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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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LAY OF THE LONELY THINKER.

BY SARA A. UNDERWOOD.

With steady step, and onward looking eyes,
Despite the barren waste that round me lies,
I forward march—nor turn to right nor left
Undoubting which my way. Though sore bereft

And friendless, still I keep my faith in man,
Though men denounce and place me under ban,
Because my way is not the devious path wherein
Their fathers walked with all their kith and kin.

So I, who choose to walk in lines apart,
But more direct, as indicates my chart
Of truth by which my onward course I steer,
Must still press forward with no word of cheer

From friendly comrades—with no hint of hope
Of help, if stumbling on the way I grope;
A way that stretches through mysterious mists
Toward the goal where Light and Love exists;

Whence comes to loyal souls Truth's high behest
To "forward march" undauntedly, in quest
Of Love and Knowledge, deep, divine, and high;
Which gained, shall thrill the soul with ecstasy.

So, seeking these with ardent longing heart,
I do not mind that isolate, apart,
My search is made. The light that leads me on
Shines brightest, clearest, when I'm most alone.

EVIDENCE.

BY REV. MINOT J. SAVAGE.

I wish to say through your columns what has been said before, but which needs to be said often. For if my correspondence is similar to that of others, the need is a very general one. I cannot stop to write fully to each one who sends me a story; but in this way many may be reached at once.

Since it is known that I am seriously investigating psychical phenomena, I get large numbers of reports of strange happenings. I thank those who send them to me and I wish more of them and not less.

But—no matter what our personal beliefs may be—those of us who are engaged in the scientific prosecution of psychical research are doing our work, not for the sake of personal experiences, but for the purpose of finding out what these things mean and of establishing an adequate theory by way of explanation. Belief or unbelief will remain a matter of personal feeling (very much like the ordinary man's adhesion to his particular church) until some adequate theory is established on a scientific basis. To this end it is necessary first to prove, beyond rational question, a very large number of facts. And to prove in the scientific sense, is a good deal more than to assert, however loudly, or to say over and over again, "I know it is so." The facts must be established by such evidence as would be satisfactory in a court of justice. But all this is but the first step. This step

must be followed by another. And this other must be a rigid adhesion to the scientific "law of parsimony." That is, we must not call in the spirits of the dead as an explanation, until every other conceivable theory has been demonstrated to be inadequate. For as I said, we are trying to do more than attain a mere personal opinion. If the "spirit" theory be true, it ought to be made to appear true to any intelligent and honest man. To this end it must be proved as plainly as is the fact that the earth is a sphere. It must be proved so that to doubt it would be an impeachment of a man's intelligence.

We ought to be content with nothing less than this. And those believers who are not willing to do their utmost to help on this "demonstration" are standing in the way of their own cause and throwing suspicion upon its genuineness. For a person who "knows" that his belief is true can never be afraid of investigation. Any "medium" then who declines to help an honest investigator ought not to be surprised to find people doubting his or her genuineness.

It is only the first step that concerns us in this article. I get no end of most interesting narratives sent me. But by far the greater number of them are interesting only as a floating newspaper narrative is interesting, or merely as a story. Why? Because most people seem to have no idea of what constitutes evidence. For all purposes of proof they are practically worthless. Let us note their peculiarities.

It is from one to ten or twenty-five years since the occurrence took place. No record was made at the time. If one or more other persons know about it their testimony has never been taken. It is only a "story" then and not "evidence."

This does not at all impeach the honesty of the one who tells the tale. It merely recognizes the common fact that the memory is fallible. As an illustration of what I mean, not long ago I was talking with a scholarly and most devoted clergyman. He said, "I have often repeated that wonderful case you told me about two or three years ago." And he went on to repeat the case—one of my own experiences. But in some most important particulars, he had it all wrong. He was repeating, on my authority, things I had never said and which had never happened. But he was thoroughly honest and unusually intelligent. Only he had not heard accurately or had forgotten. Many and many a time I have heard people relate an occurrence no more than a day old and yet were its main features wrong.

In case of these stories of the super-normal, and which, if true, demand of the scientific world a complete reconstruction of its theories, it must be remembered that the proof must be not only as good as that needed to establish an ordinary fact, but a good deal better. It requires only a small amount of testimony to establish belief in a fact of common experience. If a friend comes into my study and says, "I just saw a man in a brown overcoat cross over Tremont street," I do not ask for additional testimony before being ready to accept his statement. But if he goes on to say that when this man had reached the opposite sidewalk he suddenly faded into thin air and disappeared, it is plain that ordinary hear-say evidence is not enough. Neither is a question of honesty or veracity on the part of the man who tells me the story. It

is evident that we are here face to face with another kind of facts, if indeed they be facts at all in the ordinary sense of that word. If such a thing appeared to occur it was probably a subjective vision only, what is called an hallucination. To make people believe that it was an objective fact, a real "ghost," an amount and kind of proof must be produced corresponding to the extraordinary nature of the classed fact. This is the only scientific, the only common-sense way of dealing with such matters. And the man who resents this demand for extraordinary evidence in support of extraordinary statements thereby reveals the fact that he is ignorant of what is meant by real evidence.

To turn now to the common stories that are sent to the investigator, as I have already said, they may be very interesting, and I may not doubt either the intelligence or honesty of the sender, but the stories are not evidence.

I wish now to suggest to two classes of people what they may and ought to do, in order to help in the decision of this great question, the solution of which is being sought by psychical research.

First, a word to those who have already had some remarkable experience. Write it out now as carefully and accurately as possible. If in any way you can settle its date, do so. If any one else knew of it at the time, get this person or persons to write a purely independent account of their memory of it. So check it off in every available way. Perhaps the substance of it may yet be saved and made of use. But it can never now be made as valuable as though a record had been made at the time. For it is always possible for people to say that the memory is liable to add to or change any story in the course of years.

Secondly, a word to all who may have any strange experience in the future. First, make a record of it at once. If this can be done before you know whether or not it is true, all the better. Second, tell some one of it at once and get this other person to witness the record. Third, if it proves correct, make a written record of this new fact and get as many other witnesses to sign the record as possible. Always set down dates.

In this way and in this alone, may real evidence be accumulated and a correct theory be established.

BOSTON, MASS.

THE WORK OF NATURE.

BY C. STANILAND WAKE.

A consideration of the various mechanical aspects assumed by nature in carrying out the vast work of material development, leads to the conclusion that every aggregation of atoms, whether in volume or in molecular formation, exhibiting motion, is a machine with its particular work to perform. This truth, although generally applicable, is apparent more particularly in the vast atomic and molecular masses by which nature makes manifest her power in the highest degree. The mechanical inventions by which man endeavors to press the energies of nature into his service are but feeble imitations of the machinery through which she utilizes motion under its various aspects. All forces and energies, atomic, molecular, and molar, cooperate in the manifestations of power

throughout the universe, their terrestrial activity being seen in the movements of air and water, in the atmosphere and in the ocean, due to the action of heat and electricity, and still more in the silent forces of chemism and magnetism, which give rigidity and configuration to the earth itself, and formation to the elements of which it is composed.

Nature judges of the efficiency of her machinery by the work it performs, and its perfection is evidenced by the vital operations of the endless series of organic bodies which populate the globe, and whose existence is possible only owing to the motory and material conditions of the earth itself, and of the planetary system to which it belongs. Hence all the movements of nature's material forms are not mere manifestations of power; they are work having for its aim the development of nature herself, and the benefit of her offspring. This is true of nature under all its various phases, and throughout the whole of its planetary system, and therefore the universe itself must be regarded as one mighty machine for the beneficial exercise of power, which is manifested through an endless series of instruments working in harmony for the common good. To man the sun is the chief representative of the great nature machine, and as the source of all motion in our system, it is the author of all physical benefits to mankind. And yet, it is the ultimate source also of activities which have the most disastrous consequences to many individuals. Nevertheless it would be an error to think that the work of nature can be otherwise than good. This term has reference to general results in that relation and not to individual cases or particular events. Nature's works are governed by laws which are inviolable, because they are the expression of its developmental experiences throughout countless ages, and it is not nature that is at fault when man suffers. This is usually the consequence of ignorance of, or contempt for, her modes of action; just as sickness and death are often the penalties exacted by nature for disregard of her requirements. The operation of the instruments of nature's work differs nothing, in such a relation, from that of the mechanical contrivances of man, who has purposely inflicted more suffering on his fellows than can be ascribed to blind nature since his appearance on the earth.

A MESSAGE FROM THE DEAD.

By H. E. CRIDDLE.

After some fourteen years of varied investigation, during which time I obtained a number of impressive tests, I was still without what I considered a proof which completely satisfied all my demands and set at rest any lingering doubts as to the possibility of communication with those we call dead.

This last test so long sought came last year in the most unexpected time and way. One evening in the early spring my wife and I were seated in the parlor of a friend's house on the outskirts of a young Western city. There were present beside ourselves four others, viz.: Our host and hostess and their daughter and son-in-law. My favorite subject of psychical research was being discussed and "Ouija" the talking board was being experimented with; the fingers of our hostess and my wife being upon it. A rapid and determined movement of the little disc was made continuously until the following conversation had taken place. Ouija spelled out "Sybil A— is here."

Question.—"Have you a message for any one present?"

Answer.—"No. I wanted to speak to my grandchild Minnie R—."

Q.—"We are sorry Mrs. R— is not here but we can easily give her your message."

A.—"Tell her that yesterday afternoon when she was sitting at her desk crying because G— was going away I was there wanting to comfort her, knowing it was best he should go. I want her to take care of Mary's child and tell her Simeon tried Mary very much and it is Minnie's duty to see to the child. Sarah is very sick and will not be with her long."

At this point I made the remark to the others present that if this really were Mrs. R—'s grandmother

she must have been quite old as Mrs. R— herself was well or in middle life; and at once Ouija spelled, "Yes, ninety-two was a good old age."

This is the actual conversation taken down in writing at the time and ended by a "good night" on both sides. Now for the facts in the case. Mrs. R—, the lady for whom the message was intended had been expected to join us, but an hour before had sent to say she could not possibly come. Not one of us knew whether the statements made were true or false and I think most of us expected to find that Mrs. R— would laugh at the whole affair. So anxious was I to test the matter that late as it was before I reached the city that night I could not resist calling on the R—'s and asking Mrs. R— the questions necessary to settle it. Neither my wife or myself will readily forget how blanched became her face when I asked her if she had a spell of weeping on the preceding day. She said, "I sat down at my desk to do some writing when the thought of G—'s going away on a long journey and my being alone so overcame me that I burst out crying—nobody was in the flat but myself and I did not tell any one about, it even keeping it from Mr. R— lest it should depress him."

The balance of the message was perfectly clear to Mrs. R— and all the names were correct. Finally I inquired how old her grandmother was at death and was told "just nine-two."

I must have read hundreds of tests including the very wonderful one received by and through Mr. Stead, of London, recently, but I have yet to meet one so strong in every way as this. It seems to me to completely cover all the usual attempted explanations."

The old lady had passed out over ten years previously and some of the message referred to matters previous to that, while one part related an event not thirty-six hours old. Granted then that this account is accurate and truthful, vouched for as it can be by the seven participants who still remain on this side of the veil; who can doubt that the grandmother, still loving and caring for her favorite grandchild, was (although unseen and unrecognized) none the less present, watching the weeper and wishing she could soothe and comfort as she used to when in the flesh? We are surrounded by a belt of darkness and know but little of the past and less of the future. How cheering then are these rifts in our cloud-land. Our dear ones, under certain conditions and for certain purposes return to us. God is good.

"THE NEW GEOMETRY" CRITICISED.

By J. G. JACKSON.

Mr. Francis Russell, in your issue of February 14th, indulges in criticism of my views expressed by way of caution to the readers of THE JOURNAL, against being misled by the erroneous statements of Professor Dolbear concerning one of the oldest and best established theorems of geometrical science.

Is Mr. Russell one of those "geometers" whom you spoke of as agreeing with Professor Dolbear, yet whom I am free to aver are unworthy of the name, if they deny a radical and essential geometrical truth so long and so thoroughly proven in both theory and practice?

Geometry is an intensely practical science of the highest order and of very great age. The celebrated Scotch mathematician Colin Maclaurin, a contemporary of Sir Isaac Newton, wrote as early as 1742 that "unbounded liberties have been introduced of late by which geometry, which ought to be perfectly clear, is filled with mysteries." The "Non-Euclidian Geometry" and that of the jaw-breaking Russian "Lobatschewsky," quoted by your correspondent, are samples of the mysteries named by Maclaurin. I have been familiar for over sixty years with geometry, theoretical and practical, including, of course, the theorem questioned by Professor Dolbear and undervalued by Mr. Russell. I therefore feel impatient with metaphysical disquisitions that have no practical value.

It seems presumptuous in the latter to ask me to define the meaning of a straight line before I can

have a right to insist upon the truth of a standard theorem more than two thousand years old; that "the three interior angles of every plane triangle are (together) equal to two right angles" (see Payfair's Euclid, proposition XXXII)—a theorem in frequent practical use by all mathematicians, astronomers, surveyors, engineers, etc., in the present age as well as in the past, and known by all sound-minded scientists to have been demonstrated true from time immemorial.

I might punish your readers with several definitions of a straight line, formulated by the geometers of the past and the present; but refrain lest it occupy your columns with sentences "flat and unprofitable."

According to Mr. Russell the "Non-Euclidian geometers" get their ideas of a straight line from "the locus of all the points that remain immovable" (why didn't he say unmoved) "when a rigid body revolves with two of its points fixed." I aver that none of our sound-minded geometers ever went around "Robin Hood's barn" in that crooked way after an idea of the simple—almost intuitional thing known as a straight line. And right here your readers may notice that Mr. Russell has got "his foot into it bad" by first claiming as a "Non-Euclidian," that we get all our ideas from "experiences," and then referring to the idea of a straight line, as formulated from observing the axis of a rigid revolving body, when such a body, according to physical science, nowhere exists in the infinite cosmos. No wonder the crooked notions of non-Euclidian get them into many such tangles. No wonder that Newton, the prince of scientists, said feelingly: "Oh physics! beware of metaphysics!"

Now, to a practical mind, the idea of straight, as distinctive from crooked, comes to us amongst the early impressions of our present conscious life—so early that we scarcely know when we first acquired it, or whether it was not intuitional or acquired during some former period of existence. It is enough to know that each healthful mind is so well endowed with the idea that it needs no further definition. Straight is straight in the same manner as white is white, or, we may say, as a dog is a dog. Here allow me to give Mr. Russell a short lesson in practicality: If you saw a savage dog coming at you, would you stop to think out some metaphysical, zoological, nonsensical formulation to define what a dog is, or would you not be satisfied by knowing, in a common sense way, that it was a dog and at once make your escape from him? I feel sure you would just then know what a dog was without any hair-splitting niceties of definition.

So we say the child soon catches an idea of the meaning of straight in many ways; the plowman soon realizes the difference between a straight and a crooked furrow; the carpenter planes straight the edge of his board; the mason stretches straight his line and builds by its guidance a straight wall of stone or of bricks; the surveyor emphatically lays straight his lines and can swing them end to end by reversing his instrument either horizontally or vertically; the railroad engineer lays straight his track or throws in his curves by sighting straight through his transit, and thus in a thousand ways the idea of straight becomes impressed upon the minds of men so clearly that to cavil over a critical definition of a straight line does seem truly "flat, stale and unprofitable."

When the skilled modern mechanic makes, for optical purposes, his line rulings on metal plates so close that it takes thousands of them side by side to cover an inch in width, each one of those lines comes near enough to satisfy, methinks, the geometer's definition of a line as "that which has length without breadth" and to aid the imagination, if needful, to conceive of a perfectly straight line having extension without breadth. Now, it is on this clear and universally acknowledged idea of a straight line that we base the theorem concerning the sum of the three interior angles of every plain triangle being always equal to two right angles i. e. to 180 degrees, regardless of the size or the shape of any triangle and being in no way affected by the differing areas of one

from another, and we here again positively assert ("upon honor" if Mr. Russell chooses) its absolute truth in all cases, in spite of all non-Euclidian geometries; and we are able to demonstrate the theorem, and fight out on that line "forever and a day."

HOW MANY ASTRAL BODIES HAVE WE?

By WM. EMMETTE COLEMAN.

I.

In THE JOURNAL of December 24th last I considered the evolution of the spiritual body and gave some facts confirmatory of the revelations of clairvoyants and mediums concerning the process of its formation at death of the physical body. In its earlier stages, what is called theosophy was an offshoot of Spiritualism. At first its tenets were those of Spiritualists with modifications and additions derived from the writings of Eliphas Levi and other mystical writers. Among the earliest of these differentiations was the substitution of the term "astral body" for that of the spiritual body, and this term has remained an integral part of theosophic dogmatism till now. Astral means starry, and it is a relic of the old-time astrological superstitions, born of ignorance and crude speculation. In the light of present day knowledge it is a misnomer, and it ought to be tabooed by all intelligent Spiritualists. Like all else in theosophy, the doctrines of the astral body have undergone various permutations since their original promulgation in 1875; and at present much confusion exists in theosophy concerning man's astral body or bodies.

Previous to going to India, Madame Blavatsky and Colonel Olcott taught that man was a trinity; consisting of the material body, the immortal spirit, and an intermediate principle, variously called the astral body, the astral soul, the soul, the lower soul, the anima bruta, etc. This corresponded to the spiritual body of the Spiritualists in some respects, but it varied from it, thus: With the latter it is purely a body, the outer form of the spirit, nothing mental in its make-up. All the mental qualities with the Spiritualists are in the third principle, the spirit, which inhabits this body in spirit-life. But with Mme. B.—No. 2 was not only a body of substance, but it was the animal soul also, the lower part of man's mind, the higher soul alone pertaining to No. 3, the spirit. A more sensible division was made by Mrs. Anna Kingsford in 1881 in *The Perfect Way*, wherein she makes man consist of four parts: body, astral body, lower soul, higher soul; the No. 2 of H. P. B. being divided into its physical and mental portions respectively. Soon after Mrs. Kingsford announced her four-fold classification of man, Mme. Blavatsky promulgated her seven-fold one, as follows: 1, body; 2, vitality; 3, astral body; 4, body of desire, the passions; 5, animal soul; 6, spiritual soul; 7, divine soul. No. 5 was afterward modified to designate the mind, Manas in Sanscrit. Her original No. 2 was separated first into three and then into 2½ principles; 3, astral body; 4, the passions and desires, and 5, the animal soul; these were transformed later into 2½ principles, thus: 3, as before; 4, the animal soul; and part of 5 (the lower mind). The original No. 3, spirit, was at first divided into two principles, 6 and 7, but later part of 5 (the higher mind) was joined to it.

At first, only one astral body was contained in the sevenfold classification. No. 3, the Linga Sharira, No. 4, a combination of body and mind, was not called astral body. It was Kama-Rupa, body of desire, or the Kamalokic body, resident in kamaloka (place of desire). Ere long, owing to these two bodies, 3 and 4, being attributed to man, confusion arose among theosophists, and both came to be called astral bodies. So far we have two astral bodies. Next, the term astral body was applied to a semblance of the human form projected from the physical body by an adept, or by any person at the moment of death. This was claimed as distinct from either 3 or 4 ("Esoteric Buddhism," 68-70). Now we have three astral bodies. Then in 1885, in an adept-inspired work, "Man; Fragments of Forgotten History", p. 2, we were told of an-

other astral body consisting of 3, 4 and part of 5. Here we have four astral bodies. In "Lucifer," Dec., 1888, H. P. B. tells of another double or astral body,—the causal body or Karmic body, the true Ego—neither the mind (5) nor the Monad (6 and 7), but a compound of the two. This makes five astral bodies. Instead of being a compound of 5, 6 and 7, we learn, from Mohini M. Chatterji in "Transactions of the London Lodge of the Theosophical Society," No. 1, 1884, p. 9, that this causal body is a combination of 5 and 6, excluding 7. The third astral body named above was that projected by adepts or by persons at death. But Mrs. Besant ("Lucifer," Nov. 1891, 228, 229,) separates this one body into two—one called Kama-Manasic Rupa (4-5 body), and is projected at death, and by mediums and in cases of disease; the other, the Mayavi Rupa (body of illusion), a higher astral body projected by adepts. Six astrals now greet us. Then Mrs. Besant has told us of a "thought-body," which we are constantly forming by the projection of our thoughts. This body at death passes to the astral plane, takes up astral matter, continues in existence till the next incarnation; and there it becomes the new astral body (No. 3) in said new incarnation ("Lucifer," April, 1892, 150, 151). Lo! seven astral bodies now come into view. Originally No. 3 was called both Linga Sharira and Sukshma Sharira by theosophists; but in H. P. B.'s last work, "Theosophical Glossary," Sukshma Sharira becomes an entirely new body. It is the body of the gods, the Dhyanis and the Devas, and in "Secret Doctrine," i, 157, it is identified with No. 5 (the mind—Manas). This brings the astral bodies up to eight. It is sometimes said of No. 3, the original astral body, Linga Sharira, that it is unable to leave the physical body except at death, and at other times it is said that it may be detached from the material body for a short distance during life. In "What is Theosophy," by W. R. Old, the latest hand book of ever-shifting theosophy (pp. 37, 38) this astral is divided into two separate bodies—one that cannot leave the body, and one that can be detached for a short distance. Nine astral bodies are now ours. In "Lucifer," Aug., 1892, 488, is an account of four of our astral bodies—(1) on the plane of action, Linga Sharira; (2) on the plane of sensation, Kama-Pranic astral body; (3) on the plane of emotional thought, Kama-Manasic, and (4) on that plane of abstract thought, the higher Manas, unnamed. At least two of these, Nos. 2 and 4, were previously unheard of,—swelling the number of these bodies to eleven. The one poor, meagre Linga Sharira of the original teaching in 1881 has blossomed into eleven lovely, full-fledged astral bodies—no two of which are exactly alike. Here they are: (1) Linga Sharira, unable to leave the body; (2) similar to No. 1, but detachable from the body; (3) Kama-Pranic body; (4) Kama-Rupa, body of desire; (5) Kama-Manasic body; (6) Mayavi-Rupa, body of illusion; (7) body consisting of 3, 4 and part of 5; (8) body pertaining to abstract thought; (9) Karana Sharira, the causal body; (10) Sukshma Sharira, the Deva-body; (11) the thought-body, agent of re-incarnation. Perhaps ere long we shall find evolved another one to complete the full dozen.

We have been designating the primary astral form, Linga Sharira, as No. 3 in the chain of man's septenary principles; but alas! the long-time No. 3 is No. 3 no longer. It has been degraded to be No. 2 while No. 2 is exalted to No. 3. In Mrs. Annie Besant's monograph in "The Seven Principles of Man," published since Mme. Blavatsky's death, the astral body, Linga Sharira, is called No. 2, and the vitality, Prana, is No. 3. A leading theosophic worker having criticised this arbitrary change of the original mahatmic teachings, Mrs. Besant replied that it was done by Mme. Blavatsky herself ("Lucifer," Feb., 1892, 527). So the theosophists must put up with it, despite the confusion in philosophic principles thereby created. It was claimed that the original No. 1, the body, was the vehicle of No. 2, vitality; No. 2, the vehicle of No. 3, astral body; No. 3 the vehicle of No. 4, body of desire, etc. But under this latter-day transposition of 2 and 3, these vehicles become much mixed. Instead of the original 2 being the vehicle of 3, 3 is the vehicle

of 2; and instead of 3 being the vehicle of 4, 3 is separated from 4 by one entire principle. It appears from Blavatsky's "Theosophical Glossary," p. 38 (her last work), that Mrs. Besant was right; H. P. B. herself transposed these two principles, despite the fact that the original classification was the work of the two pet mahatmas, Koot Hoomi and Morya.

H. P. B. told us in *The Theosophist*, April, 1882, p. 31, that the Linga Sharira never leaves the body but at death; that it is not the double or astral body. The double is Mayari-Rupa, illusionary form, when acting blindly; and is Kama-Rupa will or desire form, when compelled into an objective shape by the conscious will and desire of its possessor. The vital principle and Linga Sharira are inner principles, which the Mayari Rupa is the outside soul, so to speak of—enveloping the physical body like in a filmy, ethereal casing, and is a perfect counterpart of the man, and even of the clothing he wears. Here the two astral bodies are differentiated. No. 3, the Linga Sharira although expressly termed "The Astral Body" in the original teachings, revised by two adepts, Koot Hoomi and Morya, is now declared not to be the astral body. The astral body is No. 4 in two aspects. Again, No. 3 is the inner ethereal form, and No. 4 the outside soul-form, inclosing the body in a filmy casing. This latter idea seems to have been speedily dropped, as we never hear aught more about 4 being outside of the body. If 4 is the vehicle of 5, and 5 (mind) is inside of the body of course 4 must be in the body also. 6 and 7 have been at times located outside of the body, but 5 never. If 4, 6 and 7 are out of the body, and 5 is in it, the numerical succession of principles is of a queer order. Besides, 4 is not only a body, but the heart of man also, his affectional and emotional nature, his lower or animal brain,—4 being the animal soul. If 4 is outside of man, covering him over in an ethereal casing, then one-half of man's mind (his passions, feelings, emotions) is outside of his body, while his intellect and moral powers are inside the body. As the whole of man's mind is in the brain, the absurdity of this is apparent. Because Kama-Rupa meant body of desire or will, and Mayari Rupa, illusionary body, the Madame claimed that when No. 4 was projected by will or desire it was Kama Rupa and when projected blindly it was Mayari-Rupa; altogether "illusionary" and "desire" or "will" in these terms had nothing to do with the intent or desire of the persons from whom the astral forms might be projected, to a Sanskrit scholar this interpretation is quite amusing. Mme. B. learned her mistake in time; for in her later writings, and in those of other theosophists, the form projected by the will of the adept or the thought of a dying person is called Mayari-Rupa ("Lucifer," Dec., 1888, 329-332, Nov. 1891, 229; "Working Glossary," p. 26). She also states that this Mayari-Rupa, projected by the adept, is only an image, a form of illusion created for use in the particular instance, a walking thought; and that an adept can be seen in several places at the same time, by creation of these thought-images ("Lucifer," Dec., 1888, 332). It is evident, then, that the Mayari-Rupa is radically distinct from the Kama-Rupa, No. 4, which latter is a real body of substance, not an illusion, or a thought-form, like the Mayari-Rupa. Yet Mme. B. and other theosophists often confound the two, and speak of them as the same. For example: in *The Theosophist*, Jan. 1887, 211, the astral body (4) is called the Mayari-Rupa or "double." In "Esoteric Buddhism," p. 71, we are, however, told that the astral body of the adept, when projected, is a part of No. 5, animated by No. 4—a curious compound. How a part of a man's mind can be animated by a body is somewhat puzzling. If it had been said that his No. 4 (astral body) was animated by part of his 5 (mind) it would have been intelligible at least. Mrs. Besant tells us that the adept by will-power makes whatever form of Mayari-Rupa he pleases, like or unlike his physical body. He transfers to this his full consciousness, his higher principles, 5, 6, and 7—lives in it as though it were his physical body, which he leaves entranced almost devoid of vitality ("Lucifer," Nov., 1891, 229). This is inconsistent with "Esoteric

Buddhism," which says only a part of 5 is in the adept's projected form, and with Blavatsky, who says that the adept only sends along with his Mayari-Rupa enough of his will and consciousness to cause it to appear conscious ("Lucifer," Dec., 1888, 332). Very different this from the adept's 5, 6 and 7, complete, inhabiting his Mayari-Rupa. We are sometimes told that the adepts have got rid of their No. 4, Kama-Rupa, the animal soul, passions and desires—have evolved beyond it; but at other times it is taught that the adepts project their No. 4, or Kama-Rupa, when they appear in their astral bodies.

A CRITICAL HISTORY OF HYPNOTISM, IMPROPERLY CALLED ANIMAL MAGNETISM.

By ARTHUR HOWTON

V.

SIC ITUR AD ASTRA.

I was in error. They all went on with their private conversation, and when M. Leroi began to speak he called in vain for attention and silence, and even his perseverance in that request was tartly rebuked by one of his colleagues, who out of humor told him that he would obtain neither one nor the other and that if he chose it, he was welcome to leave his papers on the table, where any one who should like it could go and take cognizance of them.

M. Leroi was no more lucky in announcing a second subject. Another member told him cavalierly to pass to another point, this one being overdone and over-tedious.

Lastly, a third attempt to call attention in favor of another matter was most rudely repulsed by the cry "Imposture" (equivalent to the American "chestnut"), from the mouth of a learned academician, who just interrupted his private babbling to pronounce this mature decision.

Fortunately mention of me had not yet been made; I lost the object of the meeting and made profound reflections on the kind of awe and veneration which heretofore I had entertained for the Academy of Sciences of Paris and I came to the conclusion that there are things which must be seen only at a proper distance; for if you come too near, how ugly they are. Mr. Leroi interrupted my reverie by coming and telling me that he was about to speak in my behalf. I objected earnestly and urged him to choose a better time.

"Their minds are too ill disposed to-day," said I. "They have no respect for yourself; is it not evident then that they would have still less for a stranger like me?" And by all means I decline to be present at the reading of my manuscript. I would have gone away if M. Leroi had persisted further.

The assembly ended as it began; the members went out successively, without any general discussion having taken place. There remained at last about a dozen members whose curiosity was sufficiently excited by M. Leroi to induce them to request me to try some experiment.

The childishness of asking for experiments before knowing anything on the question, would have prevented me from making any even if I had the idea of it. I awkwardly refused on the ground that the place for experimenting was not a convenient one; and more awkwardly still, I suffered myself to be led to M. Leroi's where Mr. A— subject to attacks of asthma, consented to be experimented upon.

Mr. A— was sitting in an easy chair; I was standing before him and taking hold of his hands. At some distance and behind me, scornfully tittering, was grouped the rest of the company. I asked Mr. A—, what were the sensations that I caused in him. He readily answered that he felt some twitching in his wrists and a kind of current of subtle matter in his arms. But when his colleagues ironically put to him the same question he dared not answer plainly; he hesitated and stammered. I thought I would go further and I caused him to feel instantly one of his attacks of asthma; the cough was dreadful. "What is the matter?" again, asked sneeringly the other academicians. "It is nothing, no, nothing at all," replied Mr. A—; "it is only my cough. My asthma causes

such an accident every day." "Does it come every day at the same hour?" asked I aloud. "No, not exactly. The paroxysm began a little sooner, but it is nothing." "I do not doubt it," said I coolly; and I left him alone to put an end to this ridiculous scene. I thought I could perceive that Mr. A— was more free after the departure of some of the persons present; we were only five including M. Leroi, Mr. A— and myself. I offered to these gentlemen to make some other experiments. They consented and consequently I bandaged the eyes of Mr. A. [Accounts of other experiments are omitted.—ED.]

Mesmer made up his mind to quit France when he had completed the cure of a few of his worst patients whom he could not bring himself to abandon, for they believed that nothing on earth could cure them once M. Mesmer had left them.

The good people of France hearing that Mesmer was about to leave them, raised a great cry of indignation, "What care we whether it is animal magnetism or not when it performs miracles said a great man in the Church."

The news spread like wildfire and finally reached the ears of the Royal family. The Queen of France exerted herself strenuously to induce him to remain, for her opinion was on his side.

The prime minister, M. de Maurepas, on March 28, 1781, made him an offer in the name of the government of an annual pension of twenty thousand francs, and another annual sum of twenty thousand francs for a hospital. But Mesmer knowing by experience of the malignity of certain unknown enemies and thinking that perhaps that what was good enough for his patients ought to have been good enough for other people, and moreover being exasperated by his treatment at the hands of the learned men of France, the people of whom he expected most support, refused this munificent offer absolutely and without equivocation. Had it been merely his intention to get rich surely here was his chance.

On the following day, 29th of March, he wrote to the Queen of France a letter in which he expressed his heartfelt gratitude and devotion for the intended favors, in this manner he stated the cause of his refusal.

"My intentions when I came to France were not to make my fortune, but to secure for my discovery the unqualified approval of the most scientific men of this age. And I will accept of no reward so long as I have not obtained this approval; for fame and the glory of having discovered the most important truth for the benefit of humanity, are to me much dearer than riches."

Mesmer left Paris and retired with some patients of distinction to Spa. Mind you during his stay in Paris Mesmer had lacked neither clinical nor pecuniary success. Directly he arrived in Paris his humble abode in Place Vendome had been crowded with sufferers and a rich lady who was partial to her crises bought the commodious Hotel Bullion for the great doctor. But even here the more the faculty stigmatized him as a charlatan the more the people crowded to him to receive his treatment. He built four baquets one of which was for the gratuitous use of the poor, and finding that even this arrangement did not suffice for the crowd of poor, he magnetized a tree at the end of the Rue Bondy.

The aforementioned baquet was a vat, or square tub of polished oak with glass and brass fixings the whole within a brass frame panelled with bevel-edged glass. Within the tub were placed two or three bottles containing iron fillings, with just enough of some aromatic water to cover them. In the centre was placed a large movable magnet. A small stove concealed underneath simmered a pot containing oriental drugs and rare Eastern perfumes. Fully appreciating the effects of mysterious surroundings on his patients Mesmer had his consulting halls hung with heavy tapestry worked with mystic and magical signs and symbols, pentagrams, circles, zodiacs and abracadabras and a dim light was subdued and filtered by burning in antique ruby vases placed here and there with exquisite taste and effect. There were tall mirrors arranged to give fantastic and distorted images

and in an adjoining room was an organ. It is a common error to think that the music was solely for effect, no such things was however, in this case intended; it was for the purpose of propagating fluid and used in accordance with his sixteenth proposition.

Imagine the effect of the occasional sweet strains and delightful odors which were wafted through those apartments of mystery which already lulled one to slumber or excitement by the perfect harmony and the voluptuous sensations of rest which were conveyed to the color sense. The muscular sense was also delighted equally with the eye, ear and nose by the delightfully soft divans and cushioned seats and carpets.

The temperature was slightly higher than temperate, just enough to make one drowsy.

Mesmer, a commanding personage and an immense individuality accompanied by D'Esion (the Comte de Artois, first physician, first pupil and chief de Clinique to Mesmer) walked up and down the apartment dressed in lilac silk ornamented with cabalistic figures and devices, worked in gold and affected this one by a look, this one by a gesture, and another by a few passes or a pressure of the hand on the patient's head or stomach.

He also employed several young men, whom he chose for their youth and comeliness, as valets touch-

(To be Continued.)

W. T. STEAD'S EXPERIMENT IN TELEPATHY.

During the early part of an interview with the distinguished editor of The Review of Reviews, Mr. Stead walked about his room as his usual habit is. I began by asking:

"Are you a Spiritualist?"

"I never call myself a Spiritualist. I am simply an investigator of phenomena which as a rule are ignored by the majority of busy people. Certain facts have come before me, the only explanation of which seems to lie in a certain direction; but I am quite open to be convinced that the truth may lie in any other direction. If any one can bring me a better working hypothesis than that of spirit-return, I am perfectly willing to receive it. But at present it seems to me no other explanation fits the facts, and until a better explanation is forthcoming I hold to my working hypothesis. That seems to me the only possible scientific attitude to take up in relation to any phenomena whatever."

"But are you sure of your facts?"

"To begin at the beginning I may say I am absolutely certain, having verified it over and over again, that it is possible for some of my friends to use my hand as their own, they being at a distance from me. That is to say, a friend of mine at Newcastle is quite capable of using my hand here in London, and writing a message, long or short, by the mere action of his mind upon my hand, without any telegraph or connecting wire. This, as you will remember, is alluded to in my Christmas number in the scene on the iceberg."

"Could you give me a demonstration—now—on the spot?"

"I will try. I often receive communications from my secretary in the way I have described. If she is late in coming she will tell me the reason why, and say when I am to expect her. She ought to have been here an hour ago, so I will just sit down and question her when she is coming." Suiting the action to the word Mr. Stead rose from his seat opposite me, took his own seat in front of his desk where I had been sitting, took pen in hand, and touched a sheet of paper with its point. I noticed that neither his fingers nor any part of his hand or arm rested on the table, the only point of contact being where the pen touched the paper. The pen began writing, but of course I could not see what. As he finished the last word the door opened, and the secretary presented herself. I looked to see what Mr. Stead's hand had written. It was the secretary's initials, followed by the words "I am here."

I leave the reader to judge whether there is anything remarkable in this occurrence; I do not say that there is, or that there is not; but I do vouch that the incident happened exactly as I have described it. Mr. Stead emphatically assured me that he did not know what his hand was going to write; that the action was purely mechanical on his part; that until she presented herself in the way described he had not seen his secretary that morning; and that he did not have

the slightest knowledge whether or not she had arrived. I don't know what the reader may think, but I say deliberately that either Mr. Stead lied to me wholesale, or that a most extraordinary coincidence happened—whether it were by accident or through occult agency. Upon my remarking to Mr. Stead that it might only be a curious coincidence he said at once:

"Certainly I do not attach any importance to it, only, to say the least, it was rather odd that the verification of the statement should have arrived before the last word was fairly formed. But," he went on, "I have had communications from friends at distances two hundred, three hundred and over five hundred miles, which were afterward verified."

"You might give me the details of one of those instances."

"With pleasure. Here is one which will perhaps illustrate this point as well as anything: Some months ago I was at Redcar, in the north of England. A foreign lady who does some work for the Review had to meet me at Redcar railway station about three o'clock. I was staying with my brother, who lived about ten minutes' walk from the station. At twenty minutes to three it occurred to me that 'about three,' the phrase used in her letter, might mean some time before three, and as I could not lay my hand upon a time table, I simply asked her to use my hand and tell me what time the train was due; this, I may say, was done without any previous communication with her upon the subject. She immediately wrote her name and said the train was due at Redcar station at ten minutes to three. I saw that I should have to leave at once, but before starting I asked her where she was at that moment. My hand wrote: 'I am in the train at Middlesborough railway station on my way from Hartlepool to Redcar.' I then went off to the station. On arriving there I went up to the time table to see when the train was due. It was timed to arrive at 2:52. The train, however, was late; three o'clock came, and it had not arrived. At five minutes past three, getting rather anxious, I took a slip of paper from my pocket, and, taking a pencil in my hand, asked her where she was. At that moment she wrote her name (they always write their names at the beginning and end of each communication) and said: 'I am in the train, rounding the curve before you come to Redcar station; I will be with you in a minute.' 'Why the mischief have you been so late?' I mentally asked. My hand wrote: 'We were detained at Middlesborough for so long; I do not know why.' I put the paper in my pocket, walked to the end of the platform, and there was the train! The moment it stopped I went up to my friend, and said to her: 'How late you are; what on earth has been the matter?' 'I do not know,' she said. 'The train stopped so long at Middlesborough, it seemed as if it would never start.' I then showed her what my hand had written."

"Was that lady conscious of having corresponded with you in this mysterious way?"

"No; she had no knowledge whatever that she was writing with my hand, and she was considerably amazed at finding that she had done so. I had only seen her once before in my life. I give her instance because it is very simple and compact, and can be verified by reference to the lady in question, whose address I can give you if you like."

"Have you attempted communication at longer distances?"

"Oh, yes. For instance, I tried it with my eldest boy when he was on the Rhine last summer. He wrote, using my hand, twice or thrice quite correctly; but once the message got all wrong. How it happened I do not know; but I suppose in this kind of subtle mental telephone you are liable to cross the currents, just as you are in the electrical telephone. You get mistaken messages occasionally; but a mistaken message, or many mistaken messages, cannot impair the scientific value of the fact that you have accurate information on many occasions."

"Can you give me an instance of the kind of communication you had from your son?"

"Certainly. He kept me informed as to his movements—what day he was going to such and such a place, and the day that he intended to return."

"Of which you had no knowledge?"

"Of which I had no knowledge. But a more remarkable instance," Mr. Stead continued, speaking with increased earnestness, "was his message about the Kodak plates. The boys had a Kodak with them, and, as usually happens, they ran short of plates and wrote home in the ordinary way by letter, asking for more to be sent. The plates were duly dispatched, and ought to have been received, when my son wrote with my hand saying that they were impatiently waiting for those plates, that they had used up all their plates, and they couldn't go on photographing unless fresh plates were sent. I at once made inquiries and ascertained that the plates had been duly dispatched. A day or two later he again wrote with my hand, asking, 'Why do you not send these plates?' I again inquired, and found that there was no doubt about

their having been sent off nearly a week previous. Thereupon I thought my hand was writing wrongly, and I didn't let it write any more from him. But when the boy returned I found to my surprise that the plates had never been received. His complaints written with my hand at Wimbledon were an accurate representation of the state of his mind at Boppard. Some of my friends have written at distances of three hundred miles long narratives of journeys which they have taken, mentioning the trains by which they went and came, the money they paid for their tickets, the cost of their dinner at the hotel; in short, giving a multitude of minute details which it was absolutely impossible for me to have divined."

"Does distance in any way affect the success of communications?"

"So far as I can ascertain it makes no difference whatever."

"How did you find out that you had this wonderful faculty, Mr. Stead?"

"The answer to that question takes us on to the further question of communication with intelligences purporting to be on the side of the grave."

"Ah, that's what I want to be at. But how is that?"

"It was the intelligence that guided my hand that told me about it. I had no idea, nor, so far as I know, had any one, either in the Psychological Research Society, or among the regular Spiritualists, that the mind of a living person could use the hand of another person at a distance and write a message. But the intelligence that controls my hand while writing one day suddenly wrote, 'Why do you think it strange that I should be able to write with your hand. Any one can write with your hand.' 'What,' said I, 'do you mean that living people on this earth can do so?' 'Try it; you will find that any of your friends can use your hand to write messages which they wish to communicate to you.' This seemed strange, almost incredible; but I promptly put it to the test, and found that the fact was exactly as she had said."

"She?"

"Yes; I say 'she' because the intelligence which communicated that piece of information to me always professes to have been a lady friend of mine who died a little more than twelve months since. She was not a very intimate friend, I had only seen her twice in my life, but there was a great deal of sympathy between us. She was a journalist, as I am, and deeply interested in most of the movements in which I am working. She appeared to a friend of mine, who was a still greater friend of hers, at a country house where I was staying. That friend was much disturbed because she could not hear what was said, and she asked me if I knew of any medium or clairvoyant who could hear any message that her dead friend might have to state to her. I then said that my hand had begun to write quite recently, and that as I knew the lady in question she might possibly use my hand. The next morning before breakfast I gave my friend on the other side an opportunity to write; she wrote, and she has written ever since."

"Really, Mr. Stead! How do you know it was not your own sub-consciousness?"

"That is just the question that I asked her. She gave me a test which seemed to me, and I think will seem to you, quite conclusive, that whatever intelligence it was that moved my hand it certainly possessed knowledge which the deceased lady possessed, but which I did not, I will give you an instance of the kind you ask for. I was going down to Preston one day to see the trial of a Feister printing machine which I hoped some day might print a daily paper for me. I left home on the 18th of August last with the intention of going to Preston in the afternoon to see the trial of the machine on the morning of the 19th. The owner of the machine had gone down a day or two before to arrange for a trial of the machine on the 19th before the chairman of his American Board. When I left home I told my wife that I should not be back till the next day. On arriving at the office at 10 o'clock, my hand, in the presence of my secretary, wrote this:"

As he spoke, Mr. Stead took down a substantial diary, turned to August 18th and read off the following entry, I following the words with my eye whilst I took them down in shorthand. The writing was rather straggly, though not large, sloping backward, the words all being joined together and with little or no space between. It reminded me of the work I have seen turned out by the electric writing telegraph. Here is the "message" from "Julia:"

"I want to tell you that things are not going quite right about the morning paper. You will not go to Preston to-day; the machine will not go right, and B— [owner of the machine] is in a state of frenzy. . . . The machine was tried on Wednesday morning [the previous day], and when it was working something broke, which will have to be mended, and the trial which you expected to-morrow will not be possible. B— is at the Métropole; you can telephone him, and he will tell you that things are so. I am quite sure that you will not go to Preston to-

night. I do not want you to be disheartened about that machine; it is a good machine; but the delay will give you time to go to America, and that will be excellent for both you and M—."

"On receiving that message, which," said Mr. Stead, "I did not expect in the least, for I had no reason whatever to believe that anything had gone wrong with the machine, I telephoned to the Métropole, and found that Mr. B. was there. I had expected he would be at Preston. He came round in the afternoon looking haggard and ill. I asked him what was the matter. He said that his head was bad, and that the worry he had about that machine was enough to kill him. I said: 'What is the matter?' 'Well,' said he, 'yesterday, you know, I had the Chairman of our American Board there, and that machine no sooner got started than two of the springs broke which clip the paper and carry it round the cylinder. The result was the trial could not go on. I was so put out that I was physically sick, and my head is bad yet.' 'Then,' said I, 'what about going down to Preston to-night; the machine will have to be repaired.' I then smiled and said, 'I knew all that before you came,' and produced the journal which I have just shown you, and read the message which had been written with my hand at ten o'clock that morning."

"And you had absolutely no other communication about the machine than that from 'Julia,' and until you received her message you fully intended going to Preston; and had no suspicion that Mr. B— was at the Métropole; and you did not go to Preston, but went home?"

"I had absolutely no other communication, and the message from 'Julia' changed all my plans. Thus I know that an intelligence which is not my own mind is able to and does occasionally communicate things to me of which I know nothing. That is a verified and verifiable fact."

"How far does your intelligence know things that are going to happen?" I had in my mind the fate of governments, the outcome of elections, the result of horse races, etc., though I did not mention any of these to Mr. Stead.

"What she says is this: That sometimes she is able to see what is going to happen, but she is not allowed to communicate. Sometimes she is permitted to communicate such information, and at other times she doesn't know anything at all about it any more than we do."

"Can you give me any instance of this prevision on the part of your 'intelligence'?"

"Certainly. The very first day on which she ever wrote with my hand she made a statement as to something that was to happen to a friend of mine concerning a long journey which she was about to take in the autumn. My friend laughed at the prediction, and said that it was absurd. So did every one connected with her. But the intelligence that controls my hand calmly and constantly repeated her assertion. My friend, she said, would make that journey, notwithstanding everything that seemed against it. When my friend made engagements to attend public meetings in October or November of which I knew nothing, my hand wrote remonstrances saying that the engagements had been made, but that they would have to be cancelled as the journey would have to be taken. Down to the very last my friend ridiculed the story and laughed at the idea that she should alter her public engagements merely because my hand said she had to take a long journey which she was quite determined not to take. All the same it came true to the very letter."

I remarked to Mr. Stead that if what he regards as his own "particular patent pet discovery" should stand the test of time, it would give him, as a journalist, a supreme advantage over others. "Exactly," he replied, "simply incalculable. Think of what a change would be affected by being able to receive a message from the heart of Russia or America instantaneously without the use of telephone, telegraph, or any other mechanical medium of communication." At present, however, the system is but in its experimental stages and is not always to be relied upon. Happily, all these things are to be investigated by the Society of Psychological Research. Mr. Stead has offered to lay the evidence before them, and before passing any judgment we must wait for their verdict."

Mr. Stead takes all these wonders quite calmly, as if they were all ordinary incidents in his day's work. "Apart from the journalistic value of this discovery," I said, "is there any utility in spirit-return?"

"The right question to ask is not whether there is utility in it but whether there is truth in it," he replied. "You asked me just now about the correspondence in the Daily Chronicle under the heading, 'Is Christianity Played Out?' Have you reflected for a moment what the consequences would be if the fact of spirit communion, and the permanence of the individual after death could be scientifically demonstrated.—Albert Dawson in The Independent."

THEOSOPHICAL CLAIMS.

On another page may be found a communication from Dr. J. D. Buck, an able and eminent representative of theosophy in this country, criticising some of our remarks respecting one of the lectures which Mrs. Besant recently gave in this city.

No extended reply seems to be required. We are acquainted somewhat with the teachings of theosophy and with the statements which it puts forward in support of its claims. We are neither disposed to ridicule it nor to concur in its assumptions. There is no doubt as to the desirableness of cultivating the spiritual and moral nature, but that such cultivation will result in the acceptance of theosophy, except in its general elements, or that it will give exceptional power over the forces of nature, does not appear from anything that Dr. Buck has written. We recognize the ability of Mrs. Besant and her unselfish work for years in the interests of humanity, but this does not entitle any unsupported theories which she advances to credence. The best of people are liable to err when they enter the region of speculation and mysticism. If theosophy would confine its claims to the provable or even the probable, it would appeal much more strongly than it now does to the intellectual classes, especially those who require proof of what they believe. For instance, the existence of the mahatmas is asserted, but not one particle of proof is adduced to show that there is any such class of persons on earth. The claims in regard to them are antecedently improbable, and for proof we have nothing but the mere unsupported statements of individuals whose honesty may be unimpeachable but who are liable and likely from many causes to be mistaken.

Had an individual gained knowledge of electricity a thousand years ago, we have no doubt that the diffusion of knowledge in regard to it and its application to the requirements of life, would have been a great blessing and would have advanced the world incalculably; would have destroyed barriers which separated nations, overcome prejudices and would have broadened the thoughts and sympathies of thousands now brought together practically by means of this space annihilating agency. If there were adepts, having the power ascribed to them by theosophists, and they should make known their powers and employ them for popular enlightenment and reform, we conceive that the result would be most beneficent. There is no reason whatever for restricting any knowledge that is acquired to a few. Even if the adepts were indisposed to make mankind in general acquainted with their methods, they could satisfy scientific men of the validity of their claims, or rather the claims made for them, but nothing of this has been done and we doubt strongly whether anything of the kind ever will be done.

We do not question that the human mind has latent powers and it may be, for aught we know to the contrary, that other senses than those we consciously possess, will be developed in the future, but there is no reason why, if an individual has been favored by such development in advance of the condition of his race, that he should conceal himself from the world or monopolize to himself and his class the extra knowledge which he has acquired. Mrs. Besant, we have no doubt deserves all the praise accorded to her, but there are many others not less worthy than she who, if intellectual and moral worth would give to them supernormal powers, would possess them in an eminent degree.

What we most dislike in the theosophical claims and methods is their tendency to establish a class-making claim to esoteric knowledge, which in fact, amounts to a priestly order. The clergy in the past have made the claim that they were called to preach, commissioned, so to speak, by God, authorized to speak in his name, to perform functions which the unordained could not perform without sacrilege. The clergy have conveyed the idea that they were only capable of interpreting correctly the scriptures, and nothing but the differences between them, and their antagonisms growing out of rival interests, have

opened the eyes of the people to the falsehood and foolishness of their priestly pretensions. Now it looks as though theosophists who have become emancipated from the dogmatic theology in which they were indoctrinated, were about to establish another system of dogmatic speculative belief and to bring into existence an order very much, in its character and spirit, like the priestly order against whose teachings theosophists have revolted.

In no spirit of antagonism, but with sincere desire to get at the truth, we call upon theosophists to give some evidence of the occult powers which they claim for a class of men of whom the world knows nothing, and whose existence is in every way improbable. Let the evidence be such that men of science, men who are capable of discriminating between reality and appearance and who know what verification means, will be impressed by the evidence.

AN INADEQUATE EXPLANATION.

The Banner of Light comments on an article which recently appeared in a scientific paper entitled "Residual Personality," and after criticising the article, it concludes thus: "In this struggling style of thought, it is sought to foist upon public credulity the notion that somehow the phenomena of multiple personality is quite equal to a full and satisfactory explanation of the phenomena of Spiritualism."

The article commented upon we read carefully when it appeared and at the time made some reference to it in THE JOURNAL. It stated a number of facts and presented some conclusions which we must say were entirely satisfactory. We quite agree with our esteemed contemporary that the phenomena of multiple personality so called, do not furnish a full and satisfactory explanation of the phenomena of Spiritualism." In fact, the phenomena of multiple personality are themselves in great need of scientific explanation. The assertion that all the various mental phenomena which the French physiological psychologists have classed under the name of multiple personality, or primary and secondary personalities, or triple personality, are explicable upon the basis of change of centers of thought in the brain and alienation of portions of the personality, does not by any means solve the problem which is presented by a number of phenomena to which reference is here made.

For instance, when a person in health and in a perfectly normal mental condition writes without volition or muscular effort, whole sentences, paragraphs and articles on a great variety of subjects, often containing thought beyond the subject's intellectual capacity and stating facts not any part of the subject's knowledge, there is a phenomenon presented which is more difficult to explain by the hypothesis of multiple personality than by the theory of spirit agency. When the intelligence which thus communicates, claims to be at different times different personalities, representing a variety of thought and style, from that of an illiterate and superficial person to that of a deep thinker and polished writer, and when during all this time, the person whose hand does the writing is unconscious of any participation in the thought or production of the composition, the conclusion seems far more rational that the writing is directed by unseen intelligences of different degrees of intelligence and culture than by some operation of the subject's own mind, thinking and acting outside of and independently of the general ordinary consciousness. When facts are communicated which were no part of the medium's knowledge and no part of the knowledge of any persons present, how can they come from the secondary or other personality? How can they come from the subconscious or subliminal depths when the individual has never been in communication with persons nor in contact with scenes from which they could have been learned? And then why does the secondary personality or the subliminal consciousness claim to be a discarnate spirit, now one, now another, unless there is some foundation for this claim, when the medium is known to be a person of veracity and integrity. Why do the communications in such cases

bear all the indications and appearance of being from other personalities, if they indeed be but representations of different aspects of the medium or subject. The Banner of Light is right in its conclusion that ascribing certain of the phenomena of Spiritualism to multiple personality is not quite equal to a full and satisfactory explanation of the phenomena of Spiritualism."

ORGANIZATION OF SPIRITUALISTS.

There was a time when leading Spiritualists desired and hoped for a general organization of their forces, for a union of all the earnest Spiritualists of this country, and of the world even, in an organization for the advancement of the great truths of their philosophy. Were such an union practicable, it undoubtedly would be able to accomplish a great deal; for its numerical strength would command respect and its united and concentrated effort would give an impetus to the movement which otherwise could not be imparted to it. There would be undoubtedly, on the other hand, all those disadvantages which result from massing large bodies together, under conditions which require a certain amount of intellectual conformity and subordination of the individual self to the general purpose and spirit. There is nothing in this world of more importance than individuality. Anything that impairs the strength of this prepares the way for general deterioration, intellectual and moral. One of the very characteristics of all forms of liberalism in religion is the emphasis placed upon the right of each person to do his own thinking, to differ from others as much as he must and to concur with them only when he can without sacrifice of intellectual independence or self respect. In the great religious organizations this is sacrificed in proportion to their strength, the narrowness of their creeds and the rigidity of their discipline. For instance, the great mass of Catholics think in herds, for the obvious reason that they have a creed presented for their acceptance, to which they must subscribe on penalty of excommunication or exclusion in this world and eternal torture in the next. The result is compliance with requirements of a hierarchy and unbounded respect for mere authority—the result is intellectual peace at the price of intellectual death, the end of all mental activity in regard to religious matters, and blind acquiescence in the demands of a priesthood, itself as subservient to the higher authority as the masses are to it.

If Spiritualism years ago had been organized, it would have become another sect, with a creed, with a ritual, with a priesthood, with all the accessories of a religious sect; and how much better would it be than most of the other religious sects which to-day make up the religious organizations of Christendom? Very little, if any, perhaps. Spiritualists have remained comparatively unorganized for the societies formed here and there are mostly small in numbers and of temporary duration only, and while they have not had the advantages of that unity of action which organization secures, they have not been cramped by creeds, they have not been bound by authorities, they have not been subject to secessions and subdivisions; in fact, they have not suffered from the effects of being formally united, while substantially in a state of disunion and intellectual discord. It is doubtful, therefore, whether under the circumstances, the union of Spiritualists to-day on a large scale is desirable, even though much benefit may result from local organizations, where they can be composed of good material and be conducted in a harmonious spirit.

Spiritualism fortunately does not depend upon organizations exclusively its own. It is a force which makes itself felt in organizations which already exist and among those outside of all organizations, among the unchurched as well as among the churched people. It has steadily during the last half-century infused itself into the thought and literature of the world. It has appealed to people of every class. It permeates the best literature of the day. It has made itself powerfully felt among men of science, it

has modified the teachings of the pulpit and entered the literature of the Sunday school. The views of the great mass of religious people, of those who a few years ago conceived of the future life as to be obtained only by bodily resurrection, have been greatly changed and spiritualized by this movement which, however much misunderstood, misrepresented and maligned, has grown constantly and modified and influenced every class of society and every province of human thought. "Peace hath its victories no less renowned than war," and the victories of Spiritualism have been of the most pacific character, but none the less radical, revolutionary and in the main, enduring. Spiritualists need not therefore deplore lack of influence their faith is exerting because they have no great organizations, which under existing circumstances indeed, might hamper more than they would help.

CHURCH TAXATION.

The Boston Investigator of recent date had an excellent article entitled "Tax the Churches." It wisely says: "At no distant date the people of this nation will realize what a mighty power ecclesiasticism wields on account of the privilege of exemption from taxation. The growth of the church in this line is astonishing and it must continue to increase with great rapidity so long as it enjoys this immunity."

Very true. The exemption of church property from taxation is a great wrong. It involves levying upon the unchurched as well as the churched for the support of religion. The exempting of one class of property from taxation is in effect precisely the same as adding a larger tax than would otherwise be assessed on the property of tax payers. It is, in fact, indirectly compelling all tax payers to support churches. The whole system ought to be abolished as Garfield pointed out in one of his speeches when he was a member of the House of Representatives. The exemption of churches from taxation is a remnant of the old union of Church and State.

The effect of church exemption in all countries has been the same where it has been continued any great length of time. In England, it led to confiscation; in France, where once the Church owned nearly one-half the land, revolution and the taking of ecclesiastical funds for civil purposes resulted; in Mexico, confiscation only a few years ago was the result of the absorption of the wealth of the country by the Church; in Canada, the Church is rapidly increasing in wealth and it is only a question of time when it will have to disgorge the money of which it has systematically robbed the people. In this country, where the increase of churches has kept pace with the decrease of religious faith, where the condition of the growth of the Church has been subordination of belief and increasing prominence of the social element, church exemption will give rise to a problem, the solution of which it is not easy to foresee. There are six hundred millions dollars' worth of untaxed property in the United States. This being exempted, the increase of value by the unearned increment will go on progressively. What will be the result? When the unused resources are less abundant than they are now, when the population is much larger and the conditions of life harder, it is not likely that the people will submit to continual absorption of their earnings by ecclesiasticism; nor is it probable that they will respect the rights which are now recognized in the enormous ecclesiastical wealth which has been amassed and which will be held before the time of settling arrives. The only proper way in a republic like this, is for the believers in religion to support their own faith voluntarily without any intervention of the government in favor of compulsory support by those who are not in the churches or are indisposed to help support any particular kind of religion. As the Investigator says in concluding its article, which if we had space we would be glad to copy: "Justice has but one face. That face she shows to all alike. We ask in the matter of taxation justice alone. Let the Christian be treated as the freethinker is treated. Let all

men stand before the State equal. There is one fair thing to do, that is, tax all property honestly, justly, equally."

ISRAELITISH CRITICISM.

In a recent editorial in the Chicago Israelite there are some remarks in regard to Spiritualism and Spiritualists. From that article we give the following extract:

We have seen performances of the most expert jugglers and prestidigitators and could not tell how these things are done, but always felt sure that they were not done by ghosts. A certain medical doctor—name forgotten—wrote on the pathology of Spiritualism and did quite well, for with many it seems a disease, i. e., under certain circumstances and state of mind they cannot distinguish between reality and the product of phantasy and verily believe they see outside of themselves plastically what in fact occurs in them phantastically.

It is not to be denied that there are persons who are abnormal, credulous, hallucinated and crazy, but certainly our Israelitish friend is behind the times in commenting on the phenomena of Spiritualism and the character of Spiritualists in this fashion. Occurrences which have heretofore been denied or ignored by scientific men are now receiving recognition by the ablest scientists of Europe and America. If they have been forced against their preconceptions and prejudices to acknowledge the facts, whatever explanation of them is suggested, these phenomena are real and not imaginary. They are worthy of the most careful investigation. The phenomena have satisfied some of the most astute minds of this and past generations that the cause is invisible, intelligent beings. It is not, of course, necessary that one acknowledge spiritagency as the cause of the phenomena of Spiritualism, but it is important that he keep his mind open to the truth, acknowledge facts when they have been well established, and treat all classes of religious thinkers with respect and courtesy. This is hardly done in the article from which the few words above extracted are taken.

Does the Israelite recognize the existence of spirits? Does it recognize their manifestations in the past during various periods of Jewish history. Do not the Jewish scriptures abound in records of visions, angelic visits and ministrations, and the agency of spirits, good and evil, in the affairs of men. If these things were possible in the past, why should our Israelitish contemporary be so incredulous in regard to their occurrence to-day? The Israelite's attention is invited to the indisputable phenomena now familiar to investigators of psychic phenomena, knowledge of which will cause our contemporary to have more respect than it now shows for Spiritualists.

PSYCHICAL SCIENCE CONGRESS NOTES.

Among the pioneer Spiritualists of this country and one of the ablest contributors to its periodical literature is Mr. M. C. C. Church, of Parkersburg. He is a representative especially of the thought-side of Spiritualism. He accepts an invitation to become a member of the Advisory Council in the following letter:

PARKERSBURG, WEST VA., January 25, 1893.

DEAR MR. UNDERWOOD: Your very kind favor of the 22nd inst., informing me of the action of the Psychical Science Congress Committee, has been received. Will you please inform the Committee that I fully appreciate the courtesy extended to me and that I accept the appointment, although my age and many physical infirmities will prevent me doing all that my heart prompts. I trust your proceedings will be so conducted as to settle once and for all time the great fact of the continuity of the life of personal existence beyond the grave—a fact which has been to me beyond question for more than forty years.

Yours cordially,

M. C. C. CHURCH.

The present editor of Light, (London) who has had charge of that able journal since the demise of Mr. W. Stainton Moses, writes as follows in response to a letter naming him as one of the Councilors:

LONDON, January 25, 1893.

DEAR PROFESSOR COUES: I accept with great satisfaction the offer of a seat on the Council of the Psychical Science Congress connected with your great Exposition. It is quite appropriate that free America should recognize all shades of thought, and as the representative of the best spiritualistic thought in England will not be out of place at your council board, as such representative, however unworthy he may be personally, I am

Faithfully yours,

WM. PAJCE.

Eminent among the younger thinkers and authors of the country stands Daniel Greenleaf Thompson. His great work, "Thompson's Psychology," published in London a few years ago commanded high praise from the leading English thinkers, and at once placed Mr. Thompson foremost among American psychologists. Mr. Thompson belongs to a family which has shown great variety and versatility of talent. He is a kinsman by descent of the celebrated scientist and philosopher Sir Benjamin Thompson (Count Rumford), and son of the author of "The Green Mountain Boys" and other quite as well known American novels. Though engaged in the practice of law Mr. Thompson finds time to write books on a number of subjects. He is interested in the investigations in psychical science and accepts a position on the Advisory Council in the following letter:

NEW YORK, January 25, 1893.

DEAR MR. UNDERWOOD: I am in receipt of your kind letter of January 22nd, and shall be pleased to accept your invitation to become a member of the Advisory Council of the Congress. Hoping that you are well and trusting that I shall see you some time before long, I am always

Faithfully yours,

DANIEL G. THOMPSON.

Mr. W. T. Stead, the great English journalist, is known by reputation the world over. He writes:

LONDON, February 2, 1893.

DEAR MR. UNDERWOOD: I am much obliged to you for the intimation that I have been nominated as a member of the Advisory Council of the World's Congress Auxiliary, for the Psychical Congress. It is extremely doubtful at present as to whether I shall be able to get to America this year, but I gratefully accept your nomination, and should be glad to do anything that I can to quicken public interest in the most important of modern studies. I am

Yours very truly,

W. T. STEAD.

On November 12, 1892, there was published in Light a story about a photograph that had been taken of a woman who had been dead four or five years. The story was copied from THE RELIGIO-PHILOSOPHICAL JOURNAL, as was stated at the time. This latter had copied it from Neue Spiritualistische Bleatter. A letter has just come to Light from Stockholm, with the well-known signature, "A. E. Tornöbohm," giving some very unpleasant information as to the genesis of the story. One or two points about the story appearing suspicious, Professor Tornöbohm wrote for a copy of Anzeigebblatt fur Photographie, to which the Spiritualistische Bleatter professed itself indebted for the account. In the issue of that paper containing the narrative, says our correspondent, "I found to my utter astonishment that there the story was distinctly pointed out as a fiction, got up for the amusement of the readers of the Anzeigebblatt. At the end of the article there appeared this passage, 'The man who told the story seemed to be drunk.'" That this story appeared in Light is to be regretted, but it is the Neue Spiritualistische Bleatter which is to blame, as it should have seen that the thing was a joke. It is such things as this that help to bring discredit on accounts of spiritualistic investigation. At the same time it may be of use in showing, to those of our correspondents who feel aggrieved at its apparent severity, how necessary such caution really is. The Neue Spiritualistische Bleatter should have been above suspicion.—Light.



"MRS. BESANT AND THEOSOPHICAL CLAIMS."

TO THE EDITOR: In your issue of December 24th you comment under the above heading on Mrs. Besant's lecture in Chicago, her subject being I presume, "Theosophy and Modern Progress," meaning particularly progress in science. Although somewhat out of date as to time, yet as the subject itself is ever new, it seems to me that further discussion of your position and Mrs. Besant's may not be without both interest and profit. Of course I do not assume to speak in any sense for Mrs. Besant, but as all sides of every such question are open to discussion I may be allowed to present some considerations that I think invalidate your position. I am further led to do this by the candor and evident fairness of your statements, and the sincerity you so readily accord to her.

You say, "for the most part, her lecture would have been just as strong, her thought just as valuable, her utterances just as eloquent, if the thought advanced had been labeled Spiritualism instead of Theosophy." For the most part, yes, but not for all. It ought long ago to have been acknowledged that to a considerable extent theosophy and Spiritualism run on parallel lines and have a great deal in common.

With a very similar basis of psychic phenomena; with the same antagonism to dogma, cant and creed; with a very similar belief in the destiny and immortality of the soul, and its evolution to higher planes the theosophist and Spiritualist find much in common. With the interpretation of certain phenomena, both objective and subjective, with post-mortem states and antenatal existence, and hence, with the doctrine of reincarnation, the theosophist takes issue with the Spiritualist. Hence, while "for the most part" Mrs. Besant's utterances might have been labeled Spiritualism, there would have arisen grave inconsistencies as soon as any of her positions came to be more fully elaborated. In short, the theosophist views the whole range of psychic phenomena, and the nature of man and his entire evolution from a different standpoint, and what this standpoint is, very few professed Spiritualists ever seem to care to understand. They either denounce theosophy and ridicule or condemn theosophists, or propose to annex theosophy to Spiritualism as a sort of summer kitchen. If I might presume to suggest what in my humble judgment ought to occur it would be this: Spiritualists should study theosophy carefully and conscientiously, particularly the doctrines of Karma, reincarnation, the seven-fold nature of man, and evolution under these lights. The result would be a modification of their present beliefs at certain points. There would be no more mediums, but the true seer would take their place. There would be no more yielding to unseen "controls," but there would be masters commanding unseen forces. There would be no more forced development of mediumship, but a normal unfolding of psychic power along the lines of human evolution, while obsession and insanity would disappear with mediumship. The science of occultism would take the place of the empiricism of Spiritualism. With Spiritualism thus renovated and rejuvenated names would be of slight account. The theosophist like Mrs. Besant is very slow to claim occult powers, but all such do claim, and are able to justify the claim, that they are working intelligently on these lines and with assurance that they do not labor in vain. They will never undertake to convince others of the wisdom of their course from the display of phenomena, for these are incidental. The normal and higher evolution of man is the point aimed at, and as this occurs naturally, the powers that belong to each higher plane are unfolded and come to stay. The most important consideration remains to be noted. The very discipline which makes the higher evolution possible, the unselfish life, the thorough putting away of all personal desires, all ambitions, except to serve and bless mankind, which finally results in psychic knowledge and power and brings one on to that plane where contact with higher intelligences

becomes natural and constant, demonstrates step by step the worthiness of the neophyte, and the positive assurance that no power thus gained and used can be degraded and misapplied. Such powers are never given to the candidate. They must be evolved. Even their existence will not be demonstrated to him. He must sense their existence by his own intuition, as the logical sequence of evolution. He must begin to work toward them by his daily life. He will step by step, and day by day find increased assurance, way-marks that assure him that he is on the right track; and, to use an expression in occultism, "When the candidate is ready the master will appear."

The illustration used in your comment, in comparing electricity with psychic powers, does not, in my judgment apply at all. Electricity is a far lower form of energy. The knowledge gained in this department has come naturally as a concomitant of race evolution. Therefore the question as to whether it will be beneficially used for the good of the entire race does not enter into the problem. It is here, so far as knowledge is gained, and the responsibility of its right use lies upon the race that possesses the knowledge, and cannot be avoided, and some sorry scores may have to be settled at this point. Had this knowledge been solely the possession of one or of a few individuals; had they known fully as we now know only in part, all its powers, its dangers, its laws, its possibilities for good and for evil, and had they revealed this knowledge to an age ignorant, brutal and sure to misuse it, say a thousand years before its time, upon them would have rested the responsibility of all injury inflicted, and not upon those who had weapons put into their hands concerning the power and responsibility of which they were wholly ignorant. The intelligence of the individual is everywhere the measure of his responsibility, and the higher the knowledge, even to adeptship, the greater the responsibility. The adepts have more than once declared that they prefer to have their very existence doubted and denied, and disbelief in such psychological powers general. They do not keep men in ignorance, nor do they rush them into powers without knowledge. Possessing these powers they also know when and how to use them for the best interests of the whole humanity and not for their own vain glory, nor yet to satisfy the curiosity or cupidity of mankind. Admitting for the sake of the argument the existence of such persons and powers, these reasons have always seemed to me just and sufficient.

I am very well aware, however, that they will not be equally satisfactory to a large number of persons. There are tyros in music who desire and expect to take their first lessons in one of Mozart's symphonies, and when they find that for weary months they have to work in finger exercises and practice scales, they conclude either that the teacher is deficient, or that they have no ear for music. Still the science of music and the one only method of its acquirement remain unaltered. The press and the people have unduly magnified, and entirely misunderstood occult phenomena. Persons have joined the T. S. under this glamour, expecting to receive instructions from mahatmas direct, and become full-fledged adepts in a few months by a few easy lessons, and they have formed glorious visions of how they would startle the world and get even with their enemies with the irresistible will power of the adept! They have been told at every step that such a thing is impossible, yet they have steadfastly refused to believe it, claimed to be badly treated, and finally, leaving the society, have turned to read it. Theosophy teaches the universal brotherhood of man and the higher evolution of the soul. Every power of the mahatma lies latent in every man, and theosophy points out the method and undertakes to assist in the process of this evolution. Some thousands of years hence humanity may have fully evolved a sixth sense, in addition to the present five, and even a seventh sense—the synthesis of the other six—may begin to develop, for man has potentially seven senses relating him to seven planes of nature. This is the process of the normal evolution of the race. But by certain well-known processes man may outstrip his race, and following the line of least resistance avoid all unnecessary delays and by sheer force of will and self-mastery, become an advance guard, an elder brother of his race. Exactly how to do this theosophy plainly declares. Yet how many listen? How many are willing to pay the price in self-denial and genuine service to humanity?

The result of such forced training would be to place in every generation not one, but many such souls as Annie Besant, working everywhere for the poor, and pleading like one inspired for the brotherhood of man, possessing nothing they could call their own, and desiring nothing that the world can give except the opportunity to serve. For the sixth sense when understood and unfolded is what the Gnostics called "Christos" and what the Hindoos call "Buddhi," i. e., pure altruism. It has an organ in the human brain, atrophied now for lack of use, a puzzle to nearly every anatomist, though one or two have come very close to its use. This organ may be awakened and its function restored. It is sometimes slightly awake in mediums of the higher order, and when it is fully awake they will see, not dimly in the astral world, but with open vision, clairvoyant and clairaudient indeed. Its premature awakening means only disease and pain, as with the Seeress of Prevorst. If the whole man, body and soul, are but equally developed; it is like putting an engine of a hundred horse power in a boat capable of sustaining but a tenth of such energy; the boat creaks at every joint and finally goes to pieces; pain to the individual, a day's wonder, but little lasting good to mankind.

The surrender of self to an ideal, and the dedication to unselfish service of mankind is not a thing likely to become popular to any large extent at the present day. No such complete self-surrender is possible so long as one has undischarged obligations already assumed, for a life of self-surrender begun by injustice to others, and the ignoring of prior obligations, would be a misnomer, a contradiction of terms. But if birth after birth—for reincarnation is herein assumed—one follows the highest ideal while discharging conscientiously every obligation, by and by all lower obligations will have been discharged and disappear, and then the individual walking by no uncertain light will recover all past experiences, and enter on that higher service sanctified by the Christs and Buddhas of all the ages. In the western world we have been deprived of this high ideal in evolution by the fetishism into which ignorant interpretation has fallen, and so we have the vicarious atonement, people divided into "saints" and "sinners;" eternity into heaven and hell; divinity into God and devil, and our ideal—the golden calf or the feast of Baal! If one cares to find the source of Annie Besant's power let them search along the lines I have herein tried to indicate. She claims no powers for herself, but she senses their existence as the birthright of man, and works toward them and for them.

J. D. BUCK.

CINCINNATI, OHIO.

HOW IT SEEMS TO DIE BY DROWNING.

TO THE EDITOR: The joys and sorrows of an earthly life were allotted to me in that wonderful land of mineral springs, Saratoga county, New York. It was a matter of small moment perhaps in our numerous family, and yet my advent was a necessity, a basis upon which rests the facts I am about to relate, if they were to be told. When I was about twelve years of age, I went with several other boys to the dam on Mourningkill creek to have a swim. After all had got through in the water but one boy who could not swim, who waded out until the water reached his neck, somehow lost his presence of mind; after splashing about a little, he went down, but soon came to the surface just as another boy had reached him who went to his assistance and was grappled by the drowning one, who was greatly his superior in strength, and after a brief struggle both went down. At this juncture the writer of these words rushed to the rescue, and after a desperate effort all went to the bottom clutched in each others embrace, and no more came voluntarily to the surface. The boys on shore hailed a man riding on horseback a few rods away who came, divested himself partially of his clothing, waded in until he found us when with much difficulty he disengaged one from the grasp of the others and carried him ashore. This he did with the second boy and then told the boys to run to a flouring mill a few rods off and get three barrels and other assistance. This they did do as soon as possible and then he turned his attention to the writer, the last rescued, and in the water a few minutes longer than the others. At any rate I was much nearer the "better land" than any of the others, and although nearly fourscore years of age now, it

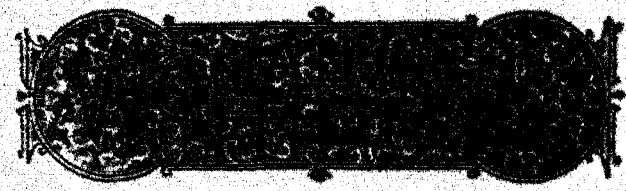
makes me shudder still when I think of being rasped over that ruthless barrel. The details of that event are as fresh in my mind as if they occurred yesterday, and yet I have no recollection of making any struggle to free myself after we went to the bottom, nor did I have any knowledge of danger. I think my physical senses were soon asleep, and my spiritual being wide awake. If I had remained under water much longer doubtless I would have come to the surface and taken a ride with Sharon over the river Styx. It was not my destiny however and during the period that I was alone on the bottom, the tiny fish, the pebbles and the water became clothed in beautiful colors; I felt as if lying upon a bed of down and never in my life had I felt so happy. In an endeavor to analyze my feelings, language cannot express the bliss that filled my interior soul but it dawned upon me as if suddenly emerging from total darkness into brilliant light. I think the spirit was partially freed from the shackles of the physical and anxious to soar away to its natural home. Evidently the selfish had lost its hold. I was on a pivotal point in life where death might overbalance the scale, sunder the spirit from the body, and claim the mortal. I only cared for the supreme happiness that lifted me above the sordid life I had already experienced. Oh! how I did revolt when the ruthless hand lifted me from the water and spoiled my heavenly visions. At the first touch under water I felt a dreamy indifference, which resulted in consciousness and a strong desire to be let alone, for my soul seemed to be full of love and light and I experienced a happiness unknown to mortal life. I was more than content with the situation. It is said that the controlling events of a man's life pass before his vision with lightning-like rapidity at the moment preceding dissolution, if called hence suddenly while in strength and vigor. I had none of these reflections while in the water, but on other occasions since, when in extreme peril and looking death in the face, the important events that make up life and character passed in panoramic scene before my understanding, and in a moment of time, a lifetime was accurately reviewed. The human mind is indeed a wonder, a miracle passing finite interpretation. We will leave its mysteries to the future, with more expanded views to deal with it.

But to return to the subject of our text. When I was snatched from my sweet dreams of joy upon being taken out of the water, I became entirely unconscious. It was thought my life had passed out of its tenement. My father was sent for and came with his physician, but the vicious movement of rolling on a barrel had been resolutely worked, and other efforts then in use vigorously applied for a long time, when a single gasp was observed which gave confidence and the barrel treatment was again industriously performed, when evidences of life were produced. Then came excruciating pains in the loins, breast and head, and at last the spirit was fully reinstated; slowly the pains left, and as the sleeping bud awakens in the blossom and assumes the full fruition of its nature, so did I at last emerge from the semi-comatose state into actual life again. I am now waiting patiently and willingly for the realization of the end commenced in the water.

Before I close let me relate two other water incidents that occurred to me before I could swim. On the creek just above the place I have mentioned, standing on the shore I accidentally slipped into the water during a spring freshet. The ice was coming down with a rapid current and I went with it about ten rods to the dam, the ice of which had not broken and the ice coming down was piling up as it met the resistance. A negro resident of the town saw me fall in, followed me down and went out on the ice and pulled me out. Again I went skating on another pond where they had been cutting ice for summer use. Without knowing the fact I skated over the place cut, which was only covered with a thin sheet of ice and I went through in thirty feet of water and under the thin ice. One of the boys saw me, reached from the thick ice on which he was, under the thin ice and pulled me out. He said I was treading water and that kept me up. What induced me to do that when I could not swim? Truly "there is a destiny that shapes our ends."

A. J. LANGWORTHY.

Miss Olive Schreiner, Ralph Iron, is about to leave her cottage at Matjesfontein, South Africa, and go to England in the interest of a new book.



THE SAINT AND THE SINNER.

Heart-worn and weary the woman sat
Her baby sleeping across her knee,
And the work her fingers were toiling at
Seemed a pitiful task for such as she.

Mending shoes for the little feet
That pattered over the cabin floor,
While the bells of the Sabbath day rang sweet
And the neighbors passed by the open door.

The children played and the baby slept,
And the busy needle went and came,
When lo, on the threshold stone there stepped
A priestly figure, and named her name:
"What shift is this for the Sabbath day,
When bells are calling, and far and near
The people gather to praise and pray,
Woman, why are you toiling here?"

Like one in a dream she answered low:
"Father, my days are work-days all;
I know not Sabbath. I dare not go
Where the beautiful bells ring out and call,
For who would look to the meat and drink
And tend the children and keep the place?
I pray in silence, and try to think,
For God's love can listen, and give me grace."

The years passed on, and with fast and prayer
The good priest climbed to the gate of rest,
And a tired woman stood waiting there,
Her work-worn hands to her bosom pressed:
"Oh, saint, thrice blessed, mount thou on high,
He heard the welcoming angels say:
When meekly, gently, she passed him by,
Who had mended shoes on the Sabbath day.

—MADELINE BRIDGES, in Ladies Home Journal.

Mrs. Martha Foote Crow of the University of Chicago, who went abroad last year to study educational systems under commission for Dr. Harris, U. S. Commissioner of Education, makes some interesting statements in regard to the educational facilities abroad. In Scotland she found the belief in higher education for women stronger than in England. The advantages offered to men and women in Glasgow and England are practically the same. At Oxford and Cambridge women may take all examinations and honors but not the degree, this carrying with it the prerogative of a voice in the government of the University which the authorities are not ready to give. France theoretically opens the doors of the colleges of the University of France to women but its theory is better than its practice. In Germany women are admitted to special lectures by permission of the professor in charge but in none can she matriculate or pursue work regularly. While in Switzerland the sentiment of the general public has not progressed sufficiently to make higher education for girls of high social position especially desired or approved, yet the doors of the universities are open to all who pass the examinations. At Zurich there is a large representation of foreign women students and it numbers a woman in the law faculty. In Norway, Sweden and Italy, women suffer from no restriction and there is as yet little interest, especially in Italy.

The women of Georgia deserve credit for their ingenuity. The Georgia Woman Suffrage Association now uses envelopes on which are printed the following striking sentences: "Taxation without representation is tyranny." Women are taxed. "Governments derive their just powers from the consent of the governed." Women are governed. "Political power inheres in the people." Women are people.

The broad human sympathy of Mrs. General Booth is illustrated by the following incident: When quite a little girl, while playing in the street, she saw a miserable specimen of humanity being dragged to jail with a howling mob at his heels. He was friendless and this fact appealed to her so strongly that she joined him and walked by his side all the way to prison.

There was formed in Germany, in 1888, a society whose sole aim was to secure higher education for women. This "Frauen-Selbungs-Reformverein," as the society is called, had most often to meet this objection that women were not prepared to enter the universities, being excluded as they were from the preparatory schools by a law forbidding mixed classes between the ages of twelve and seventeen. The Frauen-Selbungs-Reformverein met

this difficulty by raising a fund with which to open a girl's university college as the preparatory schools are called. This school will be open in the spring at Weimar.

Miss Sarah Herring, daughter of the Attorney-General of Arizona, and Miss Breckenridge, daughter of Colonel W. C. P. Breckenridge, have recently passed, with credit to themselves, examinations for admission to the bar and have been admitted to the practice of law. As yet the legal profession does not offer many inducements to women.

"Under Sentence of the Law," is the name of a recent story by Mrs. Robert Louis Stevenson. In it she relates how a dog was condemned to death by a court in Switzerland, and the sentence commuted by petition of the villagers to muzzlement for life.

Women now have the right to vote for president in Wyoming; in municipal elections in Kansas and for school trustees in twenty-three States and three Territories. All of these privileges have been acquired in the last twenty-five years.

Miss Scott, a sanitary engineer in London, is a versatile woman. She has successfully pursued the studies of music, art, hygiene, divinity, physiology and sanitary science.

Go on and struggle; only remember that your struggle will be worthless, however you may get the things you seek, unless you can get not merely the bodies of those things, but their souls.—Phillips Brooks.

Women can be employed on the State railways of Russia in the proportion of twenty per cent. of the entire number of employes.

Oregon has a woman mail-carrier twenty years of age, who travels a dangerous route four and five times a week.

MRS. ELIZABETH CADY STANTON'S TRIBUTE TO WHITTIER.

One of the books in my library I value most highly is the first volume of Whittier's poems, published in 1838. "Dedicated to Henry B. Stanton as a token of the author's personal friendship, and of his respect for the unreserved devotion of exalted talents to the cause of humanity and freedom." Soon after our marriage we spent a few days with our gifted Quaker poet on his farm in Massachusetts. I shall never forget those happy days in June; the long walks and drives and talks under the old trees, of anti-slavery experiences, and Whittier's mirth and indignation as we described different scenes in the World's Anti-slavery Convention in London. He laughed immoderately at the Tom Campbell episode. Poor fellow, he had taken too much wine that day and when Whittier's verses addressed to the convention were read he criticised them severely and wound up by saying that the soul of a poet was not in him. Mr. Stanton sprang to his feet and recited some of Whittier's stirring stanzas on freedom which electrified the audience, and turning to Campbell he said, "What do you say to that?" "Ah! that's real poetry," he replied. "And John Greenleaf Whittier is its author," said Mr. Stanton. I enjoyed, too, the morning and evening worship when the revered mother read the scriptures and we all bowed our heads in silent worship. There was at times an atmosphere of solemnity pervading everything that was oppressive in the midst of so much that appealed to my higher nature. There was a shade of sadness in even the smile of the mother and sister, and a rigid plainness in the house and its surroundings, a depressed look in Whittier himself that the songs of the birds, the sunshine and the bracing New England air seemed powerless to chase away. As I afterwards heard, by pecuniary embarrassment and fears in regard to the delicate health of the sister. She too had rare poetical talent, and in her Whittier found not only a helpful companion in the practical affairs of life, but one who sympathized with him in the highest flights of which his muse was capable. Their worst fears were realized in the death of the sister not long after. In his last volume several of her poems were published, which are quite worthy the place the brother's appreciation has given them. Whittier's love and reverence

for his mother and sister, so marked in every word and look, was a charming feature of his home life. All his poems to our sex breathe the same tender, worshipful sentiments for womanhood.

Soon after this visit at Amesbury, our noble friend spent a few days with us in Chelsea near Boston. One evening after we had been talking a long time of the unhappy dissensions among anti-slavery friends, by way of dissipating the shadows I opened the piano and proposed that we should sing some cheering songs. "Oh no!" exclaimed Mr. Stanton, "do not touch a note, you will make every nerve of Whittier's body and soul tremble like an aspen leaf." It seemed to me so natural for a poet to love music, that I was surprised to know that it was a torture to him. From our upper piazza we had a fine view of Boston harbor by moonlight. Sitting there late one night admiring the outlines of Bunker Hill monument and the weird effect of the sails and masts of the vessels lying there, we naturally passed from the romance of our surroundings to those of our lives. I have often noticed that the most reserved people are apt to grow confidential at that hour. It was under such circumstances that the good poet opened to me a deeply interesting page of his life, a sad romance of love and disappointment, that may not yet be told, as some who were interested in the events are still among the living. Whittier's poems were not only one of the most important factors in the anti-slavery war and victory, but they have been equally potent in emancipating the minds of his generation from the gloomy superstitions of the Puritanical religion. Oliver Wendell Holmes in his eulogy of Whittier says that his influence on the religious thought of the American people has been far greater than that of the occupant of any pulpit. We belong to the same church without a Bishop, which seems the natural complement of "a State without a king."

In Whittier's own words to another to him we say

"Peace be with thee, oh, my brother,
In the spirit land!
Vainly look we for another
In thy place to stand;
Unto truth and freedom giving
All thy earthly powers,
Be thy virtues with the living,
And thy spirit ours.
"If the spirit ever gazes
From its journeyings, back,
If the immortal ever traces
O'er its mortal track
Wilt thou not, oh brother, meet us
Sometimes on our way,
And in hours of sadness greet us
As a spirit may?"
—ELIZABETH CADY STANTON.

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Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."
Mrs. Maynard tells plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent person can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."
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BOOK REVIEWS.

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Bible Studies. Readings in the early books of the Old Testament, with familiar comment given in 1878-9 by Henry Ward Beecher. Edited from stenographic notes of T. J. Elingwood by John R. Howard. New York: Fords, Howard & Hulbert; 1892; pp. 438. Cloth, \$1.50. Chicago: A. C. McClurg & Co., 117-121 Wabash avenue.

The volume, of about 440 pages, is prefaced with two newly-published sermons, on "The Inspiration of The Bible" and "How to Read The Bible." The uncommon common-sense, which so strongly characterized whatever Mr. Beecher said, is notably apparent in these two discourses. On the theory that this age demands an idea of God that shall satisfy reason, he recognizes the imperfect human media through which the divine wisdom of the Hebrew scriptures was brought to man. The clear errors and imperfections of their early records are neither maintained as "true because inspired," nor allowed to weaken and distort that which is true by being upheld as all of equal authority.

Beecher's native genius, his elevation of thought, his kindly humor, his unexpected flashing wit, his keen practical sense, his philosophic analysis of character, his helpful ethical instruction, his lofty and impressive eloquence, are very stimulating to vigorous minds. It is many a day since so suggestive a volume has appeared. And it is timely, coming, as it does, thirteen years after the utterance of the words it brings, it is another startling tribute to the prophetic faith of the great preacher, who still, by his many volumes, "being dead, yet speaketh."

Hermetic Philosophy. Can Virtue and Science Be Taught? A comedy founded on Plato's "Meno," applied to modern discoveries in Theosophy, Christian Science, Magic, etc., and to those who are making these discoveries. By Styx. Vol. III. Philadelphia: J. B. Lippincott Co., 1893. McClurg & Co., 117-121 Wabash avenue, Chicago.) Pp. 221. Price, \$1.25.

The author says in the preface that having written two volumes on the essential teachings of the Hermetic Philosophy and finding that they were not profitable attractions, he has concluded to vary the performance by "stirring up the animals a little." The "animals" referred to are spiritualists, Theosophists and Christian Scientists, against the latter of whom, he has more particularly directed the shafts of his ridicule. The author claims Plato for his model but the similarity is apparent only in the form, that of a dialogue between Socrates and Meno, who have been reincarnated in Boston. The writer without doubt sees the flaws and comical inconsistencies of the theories he is satirizing, but he fails very often to make them appear funny to the reader and at times his wit becomes coarse and flippant. There are, however, many good points in the book and a certain class will no doubt enjoy it.

First Days Among the Contrabands. By Elizabeth Hyde Botume. Boston: Lee, Shepard & Co., 10 Milk street. 1893. Pp. 286. Cloth, price, \$1.25.

The writer was one of the first teachers sent out by the New England Freedman's Aid Society and the book is an interesting account of her work among the negroes during the latter part of the war and the years that immediately followed. To-day, when there are over twenty thousand Afro-Americans teaching in schools and two hundred and forty-seven colored students in European universities, to say nothing of more than two hundred thousand in American schools, it is hard to realize the difficulties that beset the teachers of those early days. The book is of interest from a historical point of view as well as from the accurate insight it gives of the negro character. At that time the negroes spoke a dialect almost impossible to be understood except by the initiated and the book is full of quaint sayings and curious expressions, as well as many amusing anecdotes.

The Maybrick Case. English Criminal Law. By Dr. Helen Densmore. London: Swan Sonnenschein & Co., Paternoster Square. New York: Stillman & Co., 1309 Broadway. Pp. 148. Price, paper, 25 cents.

This little book gives in condensed form the evidence in "The Maybrick Case" and what to the writer are absolute proofs that

this unfortunate woman is innocent of the crime charged against her. In addition to Dr. Densmore's analysis of the case, there is a long extract from Mr. Thomas' book in regard to medical testimony, the open letters Gail Hamilton wrote in Mrs. Maybrick's behalf, and extended quotations from Mr. Stead's article in the Review of Reviews and from Alexander MacDougall's book. Every person interested in the case of this unhappy woman should not fail to read this book. The proceeds from its sale over the bare cost of publishing will be turned into the Maybrick fund.

The Spanish Treasure. By Mrs. Elizabeth C. Winter. (Isabella Castelar.) New York: Robert Bonner's Sons, Publishers. Pp. 335. Price, paper, 50c.

The lover of adventure and mystery will enjoy this story, which has a most intricate plot, hanging on the recovery of a treasure discovered and lost in the days of Columbus and which according to a prophecy will be found by a descendant of the original finder four hundred years later. The villain of the tale comes in possession of a clue in the shape of an old manuscript written in cipher, which he is unable to unravel until by mesmerizing a mesmerist, the latter discloses the secret. He is, however, baffled by the clairvoyant power of another Mendoza, who finds the gold. Modern theories are interwoven with superstitious fancies, which together with love and jealousy, make up a tale that will keep the reader attentive to its close.

A Perplexed Philosopher. By Henry George. New York: Charles L. Webster & Co. 1893. Pp. 320. Price, \$1.00.

"A Perplexed Philosopher," is an examination of Mr. Herbert Spencer's various utterances on the land question, with incidental reference to his synthetic philosophy. The main argument is an examination of Mr. Spencer's position on the land question. In 1850 Mr. Spencer issued his first book, "Social Statics," in which he denied the justice of the present treatment of land. Later he was inclined to minimize these utterances, and finally he formally withdrew them. In his last book, "Justice," he opposes them. Mr. George brings together and analyzes these various utterances. He also attacks the Spencerian idea of evolution which he imperfectly understands and to which he does scant justice. His method of treatment and his simplicity of style bring the subject easily within the comprehension of any intelligent reader.

MAGAZINES.

Hall's Journal of Health for February has a number of instructive articles by good writers. "Hygiene of Old Age," "Cross-Thinkers," "Are Animals Immortal," "Behind the Counter," "Rural Life," and "When to Marry," are among the titles of the papers. \$1.00 per year, 206 Broadway, N. Y.—In the Phenological Journal and Science of Health for February, fresh and notable features claim attention, among them an appreciative sketch of President Diaz, of Mexico, and a personal "Phrenograph" of the Rev. Dr. McGlynn (now so conspicuous in Roman Catholic affairs) which has, we understand, received the approval of the clerical champion of the poor. A concise yet very graphic account of the late General Butler, is contributed by a new and skillful hand in observing character. Fowler, Wells & Co., 27 E. 21st st., N. Y.—"It has seemed to me that some of the babies whom I have known from their birth were made into little tyrants, who gave their mothers no peace by day or night, or were started on the down-hill road physically, during the first two or three weeks of life." Thus speaks Dr. M. M. Vinton in the February number of The Mother's Nursery Guide, in an article on "Baby's First Month," which contains many practical suggestions for starting babies right, in the matter of feeding, bathing, sleeping, etc. \$2.00 a year. Babyhood Publishing Co., 5 Beekman St., New York.—In the February issue of the World's Columbian Exposition Illustrated, now the authentic organ of the Exposition (after the Fair it will be known as Campbell's Columbian Journal), contains many full-page illustrations of the buildings as they appear when finished. There are many elegant photographs of the statuary that is to adorn the buildings, besides several views of the grounds as they appear in midwinter. An interior view of the treasurer's office, showing the distribution of the souvenir coins, forms an interesting feature. A full account of Utah with cuts of the officials and building, occupies several pages. Among the most

important articles is a full account of "Transportation for the Fair," "Agricultural Exhibit," "College Boys at the Exposition," etc. This February issue is the second anniversary of this publication. Its object is to make a complete Authentic Historical Record of the Exposition, to be handed down for ages to come. The first two bound volumes are now ready. As the exposition draws near it increases in interest and value. It contains rich illustrations of the buildings and exhibits. Single copies 25 cents. J. B. Campbell, 159 Adams St., Chicago, Ill.—Vick's Floral Guide for 1893 contains over 100 pages (8x10 inches) of the most interesting descriptions of all the leading flowers and vegetables, as well as many pages printed in colored ink, telling of the new novelties, with hundreds of engravings and directions for their successful cultivation. 10 cents a copy. James Vick's Sons, Rochester, N. Y.

The subject of "Artesian Waters in the Arid Regions" will be treated by Robert T. Hill in the March Popular Science Monthly. Mr. Hill corrects some erroneous notions that have prevailed concerning artesian wells, and explains in what situations borings are most likely to be successful. The article is fully illustrated.



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MEMORIES.

I'm not dissatisfied with life,
For I have more of joy than strife.
And for one smile of my sweet mate
Would render up a king's estate.

My troubles—how she smoothed them o'er!
Her smile alone healed sorrow's sore.
Her gentle hand upon my brow—
I think I almost feel it now—

To-day Hood's Sarsaparilla stands at the
head in the medicine world, admired in
prosperity and envied in merit by thou-

Hood's Pills cure constipation.

An obedience to the simple laws of
hygiene and the use of Ayer's Sarsaparilla
will enable the most delicate man or sickly

People with hair that is continually fall-
ing out, or those that are bald, can stop
the falling, and get a good growth of hair

NOT OUTDONE BY THE QUEEN.

During my last visit to England I heard
some amusing stories, some of them
worthy of chronicling, says a writer.
While I was there the Queen visited
Derby to open a charitable institution, and
to show her appreciation of courtesies,

A CLEVELAND school boy it is said pro-
duced the following essay on the discover-
of America:

Cristofer Kerlumbus was born of poor
but humbel parents he thot the earth was
a sperb but many said he was crazy so he
went to isabella and said he wanted a bote
to discover America. She said Cris I haingt
got no boat but you kin build one and
charge it to me so he built three and
started his sailors said he dident no whether
he was afoot or horseback so they attempt
to turn him back but Kerlumbus sed he
knew his biznes and was agoing to dis-
cover America if he had to fight it out on
this line all summer. Then they go
Ahead again and soon they ketch sight of
land Kerlumbus said i told you so and
everybody fills his pockets with gold and
take a injin to be his slave. Now they re-
tearn home and Isabella made him a lord
and he was very rich and got in chains
Kerlumbus done well for we all march on
his birthday.

CASES OF INTER-SPIRITUAL
ACTION.

Sir Edwin Arnold gives the following
instances of inter-spiritual action in the
Daily Telegraph, to which he has con-
tributed some reminiscences of the Medway
fisherman, Henry Pocock, whom Sir Ed-
win calls his "dear and honored friend."

Upon the Franklin monument, close to
the Athenaeum Club, may be seen, among
the names of the heroic explorers who died
in the ice, that of "Francis Pocock." This
was Harry's brother, the coxswain of Sir
John Franklin, who perished with his
chief, and one curious story which Harry
would sometimes tell in the silence of the
cabin was how he dreamed of the loss of
that expedition and the death of all con-
cerned long before the discovery of their
remains. But the Pococks gave more than
a dear brother to the State. Two of Harry's
boys went as attendants upon Mr. Stanley.
But, unhappily, one of these brave young
men died on the march up country to
Uganda, and the other perished in the
rapids of the Congo. And here comes in
another reminiscence of that singular side
of his manly nature with which my good
friend touched upon the invisible world.
He would always tell me that he himself
knew well "Ned" was dead in Africa be-
fore the sad tidings came hither. It was
Mrs. Pocock that time, however, who had
the intuition, or second sight. Harry has
twice or thrice related, with much circum-
locution to me, how, when his wife was
hanging out clothes in the cottage garden
and he was busy mending his smelt nets,
in the broad daylight of early morning,
she suddenly came to him, pale and trem-
bling, crying out, "Oh! I have seen Ed-
ward. He came to me under the clothes-
line, looked me full in the face, and said
'Mother! mother!'" On this occasion, as
well as on that when the dream happened
about Sir John Franklin, my old friend
had carefully noted the date and circum-
stances in a book, which he showed me,
and on each occasion—that of the discovery
in the Arctic ice and of the death in
Africa, these dates, he assured me, fell ex-
actly right.

At a recent trial in Scotland a certain
lady got into the witness box to be exam-
ined, when the following conversation
took place between her and the opposing
counsel:

Counsel—How old are you?
Miss Jane—Oh, weel, I am an unmarried
woman, and dinna think it right to answer
that questi'n.
The Judge—Oh, yes, answer the gentle-
man how old are you.
Miss Jane—Weel-a-wee, I am fifty.
Counsel—Are you not more?
Miss Jane—Weel, I am sixty.
The inquisitive lawyer still further asked
if she had any hopes of getting married,
to which Miss Jane replied:
"Weel, sir, I winna tell a lie; I hinna
lost hope yet;" scornfully adding, "but I
winna marry you, for I am sick and tired
o' your palaver already."



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of progress, left behind him a priceless leg-
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plaining the changes in religious thought
that are made necessary by the conclusions
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religion, but realize the absurdities of much
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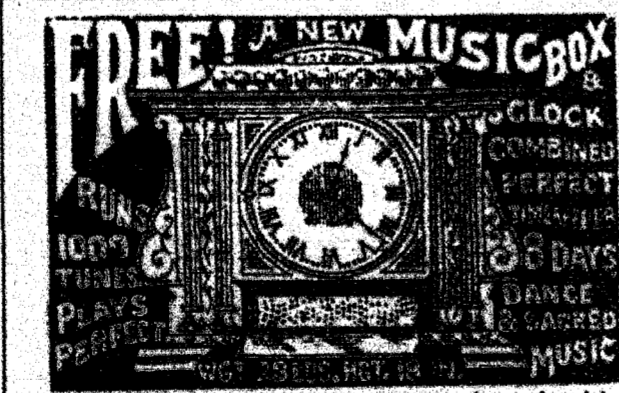
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In the daily papers last week appeared accounts of an alleged phenomena at Newport, R. I., substantially as follows: In a plain garret room at 17 Marsh street lies a little child, the son of Mr. and Mrs. M. J. Malloy, suffering with water on the brain, its lower limbs paralyzed and its stomach congealed. On the evening of February 14th about 7:30 o'clock the mother was terrified to see a face appear on the pillow next to that on which the child lay. The news spread like wildfire and hundreds of people visited the room and came away astounded. A reporter visited the scene at midnight. Lights were shifted into every position, but there on the pillow was a male face in nun's headress, the forehead, nose, eyes, mouth and chin as plainly outlined as if chiseled out of pure marble. The more minute the observation the more striking did the features stand out. The face gradually faded away at 3 a. m. Large crowds besieged the place the next night but were refused admission by order of priests and doctors. The child has taken a turn for the better.

Of the persecution of Seventh-day Adventists in Tennessee, that excellent publication, the Sabbath Outlook, says: "This un-American, un-Christian persecution of Sabbath-keepers is a blot on the history of our time which will cloud the name of Tennessee for years to come; and the comparative silence of the religious press, in condemnation of it, gives too much color to the idea that better men than those who have instigated the wrong thus done, are willing that it should go unrebuked."

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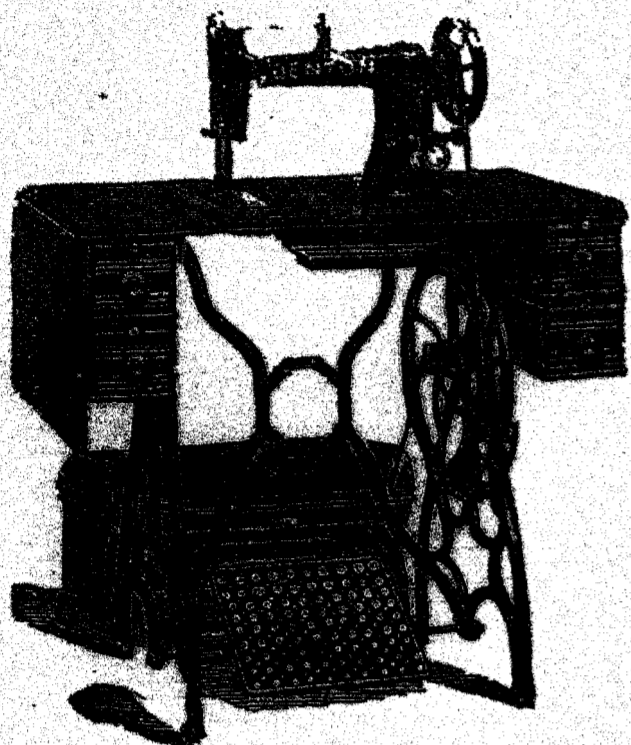
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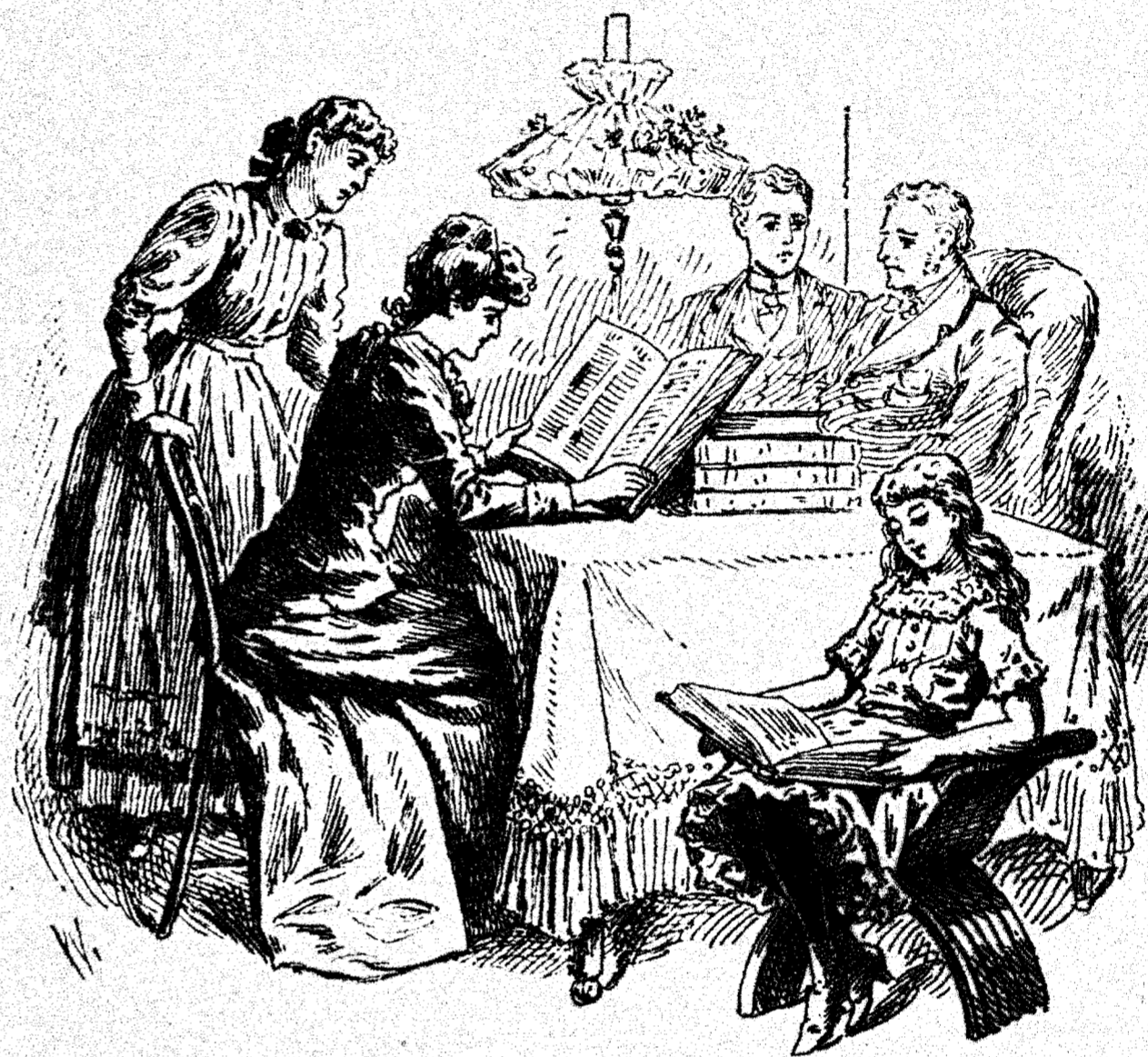
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Many non-Spiritualists who go to mediums for the purpose of investigating the claims of Spiritualism make their visits in a state of mind which is not favorable to eliciting the truth. They are not only full of skepticism and suspicion, but show a rudeness often which makes the medium feel extremely uncomfortable, while it destroys the conditions of manifestations. Mediums generally are sensitives, however deficient some of them may be in other respects, and they are invariably keenly responsive to the subtle influences by which they are surrounded and with which they are in contact. Often the very disposition and nature of the visitor upsets or seriously disturbs the medium before any word is spoken and when scarcely anything has been said.

If one really desires to become acquainted with the phenomena manifested through mediumship, let him visit the medium in a truth-loving spirit and with a disposition to be entirely fair and courteous to the medium, as well as receptive to whatever is received. It is not necessary to assume that the medium is a fraud, while it is equally unnecessary to be oblivious of the fact that fraud is sometimes practiced under the name of Spiritualism. It is not necessary to impose conditions upon the medium beyond those that are actually necessary to make the tests satisfactory. If the medium has his or her own conditions, accept them or else decline to pursue the investigation. If no manifestations occur, do not imagine it is because of your alertness or that it is evidence that they never occur through that medium, but consider that the conditions of spirit manifestations are very complex, but little understood, and that they determine what is received or whether anything is received. You may obtain at one time a manifestation of which there is no sign at another. It is possible that the characteristics of yourself in relation to those of the medium are such as to neutralize the conditions necessary for successful manifestations. All this may be said when there is no good ground for any suspicion whatever respecting the honesty and good faith of the medium. Of course a large number of those who are engaged in the professional practice of mediumship, often some of those who are real mediums, resort to deception, when real manifestations do not occur and when deception is necessary to satisfy the visitor. An intelligent investigator will be on his guard against being the victim of fraud and he will not encourage the class who practice it. At the same time, it must be said that mediumship is not necessarily related to moral character and that some of the most questionable manifestations are those which occur through persons who at times have been known to practice trickery. In order successfully to examine the claims of Spiritualism through professional mediumship, one must have discrimination and experience, as well as a disposition that will not repel the medium and will not interfere with the conditions of good manifestations.

THE Baptist Gleaner quotes what THE JOURNAL said recently in regard to its statements about the Sabbath and Sabbath breakers, and takes exception to our

reference to it as a "hard shell Baptist paper," and thinks our remark a joke on those hard shells who have been calling The Gleaner Armenian and soft shell. The Gleaner entirely mistakes the meaning we attach to the word "hard shell." We admit that we are not quite up in the terminology of the sectarian theology of Kentucky. The editor of The Gleaner may be, theologically speaking, a "soft shell," but intellectually, and that is what we meant, he is undoubtedly a "hard shell," that is, he is impervious to new ideas. He is a victim of intellectual rigidity, which makes the mind unmodifiable and, therefore, the acceptance and assimilation of new ideas impossible. It is of such that a celebrated writer has said, "There is no pain like the pain of a new idea." The editor of the Baptist Gleaner who is exceedingly severe in his denunciation of Sabbath breakers, claims that the modern effort to break down the institution of the Sabbath is an insidious movement of the devil, using the Seventh Day cranks and the infidels of this age as its instruments. He says, "The New Testament clearly indicates the facts that our Sabbath was the special day of worship for the apostles, and that history says the first day of the week, our Lord's Day, was the day for rest and worship." This statement confirms what we said in our previous reference to the editor of The Gleaner, that is, that he is not acquainted with the subject. The statement that our Sabbath was the Sabbath of the apostles is untrue. It is contrary to known facts. It is true that Sunday was a day on which there were meetings held for worship, but this is equally true of Saturday, Monday and nearly every other day of the week. The day was not regarded as the Sabbath

by any of the apostles or Christians of the apostolic age. Of the truth of these statements, there is evidence of an overwhelming character and in support of it can be quoted the highest scholarship of the world, including that of the most orthodox representatives of Christianity, who have made the history of this religion the study of a lifetime. The editor of The Gleaner says that he has achieved victory over two of the most noted freethinkers of the day. The probability is that he never saw a "noted" freethinker in his life and certainly he shows no evidence of ever having read any of their works. That he writes slanderously of men of whom he knows nothing can be proven by an appeal to the columns of his paper and by a presentation of the facts of the case.

HON. JOEL TIFFANY propounds an inquiry to Philo Veritas. He writes: In this universe, there is that which is individual, and there must be that which is universal or there could be no universe. What constitutes the individual, and what the universal? Can the individual as such be universal? and can the universal be individual? Can they become so united as to be both individual and universal? And if so, in what sense? This is the problem to be solved in such a manner as to make oneness of the rational and of conscious faculties of the human spirit. Please give us your method of doing this.

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