritualism has revealed through its mediums to hundreds of thousands of unfortunate beings who had lost all knowledge of God or the immortality of man. To all those who believed that human existence terminated with the death of the body, to all these and they were millions, the great truth and proof of man's eternal existence revealed through the mediums has scattered the armies of "Gog and Magog." Again the voice of the Lord is heard, "Lazarus come forth" and millions have heard the call and are coming forth from among the Gentiles and the dead churches to preach the everlasting gospel of man's resurrection unto life eternal.

10th Question—"I answer skepticism or unbelief in the divine or the immortality of the spirit or soul of man affects the medium and others present for it produces discord and a clashing of spheres which prevent genuine manifestations."

11th Question—"Is the practice of mediumship for a living generally desirable?" It is not, for speaking of it according to the question upon a broad ground, it has been found that its abuse is greater than its use, nevertheless there are a few notable exceptions to this general rule but they come under the laws of permission.

12th Question—"Is the development of mediumship in private families desirable?" I answer no; it is not generally desirable, and should not be practiced except for good purposes and noble ends; and when it is necessary to do so, it should be practiced by those who are living pure, virtuous, honest lives and are in genuine faith, for these alone can be protected from evil spirits and can distinguish the true from the false and good from evil. It is very dangerous to communicate with spirits; for unknown to the medium and those present they can produce fantasies and delusions; they are adepts in the arts of sorcery of which there are five kinds; three kinds of sorcery are now practiced by evil spirits upon modern Spiritualists; these different kinds of sorcery were well known among nations that have passed away, hence laws were stringent against the numerous abuses of Spiritualism.

13th Question—"Mediumship should never be sought or practiced for worldly purposes, for money making and material interests; all who have understanding and are in the light of truth and good, know this and need no argument or facts to verify it, for it is self-evident to any rational mind."

14th Question—"What are the best conditions for the higher manifestations of spirit agency?" Answer—"The conditions or states of life necessary for the higher manifestations of spirit agency depend not alone upon man; but if man wants to become a seer

or prophet or to qualify himself as an agent or medium for the reception of high spiritual truth, let him study the Word and keep the commandments; and if he wants to know specifically about the universal spiritual world and how it is best to become qualified as a recipient of higher intelligence, he must read the works of the great seer Emanuel Swedenborg, for he alone of late ages has been permitted to reveal and make plain to the understanding the hitherto hidden mysteries of the universal spiritual world. All since his time are not reliable and their teachings lead to error.

15th Question—Answer—Whenever a medium, seer or prophet, worthy of being heard appears, it will be with him as in ages past: he will lack nothing.

DURANGO, MEXICO.

A CRITICAL HISTORY OF HYPNOTISM, IMPROPERLY CALLED ANIMAL MAGNETISM.

BY ARTHUR HOWTON

III.

It will be well perhaps for purposes of comparison, to quote from his very profound treatise "De re Magnetica," 1679, which Mesmer drew so largely from, in extenso.

The Scotch alchemist and magician, William Maxwell, has in his "Three Books of the Magnetic Art of Healing," written in Latin, 1673, translated into German by George Frank, rector of the University of Heidelberg, 1678, reprinted by J. Scheible Stuttgart, 1855, a collection of one hundred "very useful aphorisms of the universal soul and spirit in which nearly all natural magic is contained," in one of the first of which he states:

In this creation, where the soul builds a body for itself, a third principle standing between the two, is generated, through which the soul is more closely connected with the body, and all the workings of the natural things are effectuated; the third principle is called the magnetic or vital spirit. After this definition of the vital spirit, the twelve theories by which Maxwell attempts to bring occult medicine into a scientific system, and which he demonstrates by argument drawn from numerous instructive facts, will be understood.

1. The soul is not confined to the visible body, but is also outside of it, and is limited by no organic body.

2. The soul acts outside of its so-called body.

3. From every body proceed substantial rays, in which the soul is acting by its presence, and to which the soul gives power and efficiency. These rays are not however corporeal only, but severally composed.

4. These rays that proceed from the bodies of animals, and men possess a vital spirit, by which the soul performs her operations.

5. The secretions of the animal bodies contain a part of their vital spirit; therefore they cannot be said to be dead. Their life is of the same kind as the animal's; for it is produced by the same soul.

6. Between the body and the secretion, there exists a connection of vital spirit, far away though the secretions may be carried from the body. The same holds good of any part severed from the body, as also of the blood, etc.

7. This vital spirit lasts in the secretions, or severed parts, or the blood, as long as they are not transformed into something else of a different kind.

8. When any part of the body becomes sick, or its vital spirit is impaired, the others suffer with it or sympathize.

9. If the vital spirit has been strengthened in any part, it is strengthened throughout the body.

10. Where the vital spirit is more exposed, it is more easily affected.

11. In the secretions and the blood, the vital spirit is not so deeply immersed and locked up, as in the body; therefore it is more easily affected in them than in the body.

12. The mixture of the vital spirits produces sympathy, and from that sympathy, love arises.

Besides these named there were a great many other workers whose works were not sufficiently definite;

Robert Fludd, Athanasius Kircher, etc., especially Helvetius, a very able French metaphysician who made quite a considerable advance on others.

A. D. 1727. John Joseph Gassner, a priest of the Catholic church, born in Bray, in Luabia, used exorcism to cure diseases, he himself having been cured of a chronic nervous affection of long standing, for which every possible kind of treatment had been tried and failed.

He soliloquized that the great part of the ills which human flesh is heir to are caused by demoniacal possession and are consequently curable only by exorcism. He performed many really wonderful cures in his own parish and his fame spread throughout the neighboring countries so that all the sick of Switzerland, the Tyrol and Luabia flocked to him to be cured. The immensity of the crowds which flocked to him was so great that he had to place himself under the protection of the Lord Bishop (prince-évêque) at Ratisbon. It caused a regular pilgrimage and at one time there were as many as twelve thousand people camping in and around the city. Faith was the sine qua non of the cure.

Sometimes they were cured or relieved at the first séance, sometimes not until half a dozen and sometimes he would spend hours and even days treating a particular case. He treated the patient, both kneeling, by rubbing the neck and waist and praying for the demon or diabolos to come forth. Gassner had a bitter enmity towards Mesmer and he used his power in the Church much to the discomfort of the latter. The great De Haen, the preceptor and tutor of Mesmer and the most celebrated physician of his day saw Gassner's performance and attributed his power to the Devil. He however allowed that his results might be obtained by some occult philosophy or sympathy.

He could at will modify the bodily condition of his patients, make the pulse weak, strong, small, great, quick, slow or irregular; he paralyzed their limbs, caused them to weep, to laugh, and soothed or agitated them by expressing simply his order.

(To be Continued.)

ANCIENT EGYPTIAN AND MODERN RELIGIOUS BELIEFS--SYMBOL OF THE SPIRITUAL BODY OR KA.

By WILLIAM OXLEY.

In comparing the religious system of thought which actuated the ancient Egyptians with what prevails in christendom at the present time one cannot but be lost in amazement that so little—if indeed any—progress has been made in something like sixty centuries of our years. Strange—passing strange it is—that after this enormous lapse of time in human history, our modern religious thought and life, and especially in regard to the momentous problem that is now agitating all thoughtful minds, viz., the continuity of personal, or individual self-consciousness of life, has no surer base than beliefs, and it may be—hopes. Of course, there is a small moiety of the Christian natives who have advanced from the usual negative to the affirmative of this question based on knowledge and evidence that cannot honestly be denied or disproved; but even to these exceptional few, little is really known beyond the bare fact that there is a life beyond death and the grave, and from this base there can be no question that in course of time, there will be evolved a science of the human spirit, as to its origin and destiny, as demonstrable as any branch of science pertaining to what is understood by nature.

I am not now concerned with other undoubtedly ancient religious systems such as the Chinese and other Oriental nations; for as yet we have no certain data, or historical records, by which their antiquity can be known; but in what follows I shall deal with what is known, and although the actual dates may not be quite certain, yet there cannot be much more than a very few centuries for a margin of difference between

the estimates of our best Egyptologist, and this will not affect the conclusions I have formed after a long and patient study and research in this specific domain, which is a most fascinating one to the student of humanity in the past, present and future.

Our sources of information regarding what may be termed the cradle of civilization—flexible as the term may be as to its meaning and application—and also of systemized religious thought and action, are increasing with astonishing rapidity, and we have undoubtedly genuine recorded history from which we can gather knowledge of the outworking of human mentality as exemplified in ancient Egypt dating from some four thousand years before the Christian era; and I shall present the picture of this in as short a form as consistent with the importance of the subject.

The splendid discoveries in Egypt, dating from 1887, by Professor W. Flinders Petrie, and now published in various volumes, form a repertory of literary treasures that is all but inexhaustible, as these are all equally valuable to the antiquarian, archaeologist, historian, and religionist, the latter of whom I am now chiefly concerned with.

The inestimable value of Professor Petrie's work consists in its accuracy. He has never allowed—what cannot be said of some others who rank as Egyptologists of the first water—his imagination to play by substituting or omitting any sign, hieroglyph, or picture which profess to be copies of the original; for he has reproduced them with a fidelity that leaves nothing more to be desired, indicated by patience, energy, indefatigability and skill that cannot but excite our admiration; and in following him we may be quite sure of a safe guide, and we must all own to a little feeling of pride in according to him a fine specimen of the Anglican race whose best characteristic is love of truth. Mainly to his volumes I am indebted for what I have culled in reference to the most ancient Egyptian religion, and—to my view—its modern aspect in the Christian system.

Its first expression—so far as is now known—dates prior to the time of the great pyramids of Ghizel, for Mr. Petrie has demonstrated that the so-called step pyramid of Medum was built for, if not by, Senefuru the founder and first king of the fourth Egyptian dynasty; who was probably the father-in-law of Khufu, the builder of the great pyramid of Ghizel, and thus Senefuru's pyramid is the oldest yet known. There is as yet no certitude as to the date of its building but we cannot be far wrong in assuming it to be between 3,000 and 4,000 years B. C. The pyramid itself is in a ruinous condition as nearly all the original outside casing stones have been stolen and utilized for building and other purposes; but this destruction has not been all evil for the removal of the stone casing caused a vast mass of debris to fall and cover up the small temple at its base, which, thanks to the efforts of Mr. Petrie was unearthed and exposed as perfect as when it was constructed, and thus Mr. Petrie is justified in stating that "it is the oldest known perfect building in the world." This temple* and its use forms my starting point; for being a temple it is the outcome of religious thought.

The temple is an adjunct of the pyramid which was built as a tomb for King Senefuru, which tomb is a chamber built below the center of the pyramid deep down in the rock, but this has been rifled in bygone ages and nothing now remains either of the sarcophagus or body of the king. The temple adjoins the east face of the pyramid but is not built into it and thus forms an independent building which is small being about twenty feet square on plan. It consists of an entrance passage, then a chamber and which is connected by an opening into a courtyard at the back in which are two upright steles with a stone altar between them, with a spout corroded by pouring out drink offerings of sour wine or beer. There are no original sculptures but a number of graffites in most of them written during the 18th dynasty about 1500 years after the pyramid and temple were built. Fes-

*For full details, drawings, etc., see "Medum," by W. M. Flinders Petrie, 1892. Publisher, David Nutt, 270 Strand, London.

tivals in honor of the deceased king and worship connected therewith were regularly kept up to the time of the 18th dynasty as proved by the graffite. One of these was written by a scribe named Aakhepofkara in the 41st year of the reign of Thothmes III, who tells us "he came here to see the beautiful temple of the Horus (king) Senefuru, and found it like heaven within when the sun-god is rising in it. May the king give an offering and may Osiris the great deity, (and other gods named) grant a thousand each of loaves of bread, beer, oxen, fowls, provisions, bundles of linen, and a thousand of every good and pure thing that heaven gives, that the earth produces, that the Nile brings from its sources,—to the Ka of the Horus, King Senefuru, who has made good his claim before his father Osiris, the great lord of the sacred land." Another scribe Mai says "he came to see the very great pyramid of Horus the soul of King Senefuru."

Many of the great nobles had sumptuous tombs and their retainers and descendants brought offerings and deposited them in the Ka chamber; but worship was only paid to defunct kings, whose pyramid temples were used by the officiating priests appointed for the purpose; and this because they claimed—and which claim seems to have been fully endorsed by the nation—to be not only representative of deity, but to be begotten by some god, and that they were the outcome of an immaculate conception; thus the term god is so frequently used in the laudatory inscriptions of so many of the kings down to the extinction of the kingdom.

The kings had three names, one the family name, one the regal or throne name, and the third the Horus or Ka name. The two first are shown in cartouches, i. e., in orals, but the third or Ka name was inscribed in a supposed banner, but Mr. Petrie has shown that it was not a banner, but a representation of a doorway. The sign or symbol which refers to the Ka is, in common use, shown by a short horizontal line with two uprights, one at each end; but in the case of kings it is much more elaborate and shows the original to be formed by two arms, joined together and straight out to the elbows, then the other parts with the hands are raised vertically, holding a design representing a door with the royal Ka name inscribed thereon. It is this that throws a flash of light on the ancient Egyptian religion and enables us to gain the knowledge as to which forms the basis of the most powerful religious system in ancient times. The basic articles of belief were: The resurrection of the body; the emerging of the spiritual body called the Ka at death; and the ultimate junction of the spiritual with the physical body after the lapse of 3,000 years; and finally after this junction the glorification of the dual form and its unity with the great god Osiris; i. e., transformed into his likeness; hence comes our phrase God-likeness.

We can now well understand why the kings and nobles expended such vast sums in their sepulchres and made them as secure as the best skill of their architects could devise, so that their mortal remains, being mummified, should be hermetically sealed against outside intrusion. None but those especially appointed were ever allowed to enter the royal tombs and then it was to see that the bodies were safe. This only came to pass in later times on account of tomb violators who often succeeded in forcing an entrance for the sake of stealing the gold and jewels in the sarcophagus. By a strange episode in human history, a number of royal mummified bodies have been discovered and are now exposed to view about 3,000 years after death. But where is the Ka—the spiritual form that was to come and claim the natural body? Echo answers where?

The Ka chamber in all the principal tombs was open for visitants and worshipers who laid their pious offerings on the altar, and which the Ka was supposed to enter at will, partaking of the essences of the fruits, provisions, wine, etc.; and it formed one of the chief prayers of the deceased one to the presiding Genii in the various states through which the spirit, or Ka, had to pass ere it arrived in the presence of the great god Osiris, that he, or she, might be gifted with power to go and come to the body in the tomb

so that they might be made perfect. By this we see that they could not conceive of a perfect form without an external organism of the physical body.

In the wall of the outer-chamber or temple there was an imitation door-way yet solid stonework, and it was by means of this that the Ka made its entry and exit; then they thought that matter could offer no impediment to the spirit or Ka.

Appropos of this door, or door-way, read what is said to have been claimed by Jesus—see John x. 7, 8, 9; and in the light of what is now given the allegory is quite understandable, and shows where and whence it was derived. Substitute principles for a personality and the meaning is clear, although some knowledge of psychical law and spiritual action within the human organism is required to appreciate the force and beauty of the allegory.

(To be Continued.)

HIGHER BROUGHTON, MANCHESTER, ENG.

THE MATERIAL UNIVERSE.

BY HON. JOEL TIFFANY.

II.

In conducting these investigations one must be careful to distinguish between states and conditions present in the individual and the individual himself. The lower forms of life as individuals, perish. Their lives have accomplished a use by advancing conditions and perfecting relations preparatory to entering into and unfolding that which is higher. Thus the coral takes into its organism the lime and the carbon, and by its living energies it advances the status of its elements, and thus they are prepared for entering into higher individualities at the next advance, and the coral at its death yields up these elements to become ready to form a higher union and thus qualify for higher endowments. The material entering into all lower forms of life and becoming subject to the action of the vital force in such forms becomes advanced in status, and when such forms die the constituents thereof are liberated and having thus attained to an advanced status they are qualified for entering into higher forms, and becoming subject to the operation of higher potencies, and thus qualified for taking advanced steps toward ultimating in individual immortality.

But the advancing status in individuals while thus preparing for the coming immortal does not of itself become immortal. If it did, progression in the creation and endowment of individualities would cease. If the status of the coral became immortal there could be no individuality higher in endowment than the coral, for where individual immortality begins, progress in creating higher endowments of individuality must end; because no individuality can advance beyond the immortal. No higher status could be reached, because in the nature of things, the immortal must be the ultimate. The individual immortal may go forward perfecting in character by enlarging and perfecting the conscious selfhood until it included the universal, but it would continue to be the same individual I, and forever must be, to be immortal.

Immortality of individuality is attained by means of individualizing the spirit as the ultimate of existence. Some have supposed that immortality of individuality is attained below the human or spiritual kingdom; that is, that brute animals live on after physical death. But such ideas have no foundation in fact or in philosophy, and cannot be true. Had any individuality below the human become immortal, there are no means known by which there could have been progress of status involving the essential conditions of producing immortality of individuality.

It is certain that the individual human has attained to his status of individuation by advancing stages rising one above the other until the human form and constitution crowned the series. And this progress in individuation continued until the status of individuality was attained, which embraced within itself all that is finite in condition and relation below the self-living, self-acting, self-perceiving, self-willing and divine; so that such ultimate individuality

thus created and endowed might come into absolute conscious, living union with absolute being. If immortality of individuality had taken place before this status had been attained, such primary immortal could never have come to completeness in the divine or absolute being; that is, to the stature of perfect or absolute manhood. There would have been states and conditions of a higher order which would never have been represented in him.

Beside, there is another consideration which becomes important in the investigation of this question. Every created individual to come to completeness, must advance by at least three discrete degrees corresponding to birth, development, and completeness; that is, to the consummation of a use. Jesus referred to the same as the blade, the ear, and the full corn in the ear. Thus, in a most general sense there is individuality of form, individuality of life, and individuality of mind. But each of these must pass their third degree to attain completeness of form, life and mind. And taking each of these in their most general sense form has its blade in the earthy and mineral kingdom. It has its ear in the vegetable kingdom, and its full corn in the animal kingdom. Life has its blade in the vegetable kingdom, its ear in the animal kingdom, and its full corn in the human or spiritual kingdom. Mind has its blade in the animal kingdom, its ear in the spiritual, and its full corn in the celestial or absolute—that is, in the "Christ status."

Man, as the ultimate or spiritual individuality having attained to the ultimate of form, life and consciousness or conscious mentality, has thereby become constitutionally and functionally complete; and hence has become a recipient of absolute life by means of which he becomes immortal, and becoming thus the sum and continent of all that is finite, he can as he unfolds become, in status, consciously receptive of all that is infinite, eternal, and absolute, and thus become an offspring of the universe and of universal being. That is, he becomes endowed with the capacity of coming to the stature of perfect manhood in "the Christ status" and thus of becoming filled with all the fullness of God the Universal Spirit.

The ultimate advance of individuality in the human is distinguishable from that of the mere animal by the "individuation of the spirit" as the ultimate of existence. Owing to this lack of individuation in the animal, no individual preceding the human could investigate and receive into its conscious selfhood the facts, truths and principles of the spiritual of the universe. This lack of spiritual individuality in the animal accounts for the absence of spiritual notions and aspirations therein. It becomes no part of its nature or of its needs to cultivate a purely intellectual, rational or moral consciousness. The highest impulses of its incipient mentality have reference to the nature and needs of its physical organism. It does not because it cannot consider itself a spiritual or even a mental being. Its activities have no reference whatever to spiritual needs because it has none. In truth the entire spiritual kingdom lies between the animal and the divine of the universe, and thus separates between the animal and the absolute consciousness, so that in its highest possible status of reciprocity and percipiency it is unable to respond to the Divine Presence in any individual and mental sense; and the spiritual of the universe, which is the consummation of all the uses of the material and is the end for which universal existence has been created and endowed, cannot come, or be present in the perceptions, and hence affections, of the mere animal.

Nevertheless the animal kingdom becomes essential as a part of the process by which the coming kingdom of spiritual humanity is to become created and endowed. Its vital and nervous individuations become indispensable for the advancement of status until the individual becomes receptive of spiritual life, power and consciousness. Thus form, life and status therein, advance until so far unfolded as to become capable of receiving, perceiving and responding to the spiritual elements under circumstances creating a spiritual individuality. This reciprocity of the spiritual raises both the form, life and consciousness

into the spiritual kingdom, by and through which the spiritual individuality begins to become a recipient of the absolute as "the breath of lives" which constitutes the individual, "the soul of life."

During these progressive unfoldings of form, life, and mentality, and until the immortal is reached by the completion of the spiritual individuality, all preceding individualities are required to yield their lives to sustain that which is higher. Over all preceding the individual human man stands at the summit as lord having rightful dominion over all below him; that is, "over the beasts of the field, the fowls of the air, the fishes of the sea, and over all the earth." The doctrine, is that all of existence which is less than immortal are for the uses of the immortal.

(CONTINUED.)

EMANUEL SWEDENBORG.

BY M. C. C. CHURCH.

III.

Having adjusted the two great problems of philosophy in a matchless science of ontology he next proceeds to state the whole Christian scheme—if anything of which God is the author can be called a scheme. I commence with his doctrine of the Lord.

In Swedenborg's theology God is essentially the one only life. To the perceptions of angels this life is personified as a Divine Man—the Lord God. To the highest angels as an androgenous Deity—divine love and divine wisdom, masculine and feminine, the father and mother of universal man. In His inmost essence or being He is incomprehensible to the loftiest finite intelligence. Hence in lowering Himself to the comprehension of His children He puts on the appearance and assumes the form of the glorified angel—God manifest. Under this form He is adorned and worshiped in all the heavens. Prior to the incarnation He manifested Himself through the angel or through the form of the universal heaven. After the incarnation, after He had fashioned a form in universal humanity, as its inner life, He ceased to be seen in the heavens in this accommodated appearance. He now and evermore manifests Himself through the form of that humanity in whom He dwells—the universal God-Man. Swedenborg's view lifts this august transaction out of the mire and mud of sense and translates it into a fact of consciousness, having universal bearings and consequences. With this view the story of the New Testament has a new significance. It is the symbol of the outworking and manifestation of the one universal Life-Power in universal man. As a preparation the Old Testament also has a meaning which clears it of much of its apparent grossness—especially when read in the light of his philosophy, as will be seen when we come to present his doctrine of the sacred scripture.

The Bible according to Swedenborg contains the will and wisdom of God, for not only men but for angels also. The external letter enshrines an inner word which unfolds an unbroken series of truths adapted to all states of spiritual thought and affection. This inner word contains three senses or three broadly discretized classes of truths—each within the other—called natural, spiritual and celestial; the inmost of these three is the absolute Divine. These senses are for angels who reside in the heavens as well as for natural men. In reading the word therefore we come into conversation with the angels who correspond to our own states of affection and thought.

Spiritual natures in all periods of the Church have instinctively divined an inner sense to the scriptures—a sense concealed beneath the letter which was the true word—harmonious in all its parts. The Essenes, a sect of the Jews, wrote all their works from the spirit and not from the letter of the divine word. Eusebius says that our gospels are a portion of their sacred books. Philo Judeas was the great master in the interpretation of the symbolism of the Bible. All who are acquainted with the writings of the fathers know that their writings are largely imbued with this mystical presentation of the truth of holy scripture.

Origen and Clement, of Alexandria, were especially noted for the esoteric manner of their teachings. Paul's epistles are incomprehensible without some such interpretation. He it was who said the "letter killeth but the spirit giveth life." It was reserved to Swedenborg to give this form of reading the scriptures the sanction of science—showing the Bible to be governed by laws as exact as those of physical nature.

The scriptures are written in correspondence throughout. The ancients wrote entirely in symbols. They had a perception of the internal meaning of everything they saw in nature. They saw the cause behind the phenomenal effect. They gave no heed to the thing itself, but to that which the thing signified. Swedenborg calls this symbol writing the "science of correspondence." He says the whole word is so arranged that by this science its grand truths can be unlocked. The key to this science was given through him. With this key he gives what he calls the "spiritual sense" of the scriptures. The "Arcana Celestia" is an application of this science to an unfolding of this sense in Genesis and Exodus.

Popular theology is bound hand and foot by the letter of the Bible. According to Swedenborg the letter of revelation is "adapted only to the apprehension of simple or unenlightened men in order that they may thus be introduced to the acquaintance of interior and higher verities." Again he says, "Three things of the literal sense perish when the spiritual sense of the word is evolving, namely, whatsoever belongs to space, to time or to person;" and still again: "In heaven no attention is paid to person, nor the things of person, but to things abstracted from person: thus angels have no perception of any person whose name is mentioned in the word but only of his human quality or faculty. Hence he describes those who are in spiritual ideas as never thinking of the Lord from person," "because thought determined to person limits and degrades the truth, while thought undetermined to person gives it infinitude." And he adds "that the angels are amazed at the stupidity of church people, in not suffering themselves to be elevated out of the letter of revelation and persisting to think carnally and not spiritually of the Lord, or of his flesh and blood and not of his infinite goodness and truth."

During the time of our regeneration, especially in its beginning stages, we take the literal view of things. We worship the Lord as an imaged person, having form and bodily organs. This gradually gives place to the worship of character, to the love of an impersonal deity so to speak, who is soul of our soul—life of our life—the actuating self of our being. He becomes the divine presence which interpermeates our whole moral and spiritual nature. To our senses He is in appearance the literal, manifested God. To our deep, spiritual thirst the same God is hidden in consciousness, infilling the soul with the spirit of love and wisdom.

According to Swedenborg there have been four churches. The Adamic church, which was the antediluvian church, came to its end by what is called the flood. Adam, Seth, Enoch, Noah, Ham, Shem, Japheth, etc., were not the names of individuals but were the names of churches. The Adamic church was the church of love, of innocence; and hence was called the Celestial church. Seth and Enoch were branches of this church. Whilst Noah was the Spiritual or Intellectual church. It represented the Lord's work in the understanding; whilst the Adamic church represented the Lord's work in the heart or will of man.

The Noachic church was the second church. It and the Jewish church came to an end at the completion of the Incarnation—"God manifest in flesh." "Judgment" was brought upon these churches in the spiritual world, the so-called hells and the heavens were reduced to order, and the Christian church established. In 1757 "judgment" was passed upon this church and preparation made in the spiritual world for the descent of the "New Jerusalem church"—according to the predictions in Daniel and in Revelations. This "judgment" Swedenborg saw, or says

he saw. The Lord appeared with his angels and reduced the "world of spirits" to order; and from that year to this, judgment has been descending into the world causing perturbations among nations and peoples. Swedenborg predicted the present advance in the social, political and religious worlds; the spread of freedom and a more enlarged feeling of interest in the welfare of men. The French Revolution and its grand consequences to humanity was occasioned by the descent of heavenly life and the dispersion of so-called evil influences in the cause world of spirit. This judgment will go on until the whole earth is redeemed and peace, righteousness, liberty and order reign in the hearts and lives of men. When this state has been fully established then will the "New Jerusalem church," which is the crown of all the churches, find full acceptance. This church is not an ecclesiastical organization. It disdains any form but that of the heart of universal humanity. It recognizes the fatherhood of God and the brotherhood of man. Its mission is to redeem all science, all art, all religion, all literature, all politics, and to bring about the reign of universal justice among men. The social organism best represents its benign spirit and purpose.

Next his doctrine of heaven and hell. This is unique, and as unfolded in the work of that name, presents a masterly dissection of the human heart in its good and so-called evil aspects. There is one strange feature that will strike one on reading it. Those who think they are good, good in and of themselves—Pharisees—are in hell. The Devil, so called, believes he is the most moral person in the universe. So inflated is he with this phantasy, he believes himself a god, holding no allegiance to any power outside of himself. On the other hand heaven is composed of all who feel that in and of themselves they are nothing—that they are mere foms for the divine life to manifest itself in and through. The angels judge no one—condemn no one—believe the best even of the so-called wicked. Innocence is their predominating quality; this, however, coupled with wisdom.

All so-called devils and all angels were once men and women as we are. They are not a distinct order of beings, but they have their root in our common humanity and represent the bi-polar relation each sustains to the infinite Supreme.

In the spiritual world there are no disguises. All stand naked before the all-revealing Presence. There the heavens of love mirror the affections of the angels in objective forms of spiritual beauty, in spiritual substance. There can be no heavens without their co-related hells. Upon these rest the heavens.

(To be Continued.)

THE FORWARD MOVE.

By G. W. DAVIES.

To those who entered the spiritualistic arena, or field of thought within the past ten or fifteen years the upward progress of the cause is almost amazing. Then, for a person in average walk of life to proclaim belief in Spiritualism was to call forth reproach, if not absolute approbrium. Then the search was for ocular demonstration of wonders, visible evidences of the unseen, proofs, as undeniable as mundane existence, phenomena, no matter how circus-like in character and improbable. Then the dark séance room with its fakes and falsities was the rage. Then the church thundered its anathemas against the cause and doomed to endless pain all who dared maintain the truth. Then the secular press avoided all reference—save in ridicule—to anything that savored of Spiritualism. Then the charlatan flourished and all manner of iniquity clothed itself in false garments and the hearts of mourners were fed with false and delusive hopes, only to be dashed into gloom by exposure of frauds. How changed the scene! From the pulpit come honest words of belief and appreciation of spiritualistic truth. From the press, eagerness to give full extension to anything, which based on rational grounds, gives reasonable evidence of the truth as it exists. The "fakir" has been driven from his lair and skulks among the ignorant and debased.

Noble men and women in homes, in public and in the bosom of the church come out boldly and own the reason for the "hope that is within them." Men in highest walks of life are foremost in the effort to penetrate the veil which hides from us the unseen and study as hard and faithfully upon the problem of future life, as they ever have upon the other current political and social problems of the day. To own oneself a Spiritualist is to receive—not the scorn—but the respect of any one who has grasped the idea that "there is more in the philosophy than has been dreamed of." With broadened intellect the people gather to the public and organized meetings of the believers and drink in the comforting assurances of a life hereafter—not of palm bearing and psalm singing—but of active usefulness and spiritual growth.

Back in the darkness are cowering what once were called the twin sisters of Spiritualism, "Free Love and Sensuality." Back in darkness are also the doubter and the scoffer, while fast hastening to the outer-door of all decent society is the charlatan and the fakir. To the front come the people, with eager heart, feeding upon the manna that the human heart so longs for, "the presence of my loved ones." And what has brought us this joyous day? What has cleared the spiritualistic sky of the clouds that once portended disgrace and gloom? What has placed the believer en-rapport with even those who once despised him?

Truly an interesting study; too deep and comprehensive for the moment and space allowed us. We can but touch upon the causes, but we may say in substance: Look back upon the files of THE JOURNAL and kindred papers which—under able and clean leadership—wiser than even they knew—have combated unceasingly the wily charlatan and the conscienceless schemer, which have rallied to their support the pen and tongue of pure, clean-hearted men and women, whose hearts have been bowed down in grief as they have seen how the belief so dear and comforting to them was being buried in obloquy; which have labored night and day, sacrificed their means and needed rest to hunt to their dens the defilers of the truth; which by "line upon line and precept upon precept" have taught the people "to look up, not down" for the truth; which have dared to risk all earthly preferment upon the altar of truth and have counted no sacrifice too great if thereby some thirsty soul might drink of the fountain of life flowing pure and undefiled.

These are the factors—combined with the willingness of the people to be taught—that have lifted our "belief" to a "reality." Ah! 'Twere worth living the life of a Jones, or a Bundy, even amid all its perplexities and cares, its reproaches and scorn, its disappointments and sorrows and its loss of so-called friendships, to see this wondrous advance. Much had been required, but much has been given.

And now upward and onward with the work! To slumber now were to reproach those who have so valiantly led. They watch us—those who have gone before—they stand in touch with us in the still forward move. Still to the rear with all that stains the fair garments of our chosen faith! Carry the work onward, right upon the lines so nobly laid out and ere long from pulpit, press and the home shall come still stronger endorsement of the truth as it is seen by those who no longer "gaze as through a glass darkly."

NERE Spiritualistische Blaetten in some recent numbers discusses the subject of a union of Spiritualists in Germany, declaring "The purpose of a general union is and must always be to create a central body (directory) which must be recognized as an authority by all opponents since it represents Spiritualists collectively." This was accomplished by the Congress which met at Leipzig in 1883. The organization at that time was forbidden by the public authorities to gratify the State church. Whatever may be the result of another attempt to form a general organization, the only basis of union would be the following points: Belief in one God, in an immortal soul and an inter-communication between the two worlds. A free masonry test Dr. Cyrian regards as impracticable.

"HAPPINESS IN HELL."

St. George Mivart the distinguished scientist, and also well known as a stalwart defender of the Roman Catholic faith, has an article in the December number of the Nineteenth Century with the apparently paradoxical heading given above. According to the teachings of the Catholic church the state of infants who pass to the other life unbaptized, is one of happiness, and yet they are not permitted to enter heaven. This it seems is good Catholic doctrine, and a Catholic paper says that Mr. Mivart does excellent service in drawing the attention of non-Catholics to an aspect of Catholic eschatology which is less commonly known than its interest and value would require. We may add that perhaps the Church has been interested in not having attention called to this part of its teaching which has been, in effect so far as the mass of Catholics are concerned, an esoteric doctrine.

Mr. Mivart includes among those who pass as infants, "adults, especially in heathen lands who die with their moral and intellectual faculties so imperfectly developed as to be in this matter like children." Then he graciously reduces as far as possible the number whose knowledge, freedom, malice and deliberation make their sins such that they really deserve to suffer in hell. Having narrowed the entrance to hell for the baptized, Mr. Mivart considers the condition of those who have irrevocably gone there, some of whom he thinks may have considerable enjoyment, may indeed be happy. Citing the dictum of St. Thomas that it is always better to be than not to be, Mr. Mivart holds that the state of the damned, bad as it may be, is to be preferred to annihilation. He thinks that the suffering of a soul in hell—the hell of the baptized—may be less than that of the same individual here upon earth. After naming the three lines of advance over which Mr. Mivart conducts his argument, namely, the reservation of the whole of unbaptized infants (including child-adults) for that part of hell which is a state of unmixed happiness; secondly, the strictest possible interpretation of the conditions required for formally grievous sin, and by implication the minimizing of the number who commit it; and finally, the admission of mitigations in the misery of the lost reaching in given cases a point somewhere just above the low water-mark of earthly wretchedness, The Catholic Review says:

In following this march, we feel ourselves, during the first stage, upon solid theological ground. In the second, and still more so in the third, we find ourselves debouching more and more into the territory of personal opinion, and although it would be hard to say that the conclusions outstep in any definite way the frontier line of strict Catholic faith and morals, yet it seems clear to us that they are not in the main path of the Church's daily teaching and that some of them, if not contra are at least *praeter sensum ecclesiae*. A body of opinions deduced more or less rigorously from Catholic principles more or less emphasized and selected by personal tastes, but loyally kept within the circle of unprohibited doctrine is we should say the views which may be held by a Catholic. But we mean something immensely more than that when we speak of the accepted teachings of the Catholic church. In the latter the whole truth is presented with unerring accuracy and in its true proportion. The distinction is as plain to us as it is to Mr. Mivart, but Mr. Mivart, by his eminent services is a representative Catholic, and we are half afraid that it may not be always sufficiently present to the mind of some of his readers in the Nineteenth Century.

The Review regards it "as axiomatic that in the next world God never punishes any one with positive pain, except for and in due proportion to sin wilfully committed. It is undoubtedly the accepted teaching of the Church that unbaptized children, although their condition must be called hell in the sense that it is out of heaven, enjoy a state of natural happiness. It is equally a Catholic truth that adults can attain to baptism of desire. The Catholic church, in like manner, teaches that the baptized who die in the guilt of mortal sin, suffer eternal punishment in hell, and that this punishment includes both the pain of loss—deprivation of God—and the pain of sense. She teaches that the sin which incurs this punishment must be grievous, and that it must be knowingly,

wilfully and deliberately committed, and persevered in without repentance."

Mr. Mivart thinks that in given cases a man may find himself among the damned without knowing it even, but the Review mildly dissents only by saying that "one cannot but feel that he is standing on the ground of personal opinion, and that none of the surest."

The article by Mr. Mivart has been written to smooth the path to faith for those who find in the doctrine of hell a great religious obstacle, and the Catholic Review concludes its comments as follows: "It is not too much to hope that this article may have the effect of opening the eyes of many beyond the pale of the Catholic church to the beauty and breadth of much of her doctrine, while in their fuller knowledge which is the fruit of further inquiry, we trust that much that might seem upon the surface of the article to be misleading or based upon personal views, may be lost or merged into the full and steady light of the Church's accredited teaching."

Evidently the leaders of the Catholic church are looking for converts from that large class with whom the old style of preaching is no longer effective. Descriptions of the horrors of hell do not terrify now as they did once, and it may be good strategy to attempt to win back to the Church by statements like those of St. George Mivart, the multitudes who have been repelled by barbarian teachings in regard to the destiny of a large portion of the race.

PSYCHIC PHENOMENA.

Italia del Popolo of the 30th and 31st of October and the 2nd and 3rd of November gives an account of sittings held in September and October in that city with Eusapia Paladino. We are indebted to Vessilio Spiritista which reproduces the report of the phenomena, here translated.

The phenomena were classified in three parts: 1. Phenomena in the light; 2. Phenomena observed in darkness; 3. Phenomena heretofore observed in darkness and obtained at the close in the light with the medium in sight. For want of space we insert only the last portion with the conclusion relating to it and the comments which the Italia del Popolo makes in reference to them.

Phenomena observed towards the last in darkness obtained in light with the medium in full view—It remained for us in order to arrive at full conviction to attempt to obtain important phenomena of the darkness without losing sight of the medium. Since obscurity considerably as it seems favors the production of these phenomena, we were obliged to allow obscurity for the phenomena and maintain light for ourselves and the medium; consequently this was the mode of proceedings in our sitting of the 6th of October. A portion of the room was separated from the rest by means of a dark dividing curtain to leave it in darkness, and the medium was placed in a seat at the opening of the curtain, with her back in the darkened portion, the arms, hands, face and feet in the lighted portion of the room.

Behind the seat was placed a small seat with a small bell, about half a yard from the seat of the medium, and, upon another chair farther away, was placed a vessel of moist clay perfectly polished on the surface. In the lighted portion we formed a circle around the table, which was placed in front of the medium. Her hands were always held by her neighbors, Signors Schiaparelli and Du Prel. The room was lighted by a lantern with a globe of red glass placed upon another table. It was the first time that the medium was subjected to these conditions. Soon the phenomena began to appear. Still by the light of a candle without a red globe we saw the curtain swell towards us, those next the medium putting their hands against the curtain felt resistance; the seat of one of these was drawn away by force, then five strong raps were struck against it, which meant a request for less light. Then we lighted the red lantern, covering it in part with a shade; but after a little we were able to take this last away, and furthermore the lantern was placed on our table in

front of the medium. The edges of the curtain at the opening were attached to the angles of the table, and at the request of the medium were folded up above her head and fastened with pins; then at the head of the medium something or other began to appear at frequent intervals. Signor Aksakow having risen up, placed his hand in the opening of the curtain on the head of the medium and soon announced that "they" touched it several times. Then his hand had been drawn through the curtain, finally felt something pushed into his hand; it was the small chair. He held it, then the chair was again seized and fell to the floor. All present severally put hands at the opening and felt the touch of hands. In the dark opening made in the curtain, on the head of the medium, the usual bluish lights appeared many times. Sr. Schiaparelli was struck with force through the curtain on his back and side, his head was covered with the curtain and pulled from the dark portion, while he held the medium's left hand, her right hand being held by Senior Finzi's left hand.

In that position he felt himself touched by a naked and warm finger, saw lights describing curves in the air, and somewhat lighting up the hand or the body which carried it. Then he resumed his place, and then a hand began to appear in the opening without withdrawing so suddenly and with quite a distinct outline. The medium never having as yet seen this, raised her head to look at it, and soon came the hand to touch her face. Senior Du Prel, without letting go the hand of the medium thrust his head into the opening above the head of the medium and speedily felt himself strongly touched in several places and with several fingers.

Between the two heads the hand again displayed itself. Senior Du Prel resumed his place and Senior Aksakow presented a pencil at the opening; the pencil was taken from his hand and did not fall; a little afterwards it came and darted through the opening onto the table. At one time a closed fist appeared on the head of the medium; it slowly opened and showed us the open hand with the fingers separated. It is impossible to tell the number of times that this hand appeared and was touched by us. Suffice it to say no one doubted it was quite a reality. It was truly a human living hand which we saw and touched, while at the same time the bust and the arms of the medium remained in view, and while her hands were constantly held by those of persons near to her. The seance being ended, Senior Du Prel went from the front portion into the darkened portion, and announced to us the discovery of an impression in the clay; in fact we discovered that this had been disfigured by a deep impress of five fingers of a right hand (which explains the fact that a piece of clay had been thrown through the opening of the curtain toward the close of the sitting.) It showed itself to be permanent, so we were not hallucinated.

These facts were repeated several times more, in the same way or in a slightly different way, on the evenings of the 9th, 13th, 15th, 17th and 18th of October, although the position of the mysterious hand would not allow of the supposition that it belonged to the medium; nevertheless for greater security, on the evening of the 15th there was bound to the left hand a band of gum elastic, which was separately wrapped around the fingers so that it was permitted at every moment to distinguish which one of the two hands each one of the neighbors held in keeping. The apparitions took place just the same, just as they took place again on the evening of the 17th, and finally on the evening of the 18th, although with less intensity, under rigorous supervision, and with this solemnly attested by Richet and Schiaparelli, each one of whom gave special attention to that matter.

This condition was here as always tolerably difficult because the medium was continually shaking her hands, and instead of holding them on the table in view of all had heretofore held them for the most part, pressed down upon her knees.

Conclusions.

As before remarked, all the marvelous phenomena which we had observed in complete darkness or

quasi complete (seats strongly drawn with the person sitting on them, touching of hands, lights, impressions of fingers, etc.), we obtained these in fine without ever losing sight for an instant of the medium. Moreover, the seance of the 6th of October was for us the plain and absolute confirmation of the justice of our former impressions in the darkness. The proof was indisputable because by watching the phenomena of complete darkness, it is not entirely necessary to suppose a fraud of the medium nor an illusion on our part. There was the proof that these phenomena could result from the same cause which produced them while the medium was visible with a light sufficient to observe her position and movements. In rendering public this brief and incomplete resume of our experiments we still hesitate to express these our convictions.

1st. That under the given circumstances, no one of the phenomena obtained in the light, more or less bright, could have been obtained by any trick whatever.

2nd. That the same conviction could be stated for the most part as to the phenomena of the complete darkness.

For a certain portion of these last we can well admit in most of them the possibility of imitating them by means of some skillful artifice of the medium; yet after what we have said it is evident that the hypothesis would not only be impossible, but besides useless in our case, since also in admitting it, the whole of the facts well proven would not in any way be hurt by it.

For the rest we recognize that from the point of view of exact science our experiments leave something to be desired. They were undertaken without the possibility of knowing of whom we should take care and the various instrument and apparatus, which we had employed, might have been prepared and extemporized by the care of Seniors Finzi, Gerosa, and Ermacora.

However, so far as we have seen and tested, sufficient appears to our eyes to show that these phenomena are well worthy of scientific attention.

We consider it our duty to express publicly our esteem and our obligation to Senior Dr. Ercolechialia, because he has prosecuted them for so many years, with so much zeal and so much patience despite clamors and denials, resulting in the development of the mediumistic faculties of this remarkable subject, demanding for it the attention of the studios, and having in view only a single purpose, the triumph of an unpopular truth.

ALEXANDER AKSAKOW,
 Publisher of Psychische Studien, Leipzig, and Imperial Councilor of State, St. Petersburg, Russia,
 GIOVANNI SCHIAPARELLI,
 Director of the Astronomical Observatory of Milan,
 CARL DU PREL,
 Doctor of Philosophy, Munich, Bavaria,
 ANGELO BROFESRIO,
 Professor of Philosophy,
 GINSIPPI GEROSA,
 Professor of Physics in the Royal School of Agriculture at Portici,

G. B. ERMACORA, M. D.,
 GEORGE FINZI, M. D.

At one portion of the seances were present other persons, among whom may be mentioned, Signors Charles Richet, professor in the medical faculty at Paris, editor of *Revue Scientifique* (five seances), Cesare Lombroso, professor in the faculty of medicine at Turin (two seances).

The above document which we have published attracts, both by the great name of Schiaparelli and by scientific titles of the persons who have signed it, after their presence at so many seances, very great attention.

Prof. Charles Richet, in reply to a letter of inquiry as to some statements supposed to have been made by him on the subject from Dr. M. Otero Acevedo, of Madrid, under date of October 21st last and published in the *Daily Globo*, of Madrid, Spain, of November 3rd, says: "I have not really said or written anything which should cause such

gossip. I have said and written that the phenomena were curious and deserved investigation. That is all. As to my opinion I do not venture as yet to form one, not through fear, but because it is too complex to be contained in a word, and because it would require too many explanations which I shall take occasion some day to give."

VIVISECTION.

In the *Freethinkers' Magazine* for December, Mr. Philip G. Peabody has an article on vivisection, in which he repeats the common arguments and objections to this practice, which he denounces in unmeasured terms. He says that he has made a careful study of the subject during the past twenty years and he claims to be in the possession of knowledge obtained from the works of vivisectors themselves. He has no hesitation, he says, in positively stating that "vivisection has not only not been productive of good but that it has proved a most prolific source of error and none have been more ready to admit this than the great vivisectors themselves." Certainly Mr. Peabody's article does not show anything to confirm his statement that he has made the subject one of careful study. Indeed, it shows quite the contrary. He quotes from Ouida, to whom he is indebted for much of his information in regard to cruelties practiced upon animals. He also gives a letter from Col. Ingersoll, a letter published some two years ago in which the writer says that he does not wish to touch the hand of a vivisector. The following facts should be considered when articles like that of Mr. Peabody appear on vivisection:

1. Nearly all the statements made by those who denounce vivisection in regard to the cruelties practiced upon animals are more or less garbled and convey exaggerated ideas as to the pain inflicted.

2. The pain inflicted, as shown by instances which are quoted, occurred chiefly before anaesthetics came in use.

3. Most of the instances which are given to indicate the torture inflicted by vivisectors are cases in which there was no pain experienced at all. There may be contortions of the body and groans and shrieks, without the slightest pain whatever. For instance, many of the cases recorded are those in which the spinal column was separated and the muscular contractions and contortions of the body occurred mechanically without the slightest suffering.

4. Vivisection has led to the most beneficial results in making known to the medical profession facts which could not otherwise have been learned and by which physicians are able to overcome diseases that were before incurable.

In view of these facts, certainly a mere repetition ad nauseam of the old arguments against vivisection, can have but little force or weight among well informed readers.

At the International Medical Congress which met in London in 1881, a Congress composed of 3,000 members, the largest and most widely representative assembly of medical men the world has ever seen, vivisection was a subject of discussion. It was the subject of Professor Virchow's address, in which he declared that none of those who attacked vivisection as an aid to science had any conception of the true importance of science, or of the value of this means of gaining knowledge. The Congress adopted the following resolution:

"RESOLVED, that this Congress records its conviction that experiments on living animals have proved of the utmost service to medicine in the past, and are indispensable to its future progress. That, accordingly, while strongly deprecating the infliction of unnecessary pain, it is of opinion, alike in the interest of men and of animals, that it is not desirable to restrict competent persons in the performance of such experiments."

Two days subsequently the British Medical Association, at a crowded meeting, approved this resolution, with but one dissenting voice. In the opening address Professor Humphrey said: "Almost every advance in our knowledge of the human body has been

made through vivisection." During the Congress a statue of Harvey was unveiled at Folkeston, on which occasion an address was delivered by Prof. Richard Owen in which he warmly advocated vivisection. The discussion of the subject was carried into the papers. The bishops and clergy, politicians, army and navy officers, lords, ladies and laymen generally, denounced vivisection. The medical faculty as a rule, in spite of popular clamor against them, sided with the physiologists who defended themselves with dignity, if not in a popular manner. Cardinal Manning declared that "it is a detestable practice not attended with scientific results." Such men as Pasteur and Virchow, Owen and Huxley, Humphrey, Paget and Carpenter unitedly affirm that "the remarkable advance in medical science and art during the past twenty years, in due to the experiments on the lower animals."

An article appeared in the *British Medical Journal* for January, 1875, by Dr. McKendrick, Lecturer on Physiology in Edinburgh, which cites twenty-two discoveries of the highest scientific and practical value due to vivisection, and it does not mention Magendie's method of hypodermic injection, and the important fact that nearly all the most valuable new remedies added to the pharmacopoeia since 1864, among which are the anaesthetics, chloral-hydrate and nitrate of amyl, are due to vivisection. It is the almost unanimous testimony of medical men that the series of discoveries and applications which during the last century have assuaged an incalculable amount of human suffering and prolonged a multitude of lives, is largely due to vivisections. Dr. Brunton's study of cobra poison when he was seeking an antidote for the relief of the twenty thousand persons who die every year in India from this venom, was stopped in England, and Pasteur's inoculations for the mitigation of the cattle plague, which was encouraged by the French Government and applauded by the civilized world, could not have been performed in Great Britain under the Vivisection Act.

There is a great deal of exaggeration as to the pain inflicted upon animals in vivisection. Dr. Gerald Yeo, Professor in King's College, London, attempts an estimate as follows:

We thus learn from the reports that in one hundred vivisections we should find the following numbers, arranged to show the amount of pain inflicted:

Absolutely painless.....	75
As painful as vaccination.....	20
As painful as the healing of a wound.....	4
As painful as a surgical operation.....	1

Pain forms, then, but a rare incident in the work of a practical physiologist in England; and when it is necessary that any be inflicted, every precaution is used to reduce it to a minimum.—*Fortnightly Review*, March, 1892.

The British Association years ago adopted resolutions that "no operation which can be performed under the influence of an anaesthetic ought to be done without it;" that "no painful experiment is justifiable for the mere purpose of illustrating a law of fact already demonstrated, and that whenever for the purpose of new truth it is necessary to make a painful experiment, every effort should be made to insure success in order that the sufferings inflicted may not be wasted."

Of course, unnecessary pain has been inflicted upon animals; this calls for condemnation and stringent laws under which only good men shall have the right to experiment, but it is no argument against vivisection conscientiously conducted in the interests of science and to overcome disease and lessen human suffering. Pain inflicted upon man or brute is not necessarily cruelty. Fox-hunting, whose defenders almost to a man—and woman—denounce vivisection, is a cruel sport, but the subjection of a fox to a few moments of pain in order to discover some fact that will benefit millions of human beings is not cruelty.

As a writer says: "We enslave, lash, emasculate, and butcher domestic animals for service and food; we ruthlessly extirpate others when they become a nuisance and nobody's conscience revolts, for these acts are not trespasses. Hence, if it appear that

human welfare, in yet higher respects, is dependent on vivisection, then a fortiori it is not a trespass."

SPIRIT PHOTOGRAPHS.

Rev. Mr. Haweis in a sermon recently referred to in *THE JOURNAL* called attention to some "spirit photographs," which he said were displayed in the vestry of his church. Among them were two fraudulent ones but he alluded to some of the spirit photographs secured by W. Stainton Moses. He says, "I knew him when he was beginning to investigate the spiritualistic phenomena. He was at first violently opposed to them. He was classical and English master at University College School, London, and he found that he was irresistibly impelled to write, that he used to write automatically things which astonished him very much when he read them. With Aristotle occupying his conscious mind, he found that his hand automatically wrote messages, some of which are known through his book *Spirit Teachings*. The normal use of the brain in the most abstruse matters did not prevent these abnormal writings. He has devoted his life to the subject and some of the most remarkable and reliable spiritual photographs are in connection with Mr. Stainton Moses, who has given me some specimens which I have exhibited."

Mr. Haweis called special attention to some of these photographs which he says were taken in a dark room, no one but the operator being present, that though it is impossible to bring forward evidence in the pulpit about these matters, he gives his word for it that the pictures with lights on them were taken under tests, Stainton Moses himself being the sitter. There was another spirit photograph of Comte D. Bullet, a French nobleman. The most remarkable photograph was given him by the cashier of a Glasgow firm, whose attention twenty years ago was called to Spiritualism by the curious motions of furniture and the pictures in his room. He had a glass house at the back and experimented with photography, never having a professional photographer or medium present, but only himself with two others, a cabinet-maker and a mechanical engineer. One of these photographs which had been handed to Mr. Haweis was taken under test conditions with the gentleman's own plates and in the presence of his own friends, all hardheaded business men engaged in active life and having no motive for deception. Mr. Haweis said, "After what you have heard during the last two or three Sundays (for the preacher had evidently been talking on this subject on previous Sundays), you must take these photographs for what they are worth. If they have called your attention to a question of deep and absorbing interest, if they have claimed your interest in the life after death and made you feel at all convinced that it is possible that the great chasm may be bridged, if these reflections have given you a new life and interest in the life beyond the grave, amidst much which you think questionable, amidst more which you think doubtful, I believe there may be some grains of gold to be gathered up by those whose hearts have been prepared by the addresses of the last Sundays."

Spurious spirit photographs are very common, and before any photograph is credited as that of a disincarnate spirit the case should be thoroughly investigated and the conditions of fraud should be carefully eliminated.

ORTHODOXY OF ANCIENT GREECE.

Euripides, the Athenian dramatic poet, who was known as the scenic philosopher or freethinker of the stage, held the popular polytheistic beliefs of his time and country in little regard. But in his tragedy entitled "The Bacchae," written in the solitudes of Macedonia, he suddenly changes his tone from that of the habitual skeptic, freethinker, and poetical rationalist to one of unquestioning piety, orthodoxy, and deep reverence for the mob of deities worshiped by the multitude of his contemporaries. He makes the chorus in the play the mouth-piece of his sudden assumed piety. A devout feeling toward the god of wine—namely, Bacchus—would hardly be regarded in

these days as piety at all, but rather the reverse. But the god of wine, in the estimation of the Greek polytheist of the times of Euripides, was one of the most potent of deities, the inspirer of genius, the giver of a sacred enthusiasm, and the assuager and soother of human misery, care, and sorrow. Euripides was a contemporary and friend of Socrates, of Aspasia, Pericles, and Anaxagoras. It was a period of revolutionary thought. But orthodoxy was too powerful for the rationalism and rationalists of the time; for paganism or polytheism was once an orthodoxy, as much so as ever Calvinism or Romanism has been in later times. Socrates was made a martyr of free thought by this old polytheistic orthodoxy of the Athens of the days of Euripides. The philosopher Anaxagoras had to fly before it to Lampsakos and the splendid Ionian hetaira, Aspasia, who was the good genius of her lover Pericles, came near falling a victim to it. Pentheus, the famous mythic king of Thebes, who figures in the "Bacchae" of Euripides, and whose impiety is the subject of severe comment in that choral ode, opposed the introduction of the Bacchic worship or Mysteries into Thebes, although the god of wine was the son of a Theban woman, Semele. The Bacchic orgies were introduced into Greece from the sensual land of Lydia in Western Asia. Pentheus furiously antagonized the young-eyed Lydian deity with his golden curls, florid cheeks, serpent-twined thyrsus, and seductive influence over young maidens, when he made his advent into Thebes. Finally, Pentheus was torn limb from limb by his own mother, Agave, and a wild rout of Maenads, or wine-infuriated women, who were holding their revels in the mountains whither Pentheus had gone as a spy upon their orgies. His mother Agave entered Thebes with the blood-dripping head of her son in her clutch, supposing that it was the head of a lion. The impious conduct of Pentheus was attributed to madness. He was represented as constantly beholding objects double. In the "Bacchae," or *Drunken Women*, of Euripides, we have a most picturesque account of religious rites, which once prevailed over the whole ethnic foreworld; for the intoxicating influence of wine was believed to be the direct inspiration of a supernatural personage or god.

SAYS Renan: I have related elsewhere how a pious person from the neighborhood of Nantes, who believes evidently that I am living in the midst of feasts and dissipations writes me every month these words: "There is a hell." This person for whose kindly intentions I am grateful does not frighten me so much as he thinks. I should like to be sure that there is a hell; for I prefer the hypothesis of a hell to that of annihilation. Many theologians think that for the damned it is much better than not to exist at all, and that these unhappy people are perhaps accessible to more than one good thought. For myself, I imagine that if the Eternal One in his severity should send me at once into this bad place, I should succeed in getting out of there. The reasons I should present to him to prove to him that it was through his fault that I was condemned would be so subtle that he would have trouble to answer them. Perhaps he would admit me into his holy paradise, where one must be very much bored. Among the children of God, he allows, indeed, Satan the critic to enter to make sport of the crowd. To tell the truth as I have already said, the lot which would come to me in all justice the best would be not hell, but purgatory, that melancholy and charming place where those who have some venal fault to be purged of, will wait very well. I figure to myself purgatory as an immense park, lighted with a sort of polar daylight, and interspersed with shady walks, where the affections begun on earth shall be purified while waiting complete etherealization. What exquisite romances are finished there! How little haste one ought to be in to get away from there, especially in view of the small attractions of paradise! What sometimes does not cause me any great desire to go to this place is its monotony. Shall we be able to change places there? Mon Dieu! How speedily will one have exhausted his neighbor's resources there. Travels from planet to planet would suit me well

enough; but they would hardly suit the old devotees, who, they say will form the majority of the elect. Let the will of God be done!

WE find in daily papers, says *Our Dumb Animals*, that Rev. Thomas Dixon, Jr. of Lexington Avenue Baptist Church, New York City, shot 27 robins, 1 bluebird, 1 yellow-bird, 1 thrush, and 1 little innocent pee-wee, on Staten Island, October 25th, was arrested by Constable Lisk, convicted before Justice Acker, and paid fines to the amount of one hundred and fifty-five dollars. The account states that he said: "He did not know that robins were song-birds, and declared if he had only known that Constable Lisk was an officer, he would have carried his gun-case under his overcoat, and in that way could have escaped to New York undetected;" also that "the reverend sportsman's game was confiscated, and as he left the justice's office he looked wistfully at the robins which lay in a heap on the office floor." It seems to us that a minister of the gospel who can find no better way of imitating his Master than to go around with a shot-gun shooting robins, bluebirds, yellow-birds, and pee-wees needs "to be born again;" and it is a striking illustration of the importance of humane education not only in colleges but in theological seminaries, and justifies the offer we have recently made of prizes to the students of American colleges and theological seminaries for best essays on "The Importance of Humane Education in our Higher Institutions of Learning."

At a cost of fifteen thousand dollars, John B. Drake, proprietor of the Grand Pacific Hotel, and one of Chicago's leading citizens, has just completed in this city a public drinking fountain, which is regarded as one of the most ornamental creations of its kind in the world. The design is Gothic in style, and the material is a fine, warm-tinted coral granite from Italy. The structure occupies a space on the north side of Washington street, between the city and county buildings, and is thirty-two feet in height. Below the platform is a chamber which will hold three tons of ice, effectually cooling the water, which flows through coils of pipe below and around the ice. Mr. Drake has long felt that public drinking fountains in the populous parts of great cities would promote the cause of temperance in the best possible way. Let Mr. Drake's good example be followed by citizens of other cities and towns.

PROFESSOR HARNAEK, who is very prominent just now, owing to his essay on the Apostolic creed and to the resulting controversy, has made what he regards as an important discovery. In a grave in Upper Egypt, apparently of the twelfth century, some French savants lately found certain old codices, which they published without apparently appreciating their full importance. In these codices Professor Harnaek asserts that he has recognized literary monuments of the oldest Christianity which enjoyed the reputation of full or partial authenticity in Christian communities at the time when the canon of the New Testament was being formed, but were afterwards rejected and lost. They are three in number. One of them bears the title, "The Revelation of Peter." It is a prophetic book resembling the Apocalypse of St. John, and was quoted as a sacred "Scripture" by the great Christian teacher Clement of Alexandria, in the second century after Christ. It is supposed to have been written by the Apostle Peter. Another is, "The Gospel of Peter," a narrative of the life of Christ similar to those of the four Gospels. It was in use in the second century, especially in the Syrian communities, and was at first admitted by the ecclesiastical authorities, but was afterwards stigmatized as Gnostic.

VICTOR HUGO condemns suicide and says: "I believe that the crime of suicide must have a punishment beyond this world, especially when the suicide has left this life with reason in full play, without extreme pain. I believe that then God will make him recommence his existence in more severe conditions since he voluntarily surrendered it here."



THE BIRDS' MESSAGE.

BY FANNY P. NICHOL.

Merry little warblers,
Chant your roundelay,
Ope your fluted throats
And sing the livelong day.

Tell me of your gladness,
That life to you is joy,
Naught you know of sadness,
Song pleasures never cloy.

Tell me why, oh birdies,
That sorrow e'er most come
To make us truly ready
For our other home.

Why our Heavenly Father,
Fills you with love and praise,
So that you sing it ever,
Through bright and cloudy days.

Why is it not as easy,
For we His children here,
To sing a song of gladness
And fill the world with cheer.

Tell me, while I listen,
Ring out in gayest trill
The secret of your blitheness
That joy my life may fill.

Thank you, little warblers
I caught the truth you tell
So simply and so sweetly
"God doeth all things well."

WRITING ON A CLOSED SLATE.

TO THE EDITOR: Having read the article in your paper of December 10th entitled, "Independent Slate Writing a Fact in Nature," by Prof. Elliott Coues, I desire to present to your readers additional testimony even more wonderful than his.

In April my only daughter passed to the spirit world leaving a babe only three weeks old, an only child. When this dear child left me I at once felt I must know all there is to know of spirit return. I had many good proofs through an inspirational medium in my own city, but was still doubtful. I resolved to go to Chicago, where I was unknown, and see something of independent slate writing. To my great astonishment, not only was the fact made positive to my doubting mind, but the answers to my questions were as perfect as though my child had been by my side, and unable to speak, had used a slate. These writings came on a closed silica slate without visible pencil. They came when the slate was held on my arm or shoulder, as well as when placed under the table. Names of friends were written and messages sent, and messages were perfectly characteristic of the spirits who wrote them.

The most wonderful part of my testimony is yet to come. I returned home as happy as though I had found that my child, whom I had thought dead had proved herself alive; and had from some foreign shore written me messages of love.

Two weeks after my return to my home, her baby boy, after two days' illness, died. Wishing for another test I wrote, folded and sealed eight questions, wording them so that if they should be opened, no clew could be had as to the baby's death, and mailed them to the above-mentioned medium. Every question was answered. The true test questions were as follows:

Have you been much with us the past week?

"Tell father and mother I have been with them often, for I knew they needed me."

What can you tell me of your baby?
"Dear little —. He is better in his mother's arms."

"Though you may seem sad and alone,
Your heart may long for baby dear.
And all the world seem dark and drear,
Yet touching close your outstretched hand
Your darling girl and baby stand."

These slate writings and others more personal were signed by her name. The sealed questions were returned, to all appearances unopened.

I write this, hoping my testimony as to this wonderful phase of mediumship may be of hope and comfort to other sorrowing and doubting souls. Surely we can

now say, "There is no death." The last enemy has been conquered.

FLORA SMALLEY JACKSON.

MY VERSION.

TO THE EDITOR: Mediumship is the grandest problem yet given to man for solution.

Mediumship, as understood by Spiritualists and Spiritists, is a faculty or combination of faculties in an individual that makes of the possessor a "go-between," a person who is capable of receiving and transmitting thought, an individual (medium) who stands on the boundary line that separates the person in the body from the person out of the body, and who is therefore a receiver and transmitter. Receiving the thoughts and messages from the person out of the body and transmitting the same to a person yet living in the body.

Mediumship is of many kinds and degrees. Every person, animal and insect is a medium.

"All life is but a part of that stupendous whole
Whose bounds all nature is and God the soul."

Third Question—Does moral character affect mediumship?

I answer, yes and no.
No, when the medium is a Spiritist; one who lives in self and is wrapped in the cloak of animalism; is jealous, covetous, miserly, vain, pompous, fraudulent, libelous, lustful and tyrannical. Such are mediums, for the denizens of the different conditions of the second zone in spirit land, and might or not be a splendid transmitter for those elements and yet not care for morality or integrity. A medium might be the most immoral character in the community.

Yes, morality has much to do with a medium who is a Spiritualist. No person can be or is a Spiritualist unless they practice the virtues; are chaste, love liberty and their fellow mortals. Oppose evil, hypocrisy and charlatany. Yes, moral character, coupled to courage has everything to do with a Spiritualist medium. Like Bruno, they would perish at the stake before they would sacrifice principle, coy with policy or bow to mammon.

Fourth Question—Does the exercise of, etc.? Yes, favorable when the medium is ambitious, aspiring and loves justice, truth, righteousness and their fellowmen; is not vain, egotistical or presumptuous, but a spiritualist.

Mediumship is unfavorable when the reverse is the case.

Sixth Question—Is an undolored communication possible? Yes, it is possible.
G. H. MILLER.

RESURRECTION AND SPIRITUAL COMMUNION.

TO THE EDITOR: Boswell says that on Easter Sunday, 1781, Mrs. Hall, (aunt of the Wesleys) a Mr. Allen and himself dined with Dr. Johnson and the two old ladies, his pensioners. In the conversation Boswell told them of a kind of religious Robin Hood Society, which met on Sunday evenings at Coachmaker's Hall for debate; the subject for that night would be the text which relates what happened at our Savior's death, "and the graves were opened and many bodies of the saints which slept, arose and came out of the graves after his resurrection and went into the holy city and appeared unto many." Mrs. Hall said it was a very curious subject and she should much like to hear it discussed. Johnson replied, somewhat warmly, "One would not go to such a place to hear it." I, however, resolved that I would go. "But, sir," said she to Johnson, "I should like to hear you discuss it." He seemed reluctant to engage.

She talked of the resurrection of the human race in general and maintained that we shall be raised with the same bodies. Johnson responded, "Nay madam, we see that it is not to be the same body, for the Scripture uses the illustration of grain sown. You cannot suppose that we shall rise with a diseased body; it is enough if there be such a sameness as to distinguish identity of person." The doctor told the story of hearing his mother's voice one day, calling him, when he was at Oxford. She seemed desirous of knowing more, but he left the question in obscurity. In the life of Susanna Wesley, where I find this, the well-known spiritual communications of the family are referred to and it is stated that Mrs. Wesley had a firm faith in that

statement of the Apostle's creed: "I believe in the communion of saints." She said in her widowhood, that she was often as fully persuaded of her husband's presence with her as if she could see him with her bodily eyes; and her sons who had her temperament to the full, found an irresistible attraction in the subject. John invariably preached upon it, with great exaltation on "All Saint's Day" and declared that "he was sometimes so vividly aware of the presence of those he loved, who had crossed the dark river, that he had turned round expecting to see them;" and any one acquainted with Chas. Wesley's hymns must observe that they are, many of them, instinct with the same faith. C.

PHILOSOPHY OF LIFE.

TO THE EDITOR: All living entities have the potency within themselves to be whatever they desire and their will-power makes them, and as man is the apex or highest development of organic life on our planet, he takes his place where his desires and his will-power place him. And as sickness, sin and death have no place in the economy of nature only through and by the prejudiced educated superstitious teaching that has placed an embargo on man's possibilities and made him a slave to some imaginary god, which is a mistaken theory, man has within himself the god man, the only individual or personal god to whom he can appeal. He has all the elements of progression to a higher life, and can rise above sickness, sin and death. What we call death is merely a transition to a higher sphere. Progression is the order of nature, and when mankind comes out of the darkness of superstition and slavery into the light of freedom, there will then be no limit to his possibilities. We are our own saviors and the architects of our own heavens. We can rise above and control the lower animal passions, and rise into higher degrees. These sentiments are only intended for those that are ready for them. I do not tear down only as I build better.

DUTTON MADDEN.

MECHANESBURGH, PA.

BLOOMINGTON, ILL.

TO THE EDITOR: I desire to tell your readers of the work now in progress in Bloomington, as carried on by the advocates of a pure Spiritualism in this town. They have organized, and hold meetings in their own hall each Sunday, appointing a reader for each meeting. He or she reads to the association thoughts culled from our best thinkers, and this is followed by a free discussion.

I spoke for the Society in December. Many church members were present. One evening I taught the process of developing the spirit body (peri-spirit, as our European friends call it), while still dwelling on the earth-plane, to a large number of earnest seekers after a pure spirituality. Yours truly,
ANNY A. JUDSON.

ANCIENT FAITH CURES.

Since the year 1811, when M. Gauthier reported his "Recherches historiques sur l'Exercice de la Medecine dans les Temples," a number of studies have been made of sacerdotal medicine among the ancient Greeks. One of the latest of these is by M. Diehl ("Excursions Archeologiques en Grece, 1892).

These works, as noticed in the New York Medical Record, throw an interesting light upon the practice of medicine in olden times, but they particularly show its close resemblance to the faith cures of to-day. The temples of Esculapius began to take a prominent part in the social and medical life of the Greeks at about the time of the Trojan war, and they lasted as institutions until 300 A. D. The faith cures of old, therefore, officially endured for about 1,000 years.

The temples of Esculapius were usually small and modest structures. Like the doctor of to-day, they did not secure great gifts of gold; their reputation was among the poor. They were placed in some salubrious spot and had attached a corps of priests and attendants. The sick came and were placed on couches in the interior, where, after visitations from the priests, they made their vows and went to sleep.

It was expected that the god would visit them in their dreams and either heal them or reveal a way of doing so. If a cure resulted the patient deposited some gift and caused a tablet to be erected describing his disease and its cure and rendering appropriate thanks to the deity. These gifts

and inscriptions remained to ornament the temple and inspire hope and confidence in the hearts of newcomers. Some gave propitiatory offerings, i. e., paid before they were cured. But this seems to have been rather unusual. The ancient Greek was of a frugal mind and only paid for what he got.

Archaeologists have collected many of the curious votive tablets from these old faith-cure establishments. A Lacedemonian lady had the dropsy. Her mother consulted the god at the temple of Epidaurus, and dreamed that she saw him descend, cut off the head of her daughter, then hold up the trunk until all the water ran out. She woke up, went home, and found her daughter well.

Another tablet describes the dream of a patient who suffered from cancer of the stomach. The god removed the cancer by a neat and painless laparotomy and the patient awoke and was cured. If it could be only done that way now! Naturally the priests became somewhat skillful in the practical and real part of medicine. They saw that their patients received healing drugs and followed hygienic ways of living. It was from some of these practical physicians that Hippocrates learned what little he knew of medical art, expunging from it priestly mysticism and quackery.

As time passed and the ancient religion became more of a conscious deception and means of gain the temples of Esculapius degenerated. They were sometimes started as a business venture by dishonest men, who worked them "for all they were worth," just as it is done nowadays. Again, specialism entered the field.

The oracle at Delphos, in order to enlarge its revenues, entered the field; the priests of Diana and Ephesus made a specialty of the eyes, and those of the temples of Venus looked after certain kinds of tumors. In order to help along the business later, a great deal of trickery was introduced; finally, human credulity could be taxed no further and the temples were abandoned.

THE DEAD GOETHE.

The morning after Goethe's death, a deep longing came over me to see his earthly shell once again. His faithful servant, Frederick, opened the door of the room where they had laid him. Stretched upon his back, he lay like one asleep, power and deep peace upon the features of his sublimely noble face. The mighty brow seemed still busy with thoughts. I longed for a lock of his hair, but reverence forbade my cutting it. The body lay nude, wrapped in a white sheet. Frederick threw the sheet open, and I was amazed at the godlike magnificence of those limbs. The chest was exceedingly powerful, broad and arched, the arms and thighs full and muscular, the feet of perfect form, and nowhere on the whole body a trace of superfluous flesh or of emaciation or shrinking. A perfect man lay in great beauty before me, and admiration made me for the moment forget that the immortal spirit had left such an habitation. I laid my hand on his breast—deep silence all around—and turned aside to give free course to my pent-up tears.—Eckermann.

THE wise mentors (in conventional literature) virtually tell you that child literature wants no real children in it, that the real child's example of defective grammar and lack of elegant diction would furnish to its little patrician patrons suggestions very hurtful indeed, writes James Whitcomb Riley in the December Forum. Then, although the general public couldn't for the life of it see why or how, and might even be reminded that it was just such a rowdy child itself, and that its father—the Father of his Country—was just such a child, that Abraham Lincoln was just such a lovable, lawless child, all—all this argument would avail not in the least, since the elegantly minded purveyors of child literature cannot possibly tolerate the presence of any but the refined children—the very proper children—the studiously thoughtful, poetic children—and these must be kept safe from the contaminating touch of our rough-and-tumble little fellows in "hadden gray," with frowzy heads, begrimed but laughing faces, and such awful, awful vulgarities of naturalness, and crimes of simplicity, and brazen faith and trust, and love of life and everybody in it. All other real people are getting into literature; and without some real children along will they not soon be getting lonesome, too?



POOR TIRED MOTHER.

"They were talking of the glory of the land beyond the skies,
Of the light and of the gladness to be found in Paradise,
Of the flowers ever blooming, of the never ceasing songs,
Of the wand'rings through the golden streets of happy, white-robed throngs;
And said father, leaning cozily back in his easy chair,
(Father always was a master hand for comfort everywhere):
"What a joyful thing 'twould be to know when this life is o'er,
One would straightway hear a welcome from the blessed shining shore!"
And Isabel, our eldest girl, glanced upward from the reed
She was painting on a water jug, and murmured,
"Yes indeed!"
And Marian, the next in age, a moment dropped her book,
And "Yes, indeed!" repeated with a most ecstatic look.
But mother, gray-haired mother, who had come to sweep the room,
With a patient smile on her thin face, leaned lightly on her broom—
Poor mother! no one ever thought how much she had to do,
And said, "I hope it is not wrong not to agree with you,
But seems to me that when I die, before I join the blest,
I'd like just for a little while to lie in my grave and rest."

—MARGARET EYTINGE.

The objects of the Columbian Housekeepers Association of Chicago, according to their constitution, are: To awaken the public mind to the importance of establishing a bureau of information, where there can be an exchange of wants and needs between employer and employed in every department of home and social life; to promote among members of the Association a more scientific knowledge of the economic value of various foods and fuels; a more intelligent understanding of correct plumbing and drainage in our homes, as well as the need for pure water and good light in a sanitariously built house; to secure skilled labor in every department of woman's work in our homes; not only to demand trained cooks and waitresses, but to consider the importance of meeting the increasing demand for those competent to do plain sewing and mending. All women who are interested in this work can become members of the Association by payment of an annual fee of \$1. Committees have been appointed on the following subjects: Sanitary condition of houses, intelligence offices, Woman's Exchange, Home for Self-supporting Women and Woman's Christian Temperance Union and kindred organizations, cooking schools, industrial schools, cooperative bakeries, training schools for servants, kitchen gardens and public kindergartens, diet kitchens, mothers' and nurse girls' classes and training school for nurses, food supply, public opinion, sewing in all schools.

In regard to the kindergarten the editor of The Century in the January number says: A race that is said to take its pleasures sadly,—a branch of which indeed, by inheritance is inclined to look upon all amusement as sinful,—such a race very naturally produces many minds that cannot help suspecting the utility of an institution like the kindergarten, which might to a casual observer seem merely organized pleasure. This kind of observer, seeing for the first time a kindergarten "in full play," naturally asks himself, Can anything so delightful really be part of a grave, scientific system of education; or is it merely a pretty way of keeping children—especially the children of the poor—out of mischief? That it is a thoroughly accredited, successful, scientific, and rapidly spreading educational device, and no mere fad of the moment, seems to be an established fact, as may be gathered from inquiry among the leaders of education everywhere in America, and from all the teachers who, whether kindergartners or not, have come into contact with the system. The kindergarten is no longer an experiment. It is not now on the defensive, either on its educational or on its philanthropic side. It is rather for those who

ignorantly oppose the kindergarten to show cause for their opposition in the face of the almost unanimous approval of experts, and the enthusiastic indorsement of all that part of the general public who have had the opportunity of becoming familiar with its methods and results.

In the Popular Science Monthly for January Miss E. F. Andrews discusses the question, "Will the Coming Woman Lose Her Hair?" She says: If the unsatisfactory statistics that I have been able to collect can be relied on, the proportion of baldness in boys and girls under twenty is about 80 to 7. As the majority of girls at the age under consideration wear their hair loose, or in simple "Marguerite" braids, so that there is little likelihood of deception, while unwholesome headgear or other individual practices can hardly, as yet, have had time to produce any material effect upon either sex, we may regard the differences indicated by the figures as practically due to the working of heredity alone. Now, there is no apparent reason why girls should not inherit a tendency to baldness as well as boys, unless that tendency is checked by some other factor. Such a factor is sexual selection; for I presume it is hardly necessary to argue here that a bald-headed woman would not stand much chance of "survival" in the struggle for matrimonial honors. As men have always practically done the "selecting," and will probably continue to do so more and more as the conditions of modern life render the competition for husbands more severe, the woman's voice in the matter, when she has any, being limited to a simple negative, it is not likely that the state of baldness to which the human race is said to be tending will ever affect the feminine half of it.

THERE are always curious things happening, many of which cannot be explained. To one class of these the name of telepathy has been given. The word signifies knowing or feeling at a distance. You are impressed that something has happened at a long distance. That is telepathy. The following incident illustrates it. Similar things occurred in this city during the war, and since, says the Pittsburgh Gazette: "On Sunday morning, May 3, 1863, Mrs. Lansford F. Chapman, wife of the gallant soldier who was then in Virginia and in command of the Twenty-eighth Pennsylvania infantry regiment, attended service in the church to which she belonged, in Mauch Chunk. Shortly after the service had begun she was taken ill. Friends came to her assistance and when she became able she gasped, 'The major has been killed in battle.' This statement was found afterward to be strictly correct. He was killed while leading his comrades in a charge against the enemy at Chancellorsville in the midst of the severest fighting of that sanguinary engagement. He was killed, so far as can be learned, at the very moment his wife became ill. General Geary, commanding the division of which the Twenty-eighth formed a part, saw him fall, and dismounted and marked the spot where he fell."

A PROTESTANT Bavarian frau sued a priest for slander for calling her a witch, fixing the damages at 50 marks. Clerical authorities gravely testified as to the possibility of the woman possessing a devil, but the court found the reverend father guilty and fined him 50 marks and costs.

REV. MARY T. WHITNEY has been installed pastor of the Unitarian church in Somerville, Mass. She is the wife of Rev. Herbert Whitney, of the First Unitarian church of Athol, and was ordained to the ministry in 1887. Rev. Minot J. Savage preached the installation sermon.

"When Mrs. Parvenue was poor they used to say she was a great talker, but since she has become rich it is different."
"Indeed, what do they say she is now?"
"A brilliant conversationalist."

AMONG the portraits of the wives of the new members of parliament is that of Mrs. John Burns, the wife of the labor leader, a beautiful and gracious looking woman. Concerning her some interesting facts have been gathered. Those who know her say that she has the qualities of a heroine and to her John Burns owes no little of his success. During the great London dock strike, while her husband was haranguing the dockers and conferring with the leaders and Cardinal Manning and other arbitrators, Mrs. Burns was cutting bread and

ministering to starving women at one of the depots established for the purpose and frequently would be absent from home for twenty-four hours at a time. John Burns is very proud of his wife and wherever he goes wants her at his side. At labor meetings if he misses her he calls out helplessly: "Where is my wife?" The greatest honor he can confer on his friends is by inviting them to tea at his home at Battersea to meet Mrs. Burns. The beauty of the domestic life of John Burns has done much to strengthen the labor leader. The English, in the mass, at least, are faithful to the ideal of husband and wife.

A PASSION FLOWER.

The flower of the family—
You really would suppose
To see her when in company,
A violet or rose.
But when no one is there to call
She makes her parents cower,
Ah, then you'd know that after all
She is their passion flower!
—Brown, King & Co.'s Monthly.

Little Son—I let two poor little boys ride with me on my sled all the afternoon. We beat every one on the hill.

Fond Mamma—I am delighted to learn that my little son is so generous.

Little Son—The more there is on the sled the faster it goes.



A Veteran

Mr. Joseph Hemmerich, 529 E. 146th St., N. Y. City, in 1862, at the battle of Fair Oaks, was stricken with Typhoid Fever, and after a long struggle in hospitals, was discharged as incurable with Consumption. He has lately taken Hood's Sarsaparilla, is in good health, and cordially recommends HOOD'S SARSAPARILLA as a general blood purifier and tonic medicine, especially to his comrades in the G. A. R.

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BOOK REVIEWS.

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

"No Beginning." The Fundamental Fallacy. A Common Sense Exposure of the Error in the Reasoning Upon Which Is Based the Belief in the Creation or the First Cause of Things. By William H. Maple. Chicago: Charles H. Kerr & Co., 1892.

Mr. Maple is a lawyer in this city who, amid the duties of his profession, has found time to put into readable form and to present to the public his thoughts on philosophical and religious subjects. He is a radical who has outgrown belief in the popular theological dogmas, and seems to have reached very positive conclusions as to the natural operations of the world under law and causation. He has not only in his own mind eliminated the supernatural element, but he objects "to an unknowable line being fixed by a Spencer as by a Spurgeon, by a Huxley or a Darwin, as by the average clergyman, who is ready to say, when confronted by a difficult problem, such things are not given us to know. "All realities," he says, "are knowable and yet all may never be known, may be said precisely in the same sense that it may be said that all space is measurable, yet only a small part of its infinite amplitude will ever be measured by man." Mr. Maple does not here seem to have thought of the principle of relativity of knowledge on which the doctrine of the unknowable, as expounded by Kant, Spencer and others, is founded. All that he says those thinkers would freely admit, but they would add we can know only under the conditions of knowledge, one of which is a relation between subject and object, and that all knowledge, therefore, is the product of two factors; into all cognitions enter two co-efficients, consequently we know things only in a relative sense, and cannot know things as they are in themselves, for the reason that neither the mind that perceives nor the perceiving object can be studied except each in its relation to the other. Mr. Maple goes over the ground of revelation, atonement, destiny, etc., and discusses the eternity of matter, the theories of the origin of things, design, etc., in a very plain and intelligent manner, though not with that large knowledge of philosophical discussion which might have made his book of more value to the deeper thinkers. But if he had been more profound, the work would not have been so well suited to the class for which it is intended. Mr. Maple has positive convictions, but it is possible that a larger acquaintance with a number of the great thinkers who have discussed the questions which he has taken up, would modify somewhat his views respecting a number of the questions treated. The work is especially to be recommended for its clearness and directness.

"A Woman's Philosophy of Love." By Caroline F. Corbin, author of "Rebecca," "His Marriage Vow," etc. Boston: Lee & Shepard, 1893. A. C. McClurg & Co., 117-121 Wabash ave., Chicago. Pp., 302. Cloth. Price, \$1.50.

This book is the outcome of thirty-five years of thought, study and experience, and deals with love as the divine life of the universe, as embodied in the home, and in its world-wide relations. The author believes that in the relations between men and women is the elementary principle of civil order and the keynote of all social progress. Necessarily the book includes some topics which it is difficult to present without offense, but the author has discussed all the subjects treated in a delicate and dispassionate manner, and the whole work is permeated by an earnestness that will appeal to the reader, whatever may be his own individual opinion.

"The Well-Dressed Woman." A Study in the Practical Application to Dress of the Laws of Health, Art and Morals. By Helen Gilbert Ecob. Illustrated. New York: Fowler & Wells Company, 27 East 21st street. 1892. Price, \$1. A. C. McClurg & Co., 117-121 Wabash ave., Chicago.

Among the conditions which lead to race elevation and race degeneracy is that of health, and health is involved in ethical problems. Hygienic living is moral living. The author of this little volume discusses her subject from the point of rational considerations. Causes of ill-health, the evils of the corset as revealed by the deformities which it produces, its bad effect upon the heart, lungs, etc., of which several illustrations are given in the book, are presented with force and clear-

ness. What constitutes beauty of form and grace of motion and the aesthetic element of dress is given considerable space. The absurdities as well as the physiological errors of common methods of dressing by women are scored unmercifully, but the book does not merely denounce follies; it gives counsel for the correction of dress abuses, and it must help women to emancipate themselves from the servitude of the common usage. Fashion is a capricious goddess who cares but little for the natural in the human form and the necessities of life, and it will not be easy to change what is determined by society in regard to fashion's orders, but this little work will doubtless contribute somewhat to the correction of widespread errors and evils which have no foundation or common sense or aesthetics.

"At Sundown." By John Greenleaf Whittier, with designs by E. H. Garrett. Boston and New York: Houghton, Mifflin & Co., Riverside Press. Cambridge, 1892. Pp. 70, cloth. Price, \$1.50.

A small edition of this volume was privately printed two years ago and was speedily exhausted among the author's friends. The demand for it since has been so persistent that the author consented to its publication in its present form. In this collection are included the various poems that were written for special occasions, as "The Vow of Washington" read at the Centennial Celebration in New York in 1888, and "Haverhill" commemorating the anniversary of the city. While lovers of Whittier will be glad to possess this last book, the verses will add little to the poet's fame and may, perhaps, be regarded simply as the last rays of the setting sun. The book is daintily bound in white and gold and the illustrations for the most part are bits of quiet country scenes. An indifferent portrait of Whittier forms the frontispiece.

MAGAZINES.

The Season for January, 1893, gives its brightest ideas, new and elegant designs in ladies' and children's dress, outdoor garments, lingerie, millinery and underwear. In addition to the usual designs will be found a number of handsome designs for gentlemen's wear. In the artistic illustrations are many very handsome new ideas. On every page will be found something well worthy of attention. The International News Co., 83 and 85 Duane street, New York.—No more timely article has appeared in the magazines than the sympathetic study of the poet Whittier in his relation to childhood, which, under the title "Whittier With the Children," Margaret Sidney contributes to the January Wide Awake. The intimate relations that existed between the writer's family and the good old poet lend an additional value to the series of pictures she presents. D. Lothrop & Co., Boston.—The Atlantic Monthly for January is an admirable number. The early history of Illinois, when under French rule, forms the background against which Mrs. Catherwood sets the characters of her new serial story, "Old Kaskaskia," and it so quickly develops in romantic interest that the first part leaves the reader eager for the explanations which the next chapters must bring. Some of the more solid papers of the number are; a consideration of George William Curtis in his relation to Civil Service Reform, an article which no reader interested in either the man or the measure can afford to neglect; a paper by Harriet Waters Preston and Louise Dodge on Cola di Rienzo; John Fiske's interesting study of Edward Augustus Freeman and his place among historical writers; E. P. Evans's "Reminiscences of Frobel;" and an important paper by Sir Edward Strachey on "Shakespeare in Love's Labor Lost." Houghton, Mifflin & Co., Boston.—In the January Popular Science Monthly Dr. Andrew D. White completes his account of the stubbornly contested advance, "From Magic to Chemistry and Physics," in the Warfare of Science. Colonel A. B. Ellis contributes to the same number a paper on "Marriage and Kinship among the Ancient Israelites." He maintains that this people practiced marriage by capture and polyandry, women being scarce among them because of female infanticide. Dr. Charles W. Pilgrim, writing on "Genius and Suicide," shows that a mind which is abnormally developed on any side is in much danger of becoming unbalanced. Dr. Alexander Macalister reviews the recent progress of anthropology under the title "The Study of Man." There are several other very interesting contributions. D. Appleton & Co., N. Y.

TALK WITH DR. TANNER.

SAYS HE CAN FAST FOR EIGHTY DAYS— EXPECTS TO LIVE TO BE A HUNDRED AND FIFTY.

[Special correspondence from Indiana Mineral Springs, Ind.]

Everybody knows of Dr. Tanner—the man who deliberately and of his own free will fasted longer than it was supposed possible for man to exist without food, and proved his ability to subsist on nothing more nourishing than air and water for a period of forty days. It was this remarkable feat that completely upset all preconceived ideas regarding the powers of endurance of the human body, and made medical and scientific men the world over open their eyes very wide indeed.

Your correspondent met this same Dr. Tanner recently at the Indiana Mineral Springs, in Warren county, Indiana. The doctor is medical director of this sanitarium, which is a popular resort for those suffering from rheumatic, stomach and kidney diseases. Personally this remarkable man is a fine looking hale and hearty old gentleman. His rotund figure and clear complexion indicate the enjoyment of perfect health, and his sixty or more years weigh very lightly upon him. There is at present nothing about the doctor to indicate long fasting; and one might suppose he would inquire if "it isn't about dinner time?" with as much concern as an ordinary mortal.

The doctor's appearance is that of a student and thinker, and a conversation with him reveals the fact that he is a man of more than an ordinary degree of intelligence. He talks most interestingly on all topics, and especially upon the questions relating to the welfare of mankind.

When asked by your correspondent regarding his motive in abstaining from food for forty days, he said:

"I believe that men could live without food much longer than was commonly supposed, and I desired to demonstrate it. I saw no reason why they should be inferior to the lower animals in this respect. Among the latter there are many remarkable cases of long fasting, notably that of a camel in a menagerie in Chicago, which was stricken with lockjaw, and for a period of ninety days took no food or water. The doctors were all this time looking for it to die, but it had no intention of doing so, and finally recovered the use of its jaws and resumed its rations as if nothing had happened. Another case still more remarkable is that of a hog at Dover, England, that was buried beneath a fall of chalk from a cliff, and held prisoner for a hundred and forty days, when it was found, still alive and able to squeal."

"Do you think it possible to live longer than forty days without food?"

"Unquestionably. I maintain that, with a sufficiency of water from one of the springs here, and plenty of pure air, I can live for eighty days without food. My New York fast in 1880 I do not regard as a true test of my ability. I was there placed under a most rigid surveillance, was confined most of the time to a poorly-ventilated room, and had only a hard cot to sleep upon. Besides, I was much annoyed and my rest broken in upon by curious persons. I regard my fast at Minneapolis as a better test. On the thirty-eighth day without food on that occasion I walked ten miles without difficulty."

"What sustains life during these long periods of abstinence, doctor?"

"When no food is taken the tissues of the body must be used as fuel to keep the machinery in motion. However, this loss need not be great. Under proper conditions, I can support life without food at a loss of not more than a fourth of a pound per day."

"Why is it, then, that shipwrecked sailors and persons lost in uninhabited localities perish in a few days?"

"Terror hastens their death. Fear kills many people, and is more fatal than disease. Especially is this true in epidemic diseases, as cholera. The disease in itself is not so dangerous as the fear of it."

The doctor then talked of cholera and its developments, and remarked that in their haste to adopt new theories and methods of treatment doctors were in danger of losing sight of good ideas that are not new. While in itself the germ theory of disease is no doubt correct, scientists should go back of this and investigate the conditions that favor the development of these germs. He cited investigations showing that during the great

epidemics of cholera there was a notable absence of electricity in the atmosphere, and that when this condition was relieved by thunder showers the spread of the disease was effectually checked. He suggested that when men are able to control the fall of rain they may then remedy these unhealthful conditions by restoring the atmospheric equilibrium, and will then, perhaps, be able to defy the disease. Continuing his conversation, the doctor said:

"Doctors and scientific men are too materialistic. The schools of medicine find nothing in matter corresponding with mind, hence they ignore this part of man entirely. Their researches are not subtle enough. There is that within man that the microscope will not reveal, nor the scalpel bring to light. We cannot see electricity, but we know it exists because it impels the ear. It is a force—a reality, although we may not be able to analyze it. Doctors should investigate something beside the mere physical structure of man—they should go deeper and learn more regarding this life force. We will never have a school of medicine worthy the name until physicians study metaphysics as well as physics."

"When men better understand the science of life, will they not be enabled to live longer than they do at present?" was asked.

"Yes," was the answer. "When people know how to live properly and put their knowledge into practice, they will live much longer and much happier lives."

"Do you consider occasional fasting beneficial?"

"Under certain conditions it is. It removes the old and worn-out tissues of the body, and these are afterward replaced anew; so a man is, as one might say, made over to a certain extent by a long fast."

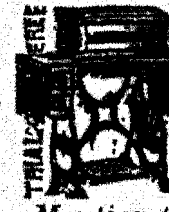
"How long do you expect to live?"


"I have made the statement," replied the doctor with a smile, "that, with an occasional fast of forty days, I might live to be a hundred and fifty years old. Of course, most persons question this; and I cannot prove it to them at once."

"Do you consider that the waters of the Indiana Mineral Springs are beneficial?"

"They are, more especially in rheumatic, stomach and kidney diseases. I could tell you of some remarkable cures they have performed."

The doctor is a vegetarian, eating no meat, and confining himself to two meals a day. He says most people eat more than is good for them, and to this attributes much of the poor health of the present time. He is a believer in the relief of human ailments by the use of such remedies as nature has placed at the disposal of all, as earth, air and water. He is an example of the correctness of his theories as applied to himself, and a living proof of the benefits of a regular and abstemious course of life. Humanity is no doubt benefited by the research and investigation of such men as Dr. Tanner.

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 And "Is life worth, O friend,
 The strife of soul when all's lost by the way?"
 Yes, when one may say,—
 Unto the least of His
 Let me not fail—
 Still, still let love prevail.

Heaven's mystery but clears
 To those, burdened with fears,
 Hays, trembling, crossed the valley wide of tears!
 They, the stronger few,
 Find power to imbue
 The frail with strength, the long, long journey's length.

Is it not of worth,
 That tortured souls find birth
 Anew? That low-cast eyes lift from poor human ills,
 Unto the hills?

Why questionest thou,
 Though thorns about thy brow
 Are bound? Thy Master's cup
 May, too, be thine!

Wouldst thou spill the wine,
 Afraid only to sip
 That which His holy lip,—drained to the lees?

Tired heart He sees
 Thy needs. Thou shalt not lurk
 Among the withered flowers of the vale,
 Nor fret and bewail thy fate. A holy work
 Is given thee to do. What though the way

Athwart th' stony gray
 Of mountain-height—may lie
 'Tis better far from strength to strength to go,
 'Mid peaks of ice and snow,
 With sore and bleeding feet,
 If at the last we are considered meet

For Heaven. O friend
 It is unto this end
 That all's lost by th' way—
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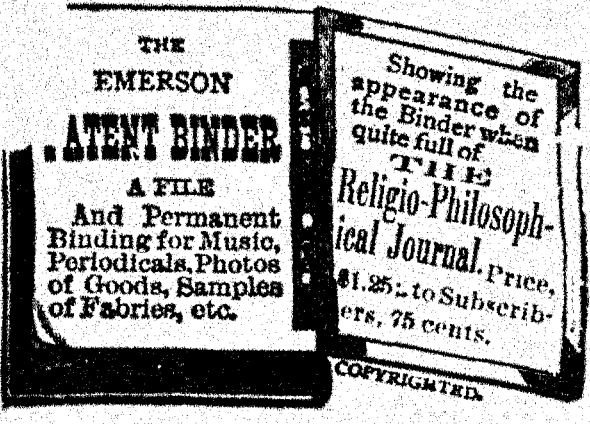
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My only boy, thou com'st to me, My heart is crushed and sore, And whisper'st from thy spirit home "Not dead but gone before."

My angel boy, thy spirit voice Awakes me from my dreams, And oh, how wise, and pure, and real Thy boyish utterance seems.

I hold my breath to hear thee speak, I see thy dear lips part, And long to hold thee in my grasp And press thee to my heart.

Not dead, thy form is near me now, And moves my pen to write; Thou liv'st in God's spirit sphere, Where all is pure and bright.

Not dead, for I shall follow thee, Ah me! I care not whither, If thou but lead and we see The spirit land together.

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Watching by the sleeper, Slumber grows the deeper, And gently moves the life-wave evermore, Musical forever Is the mystic River That bathes the silver sands along the shore.

The tide comes soft and low, As zephyrs gently blow, To lift the spotless gowning of her breast; Sleep from the bosom bare Removes the "sleeve of care," And all the innocent find peaceful rest.

NEWARK, N. J., September 30, 1882.

*Reprinted from The Index to which it was contributed by the author.

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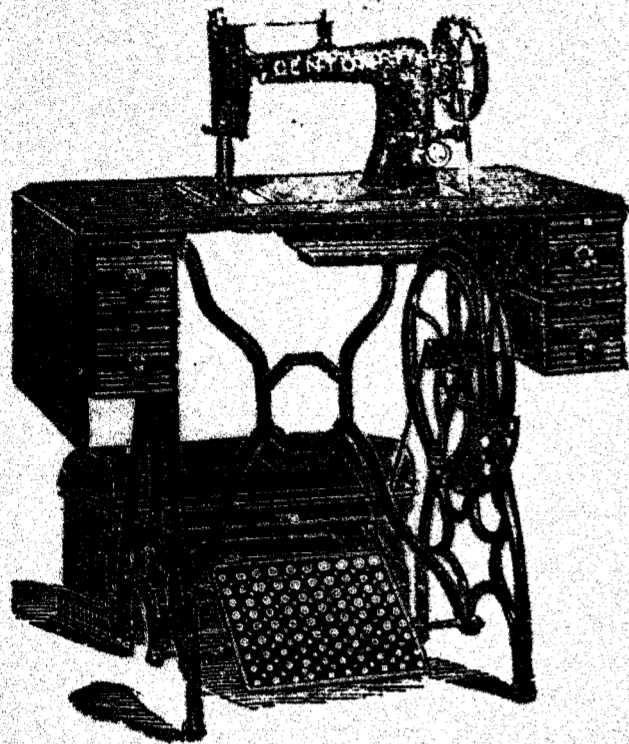
This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

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THE man who said "There's nothing sure in this world but death and taxes" might have given a pleasant aspect to this philosophy by noting that Christmas was coming, too, and pretty regular at that.

The rise and progress of Christmas in this country is a very interesting subject of investigation, as showing the diverse character of America's early settlers and the peculiar elements concerned in the development of the features of our present holiday season. The Virginia settlement was cradled in poverty and was too deeply concerned with the problem of existence to celebrate anything. In New England the life of the Pilgrim Fathers was so hard that statutes were easily enacted forbidding the celebration of Christmas, largely on the ground that the day could not be spared as a time of abstinence from work. A compromise was finally made, however, that only those who worked on that day should have anything to eat during the twenty-four hours.

It was by the Dutch and Germans who settled in New York later that Christmas was first recognized to any notable extent in early times. The Dutch and English brought the Yule log to the Christmas fireside, but it was the Germans, with their old Druidical traditions, who introduced evergreens and planted the first Christmas trees on this continent. Then St. Nicholas, the early Christian patron saint of the young, and Santa Claus, the kindred patron saint among the Dutch, began to be invoked for blessings. Other elements in the population gradually became interested in Yuletide and the Christmas tree, and so the day has grown to its present importance.

The modern Christmas tries a man's reasoning powers to the fullest extent. With him it is a problem just what to give each, and if he makes no mistake he is a wise man indeed. The wisest are those who appreciate the value of good books, and what book is there that is more useful than a work of Reference? In the REVISED ENCYCLOPEDIA BRITANNICA the knowledge of the world has been gathered up and its marvel of cheapness makes it possible for everyone to purchase. Try giving a set to your friend and see how he will appreciate it.

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A correspondent in Ft. Wayne, Ind., writes: Our people have been treated to two very interesting and instructive lectures Tuesday and Wednesday evenings, December 27th and 28th on the subject of Spiritualism, by J. Frank Baxter, of Boston. At the close of each lecture, he gave excellent tests of clairvoyance, which were immediately recognized. Interest in the subject of Spiritualism and occult science is indeed spreading and the seed sown in this city by Mr. Baxter will bear abundant fruit in due time.

A picture of Mr. M. C. Church will be sent with the next issue of THE JOURNAL.

THE WORLD'S FAIR.

The World's Fair will be the most wonderful exhibition of the world's progress in science, art and industry ever made. What an object lesson it will be of the daring and beneficent achievements of the human mind! It will be a great privilege to witness this magnificent display and to see representatives from every part of the earth brought hither by a common purpose. Only a few months will pass before the splendid drama will open. At THE JOURNAL office, which will be a headquarters for those interested in spiritual and psychical matters, information will be given to visitors and every effort made to assist them in passing the days or weeks they may be here as pleasantly as possible.

ONE of the most important ecclesiastical trials in the whole annals of the church came to a close of its first stage in New York Friday. It had occupied nineteen days, and the time was not spent over the consideration of immaterial or mere personal facts. No inquiry had to be made into the habits, character, or conduct of the accused, Dr. Briggs. The only question was whether the language used by him showed him to be heretical or not. There were six charges preferred against Dr. Briggs, and he was acquitted on each one separately. The acquittal of Dr. Briggs is not final. His case was sure, which ever way the verdict went, to go up by appeal to the General Assembly for final adjudication. The final result may be a return to the old division of the Presbyterian church into the old and the new schools.

Mr. STEAD of the Review of Reviews is a very enterprising editor. His fertility of resources is something remarkable. His magazine is a great success and its circulation and influence are steadily increasing. His Christmas number a year ago was devoted to ghost stories, many of them having a very substantial foundation. It was something of a departure from the

conventionalities of "Journalistic Christmasery." The last Christmas number, that for 1892, is devoted from the first page to the last to descriptions of Chicago, its Exposition buildings, and telling the people what is to be seen and how to get there. The story of a voyage of English tourists from Liverpool to Chicago is related. There is a love story in the narrative, as well as the information of a guide-book. The story is entitled "From the Old World to the New." The price of tickets, the choice of hotels and other similar practical questions are dealt with and what rather surprises the reader, the discussion of the existence of the soul after death and experiments in the study of psychical phenomena form a part of the interesting contents. Chapter 19, entitled "From the Other Side," which treats especially of automatic writing, and is founded on fact, will be reproduced in the next issue of THE JOURNAL.

THE Evolutionist for December is the best number of that publication which has appeared. The opening paper is on "Character and Citizenship" by Daniel Greenleaf Thompson, one of America's ablest thinkers and author of the ablest work on psychology which this country has produced, not excepting Prof. William James (who in certain lines of thought has surpassed all other American psychologists). Dr. Lewis G. James, President of the Brooklyn Ethical Association, and editor of The Evolutionist, has a timely article on the first volume of Spencer's "Principles of Ethics" which includes "The Data of Ethics," published some years ago, with some new chapters which contain admirable explications of the great thinker's thought. B. F. Underwood contributes an article on "Monism." Caroline B. Le Row has an excellent article on "Evolution in Public School Methods." J. W. A. Chest criticises a previous article by Mr. Underwood in a recent number on "Law." The editor defends Mr. Underwood's position. Dr. M. S. Holbrook continues his papers on "Ethics and Hygiene." Ellen E. Kenyon writes on "Division of the School Fund." James H. West, associate editor, has a fine poem on "Old and New." There is a letter from Herbert Spencer to James H. Skilton, one of the editors, on "American Politics." James H. West, publisher, Hathaway Building, Boston.

HAVE you ever wondered where the word Xmas came from? It has been explained thus: Many people suppose that the X in the Xmas represents the cross, and wonder that it is not written Xmas. The X, however, has nothing to do with the cross. It is the Greek letter Chi, corresponding to ch in our language, and is the initial letter in the Greek name of Christ. The words Christmas were written Xmas long before Christmas became one word.—The Voice.

THE San Diego of recent date published an interesting account of a piano recital given by Jesse Shepard at the Cumberland palace, at which the Queen of Denmark, the Queen of Hanover, the Princess Marie of Denmark, the Duke and Duchess of Cumberland, and Ernst, reigning duke of Saxe-Altenburg, were present. The article referring to this event was written by Waldemar Tonner, the private secretary of the distinguished pianist.

THE restoration of Reverend Father McGlynn to the Catholic priesthood without an apology has caused much comment both in and out of Catholic circles. It will be remembered that, some years ago, he united with Henry George in his anti-poverty scheme in New York City, was very radical in his utterances on property and

social questions, and went so far as to criticise his church to some extent. But now, with little or no intimation of what was to occur, the offender is restored to all the rights and privileges of the church and the priesthood. It is natural that the act should have produced something of a sensation, and that it should be criticised as without precedent, an insult to his superiors and a letting down of the power and dignity of the papal office.

Mr. T. J. SKIDMORE, of Lily Dale, N. Y., in renewing his subscription writes: "Our camp is looking very nicely now, clothed in white, which makes a striking contrast with the evergreen trees. There is considerable building going on this winter and we expect to put an electric plant in in the spring and increase our water mains, so everyone may sprinkle his lot and make the grounds still more beautiful."

MR. WILLIAM P. LIPPINCOTT, of Bonaparte, Iowa, passed to the higher life, December 13th, after a brief illness. He was in his 88th year. Born near Woodbury, Gloucester Co., New Jersey, May 20, 1805. He moved to Van Buren Co., Iowa Territory, in 1840, and lived there continuously on the land which he entered of the Government, until his transition. He was a true Spiritualist and for many years subscriber to this journal.

WHEN the late Professor Proctor was a school examiner he one day asked a little girl to tell him the difference between a man and a brute. She said, "A brute is an imperfect beast. Man is a perfect beast." A pretty good answer for a child—and too often true.—Humane Journal.

THE proposal has been made to establish a professorship of hypnotism at the medical college of the city of Brussels, Belgium. It is to be managed upon the plan which has made the hypnotic chair of Paris so useful in science.

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The New Chicago-California Limited, a new fast passenger train, between Chicago and California, has been placed in service by the Santa Fe Route. This train is made up with Dining Car for all Meals between Chicago and Kansas City; Pullman Palace Sleeping Car between Chicago and Los Angeles; Pullman Palace Sleeping Car between Chicago and San Diego; Reclining Chair Car between Chicago and Los Angeles. Meals on the Dining Cars, and at Dining Stations are 75 cents. This train is in addition to the regular California train, which will also leave Chicago every night at 10:00 p. m. The train which leaves Los Angeles at 7 a. m. arrives in Chicago the evening of the fourth day. Traveling by the Santa Fe Route to California is a most delightful way of reaching this enchanted land, owing to its equipment and careful management.

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