

RELIGIO THE PHILOSOPHICAL JOURNAL

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

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

THE strike of the spinners in the cotton mills of Lancashire, recently ended by a compromise, will take rank as the greatest struggle between employers and employes the industrial world has witnessed, says the Weekly Review. The strike lasted twenty weeks, and involved, directly and indirectly, 125,000 workmen. The operatives must have lost nearly ten million dollars in wages, while the losses of the mill owners cannot even be computed. The immediate and chief cause of the strike was an attempt to reduce wages five per cent. The compromise is regarded by the operatives as a partial victory, as the reduction in wages agreed upon will be only two and three-fourths per cent. At the outset each side was willing to engage in a test of strength, but now both parties are impressed with the advantage of a policy of mutual concession. To avoid conflict in the future, it has been decided to limit future changes to five per cent. at intervals of not less than one year.

FROM the same journal the following is clipped: A bill has been introduced into the Michigan Legislature to tax churches. Bishop Foley is circulating a protest for signatures in all the Catholic churches of the State, and the Protestant churches will doubtless readily supply additional signatures. We are glad to observe that the New York Independent is out of sympathy with this course of the churches. "We know of no reason," it says, "why any property which does not belong to the State should not pay the State for its protection." No; there is no reason to be discovered for exemption of churches from taxation. It is a sad commentary on the churches that they strenuously oppose the imposition of their due share of taxation, while cheerfully acquiescing in arrangements which make the burden of the poor workman heavier. By refraining from taking bread out of the mouths of the poor, more good would be accomplished than by trying to save the souls of those driven to crime by destitution.

LLOYD STARR-BEST in the New Review, writing on hypnotism, says it has been used successfully as a therapeutic agent and answers the question why as follows: First, it is plain that by means of hypnotism we can act directly upon morbid mental conditions, being able by reiterated suggestion to create or destroy any fixed idea or habit. The prejudicial idea may be "suggested away," and in its stead one tending healthwards be branded indelibly upon a mind rendered impressionable as soft metal by the fierce flame of attention at its hottest. The hypnotist, then, can directly "minister to a mind diseased," and break habits injurious to health. Granted a sufficiently deep hypnosis, the sick man can with certainty be placed in that mental atmosphere most favorable to recovery. Melancholy ideas can be exorcised and pleasant thoughts substituted; hope may by suggestion be instilled, and the mind made to dwell with cheerful expectancy upon the symptoms of returning health. Finally, of what service can hypnotism be

in genuine organic disease? That there is an intimate connection between bodily and mental states has long been known, and now the experiments of scientists conclusively demonstrate that every psychical state has its dynamic correlate, attended by objective phenomena, and that every change of mental condition is accompanied by specific vascular modifications. It is well known that steady attention directed to a given part of the body will at length result in some sensation, but only recently has proof been given that such attention is invariably accompanied by a physical change in the part. Now in the case of a hypnotized patient we can direct the whole of the attention to any part of the body and bind it fast, by creating there, through suggestion, a continuous sensation, of which the inevitable result will be an increased flow of blood through the arteries supplying that part. In the light of these facts it is probable that we should be able to modify morbid processes, arrest structural degeneration, and awaken to more vigorous life the diseased part.

ELLA WHEELER WILCOX writes in the New York Press: While I am aware that many phases of so-called Spiritualism are believed in and sought after by worthless and immoral people, and are productive of much evil, I am also aware that our churches teem with individuals who possess some degree of clairvoyant power, and who secretly investigate the occult. The Society of Psychological Research, composed of many of our most brilliant men and thinkers, has proven beyond a doubt that, despite the fraud existing in these matters, well authenticated cases of spiritual manifestation exist. I have many dear friends, of noble life and spotless worth, who tell me they have seen the faces of those who have passed into spirit life. No such experience ever came to me, but I cannot be so ignorant or so narrow as to declare my friends liars or the victims of a delusion. When I hear a chord of music it is to me simply a sound, stirring and beautiful; but I have friends who hear harmonies and chords within chords, which I know nothing about, in that same sound.

MRS. SARA A. UNDERWOOD has an illustrated article in Belford's Monthly for April on the Concord Philosophers which concludes as follows: We may call Alcott and the others who made the Concord School a possibility, dreamers and students of the impracticable, if we choose, but in the rounded vision which takes in the whole needs and purposes of life, its spiritual cravings as well as its sense longings, it must seem no small thing in this materialistic age, in this swirling rush and roar of commercial greed and mechanical activities, to have called together for a number of years the thinkers and ethical teachers for a few quiet country weeks to compare notes, arouse the intellect, take stock of knowledge in store, and reach daringly forward in search of the unknown. The Concord School is dead, men say, but before it died it accomplished its work—it sowed seeds of culture, of love of knowledge, of desire for virtue, of aspiration for all things good and beautiful; and all over the country to-day circles gather here and there, small though they be, and pursue the lines of inquiry and of higher thought awakened by the Con-

cord School and its philosophers; for among the attendants at the school were many of strong intellects and highly spiritualized natures, who, absorbing all the varied intellectual and spiritual food set before them in this feast of reason, have since grown strong in power and purpose and have become awakeners and teachers in their turn.

MABEL SHAMON in the Westminster Review for March writes: Until recently, in England, the husband convicted of a gross assault upon his wife was merely liable to the ordinary punishment for personal violence—imprisonment, fine, or ordinary binding over to keep the peace. The injustice to the injured wives which such penalties involved was always very obvious, but it was not until 1878 that the Legislature made any attempt to redress their grievance, by empowering magistrates to grant a wife, in cases of aggravated assault, a separation with maintenance order from her brutal husband. So far, however, maltreated wives have reaped small benefit from the act designed for their protection; for, as a general rule, it is totally ignored by the administrator of the law, who continues to fine or imprison the convicted wife-beater. To the public administration of the law and the leniency shown towards brutal husbands, therefore, Mr. Justice Denman very properly ascribes the fact that we still find the view pervading certain classes that the life of a wife is less sacred than that of the people, and that the papers still record from day to day an appalling number of cases of gross and revolting assaults on wives. From their leniency to wife-beaters, the administrators of the law seem to hold that when a wife's obedience cannot be obtained by words, a husband has a moral right to enforce compliance with his orders by the aid of blows. And unquestionably the moral justification for that course may be reasonably deduced from a sermon by the Rev. Canon Knox Little which reads: "Wifehood is the crowning glory of a woman. In it she is bound for all time. To her husband she owes the duty of unqualified obedience. There is no crime which a man can commit which justifies his wife in leaving him, or applying for that monstrous thing, divorce. It is her duty to subject herself to him always, and no crime he can commit can justify her lack of obedience. If he be a bad or wicked man, she may gently remonstrate with him, but refuse him never." If the English rough or drunkard of the manufacturing districts cannot embody his ideal of wifely duty in such choice terms, he evidences his thorough agreement with the Canon's views in a most practical manner. Thus we see him brutally maltreating and even kicking his "crowning glory" to death, and in too many instances selling her for five shillings and even less. The merely nominal punishments frequently inflicted by magistrates on husbands for aggravated assaults on wives cannot fail to confirm the traditional belief in a husband's right to enforce obedience by kicks and blows. The marriage service, saturated with the spirit of marital supremacy, is responsible also in a high degree for the belief among the working class that the relation of husband and wife scarcely differs from that of master and slave; and for this barbaric estimate in England of the relation of man and wife church and law must share the blame."

SPIRIT COMMUNION.

Human thought is full of strange inconsistencies, anomalies and stultifications. Men believe largely according to tradition, wishes and surrounding influences, of many of which they are unconscious. Old thought is often continued when it is palpably in contradiction to new thought adopted and expressed, and oftentimes the denials actually imply contradictions of some of the most fundamental portions of belief, concerning which no expression of doubt is ever made. Thus people believe that events occurred thousands of years ago, of a character, which if similar events were affirmed to occur to-day they would be met with incredulity and derision; such is the influence of time-honored and traditional beliefs. There is perhaps no thought which has prevailed more generally in the religious world than that as to the presence of those who have departed this life and their ability under certain circumstances to manifest themselves. The whole history of the Catholic church is filled with visions and various kinds of spiritual manifestations; and Protestantism, as represented by the different sects, has had its full share of alleged spirit manifestations in one form or another. Furthermore, there prevails a general belief among Christian people to-day, not only that their dead friends still live, but that they are near them, that they sometimes inspire and comfort them and that they shall join them on entering upon the new life. Yet if an individual affirms that he has had actual communication with a departed friend, giving facts and circumstances, his statement is received with incredulity. The belief that has prevailed has been vague, indefinite, uncircumstantial, and, therefore, those who have entertained it have not been in a mental condition to receive positive, explicit statements in regard to spirit communications. Very likely one of the reasons that this distrust of communications from the Spirit-world exists is the attitude of the leaders of religious thought toward such manifestations. The whole tendency of free democratic communion with the Spirit-world is to diminish the authority of the clergy and to destroy the evidence of all hierarchical pretensions. Consequently, the entire orthodox clergy, Catholic and Protestant, have classed Spiritualism, not necessarily as spurious, but often as Satanic in its character, and, therefore, not to be encouraged, but on the contrary to be avoided as something that is dangerous to the human soul. Of course, in proportion as the people become intelligent, and this need of some intermediate authority between man and the invisible world disappears, will men cast off all those influences which keep them from having direct intercourse with whatever intelligences surround them here, in the flesh or out of it.

There is certainly nothing more beautiful and nothing more comforting to the heart of man than the conviction that those whom he has loved and who have passed from sight still live, that their friendship and affection persist and that under certain circumstances they can reveal their presence and even make known their interest in those who are still in this earthly sphere. A conviction like this, as it is realized and incorporated into the thought of the individual, must inspire him with courage to bear the ills of life and with that hopefulness and that confidence in the order of nature which serve as a stay and comfort amidst the trials and afflictions of this state of being. Men do not shrink from this belief voluntarily; to the unperverted mind it has an attraction and men are repelled from it only by sinister influences which have been generated in ignorance, in greed, in ambition to rule the minds of men. In one of our school books that was in use more than fifty years ago, Washington Irving wrote the following words which are so beautiful and so germane to what we have said that we reproduce them here:

"What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare?—that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours?—that beauty and innocence, which had languished into the

tomb, yet smiled unseen around us, revealing themselves in those blest dreams wherein we live over again the hours of past endearments? A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect, even in our most secret moments, from the idea that those we once loved and honored were invisible witnesses of all our actions.

"It would take away, too, from that loneliness and destitution which we are apt to feel more and more as we get on in our pilgrimage through the wilderness of this world and find that those who set forward with us lovingly and cheerily on the journey have one by one dropped away from our side. Place the superstition in this light, and I confess I should like to be a believer in it. I see nothing in it that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart.

"There are departed beings that I have loved as I never again shall love in this world; that have loved me as I never again shall be loved. If such beings do even retain in their blessed spheres the attachments which they felt on earth; if they take an interest in the poor concerns of transient mortality, and are permitted to hold communion with those whom they have loved on earth, I feel as if now, at this deep hour of the night, in this silence and solitude, I could receive their visitation with the most solemn but unalloyed delight.

"In truth, such visitations would be too happy for this world; they would take away from the bounds and barriers that hem us in and keep us from each other. Our existence is doomed to be made up of transient embraces and long separations. The most intimate friendship—for what brief and scattered portions of time does it exist? We take each other by the hand; and we exchange a few words and looks of kindness; and we rejoice together for a few short moments; and then days, months, years intervene, and we have no intercourse with each other. Or, if we dwell together for a season, the grave soon closes its gates, and cuts off all further communion; and our spirits must remain in separation and widowhood, until they meet again in that more perfect state of being, where soul shall dwell with soul, and there shall be no such thing as death, or absence, or any other interruption of our union."

THE CONCEIVABLE AND THE POSSIBLE.

By the word conception as popularly used is meant that which is imagined, that of which some representative image is formed in the mind. Thus one says he conceives a thing to be so and so, or it is something which he cannot conceive, meaning always that it is or is not something of which a picture, so to speak, can be formed in the mind. With the purely metaphysical meaning of the word we have nothing to do in this article. What we desire to indicate is that conceivability, as we have defined it, is no limit or test of possibility. One says as a reason for not believing a proposition that he cannot conceive what is stated, but the fact that he cannot form a conception of it is no evidence that it does not exist. We can conceive or imagine things, the elements of which have in some form or other entered the mind, but there are a thousand things which have never impressed the senses and of which we have never formed any representation whatever. To deny their existence simply because we cannot conceive their form of being would be folly. The probability is that what arises in the mind in the form of a mental image symbolizes only a very small part of this universe; of things spiritual we form conceptions only such as are possible with the aid of material symbols. If one says that he can have no conception of a spirit except in connection with a body similar to this material body, the statement may be admitted, and moreover, when we think of a spiritual life, we have to fashion and form it in our mind after the only life of which we have any representative knowledge, the only life of which we have any personal experience. This is right and proper, but when

one, forgetting his own mental limitations, declares that the spirit must bear resemblance to this physical form made up of material atoms, and gives as a reason for this belief that he cannot form an idea of any other kind of a body, he thereby exceeds the laws of correct reasoning and talks not like a philosopher, but like a child. If the spirit life were something of which we could form an image and that image corresponded with the reality, it would rather imply that the spirit life like the present one was limited and evanescent, for everything by which we are surrounded, even "the everlasting hills," are subject to change; they had their formation and will in time decay and disappear. To say that the spirit can be correctly imagined as formed of material combinations, is to affirm that the spirit is mutable, that it is subject to aggregation and segregation, to dissolution and death. The fact of the actual inconceivability of spirit, which nevertheless we know to exist by its manifestation, is the best evidence that it belongs to an order that is not merely phenomenal, an order in which cause and effect do not exist as they do in this physical world, but rather to an order that is durable, permanent, and therefore exempt from all mundane changes such as those with which we are familiar.

ANTI-PATENT MEDICINE BILL.

There has been introduced into the legislature of Illinois a bill to restrict the sale of patent medicines. Some of our legislators seem to have become imbued with the idea that they must take charge of the people of the State, to subject them at least to a kind of paternalistic supervision. The object of the bill seems to be to prevent the sale of patent medicines and to throw the whole business of curing the sick into the hands of the physicians. Very likely many of the patent medicines are just as valuable as most of the medicines prescribed by the regular doctors. Oliver Wendell Holmes once said that if all the drugs were thrown into the ocean, the effect would be bad on the fishes, but good for mankind. Possibly this is so, but the present belief is that drugs have a great curative value, and they are used to a very large extent with the approval and by the order of the physicians, and the number of drug stores in every city and the large business which they do attest the widespread belief in the efficacy of drugs. No doubt some of the preparations sent out as patent medicines are injurious, though it is affirmed that most of them are of a very harmless character, while many of them are prepared by physicians or chemists and doubtless in many instances do good in the cases for which they are recommended. More than this cannot be said of the medicine that is prescribed by the physicians, among whom there is a great variety of opinion as to the effect and efficacy of many of the remedial agents which are employed in the treatment of diseases. What we insist upon is that the people have a right, not only to choose their own doctors, but if they see fit, to choose their own medicine without the aid or advice of the doctor, and any attempt to prevent the sale of patent medicines, whatever the motive, whether it be in the interests of the regular physicians or from mere desire to exercise legislative authority, should be resisted and resented as an encroachment upon personal liberty and as a sort of paternalism, to which a free people should not allow themselves to be subjected. Why can not the legislators occupy their minds with some useful work instead of introducing so many quack measures or bills in the interests of classes, without regard to the rights and liberties of the people. It has been said that the past legislation of the last fifty years has consisted mainly in undoing the legislation of previous centuries. This is undoubtedly true in England and in some of the other older countries of Europe. The time will come when the people will see the folly of so many hampering laws, and when they will demand that they be swept away and that they be left in possession of their rights and liberties, as they are secured by the constitution of the United States. There is no need of any legislation in regard to the medical profession or in regard to the purchase of

medicines, except such as is absolutely necessary to guard the people against deception and fraud.

AN INSURANCE BILL.

There is an insurance bill before the General Assembly of this State, which has some features that are to be commended. According to this bill, if an insurance company takes a risk and receives the premium, in case of loss, it must pay the face value of the policy. This is entirely right. Insurance companies complain that the parties insured often get their property insured over its real value and that they must protect themselves by refusing to pay more than the face value of the property. The way for them to protect themselves from loss by over insurance is to decline to insure property for more than its actual value. If they do that they will not have to pay more than property is worth, in case it is destroyed by fire. When a company insures property for more than it is worth, it is thereby encouraging owners of the property or those who are to have the benefit of the insurance, to become incendiaries. It is quite common in some States for companies to insure at any value named by the parties insured, and make the premium accordingly, and then in case they are compelled to pay by reason of fire, to insist upon the payment upon the basis of cash value of the property. This is all wrong, and the bill pending in the legislature of Illinois is in this respect, at least, a good one.

PSYCHICAL SCIENCE CONGRESS.

In the Virginia Medical Monthly for March, Dr. John E. Purdon, of Alabama, has an article on "The Psychical Science Congress during the Columbian Exposition." He says that he has been urging the importance of mental and psychic science upon the members of the leading medical societies in the South the last three or four years and he now gives a statement of the proposed work of the Congress in an article, from which we take the following extract:

"The name of Dr. Elliott Coues, physician, scientist, naturalist, and lexicographer, is known over the whole civilized world; and we, as members of the same profession, are bound in honor to give him our most loyal and cordial support in prosecuting the work of the Psychical Science Congress to a successful issue. Dr. Coues informs me that he expects great results from the Congress. No one man can tell how far reaching will be the generalizations to which the labors of this Congress will point. In this we have a large stake as doctors; for it behoves us to show to the world that we have been alive to the momentous issues involved.

"Great scientific developments are almost within ken, and it behoves the members of the medical profession, if they wish to be considered leaders and teachers in this recondite department of human knowledge, and not mere pupils of the more advanced scientists, to be up and doing, so as to claim their own proper share of the work already done; for it goes without saying that so learned a body of men as the doctors of the Southern States of America must have had experiences and indulged in speculations upon the same, such as must in the ordinary course of events fall within the ken of the average of ordinary observers. Now all such should be interested in the natural solution of these outstanding facts in the mystery of existence, and throw in their lot with the professed researchers, who have undertaken the management of the Psychical Science Congress.

"It is proposed to treat these phenomena historically, analytically and experimentally."

THE Committee have considered the case of Dr. Roth Reynolds, of the Florida Society of Scientific Research, of Gainesville, Fla., and have decided that his appointment shall be issued in due course on the strength of the credentials laid before the Committee in the following form:

GAINESVILLE, FLA., March 30, 1893.

DR. ELLIOTT COUES,

Chairman General Committee, etc.,

Washington, D. C.

SIR: Mr. Roth Reynolds, our Corresponding Secretary, has submitted to us your letter to him of the 27th inst. We take pleasure in endorsing him as applicant for membership in Advisory Council. He is an earnest worker and investigator, and, while he

does not pretend to any personal knowledge of phenomena of the class to be investigated by the Congress, he is indefatigable in collecting evidence, and sifting it. He is a cool-headed, cautious man, whose reports are to be accepted as absolutely correct and free from bias. We pledge ourselves as a Society, to second all of Mr. Reynolds' efforts to promote the interest of the Council, should he be honored with membership therein.

J. H. HODGER, M. D., Pres.

H. BELL,

S. B. CHAPIN,

ROBT. D. DAVIS,

President Board Trustees.

The Committee have reason to expect active and valuable services from Dr. Roth Reynolds in Florida, where the Congress has hitherto been unrepresented.

Of George William Curtis, Elizabeth Cady Stanton says: For more than one generation Mr. Curtis maintained a brave attitude on this question. As editor of Harper's Magazine, and as a popular lecturer on the lyceum platform, he was ever true to his convictions. Before the war his lecture on "Fair Play for Women," aroused much thought among the literary and fashionable classes. In the New York Constitutional Convention in 1867, in that rather conservative body, Mr. Curtis, though a young man, and aware that he had but little sympathy among his compeers, bravely demanded that the word "male" should be stricken from Article I., Section II. of the constitution. His speech made on that occasion, in facts, philosophy, rhetoric and argument, has never been surpassed in the English language. Knowing that he had not the sympathy of his audience, his position was as embarrassing as was that of John Stuart Mill advocating a bill for woman suffrage in the British Parliament the first time he took his seat in the House of Commons. From the beginning of his public life to its close, Mr. Curtis was steadfast on this question. Harper's Magazine for June, 1892, contains his last plea for woman, and for a higher standard for political parties. When a man of such intellectual ability, moral probity, refined taste and manners, advocates political equality for the women at his own fireside, we may be sure that there can be nothing demoralizing in the exercise of the rights he demands for them. Though we shall greet his presence no more in our midst, nor hear his living voice again, yet his words are immortal, and will long gild many a page in American literature, a constant inspiration to coming generations.

THE April St. Nicholas describes an office cat worth having—a live paper-weight. It says: A parsonage cat whose favorite seat is on the study table has found a new use for himself. He watches his master's pen, and occasionally, when the writer is tired, takes the holder in his mouth. But his real usefulness is to act as a paper-weight. When a sheet is finished and laid aside, the cat walks gravely to it and takes his seat on the paper. As soon as another is laid aside, he leaves the first and sits down on the second. Sometimes, to try him, his master lays down, on different parts of the table, sheets in rapid succession. But "Powhatan"—the cat—remains seated, shrewdly supposing that to be fun, not business. When work begins anew, the cat seats himself on the last paper laid down, and waits for another. Thus he shows that he watches his master's work, and perhaps thinks it his duty to keep the paper from blowing away.

WITHOUT doubt Judge Rick's decision raised a very important legal issue. By the decision the Brotherhood of Locomotive Engineers are enjoined against ordering a strike and the engineers are enjoined against quitting work individually. Several engineers and firemen are held in \$200 bonds to answer to a misdemeanor, for having left their posts. It is not claimed that these men had violated any contract. The attitude of the court was based on the ground that they had no right, by leaving their positions without reasonable notice, to cripple the efficiency of

a corporation which was a public carrier. The case acquires additional prominence from the fact that the Brotherhood of Locomotive Engineers is recognized as one of the most conservative labor organizations in existence. It has an honorable record as a union whose principles forbid it to order a strike until every resource of conciliation has been exhausted. If the decision of Judge Ricks is to stand, and railway employes are to be debarred from quitting work without notice, it is manifest that the same principle must in equity be extended to the railway companies themselves. Public opinion will demand that the employes of railroads shall not be discharged without due notice or its equivalent in the payment of money. It is impossible to maintain the position that corporations are to have the privilege of dismissing those in their employ without giving previous information of their intention, unless their employes are also permitted to withdraw from their service without previous notification of their purpose to do so. The idea of equal rights for all men is the fundamental principle of the law and government of this Republic.

If the action of Judge Ricks, restraining the engineers of the Ann Arbor Railroad from leaving their engines in accordance with Chief Arthur's plan of campaign, shall be sustained by the Supreme Court, a long stride, many of the papers are claiming, will have been taken towards the nationalization of all railroad lines. Obviously, says the Boston Globe, if the courts can interpose under the interstate commerce law to prevent railroad employes from leaving their posts, they can be invoked to bar the discharge of men who are at their various places of work by railroad managers, or to act in any one of a hundred emergencies. Whether the immediate result of Judge Ricks' decision favors one side or the other in the recent controversy is of far less significance than the judicial precedent which has been formally set at Toledo. If the United States government, through its courts, is to form a tribunal of appeal in the case of all differences between railroad managers and those who are in their employ, how long can the formal taking in charge by the government all the affairs of our great railroad corporations be logically delayed? The Bellamyites and anti-Bellamyites—in other words, the general public—will follow with keenest interest what the future may disclose regarding this new and serious issue raised by the Ricks decision.

AS THE GRASS.

BY WILLIAM BRUNTON.

Green grows the grass now Spring is here,
It spreads o'er hill and mountain high,
And in the meadows, making them so dear,
The lowly servant of the sky:

So souls that love the light of truth,
Make swift reply to see it shine;
It quickens them with growing youth,
It gives them beauty all divine:

And so they stand to meet our need—
Thro' months of sun and fleeting rain,
By kindly word and faithful deed,
They constant ministries maintain;

The gorgeous hues of flowers fade;
The forests scatter to the wind—
The leaves in which they were arrayed—
The grass alone remains behind:

Its banners hold the fort for long,
But bend as prisoners of the snow,
And there they lie, in weakness strong,
The resurrection hour to know:

So we succumb at last it seems—
For battling will not keep our own;
And we lie down to pleasant dreams,
But Springtide there is always known;

So not as grass, but as God's sons,
We wake to greet the gladder day;
All things of earth our life outruns;
It lives when suns and stars decay!

QUESTIONS IN REGARD TO MEDIUMSHIP.

With a view to learning all the facts pertaining to mediumship and the principles which underlie the different classes of mediumistic phenomena, THE JOURNAL invites all who are able to contribute to this object to send for publication brief articles giving the results of their experience and study relating to any of the following questions:

1. What are the physical peculiarities which accompany mediumship?
2. What are the mental peculiarities which accompany mediumship?
3. Does moral character affect mediumship?
4. Does the exercise of mediumistic power affect character? If so, favorably or unfavorably?
5. To what extent does or may the mind of the medium and of other persons present modify and color the communications received?
6. Is an entirely uncolored communication—one that gives the exact thought and expression of the communicating spirit—possible?
7. Are there any means by which can be determined how much is or may be due to the mind of the medium and to the medium's surroundings?
8. What kind of mediumship is the best proof of spirit agency?
9. What new truths have been given to the world through mediumship since the advent of modern Spiritualism?
10. Does skepticism regarding Spiritualism in the minds of persons present at a seance generally affect the medium and manifestations?
11. Is the practice of mediumship for a living generally desirable?
12. Is the development of mediumship in private families generally desirable?
13. Should mediumship be used for worldly purposes, that is, for money-making and material interests?
14. What are the best conditions for the highest manifestations of spirit agency?
15. Should mediums be set apart and be endorsed and sustained by organizations for spirit manifestations?

MEDIUMSHIP.

WM. EMMETTE COLEMAN.

I.

It is impossible for me, or any other person, to adequately treat the comprehensive subject of mediumship in one or more short newspaper articles, even were the writer fully competent for the task. As it is I can only submit a few thoughts—the result of many years' careful investigation and study of the dimly-understood and vexatious subject. At the outset it is best to candidly admit that, in my opinion, no one on earth is possessed of very much positive knowledge about what is usually termed mediumship. Mystery upon mystery encircles the whole matter. The wisest of us may speculate and surmise, but in reality all of us are groping in the dark, to a large extent. It will be some time, I opine, before aught like a clear definite understanding is had of the multifarious peculiar phenomena commonly classed as mediumistic. That part of psychologic science which relates to abnormal phenomena of this character has as yet received but scant attention at the hands of the world's scientists; but just at this time the men of science are waking up to the knowledge that there is in their midst a mass of ever-recurring facts of which there is no adequate explanation in their text-books—facts of a remarkable nature, threatening to revolutionize, in some directions, what has been deemed the well-established conclusions of rational science. This age may appropriately be called the era of psychism. Not alone are the facts of hypnotic and mesmeric science thrusting themselves to the front, demanding and in part securing patient, painstaking attention and analysis, but the higher phenomena of clairvoyance, automatic writing, movement of articles without contact or by unseen forces, independent slate-writing, apparition of the living and of the dead, haunted houses, and other cognate manifestations of not-understood psychic forces are enlisting the attention of, and receiving examination from, not only men of scientific training but those eminent in the professions, literature and art. What should have been done long ago is, apparently, beginning to be done now. Foremost among the movements looking to the establishment of the new psychic science upon a sound basis, is the Congress to be held in August next at the Chicago Columbian Exposition. It is to be hoped that many good results may accrue from this Congress; and, considering the character of those prominent in its operation and conduct, it will be surprising if important and valuable work be not done during its sessions. Probably, after its deliberations

are ended, we may know something more of mediumship and psychic matters in general than we now do.

What is mediumship? The term medium implies that the person bearing that title is one who acts for or on behalf of another—is a go-between, as it were. A spiritual medium is, then, one who acts as a means of communication between a spirit and an embodied mortal; if he or she does not mediate between the two states of existence, the term medium is inapplicable. For forty-five years certain peculiar psychic phenomena have been in the world; and the persons by whom or through whom these phenomena have been exemplified or manipulated have all been, as a rule, called mediums, and the phenomena have been almost entirely attributed to the action of spirits. Various kinds of abnormal phenomena, mental and physical and a mixture of the two, have been attributed without hesitation to the Spirit-world by the general run of the Spiritualists. But little discrimination has been made by them in this matter; anything out of the ordinary, of a psychical character, no matter what it is, is at once fathered upon the spirits, as if man was not here in the body as much a spirit as he ever will be.

Some twenty years ago, common sense and reason compelled me to the conclusion that a great deal of what was laid to the spirits was not of supramundane origin, and that a large part of that which we call mediumship was not in verity of a true mediumistic nature. True mediumship I found was comparatively rare; psychism and incipient mediumship, or undeveloped mediumship, was abundant. To get unadulterated truth direct from a spiritual source was and is exceedingly difficult. I became positively convinced then, and all subsequent experience has emphasized its truth, that the bulk of so-called mediumship was not such, strictly speaking, but was what may be called psychism. Most mediums are psychics or sensitives. Of course frauds are excluded in this classification. It is probable that many sensitives are partially developed mediums, and that the phenomena occurring in their presence or by their agency is of a mixed type—partly mundane, partly spiritual. A vast quantity of the purported communications from the Spirit-world is born of the minds of the so-called mediums or of other persons still in the flesh. Absurd doctrines, including those of re-incarnation and the derivation of Christianity from the life and writings of Apollonius of Tyana, Buddha and Krishna, and numerous other silly theories both of earthly and spiritual matters have constantly been promulgated as emanating from the Spirit-world. The immense amount of rubbish published as from the great and good in spirit life is calculated to make the judicious grieve, and is a standing reproach to the cause. To say that these messages come from other spirits who assume the names given by them, is to beg the question. What proof is there that these foolish, lying statements come from any spirits at all? Because a person in a trance, or under alleged spirit control, rattles off a lot of trash and falsehood, and says it came from George Washington or Thomas Paine, does that furnish the least evidence that a single word of it came from any spirit whatever? Nothing is said or done that could not easily emanate from those still in the body. One of the most mischievous fallacies in Spiritualism is the belief that a trance condition, or that of being under a so-called control, is, of itself, any evidence of the action of a disembodied spirit. Trance and other abnormal states are natural conditions, purely mundane, as every psychologist knows; and taken in themselves have nothing of a spiritual character connected with them. But all trances are not alike; and there are cases where evidence is afforded of something beyond the ordinary trance being in progress. Sometimes in trance, and in cases of control when not in trance, the action of disembodied beings is indicated; but each individual case must be judged upon its own distinctive merits. The only safe rule, and one which I have been urging upon Spiritualists for a number of years, is, never attribute to spirits what can rationally be accounted for otherwise. When substantial evidence is given of the presence or action of invisible intelligences, as does at times take place, or when the most rational

conclusion is, in any given case, that such intelligences are the producing cause of what is seen and heard, let such conclusion be accepted; but only in such cases. It may be that, in following this rule, we may sometimes attribute to other causes that which is of supramundane origin; but better this than the converse. It is better to err on the side of prudence and caution, of sound rationalism, than to be misled by credulity and the irrational acceptance of matters of such wondrous import upon insufficient evidence.

The only correct method in all investigation is the scientific method; and, in a matter of so transcendent an importance as the one under consideration, the strict application of this method is most urgently demanded. All sources of error should be eliminated, and every point, great or small, should be rigidly tested, free from the dominance of emotionalism—which latter in so many instances blinds the judgment and vitiates the entire result, in psychical experiences. As so-called spiritual phenomena are of three great classes—(1) those due to fraud; (2) those due to psychic powers of a strictly mundane character; and (3) those due to supramundane action—the first thing in all psychic research is to determine whether the phenomena witnessed are fraudulent or genuine, or partly one and partly the other; and if of a mixed nature which is real and which pretended. The determination of this in every case is of primary importance. Having determined, so far as possible, which is genuine, the next consideration is, what is the true nature of the manifestation—are they mundane or spiritual in origin? First, as regards genuineness, unless positive evidence is afforded of the impossibility of trickery or pretense do not receive what happens as certainly genuine. When the probabilities are in favor of genuineness as against fraud, accept what takes place tentatively as probably genuine, but not certainly so. When probability favors the hypothesis of fraud, regard fraud as the probable (not certain) explanation of the matter. Of course when fraud is transparent and not a particle of evidence of genuineness is presented, such as I have often met with in materialization seances, everything should be regarded as certainly fraud. After having determined what is genuine, probably or certainly, another problem awaits solution, and by no means one of easy resolution—What are the causes productive of the phenomena, are they entirely mundane, wholly spiritual, or a mixture of the two? Here arises the crux in the investigation of psychical manifestations. Here is where the most careful action is requisite, where calm, judicial, clear-headed analysis and reasoning is necessitated, if we wish to attain truth. Exercising these, it will often happen that no certain conclusion can be arrived at; at best only competitive probabilities lie before us.

While, as said, we should not attribute to spirits that which can rationally be accounted for otherwise, we should always be ready to admit the possibility of the influence and action of spiritual beings, and when conclusive evidence thereof is received it should be readily and gladly accepted. The dogmatic skepticism evinced by certain ultra-materialists, who ridicule and sneer at the idea of a continued existence for man after physical dissolution, and who complacently regard all Spiritualists as fools and cranks, is as much to be condemned as is the silly credulity so rampant among many Spiritualists. It is an impossibility for any one to know that there is not a future life for man. Even were it true that death ends all, it could never be known; absolute proof of it could never be adduced. Therefore, the contemptuous denial of a future life, and the assumption of superior knowledge concerning that of which it is impossible even to attain knowledge, merits rebuke from all truly scientific thinkers, yet certain men of scientific attainments are guilty of this thing or of something closely akin to it; notably, Büchner, Hückel, and to some extent Lester F. Ward. The latter's able work, "Dynamic Sociology," is marred by his materialistic dogmatism and his exaggerated denunciation of the demoralization and evil-effects attending a belief in a future life or in immortality.

It is perfectly legitimate for one to disbelieve in any life after death and to maintain that position with all his ability, honestly and fairly; but as at best it is a mere belief, and as—as even Huxley admits—there is nothing in physical science which is in disproof of the immortality of the soul, it is unscientific and ungentlemanly, unjust and worthy of stern reprobation, for any one to positively deny the possibility of continued existence and sneer at and ridicule those who think that the possibilities of nature are not circumscribed by the assumptions of the few pseudo-scientific dogmatists who claim such transcendent knowledge of nature's arcana—who presumptuously think they know just what nature can do and what she cannot do, when in fact they are groping blindly in the dark, in complete ignorance of that agent which they assume such plenary knowledge. True science has ever been hampered and its growth much retarded by the unscientific prepossessions and opposition to new truths of certain classes of scientific men; and these traits have been much exemplified in the past forty years in the treatment accorded by some scientists to the psychic facts of the day. But, as has been the rule in previous cases of unpopular new truths, this spirit is being modified; the facts of psychism are being recognized as of importance and worthy of careful investigation. The long list of scientists who have accepted membership in the Advisory Council of the Psychic Science Congress indicates the great advance made in public sentiment, as well as in scientific circles, upon these momentous subjects. Unreasoning, prejudiced skepticism and irrational, indiscriminate credulity are alike inimical to true scientific research; and both should be tabooed in the investigation of the delicate, puzzling phenomena called mediumistic and psychical.

PSYCHIC STUDIES.

BY HESTER M. POOLE.

VI.

The fact of telepathy once established, that of mediumship naturally follows. If the individual survives the shock of death, there seems to be no reason why his thought-waves should not follow the governing law and record themselves upon the mentality of that person whose mentation produces similar effects. It is a discovery of tremendous import. But, through all history, had ever fact wider proof than this? Mediumship, then, is only telepathy—frequently helped by hypnotism—acting from a higher stage of development upon a lower. But, because these two stages of development are so different, and because the lower cannot comprehend the higher, there come in elements which produce doubt, difficulty, even danger.

Before going further it is hardly necessary to state that somnambulism clairvoyance clariaudience all are the results of vibration acting upon the interior organs of sight, hearing, etc. Let those doubt who have not known the truth of such processes. The scientific world is rapidly seeking such and finding it in numberless cases. Through their painstaking investigation will that portion of mankind that put faith only in the inductive method of reasoning, receive evidence satisfactory to itself of the persistence of the individual after death.

Among intuitionists it is the fashion to sneer at the scientific study of psychic phenomena. He who weighs evidence and refuses to accept every rumor set afloat by occult wonder mongers, is regarded with antagonism if not treated with abuse. There is no denying the dogmatism of science. In the past its students persecuted men of genius whose intuitions leaped with lightning rapidity to conclusions toward which they slowly plodded. History is full of such sad spectacles. Hardly any great discovery but has met with cold disfavor, if not fierce obloquy, on the part of those engaged in the same line of study. But the old order changes. Those who judicially study these laws of vibration as applied to intelligent communication between two planes of existence, ought to be helped in every way to continue their investigations. Many of them, cautious, dispassionate truth-seekers, feel as Emerson did when he declared that

immortality was "too good to be believed." They cannot afford to be deceived. Who can?

On the other hand, who can afford to be so bigoted as to desire to secure a patent on the most important of all discoveries that have ever been made on this planet? While it is amusing enough to see old, well proven facts and processes rediscovered and classified under a new nomenclature, no wise person but hails the day when the most profound truths that can engage the human mind, form the basis of the most careful and earnest study. To do otherwise, to be narrow and childish, is to fail to rise to the level of the hour. They who so fail upon the reception of a glorious truth are to be commiserated.

In the study of psychic phenomena the greatest care is needful. It is an intoxication, this hope of hearing from the departed and beloved, and intense, impassioned temperaments would better learn their lessons slowly. Beside, the conditions are necessarily such as permit of self-deception as well as deception on the part of others.

If my theory be correct, if soul vibration causes communication between mind and mind in every sphere of existence, how easy it is to be deceived concerning the origin of thoughts that impinge upon the brain of the sensitive. The wave-motion may have been impelled from Kansas, from Mexico, from England. Through some peculiarity the sensitive may, at that moment, be susceptible to such vibration and give it expression. If he firmly believes that all such thoughts as are foreign to his usual mental habits originate in what he terms "the Spirit-world," he attributes the inspiration to Shakespeare, or Byron, or Julius Caesar. It is easy to flatter one's self with the conception of comradeship of a notable order of spirits. The enlarged organs of veneration and self-esteem oftentimes play such tricks with their possessors as make high heaven weep.

The world owes already a large debt to the Society for Psychical Research in those patient experiments undertaken by its members through which is proven the fact of auto-hypnotism, that is, self-magnetization. In that case the person is inspired by a certain idea or ideas, so that, for the moment, he has prophetic perceptions, he perceives truths through an illumination of the understanding or reason. It is a condition not super-natural, but super-sensuous. In quantity and quality inspiration has immeasurable degrees. The inspired person is tinctured with his own previous beliefs and with that of his associates. Hence the truth shines into his consciousness as through a pane of glass, colored by heredity and environment. Not only that, it is also obscured by the dust and cobwebs of ignorance and error. This, to my conception, is inspiration. It is a matter of moments, of hours. Then the inspired utterer of lofty truths sinks to the level of his ordinary state. During the inspired condition he may or may not have received and transmitted the thoughts of exalted human individuals. It is a mistake to think that must necessarily be the case—a mistake unfortunately and frequently made. For the spirit within man, the innermost, deific essence, (whether we agree with Dr. Suddick to term it soul or spirit—the unalterable, immortal essence,) contains within itself all knowledge and wisdom. For the moment, through that exaltation known as inspiration, it rises superior to the limitations of the senses and enunciates truth as clearly as possible, taking into consideration the moral and intellectual qualities of the temperament.

This truth the Psychical Research Committees in a measure recognize. They perceive that in the mind of man are amazing potentialities. Stratum after stratum they have penetrated and brought to the surface specimens of its qualities and possessions.

Some of them, without doubt, believe that there is a deeper depth than they can ever reach. Being only men themselves, have they plummet sufficiently long to measure the infinite and eternal essence which embraces and interprets all things? For it is the Over-soul, the Under-soul, the Soul of the world they study. The greatest Hercules of us all is able to dip up with the largest vessel he can lift only an infinitesimal portion of that all-enveloping ocean out of which we

are differentiated and from which we draw sustenance for development. But when any man or any body of men determine that all their experiments in hypnotization begin and end with minds of this sphere of existence alone, they stultify themselves. In the language of Professor Crookes, "If a new fact seems to oppose what is called a law of nature, it does not prove the asserted fact to be false, but only that we have not ascertained all the laws of nature, or not learned them correctly."

Inspiration I take to be a transient mental exaltation in which mediumship may or may not be exercised. With such wonderful latent possibilities of the individual, there should be great caution in even suspecting mediumship. In revelation, a higher state than that of inspiration, truth is not only perceived but it is assimilated. The person has become what he feels and sees. He is not outside of it. He is it. Few persons in fewer moments of their lives, have been revelators. Than in the essays of Emerson, especially in *Spiritual Laws, Circles and the Oversoul*, I know not where more suggestive thoughts on all these intensely interesting subjects are to be found.

"What are the dangers of mediumship?" asks a correspondent.

Can one look at the history of the last thirty years without finding the sad answer?

The definition of the word medium is sufficient. "A substance through which an effect is transmitted from one thing to another" shows that the transmitting substance must seriously influence whatever passes through it. When one estimates the sense of justice, the purity, refinement, and harmony needful to give anything like a clear transmission, one may be certain that these conditions, in the nature of things, can be rarely fulfilled.

"How pure at heart and sound in head
With what divine affections bold,
Should be the men whose thoughts would hold,
An hour's communion with the dead."

Concerning all the conditions of mediumship so many good things have been said of late in *THE JOURNAL*, notably by Mrs. E. L. Watson and Mrs. Eldred, that I do not feel like enlarging upon those topics. But a few things need to be said by some one.

Ignorance and thoughtlessness, not to say selfishness, have greatly increased the dangers of mediumship. The sensitive is a medium for all things more positive than himself, either in the heavens or upon the earth. In a great measure he allows himself, according to the expectation of his friends, to be played upon by all kinds of influences. These friends are his bane and ruin. Does he give way to temptation and become the prey of his own appetites? He is then "obsessed by a low order of spirits." "He is a medium and so cannot help himself!" And then instead of being reinforced by the wills of his associates, in place of being held in thought to a life of self-control and integrity, he is helped to his downfall. If there is anything more sad on the face of the earth than such examples, I have failed to see it.

The sensitive—common sense teaches—should respire a clear, bracing, wholesome air, one in which vigorous self-control, temperance and purity are inculcated and lived. If he yields to the belief that everything is to be allowed and excused because he is a medium, then farewell to his future in this life. Nothing on this round globe is more baleful than that doctrine of obsession, as it is so often taught. As well might we revel in the witchcraft stories of our grandsires. Always the weak-willed and the sensitive have to struggle against the influence of powerful, dominant personalities. Evidently they need to be helped to grow stronger on the side of their associations. But that they are mere footballs, kicked about here and there by the wills of "undeveloped spirits," is a figment worthy of the dark ages. In the great plan on which the universe is constructed we were not born to be such puppets. That we are all joined together in one universal bond of brotherhood, that all suffer while one suffers, that we are mutually influenced and do influence others seems self-evident

But it is sheer nonsense to think that when a man or woman indulges in depravity or intemperance of any kind, he or she does so in order to gratify the propensities of some "obsessing spirit." That is to insult reason and integrity.

Oh! for the scathing pen of a Carlyle to prick such bubbles as have been too often blown by those who might have been engaged in more mature business. The remedy? It is to set before every young sensitive, medium or not, a high standard of justice, truth, and moral excellence and help him to live it.

Then, by every means strengthen the will. That is the pivot on which character turns. But by all means, when we do wrong do not let us weakly lay it to the door of another, whether that other be incarnate or excarnate. Let us have some healthy convictions, some mental positiveness. They are cultivatable. It is time this mush of sentimentality were done with. It is maudlin, demoralizing, and the friends of sensitives are those who, by every means, feed and buttress the moral convictions and power of those delicate instruments that are so often like "sweet bells jangled out of tune."

In this connection some sturdy words of Prof. A. E. Carpenter are to the point. In hypnotism—analogue to mediumship—he declares: "There is always a reserve of will-power which shows itself in case of extremity. Nature has placed safeguards around the ego of every individual in any state of mind that enables it to protect itself. Virtue and innocence, deep-rooted principles and morals, cannot be overcome by hypnotic suggestion."

Neither can they be overcome by the temptations of mediumship if the moral habits be sufficiently strengthened. And when prominent persons who patronize mediums require honesty and purity and give their influence toward supplying conditions, the entire aspect of that subject will be changed.

THE MOST IMPORTANT REVIVAL.

By W. G. BABCOCK.

The catechism of my youth taught us that the chief end and aim of man was to glorify God and enjoy him forever. The petition frequently made in the prayers of Dr. Noyes, one of my teachers, at the Divinity School, that "the world may be made better and happier by our living in it" made an abiding impression upon my mind and memory. The more I think of it, the more I appreciate its bearing upon important questions of the present time.

One of our most logical preachers bases the need of a revival of religion on the ground that man is a soul destined to an eternal life in a spiritual world, and should therefore make suitable preparation for it. He should take the disembodied life into more account and attend seriously and earnestly to it and not become absorbed in mundane affairs, for how ashamed we should be upon our entrance into a future life to find ourselves destitute of the knowledge and dispositions adapted to it.

While great advantages accrue from thoughts of God and immortality, a devout and holy life should be recommended on a higher ground than fitting our souls for a life beyond the grave.

It seems to me that we should concentrate all our ability upon making this world a better and happier dwelling place for all who are in it and are to be in it.

This world as far as we know has all the elements for developing and blessing mankind. Life in the body is capable of fulfilling the highest possible ideals under favorable conditions. The physical organization with all its divine mechanism is not in its nature unfavorable to a life of holiness.

We are not authorized by religion or reflection to predicate a future stage of existence as more advantageous than this for the coronation of the human species.

This life is full of opportunities for enjoying and studying the works of nature, for gratifying the senses and intellect, the moral faculty and the religious sentiment. The normal idea of human life

includes birth and infancy, adolescence, middle age and old age, and every period under favorable conditions, reflects the power, wisdom and glory of the universe. The expression "God is manifest in the flesh" applies to all the works and operations of organic and inorganic existence. Every generation has given us noble specimens of men, women and children. The achievements of husbandmen, mechanics, merchants, inventors, discoverers, poets, philosophers and physicians, for comforting, uplifting, instructing, inspiring untold billions of grateful inhabitants of our globe, illustrate the capabilities of this world and this life.

Let us be cautious how we interpret the statement that "man is a soul and has a body," as if man's physical, intellectual and moral faculties were not all of them in the constitution of man. Mankind has had some experience of an instructive sort of saving the soul and torturing the body, securing a ticket for heaven, and neglecting this world's moralities.

Let us bend our zeal to the improvement of the world's condition, to the increase of advantages to secure health, prudence, wisdom, strength of will, comfort, love, joy and peace; to prevent sickness and premature death, not in order to be prepared for another world, but because honestly and truly we love our fellowmen and appreciate their right to enter into the glorious provisions for blessedness in this world from birth to a good old age. What provisions the absolute power, wisdom and goodness may have made for the innumerable hosts who have preceded us on this globe, who can tell? It is absurd to claim a personal concern for them, any other than a comforting assurance that it is all right whatever those provisions may be; but we do feel a natural, genuine, personal affection towards our contemporaries, especially our kindred, and would give all we have to keep them alive and well, faithful and happy to a good old age.

If we could assemble those now in the world, we would not say to them, "prepare to meet your God in another world," but be as useful as you can in your various callings to increase the comfort, elevate the tastes and enjoyments of those around you out of disinterested love for them and admiration of this world's capabilities.

We have great respect for honest investigations of phenomena of dreams and invisible mediums, but the question of immortality is not really a question of religion and morality. The editor of THE RELIGIO-PHILOSOPHICAL JOURNAL agrees with me that spirituality is better than spiritism, that the love of man tending to usefulness in making the world better and happier for living in it should be the chief end, aim and idea of religion and morality and that without this spiritism is very defective. The reason, it seems to me, that we feel so sure that our dear friends continue to live after physical dissolution is that they generally die prematurely before outgrowing their usefulness. Our love for them and our sense of their usefulness to us and mankind constrain us to an almost inconsolable grief to be assuaged only by hoping to be reunited to them. A person dying in his one hundredth year with all his faculties gone, does not suggest continuance beyond.

A revival or an increase of religion and morality on their own merits, as doing justice to the completeness of a life on this earth is not only desirable, but is now going on. It does not consist of glorifying God but of glorifying man and the scene of its operations is not the other side but this side of death.

It has been said "God alone hath immortality" and that "in Him we live and move and have our being." In this sense, immortality may be predicated of all men. I stagger at the idea that every human being that has been born into this world is consciously alive somewhere, continuing his education with his contemporaries, and that every animal that has exhibited intelligent affection is also living. What I am certain of is that this world has marvelous resources which we should endeavor more widely to distribute, that no preparations for a future world are required that will not apply equally well to this

world, that the useful occupations are essential to human happiness and should be regarded by ecclesiastical authorities as better service to God and man than solemnities, sacraments and austerities prescribed for the soul's salvation.

A GLORIOUS VICTORY.

By JUDGE A. N. WATERMAN.

Not long since there was in the daily papers an account of a victory won by British soldiers in pushing the line of English occupation and conquest farther north into the Himalaya mountains.

The semi-civilized tribes of that region contested with heroic bravery the hostile advance; their rude weapons proving no match for the repeating rifles and machine guns of their mighty neighbor; after a stubborn contest their fort was captured and they driven out with great slaughter. The attack upon and conquest of the inhabitants of this barren region was for the purpose of securing for the Indian Empire a frontier more easily defensible against a possible Russian advance.

England is the most powerful of nations; upon her dominions the sun never sets; her fleets and armies are to be found in every quarter of the globe; her treasure house overruns with wealth while the thunder of her cannon are heard each morning in every land and upon every sea. Yet is not powerful enough but that she must enter upon a career of conquest to wrest from a few thousand semi-civilized clansmen the hills and the freedom that had been theirs and their ancestors for a period antedating Magna Charta by a thousand years.

Her greatness, her power and wealth she offers as an excuse for her rapacity.

There is mourning in the mountains for husbands and sons slain in the defense of liberty and home; there is rejoicing in the cities and castles of mighty England for the northern frontier of her Indian Empire has been rendered safe.

What are nations but aggregations of men? Why may a nation trample upon the weak if an individual may not?

What would be thought, if Rothschild or the Prince of Wales coveting some laborer's garden, thinking its possession necessary as a protection to his own vast domain, should ruthlessly seize the laboring man's little patch and break the head of its owner when he attempted to defend his own?

Where is the man who would defend such infamy? Where is the Englishman who is brave enough to say that if England cannot exist save by robbery of the weak then let England perish?

LIFE'S SUFFERING.

[Below is another communication sent to THE JOURNAL by Philo Veritas, a person of reputation and high character, who believes that these communications are from the Spirit-world. The readers of THE JOURNAL are too well informed on occult matters to give to these statements an authority other than what may be perceived as intrinsic truth in these utterances. The alleged authors make no higher claim.—Ed.]

Are the terrible misery, suffering and wrong, reigning universally among the nations and peoples of our earth an absolute necessity for the speedy and better development of our conscious individual life principle? If so, why? and further, how long will they continue? If the dear brother who asks the question, had the choice, and opportunity, would he prefer to go back to the state in which he was before he became a differentiated atom of human life? When in that state he knew nothing of misery, suffering and wrong. Why? Because he formed an infinitesimal part of the great ocean of life—wherein there is neither right nor wrong; light nor darkness; good nor evil.

The problem propounded to be solved is this: Could not a better mode have been devised than that we are conversant with by experience, on this earth?

Could I not have entered upon a life of my own by some other and better method than that which is now the universal experience of mankind?

These and kindred questions come from myriads

who have been permitted to use the brother as the exponent of their state and condition; and therefore, in responding to him, we shall reach them through him; for in speaking to the one we also speak to the others, invisible and unknown as these are to him, but not to us; for these also must come to the light which will dissipate their state of darkness; and release them from the bonds that hold them in the region of the valley of the shadow of death. Such a questioning thought, O loved ones, could only emanate from a profundity and depth of the state into which the atoms have been propelled; and it is the wail that finds vent through them on account of their sufferings and misery. It is tuning the process which has the appearance of discord, but nevertheless is the prelude to the grand harmony of the inner spheres in which they will have to take part.

Is it absolutely necessary that the atom should pass through such experiences in order that self-consciousness may be gained? is asked of us. If it were not so, and that such was the design and grand purpose of the omnipotent wisdom, love and power, it would not have been.

Who dares to call in question the design and outworkings of omnipotence? Who but the dark imprisoned ones, submerged for the state being, and struggling for light and liberty, would cry out in their anguish, "Why am I here? Why must I undergo such an experience?"

Here it is the office and work of the angel of love, aided by the angel of sympathy, to bestow a portion of their own life and power, in order that the condition which appears to them too intolerable to be endured, may be supplied with a power to enable them to bear the burden while passing through that state. After their passage through, and emerging therefrom, and having entered in light and liberty—which must of necessity follow—then the memory and consciousness of what they have passed through will be a cause—not of sorrow, but of joy.

Your angel will deal with the personality, in the embodied condition on your outer earth; and this not in its specific, but in its universal manifestation.

How could you, while in such state and condition, know anything of light, were it not for your contact with darkness? What could you know of the enjoyment of life, were it not for the experience of suffering? What could you know of joy, unless you felt its opposite, sorrow? What could you know even of life itself, were it not for what you know of as death?

I will take you back to the records of a former age, for the recorder of that which is written therein, tabulated that which has a direct bearing upon the questioning thoughts before me, by a symbol, which you can easily interpret; the great truth, although hid within the symbol, is nevertheless patent to those who can see through the veil of the letter which records it. The symbol, or allegory if you prefer, is a garden in which was planted every kind of tree, that was pleasant to the eye and to the taste, as well as being good for food; and this was the floral that was given to the man in order that he might cultivate it. But amongst that verbiage, there was a certain genus which was designated the "Tree of knowledge of good and evil." It is said that the man was commanded not to eat of its fruit, for if he did eat thereof, and in the day that he should do so, he should surely die. He did eat of the fruit of the said tree, and when confronted with the act, he did what is still very common among the personalities of the present age; for he laid the blame, or attempted so to do, upon another, and thus endeavored to shield himself. "The woman," said he, "whom thou gavest to be with me, she gave me of the tree and I did eat."

Now I will give you the interpretation. What is meant by the garden? What by the tree? and who, or what, is the man and woman who took the fruit from the tree and eat thereof?

The "garden" is the state and condition, into which the atom of human life enters, when it is ultimated on an external earth; and when the spirit atom within the organism that it has made for its own use, awakes to the consciousness of its surroundings, the effort has to be made—to appearance on its own account—in order that it may acquire that which is a requisite for the sustenance of its form while in such external conditions; and this self effort is brought into play that it may obtain thereby that which causes its own enjoyment.

You know that the "tree" is the crown of the vegetable kingdom; and because it is the crown, it corresponds to that part of the human organism, which is called the head that contains the wondrous brain, and thus is the crown of the structural form. That organ is the seat of the faculty termed intelligence. It is the power possessed by human intelligence, that enables the atom to distinguish between the appearances of "good and evil."

But the "woman" is there represented as the tempter! This is nothing more, and nothing less, than the desire in the human principle, contained within the organism, to acquire power for itself to

distinguish, and enter into the enjoyment of its own life, while in contact with its surroundings.

In the day that the so-called forbidden fruit was to be eaten, the penalty was death. But, allowing it so be, what is it that dies? That it cannot refer to what you know as physical death or dissolution is obvious, for man—male or female, still lives, and has lived for past ages incalculable on your earth. The theology of your day, conceives and teaches that "dying, thou shalt die," was the sentence and penalty pronounced by an inexorable judge; and is supposed to refer to the death of the body.

But for that death, you could not know of life, and much less of life eternal. It is not the death, but the resurrection to life, that is there alluded to. Death applies to the state, and not to the man; for the man can never die.

Now come with me, and cross the border line, which separates that state from the following one; and what do you see there? You perceive that the life of the external personality has been indrawn, in order that it may afford conditions for the development of the life of the true inner man; and more, you discern, that the very principle which in the prior state had been regarded as the tempter and destroyer—therein called the woman—is found to be the savior, deliverer and life-giver.

Who would not willingly pass through such an ordeal and experience, in order that they may enter into the enjoyment of a life that would be impossible without the prior experience, entailing as it does, the knowledge of so-called good and evil, which is the very purpose for which such a state was ordained by the infinite life power. Without this knowledge, and without this experience it were impossible for the angel to be developed from the demon; it were impossible for the heavens to be formed without the hells as a base on which to rest.

Methinks the dear questioner has the key in his own possession; for he has only to compare his present with his past states and conditions—with all their experiences of sadness, misery, and even suffering—and then to ask himself the question: Has not the bondage of the past made the liberty of the present more conscious and enjoyable? What could he have known of the altitude to which he is so rapidly ascending, had it not been for the depths into which he had been projected.

"Would it have been better for me never to have been born into this state, in which I am acquainted with suffering and misery? Yea, says the unhappy one, and cursed be the day in which I was ushered into it." But wait the issue and see what follows. The same atom of life ascending to the altitude where he or she can see the end from the beginning, and the beginning from the end, exclaims:

I now see that by means of the wondrous experiences in the states through which I have passed, that I can the more consciously enter into life eternal, and as consciously take my part in working out and developing the angel and the God from the atom, which when forming part of the anterior ocean of life, knew nothing of good or evil; but now I know all that is involved therein and vastly more besides."

In the state from which I am commencing, believe me! there is neither the one nor the other of that which the external man thinks of as good and evil. So near is it to the fountain that we can enter the consciousness of life where such vicissitudes are unknown. His by traversing the depths of the states characterized as the "hells," that you will enjoy the enlarged consciousness of the heaven which the Mighty One spoke of as the heaven of heavens, and it is to this state that we are attracting each atom who was borne outward on the current of life which emanated therefrom. I breathe the same, O loved ones! for, sustained by the life-power of this heaven of heavens even while passing through the external states, you will enter into the home that awaits; and the enjoyment will be infinitely enhanced by the power to consciously re-enter at will into all the experiences which have been your own.

You are now gaining the knowledge of the appearances that assume the form of good and evil; which when the inner life is sufficiently developed, give place to realities, and from the apex of the altitude, you can look all round and can serenely say: Behold all is very good! To develop the angel, it is needful that the man must pass by that way, by traversing which the experiences and knowledges are gained that will cause the angel to be the more powerful and beautiful.

The dear brother asks, "How long will this order of things endure?" To which we respond: The state will continue while physical globes are such as they are; and when the one ceases, then, and not till then, the other will cease to be. But will there ever be a time when suns and earths shall cease to be? Is the great supreme life power such that when looking upon that which it has formed and made, can repent that the glorious outworking of the infinite wisdom, love, and power,

has been so manifest and ordained: ceases to be, then states of consciousness tinct; and you, and I, and the vast hosts of man can number will become—nonentities!

Who can calculate and tabulate the suns which your instruments are making visible even to external sight; each one being the central life-power of planets more or less like your own material earth! and yet these, vast in number as they are, with their dependent planets inhabited by sentient forms of life, are but a part of the still vaster whole of which they are integers. Is the infinite power of the grand life itself such that it can lose its designing, projecting, and creative faculty? If not, who can assign a limit to that which is limitless? What finite being dare call in question the power of the Infinite One and presume to say that the work of creation is finished and complete? Never can there be an ending to that which had no beginning; and what you conceive of as the creative power will never cease its operation, and although many as are the universes revolving in space, yet even these are but the beginning of that which knows no ending.

The one who ministered to us in the character of a "heaven-former," dilated upon the glorious realities of life to be found in the "interior," or "within." May we ask what would ye have us to do that the crossing of the threshold leading to that "within" may become to us a conscious reality? Can we do anything but patiently bide the issue of the state?

The brother asks: What will the angel have us to do? To which the angel responds: What would he wish us to do? Does he wish us to perform his own work? All that we can do is to point the way—"This is the way, walk ye in it."

Even if we could do what he thinks we might for him, that which we did for him would be far better accomplished by himself. Has it not been stated before in your hearing, that the angel will never deprive the human embodied atom of life of that which is rightly its due, i. e., the gaining for itself the knowledge which can only be gained by passing through such experiences. This will enable me to deal with a part of the prior questioning thought which the loved one who preceded me did not touch, and that is, "What is the purpose in view in permitting the experiences of suffering and misery to be undergone while embodied in earthly conditions?"

The grand purpose is the attainment of a self-consciousness in all the states through which the atom of life passes. Each state possesses conditions that aids in the development of this self-consciousness in kind and degree varying from the other states and spheres. Commencing with the possession of a consciousness at a point where it is at a minimum, by virtue of passing through the succeeding states and stages, it arrives at a state where it becomes all-conscious. Can the man conceive of a grander purpose? Even the angel, when contemplating on this, bows in adoration before the great supreme power who has so ordained it. For in presence of that power, even the highest angels in the highest heavens, and in the still higher beyond, bow before the majesty of the great supreme, and they admire with an intensity of wonder the wisdom and love which has called into being those forms of self-conscious life who are receptive of the same life-power, from the atom to the man; from the man to the angel; from the angel to the God; and from the God to those who are above and beyond what ye conceive of as a God.

How long does the dear questioning brother think it will be ere such a state is attained?

"There are many unprepared and ignorant ones who would if they could, attempt to rush with a bound from the hells to the heavens; but were such a thing possible it would only involve a deeper fall, and, "How great would be that fall!"

What advice would the brother give to the little rosebud when it begins to aspire to gain the experience of the full blown rose? He would say, "Wait patiently the issue of all things." Cold comfort this would be, would it not? The angel would say somewhat different. She would say: O lovely form of life! That which is within thee and makes thee what thou art, is working out thy own destiny in obedience to inflexible and beautiful law. The same power that made thee what thou art and implants the germ of the future thing of beauty and fragrance will cause thee to develop into actuality. Even so with the germ of the human rosebud, for it also is subject to the same law which you now know and understand as evolution, which is, and forever must be, gradual in its operation, and never stops short of full development of the life principle contained within the germ.

She—"I saw somebody this morning for whom you have a great admiration." He—"Ah! you were at the mirror."

The more houses a man builds on the sand the more he will have to lose when the storm comes.



A little worm on branch of gray
Began his work one summer day.
He planned and built, he wove and spun,
Until his tiny house was done.

He laid the walls with leaf-green rails;
He set the roof with golden nails;
He wove a sheet of softest lace,
And in its folds himself found place.

He slept, and in the dark of night
Upon his sides grew wings of light,
The shining house became a veil,
And gone was every golden nail.

Through the thin walls of gauze I spied
The rainbow wings he had not tried,
They cradled close and folded tight
His velvet body, strong and light.

On sped the hours till sleep was done,
Wide swung the doors to life's new sun.
He woke!—he longed his wings to try,
And found himself a butterfly!

No longer measuring slow his way,
No longer shut from light of day,
He does not toil with creeping things,
But floats with birds on happy wings!

Dear symbol of immortal years,
Thy lesson banishes our fears:
For we, when done with earthly things,
Shall find, like thee, our angel wings.

—MEDIA AVERY COONLEY, in Christian Union.

In the notes and comments department of the North American Review for April, Lillian A. Mercur, under the heading "By Women for Women," makes a very just criticism on the character of the matter to be found in the distinctively woman's column or page published in nearly all our daily papers. One notable exception should be mentioned and that is the Woman's Kingdom of the Saturday's Inter Ocean, which as far as it goes equals any distinctively woman's publication. The women who have these columns in charge are in the main capable of thoroughly good work were it permitted them. A brief extract from Mrs. Mercur's article will show the tenor of her criticism:

Dinah, the sweet woman preacher in Adam Bede, often had things "borne in upon her mind." Is it not "borne in upon" the sensible women of to-day that there is an alarming amount of trash being written by women for women? The chief offender is the daily press. Magazines sift more carefully, and we all know the moral tone of most of the successful women's publications to be above criticism. But it is the "Society Column," of the Sunday and week-day newspaper which we arraign—the columns headed "Fair Women's World," "Follies of the Fair," "Feminine Foibles," and the like—pardon a strong quotation from Shakespeare—"damnable iteration."

Well for the men that such columns are so labelled, otherwise they might read themselves into attacks of nausea.

But what of the women for whom such columns are so labelled? The press declares that it "caters to popular taste." In the name of all robust and normal womanhood, where do the mental and physical inanities reside who crave such pabulum?

The writers cover a large range of subjects with great impartiality. They write of actresses, clothes, Russian tea, complexions, corsets, and sleeves with a versatility that suggests the combination of scissors and hope, "smiles and soap" in the "Hunting of the Snark!"

One can but admire the pluck with which these writers, starting with a poor, weakly little bacillus of an idea, succeed by careful propagation in making it fill two columns.

Nearly all women have with mistaken conscientiousness worried through such columns in search of new hints for house, dress or table. The greater the dilution, the stronger the dose, according to Hahnemann and this species of literary woman.

The wonder is how they ever harden into print. And the question is, whether this idiosyncrasy is harmless? Does it strengthen the moral fibre of American girls and women and prepare them for what is truly their "higher sphere," which is, I take it, not the boudoir? Or does it set false gods in place of pure and healthful ideals?

There would seem to be some doubt as to what category Miss Kate Marsden, the Siberian traveler, belongs. To many people

who have read with interest and sympathy of her travels and contemplated work for the lepers, the review of her book "On Sledge and Horseback to Outcast Siberian Lepers" in a recent Nation will be something of a dehouement. The discrepancies in the statements of Miss Marsden and Commissioner Petroff who accompanied her and acted as interpreter, are so great that whichever is proven correct the other ought to retire to voluntary exile in Siberia. Be the incidents of the journey as Mr. Petroff claims or as Miss Marsden, the common sense of the matter as the Nation affirms is this: Russia is amply able and willing to take care of the sixty-six lepers over whom this disproportionate fuss and self advertisement has been wasted, in a manner thoroughly insulting to Russia. Enough money has been collected already to do all or nearly all that is required, according to a recent statement of Bishop Miletic of Yakutsk, who also announces that three of the nuns who went from Moscow, lavishly provided with money, clothing, and materials in the piece, are quite sufficient for the dirty work of tending the lepers, which it forms no part of Miss Marsden's own programme to undertake in person. In answer to the question why she is coming to this country and publishing a book if this is the true condition of affairs, the Nation refers to the mass of articles published about her in New Zealand where it is said she is thoroughly understood.

The Woman's Herald of London, England, the editorship of which Lady Henry Somerset has recently assumed, is a home magazine of much worth. It heralds reform and progress in politics, in dress, in the cause of woman, of temperance, and general philanthropic work.

CURIOUS EVENTS IN RUSSIA.

From Rebus in Revue Spirite: In the month of May last, a peasant woman, Marie N—, nurse of children in the family of M. Karavoff, captain of cavalry, told the following story to the correspondent:

I live in the village Lachintzy, government of Volhynie. During the war a battle was fought in our village. There were many deaths. To this day many bones are found. Our house is at the end of the village on a little hill.

In 1889, a peasant, Joseph Goulianovsky, built a little dwelling house in the rear of ours, and when it was finished, he had a mass said and installed himself and family there. But he did not long enjoy rest. One day he and his wife came running into our house and told us of a soldier of great stature, coming there. They did not know how he entered the house. On turning their head they saw him sitting on a little bench. The intruder said to Goulianovsky: "You get out of here, this is my place and not yours; I shall not let you rest here." Then he disappeared and they felt movement in the air as if there had been a breeze in the house.

Goulianovsky was hoping that these things would have some end. But it was otherwise. It seems that, at all cost, the soldier had determined to chase Goulianovsky out. Seeing that, neither his ghost, nor his threats produced the desired effect, he set himself to playing naughty tricks. For example, the horse was found tied up so tight in the stall that he was strangled; the same thing happened to a cow and the other animals. Goulianovsky endured these depredations for three months, but seeing himself powerless to struggle with the unknown, yielded, tore down the house and sold the material not keeping a plank. Then he bought some material and built a house at the other end of the village; his last was not disturbed.

Madame Waltman, wife of an engineer and land measurer and proprietor, living at Borissoglebesk, government of Tambor, communicates the following:

Madame Emma K—, wife of an officer, living at Moscow, although she had married a widower was very much attached to her husband. He had five children by his first marriage, three boys and two girls.

M. K— died after a long sickness, during which his wife bestowed on him the most constant attentions. Sometime before breathing his last he said to her: "When I shall have died, I beg of you, my dear Emma, not to leave my coffin until interment; remain all the time by me." Madame K— did as wished, not leaving the coffin, even at night. But the day before burial she was called for some moments into the neighboring chamber, and, immediately she heard some one call her

name. At first she believed it was her step-daughter, but the appeal was repeated and she heard her husband's voice crying to her, "Don't go away." Her step-daughter who had likewise heard the voice cried out as if seized with fright, "Mamma, father is calling to you!" There was no doubt of it the husband was calling her to come. She hastened to the side of the deceased, seeking to discover some signs of life but the body was stretched out immovable without the least sign of change. The spirit of the deceased had evidently spoken, and the wife no more left the coffin until the moment when it was received into the earth."

Madame Bernasconi, the mother of Madame Waltman, aged sixty-three, living in the same house relates this incident:

It was in '67, that I was living in Krasnoie, the property of M. Raievski; my son Victor, five years old, was a remarkable boy, intelligent, active, precocious, and even excessively pious; he loved to go to church and to talk with the priest who was filled with great wonder at this extraordinary child. All the people in the neighborhood loved him, even the peasantry making much of him.

Now, Victor fell sick of diphtheria—month not remembered—without any hope of recovery. He said to me one day, "Ah well dear mother, I am going to die to-day; have a bath prepared for me so I may appear properly before the Lord." I objected that this would do him harm, but he insisted and I yielded to his request.

I bathed him, put clean linen on him and put him back in bed. "Now dear mother, place under my arms a little holy image, you know? that one I love so much." I did as he requested. "Quick, mother, give me a taper and place it in my hand for I am going to die immediately." I obeyed, lighted a taper and put it in his hand. His last words were: "Now adieu, dear mother." He closed his eyes and expired. The loss of this child rendered me inconsolable; I wept night and day, and so passed a year. One morning in winter I was awakened by the noise which would be made by kindling a fire in the stove. I remained some time immovable thinking of the stoves when suddenly I heard coming from the left side, the voice of my deceased child calling to me: "Mamma, Mamma, are you asleep." "No, I am not asleep." I replied, profoundly moved, and turning my head towards the place whence the voice seemed to come and saw—my son Victor clothed in white observing me with an expression of melancholy.

The light seemed to emanate directly from him, for the chamber was plunged in darkness. He stretched out towards me so that my first impulse was to hurry to him and press him to my heart. But hardly had this idea gone through my mind when he prevented the execution of the impulse saying: "Mamma, don't touch me, I must not be touched," and he recoiled a little. I was looking in wonder at him, while he continued to talk to me: "Mamma, don't weep all the time, why do you weep, I do very well, but I should be happier if you did not cry so much. Don't weep."

Thereupon he disappeared. This apparition produced on me such an impression that I ceased to weep convinced that he was happier than when on earth.

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BOOK REVIEWS.

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

The Cosmic Ether and Its Problems. The Invisible Actuator of the World of Matter and Life. A Scientific Sketch. By B. B. Lewis. Bridgeport, Conn.: M. A. Sewall, 1893.

In this volume of about one hundred and fifty pages, the author offers his solution of the important problem bearing on the nature of matter and of the powerful physical agencies associated with it. His views as to the relation of the luminiferous ether to the inorganic world are expressed in the title of his book; and in electricity he sees the operative principle of the ether. Touching the theory of Franklin, he speaks of the condition of the electrical equilibrium in the ether as "one of a normal ether potential, while either a positive or negative electrical condition may be regarded as one of an abnormal potential." Thus ordinarily electricity is not manifest to the senses but Mr. Lewis sees its operation in the aurora, the comets, and the solar corona, and he certainly shows good grounds for his opinion; that electricity plays a much more important part than it is usually credited with in these phenomena and in certain atmospheric changes is highly probable. The author becomes quite eloquent when speaking of "the actual physical phenomena associated with the process of heat radiation upon the solar surface." His picture of a being "wholly constituted of the immaterial ether, witnessing an exhibition of the ether fashioning power of the cosmic force and his description of the development of a system out of a chaotic nebulous mass, may be read with pleasure by an unscientific reader. Such, in fact, is the case with the book as a whole, which gives us an excellent popular account of the received views as to the nature of ether and of its relation to matter and its activities.

Ideals. A Romance of Realism. By Charles Grissen. Portland, Oregon: J. K. Gill Company. Pp. 168.

The subject of this poem is founded on a dream and represents under the guise of romance, the struggle of the human soul after the ideal in life, which though constantly elusive shall be susceptible to ultimate realization through faith, love and hope. Indeed, it would seem to illustrate in thought what John Stuart Mill said, that when we have failed in the realization of what we have hoped then we must seek that happiness in the attainment of our ideals. The evolution of force now inchoate, both material and spiritual, must eventually result in the acceptance of a great truth, broader than any that now prevails, broad enough indeed to include every aspiration. The object of this author is a suggestion in that direction. He recognizes the sentimental, the ideal in human nature as a real factor of human life and progress. The thought of this poem is lofty and the ideals are truly spiritual while the language is pure and poetical; if it does not rise to great heights it at least maintains a uniformity of merit, sufficient to entitle the author to recognition as possessing real lyrical power.

The World of the Unseen. An Essay on the Relation of Higher Space to Things Eternal. By Arthur Willink. 12mo., pp. 190. New York: Macmillan & Co., \$1.25.

Rev. Arthur Willink treats of a difficult subject and one in which it is very easy to become extravagant or mystical. He has, however, broached and defended his theory with great moderation, though to some minds he may fail to carry conviction through lack of a sufficiently deep metaphysical basis. He starts with an explanation of the mathematical theory of the "fourth dimension" of space, in which he believes departed spirits exist, "unseen but not invisible." In the light of a belief in a series of higher spaces he speaks briefly of the resurrection of Christ, the ministry of the angels and many like topics. The book is at least an earnest contribution to the study of the important question involved. Of course a fourth dimension of space is conceivable to beings who have been evolved in space of three dimensions, but as an hypothesis it is interesting. Zöllner, it will be remembered, maintained that a fourth dimension of space was necessary to explain some of Stade's performances. Mr. Willink thinks the theory of a fourth dimension accords with and gives support to the law of continuity. In regard to us, unknown dimension is evolved

higher powers "along the same lines as those to which we are accustomed." The author says: "We have a real spiritual body as well as a physical body. While the physical is confined to our lower space, the higher is not so confined. That is outside our space. And the relation of the lower body to the higher is that of a section to a solid figure by which it is inclosed, with which it is in intimate relationship."

Health and Power. A Handbook of Cure and Human Upbuilding, by Aid of New, Refined and Powerful Methods of Nature. By E. D. Babbitt, M. D., Dean of the N. Y. College of Magnetism; Author of Principles of Light and Color, Philosophy of Cure, etc. Published at the College of Fine Forces, 4 West 14th street. Pp. 36. Price, 25 cents.

This little book gives a new method of treatment of disease by magnetic massage, the solar sweat bath, and the chromo-lens. The latter is a hollow, double, convex lens, of different colors and Dr. Babbitt's theory is that, filled with water, and subjected to direct sunlight, it gives the water curative properties.

Life in the Stone Age. The History of Atharal, Chief Priest of the Band of Al-Aryans. An Outline History of Man, written through the mediumship of U. G. Figley, Defiance, O., 1890.

Mr. Figley says that he commenced writing the book of which this is a translation from the hieroglyphics in which it was written in May 27, 1889, and finished it March 11, 1890. Mr. Figley was born in 1864 on a farm near Defiance, O., and has received a fair education. He has been a medium since 1888. This book gives a description of life in the stone age. It is thoughtful and suggestive.

NEW BOOKS RECEIVED.

"Health and Power." A Handbook of Cure and Human Upbuilding, by Aid of New, Refined and Powerful Methods of Nature. By E. D. Babbitt. Published at the College of Fine Forces, 4 West 14th street. Pp. 36.

"America's Compact with Despotism in Russia." By William M. Salter. Philadelphia: J. B. Lippincott Company, 1893. Paper. Pp. 22.

"Silhouettes from Life," on the Prairie, in the Backwoods. By Anson Uriel Hancock. Chicago: Charles H. Kerr & Company, 1893. Pp. 159. Cloth. Price, \$1.00.

"Psychics; Facts and Theories." Rev. Minot J. Savage. Boston, Mass.: Arena Publishing Company, Copley Square, 1893. Pp. 153. Cloth. Price, \$1.00.

"The Law of Psychic Phenomena." A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, etc. By Thomson Jay Hudson. Chicago: A. C. McClurg & Co., 1893. Pp. 409. Cloth. Price, \$1.50.

"Fifth Annual Report of the Bureau of Justice of Chicago." For the year, 1892. 718-719 Garden City Block, Chicago.

MAGAZINES.

In the April Arena the cause of the Chinaman is upheld in an interesting sketch by Allan Forman on "Celestial Gotham," and the negro finds a strong champion in the editor, who discusses the recent Paris tragedy in a paper in which Mr. Flower seeks to be just to both white and black, while he points out the injustice and the evil consequence bound to follow lawlessness. Hamlin Garland has a brilliant paper on "The Future of Fiction in America." Dr. Alfred Russell Wallace, W. D. McCrackan, Eva McDonald Valesh, Chester A. Reed and Victor Yarros discuss social and economic problems. Psychical Research is represented by B. F. Underwood, who writes on "Automatic Writing;" and "Metaphysical Thought" finds an able exponent in Katharine Coolidge. There are many other papers of interest in this issue.—"Sixty Years of the English Poor Law," by Edward Porritt in the April Social Economist, places before us the results of the investigation of the Royal Commission into the existing system of poor-law relief. 34 Union Square, New York. \$2 a year.—The April number of the Freethinkers' magazine has a good portrait of Charles Darwin for its frontispiece, and the opening article, which is very readable, by B. O. Fowler, is "The Life of Charles Darwin." This is followed by another article relating to Darwin's work by T. B. Wakeman. Dr. Lewis G. Jones contributes a paper on "Nature and Providence," in which he defends nature

against misleading views of the universe and man's relations to it. H. L. Green, Buffalo, N. Y. \$2 per year.—The Book-buyer for April contains as usual with this monthly a valuable summary of American and foreign literature. The opening article is a sketch of Taine by Arlo Bates. Charles Scribner's Sons, New York. \$1 per year.—The World's Columbian Exposition Illustrated for April is a superb number. It contains a large amount of information respecting the Exposition. The information is under different heads, and it will be found very valuable for reference. The illustrations in this number are magnificent. Price, 25 cents a copy. J. B. Campbell, 159 and 161 Adams street, Chicago.—The American Review of Reviews for April opens with a chapter on "Progress of the World," in which are given political facts in American history, with portraits of ex-Vice-President Morton, Vice-President Stevenson, President Cleveland and his cabinet, Hon. D. W. Worthers, of Indiana, Carter Harrison, of Chicago, President A. A. McLeod and others. The record of current events is all very interesting. Mr. Cleveland's cabinet is the subject of an illustrated chapter by Woodrow Wilson. "Dress Reform at the World's Fair," is the subject of another illustrated article. The substance of the leading magazines of the previous month are given as usual. New York, 13 Astor Place.—The Eclectic for April is a number

(Continued on page 763.)



Rev. E. H. Stewart
New Milford, Pa.

Excels all Others

A Popular Clergyman's Opinion

Indigestion, Skin Disease—Permanent Benefit.

The following statement is from a well known clergyman, and it will be read with interest by his thousands of friends throughout Pennsylvania, and also in New Jersey, and Kansas, where he spent twelve years of his life as a pastor, and took very active part in the great temperance work there as well as in G. A. R. matters. He served in the war in Co. B, 6th New Jersey Regiment, and is past chaplain of the 2d New Jersey Brigade association, and now a member of Lafayette Post G. A. R., 217, of Easton, Pa.

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

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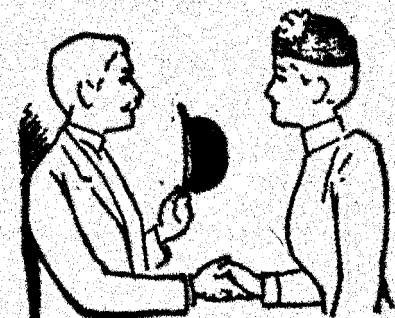
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MAGAZINES.

(Continued from page 762.)

of very great excellence. "The Discovery of an Etruscan Book," by Prof. Sayce is the leading article. Vernon Lee writes on the "Moral Teachings of Zola," and John A. Hobson has an admirable article on "Academic Spirit in Education." Arthur Waugh has a paper full of serious thought on the "Tyranny of the Paragraph." Dr. N. E. York-Davis discusses the question, "Why Grow Old," and Ada Heather Bigg writes on "What is Fashion?" "The Inadequacy of Natural Selection," by Herbert Spencer is a very strong article. There is not a dull article in this issue of the Eclectic. E. R. Pelton, publisher, 144 8th street, New York.—Belford's magazine for April has for its frontpiece a picture of Sara Bernhardt, which is very lifelike. The opening paper, by Mrs. Sara A. Underwood, is entitled, "School of Concord Philosophers." It is illustrated by portraits of Emerson, Alcott, Higginson, Julia Ward Howe, Dr. Edward Montgomery and John Fiske, and a picture also of the famous Hillside Chapel. This article is followed by "In Sarah Bernhardt's Studio," by Max Maury, which is also illustrated by photographs. William Francis Barnard, the Chicago poet, has a poem in this number entitled "At Winter's End." "Zuleika, An Incoherent Story" (illustrated) by Robert Yulee Toombs, and "Gedoa the Proud," illustrated, by John T. Bramhall, "Hallucinations" by Valentia, and "Bo-Peep," a story by Forest Chrissey and "Leaves from my Fly-Book," by Columbus Moise, are among the other attractive papers in this number of Belford's magazine. Monon Block, Chicago.—The leading feature of the Century for April is a paper on the "Chicago Anarchists of 1886," by Joseph E. Gary who presided at the trial. There are portraits of the judge, the prosecuting attorney, the jury and the chief police officers connected with the case and the large pictures by A. Castaigne of the events relating to the crime and the trial. Among the other articles in this number are two stories by writers new to the Century and we believe not known generally as story-writers: Mr. Hayden Carruth, of Lake City, Minn., has a story of the West entitled, "The Cash Capital of Sunset City" and Mrs. Margaret Collier Graham contributes a story entitled "Idy." "Letters of Two Brothers," containing passages from the journals of General and Senator Sherman, are among the attractive papers in this number of the Century. Century Company, Union Square, New York. The Journal of Hygiene for April opens with a paper by Dr. S. Hyde on the "Sun Bath," setting forth the benefit of light, light a form of energy, light transformed into life, the value of sunshine to the sick, method of taking a sun bath, etc. The editor writes on "Indigestion in the Stomach," a subject of interest to a very large number of people in these times of artificial living. "Food Notes From China" is the subject of a paper by Dr. E. P. Thwing. Jennie Chandler writes on "Hygiene for Women," in her usual thoughtful and interesting manner. The editor has notes concerning health. A good statement of the objects of the Psychical Science Congress is given and there are very interesting notes on various subjects. Dr. M. L. Holbrook, editor, 46 East 21st street, New York.—The Social Economist. (George Gunton, editor,) for April, has for its leading article "Philosophy of Immigration and Annexation" by the editor. William W. Bates writes on the "Marine Solution of the Money Question" and Uriel H. Crocker has a paper on "Diminishing Returns From Investment." "Advantages of City Life" by Leonora B. Halsted and "Sixty Years of English Poor Laws" by Edward Porritt are among the other attractions in this number. School of Social Economist, 34 Union Square, New York.—Our Reason for April comes to us full of attractive and helpful reading. It is an improvement on previous numbers and ought to find generous support on the Pacific coast. D. C. Ashmun, editor, room 34, Douthitt Building, Seattle, Washington. Fifty cents a year.—The World's Fair Electrical Engineer, an illustrated monthly magazine, has in the March number the fifty dollar prize essay, "How Can the Department of Electricity of the World's Columbian Exposition Best Serve the Electrical Interests?" "The World's Fair and Industrial Art" by Alfred T. Goshorn, "Rules Governing the Supply of Light and Power to Exhibitors in the Department of Electricity" and several other articles in regard to electricity appear in this issue. 565 The Rookery, Chicago, \$3.00 a year.

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GENERAL ITEMS.

I have never shared the objection to persons of one idea, having known so many who had none.—G. J. Holyoake.

The Sunday opening question can be boiled down to this: People who do not want to visit the World's Fair on Sunday, object to others doing so. Suppose the openers have a majority and would attempt to force the opposers to visit the Fair on Sunday?—Milwaukee Advance.

In The Chautauquan for May the article entitled "Women as Artists in Three Nations," tells some interesting experiences which Bertha Wegmann, the now famous Danish portrait painter, had in competing for medals for her pictures at art exhibitions in Germany, France, and Denmark. A fair idea is given of how the people of these countries received her works, and what encouragement they offer to women in the pursuit of art, as compared to men.

"The New Bible and its New Uses," by Joseph Henry Crooker, author of "Jesus Brought Back," "Problems in American Society," etc., will shortly appear (Geo. H. Ellis, Boston). Wisely planned and comprehensive in scope, this book presents in a readable and earnest way the results of the higher biblical criticism, and redeems the Bible for the world's practical use. What are manifestly errors in the Bible are pointed out, the claim of the Bible for itself is shown, and its value as an authority argued.

Among other reminiscences, Juliette Adam tells us that her noble old friend, Raoul Duval, ex-judge of the court at Bordeaux, was once called to the aid of a jury at a time when education was far from being universal in France, and was asked how they were to cast their votes; for the foreman had no better idea than the eleven other jurymen, nor had any of them understood the questions which the judge read over to them in the court room, and which it was their duty to answer. Raoul Duval said: "You must each write on your ballot, 'Upon my honor and my conscience, such an one is or is not guilty.'" All but one wrote literally, "Such an one is or is not guilty." He was obliged to explain, a man cannot be guilty and not guilty.

A gentleman who lives in a thinly settled locality has the misfortune to be extremely deaf, says the Argonaut. His voice is remarkably loud in his devotions, and it is reported that his morning prayer can be heard for half a mile. A neighbor not long since having occasion to visit his house in the morning found its owner at prayer, and, not wishing to interrupt, he waited outside. The tones of the voice within grew louder and louder. Each sentence was spoken with more vehemence than the preceding, until the prayer ended with a prolonged shout of "Amen!" The visitor was about to knock, when the sound of the wife's voice arrested him. With a skill born of practice she almost rivaled the tones of her spouse as she shouted: "Well, I guess you've drove all the rabbits out o' the swamp this mornin'!"

Says the New York Press of recent date: Scientist, philosopher and prince is Roland Bonaparte, now stopping at the Hoffman House. As a prince he is an individuality. Society, when it learned that the grand nephew of the great Napoleon was coming, had its plans carefully laid to make him a social lion. Then news came that this same prince was a student who spent all of his time in the study of anthropology and archeology. Society "led; it did not give up hope." When

the prince and his retinue of secretaries had actually arrived and he was driven in a closed carriage straight to his hotel, where he has since remained hard at work with his assistant, the venerable Dr. Languard, society realized that Prince Bonaparte had come to America in pursuit of business and not pleasure. To-morrow he leaves for Washington, where he will confer with Dr. Langley of the Smithsonian Institution, whom he met during his previous visit here in 1888. He will also call upon President Cleveland. His portrait and autograph are given in the art cover of to-day's Sunday Press. The prince is a republican of pronounced views who has no ambition to be a prince other than in name.

Teachers who have had hundreds of young men under their observation say unanimously that there is the greatest difference to be observed between the students who use tobacco and those who do not, in general health, in mental capacity and ability to study and accomplish, says School Education. A prominent educator recently said: "I have no objection to the use of tobacco as a habit, and would even not care whether my students smoked or not, did I not know from personal observation that it is one of the greatest curses of the generation. From what I know of the effect of cigarettes upon the minds and upon the health of young men in that period of life when they are developing, I have no hesitancy in saying that no language can be adequate to condemn their use. They are a bitter curse."

Professor Dochester in "Poet-Lore" says sounds, gestures and language are not the only means of expression. The artist requires a form, be it a painting, a statue, a symphony, a cathedral, or a poem, that shall so far correspond to what he desires to express that the beholder or hearer shall partake of the artist's thought and feeling. What is there in Thorwaldsen's group of a mother flying in her sleep, bearing two babes, and followed by an owl, that is like night? Yet when looking on that marble group we feel restless, as did Thorwaldsen when imbued with the stillness of the night. When Alfred Sensier, a French critic and collector, saw Millet's famous picture for the first time, it was almost finished. Millet said to him, "What do you think of it?" "It is the Angelus!" Sensier cried. "It is indeed," joyfully responded the artist. "You can hear the bells." "I am contented; you understand it. It is all I ask!" What more could he desire?

The Boston Journal relates the following as "an absolutely true story without any embellishment of any kind," as illustrative of "the astounding ignorance of the Bible which some people betray:" In a little country store up in New Hampshire was a group of people, consisting of the storekeeper, the stage driver, two or three of the kind of gentlemen who do nothing but whittle all day, and the writer. The conversation turned on religion, and then somebody asked where the Bible came from and who wrote it? The old stage driver was the only one who seemed able to answer this question, and I give his remarks just as he made them: "Well naow, I allus hed an idea that Jesus Christ writ ther Bible on them tables o' stone, er suthin' er uther. But I hed a fellar aboard ther stage tother night; he seemed tew be purty well eddicated, too, an' he hed a different notion frum me. He says, says he, Jesus Christ didn't hev nothin' ter do with ther Bible, no more'n yew did. There wuz a time, clean back, when every fellar hed his own Bible, an' ther mos' curus part on't was thet every one on 'em writ his Bible himself. There wuz Mat-

thew, an' Mark, an' Luke, an' John, an' Moses, an' Jonah, an' Solomon, an' David, an' ther don't nobody know haow many more. They all had ther own Bibles, and every fellar thought his wuz ther best one in the hull lot. Wal, after some years ther people bigin ter clamor for ther true Bible, an' so all these fellars met tergether ter decide which wuz ther true Bible. Naow, of course, every one on 'em said his wuz ther best, and then they had some words which waound up in a war. They fit purty fierce for a time, an' there wuz considerable many of them got killed off, so ther rest calculated they'd better call a halt an' count up the wounded. Then they hed eranother consultation, an' after er good deal er jawin' on all sides they come ter ther conclusion that they'd better put all ther books tergether into one. An' the more I think on't the more I believe it's the way the Bible wuz made."

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HOME.

The prince rides up to the palace gates
And his eyes with tears are dim,
For he thinks of the beggar maiden sweet
Who never may wed with him.

For home is wherer the heart is,
In dwelling great or small,
And there's many a splendid palace
That's never a home at all.

The yeomen comes to his little cot
With a song when day is done,
For his dearie is standing in the door
And his children to meet him run.

For home is where the heart is,
In dwelling great or small,
And there's many a stately mansion
That's never a home at all.

Could I but live with my sweetheart
In a hut with sanded floor,
I'd be richer far than a loveless man
With fame and a golden store.

For home is where the heart is,
In dwelling great or small,
And a cottage lighted by lovelight
Is the dearest home of all.

—GEORGE HORTON, in Chicago Herald.

SPIRIT COMMUNICATIONS.

Though Spiritualism is undoubtedly progressing, especially in continental nations, the growth is principally from the intellectual and philosophical side; there has been no extension of phenomena, either in kind or quantity, and though some startling manifestations have been produced in Italy which have had the effect of arresting the attention of several scientific men, there has been in other directions a decided diminution of physical phenomena which were prevalent a few years since. This is doubtless due to the more general acceptance of such phenomena as a fact, by which the necessity for its demonstration is removed; and the question which now concerns men's minds, is its origin. Most of the phenomena manifest intelligence, and in cases of writing or trance-speaking, or any species of telegraphy, the intelligence uniformly claims to be a disembodied human spirit. This is usually convincing to the medium and to those who accept the teaching intuitively, but to those who approach the matter from an intellectual plane something more is needed; the theory of an exalted condition of the medium's mind, or of the absorption and reflection of the thoughts and ideas of members of the circle, holds good up to a certain point, and proof of a discrete intelligence is reasonably demanded; though this does not necessarily imply that the professed spirit should give its name and prove its identity. The display of high intelligence and exhibition of knowledge, manifestly outside the powers of the medium and sitters, as in the case of the automatic writings received by Mrs. B. F. Underwood, of which we gave some specimens in our last issue, is good evidence that the communicating intelligence is what it professes to be, especially when it is remembered that the case is not an isolated one, and that the investigator, meeting with such an experience, can find solid testimony of similar results with very little searching. Unfortunately, at this point, with many investigators faith takes the place of reason, and instead of analysing the communications on their merits, the name of the communicating intelligence is demanded. If some prominent name is given, the matter then is branded first-class and passed on, not on its inherent merits, but on blindly accepted authority; and herein lies one of the greatest weaknesses of Spiritualism, which does more to impede and dishearten intelligent inquirers than any one thing.

We are advised by letter and orally of communications being received in this and the neighboring colonies from Eusebius, Plato, Socrates, Moses, Daniel, and Jesus Christ; but we have rarely seen or heard anything equal to what in our judgment might be reasonably expected from such exalted individuals. It is not unreasonable to believe that all these and many more equally prominent teachers do take an interest in the progress of humanity, and influence more or less directly susceptible individuals, but it is unreasonable to imagine that these exalted minds should attach themselves to persons of mediocre development, and speak or write through them matter certainly inferior to that emanating from the advanced minds of the present day, and generally deficient in elevating impulse.

The value of a communication is in its inherent truth; if it contains illumination either in fact or idea, no name either great or small can add to or detract from its

value. Even when in the estimation of the recipients the quality of the matter is equal to the name, it is wiser to present it on its merits and wait till these are acknowledged, before the name is divulged. When we were told by a correspondent at Broken Hill, during the period of the strike, that Phidias, the Greek sculptor, with several of his relatives, accompanied by the Prophet Ezekiel, were communicating at some newly formed circles there, though we did not doubt the sincerity of our correspondent, the inherent improbability of the spirits referred to selecting such a time, place, and persons, made it impossible for us to accept the alleged fact; whilst the simple statement contained in the letter that the communications were beyond the capacity of the medium's normal powers, also some physical phenomena, described as occurring, would have been quite credible unaccompanied by the great names. If we, with a knowledge that spirits do communicate, find it impossible to accept the statement as to identity, how ridiculous such statement must appear to one who is not yet convinced that spiritual communication is a fact, especially when, as in so many instances is the case, the matter will not bear fair analysis. Our experience goes to show that when great minds in the Spirit-world do communicate with mortals, it is—with very rare exceptions—mediately. Spirits occupying a plane midway between them and humanity act as their agents, and modify their teachings to meet the comprehension of earth's children.

How unreasonable it is to assume that great minds who, when in the body towered above the mass of mankind, should, after two thousand years of development in the Spirit-world, come back in propria persona to teach an A B C class, to which an ordinary circle may be likened—as well might the most eminent Professor in our universities take charge of the rudimentary class in a State school; his talents would be wasted. There are millions of spirits occupying planes a little above that represented by the average investigator of circles, who are ever ready to respond to any earnest call, and where the essential conditions exist, are quite capable of imparting all the truth the investigator can assimilate.—Harbinger of Light.

Upson Downes—"Why do you avoid me? You don't owe me any money." Cynicus—"No." Upson Downes—"And I don't owe you anything." Cynicus—"No." Upson Downes—"Then why do you avoid me?" Cynicus—"So that neither of us will ever owe each other anything."

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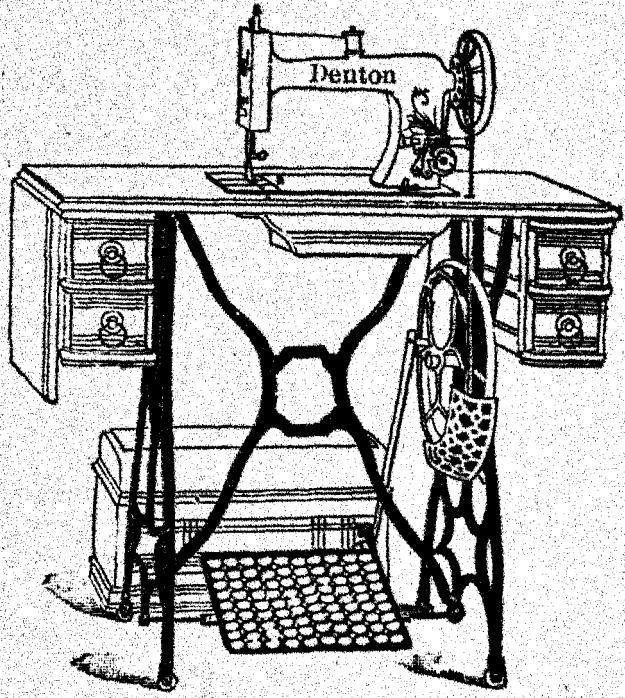
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Mr. B. F. Fuller, of McMinnville, Oregon, writes that the Psychical Research Society of McMinnville, celebrated the forty-fifth anniversary of modern Spiritualism, at Wright's Hall, Friday, March 31, 1893. The speaker was Mrs. Flora A. Brown, of Portland, who gave an admirable discourse on the theme "Phenomena, the Basis of all Religion." The hall was appropriately decorated for the occasion. The following Sunday, Mrs. Brown lectured on "Superstition." Mr. Fuller speaks of Mrs. Brown in the highest terms.

Ex-Reverend E. C. Towne recently lectured in Chicago before the West Side Women's Club on "George Eliot." He repeated the stale slanders in regard to George Henry Lewes, which he uttered in Boston some years ago and which were refuted so effectively that we had supposed he would never reiterate them. George Eliot has left on record unquestionable proof of the thoroughly affectionate relations between her and her husband, Mr. Lewes, and of the great help which she received from him, not only in her literary work but in her personal life. For a man

of Mr. Towne's antecedents, at this date to make reflections upon Mr. Lewes, is to say the least in very bad taste. Mr. Towne lived in England for a short time and it would seem from the animus he has shown toward Lewes that at some time he must have been snubbed by him. Be that as it may, there is no excuse for his uttering falsehoods in regard to a distinguished and brilliant man, who is no longer able to defend himself, and the West Side Woman's Club does no credit to itself in employing the services of such an individual whose own record is far more open to criticism than that of the person against whom he exhibits spite.

Mrs. Emma Nickerson Warne writes: Mr. Warne and I are in full sympathy with your work. I conducted anniversary services at East Saginaw, the 1st and 2d of April, assisted by Charles C. Andrus, of Grand Rapids, and Mr. Olney, of Port Huron. Rev. Howard McQuary delivered the Easter morning address to a full house, on "Biblical Evidence." Our folks were out in force. There were full sessions all through. Mrs. S. C. Allen, of Flint, a new worker before the public, gave very good tests. From Saginaw I went to Flint for Sunday, April 9th. The Grand Army Hall was packed by friends old and new to listen to discourse on "Proofs of Immortality." A fine interest is manifested at this point. I shall open independent meetings in Chicago soon and hope to commence April 23d.

Says the New York World, referring to the society crank McAllister: Nobody over there would accord serious consideration to a man past middle age willing to devote his time to discussing questions about what to eat, what to wear, how to get into society, and how to act with foreigners so as to appear knowing and at ease. Such questions in all important societies east of New York are left to teachers and tutors in the care of young children and to butlers, chefs, and other trustworthy officials in the preparation of food. If a man with any position in London, where they have got used to seeing society divided up into various classes, should occupy his mind with the questions which occupy Mr. McAllister, it would be thought that he had begun to go mad.

There is no question but that we live in a magnetic atmosphere, and that the state of feeling we habitually hold toward any one, however unexpressed, keeps friendship sweet and strong, or destroys it altogether. One may give gifts, and fulfill all due social observances to a friend; he may be always polite, kind and outwardly just, and he may yet utterly destroy the friendship by his inner and unexpressed feeling. He may so hold before himself the mental image of the defect, the unlovely traits and qualities of the other person; he may so clearly see the pettiness, self-love, or whatever distasteful quality it may be in the other, that without an unkind word or action, the sure and deepening alienation of feeling will be mutually apparent. It is a phase of the visible results of invisible causes that had its parallel in the days of witchcraft.—Lillian Whiting.

Marquise de Fontenoy writes to the New York Recorder: On the night following the arrival of the Danish royalties at Stockholm their Chamberlain, Count Moltke, suddenly found himself precipitated from his bed upon the floor of his room with considerable force, and without being able to account in any way for the occurrence. On the following morning Prince Charles of Denmark, who slept in a neighboring room, complained of having been awakened suddenly during the night by the noise of the scuffle at his bedside,

for which he was likewise unable in any way to account. A couple of evenings later Princess Louise of Denmark, the beautiful eighteen-year-old daughter of the Crown Prince, was writing letters in her salon, which was illuminated by lamps and a number of wax candles, when suddenly raising her eyes from her paper she caught sight of what she believed to be a spectre standing on the other side of the table and gazing fixedly at her. The Princess gave a loud shriek, rushed from the room, the spectre, according to her account, darting ahead of her. In the corridor she swooned, and was found unconscious by attendants who had been attracted to the place by her outcry.

Spring tempts the mind insensibly into meditations of nature. These are the days when every one, whether dull or imaginative, begins to weary of the fever of town life and to long for the calm of the country. The real estate agents whose advertisements are at present spread forth alluringly might prudently save their rhetoric in extolling the advantages of rural homes. We are quite conscious of the fact that urban pleasures, at this season of the year, are not to be compared with the felicity of a rustic cottage beside some sylvan wood or winding brook. Exhausted by a long winter of labor or social excitement the rich and poor unite in affection for their common parent, and seek to renew depleted strength by contact with their mother earth. The results of a rural trip, however brief it may be, must inevitably bring benefit. Only those who have trained themselves to observe the manifold revelations of nature can fully appreciate its teachings. Yet there is a beauty in the growth of vegetation, in the gloamings of the forest and the undulations of the landscape that will appeal to everybody.

An afflicted editor out West complaining that he could not sleep, thus summoned up the causes: A wailing babe, seventeen months old—a dog howling under the window—a cat in the alley—colored serenade at a shanty over the way—a toothache—a white swelling—his wife discoursing on the rights of man—and the "devil" whistling an extemporaneous overture in the room above.

The Christian Union says as to industrial questions: "Congressmen have come to recognize the fact that the most powerful newspapers are exceptionally liable to represent corporation sentiment instead of public sentiment."

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