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

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TEST OF CHARACTER.

No human being is perfect in character or in life. To all come tests of character more or less strong, through temptations assailing the weakest points, or through stress of circumstances too strong for resistance. Even in the history of those whose surface lives and characters seem most nearly perfect so far as seeming goes, there may have been periods of hardest tests undergone, known only to the soul that suffered from them. Such crucial happenings, always leave their mark for good or evil on character.

Occasionally such tests seem to have a two-fold mission in trying character. One such case is now before the tribunal of public opinion in Oregon. Years ago a young man scarcely more than a boy in years, finding himself penniless, and possessing facility with his pen, yielded to temptation and forged a check for a small amount wherewith to pay his board-

tion, and appalled at its result he made no defense and was sentenced to a year in the penitentiary. He left at the end of the year with a good record of his behavior during his term of punishment. On his release he began life at the foot of the ladder and worked his way up by honest effort until a short time since he was appointed to a position of high public trust—a position, however, in which honesty was above all to be demanded and he was obliged to give heavy bonds for the fulfillment of the trust, his bondsmen of course knowing nothing of his earlier temptation and fall. Just here came the second test resulting from the former sin. Some of his political opponents raked up the story of his past and sent the record with all the evidence to the headquarters from whence he got the coveted office. Hearing of this he at once went to his bondsmen, told them the truth as it actually occurred and despite their assurances of perfect faith in the man he had made of himself to-day—sent forward promptly his resignation. However he declares that he does not mean to let this revelation of the weakness of his youth break him down, but will go on to do the best he knows how, in whatever ways are open to him, showing that the second test finds him stronger in moral courage and honest principles than the first did, he having learned a lesson from past hard experience. So even through our failings we may gather strength of purpose and will for future use.

The test of character in this case is plain to all men's view; but like tests, though they may never be publicly known, are frequently applied by unseen powers to all mankind. Every time that man or woman "halts between two opinions," every time good and evil are weighed in the balance, when the evil action seems most certainly to point toward what worldly wisdom thinks selfish good, then is the crucial test of character most surely applied, and that is the hour when strong fibre may be wrought in, or forever lost out of the individual character, and at either strengthened or weakened according to the decision made.

There is no soul so ignorant or so befogged as to have no clear conception of which of two ways is the right and just way, but when selfish desire even under strong stress of circumstances, is allowed to supervene, then comes the test of character which makes or mars the soul under discipline and as the conscious judging "me" decides, so diverges its future path in spiritual progress.

In most of her novels George Eliot, as well as many other writers, makes fine use of these moments of character testing. In "Romola" the degradation and downfall of Tito follows inevitably from his first selfish yielding to temptation—and one such terrible moment of temptation is sharply depicted in "Daniel Deronda" when Gwendolen in her detestation of, and desire for freedom from her husband, Grandcourt, wishes him dead, and when her wish comes to pass through an accident, feels herself a murderer through her murderous thought and undergoes the fearful remorse of an awakened soul.

Sometimes these tests are periods of hard and

moment is soon well enough for the outlash of a murderous thought, and the sharp backward stroke of repentance." In Hawthorne's "Scarlet Letter," the Reverend Mr. Dimmesdale's long years of struggle of pride against his inmost conviction of the sinfulness of his conduct, culminating in confession in the most humiliating manner, is a startling example of long continued test, at last triumphant in right action and consequent spiritual gain. Never was conceived a more dramatic rendering of a spiritual crisis than that last scene in which the minister appears with Hester and their child on the scaffold, sharing in penitence their shame, and exhibiting to his people the stigmata of the scarlet letter branded on his own breast by mysterious influences wrought upon by his long inward agony and sense of cowardly guilt. The moral lesson of that culminating scene is strong in showing that Hester's sad years of humiliation and bravely accepted penance, were easier borne than Dimmesdale's inward agony of remorse and shame over his secret sin, in face of the love and veneration accorded him by his admiring congregation.

A temptation yielded to in a moment of hard stress, or even of thoughtlessness or weakness, if afterward repented of, may become the means of growth in spiritual graces, teaching humility, and the necessity of strength and self-watchfulness. It is the underlying purpose of Mrs. Humphrey Ward's "David Grieve" to show how, through storm and stress, strong and truth-loving souls can be taught through their hated mistakes and wrong doing, to grow toward the light and "rise on stepping stones of their dead selves to higher things." But a temptation yielded to which, if unrepented of, and boldly continued, seems to offer worldly profit and glory, as in the case of Romola's Tito, and such as is shown in the story of "The Silence of Dean Maitland," leads to moral degradation and darkening of spiritual light—downward steps are sure to be taken, and the whole moral fibre deteriorates. It is only the wrong unrepented of, which leads to darker depths. No

matter how great the sin—when it is despised and hated by the sinner, then is upward progress possible. Nor should the soul become too steeped in humiliation to seek to regain its lost estate. "Often," says a thoughtful writer, "men and women mourn over past sins with which their present identity has no connection. A wise teacher of the truth was once sought by a despondent soul whose entire life had been shadowed by a wrong committed in early years. 'Would you do the same thing again?' said the divine, when the secret was divulged. 'Do it again!' cried the man, 'why my existence is one sigh because of it.' 'Then,' said the pastor, 'you have outgrown the conditions that caused the wrong-doing, and are no longer any more responsible for it than you are for the sins of your neighbor. Look ahead, not back.'"

But always let us be as much as possible on our guard to recognize and meet, according to our highest light, those events in life which come to us as tests of character.

There is a very large number at the present time interested in the phenomena of Spiritualism and making it a subject of investigation. Some of these persons, many of them indeed, of the more intelligent, educated class are discriminating, reasonable, and know how to distinguish between that which is genuine and that which is palpably spurious. There are many who, though intelligent and in every way able and competent in all ordinary affairs of life, yet have not the faculty of examining closely and critically unusual phenomena who have not the ability to detect deception and fraud, but who knowing their own limitations are always careful to guard against imposition and who, therefore, are not easily duped. Such persons do not readily conclude that every performance which they witness or everything which they think they witness must have a spiritual or occult cause, simply because they are unable to comprehend it. They recognize the fact that their faculties have been trained and disciplined in the observation of regular, normal phenomena; that class of phenomena in which there is a visible connection between the antecedent and the consequent, between the cause and the effect, and that their powers, however strong in the respect mentioned, utterly fail directed to the examination of an entirely different class of phenomena, which are duplicated or simulated by sleight-of hand performances.

But there is another and a large class, who with all their limitations, with lack of experience in investigating in the field with which they are not familiar, with lack of keen powers of observation, have, with marvellous credulity, unbounded confidence in their powers as investigators. What they cannot discover, they imagine is not worth discovering. If there is fraud practiced, they know that they need but an opportunity to expose it. If there are genuine phenomena, if there are real indicators of the agency of spirits, they have no doubt that they are persons who can appreciate the evidence and distinguish it unmistakably from any spurious

claims or pretensions. Of this class is perhaps the largest number that visit mediums and report the results of their experiences. They may be and generally are, entirely honest and honorable persons. They may be up to the average as to intelligence. They are persons whose word is not called in question in regard to the ordinary experiences of life, but they have no idea how limited are their powers of observation, or how worthless are their conclusions based upon what they think they see when in the presence of a magician, for the reason that they have no idea of the adroitness, the skilful and the wonderful ledgerdmain by which they are at any time easily imposed upon, when they think they are exercising the utmost scrutiny. The only safety for such persons, where they possess no knowledge of sleight-of-hand, where they have had no training in ledgerdmain, where they are unfamiliar with the ingenious methods of imposing upon eye and ear and deluding all the senses, is in the recognition of their own limitations. Thus when they see what they cannot explain, they will not jump to the conclusion that it is something supernatural or even superhuman or supernormal.

There are persons in this city who make a business of devising methods of deceiving the senses and selling the tricks to so-called mediums to be used in their exhibitions before those who visit them, and pay them for messages from departed spirits. Some of these tricks are of a character that even skilful sleight-of-hand performers must see performed several times before they can discover the deception. The ordinary investigator is imposed upon at once unless he knows enough to understand that he is unacquainted with the *modus operandi* and that the most important part of the performance is the part which every time eludes his sight. How many persons there are under the name of spiritual mediums practicing deliberately day after day trickery and fraud, writing on slates, painting pictures, giving answers to questions in return for the dollars and cents, we do not like to declare; but the number is very large and the methods which they employ are in many cases very skilful, belonging to the higher class of sleight-of-hand performances, and these are the mediums, who as a rule, make the most favorable impression upon the majority of visitors. Moreover by means of a bureau of information, many mediums communicate readily with one another what they learn from or of visitors.

Persons come to this office every week, reporting what they have witnessed and what they have received through mediums of the class to which we refer, strongly convinced that they have communication with the departed.

Now while the phenomena of Spiritualism are worthy of the most careful examination, with a view to ascertain all their implications, yet guarding against fraud such as we have noticed is not less important. These deceptive practices have brought Spiritualism in such contempt among men of science that only those who are keen enough to see the grains of truth in the bushels of falsehood, and those who are courageous enough to incur the ridicule of their fellow scientists in recognizing the facts, will look into the subject at all; and yet a very large proportion of those who call themselves Spiritualists seem more disposed to defend these frauds than they are to help distinguish between genuine and fraudulent mediumship and to put the claims of Spiritualism, those which are valid, upon such a basis as admit of no doubt whatever. THE JOURNAL for years has stood for opposition to charlatanism and fraud in every form, quite as much as it has stood for the defense, through evil and through good report, of all genuine phenomena which occur under the name of Spiritualism. It may be necessary in the future for THE JOURNAL to do a little more work in unmasking pretenders, who for the dollars they can make, impose in a wholesale manner upon credulous but honest searchers for the truth. There are various phases of mediumship and they all stand for important truths which are too precious to be confounded with charlatany and fraud.

ARE ACQUIRED CHARACTERS TRANSMISSIBLE?

II.

In a pamphlet recently published* but which first appeared as an article in The Contemporary Review of September last, Mr. Herbert Spencer, writing in reply to an article in the same journal by Prof. Weismann entitled, "The All-sufficiency of Natural Selection," shows conclusively the untenableness of his opponent's position, and gives strong reasons for believing that "functionally produced modifications of structure are transmissible." The effect of arrested nutrition on the structure and habits of wasps and bees referred to by Mr. Spencer is remarkable. It has especial effect over the reproductive organs, and from the inquiries of Prof. Geddes and Mr. Thompson it would seem to affect the sex of offspring even among the higher animals. According to Weismann's theory, this might be explained by reference to such an affection of the germ-plasm as is supposed to give rise to transmitted variations. These are said to be due to the constant recurrence of slight inequalities of nutrition in the germ-plasm, which affect every determinant in one way or another. The variations are at first infinitesimal, but they accumulate with the continuance through several generations of the modified conditions of nutrition which gave rise to them. To the objection that the changes referred to by Mr. Spencer are not thus delayed, it might be replied that originally they were so, but they have been hastened by continual repetition, many minute variations having become amalgamated so as to form a single large one.

Weismann's theory requires, however, that variations should be capable of being established as transformations only by the operation of amphimixis, which is supposed to largely increase them. It would almost seem that the importance of the separate variations referred to is minimized for the purpose of introducing amphimixis as the essential condition of their perpetuation by selection. If Mr. Spencer's opinion that the development of variations may be due to functional activity be correct, there is no occasion to call in the aid of amphimixis, and if the effects of this activity influence succeeding individuals the action of selection is not required.

But how are the modifications transmitted? It can be only by an affection of the germ-cell, which probably takes place by deviations in the structure of what Weismann calls determinants or of groups of determinants, through rearrangement of their primary units. The modification would be preceded, however, by a corresponding change in the nerve centres concerned in the use or disuse of the organs affected. Mr. Spencer shows that under certain conditions changes take place in the conduct of certain insects, and that "the maternal activities and instincts undergo analogous changes," facts which point to a loss of nervous energy and to an intimate connection between the nervous system and the reproductive functions. Use or disuse first increases or diminishes the activity of certain nerve centres, and this leads to a modification of the corresponding germ-cells or plasm. If so, the determinants, instead of being first affected, and thus determining the variations, are in fact modified as the result of the functional changes, and are thus able to transmit these changes to succeeding generations. There would be in this case no difficulty in accepting Weismann's conception of the complicated structure of germ-plasm, with its ids, determinants and biophors, which is no more extraordinary than that of the chromative bodies or of the nucleus of organic cells.

Weismann applies the name idioplasm to the substance contained in the chromative bodies. This substance is always derived from the idioplasm of another cell, and therefore it is hereditary, and "it not only determines the actual characters of the particular cell, but also those of all its descendants." It is an important inference that, as there is a difference between the cells in various parts of the most simple organisms, there must be different kinds of

*A rejoinder to Professor Weismann by Herbert Spencer. Williams & Norgate, London.

idioplasm. This notion is consistent with, and it is required by, the presence in the germ of the minute primary constituents whose existence is considered by Weismann as condemnatory of the epigenetic theory. The ultimate facts can be ascertained only by further study of the nature of the so-called unicellular organisms, which will doubtless throw more light on the constitution of germ-plasm and its relation to nerve substance. Weismann does not regard his theory as a complete and perfect one; but that it is, as he modestly describes it, "of such a nature as to be capable of improvement and further development," must be recognized when it is considered as a whole. In certain points it fails by giving too great a prominence to particular agencies at the expense of others, but this is a fault which is common to most theories, and its author has shown that he knows how to accommodate himself to the environment of scientific research.

DR. SPRECHER ON PSYCHICAL RESEARCH.

Rev. Dr. Sprecher, of Cleveland, O., who has been giving a course of lectures of a psychical character in the Euclid Avenue Presbyterian Church, after referring to the Society for Psychical Research, mentioning the fact that it is composed of eminent scientific men whose investigations are conducted in a scientific manner, says:

"Materialism had made great strides in showing that to every observable thought or emotion there corresponds some change or movement in the material substance of the brain. But the marvelous powers of mind which are coming to light impose a heavier burden upon the philosophy of materialism than it has ever yet had to carry. For example, it used to be said that vigorous psychical action required and was always accompanied by a rapid flow of blood through the brain. But the most wonderful of these mental efforts take place not only in sleep, but persons are supposed to produce those marvelous psychical effects when in the comatose state which precedes death. In other words, these powers are exerted when bodily functions, the nervous system and the conscious mind are the least active. We can see how difficult it is becoming for the materialist to trace that close connection between mind and matter, thought and brain."

Dr. Sprecher refers to the fact that in certain hypnotic states we see a consciousness different from our ordinary consciousness come to the surface and that all sorts of wonderful operations take place. The wonderful power of the mind over the body is demonstrated, as for instance, when writing is made on the arm of a subject with a cold stylus and he is told that on the next day at a certain hour, the writing will be inflamed or come out in bloody characters and at the appointed time the phenomena actually occur. Dr. Sprecher says it seems to be proved satisfactorily that there is such a power as telepathy. The instances are so numerous in which persons dying, especially by violence or accident, have made impressions upon the minds of their friends at a distance or have appeared to them, as to make it unreasonable to account for these impressions or coincidences by the mere law of probabilities. The projected images of dying persons seen by friends at a distance are often objective and veridical. He says it is claimed that there have been instances well authenticated in which an experimenter has by effort of will produced an image of himself in the perception of a friend at a distance, without any previous suggestion that such an image would appear. Dr. Sprecher thinks that a word, a picture, a figure, may be transferred from one mind to another without the agency of the recognized organs of sense. He declares that we must re-make our psychology, for this science has heretofore taken notice of but a small part of our mental nature. We are beginning to learn of mental powers which it does not seem that death will destroy. Of ghosts which appeared to people near or about the time of the death of the persons whose forms are supposed to be seen, and are supposed to be telepathic impressions or projected images of the living, though dying. Such im-

pressions are sometimes made before death has taken place. Dr. Sprecher in one of his lectures, says there is abundant proof of several instances when two or more persons have seen the same apparition at the same moment of time. I would, he argues, seem that we must admit the ghost here or assume that it was a hallucination in one mind communicated to the others by thought-transference, and when the apparition is seen in a given place by many persons, we may explain the facts in much the same way, but he asks what does this tell us of the possible power of the transference of one person's thought to another in ordinary life, thoughts good and bad? Consider the power of mind in the marvels of telepathy; he exclaims.

He refers to the influence of the mental power which people exercise over one another when in close contact, but he says that we do not even think of it nor do we ever half realize the extent of the influence on the ordinary life. Dr. Sprecher claims that these psychical studies will do us good, if we are led to consider the possible extent of this power on the part of those with whom we associate. He thinks it reasonable to hold that the singular faculties exhibited by some persons under peculiar states are, more or less, powers possessed by all minds and that they are to a degree exercised by all of us in ordinary life.

Although there is nothing new to the readers of THE JOURNAL in Dr. Sprecher's views, the prominence given to the subject by an able and popular orthodox minister is significant as showing the importance that psychical research has assumed and the increasing interest in its results.

ECCLESIASTICAL CHRISTIANITY.

From the standpoint of the popular scientific civilization of to-day, it can be confidently affirmed that old-fashioned ecclesiastical Christianity has become so obsolescent that it is an obstruction to social, moral, and mental progress. It is a myth and error in the light of current reason, nearly as much so as was at the time of its extinction the ancient religion of art, prophecy, song, and pagan statecraft, that of the Greek oracular god Apollo at Delphi. But, in saying this of any form of supernaturalism which tries to maintain itself to-day, one must not be understood as affirming that a great historic factor and phenomenon, such as was in its remote day and generation the fascinating Greek polytheism, and such as ecclesiastical and evangelical Christianity have been in later times, were altogether wrong in their place and time and utterly demoralizing and ruinous influences, debasing and belittling human nature, and not contributing in the least to its development and advancement. To affirm that would be to let our indignation at certain ugly aspects and stages of their history get the better of our judgment and reason. Have not all the mythologies and theologies of the past been outgrowths of human nature, "the necessary and structural action of the human mind," to borrow the language of Emerson? Modern rationalism says that they have been. Moreover, we may be sure that whatever has been for centuries has had a reason for being. Otherwise it would not have been. Sterling long ago affirmed that "all beliefs have followed each other in the history of the world according to a fixed law, and are connected by the same with all the circumstances of each generation; and, in obedience to this law, they emerge, unfold themselves, pass away, or are transmuted into other modes of faith."

No man at this late day knows or can, by any retrospective peering into the dark backward and abyss of time, know exactly what pagan human nature was as it exhibited itself under the influence of the great old ethnic civilizations of Greece and Rome in their palmy time. Of course, we can conjecture, and give a pretty shrewd guess in relation to the matter, because we have multifarious data to enable us to do so. But, after all our efforts, we realize that the peculiar pagan social, mental, and moral atmosphere is gone beyond recall or recovery by the

most lively imagination, even when assisted by the vastest store of archaeological knowledge; and, in the absence of that atmosphere, no amount of relics and souvenirs, in the shape of dilapidated and disintegrated cities, of mutilated or whole statues, edifices more or less well preserved, works of art and personal adornment, to say nothing of the inestimable remains of Greek and Roman literature, can enable us to feel as the breathers of the social atmosphere of paganism felt. The old ethnic civilizations as realities have passed away. Even the dissolute man or woman of to-day of Christian antecedents, if he or she, by some magical, time-reversing spell, could be turned into the Athens of Pericles, Socrates, and Aspasia, would find his or her moral sense, or sense of decency and propriety, however blunted by vice, thoroughly offended and outraged at every step which he or she might take in the streets of the city of Athené Parthenos—the city which, at the date mentioned, constituted the very crown and culmination of the civilization of the pagan foretime.

At the time of the advent of Christianity the one great need of human nature was doubtless a religion of asceticism and personal purity to cleanse it of the foulness of a phallic nature-worship. The Greek philosophy was more or less a religion of asceticism; but that was only for the few, for the élite in intellect and social position. Pythagoreanism, Stoicism, and Socraticism, with their uncompromisingly lofty and unselfish ideal standards of morality and mental aspiration, exercised no purifying influence on the Greek and Roman plebeians, who were treated by the philosophers as nearly as irrational as the beasts, and prone earthward in their propensities like them.

Christianity, at its advent, was the religion of the poor and despised people, a social communism as well as a spiritual revival. Even the great Greek poets, sages, and moralists had also taught that we are dust and shadows, hunters of shadows, and that there can be no satisfaction to the truly wise man in the possession of the good things and honors of this phenomenal, mortal life, but that the only quest and search which ought to engage us here is the quest of truth, and the search for the ineffable reality which hides behind and moves this evanescent phantasmagoria of earthly life. They, too, felt, if not with Oriental vividness, yet with great vividness, that the glories of our birth and state are shadows, not substantial things.

Whether Jesus derived his other-worldly doctrines and logia from sources further east than Palestine, certain is it that he was an Oriental mystic, Spiritualist, of the same strain and type as Buddha. It is a type that has always been and still is prevalent all over the East, from the sandy solitudes of Arabia to the still, sultry jungles of India, with their solitary yogis standing in life-long painful attitudes of penance and self-mortification, in order to extricate themselves from a world of illusion.

Historic Christianity means not only the paganzed Christianity of the Greek Church and of papal Romanism, with its Inquisition, organized ignorance and superstition and hatred of all political, and mental progress, with its poisonous Jesuitism and attempted suppression of all secular knowledge, and even yet entertained a ambition of a world-wide ecclesiastical sway; but it means also Protestantism and a democratic, evangelical Congregationalism, with its personal independence and right of private judgment, which have made it the germ of the popular self-government, enlightenment, and liberty of to-day. Of course, neither Germanized, nor Anglicized, nor Americanized Christianity is the genuine Oriental article, which originated in the soft latitude of Syria among simple fishermen and shepherds, any more than the largely pagan Roman Catholicism of the whilom pagan nations of Southern Europe is. All the current forms of the Christianity of the Western, or Aryan, nations are highly rationalized, in commercial phrase, to suit the religious market of those nations.

In the Dark Ages, Europe became almost Orientalized in its unnatural contempt and renunciation of

the world, and with its monkish vermin and lazzaroni, among whom were engendered all manner of obscenities and abominations. During that gloomy period, Europe did forget its virility and reason, and became fearfully superstitious. But, at last, the flat lux of modern civilization resounded through the darkness; and night, with its sickly dews and birds of boding cry, began to withdraw, so that the nations of the West, or the Germanic group of European nations at least, began to exercise their reason once more, and to be themselves again in enterprise and courage.

Happily, ecclesiastical Christianity, or the dogmatic supernaturalism, which in the day of its arrogance and power burned Giordano Bruno and humiliated the starry Galileo with his woes, is impotent any longer to stay the progress of science, before which, and the menacing aspect of European liberalism, it cowers, conscious of its declining power.

The system of governmental support of certain religious views is not so far dead but that, through statutes growing out of that system, frequent and gross injustice is being done to individual rights of conscience all over the country. Equal freedom of thought and conscience is not established so long as it is possible for the testimony of a witness in court to be discredited and set aside because of his religious beliefs or non-beliefs. Nor do the conditions of free impartial inquiry in religious matters exist so long as government in any way discriminates among citizens in respect to their religious beliefs—in effect, subsidizing the beliefs of a portion of the citizens by exempting their churches from taxation, by enforcing their peculiar views of the sacredness on Sunday, and by allowing their theological ideas to be represented in the public schools and in legislative bodies, for whose support all citizens are equally taxed.

The sorry exhibitions of men of knowledge and culture are often due to the fact that they have pursued a career with principle and made love to ambition or to pelf. Desire for position is excellent, if it gives us wings to make us fly. It is lamentable, when it throws us flat in order to learn how to crawl. The wealth that comes by inheritance is respectable. That which issues from labor and saving is benign, but that which flows from sycophancy, servitude, and hypocrisy is contemptible. Office in itself is honorable. When office becomes the theatre of great moral and mental qualities, it is a grand function for the official and for the people. When office, however, is but the prison in which a politician does more than treadmill duty, either for a single big boss or for an aggregation of small bosses, called an "organization," it is a form of cruel and unusual punishment, alike for the incumbent and for his constituents.

It is estimated, says the Agnostic Journal, that over one million persons perished during the early Arian schism, one million in the Carthaginian struggle, seven million during the Saracen slaughter in Spain, five million during the eight Crusades, two million of Saxons and Scandinavians, one million in the wars against the Netherlands, Albigenses, Waldenses, and Huguenots; and one hundred million during the Justinian wars, saying nothing of minor conflicts, secret murders, and the extermination of from twenty to thirty million Peruvians and Mexicans. The great and good king Charlemagne baptized and beheaded four thousand five hundred Germans in a single day.

Mrs. J. R. GREEN'S "Town Life in the Fifteenth Century" is nearly ready. It will be of undoubted interest to the general reader as well as to the student of political economy, dealing, as it does, with the days when the towns were independent communities and centres of political life. "There is nothing in England to-day," writes Mrs. Green, "with which we can compare the life of a fully enfranchised borough of the fifteenth century . . . a state within a state, boasting of rights derived from immemorial custom and of later privileges assumed by law."

CHARACTERIZATION OF LORD BYRON.

BY BERTHA J. FRENCH.

Lord Byron was one of the most perplexing personalities ever intrusted with the sacred gifts of poetic genius. A genius dazzling, erratic, it swept like a meteor through the firmament of English poetry, leaving behind a trace of living light.

A character of contradictory contrasts, careless of conventionality, courting criticism, defiant of the world's opinion, yet with a great longing for adulation and praise: haughty with "a pride which not a world could bow," yet singularly susceptible to kindness; generous, but in a business transaction sharp as a Shylock; the idealistic part of his nature longing for solitude—"with one fair spirit for his minister." Yet another phase of his character demanded the scintillating swirl of society with all the light gossip and eclat of its fashionable circles. Sometimes soaring through the starlight of poetry, then descending to the blackness of sensualism, at times living like an ascetic and then sinking into dissipation and riotous living. Detested by his enemies, idolized by his friends, he received the extremes of love and hate, of praise and scorn.

Those with whom he came in contact have left on record various and conflicting opinions of his character. Southey regarded him as a fiend incarnate. To Countess Guicciola he seems a divine avatar of genius. Carlyle styles him a "sulky dandy." The king of German poets, Goethe, places him next to Shakespeare, in the line of English poets, as do the leading critics of Italy, France, Spain and Denmark. The biographers of Byron account for his character in various ways. One attributes it to the fact that he was made a lord at so early an age; another to disappointed passion. Another thinks it was stamped at Harrow, where he was plunged into the whirl of a public school, where the elder pupils delight to initiate the younger portion into vice, and Byron had not one home affection or sweet home memory to counteract the influence. But probably exterior environment only made a difference in degree. His etiolated moral condition was doubtless owing to heredity. The vice and eccentricity that for generations had characterized the barons of Newstead threw its shadow over the character of the poet. But, it is in his fair and wonderful creations, that we see more clearly than in his biography the various phases of his personality. In Childe Harold, The Giaour, The Corsair, Tasso, Manfred, Sardanapalus, Cain, Lara and Arnold, we catch glimpses of the real Byron—what he was and what, in his better moments, he aspired to be. How akin is Byron to the softly sensuous yet sublime Sardanapalus, who was a slave to self-gratification in the smallest particular, yet rising on the demand of occasion to the apex of heroic action. Byron was at war with himself, and so, was at war with the world. His life was a "contention with low wants and lofty will." The words of the witch addressed to the remorseful, melancholy Manfred might have in all truth been dedicated to Byron:

"I know thee for a man of many thoughts
And deeds of good and ill extreme in both
Fatal and fated in thy sufferings."

As full of contrasts as his character, is his poetry. Sometimes it is a swirling simoon of sarcasm scintillating like jewels with wit and cynicism—then suddenly his muse is as sweet and tender as the leap of a moonbeam to kiss the brown ripple of a mountain stream. Moods reckless, tempestuous, pensive and pessimistic find expression in a fever of rhythm. He is the Hamlet of the Muses. Akin to Shakespeare's Danish Prince in temperament, Byron's life is rimmed by purple clouds of misanthropic gloom, ever and anon turning to rose and gold in the sunlight of genius

and love. An undisciplined fancy, a strong will unguided by calm judgment, subject at times to keen remorse, with great, unsatisfied longings for sympathy and love, more eager to grasp the great mysteries than encircle the far off horizon of life—for thirty-six years he battled with the mad storms of fate. Then, in that distant Grecian land, near to the moaning murmur of the Ionian sea, the white robed Azreal softly descends and under the spell of her cold, chaste beauty, the pain, the madness, the wild unsatisfied desires that characterized the poet called Byron are frozen into calm. "Life's fitful fever" drops its scarlet mantle for the garments of the immortal.

WILLIMANTIC, CONN.

O TEMPORA! O MORES!

BY O. W. BYRON.

The long line of castaways on the sea of humanity, which stretched from Princess Hall on West Madison street, to the westward, during the greater part of Christmas day was an exhibition that repelled rather than attracted. Yet it was a gathering whose numbers were most formidable—exceeding three and approximating four thousand human beings reduced to absolute want and beggary, and coming as they did, with that eagerness of expression which emphasises an earnestness of soul, for that highest of all human prizes—one solitary meal of victuals. In this, the "udder of the world," the scene was a most remarkable one. Some there are who are optimistic enough to declare that it was a crowning act of advancing civilization that they were thus so sumptuously provided for. But another class affirm, not without a tinge and hue of the pessimistic, that such a spectacle as a strong, hardy and healthy man pleading in vain for work and driven to hunger and tears because of being unable to obtain it, should not for one moment exist in a land which is fairly bubbling to the brim with the richest of all things; nature provides. If there ever was a time in the history of our country when the famishing heart and maddening brain were reflected in the pale and haggard face, it is to-day. If there ever was a time in the world's history when men fell by the way-side crying aloud but for one single crumb from the worm-eaten crust of famine, it is in this very hour when every granary and warehouse is strained to its highest tension to hold within their walls the gathered products of the soil and loom. The anomaly is absolutely paralyzing. Business men who are accustomed to think and express themselves freely upon all matters pertaining to supply and demand, whether it be of men or merchandise, are found dumb and silent, or if they do open their mouths it is only to give vent in a majority of instances to the veriest of twaddle. The advent of thousands of our fellow creatures, in dire distress, springing up in the midst of us almost in a single night was a wholly unlooked for and unexpected calamity, and had it not been for the heroic efforts put forth by the few who were quick to realize the true situation, some of us might have been compelled to look upon scenes which are made known only through the blackest pages of history. And now that the emergency has been temporarily met, it becomes a solemn and imperative duty for us to inquire into the causes which led up to so grave a catastrophe; and until that cause or those causes are removed, it can with truth, never be written, that a permanent remedy has been found. . . . If we could use for a starting point the first man, Adam, and compile a full and complete account of the experiences of every individual from his day down to the last hungry man who was fed at Princess Hall on the 25th day of December, A. D., 1893, there would be some hopes of our striking a cosmo-poietic relation between ego and altruism which might enable us not only to act in accordance with the highest sense of justice ourselves, but also to instruct our neighbors how they too could pursue a similar course. In the absence, however, of so important a medium for facilitating our efforts, and in the presence of innumerable controversies concerning aggregate conditions

and total disagreements as to the real consensus of palpably available opinions, it becomes essentially necessary to proceed upon the suggestive rather than the conclusive—the desiderium non dictatorious. Nowhere can we find in any system of religion, code of ethics, or digest of law in which the edict is promulgated, that the guilty and innocent must suffer alike. But guilt or innocence of sin or immorality or crime do not cover all the grounds of guilt and innocence. There is a most heinous and abortive rewarding of the guilty and a corresponding punishment of the innocent in the affairs of life which are in direct conflict with every form of equity and every element of justice, and it is this reprehensible fact which furnished the data for the French writer who made the statement that "all men are more or less insane." One may be guilty of doing another a kindness. This innocent act involves guilt for the reason that the immediate or remote result of so doing may be bad. Bad for himself because he might become through this means in a similar condition to the one whom he befriended, or bad for the person so befriended, because a wrong or mistaken use may be made of the kindness bestowed. Acts involve consequences and these consequences are interminably undeterminate. The results of an act are two-fold, good and bad, and those who were in favor of the act point to the good that ensues, and those who protested against it see only the opposite side. Oftentimes the immediate effect of an act is so beneficial as to conceal whatever evil there is latent within it, and continue to do so for so long a period, that when the evil finally appears, the act itself is lost in the dreamy vapor of forgetfulness. How then are we to judge any act? The Christian will answer, "Through the will of God." The ancient Greeks said, "By the will of the Gods." But the rational thinker of to-day replies, "By the principle on which that act is based." Some of the results of the killing of Carter Harrison were no doubt beneficial; as, for instance, the disclosure of the method of book-keeping in the city hall; few would say however that, therefore, the taking of his life was a justifiable act. It may be that Harrison's successor, Mr. Hopkins, will chance to be the "best mayor Chicago ever had;" perhaps he may prove himself another Moses, and lead this stricken city through and out of this wilderness of scantily attired and homeless human beings—men who have been suffered to lose their bodies while the process of soul saving has swept grandly onward amid sweetly smiling faces that fairly shine with the light divine. Admit if you please this grand desideratum as an outcome of the demise of Carter H. Harrison, and yet there are none so base as to rejoice over that melancholy and deplorable event. No, it is an everlasting and invincible fact, that the principle on which that act was enacted was and is forever wrong. What violated principle of life condemned four thousand "images of God" to form in a queue and lock-step their way to a charitably contributed dinner on last Christmas day? It was the unavoidable and compulsory violation of the principle of justice. Men are wholly and utterly incapable of drawing the line between injustice to themselves and justice to their fellow-man. The principle of justice never can and never will prevail so long as life is what it is to-day. Upon a basis of injustice we are endeavoring to erect a superstructure of justice. The foundation is wrong. Governor Altgeld said in his speech on labor day, "Do not imagine that it is sufficient if you have justice and equity on your side, for the earth is covered with the graves of justice and equity." This is as indisputable as it is mournful, and it pronounces the most saddening commentary on a vast majority of human lives—that only in death may be written the proclamation of victory.

PROPOSED WORKING HYPOTHESIS FOR PSYCHIC PHENOMENA.

BY WALTER HOWELL.

Cultured Spiritualists will ever accord to the man who masters facts and offers an explanation of them,

their enduring gratitude. We are not so wedded to theory as to ignore facts. When a hypothesis is forthcoming which includes all the data modern Spiritualism embraces, the enlightened among us will welcome the great generalization. For "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing." And those of us who are her devotees in spirit and in truth, will follow whithersoever she leads; but it must be the voice of our beloved mistress that speaks and no hireling!

Perhaps no book has awakened more interest in psychical matters since the publication of Prof. Zolner's work, "Transcendental Physics," than that of Thomson Jay Hudson, "The Law of Psychic Phenomena."

Mr. Hudson marshals his facts with great skill. He is at home in the realms of hypnotism, mental therapeutics and Spiritualism. His style is clear and vigorous, his spirit scientific, and throughout the work there is a candor and tolerance which is charming.

The author sees the overwhelming accumulation of psychic facts and recognizes the necessity of an all-embracing hypothesis. The aim of the writer is to classify the facts and reach a generalization which shall exclude the supernatural. Intelligent Spiritualists have ignored the idea of supernaturalism and constantly emphasized the thought of natural law as supreme in all realms of being. But there has been much confusion among us in regard to phenomena which occur upon the border-land where the phenomena of the embodied and the disembodied interblend. This is not surprising when naturalists find it difficult to discover the line which separates the vegetable from the animal kingdom, if such really exists. How much greater then is the difficulty to determine where embodied spirit phenomena ends and disembodied spirit phenomena begins. The only valid ground we have to stand upon is the evidence of the facts. Mr. Hudson's theory of spirit identity is a masterpiece. An exhaustive criticism of this remarkable book is not within the compass of an article; but an idea of the author's theory will be attempted and some suggestions offered. It will be most gratifying to me, if some more competent mind shall follow and with a more skillful pen do justice to this book and the cause of truth.

There are three propositions, leaving minor, or subsidiary, propositions aside to be brought forward when elucidating, under their proper heads, particular classes and sub-classes of phenomena. To avoid error, I will quote from Mr. Hudson's work the following: "The first proposition relates to the dual character of man's mental organization. That is to say, man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action. It should be clearly understood at the outset that for the purpose of arriving at a correct conclusion it is a matter of indifference whether we consider that man is endowed with two distinct minds, or that his one mind possesses certain attributes and powers under some conditions, certain other attributes and powers under other conditions. It is sufficient to know that everything happens just as though he were endowed with a dual mental organization.

"Under the rules of correct reasoning therefore, I have a right to assume that man has two minds; and the assumption is so stated, in its broadest terms, as the first proposition of my hypothesis. For convenience I shall designate the one as the objective mind, and the other as the subjective mind.

"The second proposition is, that the subjective mind is constantly amenable to control by suggestion.

"The third, or subsidiary, proposition is, that the subjective mind is incapable of inductive reasoning."

Having passed in review the experiments of the different schools of hypnotists and suggested a reform in terminology indicative of their methods, physical hypnotism, suggestive hypnotism, and magnetic

hypnotism, he comes to the conclusion that the subjective mind is the most hopeless entity in the presence of suggestion and auto-suggestion. Its method of reasoning is deductive and it will follow the false premises of suggestion as readily as true premises if suggested, and pursue them to their logical conclusion. Here is discovered the perfect memory, and when not environed by false suggestion, the clairvoyant perception of truth, hence the normal sphere for its vision and syllogistic reasoning is the realm of pure psychic life—an environment of truth itself. In this world we need inductive reason to enable us to distinguish true premises from false. The objective mind employs both methods of reasoning, inductive and deductive.

The discovery of Dr. Braid, the experiments of Dr. Charcot and his colleagues, Leibault's theory of suggestion are considered, and the Parisian and Nancy schools' hypotheses fused. The theory of telepathy is made to do more service than Mr. Myers or Mr. Hodgson would probably require of it for these gentlemen both believe they have received messages from the departed. The contribution of these schools of psychical research cannot be too highly appreciated, and Spiritualists who remain ignorant of the data obtained by these investigations are not abreast with the times. I hope the day is not far distant when Spiritualists will organize a school of psychology in which physiological, hypnotical, and as much of post mortem psychology as can be known shall be taught.

The chapters of mental therapeutics are very suggestive; and the formula laid down may readily be put to the test by any one of ordinary intelligence. The absence of the vagaries accompanying the teachings of Christian science and the scientific psychological basis recommend it at once to the non-visual student. An article of ordinary length will not convey to the reader an adequate outline of this thoughtfully written book, and hence for more detailed knowledge, the student must peruse the original.

My object in criticizing the work is mainly to point out what in my humble opinion are some of the inadequacies of the hypothesis when applied to the phenomena of Spiritualism. It is my intention to grant Mr. Hudson's premises in the main, and endeavor to show by known facts that they are but partially correct. Nevertheless I gratefully acknowledge the explanation of some of the enigmas that confront us in our investigation which Mr. Hudson's hypothesis offers.

Let us take the explanation by suggestion. In M. A. Oxon's book entitled, "Spirit Identity," page 51, is an account of a spirit who refused to be influenced by suggestion. This case, on cross-examination of the intelligence producing the raps, through the mediumship of Mr. Stainton Moses, whose nom de plume was M. A. Oxon, led to a refusal of being entrapped by suggestion. Before a knowledge of Spiritualism, in its modern form, became generally circulated, suggestion and auto-suggestion could not be supposed to play as large a part as now, and I will therefore take an example from a very early date. It is reported of Mrs. Cora L. V. Richmond, that when a little girl, ignorant of Spiritualism, she entered an arbor and while asleep, her school lessons were written for her, and a message from her arisen sister communicated. Now, her parents were not Spiritualists, so that she obtained no suggestion from them, and the spiritualistic movement was then scarcely known. The child having no conviction in the matter could not be dominated by an auto-suggestion in that direction. That under some conditions suggestion and auto-suggestion plays a conspicuous part, we most willingly concede. But if in Mrs. Richmond's case it was her sub-conscious self, why, in the absence of suggestion or auto-suggestion did not her sub-conscious entity declare its power over the objective mind instead of purporting to be her sister.

The perfect memory of the subjective mind is brought forward in support of the sub-conscious self

of the medium or hypnotized person as being the source of speaking in other tongues. A case is cited of an illiterate girl speaking Hebrew and Greek. It was found, however, that she had once lived with a clergyman who used to walk the passage between the kitchen and library repeating passages from his Greek and Hebrew books. On comparing that which had been taken down as spoken by the girl with these books, furnished by the deceased clergyman's niece, it was found to be a simple reproduction of these readings. In an abnormal condition, the poor ignorant girl became a sort of living phonograph from whom the words came as from the breath impression made upon the tinfoil. Now mark the difference between the above, and what I will now relate: I was present on one occasion, when a lady in private life held a long and intelligent conversation with a gentleman in Italian. The linguist pronounced it excellent Italian, said he received perfect answers to his questions, and that it was an Italian spirit communicating. Let me add the lady has never studied Italian, she has never lived among Italians, and she spoke in the same language for months in an abnormal state before this professor called to interview the lady. So here is a case where suggestion, auto-suggestion, and telepathy seem out of court. Telepathy may be established between two embodied persons, and, for aught I know, between the embodied and disembodied. To take the position of our author, however, telepathy will enable a dying son to transmit to his mother's subjective mind the incidents attending his death. These may be unknown to the living, and upon investigation are verified when through some recipient, the telepathic message rises above consciousness. This theory may explain a simple straightforward message, but how stands the case when not merely a message, but cross-questioning is successful in bringing out other verifiable facts. This is at times accomplished. I have in mind a case in point. A spirit came through a medium to an acquaintance of mine, and after reviving old memories and answering questions correctly, went on to detail that portion of his earthly life unknown to Mr. F——, and finally described the conditions under which he passed out. Now let us see what is here involved. First, the medium being unacquainted with the deceased, the communication transcended the normal powers of the sensitive. Second, there were matters spoken of, known to Mr. F——, and verifiable in his immediate consciousness. Third, there were facts disclosed which were wholly unknown to Mr. F——, the means of verifying which were there and then imparted. Fourth, subsequent investigation led to the corroboration of every item communicated by the spirit. Telepathy we will say, accounts for long forgotten facts being revived, if the subjective mind of the medium and sitter be in rapport. Telepathy, if we suppose conditions favorable, may bring above the threshold of consciousness a message the so-called dead man left telepathically behind, but how on earth the telepathist is to account for information resulting from cross-examination and afterwards verified, I am at a loss to conceive! If independent clairvoyance be called to the rescue, it is not omniscient surely!

The writer of the present article some few years ago when lecturing on mediumship, at Cassadaga Lake, affirmed that what was possible as a phenomenon to the disembodied spirit, was also within the possibility of the embodied spirit. He has seen no reason to retract that statement. The writer holds that the intelligence behind the phenomena must be identified as that of some departed friend, before the primal claim of Spiritualism is proven. A prominent lawyer is reported to have said at the time, if that position is established, then "The bottom is knocked out of Spiritualism." I confess I was surprised to learn that a jurist of his reputation should have made such a statement. I reaffirm, it is not the phenomena that prove the claim of Spiritualism, it is the recognizable intelligence behind the phenomena if it is anything. That there are phenomena which must be classed among those of the medium's own abnormal powers is readily granted, that others are per-

plexingly uncertain as to their exact source, but that a residuum remains that naught but the spiritistic hypothesis adequately accounts for, few of those who have given years of attention to the subject in our direction can doubt.

After passing in review the phenomena of Spiritualism Mr. Hudson enters the domain of theology carrying his hypothesis to explain the miracles of Jesus. He does not tell us whether Jesus received merely telepathic communication from Moses and Elias, or whether it was his own subjective mind which phenomenally appeared as these worthies to Peter, James, and John? In fact, he does not speak of this at all. He believes the daughter of Jairus to have been really dead. And as part of the successful conditions which rendered her resurrection possible, the child's father is regarded as in telepathic communication with the dead girl. Now, if actual telepathic enraport existed here, and memory is perfect in the subjective mind, what should hinder spirit communion, and the evidence of spirit identity from being realized. But of course, if we will strain a pet hypothesis to exclude all reasonable evidence we close the door through which light may dawn.

It is not a little curious to find the illustrious author holding the opinion of conditional immortality. Not as held by Christadelphians, through faith in Christ, but through belief in immortality itself. This question must remain to us a matter of conjecture only, for we cannot obtain the evidence of universal immortality.

We are all groping midst the shadows, more or less, and as seekers after truth we should be grateful for every ray of light. This book is full of honest conviction and careful thought. It merits serious consideration and will well repay those who will take time to study its pages. The more we investigate, the brighter truth will appear. The ultimate result of all our psychical researches will be the elimination of our credulities and the triumph of the truth. **Let us not keep every avenue open for the reception of light. That we are upon the eve of startling discoveries in the domain of psychics, is felt by all who give attention to such enquiry and whosoever shall aid in clearing away the mists shall receive the heart-felt gratitude of all lovers of knowledge.**

We will now summarize the matter so far as it affects Spiritualism. The apparent duality of the mind is conceded. The amenability of the subjective mind to suggestion is granted. The phenomenal memory of the subjective mind appears evident. According to Dr. Braid's discovery, self-hypnotization by gazing for a sufficient time at one object as described is possible. The threshold of consciousness being removed, the subjective mind amenable to suggestion and auto-suggestion, with its relatively perfect memory and deductive methods of reasoning reveal marvelous phenomena. The Spiritualist medium is self-hypnotized, thinks Mr. Hudson, and what the suggestion of the sitters and the auto-suggestion of the medium's objective mind do not explain, telepathy does. That all these may enter as factors into the phenomena witnessed in the presence of mediums is not here disputed, but that there are phenomena which these factors united do not cover is most emphatically declared.

The author affirms spirit identity unproven. He wants evidence of spirit identity of such a nature, seemingly, that were it forthcoming, it would be invalidated by his own strained employment of the telepathic theory. Where verification is possible through living persons, he would claim that the sitter must have been in telepathic rapport with the persons capable of verifying the communication through the medium and that the subjective mind of the sensitive read from the subjective mind of the sitter that which had never come to the foreground of the latter's consciousness. That the sitter should be a central telegraph office receiving messages unconsciously to himself, and transmitting these unconsciously to a medium; and that the medium's subjective mind should manufacture out of this material so obtained, the requisites for so successfully personating the departed as to deceive the very elect, is more super-

natural than the extra naturalism the hypothesis is intended to explain.

"ALL IS WELL."

By A. L. M.

The wind sweeps sighing round the dreamer's eyrie
That trembles like a wren's nest on the boughs;
Deep in his hemlock cloister, sad and weary,
The owl repeats his solemn hermit vows.

Across the darkness flash the bright lances
Hunting the phantom shadows to the wall
Whereon they dart in swift fantastic dances
Responsive to some unheard elfin call.

What is this tender, tender sweet vibration
Like the soft sob and swell of sabbath bell?
Is it your voice in love and consolation
Breathing the old-time comfort, "All is well?"

What is this presence all too fine for vision?
This speech too infinite for mortal ear?
Has our unseen to-night a heavenly mission
To bring to failing heart faith and good cheer?

You, from your outlook on the heights supernal,
Seeing the circle of this lower life
Merged in the infinite and the eternal—
Miss all our human sense of loss and strife.

The cloud that has for us no silver lining,
But wraps our world in sullen, rayless night,
To you is morning mist in splendor shining
With rainbow tints that fade in noonday light.

And all this turmoil is the troubled dreaming
Of a distempered and unbalanced soul
Thinking that real which is only seeming—
Shadows of an uncomprehended whole.

Our mortal sight, obscured by earthly vapors,
Catches but glimpses of your spherul light
Flashing between the clouds like angel tapers
Blown out too swiftly in our windy night.

But by these star-gleams that appear and vanish
May we not see that in ourselves arise
The fogs of doubt which from our vision banish
The glory of your wide, celestial skies?

What of the night? Still is your love abiding,
Its living fire no damp of death could quell—
Still may we feel your tender, faithful guiding,
And hear your thrilling watchword—All is well!

AUTOMATIC COMMUNICATIONS.

Q.—"Shall we ask questions?"

A.—"Voice points which you wish cleared."

Q.—"How long in our time is it before a spirit passed from our plane to yours comes to consciousness?"

A.—"When born into Spirit-life the period of what is akin to mind growth on your plane varies according to previous conditions of heredity as with children—so we cannot predict."

Q.—"Was man created, or has he existed eternally?"

A.—"Created beings, only means conditions of an entity."

Q.—"Can you give us an idea of what being really is, in a short sentence?"

A.—"Being can't be explained in an aphorism. Longing to answer your sensible questions we are yet debarred by conditions which are not explainable in your limited language. Man's being is not as you fancy some atom by itself, but parts of one great whole. Evolution is the law of life—beginnings are often real endings of one phase of existence. You know so little."

Q.—"Is it within the possibilities of spiritual law that sure evidence of spirit existence can be given to—as he so much desires?"

A.—"Love is the basis of all these human queries, and with that common state of sense and soul desire, we here are gifted with greater power to help than you are—but there are laws of angelic limitation regarding man which, while they grieve us as much as they do you, are yet infrangible."

Q.—"Will you give us some equivalent word for infrangible?"

A.—"Unchangeable."

I give now some fragmentary statement, given at various times, professing to come from different personalities, eliminating from them the personal messages with which they were mixed.

Q.—"Have you greater opportunities there for study and learning than when here?"

A.—"Knowledge here is on an altogether different basis than with you—but we have delightful opportunities and wealth of spiritual roadway."

Q.—"Is not thought a process of conscious realization?"

A.—"Thought is a word of more value than you on your plane have yet perceived. Sense believes in sense perceptions, but to spirit, thought means the essence of man's egoism."

Q.—"Is prophetic vision sometimes given to mortals?"

A.—"Ecstatic states, so-called, are given to those on your plane sometimes, wherein that which is planned for good of humanity may be promised."

Q.—"Are we then to understand that everything is foreordained?"

A.—"No. Everything is not ordained; man himself gives some marked power to direct."

Q.—"Do spirits, perceiving causes hidden from us, foresee coming events that are beyond our prescience?"

A.—"Partially do human banded possibilities somehow define their course to certain spirits who make study of the laws underlying defined orbits."

Q.—"Are those persons who are the mediums for prophetic utterances, usually the most intellectual and far-seeing?"

A.—"No, their very weakness makes them reflectors of higher thought, wider knowledge."

Q.—"Why are there so many predictions made through mediums which prove false?"

A.—"Wonderful guesses are sometimes made by daring spirits."

Q.—"Is it not true that necessity prevails in the mental, as well as in the physical order?"

A.—"Thought force goes ever in ordained lines. Your theory as seen from earthly standpoints is convincing, but from our point of view facts are gained which would materially alter your ideas."

Q.—"Can you give us intimation of some of these facts?"

A.—"Mortal sense cannot know. Good-night."

THE MEANING OF PHAROS.

The name "Pharos" assumed by the intelligence who has controlled the communications received for the past two years, aroused my interest from the fact that when first given I did not know its meaning of "light tower." Later I questioned thus:

Q.—"What does 'Pharos' stand for?"

A.—"Souls of all who wish to illumine—goodness, charity, love, spiritual desire, aspiration, work for others, forgetfulness of self, magnanimity, unworldliness: these are all pharos or light towers."

APHORISMS.

"On our side truths of existence called supernatural, are not above nature, but are most surely in the line of orderly evolution."

"Shames and sorrows are the most essential points of earth's discipline of soul, therefore shrink not from your personal ordeals which must guide to happiness."

"Bear in mind that what you call value with us is valueless."

"Elevate, even if you are anathemized—elevate mankind by more loving modes of thinking."

"Well said the thinker of old, that no man who tells truth can buy friendship."

"You will find that human reason is so limited that it is far from infallible—many links apparent here are missing from your patched chain."

"Eons must pass before Emersonian conduct can be expected of all."

"Truth is Lord of all."

S. A. U.

AUTOMATIC WRITING.

(1.)

[We had been talking of crystal-gazing and psychics generally before Mrs. Rees began to write, in fact she had been trying to see into the crystal for me.—L. E.]

Let mother talk of other and nobler things. If I bid you aspire—remember it is ever with the hope that the longing of your aspiration may reach and coalesce with ours, for we are a band living in your aura and every hope of yours that reaches us is returned to you laden with power. There are already forces working between of which you are intensely unaware.

Not ignorant in the sense of what is known but in the sense of unattainable by your finite upreaching. My dear Lillian —

(2.)

Q.—“Is the Hindoo idea of reincarnation a reality?”

A.—“Are ideas realities?”

Q.—“Do we have to inhabit material bodies many times?”

A.—“You do not have many times, because there is no such thing as time; how then can there be times? Bodies? What are bodies? If you mean do you? (Interruption and scrawl) Atoms are self-existent and every form was once an aggregate of atoms. At death these atoms disaggregate and reassemble, (Scrawl) and as each atom loses its immediate connection with its neighbor it flies off at a tangent and can only after death reunite or form.”

(3.)

Mrs. Rees: “Now can't you give us some test? What train is my daughter coming by?”

A.—“Look for no such bubbles. Tests! What have you to do with tests child, for every test is like a bubble pricked—it collapses when pricked or even pinched.”

(4.)

You ask then in the spirit of loving trust and love of truth for that which shall help you onwards and upwards et je te dirai, chère petite, qu' au ciel on ne regarde pas les signes et temoignages; ils ne sont que des émotions, vois tu, il faut donc parler seulement dans la langue d'émotion, et je te répète qu' on ne veut pas venir ici te donner à chaque instant des épreuves, sois contente, ça viendra restes tu.

A.—“Yes! If you demand it of us.”

Q.—“If there is reincarnation, is there no interval between the incarnations?”

A.—“Have you not heard that in the emotional (I do not say spiritual because you may not understand) world there is no time, why then ask of interval, as well speak of space—children of this world utter only truisms. All that ever was or will be is. Now is the only then or will be.”

Q.—“Was Christ God?”

A.—“What Christ?”

Q.—“Jesus Christ?”

A.—“In answer to ‘Was Christ God,’ there is a Christ ideal and the many Christs of your race are the fragments of this ideal—that is too deep for you to give to others, say only in reply, yes, all Christs are Christ.”

SCARSDALE.

AMONG THE MOUNTAINS.

In an article contributed to a recent number of the Toronto Secular Thought, Mrs. M. Emily Adams, (wife of the well-known lecturer and writer, Capt. Robert E. Adams) pleasingly describes her trip from Montreal to the most northern parts of North America under the title “Seven Thousand Miles of Travel” from which we take the following extracts:

On reaching Canmore, the observation car was put on, and then Indians, and all other disagreeable objects, were forgotten in the rapture of the first sight of those mighty mountains.

They rise with great abruptness, and seem like great fortresses built up by giant hands to guard the treasures of beauty and of wealth that lie beyond. I did not wonder that such inaccessible mountain heights have always been considered to be the home

of the gods, for surely so wonderful a portion of earth cannot be tenantless; and they are so awe inspiring that it seems as though some supra-human power must dwell there, to whose majesty our spirits are forced to bow.

With great delight we lingered a few days among these highest peaks, at Banff and at Glacier, so from Monday morning till Friday evening I feasted my eyes and soul gazing on these wild fantastic snow-clad peaks, and I stored up memory-pictures for future enjoyment.

The C. P. R. hotel at Banff is charmingly situated on a small hill in the midst of mountains, which, opening at intervals, north, south, east and west, give wonderful glimpses of mountains beyond, range beyond range. Leaving Banff we crossed the Kicking Horse Pass, and truly a surfeit of delights is crowded into those six hours of travel. It would be impossible for pen and ink to give the faintest idea of our feelings in winding through this wild gorge beside this madly-rushing stream. Gazing upward to the towering, frowning heights, and downward to the depths of the narrow canyon while you are being carried over trestle bridges that seem to hang mid-air, one's mind is overwhelmed with the majesty around. Thinking of the great height of these stupendous rocks and knowing that every atom was laid down under water, upheaved, and then eaten out by the glaciers and streams (the great world carvers), to their present wild forms, one must be impressed with the lapse of time since first the whirling star dust laid the nucleus of earth's form. The idea of creation in six days sinks into a puerile absurdity and a desire to live again arises (not in a New Jerusalem of golden streets and noise) but in some condition wherein, perhaps freed from the limitations of flesh, we may see more of this wonderful universe of which earth is but an atom.

Leaving Glacier we went down to Revelstoke, and next day sailed down the Columbia River and Arrow Lakes to Robson, a beautiful sail of 150 miles down lakes among the ranges of the Rocky Mountains. Then we went on to Nelson by rail and up the Kootenay Lake to Kaslo, which proved a pleasant stopping place for some weeks. It is a beautifully situated little mining “city” standing on what has been a well-wooded tongue of land reaching out into a lake surrounded by high mountains of the Purcell range, many of them snow-capped or with glacier-covered peaks. The land has been thickly wooded but the exigencies of town sites demand that it should be cleared, so it has been stripped by fire and the spaces between the houses are well filled up with charred stumps which do not look ornamental. We felt inclined to grumble at the prodigality that destroyed so much good timber, and at the lack of aesthetic taste that allowed men to destroy so much beauty, but when one hot dry day forest fires were blazing all around within a mile of the town and a change of wind would have brought the flames down on Kaslo, we felt glad that there were only charred stumps around our hotel, for every habitation is built of wood (except a few canvas ones), either log cabins, or board houses of the frailest description, and if one had caught fire personal safety would have been the important matter, regardless of property, however valuable. In one respect this city resembles the island of Juan Fernandez of which we are told, “The sound of the church-going bell, these valleys and rocks never heard.” There is a small church, but, luckily, they have not yet acquired a metal noise-maker with which to jar one's nerves, and the only service to which we were summoned by the sound of the bell was the one at which the cook and waitresses were the chief celebrants and hungry mortals the worshipers. Long may this Sabbath stillness continue, but I fear it will end, for the religious “claim jumpers” had begun to come in and pretty soon there will be three congregations, where one seemed enough for the migratory population. To relieve us from utter stillness and keep us in sympathy with the noisiness of the rest of the world, steamers came in at times uttering the horrible hoots that are peculiar to those products of civilization, but they awakened such a multiplicity of echoes, literally “set the wild echoes flying,” that they had to be forgiven and the ugliness borne with, for the sake of the beauty evolved; even when one came at midnight, proclaiming the news of a successful horse race, with triumphant yells and explosions of dynamite, the beauty of the echoes quite made up for the disturbance. These little cities of the west are very odd places; to an Englishman the word city implies a place of some age, and a cathedral with all its attendant dignitaries is a sine qua non. To an inhabitant of the Eastern States it suggests a place of some size, 10,000 or 15,000 inhabitants are necessary, but in the far west the cities spring from the brain of man, as Minerva sprang from the brain of Jove, armed cap a pie; they are born cities. One city I have seen has one frame house, one log house, and three tents; and another has a dozen houses; they may grow up or they may die in infancy, but they are cities.

THE SUPER-SENSE OF ANIMALS.

When engaged in locating a railway in New Brunswick, Mr. James Camden, a civil engineer, was compelled one night by a very severe snowstorm to take refuge in a small farm house. The farmer owned two dogs—one an old Newfoundland and the other a collie. In due time the farmer and his family went to bed, the Newfoundland stretched himself out by the chimney corner, and Mr. Camden and the man with him rolled themselves in their blankets on the floor in front of the fire.

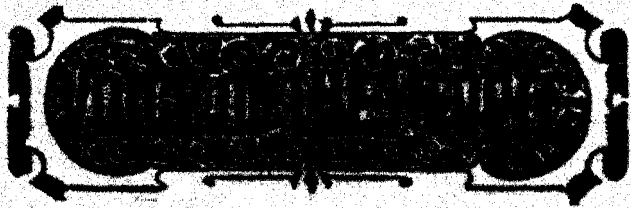
The door of the house was closed by a wooden latch and fastened by a bar placed across it. Mr. Camden and his man were just falling asleep when they heard the latch of the door raised. They did not get up immediately, and in a short time the latch was tried again.

They waited a few minutes, and then Mr. Camden rose, unfastened the door, and looked out. Seeing nothing, he returned to his blankets, but did not replace the bar across the door. Two or three minutes later the latch was tried a third time. This time the door opened, and the collie walked in. He pushed the door quite back, walked straight to the old Newfoundland, and appeared to make some kind of a whispered communication to him. Mr. Camden lay still and watched. The old dog rose and followed the other out of the house. Both presently returned, driving before them a valuable ram belonging to the farmer that had become separated from the rest of the flock, and was in danger of perishing in the storm. Now, how did the collie impart to the other dog a knowledge of the situation unless through some super-sense unknown to us?—Forest and Stream.

CRIMINAL WOMAN.

Women born criminals are intelligent, and make up for their weakness and want of physical power to satisfy their natural depravity by having recourse to cunning in their fight against society. But as a whole the type of the woman born to be a criminal shows a great likeness to the type of men criminals, and in the rare case of complete criminality women surpass men in wickedness. Females who have become delinquents by accident—and the greater number of female criminals belong to this class—may be divided into two categories: the one represented by females born with only slight criminal tendencies, the other containing delinquents who differ very slightly from normal women, and who sometimes are nothing but ordinary women whose condition in life has been such as to develop that fund of immorality which is latent in every woman. Prof. Lombroso determines by indubitable data the much-debated question of the affinity between prostitution and criminality, concluding that the psychological and anatomical identity between criminals and born prostitutes could not be more complete; both being morally insane, by a mathematic axiom they become equal. In drawing his conclusions on women who have become prostitutes through circumstances Lombroso says that mentally these are more abnormal than women who have become criminals by choice, because, according to the theory of his school, prostitution and not criminality is the true degeneration of woman, innate female criminals being rare and monstrous exceptions.—Helen Zimmern, in Popular Science Monthly for December.

The great problem which the next century will have seriously to take in hand and finally solve is this: Are rich men likely to prove of any real social use—or will it be better for society to abolish the institution, writes Frederic Harrison in a recent number of the Forum. I see many ways in which they can be of use, and I earnestly invite them to convince the public of this before it is too late. The day may come when the world will have agreed to abolish rich men altogether as an obsolete institution. And certainly no anarchist or communist is working so desperately to hurry on that day as are the rich men themselves. During the whole of antiquity the entire art education of the people and their amusements, spectacles, and luxuries, were provided for them freely by the wealthy. During the whole of the mediæval period, vast resources were spent for the public benefit in the way of churches, religious offerings, ecclesiastical and academic endowment. The cathedrals, minsters, churches were the gifts of the rich, and were themselves free museums, galleries of art, musical halls, and even theatres. When the mediæval world ended, much was done of the same kind, but in less noble and magnificent ways, by the kings, princesses, courtiers, and grandees. In our age the possessors of hereditary wealth are mostly inclined to spend it on themselves and their personal friends.



INVOCATION.

BY DELLA B. MORRISON.

Angel guardians from on high
Heed my need and be thou nigh,
Compass round me with thy calm,
Shed o'er all my weakness—balm,
Let my spirit turned to thee
Feel new strength, thy wisdom see,
Lead my effort forth to right,
Guide me safely through 'till night.

HOW JOY CAME.

BY CARL BURELL.

I prayed for bright Joy but dark Sorrow came,
Sorrow, real sorrow, in fact as in name;
Not for a moment did she go away
But staid close beside me by night and by day.

After long years I woke early one morn
To find in surprise that my Sorrow had gone,
But there beside me stood Joy bright and fair,
So lovely that nothing with her could compare.

"Why came you not sooner, my bright shining one?"

"I could not come till Sorrow her work had done."

"But why did Sorrow so much time employ?"

"Had Sorrow gone sooner I'd not be your Joy."

MATERIALIZATION A FACT.

TO THE EDITOR: I take nothing for granted, hence, though I got many years ago positive and overwhelming proofs of various spiritual phenomena, I found it difficult to get at the real facts as to the phenomenon of materialization. Sometimes I would find myself almost convinced when, perhaps, at the next séance with the same medium the evidence of fraud would be so palpable as to throw a shadow of doubt upon all I had seen before. My experience is not exceptional but quite general, and I am impressed to say that dishonest commercial mediumship is a crime, compared with which the honest mediumship is a blessing to the world at large.

Having cleared the way by this introduction, I take pleasure in saying that I have recently witnessed materialization under conditions which preclude the possibility of deception.

A recently developed medium of Kansas City, Missouri, came to Washington three weeks ago accompanied by his mother, to visit relatives residing here. He has given a few séances, all of which I have attended. The cabinet is an improvised affair and so situated that all know that confederates are out of the question. The skirts of the medium's coat are wrapped around the rungs of his chair and securely sewed, his coat sleeves are sewed to his pants near the knees, his coat collar sewed about his throat, his bare feet are placed in a shallow pan of flour, and each of his hands are filled with rice. It is manifestly impossible for him to personate, therefore, the forms that came out of the cabinet must have been formed in it; hence, if only expert cabinet spirits appeared, there could be no question of their genuineness. But other spirits do come out of that cabinet. On the evening of December 23d, no less than twenty-one visitors from the other shore appeared to their friends in materialized form while four cabinet spirits appeared during the séance. Two forms were visible at the same time more than once, and the spirits would on occasion, throw the curtain back so as to expose the medium to view while two spirit forms were out.

The light as a rule was much brighter than is usually allowed at materializing séances and quite a number of the spirits who appeared bore for a few seconds at a time full light, revealing their features as well as forms perfectly.

I am safe in saying that there was not a member of the circle who has the least doubt of the fact that each of the twenty-five forms who came out of that cabinet were visitants from the spirit spheres.

The test conditions under which the medium sits were prescribed for him by the chief of his cabinet band in the beginning of his career as a medium. It is claimed by scientists that spirit phenomena do not occur under strictly scientific conditions,

hence Spiritualism is not entitled to be classed as a science. If all mediums for physical phenomena were required to submit to perfect test conditions this criticism of the scientists would lose its force and Spiritualism would take much higher rank among intelligent people of skeptical turn of mind than it now does.

T. A. BLAND.

WASHINGTON, D. C.

MEDIUMSHIP.

TO THE EDITOR: Allow me to ask some of your able writers to explain what mind reading is, i. e.: define it. I claim there is no such thing. But there are many very able writers who claim that spirit manifestations of to-day are only mind reading. I for one would like some evidence of that fact, if it is a fact. I have been an investigator of the spiritual philosophy for forty years, in a careful and cautious way; in fact, I have always been a skeptic and I am yet, and I claim that every investigator should be a reasonable skeptic, thereby saving him from imposition. In all my investigations I was never fully satisfied of spirit control and communion until I, with my wife and two children and two friends, held circles in my own house and my wife became a trance medium, my son and daughter semi-conscious mediums and myself a writing medium.

Then commenced a chain of evidence that will confound all the theories that many wise people bring up to prove that the influence is not what it purports to be.

I will give a few of the evidences that I have received through the controls of my own family mediums. My wife was first entranced, hypnotized, or psychologized, (as readers may wish to have it) by an Indian who was powerful and gave her great physical strength. He was unable to talk the English language for a long time, until he learned it of us, then he developed my wife as a healer, soon diagnosing cases of the sick and prescribing medicines, performing many wonderful cures. Then followed farther development. This Indian gave us wonderful evidence of spirit knowledge by telling of coming events which came true to the very letter, some of the events being told two and three years in advance. I could give many evidences of an intelligence independent of, or superior to, the medium or any one present. My son and daughter were first controlled by German influences, neither of them knowing anything of the German language. They have given us some very fine messages, both in poetry and prose. I mention these as some of the evidences I have received. I do not expect they will convince others; but I do say there is evidence in store for every one if they seek it. "Seek and you shall find, knock and it shall be opened unto you," has been said by one of old and it is as true as it is old.

Yours for the truth.

L. H. WARREN.

AN INTERESTING PSYCHICAL EXPERIENCE.

TO THE EDITOR: I like Prof. Coues' nomenclature for phenomena heretofore passing as spiritualistic, for various reasons, among which may be mentioned that it smoothes and paves the way for scientific men to reach the high grounds of psychic research, according to scientific methods.

Therefore, for clairvoyance let us write telepathy and before we ask the knowing ones for an explanation of the how, let me give you a brief account of a very striking and interesting case of telepathy. For fear that it may be disputed I shall imitate Prof. Coues and call it a fact in nature.

In the latter part of November of the year 1873, my wife went on a visit to her relatives, living some forty-five miles distant, taking our baby six months old with her.

She expected to be gone several weeks and as they were both well and strong we felt no fears at parting.

Whooping cough was in the neighborhood and at the end of two weeks, baby was taken with the disease, accompanied by croup and fever. She immediately telegraphed for me to come by railroad to her brother's, south of Albany.

This telegram I did not get. Being much alarmed and not hearing from me she telegraphed again: "Come quickly." This simple telegram I received late at night, and as we lived twelve miles from a railroad station I concluded to go the next morning by private conveyance and save time. Much rain had fallen and two

freezing nights had covered the country with a glass of ice thick enough to bear a horse except upon ponds and the crossing of streams. Our buggy horse being without shoes, and the blacksmith shop five miles in the opposite direction from the road I must take, I was under the necessity of driving a horse I had never worked single, and one with which my wife was unacquainted. As the people of the Willamette Valley are unaccustomed to cold weather, a rare snap generally catches them unprepared. Buffalo robes, fur caps, thick fur lined mittens and foot-stoves are as a rule superfluous and rarely heard of, and when there is a freeze, the true webfoot has to extemporize a substitute for those arctic conveniences, and may be forgiven for being a little late in starting on a journey even in a case of sickness. Nevertheless, at daylight in the morning I was upon the road pretty well prepared for a long and dreary ride.

At 1 o'clock I crossed the Santiam river twenty miles from home, and driving up the bank from the ferry, stopped my horse between the huge gate posts, for here the road forks, one of them leading to the east of south towards Petersens Butte, near which my wife's father lived, while the other leads more to the west, passing through Albany and on to my wife's brother's home. As I had no hint of her whereabouts, I stopped to consider the question. If I should guess right I could be with my sick baby that evening; if wrong I could not reach him until the next day. Now here was a time when Yankee shrewdness or telepathy was sorely needed. No doubt I was a very striking feature of the landscape, sitting there enveloped in a large overcoat, fur cap pulled down over the ears, hands protected by huge mittens, eyes downcast and every indication of being in a brown study, if possible, to ascertain the unknown. Nothing, however, came to my assistance, and as a sensitive, sensible woman would say "man like" I took the wrong road.

Now let me ask the reader to transport himself to where my wife was at that moment, viz: at her brother's house southwest of Albany and over twelve miles distant from the Santiam ferry. The baby was asleep in the cradle and out of all present danger. My wife's anxiety was then upon me, from whom she had heard nothing and consequently feared something had befallen.

Wearied from watching, she threw herself upon the bed, and covering her eyes with her arms to shut out the light, essayed to sleep. In a few moments she got up and said to her sister-in-law: "Mr. D— is coming, but not by railroad as I directed him." "How do you know," was asked. "I saw him in a buggy, bundled up in overcoat, sash and mittens, with a fur cap on, drawn down over his ears. He is driving a strange horse, which was standing in a gateway and the gate-posts are two large, round firlongs set up. He was sitting in the buggy and appeared to be in a deep study. There was a river behind him." She added, "He is all right, but he will not be here to-night." So confident was she that it was a veritable sight that they looked at the clock which showed ten minutes past one.

Her anxiety was gone and she could sleep. The next morning at ten o'clock I drove up to the door and both women exclaimed, "He's just like yesterday's vision."

I have frequently asked my wife how she could see things so far away and how they appeared to her, but the only explanation is, that they are true visions and as distinct and vivid as anything seen by her visual organs, the eyes. She likens them to stereoscopic views and says they remain in view for moments of time. She had a very plain view of myself and turnout at the river as well as the scenery near. She saw the scarf around my neck, and my fur cap which was borrowed and the great round gate-posts as well as the water of the river. I had passed through the gate many times, but as such gate-posts are common, I did not notice their extreme length and size until we returned several days later.

I have had two visions of unfamiliar and unrecognized landscapes which were as real and clear as any stereoscopic view, and therefore can form a good conception of such appearances which are common to my wife. I cannot explain them, much less to show how she could have a vision of an actual existence twelve miles off. Spiritualistic enthusiasts say that our spirit friends carry the photograph and impress it upon the sensitive mind of the medium. Recollecting that the time of my actual position between the gate-posts and her vision was nearly the same, there

could have been but a few minutes in which the spirit must receive the impression and transmit it twelve miles. Still, I don't pretend to know much about such things. How do the psychics explain them?

I have tried to get from my wife some idea as to the time which a vision remains before her mind's eye, and her reply is that it vanishes as soon as she understands its purpose or lesson, and that in the one above described, it remained until she was convinced that I was on the road. This would seem to favor the opinion of the Spiritualists as it connects such appearances with human purpose, human love and will.

Not having the reports of the psychic society, I am uninformed as to their attempted explanation of the modus operandi resulting in telepathy, which I believe they accept as a fact in nature.

The physicists, in order to rationalize the all pervading force and effects of gravity, suppose an universal ethereal medium by which or through which the force is exerted, but what kind of an ether must we suppose for the transmission of landscape pictures and the mental operations of human beings separated in distance away beyond any supposable emanation from their living bodies. Is the spirit of the percipient projected by will power and goes roaming about in search of the object of his thoughts and affections? Of this the psychic is not conscious, and in the case before related, the mind or spirit was looking in another direction and expecting a very different combination of realistic things and a different event.

T. W. DAVENPORT.

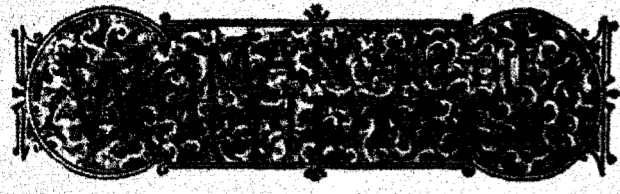
SILVERTON, OREGON.

BAKER'S ELOQUENCE.

Col. E. D. Baker was one of the speakers at the great Montara indignation meetings held several years ago in San Francisco. His dark eyes blazed, and his voice was like a bugle in battle. One might as well try to paint a storm in the tropics as to picture Baker's oratory. On the occasion referred to Baker said:

"They all say that the Jews are the chosen people of God. This has been the case for many centuries, and they have been the most bloody tyrants and cruel oppressors and plundered them during the long ages of their exile and agony. But the Almighty God executes his own judgments. Woe to him who presumes to wield his thunderbolts! They fall in blasting, consuming vengeance upon his own head. God deals with his chosen people in judgment; but he says to men, Touch them at your peril! They that spoil them shall be for a spoil; they that carry them away captive shall themselves go into captivity. The Assyrian smote the Jew, and where is the proud Assyrian Empire? Rome ground them under her iron heel, and where is the empire of the Caesars? Spain smote the Jew, and where is her glory? The desert sands cover the site of Babylon the Great. The power that hurled the hosts of Titus against the holy city Jerusalem was shivered to pieces. The banners of Spain, that floated in triumph over half the world, and fluttered in the breezes of every sea, is now the emblem of a glory that is gone, and the ensign of a power that has waned. The Jews are in the hands of God. He has dealt with them in judgment, but they are still the children of promise. The day of their long exile shall end, and they will return to Zion with songs and everlasting joy upon their heads!"

A missionary in India, notes the Christian Leader, thinks the ado made at the World's Congress of Religions over the half-dozen priests and pundits of Brahmanism and Buddhism who were there would have been sensibly moderated if the audience could have seen either of these religions in actual operation in India. To show that his opinion is not one-sided or unauthorized, he quotes M. D. Conway, long an enthusiastic student of the sacred books of the East. Visiting the East disillusioned him. After a study of these religions on the ground he wrote: "Not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. To all of them, the great false god which they worshipped, a bulk of roughly carved wood or stone, appeared to be the authentic presentment of some invisible power, who would treat them cruelly if they did not give him some melted butter. Of religion in a spiritual sense there is none."



THE MOTTO.

A lover gave the wedding-ring
Into the goldsmith's hand.

The wedding-bells rang gladly out.
The husband said: "Oh, wife,

'Twas she that fitted now his hand
(Oh, love, that this should be!)

"And when death joins we never more
Shall know an aching heart;

So up the hill and down the hill,
Through fifty changing years,

But one sad day she stood alone
Beside his narrow bed;

"Now grave four other words for me:
'Till death us join." He took

-UNKNOWN.

A WOMAN DOCTOR OF SCIENCES.

Miss Dorothea Klumpke defended her astronomical thesis recently at the Sorbonne, and won her degree of Doctor of Sciences of the French University, writes the Paris correspondent of the New York Tribune.

Miss Klumpke answered without hesitation all the questions put to her by the examiners. I should say that she is about 30. She says her vocation was determined by the clear sky of California.

The second thesis was on the general principles of dynamics, according to Jacoby's work. The American girl listened quietly and attentively to all the questions of the examiners. She was admitted to

take her degree by the unanimous vote of the examining board, which included the dean of the faculty of sciences, Darbois; Tisseraud, director of the university, and Andoyer, senior professor of astronomy at the Sorbonne. The dean said to her: "You have devoted yourself to the study of the most interesting questions of astronomy. The names of Galileo, Huygens, Cossini, Laplace, without speaking of those of my illustrious colleagues and friends, are associated with the rings of Saturn. Your thesis has furnished a contribution which is not to be despised, and which enables you to rank honorably among those women who have devoted themselves to mathematics. In the last century Marie Agnesi gave us a treatise on differential and integral calculus. Since her time Sophie Germain, who was no less distinguished for her literary talent than her scientific faculties, commanded the respect of the greatest geometers. A few years ago the Academy of Sciences, on the report of a committee of which I was a member, gave its highest prize to Mme. Kowalesvka. It was a prize that places her name in the same line as the names of Euler and Lagrange in the history of the discoveries relative to the theory of the movement of a solid body round a fixed point. You in your turn have entered the career. We know for some years that you devoted yourself with zeal and success to the measurement of the celestial bodies relative to a map of the heavens. Your thesis, which you diligently prepared in following our lectures, is the first that a woman has successfully sustained before our faculty in order to obtain the degree of Doctor of Sciences and Mathematics. You have well begun, and our faculty hastens to declare you worthy of the degree, all its members voting white balls.

A third Miss Klumpke is a distinguished painter. Her portrait of her mother, who may be called blessed among women, was exhibited last year in the Salon and greatly admired.

Margaret Fuller was so charmed with Shakespeare when she was eight years old that she scarcely could be induced to lay down the book. Perhaps she was an exceptional child, but most children can be led to enjoy Homer and other great authors if properly placed before them. Harriet Beecher Stowe read "Ivanhoe" several times before she was in her teens. At eight years of age George Eliot was so distressed because one of the Waverley novels which had been loaned to a member of her household had been returned before she had finished it that she sat down, and wrote out from memory nearly the whole story. She was made happy when the volume was re-borrowed. When Harriet Martineau was seven, finding on the table, when the family were at church, an old copy of "Paradise Lost," she read it eagerly, and went to sleep at night repeating it, till she knew the book almost by heart.

The Indian mails announce the death of Charlotte Tucker, known all over the world under the initials of "A. L. O. E." (A Lady of England). For the last eighteen years Mrs. Tucker has been engaged in missionary work in India, where the proceeds of her pen have been used to benefit the missions and it is understood that all the money earned by her works after death is also to be placed at the disposal of the Indian missions. She was the author of more than fifteen volumes, chiefly juvenile or religious, which had an immense circulation.

The Countess Dufferin's Fund now amounts to £82,000, and by means of it 103 well-qualified women physicians are kept at work among the women of India, and nearly 200 more are studying medicine in India, and others in Britain. Some 460,000 afflicted women received treatment last year.

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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.]

Death a Solution. By John Page Hopps. London: Swan, Sonnenschein & Co., Paternoster Square. Pp. 46. Price, one shilling.

In this work, Mr. Hopps, whose name is familiar to the readers of THE JOURNAL, gives some personal experiences on the borderland between sense and soul. He says that for twenty years and more, he has been asked to write his experiences in relation to spirit communion. Instead of complying he has rather borne his testimony in other and varying ways to the truth that is in the heart of it. Now he complies because the hour is manifestly come, yet he feels that the great majority will not understand, that many who question will not be prepared and that there will be dangers: but the subject is so vividly in the air and the demand for evidence or testimony is so great, that he thinks it would be almost criminal to keep back even the feeblest ray of light. He thinks that those who feel confident of convincing the world on this subject will suffer disappointment because the world is encased in animalism, in other words is absorbed in external things. Many who seem to be and really are in a way refined, being also absorbed and careless to related facts, satirical or scornful according to temperament or circumstances. The work is one of value, not only to Spiritualists but to all who are interested in the study of those truths which lie behind all the various forms and phases of mediumism. The work concludes thus: "Steadily and assuredly we are passing on the discovery that death is not destruction but promotion; not defeat, but advance; and that it is an advantage to every one to die. Death is a delusion because there is no such thing."

The Hygienic Treatment of Consumption. In Three Parts: Part 1st, Nature and Causes of the Disease. Part 2nd, Prevention and Treatment in its Earlier Stages. Part 3rd, Treatment in more Advanced Stages. By M. L. Holbrook, M. D., Professor of Hygiene in the New York Medical College and Hospital for Women, Editor of The Herald of Health. New York: M. L. Holbrook, 213 N. 2d St.

The object of this work is to give information as to the treatment of consumption by hygienic remedies which are within the reach of all who have the intelligence and common sense to apply them. Among these remedies is the enlargement of the chest and the lungs, both as preventive and curative measures in the early stages of the disease. Dr. Holbrook says: "In many cases, I have known a growth of four, five, or even six, inches in chest measurement and an imperfect chest converted into a very fine one and the person lifted above and out of danger from consumption except under the most adverse circumstances." This was done by the use of methods which he describes. The importance of pure air and light, sun bathing and vocal culture is especially emphasized, while much attention is given to food, clothing, the dwelling, horseback riding, will power and other psychic agencies generally neglected. This work was commenced nearly a quarter of a century ago and it is the result of a large amount of research and extensive experience. It is written mainly for the patient, as the author believes that under most circumstances, the patient can do for himself what no doctor can do for him. The work also shows him how to cooperate with the physician at the same time. The work is the product of one who believes in natural methods and it contains a large amount of valuable, information with which every one, but especially every person who has any tendency to pulmonary disease, should be familiar.

NEW BOOKS RECEIVED.

"Dodo: A Detail of the Day." By E. F. Benson. Chicago and New York: F. S. Neely. Pp. 213. Paper. Price, 25 cents.

MAGAZINES.

The February number of Worthington's is one of the best ever published, bright, fresh, and full of interesting articles, with fine press work and artistic illustrations that add greatly to the attractiveness of its pages. The leading article is entitled, "Peasant Life in Picardy," written in sprightly and charming style by Helen Everson Smith, and lavishly illustrated with many beautiful reproductions of photographs and noted paintings. The

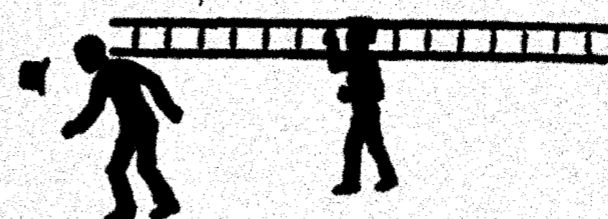
second illustrated paper gives the conclusion of the story—General Rose's own account of the digging of the famous Libby Prison tunnel, through which more than one hundred men escaped. The short stories are excellent, and the poems exceptionally fine. Two interesting papers, which are of a scientific nature, though written in popular style, are "Germs and the Germ Theory of Disease," by D. Rollins Brown, M. D., and "The Emotions in the Lower Animals," by Professor James Weir, Jr., M. D. The department articles, always notably fine in Worthington's, giving it an individuality and spirit widely different from that of most magazines, are well up to the standard. For this month the publishers offer to send a specimen copy of a recent number, for 1 cent in postage stamps. \$2.50 per year. A. D. Worthington & Co., Hartford, Conn.—A conversation between James Whitcomb Riley and Hamlin Garland, the poet and the novelist, respectively, of Western farm life, is recorded by Mr. Garland in McClure's Magazine for February. It contains Mr. Riley's own account of his career from the time when he was an unprosperous lad at school, down through episodes of patent-medicine peddling and "blind" sign-painting, to the present, when the public buys \$30,000 worth of his poetry a year; and with the charming pictures which accompany it, it is sure to be of great interest to all of his admirers. Another article that will find ready attention is Arthur Warren's character study of Philip D. Armour, one of the greatest business men in the world. An article of special importance, because it treats of what is undoubtedly a grave danger, is "Nervousness: the National Disease of America," wherein Edward Wakefield gives the sum of an interview with the eminent specialist in nervous diseases, Doctor Samuel Weir Mitchell. Excellent short stories, aptly illustrated, are furnished by Mrs. E. V. Wilson and Robert Barr.

An attractive feature of the February Arena is a Symposium on "Rational Dress for Women," by a number of well-known American women. There are fifteen large photogravures accompanying the Symposium, illustrating the style of dress now worn by American women. This issue contains 164 pages, and is filled with able papers from thoughtful men and women.

The February Forum contains an impartial review of the whole Hawaiian controversy by the eminent historian, Mr. James Schouler, of Boston, who as a student of international law has gone over the whole matter to make it plain, without any partisan purpose to serve. The same number contains a sharp Protection criticism of the Wilson Bill by Mr. Albert Clarke, Secretary of the Home Market Club of Boston. He calls it "The Wilson Tariff for a Deficit Only." The historian Woodrow Wilson begins an interesting series of articles—"A Calendar of Great Americans," being an effort to show who our national heroes are. There is an authoritative calculation of the present and the probable production of gold to answer the inquiry "Is the Supply of Gold Sufficient?" by Mr. J. E. Fraenkel, a special student of the subject. Mrs. Josephine Shaw Lowell and Dr. Lyman Abbott write of methods of relief for the unemployed—articles that grow out of their long experience in studying and working out plans that will not defeat the main purpose of charity.—Social, political and economic themes are discussed in the mammoth Midwinter issue of The Arena by Rev. Hiram Vrooman, who writes on "How to Organize the Moral Forces"; J. H. Bellange on "The Relation of the Land Question to Other Reforms"; Congressman John Davis on "Honest and Dishonest Money." The editor contributes two important papers: one dealing with uninvited poverty, the other an argument against medical monopoly.

The Century for February will contain an article by Mr. John G. Nicolay, President Lincoln's private secretary, on the "Gettysburg Address," accompanied by a facsimile of the original manuscript there printed for the first time. This article will probably settle various disputed points about the writing, delivery, and correct text of this famous address.

"Hereditry in Relation to Education," is the subject of a paper by Prof. Wesley Mills, M. D., to be published in the February Popular Science Monthly. The idea made most prominent in it is that teachers could learn much as to the proper treatment of each of their pupils from observing the characteristics of the parents.



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THE PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH

which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

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APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book. This is the English edition originally published at \$4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gift and noble character have given lustre. 8vo., 412 pages. Price, \$5.00. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

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BY DELTA B. MORRISON.
Plumated vine of the marshes low,
Thy delicate foliage pointed tip
A prophet to us of thy berries' glow.

George H. Painter in his last words from the gallows, said: "Gentlemen, I see some friends here to-day, some good friends. Oh, God, forgive them! A friend of mine who would come here to see me die—it hurts me. Gentlemen, if you are gentlemen, who could look at an execution, an execution? There are few. The brotherhood of humanity have taught better things."

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In looking over some old letters recently, the following was found from the late Joel Tiffany within but a short time before his death, in reference to the book "The Way, the Truth and the Life,"

Mr. L. W. Hildreth, of Gresham, Mich., passed from this life, November 10, 1893. He was a man of natural powers, a thinker

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By WILLIAM BRUNTON.

Who loves us best in all the world?
Who will endure time's martyr-test?
Whisper the truth in rose-leaf curled,
Who loves us best!

'Tis known I throw from East to West,
All hearts with it in joy imperaled,
'Tis she who fondly babe caressed;

Dear mother name, like flag unfurled,
Your bravery has the nations blest,
And has invaders backward hurled;—
You love us best.

A dispatch of Jan. 13th, from Valparaiso, published in the daily papers of the next day, says: Thomas Pratt, an old resident of this city, was found dead in his bed this morning. He was born in 1823 at Cleveland, Ohio, and was a veteran of the civil war. Pratt's store on College Hill has long been the meeting place of a half dozen friends and old-time comrades of the proprietor. Last night when his friends came in Mr. Pratt told a dream he had had the night previous. He had dreamed that he was dead, yet he possessed the peculiar power of one in a trance—to see all that went on about him though he was unable to move or speak. He had noted the preparations for his burial, and he even named the half dozen friends who served as pallbearers. He also told of the funeral services being held in the Memorial Hall, and of his ride to the cemetery, and the lowering of his coffin into the grave. And when the first dirt was thrown upon the box he awoke from the trance and called to his comrades, and they drew him from the grave. The pallbearers of the dream will be the pallbearers at his burial Monday, which will be from the new Memorial Hall.

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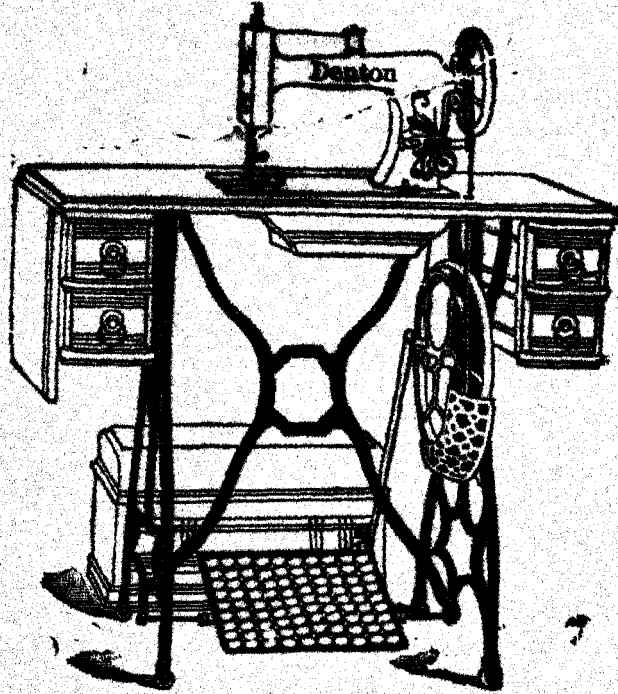
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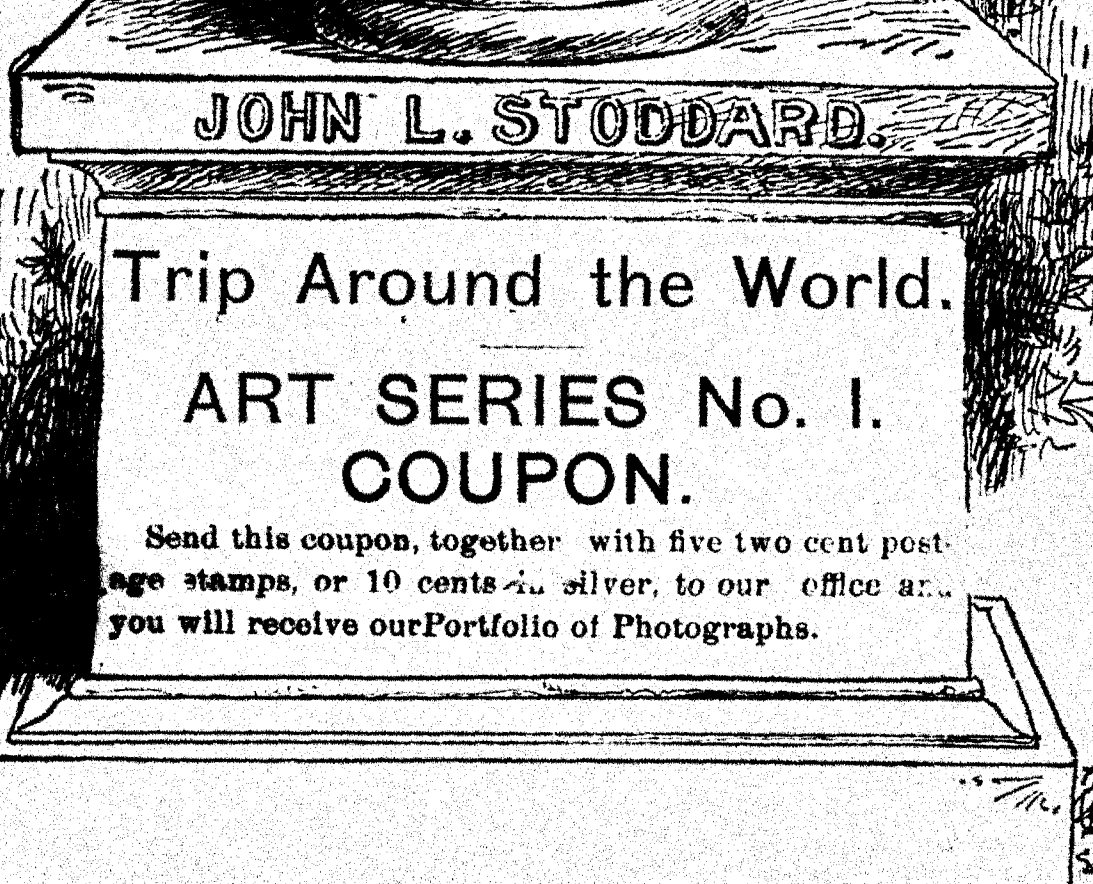
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Borderland for January, the third number of this unique publication, is received. It is by all means the most instructive number that has been issued. It has a large amount and variety of

extremely interesting reading in relation to spiritual and psychical subjects. The opening article is entitled, "Chronique of the Quarter." It contains references to Spirit Photography, the Berlin Sciences, the Divining Rod, Psychical Research in New York and London, Hypnotism, etc. Miss X— contributes a readable paper on "Hypnotism." The same writer has a paper on "Mrs. Piper and Phinuit," which contains very interesting facts in regard to this remarkable medium. "Thought-transference: an Application of Modern Thought to Ancient Superstitions," is the title of a paper by Prof. Oliver Lodge, whose name is familiar to the readers of THE JOURNAL. It is well worth reading. There is an article giving the results of some experiments in "Crystal Gazing" by N. R. S. O. Bramwell, contributes an article on "Hypnotism and Pain" which has a practical suggestion. "The Sources of Messages, Visual and Automatic." "The Roman Catholic Church and Hypnotism." "Some Lessons from the Clairvoyance of Bessie Williams." and "The Future of Spiritism are among the other articles of interest in this magazine. Dr. A. Gleason, of the Elmira Hospital for Chronic Invalids has a valuable article on "Clairvoyance," and George Wyld, M. D., on "Trance Phenomena." An Anglican clergyman gives "Some Experiments in Thought-Transference." Our late interview with Mr. Stead originally published in THE JOURNAL is reproduced, and Mr. Stead has a letter giving some accounts of his visit to Chicago under the title "From the New World to the Old." There are other very valuable papers and notes in this number of Borderland from which we shall in the future give numerous extracts.

We learn with regret of the sudden demise recently in New York, from an acute attack of the grippe, of Mrs. Susan E. Hibbert, of Washington, D. C. Mrs. Hibbert was a lady of remarkable ability. She was born in Illinois, went East and was so successful as a teacher that she was invited to take charge of the government schools in the Argentine Republic, and in this new field she won still greater honors. Aftersome years of educational work in South America, she traveled in Europe, perfecting her knowledge of modern languages and studying old world institutions. "All her life," writes E. B. Smith, "she was busy in investigating the great facts of science. She was familiar with the literature of almost every nation and the religious creeds of every land were as the alphabet to her. The latter, in particular, she poured over day and night, and hence her tolerance, patience, and freedom from bigotry. Her own life indeed, seemed in itself the very essence of Christianity, but for theological manifestations she cared little. Her published articles attracted wide attention, and she wrote on many themes, so versatile was her genius. Though unconscious that the end was near there could have been no fear in her intrepid spirit, and death came as calmly and painlessly as slumber to a tired child." Mrs. Hibbert was a contributor to THE JOURNAL.

From her mountain home in California a lady in ill health, but full of the spirit of reform, writes: "My work is necessarily in abeyance as much time goes in bearing pain. Plans for the future seem out of place when one may at any moment 'lift the painted veil which those who live call life.' I have little of interest to tell you. The canon is a great place for echoes. I hear the sounds of the English labor movement and the noise of the march towards a great Democracy over and above the music of the rushing streams

and the south wind mimicking ocean in the pine tops. It is fine to live on the Sierras—and if death drops in I doubt not I shall discover that it is also great to pass from the mountains. My little daughter Sunrise broke her arm in two places on Dec. 27th. We are four miles from a doctor. One of our comrades fetched him walking on the railway track in the darkness. I splinted it meantime and amused her with an iron band of grief about my heart. We find pioneering rugged work."

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